



BARĀHĪN-E-AḤMADIYYA



Barāhīn-e-Aḥmadiyya

Part V

*Arguments in Support of
the Divine Origin of the Holy Quran—the Book of Allah—
& the Prophethood of the Holy Prophet Muhammad^{ṣaṣ}*

by

Ḥaḍrat Mirza Ghulam Ahmad

*The Promised Messiah and Mahdi^{ṣṣ},
Founder of the Ahmadiyya Muslim Community*

*Published under the auspices of Ḥaḍrat Mirza Masroor Ahmad,
Imam and Head of the Worldwide Ahmadiyya Muslim Community,
Fifth Successor to the Promised Messiah^{ṣṣ},
may Allah the Almighty help him with His powerful support*

ISLAM INTERNATIONAL PUBLICATIONS LTD.

Barāhīn-e-Aḥmadiyya—Part V

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Written by Ḥaḍrat Mirza Ghulam Ahmad,
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First published in Urdu in Qadian, India: 1908
First English translation published in the UK: 2018

© Islam International Publications Ltd.

Published by
Islam International Publications Ltd.
Unit 3, Bourne Mill Business Park,
Guildford Road, Farnham, Surrey UK, GU9 9PS

Printed in UK at:

Cover design by: Salman Muhammad Sajid

For further information, please visit www.alislam.org

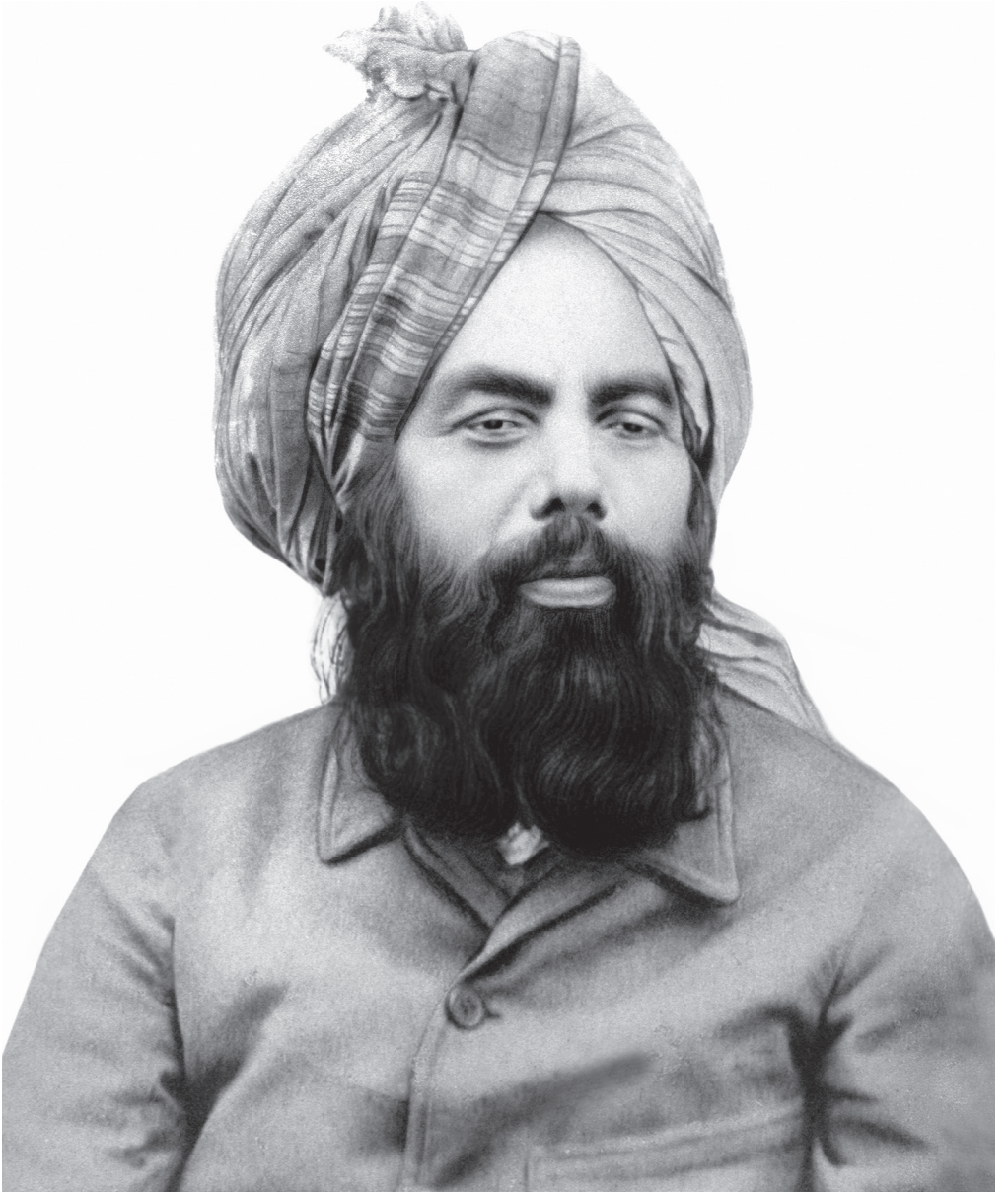
British Library Cataloguing in Publication Data
Data available

ISBN 978-1-84880-314-5

10 9 8 7 6 5 4 3 2 1

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Hadrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi^{as}

ABOUT THE AUTHOR

Ḥaḍrat Mirza Ghulam Ahmad^{as} was born in 1835 in Qadian, India. From his early life, he dedicated himself to prayer and the study of the Holy Quran and other scriptures. He was deeply pained to observe the plight of Islam, which was being attacked from all directions. In order to defend Islam and present its teachings in their pristine purity, he wrote more than ninety books, thousands of letters, and participated in many religious debates. He argued that Islam is a living faith which can lead man to establish communion with God to achieve moral and spiritual perfection.

Ḥaḍrat Mirza Ghulam Ahmad^{as} started experiencing divine dreams, visions, and revelations at a young age. In 1889, under divine command, he started accepting initiation into the Ahmadiyya Muslim Community. Divine revelations continued to increase and God commanded him to announce that He had appointed him to be the same Reformer of the Latter Days as prophesied by various religions under different titles. He claimed to be the same Prophet who the Holy Prophet Muhammad^{sas} said would be raised as the Promised Messiah and Mahdi. The Ahmadiyya Muslim Community is now established in more than 200 countries.

After his demise in 1908, the second manifestation of divine power was demonstrated, and the institution of *Khilāfat* (successorship) was established to succeed him in fulfilment of the prophecies made in the Holy Quran, presented by the Holy Prophet Muhammad^{sas}, and in the Promised Messiah's^{as} book *Al-Waṣiyyat*. Ḥaḍrat Mirza Masroor Ahmad^{aba} is the Fifth Successor to the Promised Messiah^{as} and the present head of the Ahmadiyya Muslim Community.

INTRODUCTION

*by Ḥaḍrat Mirza Masroor Ahmad, Khalīfatul-Masīḥ V,
may Allah the Almighty help him with His powerful support*

Ḥaḍrat Mirza Ghulam Ahmad^{as} of Qadian published *Barāhīn-e-Aḥmadiyya* Parts I, II, III, and IV during 1880–1884 to prove the superiority of Islam over all other faiths. The Promised Messiah^{as} documented the revelations which he received from Allah the Exalted in these Parts. This led to much criticism, which only increased when God further informed him in 1890 that Ḥaḍrat ‘Īsā^{as} (Jesus)—who was generally believed to still be alive in the heavens—had in fact died and that the long-awaited Messiah of the Latter Days was none other than himself.

While the Promised Messiah^{as} continued to publish books on various matters of religion to propagate the faith of Islam, it was after a period of twenty-three years that he wrote Part V of *Barāhīn-e-Aḥmadiyya*. He called it the ‘rebirth’ of *Barāhīn-e-Aḥmadiyya*.

Barāhīn-e-Aḥmadiyya Part V is filled with the same themes that permeate the entire life and mission of the Promised Messiah^{as}: love and cognition of Allah the Exalted, divine origin and perfection of the Holy Quran, truthfulness of the Holy Prophet^{sas} and his exemplary status as a role model, and the need for respect and tolerance in interfaith dialogue. He also announced that the Latter Day prophecies about the second advent of Ḥaḍrat ‘Īsā^{as} and Imam Mahdi were fulfilled in his person.

Below are some excerpts from this book that highlight these aspects.

Love and Cognition of Allah the Exalted

The Promised Messiah^{as} explains that—first and foremost—the purpose of religion is to so vividly prove the existence of God through divine Signs as to behold the countenance of God Himself. He writes:

اُس رُخ کو دیکھنا ہی تو ہے اصل مدعا جنت بھی ہے یہی کہ ملے یارِ آشنا

Beholding His countenance is, in fact, the real objective;

Paradise, indeed, consists only of meeting the Beloved Friend.

(see p. 17)

اُس بے نشان کی چہرہ نمائی نشان سے ہے سچ ہے کہ سب ثبوتِ خدائی نشان سے ہے

It is only through [divine] Signs that the countenance of that Hidden One is manifested;

Truth be told, every proof of Godhood, lies in divine Signs.

(see p. 20)

the true religion is, indeed, that religion which succeeds in curing man's spiritual blindness and bestowing upon him heavenly blessings to such a degree that the evidence of their affirmation of the existence of God and sympathy for mankind is prominent in their practical lives. That alone is the true religion and that alone can carry its sincere devotee to the desired goal, the thirst for which has been ingrained in his soul. (see p. 45)

The Promised Messiah^{as} writes that the aim of any seeker of Truth should not merely be to achieve an imperfect knowledge of the existence of God through rational arguments, but to achieve what he calls 'perfect cognition of God Almighty'. This happens when God Himself reveals His mysteries to people who strive and purify themselves.

Perfect Teachings of Islam

Only a perfect religion can lead to that perfect cognition of God. The Promised Messiah^{as} gives two reasons for why Islam is that perfect faith:

FIRST: That such a religion should be so comprehensive, perfect, complete, and free from defect in its doctrines, teachings, and commandments, that reason should fail to propose anything better; and no defect or deficiency be seen in it. And, in this perfection, it should triumph over all other religions; that is to say, no other religion should be its equal in these excellences. This is the claim that the Holy Quran itself has put forward:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا¹

Meaning that, today I have perfected My religion for you and have completed My favour upon you, and I have chosen Islam to be your faith...

SECOND: Then, the second kind of **supremacy** found in Islam, and not shared by any other religion, which puts the absolute seal of certainty upon its truth, is that it manifests living blessings and **miracles**, which other religions are entirely deprived of. These are the kind of perfect Signs through which Islam not only triumphs over other religions, but also—by showing its **perfect light**—draws hearts to itself... (see pages 3–5)

These perfect teachings bring about a miraculous transformation in the life of a seeker after Truth, who becomes the embodiment of the proof of the existence of God.

1. *Sūrah al-Mā'idah*, 5:4

The Miraculous Life of a Righteous Person

اسلام چیز کیا ہے خدا کیلئے فنا ترکِ رضائے خویش ہے مرضی خدا

What is Islam? Self-annihilation for the sake of God;

To relinquish one's own desire for the pleasure of God.

(see p. 26)

Regarding the miracles evidenced throughout the life of a single righteous person, the Promised Messiah^{as} writes:

Bear in mind that the miraculous life of one righteous person evidences greater proof of the existence of God Almighty than the [entire] heavens and the earth insofar as no one has ever seen God creating the heavens and the earth with His own hand. (see p. 56)

The Promised Messiah^{as} offers his own example of such a miraculous life blessed with divine Signs and intimation of the unseen.

Prophecy about the Earthquake

In this book, therefore, the Promised Messiah^{as} recounts the many favours of God Almighty bestowed upon him and the many miraculous events from his life which demonstrate that God has appointed him as the Promised Messiah of the Latter Days. One such Sign is the prophecy of the earthquake.

The Promised Messiah^{as} received a revelation from God Almighty:

زلزلہ کا دھکا

Shock of earthquake

This was followed by another revelation:

عَفَّتِ الدِّيَارُ مَحَلُّهَا وَمَقَامَهَا۔

Temporary residences and permanent ones will be wiped out.

This prophecy was fulfilled when a major earthquake struck in Kangra Valley, India on April 4, 1905. Subsequently, he received repeated revelations that another earthquake would strike in the form of a severe calamity akin to Doomsday. Thereafter, he prayed that the appearance of this severe earthquake might be delayed. Allah had accepted this supplication and had postponed the earthquake accordingly.

In time, this mighty prophecy would be fulfilled when the entire world was shaken up by the 'earthquake' of World War I—a calamity the like of which had never been witnessed before. In addition to the graphic description that the Promised Messiah^{as} had given about this calamity, was included the fall of the Czar which was also manifestly fulfilled. In one of his Urdu couplets he writes:

مضمحل ہو جائیں گے اس خوف سے سب جنّ و انس زار بھی ہو گا تو ہو گا اُس گھڑی باحال زار

Men, high and low, will be consumed with fear;

And the Czar himself will, at that hour, be in a pitiable state.

(see p. 218)

Need for Respect and Tolerance in Interfaith Dialogues

In our present age, religion is all too often used to divide and disrespect; however, a true faith promotes civility in conduct and healthy debate for the general betterment of humanity. The Promised Messiah^{as} writes:

Bear in mind that mere dry disputation, abusiveness, harsh words, and vulgarity is perpetrated out of selfishness under the name of religion. Such failing to remove one's own inner evils; failing to develop a sincere bond with the True Beloved; one party attacking another party, not with civility, but rather like

dogs; and displaying all kinds of evil of the ego in the guise of defending the Faith—all this filthy conduct which is merely bone [without flesh]—is not worthy of being called ‘religion.’
(see p. 46)



The Promised Messiah^{as} acknowledged the delay of twenty-three years in writing *Barāhīn-e-Aḥmadiyya* Part V as divine decree to manifest the fulfilment of the Signs and prophecies that he had recorded in the earlier Parts of the book for the entire world to witness. Many of the Signs of the truthfulness of the claims of Promised Messiah^{as} continue to manifest even to this day. This includes the establishment of the Ahmadiyya Muslim Community in 1889 and the system of Successorship, or *Khilāfat*, which continues the mission of the Promised Messiah^{as}—to propagate the faith of Islam throughout the world so that others might attain spiritual life.

As the Fifth Successor of the Promised Messiah^{as}, I urge all fair-minded people to objectively study the message of the Promised Messiah^{as} and reflect upon it in light of the Signs of the time as revealed in all major faiths. This is a message the world cannot afford to dismiss.

May the Benevolent Lord enlighten the hearts and minds of those who read and reflect upon the message contained within this book.
Āmīn.



Mirza Masroor Ahmad

Khalīfatul-Masīḥ V

London

July 2018

FOREWORD

The process of translating and reviewing these spiritual treasures contained in the writings of the Promised Messiah^{as} is a formidable challenge. In Wakālat-e-Taṣnīf, Rabwah, the English translation of *Barāhīn-e-Aḥmadiyya*, Part V was initially performed by Raja Ata-ul-Mannan who was assisted by Dhulqarnain Bharwana and Kashif Imran. The late Chaudhary Muhammad Ali, Wakīlut-Taṣnīf, Rabwah reviewed the final version. The English Translation completed by Wakīlut-Taṣnīf, Rabwah was very thorough and reflected a deep understanding of the works of the Promised Messiah^{as}. May Allah reward their efforts abundantly, and grant a lofty station in Paradise to the late Chaudhary Muhammad Ali for his valuable contributions.

As with Parts I, II, III, and IV, the English rendering of Part V was reviewed by Additional Wakālat-e-Taṣnīf. During this review, other English translations were also consulted, particularly from *The Sunrise* magazine by Qazi Abdul Ḥamīd and the *Essence of Islam* by Muhammad Zafrulla Khan^{ra}.

The above-mentioned translations were diligently reviewed and validated against the original text written by the Promised Messiah^{as}. The entire review followed the process that was established by Ḥaḍrat Khalīfatul-Masiḥ V^{aba}. My humble self was blessed with the opportunity to seek his guidance, obtain approval of the final translation as needed, and convey his decisions to the reviewers and other departments as necessary. Relevant queries were continually routed to and from the Arabic and Persian Desks in London, the Research Cell, Wakālat-e-Taṣnīf, and Naẓārat Ishā‘at in Rabwah, Pakistan.

From the English Translation Section of Additional Wakālat-e-Taṣnīf, the review process was led by al-Ḥāj Munawar Ahmed Saeed. I would also like to acknowledge the contributions of Dr. Waseem Ahmad Sayed, Dr. Khalil Mahmood Malik, Naser-ud-Din Shams, and Jaleel Ahmad Akbar who assisted in the revision process.

The supporting team that contributed to this immense task included Faraz Hussain, Hassan Faiyaz Khan, Naveed Ahmed Malik, Abdul-Wahab Mirza, and Attiya Mirza. I would also like to acknowledge the contributions of Sabahat Ahmad Cheema who helped me in Additional Wakālat-e-Taṣnīf.

May Allah the Almighty reward all of these individuals as well as their families and the other devotees of the Promised Messiah^{as} working in the departments mentioned above for their sacrifices in this noble endeavour, and may He bless them abundantly in this world and in the Hereafter. *Āmīn.*

Al-Ḥāj Munir-ud-Din Shams

Additional Wakīlūt-Taṣnīf

London

July 2018

PUBLISHER'S NOTE

Please note that, in the translation that follows, words given in parentheses () are the words of the Promised Messiah^{as}. If any explanatory words or phrases are added by the translators for the purpose of clarification, they are put in square brackets []. Footnotes given by the publisher are marked '[Publisher]'.

The translators' primary objective was to adhere to the author's original text as strictly as possible. Contemporary nineteenth century lexicons were utilized to precisely define Urdu, Arabic, and Persian words and phrases. To preserve the author's writing style, and particularly his points of emphasis, we have retained his original underlined and bold text styling. However, to facilitate readability for an English speaking audience, punctuation and pauses were inserted as considered necessary, and lengthy paragraphs and sentences were broken into smaller ones. Grammatical rules, literary conventions, and presentation were generally applied in conformity to *The Oxford Guide to Style*.

References to the Holy Quran contain the name of the *Sūrah* [i.e. chapter] followed by a chapter:verse citation, e.g. *Sūrah al-Jumu'ah*, 62:4, and count *Bismillāhir-Raḥmānir-Raḥīm* ['In the name of Allah, the Gracious, the Merciful'] as the first verse in every chapter that begins with it.

Where we have included verses from the Bible, all references are taken from the King James Version (KJV).

The following abbreviations have been used:

ṣas *ṣallallāhu ‘alaihi wa sallam*, meaning ‘peace and blessings of Allah be upon him’, is written after the name of the Holy Prophet Muhammad^{ṣas}.

as *‘alaihis-salām*, meaning ‘may peace be upon him’, is written after the names of Prophets other than the Holy Prophet Muhammad^{as}.

ra *raḍiyallāhu ‘anhu/‘anhā/‘anhum*, meaning ‘may Allah be pleased with him/her/them’, is written after the names of the Companions of the Holy Prophet Muhammad^{ras} or of the Promised Messiah^{as}.

rta *raḥmatullāh ‘alaihi/‘alaihā/‘alaihim*, meaning ‘may Allah shower His mercy upon him/her/them’, is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammad^{ras} or of the Promised Messiah^{as}.

aba *ayyadahullāhu Ta‘ālā binaṣrihil-‘Azīz*, meaning ‘may Allah the Almighty help him with His powerful support’, is written after the name of the present head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad^{aba}, Khalīfatul-Masīḥ V.

Readers are urged to recite the full salutations when reading the book. In general, we have adopted the following system established by the Royal Asiatic Society for our transliteration.

- 1 at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.

- ث *th* – pronounced like *th* in the English word *thing*.
 ح *h* – a guttural aspirate, stronger than *h*.
 خ *kh* – pronounced like the Scottish *ch* in *loch*.
 ذ *dh* – pronounced like the English *th* in *that*.
 ص *s* – strongly articulated *s*.
 ض *d* – similar to the English *th* in *this*.
 ط *t* – strongly articulated palatal *t*.
 ظ *z* – strongly articulated *z*.
 ع ‘ – a strong guttural, the pronunciation of which must be learnt by the ear.
 غ *gh* – a sound similar to the French *r* in *grasseye*, and to the German *r*. It requires the muscles of the throat to be in the ‘gargling’ position to pronounce it.
 ق *q* – a deep guttural *k* sound.
 ء ‘ – a sort of catch in the voice.

Short vowels are represented by:

- a* for $\text{—}^{\text{ـ}}$ (like *u* in *bud*).
i for $\text{—}^{\text{ـ}}$ (like *i* in *bid*).
u for $\text{—}^{\text{ـ}}$ (like *oo* in *wood*).

Long vowels by:

- \bar{a} for $\text{—}^{\text{ـ}}$ or \bar{a} (like *a* in *father*).
 \bar{i} for $\text{—}^{\text{ـ}}$ or $\text{—}^{\text{ـ}}$ (like *ee* in *deep*).
 \bar{u} for $\text{—}^{\text{ـ}}$ (like *oo* in *root*).

Other vowels by:

- ai* for $\text{—}^{\text{ـ}}$ (like *i* in *site*).
au for $\text{—}^{\text{ـ}}$ (resembling *ou* in *sound*).

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. As noted above, the single quotation mark ‘ is used for transliterating ع which is distinct from the apostrophe ’ used for ء.

We have not transliterated some Arabic words which have become part of English language, e.g. Islam, Quran, Hadith, Mahdi, jihad, Ramadan, and ummah. The Royal Asiatic Society’s rules of transliteration for names of persons, places, and other terms, are not followed throughout the book as many of the names contain non-Arabic characters and carry a local transliteration and pronunciation style.

Part V

احقوق محفوظ

جاء الحق وزهق الباطل ان الباطل كان زهوقا
آنانکہ پر دعوائی ماحملہ کنند
اور زاہد جہل عربہ پراکھنند
گر ناطق سکھند درین نسخہ کتاب
ہست این تقیید کیسک عنایا کنند
باورنی گنم کہ نیامند غدر خواہ
وین امر ویکارست کہ ترک حیال کنند

برائین احمدیہ

حقیقہ
(۵)
ملقب

بالبراہین الاحمدیہ علی حقیقہ کتاب القرآن والنبی الامین
از تازہ تفضلات حضرت معین و باقیات الصالحات و مقرر تیر اعلام احمد صاحب مدعو

انوار احمدیہ میں پریں قادیان میں شیخ یعقوب علی تیز پر اسٹری
کے استہمام سے چھپکر ۱۵- اکتوبر ۱۹۰۸ء کو شائع ہوئی۔

قیمت فی جلد ۱۲/-

تعداد جلد ۱۰۰

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The truth has come and falsehood has vanished away;
and falsehood was bound to vanish.

Those people who attack my claims, And needlessly quarrel with me out of ignorance—

Would they but cast a single impartial glance into this book, They would certainly abandon their enmity and denial.

I cannot believe that they would not come to me apologetically; But it is a different matter if they abandon shame and decency.

BARĀHĪN-E- AḤMADIYYA

PART V

viz.

*Arguments in Support of the Divine Origin of the Holy Quran—the Book of Allah—
& the Prophethood of the Holy Prophet Muhammad^{ṣas}*

From among the fresh bounties of the Lord God and enduring good works of Ḥaḍrat Mirza Ghulam Ahmad, the Promised Messiah^{as}

Printed at the Anwār-e-Aḥmadiyyah Press, Qadian, under the
auspices of the Proprietor Shaikh Yaqub Ali Turab,
on 15 October 1908

1,600 copies printed

Price per copy: 12 Anas

Translation of the original title page for *Barāhīn-e-Aḥmadiyya*, Part V, printed in 1908.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ²

~~~~~  
PREFACE TO

BARĀHĪN-E-AḤMADIYYA, PART V

~~~~~

بِحَمْدِ اللَّهِ كَمَا آخِرُ إِسْتِثْبَاتِ مَكْمَلِ شَيْءٍ بِفَضْلِ أَنْ جَنَابِمْ

With all praise to Allah, finally, this book of mine

Has been completed by the grace of Him who is my dear Lord.



After this [praise to the Lord], let it be known that what will be written after this preface is the Fifth Part of *Barāhīn-e-Aḥmadiyya*. Through the wisdom and providence of God Almighty, it so happened that the publication of this book was delayed for approximately twenty-three years after its four parts were published. It is even more surprising that I composed nearly eighty books during this period, some of which were quite voluminous, yet I was unable to attend to the completion of this book. Many a time I experienced heartfelt pain that a long time had elapsed in completing *Barāhīn-e-Aḥmadiyya*. Nevertheless, despite the utmost effort and urgency caused by the demand for the book from its

1. In the name of Allah, the Gracious, the Merciful. [Publisher]

2. We praise Him and invoke blessings upon His Noble Messenger. [Publisher]

buyers, and the strong criticism filled with the filth of ill-suspicion and obscene language during this protracted time, and such a prolonged period of delay—and [such objections] could genuinely arise in minds because of such a prolonged delay—the wisdom of divine providence did not enable me to complete this book. This shows that man does not have the power to step outside the limits established by divine decree and determination. I regret the fact—indeed, my heart aches to think of the fact—that so many people who had agreed to buy this book passed away from this world even before it could be completed; however, as I have already written, man is subject to divine decree. If the will of God does not coincide with that of man, then man cannot achieve his plan even if he exerts himself in a thousand ways. But when the time comes for the fulfilment of the Will of God, those very things that appeared to be the most difficult occur with the greatest of ease.

At this point the question naturally arises: Since there is wisdom and appropriateness in all that God Almighty does, then what was the wisdom that a book of such tremendous religious service—wherein the purpose was to refute all the opponents of Islam—remained incomplete for approximately twenty-three years? The answer to this is best known to God alone. No man can comprehend all His mysteries, but to the extent that I understand, it is that the first four parts of *Barāhīn-e-Aḥmadiyya* that had been published consisted of such matters that, until those matters had been manifested, the arguments of the four Parts of *Barāhīn-e-Aḥmadiyya* would have remained hidden and concealed. Therefore, it was essential that the writing of *Barāhīn-e-Aḥmadiyya* remain deferred until such time when, with the passage of time, those concealed matters became exposed and the arguments contained in the four parts became apparent; for, the word of God that lay hidden here and there in the four parts of *Barāhīn-e-Aḥmadiyya*—that is to say, His revelation to this humble one—stood in need of being explained. Moreover, it was necessary that the truth of the prophecies contained therein should become manifest to the people. Therefore, the All-Wise

and All-Knowing God caused the publication of *Barāhīn-e-Aḥmadiyya* to be deferred until the time that all those prophecies were fulfilled.

Bear in mind that to establish the truth of any religion—that is to say, to prove the fact that that religion is from God—it is necessary that it must possess two types of supremacies.

FIRST: That such a religion should be so comprehensive, perfect, complete, and free from defect in its doctrines, teachings, and commandments, that reason should fail to propose anything better; and no defect or deficiency be seen in it. And, in this perfection, it should triumph over all other religions; that is to say, no other religion should be its equal in these excellences. This is the claim that the Holy Quran itself has put forward:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا¹

Meaning that, today I have perfected My religion for you and have completed My favour upon you, and I have chosen Islam to be your faith; that is to say, you should be established upon that reality which is contained in the word ‘Islam’, an explanation of which has been given by God Almighty Himself with reference to the word ‘Islam’.

In this verse it is stated clearly that only the Holy Quran has conferred the **perfect teaching** and in the time of the Holy Quran alone could the perfect teaching have been bestowed. Thus, this claim of perfect teaching that the Holy Quran has made was its unique **right**; apart from it no other heavenly book has made such a **claim**.

As is manifestly clear to all observers, both the Torah and the Gospel refrain from making this claim. The Torah contains a statement of God Almighty that I will raise a Prophet from among your brethren and will put My Word in his mouth, and whosoever will not hearken unto his Word I will require it of him.² So it is quite clear that if heeding the

1. *Sūrah al-Mā'idah*, 5:4 [Publisher]

2. See Deuteronomy, 18:18–19. [Publisher]

Torah were sufficient to meet the requirements of the coming time, there would be no need for the advent of another Prophet, nor would deliverance from divine chastisement be dependent upon sincerely heeding the Word revealed to him.

Similarly, the Gospel has nowhere claimed that its teaching is perfect and **comprehensive**. On the contrary, it has clearly and openly admitted that there were yet many more things worthy of being said, but you cannot bear them; however, when the Paraclete comes, he shall disclose all things.¹

Now, it should be noted that Ḥaḍrat Mūsā [Moses], having acknowledged the deficiency of his Torah, drew attention to the teachings of the coming Prophet. Similarly, Ḥaḍrat ʿĪsā [Jesus] having admitted the **incompleteness** of his teachings, presented the rationale that it was not yet time for disclosing the perfect teaching, but when the Paraclete comes, he would disclose the perfect teaching. But the Holy Quran, unlike the Torah and the Gospel, has made no reference to anyone else; rather, it has proclaimed to the entire world that its teachings are perfect by declaring:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا²

Thus, it is clear that the Holy Quran is the only one to make the claim of a perfect teaching. I shall explain at its proper place that just as the Holy Quran has made this claim, so has it demonstrably fulfilled it, and it has presented such a perfect teaching which neither the Torah could present, nor the Gospel could express. This is, therefore, a magnificent argument to prove Islam's truth that, by virtue of its teaching,

1. See John 16:12–13. [Publisher]

2. This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion (*Sūrah al-Mā'idah*, 5:4). [Publisher]

it is triumphant over every single religion; and no religion can compete with it in regard to the perfection of its teaching.

SECOND: Then, the second kind of **supremacy** found in Islam, and not shared by any other religion, which puts the absolute seal of certainty upon its truth, is that it manifests living blessings and **miracles**, which other religions are entirely deprived of. These are the kind of perfect Signs through which Islam not only triumphs over other religions, but also—by showing its **perfect light**—draws hearts to itself. It should be borne in mind that the first argument of the truth of Islam, which I have just written—that is, its perfect teaching—is really not a manifestly clear argument to understand that the **religion of Islam** is from Allah since a bigoted denier, whose observation is not very keen, can say that it is possible that a perfect teaching might indeed exist, yet it may not be from God Almighty. Thus, although this argument brings an intelligent seeker after truth closer to certainty by affording him relief from many doubts, nevertheless, until the second argument mentioned above is joined and assimilated with it, it cannot enable him to ascend the tower of perfect certainty.

The light of the true religion reaches its perfection through the combination of these two arguments. Even though a true religion contains thousands of Signs and lights within itself, these two arguments—without need of any other argument—quench the heart of a seeker after truth with the water of certainty and **totally confound** the deniers. Hence, in the presence of these two types of arguments, there remains no need for any other argument. I had originally intended to document **three hundred arguments** in *Barāhīn-e-Aḥmadiyya* as proofs of the divine origin of Islam, but when I diligently reflected upon it, I realized that these two kinds of arguments are the equivalent of thousands of Signs. Thus, God turned my heart away from the earlier intention and bestowed upon my heart the contentment to write the above-mentioned arguments.

If I had been hasty in completing the book *Barāhīn-e-Aḥmadiyya*, it would have been impossible for me to demonstrate the **divine origin**

of Islam to people in such a way because the earlier parts of *Barāhīn-e-Aḥmadiyya* contain many prophecies that are strong evidence for the truth of Islam, but the time had not yet come for those promised Signs of God Almighty to be openly manifested to the world. Every wise person can understand that composing **miracles** and Signs is not within the power of man and, in reality, the single greatest means of recognizing a true religion is that blessings and miracles are found in it; for, as I have just said, being a perfect teaching alone is not a sufficiently complete and manifestly clear sign of a true religion that can lead to the highest degree of satisfaction. So, if Almighty God so wills, I shall complete the book by documenting these two types of arguments in this book.

Although the manifestation of Signs was promised in the previous parts of *Barāhīn-e-Aḥmadiyya*, it was not within my power to manifest any Sign through my own strength, and there were some statements in the earlier parts of the book whose explanation was beyond my ability, but when, after twenty-three years, the time came, all means were made available by God Almighty. Moreover, in conformity with the promise recorded in the previous parts of *Barāhīn-e-Aḥmadiyya*, the divine insights and verities of the Holy Quran were disclosed to me, as Allah the Exalted has said:

الرَّحْمٰنُ عَلَّمَ الْقُرْآنَ¹

And thus, many a great Sign were manifested.

Those who seek God with a sincere heart know well that cognition of God can only be attained through God Himself; they can recognize God only with God, and only God can fulfil His own argument. It is not within man's control. Man can never attain His nearness merely by cultivating a repugnance for sin through some contrivance, so long

1. *It is God* the Gracious Who has taught the Quran (*Sūrah ar-Raḥmān*, 55:2-3).
[Publisher]

as perfect cognition of the Divine is not acquired. At this point, no atonement is of any use, nor is there any way to be cleansed from sin with the exception of that perfect divine cognition which generates perfect love and perfect fear. And perfect love and perfect fear are the only two things that stop one from sin; for, when the fire of love and the fear [of Allah] is set ablaze, it reduces the rubbish of sin to ashes. This pure fire can never coexist with the filthy fire of sin. In short, man can neither refrain from evil nor advance in love until he has the good fortune of perfect cognition, and perfect cognition is not attained until man is granted living blessings and miracles from God Almighty. This indeed is such a means of recognising the true religion that it silences all opponents. And such a religion which possesses within it both kinds of arguments mentioned above—that is to say, a religion whose teaching is perfect in every aspect, in which there is no omission, and moreover, God Himself **testifies** to its truth through Signs and miracles—this religion is forsaken only by him who has absolutely no regard for God Almighty and gives preference to a temporary life and the vain relationships with people over the Day of Judgment.

Faith in God—who is just as Powerful today as He was Powerful ten thousand years ago—can only be attained on the very condition that knowledge be attained of His fresh blessings, fresh miracles, and fresh manifestations of His Power; otherwise, it would have to be said that He is not the same God as He once was, or, that He has lost the powers that He once used to possess. Hence, the faith of these people—deprived of fresh blessings and fresh miracles of God and who believe His powers are left behind and did not advance [to the future]—amounts to nothing at all.

Finally, it should also be remembered that the twenty-three year delay in the publication of the remaining part of *Barāhīn-e-Aḥmadiyya* was not meaningless and in vain. Rather, there was this wisdom in it that the fifth part was not to be published in the world until all those matters became manifest regarding which there are prophecies contained in the earlier parts of *Barāhīn-e-Aḥmadiyya*; for, the earlier

parts were full of magnificent prophecies and the lofty purpose of the fifth part was that those promised prophecies would come to pass. And it is a special Sign of God that, by His sheer grace, He kept me alive until the time when those **Signs** became manifest and the time came that the fifth part be written. The divine help that was manifested at the time of this fifth part must necessarily be mentioned by way of gratitude. It is to express this matter that at the time of the writing of Part V of *Barāhīn-e-Aḥmadiyya*—which, in fact, should be referred to as the rebirth of this book—I also named this part *Nuṣratul-Ḥaqq* [‘Help of God’], so that this name may forever remain a reminder of how it came into being merely through the help and assistance of God Almighty, despite the existence of hundreds of barriers and hurdles. This is why the title *Nuṣratul-Ḥaqq* appears in the header of the first few pages of this part, but then, thinking that people should be reminded that this is the same *Barāhīn-e-Aḥmadiyya*, four parts of which have already been published, all the subsequent pages had *Barāhīn-e-Aḥmadiyya*, Part V written in their header. I had initially intended to write fifty parts of this book, but then instead of fifty I contented myself with five, and since the difference between five [5] and fifty [50] is merely a dot [0], that promise was fulfilled by the five parts.

The other cause for this twenty-three year delay, during which Part V was not written, was that God Almighty willed to expose the inner thoughts of those people whose hearts were afflicted with the disease of ill-thinking, and this is exactly what happened insofar as the long delay caused people of weak understanding to grow in suspicion, so much so that some of the evil natured from among them even started using foul language. And of the four parts of this book that had been published, some were sold at different prices, while others were distributed free. So, many of those who had made payments, even vilified me and also took their payments back. Had they not behaved so in their haste, it would have been better for them. However, the extent of this delay served to test their true nature.

Yet another cause for the delay was that God Almighty may make

it clear to His servants that this endeavour is in keeping with His Will, and that all these revelations which have been written in the earlier parts of *Barāhīn-e-Aḥmadiyya* were indeed from Him and not from any human being. Had this book not been in accord with the will of God Almighty and had all these revelations not been from Him, it would have been contrary to the practice of the Just and Holy God that a man who, according to Him, is an impostor and has sinned by making fabrications and calling them revelations from Allah and the revealed word of God, should be spared for twenty-three years so that he may complete—up to the extent that Allah may please—the remaining part of *Barāhīn-e-Aḥmadiyya*; and not only that, but that God should also do him the favour of bringing into existence from Himself factors which were necessary for its completion that were also beyond human control. It goes without saying that God Almighty does not treat a person whom He knows to be an impostor with such kindness and favour. Thus, the extent of this delay and postponement also caused the Sign of Allah's help and succour in my favour to be manifested.

During this long period, many who called me a *kāfir* [disbeliever], a *dajjāl* [deceiver], and a *kazzāb* [liar]; considered me to be outside the pale of Islam; and cursed me by way of *mubāhalah* [prayer duel], passed away from this world, but God kept me alive and helped me to such an extent that—not to talk of liars—there must be very few true and righteous people who received such divine help. This, therefore, is a manifestly clear Sign of God, but only for those who do not shut their eyes and are **ready to accept** the Signs of God Almighty.

**Mirza Ghulam Ahmad^{sas} of Qadian,
The Promised Messiah**



[HELP OF GOD]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ¹

ہے شکر ربِّ عزوجل خارج از بیاں جس کی کلام سے ہمیں اُس کا ملا نشان
Gratitude to the Lord of Honour and Glory is beyond expression,
Through whose Word [Holy Quran] we have been guided to Him.

وہ روشنی جو پاتے ہیں ہم اس کتاب میں ہوگی نہیں کبھی وہ ہزار آفتاب میں
The light that we find in this Book
Can never be found in a thousand suns.

اُس سے ہمارا پاک دل و سینہ ہو گیا وہ اپنے منہ کا آپ ہی آئینہ ہو گیا
Our hearts and bosoms were cleansed through it;
It became the very mirror reflecting His countenance.

اُس نے درختِ دل کو معارف کا پھل دیا ہر سینہ شک سے دھو دیا ہر دل بدل دیا
It [the Holy Quran] bestowed upon the tree of the heart the fruit of
divine cognition;
It cleansed every bosom of doubt, and transformed every heart.

اُس سے خدا کا چہرہ نمودار ہو گیا شیطان کا مکر و وسوسہ بیکار ہو گیا
It revealed the countenance of God,
Rendering futile the schemes and whisperings of Satan.

1. In the name of Allah, the Gracious, the Merciful. [Publisher]

وہ رہ جو ذاتِ عزوجل کو دکھاتی ہے وہ رہ جو دل کو پاک و مطہر بناتی ہے
*The path that reveals the Being of Honour and Glory,
 The path that cleanses and purifies the heart,*

وہ رہ جو یارگم شدہ کو کھینچ لاتی ہے وہ رہ جو جامِ پاک یقین کا پلاتی ہے
*The path that attracts the Beloved whom people had lost,
 The path that offers the pure drink of certainty,*

وہ رہ جو اُس کے ہونے پہ محکم دلیل ہے وہ رہ جو اُس کے پانے کی کامل سبیل ہے
*The path that is the solid proof of His existence,
 The path that is the perfect means to attaining Him—*

اُس نے ہر ایک کو وہی رستہ دکھا دیا جتنے شکوک و شبہ تھے سب کو مٹا دیا
*It has shown that very path to everyone;
 It has erased all doubts and misgivings.*

افسردگی جو سینوں میں تھی دور ہو گئی ظلمت جو تھی دلوں میں وہ سب نور ہو گئی
*The constriction that had beset the bosoms was dispelled;
 The darkness dwelling in the hearts was totally transformed into
 light.*

جو دُور تھا خزاں کا وہ بدلا بہار سے چلنے لگی نسیمِ عنایاتِ یار سے
*The season of autumn was transformed into spring;
 A sweet breeze began to blow through the favours of the Beloved.*

جاڑے کی رُت ظہور سے اُسکے پلٹ گئی عشقِ خدا کی آگ ہر اک دل میں اٹ گئی
*The season of cold winter departed with its arrival;
 The fire of the love of God permeated every single heart.*

جتنے درخت زندہ تھے وہ سب ہوئے ہرے پھل اس قدر پڑا کہ وہ میووں سے لد گئے
*All trees that were living turned lush green,
 Bearing so much fruit that they were heavily laden with it.*

موجوں سے اُس کی پردے وساوس کے پھٹ گئے جو کفر اور فسق کے ٹیلے تھے کٹ گئے
*Its surging waves rent asunder the veils of doubts
 And levelled the dunes of disbelief and sin.*

قرآن خدا نما ہے خدا کا کلام ہے بے اُس کے معرفت کا چمن ناتمام ہے
*The Holy Quran leads to God; it is the Word of God.
 Without it, the garden of divine cognition remains incomplete.*

جو لوگ شُک کی سردیوں سے تھر تھراتے ہیں اس آفتاب سے وہ عجب دھوپ پاتے ہیں
*People shivering from the frigid cold of doubt
 Find wonderful warmth from this Sun [the Holy Quran].*

دنیا میں جس قدر ہے مذاہب کا شور و شر سب قصہ گو ہیں نور نہیں ایک ذرہ بھر
*All the clamour and corruption of [other] religions that exists throughout the world—
 All are storytellers—they possess not an iota of spiritual light.*

پر یہ کلام نورِ خدا کو دکھاتا ہے اسکی طرف نشانوں کے جلوہ سے لاتا ہے
*But this Word manifests the light of God;
 It draws us towards Him through the splendour of Signs.*

جس دیں کا صرف قصوں پہ سارا مدار ہے وہ دیں نہیں ہے ایک فسانہ گزار ہے
*The faith that relies solely on past anecdotes
 Is not a religion but a storyteller.*

سچ پوچھیے تو قصوں کا کیا اعتبار ہے قصوں میں جھوٹ اور خطا بے شمار ہے
*Truly speaking, what reliance can be placed on anecdotes?
 Anecdotes contain innumerable lies and errors.*

ہے دیں وہی کہ صرف وہ اک قصہ گو نہیں زندہ نشانوں سے ہے دکھاتا رہے یقین
*The only [true] religion is the one which is not a mere storyteller.
 It shows the path of certainty through living Signs.*

ہے دیں وہی کہ جس کا خدا آپ ہو عیاں خود اپنی قدرتوں سے دکھاوے کہ ہے کہاں
*The only [true] religion is the one whose God manifests Himself
 And shows through His own powers where He is.*

جو معجزات سنتے ہو قصوں کے رنگ میں انکو تو پیش کرتے ہیں سب بحث و جنگ میں
*The miracles you hear in the form of anecdotes
 Are presented by everyone in debate and dispute.*

جتنے ہیں فرقے سب کا یہی کاروبار ہے قصوں میں معجزوں کا بیاں بار بار ہے
*Every sect that exists engages in this very occupation:
 They go on narrating 'miracles' in the form of anecdotes,*

پر اپنے دیں کا کچھ بھی دکھاتے نہیں نشاں گویا وہ ربّ ارض و سما اب ہے ناتواں
*But they demonstrate no Sign of their faith whatsoever,
 As if the Lord of the earth and heavens is now powerless—*

گویا اب اُس میں طاقت و قدرت نہیں رہی وہ سلطنت وہ زور وہ شوکت نہیں رہی
*As though He no longer possesses might or power—
 That sovereignty, that strength, and that majesty no longer remains,*

یا یہ کہ اب خدا میں وہ رحمت نہیں رہی نیت بدل گئی ہے وہ شفقت نہیں رہی
*Or [as if] that mercy no longer exists in God—
 The intention [of His] has changed—that kindness no longer
 remains.*

ایسا گمان خطا ہے کہ وہ ذات پاک ہے ایسے گمان کی نوبت آخر ہلاک ہے
*Such thoughts are false, for His Being is Holy;
 These conjectures ultimately lead to ruin.*

سچ ہے یہی کہ ایسے مذاہب ہی مر گئے اب ان میں کچھ نہیں ہے کہ جاں سے گذر گئے
*The truth, indeed, is that these very religions have died;
 There is nothing in them now, for life has departed from them.*

پابند ایسے دینوں کے دنیا پرست ہیں غافل ہیں ذوقِ یار سے دنیا میں مست ہیں
The worldly people are fettered by such religions.

They are oblivious to the charm of the Beloved and intoxicated with the [love of the] world.

مقصود اُن کا جینے سے دنیا کمانا ہے مومن نہیں ہیں وہ کہ قدم فاسقانہ ہے
Their purpose in life is to amass worldly wealth;

They are not believers, for their ways are sinful.

تم دیکھتے ہو کیسے دلوں پر ہیں اُن کے زنگ دنیا ہی ہو گئی ہے غرض۔ دین سے آئے ننگ
You can see how their hearts are stained with rust;

The world is their sole objective—they are ashamed of religion.

وہ دیں ہی چیز کیا ہے کہ جو رہنما نہیں ایسا خدا ہے اُس کا کہ گویا خدا نہیں
What is the worth of the religion that does not guide,

Whose 'God' possesses no sign of Godhood?

پھر اُس سے سچی راہ کی عظمت ہی کیا رہی اور خاص وجہ صفتِ تلت ہی کیا رہی
How can it preserve the magnificence of the true path,

And what distinction can it claim for the purity of its followers?

نور خدا کی اُس میں علامت ہی کیا رہی توحید خشک رہ گئی نعمت ہی کیا رہی
What sign is there in it of the Light of God?

It merely possesses dry talk of Tauhīd [the Oneness of God], but none of its blessings.

لوگو! سنو! کہ زندہ خدا وہ خدا نہیں جس میں ہمیشہ عادتِ قدرت نما نہیں
O people! Harken! For the Living God is not that god

Who does not have the eternal ability to manifest His Signs.

مردہ پرست ہیں وہ جو قصہ پرست ہیں پس اس لئے وہ موردِ ذل و شکست ہیں
Those who follow mere tales worship a corpse;

That is why they are beset by degradation and defeat.

بن دیجئے دل کو دوستو پڑتی نہیں ہے کل قصوں سے کیسے پاک ہو یہ نفس پُر خلل
Without seeing—O friends!—the heart cannot find comfort.

Indeed, how can the flawed self be purified with mere anecdotes?

کچھ کم نہیں یہودیوں میں یہ کہانیاں پر دیکھو کیسے ہو گئے شیطان سے ہم عنان
Such stories are not lacking among the Jews,

Yet look how they became one with Satan.

ہر دم نشانِ تازہ کا محتاج ہے بشر قصوں کے معجزات کا ہوتا ہے کب اثر
Man stands in need of a fresh Sign every moment;

How can the 'miracles' narrated as anecdotes have any effect?

کیونکر ملے فسانوں سے وہ دلبر ازل گراک نشاں ہو ملتا ہے سب زندگی کا پھل
How can the Eternal Beloved be discovered through stories?

Should one Sign be manifested, it yields the fruit of a lifetime.

قصوں کا یہ اثر ہے کہ دل پُر فساد ہے ایماں زباں پہ۔ سینہ میں حق سے عناد ہے
The impact of anecdotes is the complete corruption of hearts—

Faith [professed] upon the tongue, but opposition to God within the bosom.

دُنیا کی حرص و آز میں یہ دل ہیں مر گئے غفلت میں ساری عمر بسر اپنی کر گئے
These hearts have died due to their greed and lust for the world;

They spent their whole lives in a state of heedlessness.

اے سونے والو جاگو کہ وقتِ بہار ہے اب دیکھو آ کے در پہ ہمارے وہ یار ہے
O sleeping ones! Awaken, for it is the season of spring.

Now, come and look—that Beloved is at our door!

کیا زندگی کا ذوق اگر وہ نہیں ملا لعنت ہے ایسے جینے پہ گر اُس سے ہیں جُدا
What joy is there in life if we do not find Him?

Cursed indeed is the life of estrangement from Him.

اُس رُخ کو دیکھنا ہی تو ہے اصل مدعا جنت بھی ہے یہی کہ ملے یارِ آشنا
Beholding His countenance is, in fact, the real objective;

Paradise, indeed, consists only of meeting the Beloved Friend.

اے حُبِ جاہ والو یہ رہنے کی جا نہیں اس میں تو پہلے لوگوں سے کوئی رہا نہیں
O lovers of worldly rank! This is not the place to dwell [permanently],

For none of the earlier people has survived.

دیکھو تو جا کے اُن کے مقابر کو اک نظر سوچو کہ اب سلف ہیں تمہارے گئے کدھر
Just go and cast a glance over their graves;

Reflect, where have your ancestors gone now?

اک دن وہی مقام تمہارا مقام ہے اک دن یہ صبحِ زندگی کی تم پہ شام ہے
One day, you too will go to the same place;

One day the dawn of your life will turn to dusk.

اک دن تمہارا لوگ جنازہ اٹھائیں گے پھر دفن کر کے گھر میں تاتف سے آئیں گے
One day people will carry your bier;

Then—having buried you—will return home grieving.

اے لوگو! عیشِ دنیا کو ہرگز وفا نہیں کیا تم کو خوفِ مرگ و خیالِ فنا نہیں
O people! Enjoying worldly pleasures is not at all permanent.

Do you have no fear of death, and no thought of annihilation?

سوچو کہ باپ دادے تمہارے کدھر گئے کس نے بلا لیا وہ سبھی کیوں گذر گئے
Reflect! Where have your forefathers gone?

Who beckoned them; why did they all pass away?

وہ دن بھی ایک دن تمہیں یارو نصیب ہے خوش مت رہو کہ کوچ کی نوبت قریب ہے
That day—O friends!—is destined to befall you one day as well.

Rejoice not; for the time to depart is near.

ڈھونڈو وہ راہ جس سے دل و سینہ پاک ہو نفس دنی خدا کی اطاعت میں خاک ہو
Seek the path which purifies the heart and bosom,

Which turns the baser self into dust in submission to God.

ملتی نہیں عزیزو فقط قصوں سے یہ راہ وہ روشنی نشانوں سے آتی ہے گاہ گاہ
You cannot find this path—O dear ones!—through mere anecdotes.

That light comes, from time to time, through divine Signs.

وہ لغو دید ہے جس میں فقط قصہ جات ہیں اُن سے رہیں الگ جو سعید الصفات ہیں
Worthless is the religion that has nothing but anecdotes;

Let every blessed and noble soul stay away from them.

صد حیف اس زمانہ میں قصوں پہ ہے مدار قصوں پہ سارا دیں کی سچائی کا انحصار
A hundred pities! This age relies upon anecdotes;

They base the truth of their religion entirely upon anecdotes.

پر نقد معجزات کا کچھ بھی نشان نہیں پس یہ خدائے قصہ خدائے جہاں نہیں
But there is absolutely no trace of evident miracles.

So, this god of anecdotes is not the God of the universe.

دنیا کو ایسے قصوں نے یکسر تہہ کیا مُشرک بنا کے کُفر دیا روسیہ کیا
Such anecdotes have totally destroyed the world;

By making them polytheists, imparted disbelief and disgraced them.

جس کو تلاش ہے کہ ملے اُس کو کردگار اُس کے لئے حرام جو قصوں پہ ہو نثار
He who seeks to find the Omnipotent God,

For him it is forbidden to fall for the anecdotes.

اُس کا تو فرض ہے کہ وہ ڈھونڈے خدا کا نور تاہو وہ شک و شبہ سبھی اُس کے دل سے دُور
It is, in fact, his duty to seek the light of God

So that all doubt and uncertainty may disappear from his heart;

تا اُس کے دل پہ نُورِ یقین کا نزول ہو تا وہ جنابِ عزوجل میں قبول ہو
So that the light of certainty descend upon his heart;

So that he be accepted in the presence of the Lord of Honour and Glory.

قصوں سے پاک ہونا کبھی کیا مجال ہے سچ جانو یہ طریق سراسر مجال ہے
Will it ever be possible to attain purity through anecdotes?

Know for sure that this approach is absolutely impossible.

قصوں سے کب نجات ملے ہے گناہ سے ممکن نہیں وصالِ خدا ایسی راہ سے
When was salvation from sin attained through anecdotes?

Union with God is impossible through this path.

مردہ سے کب اُمید کہ وہ زندہ کر سکے اُس سے تو خود مجال کہ رہ بھی گذر سکے
When was there hope that the dead could grant life?

He himself cannot even walk upon the path—

وہ رہ جو ذاتِ عزوجل کو دکھاتی ہے وہ رہ جو دل کو پاک و مطہر بناتی ہے
That path which leads to the Lord of Honour and Glory,

That path which cleanses and purifies the hearts,

وہ رہ جو یارِ گم شدہ کو ڈھونڈ لاتی ہے وہ رہ جو جامِ پاکِ یقین کا پلاتی ہے
That path which finds and brings back the lost Friend,

That path which offers the holy elixir of certainty,

وہ تازہ قدرتیں جو خدا پر دلیل ہیں وہ زندہ طاقتیں جو یقین کی سبیل ہیں
Those fresh manifestations of divine power that are proof of God's existence,

Those living powers which are the way to certainty of faith.

ظاہر ہے یہ کہ قصوں میں اُن کا اثر نہیں افسانہ گو کو راہِ خدا کی خبر نہیں
Clearly their trace cannot be found in mere anecdotes;

The storyteller is not aware of the way to God.

اُس بے نشاں کی چہرہ نمائی نشاں سے ہے سچ ہے کہ سب ثبوتِ خدائی نشاں سے ہے
*It is only through [divine] Signs that the countenance of that Hidden
 One is manifested;*

Truth be told, every proof of Godhood, lies in divine Signs.

کوئی بتائے ہم کو کہ غیروں میں یہ کہاں قصوں کی چاشنی میں حلاوت کا کیا نشاں
Let someone tell us: Is it to be found in others at all?

What relish [of the Signs of God] lies in the syrup of anecdotes?

یہ ایسے مذہبوں میں کہاں ہے دکھائیے ورنہ گزاف قصوں پہ ہرگز نہ جاییے
Where is this in those religions? Please show us!

Or else, do not be led astray by the extravagant anecdotes.

جب سے کہ قصے ہو گئے مقصود راہ میں آگے قدم ہے قوم کا ہر دم گناہ میں
Ever since anecdotes became the objective in the path,

People have continually advanced in sin.

تم دیکھتے ہو قوم میں عفت نہیں رہی وہ صدق وہ صفا وہ طہارت نہیں رہی
You see how virtue no longer prevails in people—

*That sincerity, that purity, that righteousness [of old] have all
 departed.*

مومن کے جو نشاں ہیں وہ حالت نہیں رہی اُس یار بے نشاں کی محبت نہیں رہی
Signs of the true believer are wanting;

The love for that Imperceptible Beloved no longer remains.

اک سیل چل رہا ہے گناہوں کا زور سے سنتے نہیں ہیں کچھ بھی معاصی کے شور سے
The flood of sins rages viciously,
And people do not hear anything at all due to the turbulence of evil.

کیوں بڑھ گئے زمین پہ بُرے کام اس قدر کیوں ہو گئے عزیزو! یہ سب لوگ کور و کر
Why have evil deeds grown so rampant upon the earth?
Why—O dear ones!—have all these people become blind and deaf?

کیوں اب تمہارے دل میں وہ صدق و صفا نہیں کیوں اس قدر ہے فسق کہ خوف و حیا نہیں
Why is your heart now devoid of that truth and sincerity?
Why is there so much sin that no fear or shame exists?

کیوں زندگی کی چال سبھی فاسقانہ ہے کچھ اک نظر کرو کہ یہ کیسا زمانہ ہے
Why has sinfulness permeated their way of life?
Just take a single glance—what kind of an age is this?

اس کا سبب یہی ہے کہ غفلت ہی چھاگئی دُنیاے دُوں کی دل میں محبت سا گئی
Indeed, the cause of this is that heedlessness has spread all over;
Love of the wretched world overwhelms the heart.

تقویٰ کے جامے جتنے تھے سب چاک ہو گئے جتنے خیال دل میں تھے ناپاک ہو گئے
Whatever garbs of taqwā [righteousness] remained, all were rent asunder;

Whatever thoughts dwelt in hearts, they became impure.

ہر دم کے خبث و فسق سے دل پر پڑے حجاب آنکھوں سے اُن کی چھپ گیا ایماں کا آفتاب
Every moment, the heart becomes shrouded with evil and sin;

The sun of faith has vanished from their sight.

جس کو خدائے عزوجل پر یقین نہیں اُس بد نصیب شخص کا کوئی بھی دیں نہیں
He who has no certainty of faith in the Lord of Honour and Glory—

That unfortunate one has no religion whatsoever.

پر وہ سعید جو کہ نشانوں کو پاتے ہیں وہ اُس سے مل کے دل کو اُسی سے ملاتے ہیں
But the fortunate ones who witness the Signs,

They, by meeting Him, attach their hearts to Him alone.

وہ اُس کے ہو گئے ہیں اُسی سے وہ جیتے ہیں ہر دم اُسی کے ہاتھ سے اک جام پیتے ہیں
They have become His—through Him alone do they live.

At every moment they drink a goblet from His very hand;

جس نے کو پی لیا ہے وہ اُس سے مست ہیں سب دشمن اُن کے اُن کے مقابل میں پست ہیں
They are intoxicated with the wine they have drunk.

All their opponents are powerless against them.

کچھ ایسے مست ہیں وہ رُخِ خوب یار سے ڈرتے کبھی نہیں ہیں وہ دشمن کے وار سے
They are so enamoured by the beautiful countenance of the Beloved;

They never fear the onslaught of the enemy.

اُن سے خدا کے کام سبھی معجزانہ ہیں یہ اس لئے کہ عاشق یارِ یگانہ ہیں
All of God's works through them are miraculous.

This is because they are lovers of the Peerless Beloved.

اُن کو خدا نے غیروں سے بخشی ہے امتیاز اُن کے لئے نشان کو دکھاتا ہے کار ساز
God has granted them distinction over others;

For them the Perfect Maker manifests a Sign.

جب دشمنوں کے ہاتھ سے وہ تنگ آتے ہیں جب بدشعار لوگ اُنہیں کچھ ستاتے ہیں
When they are harassed at the hand of the enemies,

When evildoers torment them in any way,

جب اُن کے مارنے کیلئے چال چلتے ہیں جب اُن سے جنگ کرنے کو باہر نکلتے ہیں
When they hatch schemes to destroy them,

When they come out to wage war against them—

تب وہ خدائے پاک نشاں کو دکھاتا ہے غیروں پہ اپنا رُعبِ نشاں سے جماتا ہے
*Then does the Holy God manifest His miraculous Sign,
 And through His Sign inflicts His awe upon the others.*

کہتا ہے یہ تو بندہ عالی جناب ہے مجھ سے لڑو اگر تمہیں لڑنے کی تاب ہے
*He [God] says, 'This is but a servant of the Most High;
 Fight Me if you have the strength to fight!'*

اُس ذاتِ پاک سے جو کوئی دل لگاتا ہے آخر وہ اُس کے رحم کو ایسا ہی پاتا ہے
*Whoever attaches his heart to that Holy Being,
 Ultimately finds His mercy to be exactly like this.*

جن کو نشانِ حضرت باری ہوا نصیب وہ اُس جنابِ پاک سے ہر دم ہوئے قریب
*Those who have the good fortune to receive a Sign from the Lord God,
 Draw constantly closer towards that Holy Being.*

کھینچے گئے کچھ ایسے کہ دنیا سے سو گئے کچھ ایسا نور دیکھا کہ اُس کے ہی ہو گئے
*They are so drawn [towards Him] as to become oblivious to the world;
 They beheld such a light that they became solely His.*

بِنِ دیکھے کیسے پاک ہو انساں گناہ سے اِس چاہ سے نکلتے ہیں لوگ اُس کی چاہ سے
*Without seeing [God], how can man be cleansed of sin?
 People escape from this pit [of sin] by [developing a] longing for Him.*

تصویرِ شیر سے نہ ڈرے کوئی گوسپند نئے مار مُردہ سے ہے کچھ اندیشہ گزند
*A picture of a lion does not scare any sheep,
 Nor is there any fear of harm from a dead snake.*

پھر وہ خدا جو مُردہ کی مانند ہے پڑا پس کیا امید ایسے سے اور خوف اُس سے کیا
*Therefore, from the 'God' who lies like a corpse,
 What hope or fear can be inspired?*

ایسے خدا کے خوف سے دل کیسے پاک ہو سینہ میں اُسکے عشق سے کیونکر تپاک ہو
How can the fear of such a 'God' purify the heart?

How could there kindle any ardour of love for him in the bosom?

بن دیکھے کس طرح کسی مہ رُخ پہ آئے دل کیونکر کوئی خیالی صنم سے لگائے دل
Without beholding it, how can one fall in love with a beautiful face?

How can anyone fall in love with an imaginary beloved?

دیدار گر نہیں ہے تو گفتار ہی سہی حُسن و جمالِ یار کے آثار ہی سہی
If sight be not possible, some words may suffice!

Along with some traces of the comeliness and beauty of the beloved!

جب تک خدائے زندہ کی تم کو خبر نہیں بے قید اور دلیر ہو کچھ دل میں ڈر نہیں
So long as you are unaware of the Living God,

You will remain unrestrained and defiant, without any fear [of God] in your heart.

سو روگ کی دوا یہی وصلِ الہی ہے اس قید میں ہر ایک گنہ سے رہائی ہے
This very union with God is the cure for a hundred maladies;

Within this bondage lies freedom from every sin.

پر جس خدا کے ہونے کا کچھ بھی نہیں نشاں کیونکر نثار ایسے پہ ہو جائے کوئی جاں
But for the 'God' whose existence is not supported by any Sign whatsoever—

How could any life become devoted to such a one?

ہر چیز میں خدا کی ضیا کا ظہور ہے پر پھر بھی غافلوں سے وہ دلدار دور ہے
The light of God is manifest in everything,

And yet that Beloved is far away from the heedless.

جو خاک میں ملے اُسے ملتا ہے آشنا اے آزمانے والے یہ نسخہ بھی آزما
He who mingles with the dust finds that Intimate Friend.

O you who experiment! Test this prescription as well.

عاشق جو ہیں وہ یار کو مَر کے پاتے ہیں جب مر گئے تو اُسکی طرف کھینچے جاتے ہیں
[True] lovers are those who find the Beloved after suffering death upon death;

When dead [to their selves], they are drawn towards Him.

یہ راہ تنگ ہے پہ یہی ایک راہ ہے دلبر کی مرنے والوں پہ ہر دم نگاہ ہے
This is a narrow path, but it is the only path;

The Beloved watches every moment over those who die [for Him].

ناپاک زندگی ہے جو دوری میں کٹ گئی دیوار زُہد خشک کی آخر کو پھٹ گئی
Impure is the life that is spent in separation [from Him];

The wall of dry piety eventually crumbles.

زندہ وہی ہیں جو کہ خدا کے قریب ہیں مقبول بن کے اُس کے عزیز و حبیب ہیں
They alone are alive who are close to God;

Being accepted by Him, they are His dear and beloved ones.

وہ دُور ہیں خدا سے جو تقویٰ سے دُور ہیں ہر دم اسیرِ نخوت و کبر و غرور ہیں
Far from God are those who are far from taqwā [righteousness];

Every moment they are in the clutches of vanity, pride, and arrogance.

تقویٰ یہی ہے یارو کہ نخوت کو چھوڑ دو کبر و غرور و بخل کی عادت کو چھوڑ دو
Taqwā—O friends!—is indeed this, that you renounce vanity;

Shun the habit of pride, arrogance, and avarice.

اس بے ثبات گھر کی محبت کو چھوڑ دو اُس یار کے لئے رہِ عشرت کو چھوڑ دو
Shun the love of this transient abode;

Abandon the path of luxury for the sake of that Beloved.

لعنت کی ہے یہ راہ سو لعنت کو چھوڑ دو ورنہ خیالِ حضرت عِزّت کو چھوڑ دو
*This is an accursed path, so let go of this curse,
 Or else give up the thought of [finding] the Lord of Honour.*

تلخی کی زندگی کو کرو صدق سے قبول تا تم پہ ہو ملائکہ عرش کا نزول
*Accept a life that is arduous with sincerity
 So that the angels from the high heavens descend upon you.*

اسلام بیچیز کیا ہے خدا کیلئے فنا ترکِ رضائے خویش پئے مرضی خدا
*What is Islam? Self-annihilation for the sake of God;
 To relinquish one's own desire for the pleasure of God.*

جو مر گئے انہی کے نصیبوں میں ہے حیات اس راہ میں زندگی نہیں ملتی بجز ممات
*Those who die are the very ones in whose destiny is life—
 In this path one does not attain life except through death.*

شونہی و کبر دیو لعین کا شعار ہے آدم کی نسل وہ ہے جو وہ خاکسار ہے
*Impertinence and pride are the traits of the Accursed Satan;
 The seed of Adam is he who is humble.*

اے کرمِ خاک چھوڑ دے کبر و غرور کو کبر حضرتِ ربِّ غیور کو
*O worm of dust! Abandon pride and arrogance;
 Greatness only befits the Lord God, Jealous for His Honour.*

بدتر بنو ہر ایک سے اپنے خیال میں شاید اسی سے دخل ہو دارالوصال میں
*Think of yourself as inferior to everyone else;
 Perchance, thereby, you may enter the Place of Union.*

چھوڑو غرور و کبر کہ تقویٰ اسی میں ہے ہو جاؤ خاک مرضیِ مولیٰ اسی میں ہے
*Abandon pride and arrogance, for in this indeed is taqwā;
 Become dust, for in this is God's pleasure indeed.*

تقویٰ کی جڑ خدا کے لئے خاکساری ہے عفت جو شرط دیں ہے وہ تقویٰ میں ساری ہے
*The root of taqwā is humbling oneself for God,
 Piety—which is the condition of faith—lies entirely in taqwā.*

جو لوگ بدگمانی کو شیوہ بناتے ہیں تقویٰ کی راہ سے وہ بہت دُور جاتے ہیں
*Those who make suspicion their habit,
 Stray very far from the path of taqwā.*

بے احتیاط اُن کی زباں وار کرتی ہے اک دم میں اُس علیم کو بیزار کرتی ہے
*Their tongue carelessly maligns;
 In an instant it displeases God—the Knower of everything.*

اک بات کہہ کے اپنے عمل سارے کھوتے ہیں پھر شوخیوں کا بیج ہر اک وقت بوتے ہیں
*With a single utterance they squander all their deeds;
 And then sow the seeds of insolence every single moment.*

کچھ ایسے سو گئے ہیں ہمارے یہ ہم وطن اٹھتے نہیں ہیں ہم نے تو سو سو کئے جتن
*These, our countrymen, have fallen into such a slumber
 That they do not wake up, though we have adopted hundreds of
 strategies.*

سب عضو سست ہو گئے غفلت ہی چھا گئی قوت تمام نوکِ زباں میں ہی آگئی
*All [their] limbs have become lax—heedlessness has spread;
 All their energy is concentrated in the tip of [their] tongue.*

یا بدزباں دکھاتے ہیں یا ہیں وہ بدگماں باقی خبر نہیں ہے کہ اسلام ہے کہاں
*They either speak evil or they think evil;
 They care not for the condition of Islam.*

تم دیکھ کر بھی بد کو بچو بدگمان سے ڈرتے رہو عقابِ خدائے جہان سے
*Even when you see evil, avoid ill-thinking,
 Remaining fearful of the retribution of the God of the universe.*

شاید تمہاری آنکھ ہی کر جائے کچھ خطا شاید وہ بد نہ ہو جو تمہیں ہے وہ بد نما
Perhaps your own eye may have erred;

Perhaps he is not evil who seems evil to you.

شاید تمہاری فہم کا ہی کچھ قصور ہو شاید وہ آزمائشِ ربِّ غفور ہو
Perhaps your own understanding is at fault;

Perhaps it is a trial from the Forgiving Lord.

پھر تم تو بدگمانی سے اپنی ہوئے ہلاک خود سر پہ اپنے لے لیا خشمِ خدائے پاک
You would then have destroyed yourselves through your own ill-thinking,

Bringing the wrath of the Holy God upon your own selves.

گر ایسے تم دلیریوں میں بے حیا ہوئے پھر اتقا کے سوچو کہ معنی ہی کیا ہوئے
If such impertinences have left no sense of decency in you,

What then is the meaning of righteousness? Just think about it.

موسیٰ بھی بدگمانی سے شرمندہ ہو گیا قرآن میں خضر نے جو کیا تھا پڑھو ذرا
Even Mūsā [Moses] was put to shame due to ill-thinking;

Just read in the Quran what Khidr did.

بندوں میں اپنے بھیدِ خدا کے ہیں صد ہزار تم کو نہ علم ہے نہ حقیقت ہے آشکار
There are a hundred thousand secrets of God in His servants;

You neither know, nor is their reality made known.

پس تم تو ایک بات کے کہنے سے مر گئے یہ کیسی عقل تھی کہ براہِ خطر گئے
In short, you uttered just one word and ruined yourself,

What kind of intelligence was it that you opted for the dangerous path?

بدبخت تر تمام جہاں سے وہی ہوا جو ایک بات کہہ کے ہی دوزخ میں جاگرا
Most unfortunate of all the world is indeed he

Who uttered one thing and hurled himself into Hell.

پس تم بچاؤ اپنی زباں کو فساد سے ڈرتے رہو عقوبت رب العباد سے
Therefore, save your tongue from mischief;

Remain fearful of the punishment of the Lord of mankind.

دو عضو اپنے جو کوئی ڈر کر بچائے گا سیدھا خدا کے فضل سے جنت میں جائے گا
Whoever safeguards two of his limbs out of fear

Will go straight to Paradise by the grace of God.

وہ اک زباں ہے عضو نہانی ہے دوسرا یہ ہے حدیث سیدنا سید الوالی
One is the tongue, the other the private parts;

This is the hadith of our Master—Sayyedul-Warā [the Leader of Mankind].

پر وہ جو مجھ کو کاذب و مکار کہتے ہیں اور مفتری و کافر و بدکار کہتے ہیں
But those who call me a liar and a charlatan,

And an impostor, a disbeliever, and an evildoer—

اُن کیلئے تو بس ہے خدا کا یہی نشان یعنی وہ فضل اُس کے جو مجھ پر ہیں ہر زماں
For them should suffice this very Sign from God;

Namely, His graces that are upon me every moment.

دیکھو خدا نے ایک جہاں کو جھکا دیا گمنام پا کے شہرہ عالم بنا دیا
Look, God has inclined the multitude [towards me];

Finding me unknown, [He] made me renowned throughout the world.

جو کچھ مری مراد تھی سب کچھ دکھا دیا میں اک غریب تھا مجھے بے انتہا دیا
I was a poor man, and He gave me beyond measure.

Whatsoever I wished for, He bestowed it all.

دنیا کی نعمتوں سے کوئی بھی نہیں رہی جو اُس نے مجھ کو اپنی عنایات سے نہ دی
*There is absolutely nothing from among the blessings of this world
 That He did not grant me through His favours.*

ایسے بدوں سے اُس کے ہوں ایسے معاملات کیا یہ نہیں کرامت و عادت سے بڑھ کے بات
*That He should treat 'evil' people in this way,
 Is this not something outside the practice and miracles [of God]?*

جو مفتری ہے اُس سے یہ کیوں اتحاد ہے کس کو نظیر ایسی عنایت کی یاد ہے
Why this alliance with an 'impostor'?
Can anyone recall a precedence of this kind of favour?

مجھ پر ہر اک نے وار کیا اپنے رنگ میں آخر ذلیل ہو گئے انجام جنگ میں
*Everyone attacked me in their own way,
 But they were ultimately humiliated at the end of the fray.*

ان کینوں میں کسی کو بھی ارماں نہیں رہا سب کی مراد تھی کہ میں دیکھوں رہِ فنا
*Everyone maligned me to their heart's content
 And all of them desired that I see the path of ruin.*

تھے چاہتے کہ مجھ کو دکھائیں عدم کی راہ یا حاکموں سے پھانسی دلا کر کریں تباہ
*They wanted to dispatch me to annihilation,
 Or to destroy me by having me hanged through the rulers,*

یا کم سے کم یہ ہو کہ میں زنداں میں جا پڑوں یا یہ کہ ذلتوں سے میں ہو جاؤں سرنگوں
*Or—at the very least—that I be imprisoned,
 Or be brought down and humiliated by insults.*

یا مجبری سے ان کی کوئی اور ہی بلا آجائے مجھ پہ یا کوئی مقبول ہو دُعا
*Or—by carrying tales—they might cause me to suffer some other
 calamity,
 Or that some prayer [of theirs] may be heard.*

پس ایسے ہی ارادوں سے کر کے مقدمات چاہا گیا کہ دن مرا ہو جائے مجھ پہ رات
So with such intentions they filed cases,
Seeking to turn my day into night.

کوشش بھی وہ ہوئی کہ جہاں میں نہ ہو کبھی پھر اتفاق وہ کہ زماں میں نہ ہو کبھی
Their efforts were such as never occurred in this world,
And so was their solidarity without parallel in the world.

مجھ کو ہلاک کرنے کو سب ایک ہو گئے سمجھا گیا میں بد پہ وہ سب نیک ہو گئے
In order to destroy me they all became one;
They deemed me evil and themselves as the righteous.

آخر کو وہ خدا جو کریم و قدیر ہے جو عالم القلوب و علیم و خبیر ہے
Ultimately, the God who is Benevolent and All-Powerful—
Who knows what is in the hearts and is All-Knowing, All-Aware—

اترا مری مدد کیلئے کر کے عہد یاد پس رہ گئے وہ سارے سیہ رُوئے و نامراد
Came down for my help, remembering [His] promise,
And they all ended up disgraced and frustrated.

کچھ ایسا فضل حضرت رب الوریٰ ہوا سب دشمنوں کے دیکھ کے اوساں ہوئے خطا
Such was the grace manifested by the Lord of mankind—
Seeing which—all enemies were left bewildered.

اک قطرہ اُس کے فضل نے دریا بنا دیا میں خاک تھا اسی نے ثریا بنا دیا
His grace transformed a single drop of water into an ocean;
I was mere dust; He Himself transformed me into the Pleiades.

میں تھا غریب و بیکس و گمنام و بے ہنر کوئی نہ جانتا تھا کہ ہے قادیاں کدھر
I was poor, helpless, unknown, and unskilled;
No one knew where Qadian was.

لوگوں کی اس طرف کو ذرا بھی نظر نہ تھی میرے وجود کی بھی کسی کو خبر نہ تھی
People did not look towards this direction at all;

No one knew even of my existence.

اب دیکھتے ہو کیسا رجوعِ جہاں ہوا اک مرجعِ خواص یہی قادیاں ہوا
But now you see how the world has turned this way;

This very Qadian has become the rendezvous of the elect.

پر پھر بھی جن کی آنکھ تعصب سے بند ہے اُن کی نظر میں حال مرا ناپسند ہے
Even then, those whose eye is shut by prejudice—

In their sight—my condition is displeasing.

میں مفتزی ہوں اُن کی نگاہ و خیال میں دنیا کی خیر ہے مری موت و زوال میں
In their sight and estimation I am an impostor;

The good of the world lies in my death and decline.

لعنت ہے مفتزی پہ خدا کی کتاب میں عزت نہیں ہے ذرہ بھی اُس کی جناب میں
The impostor is cursed in the Book of God;

Not even an iota of respect does he enjoy in His presence.

توریت میں بھی نیز کلامِ مجید میں لکھا گیا ہے رنگِ وعیدِ شدید میں
In the Torah as well as in the Glorious Word [the Holy Quran],

It has been decreed as severe chastisement,

کوئی اگر خدا پہ کرے کچھ بھی افترا ہوگا وہ قتل ہے یہی اس جرم کی سزا
That whoever speaks the least bit of a lie against God,

Shall be killed—that is the only punishment for this crime.

پھر یہ عجیب غفلت ربِّ قدیر ہے دیکھے ہے ایک کو کہ وہ ایسا شریر ہے
This, then, is surprising negligence on the part of the Omnipotent God

That He sees such a mischievous one,

پچیس سال سے ہے وہ مشغولِ افترا ہر دن ہر ایک رات یہی کام ہے رہا
Who has been occupied in fabricating lies for twenty-five years—
Every day and every single night this has been his occupation—

ہر روز اپنے دل سے بناتا ہے ایک بات کہتا ہے یہ خدا نے کہا مجھ کو آج رات
Every day he fabricates a lie from himself
And claims, 'God said this to me last night';

پھر بھی وہ ایسے شوخ کو دیتا نہیں سزا گویا نہیں ہے یاد جو پہلے سے کہہ چکا
And yet He does not punish such an insolent man,
As if He does not recall what He had previously said.

پھر یہ عجیب تر ہے کہ جب حامیانِ دین ایسے کے قتل کرنے کو فاعل ہوں یا معین
Again it is all the more strange that when the 'helpers of the Faith'
Try to kill or help bring about such a one's murder,

کرتا نہیں ہے اُن کی مدد وقتِ انتظام تا مفتری کے قتل سے قصہ ہی ہو تمام
He [God] does not help them at the time of their designs
So that by the killing of the 'impostor' the whole story may come to
an end,

اپنا تو اُس کا وعدہ رہا سارا طاق پر اوروں کی سعی و جہد پہ بھی کچھ نہیں نظر
Whilst His own promise lay totally abandoned on the shelf,
He casts not even a glance upon the effort and exertion of others.

کیا وہ خدا نہیں ہے جو فرقان کا ہے خدا پھر کیوں وہ مفتری سے کرے اسقدر وفا
Is He not that God who is the God of the Furqān [Holy Quran]?
Why then should He be so faithful to an 'impostor'?

آخر یہ بات کیا ہے کہ ہے ایک مفتری کرتا ہے ہر مقام میں اُس کو خدا بڑی
What—after all—is this? Here is an 'impostor'
Whom God acquits on every occasion!

جب دشمن اُسکو پتھ میں کوشش سے لاتے ہیں کوشش بھی استقدر کہ وہ بس مر ہی جاتے ہیں
When his enemies try to ensnare him with great effort—

Effort so great they almost kill themselves in the process—

اک اتفاق کر کے وہ باتیں بناتے ہیں سو جھوٹ اور فریب کی تہمت لگاتے ہیں
Conspiring together, they fabricate allegations,

And accuse him of a hundred lies and deceptions—

پھر بھی وہ نامراد مقاصد میں رہتے ہیں جاتا ہے بے اثر وہ جو سو بار کہتے ہیں
Even then—they remain unsuccessful in their objectives,

And that which they say a hundred times goes to no effect.

ذلت ہیں چاہتے۔ یہاں اِکرام ہوتا ہے کیا مفتری کا ایسا ہی انجام ہوتا ہے
They desire disgrace; [while] here honour is bestowed.

Is this the end that an impostor is supposed to meet?

اے قوم کے سرآمدہ اے حامیانِ دیں سوچو کہ کیوں خدا تمہیں دیتا مدد نہیں
O leaders of the nation! O 'helpers' of the Faith!

Think! Why does God not help you?

تم میں نہ رحم ہے نہ عدالت نہ اِنفا پس اس سبب سے ساتھ تمہارے نہیں خدا
You have no mercy, no justice, nor piety!

So—for this reason—God is not with you.

ہوگا تمہیں کلارک کا بھی وقت خوب یاد جب مجھ پہ کی تھی تہمت خوں از رہِ فساد
You may well remember the time of [Henry Martyn] Clark,

When he falsely accused me of murder by way of mischief,

جب آپ لوگ اُس سے ملے تھے بدیں خیال تا آپ کی مدد سے اُسے سہل ہو جدال
When you conspired with him thinking

That, with your help, you may facilitate his fight,

پر وہ خدا جو عاجز و مسکین کا ہے خدا حاکم کے دل کو میری طرف اُس نے کر دیا
But the God who is the God of the humble and the meek—

He inclined the heart of the Magistrate towards me.

تم نے تو مجھ کو قتل کرانے کی ٹھانی تھی یہ بات اپنے دل میں بہت سہل جانی تھی
You were bent upon getting me killed,

And thought within your heart that this would be an easy task;

تھے چاہتے صلیب پہ یہ شخص کھینچا جائے تا تم کو ایک فخر سے یہ بات ہاتھ آئے
You wanted this man to be hoisted upon the cross

So that you might have this tale to exult about:

جھوٹا تھا مفتزی تھا تبھی یہ ملی سزا آخر مری مدد کیلئے خود اٹھا خدا
'He was a liar, he was an impostor; wherefore, he received this punishment.'

In the end, God Himself stood up in my support.

ڈگلس پہ سارا حال بریت کا کھل گیا عزت کے ساتھ تب میں وہاں سے بری ہوا
The entire account of [my] exoneration became evident to [the Magistrate, Captain] Douglas;

Thereupon, I was honourably acquitted from there.

الزام مجھ پہ قتل کا تھا سخت تھا یہ کام تھا ایک پادری کی طرف سے یہ اتہام
I was accused of murder—a serious matter indeed!

This charge issued forth from a priest.

جتنے گواہ تھے وہ تھے سب میرے برخلاف اک مولوی بھی تھا جو یہی مارتا تھا لاف
However many witnesses there were—they were all against me.

There was even a maulawī [religious cleric] who would boast this:

دیکھو یہ شخص اب تو سزا اپنی پائے گا اب بن سزائے سخت یہ بچ کر نہ جائے گا
'Look! This man will get his punishment now—

Now, he will not escape without severe punishment!

اتنی شہادتیں ہیں کہ اب کھل گیا قصور اب قیدیا صلیب ہے اک بات ہے ضرور
There are so many witnesses that his guilt has become evident;

One of two things is now certain—prison or the cross.'

بعضوں کو بددعا میں بھی تھا ایک انہماک اتنی دُعا کہ گھس گئی سجدے میں اُن کی ناک
Some even engaged in [praying for] curses with great enthusiasm—

So much prayer that their noses were worn down in prostration.

القصد جہد کی نہ رہی کچھ بھی انتہا اک سو تھا مگر ایک طرف سجدہ و دُعا
In short, they spared no effort whatsoever;

There was trickery on one side, while prayer and prostration on the other.

آخر خدا نے دی مجھے اُس آگ سے نجات دُشمن تھے جتنے اُن کی طرف کی نہ التفات
In the end, God delivered me from that fire;

However many enemies there were—He cared not one bit for them.

کیسا یہ فضل اُس سے نمودار ہو گیا اک مفتری کا وہ بھی مددگار ہو گیا
What is this [strange] kind of 'grace' visibly apparent from Him

That He has [now] become the Helper of an 'impostor'!

اُس کا تو فرض تھا کہ وہ وعدہ کو کر کے یاد خود مارتا وہ گردن کذاب بدنہاد
It was His obligation that—remembering His promise—

He would Himself smite the neck of the 'wicked liar.'

گر اُس سے رہ گیا تھا کہ وہ خود دکھائے ہاتھ اتنا تو سہل تھا کہ تمہارا بٹائے ہاتھ
If He had fallen short of displaying His own hand,

Then at least He could have easily lent you a hand.

یہ بات کیا ہوئی کہ وہ تم سے الگ رہا کچھ بھی مدد نہ کی نہ سنی کوئی بھی دُعا
What happened that He remained aloof from you?

He granted you no help at all, nor heard any of your supplications.

جو مفتری تھا اُس کو تو آزاد کر دیا سب کام اپنی قوم کا برباد کر دیا
He exonerated the one who was the 'impostor,'

But laid to waste every endeavour of 'His people'!

سب جدوجہد و سعی اکارت چلی گئی کوشش تھی جس قدر وہ بغارت چلی گئی
All their effort and exertion went in vain—

Whatever effort they made, was ruined.

کیا ”راستی کی فتح“ نہیں وعدہ خدا دیکھو تو کھول کر سخن پاک کبریا
Is not the 'triumph of truth' the promise of God?

Just open and see the Holy Word of the Mighty One!

پھر کیوں یہ بات میری ہی نسبت پلٹ گئی یا خود تمہاری چادرِ تقویٰ ہی پھٹ گئی
Why, then, was this [promise] reversed only in my case?

Or was it that your own mantle of taqwā [righteousness] was rent asunder?

کیا یہ عجب نہیں ہے کہ جب تم ہی یار ہو پھر میرے فائدہ کا ہی سب کاروبار ہو
Is it not strange that despite you being [His] 'friends,'

Everything transpires in my favour?

پھر یہ نہیں کہ ہو گئی ہے صرف ایک بات پاتا ہوں ہر قدم میں خدا کے تفضلات
Again, it is not only this single instance;

At every step I am blessed with the favours of God.

دیکھو وہ بھیس کا شخص کرم دیں ہے جس کا نام لڑنے میں جس نے نیند بھی اپنے پہ کی حرام
Look at the man from Bheen, whose name is Karam Dīn—

Who even lost sleep in his fight with me—

جس کی مدد کے واسطے لوگوں میں جوش تھا جس کا ہر ایک دشمن حق عیب پوش تھا
*For whose help there was great passion among the people,
 Whose faults were glossed over by every enemy of truthfulness,*

جس کا رفیق ہو گیا ہر ظالم و غوی جس کی مدد کے واسطے آئے تھے مولوی
*Who was supported by all unjust and erring people,
 For whose help maulawīs had come forward—*

اُن میں سے ایسے تھے کہ جو بھڑ بھڑ کے آتے تھے اپنا بیان لکھانے میں کرتب دکھاتے تھے
*Among whom there were such who would come rushing forth,
 And would display great cunning in presenting their testimonies.*

ہشیاری مستغیث بھی اپنی دکھاتا تھا سو سو خلاف واقعہ باتیں بناتا تھا
*The plaintiff, too, was displaying cleverness,
 Fabricating hundreds of statements contrary to the facts.*

پر اپنے بد عمل کی سزا کو وہ پا گیا ساتھ اُس کے یہ کہ نام بھی کاذب رکھا گیا
*He received the punishment in consequence of his evil deeds
 Along with which, he was also labelled a liar.*

کذاب نام اس کا دفاتر میں رہ گیا چالاکوں کا فخر جو رکھتا تھا بہ گیا
*'Great Liar' remained his title in the official records;
 The conceited cleverness that he boasted came to naught.*

اے ہوش و عقل والو یہ عبرت کا ہے مقام چالاکیاں تو بیچ ہیں تقویٰ سے ہوویں کام
*O people of sense and reason! Beware!
 Cleverness is useless; taqwā accomplishes the tasks.*

جو متقی ہے اُس کا خدا خود نصیر ہے انجام فاسقوں کا عذاب سعیر ہے
*God Himself is the Helper of the one who is righteous;
 The end of the transgressors is the punishment of Hell-fire.*

جڑ ہے ہر ایک خیر و سعادت کی اُتقا جس کی یہ جڑ رہی ہے عمل اُس کا سب رہا
Piety is the root of all virtue and good fortune;

In whomsoever this root remains intact—all his deeds remain intact.

مومن ہی فتح پاتے ہیں انجام کار میں ایسا ہی پاؤ گے سخن کردگار میں
It is indeed the believers who ultimately triumph;

Exactly thus will you find in the Word of the Omnipotent One.

کوئی بھی مفتری ہمیں دنیا میں اب دکھا جس پر یہ فضل ہو یہ عنایات یہ عطا
Now, show us any impostor in the world

Upon whom is bestowed this grace, this favour, this bounty!

اس بد عمل کی قتل سزا ہے نہ یہ کہ بیت پس کس طرح خدا کو پسند آگئی یہ ریت
The punishment of this evil deed is death, not love!

So how could God come to like this behaviour?

کیا تھا یہی معاملہ پاداشِ افترا کیا مفتری کے بارے میں وعدہ یہی ہوا
Was this treatment the reward for imposture?

Was this the promise given regarding an impostor'?

کیوں ایک مفتری کا وہ ایسا ہے آشنا یا بے خبر ہے عیب سے دھوکے میں آگیا
Why is He such a friend of an 'impostor'?

Or is He unaware of the fault and has been deceived!

آخر کوئی تو بات ہے جس سے ہوا وہ یار بدکار سے تو کوئی بھی کرتا نہیں ہے پیار
After all, there must be something which earned His friendship,

For no one loves an evildoer.

تم بد بنا کے پھر بھی گرفتار ہو گئے یہ بھی تو ہیں نشان جو نمودار ہو گئے
Having accused me of evil; even then you were seized.

These, too, are Signs that have been manifested.

تاہم وہ دوسرے بھی نشاں ہیں ہمارے پاس لکھتے ہیں اب خدا کی عنایت سے بے ہراس
Nevertheless, there are other Signs we possess,
Which we now set forth fearlessly with God's favour.

جس دل میں رنج گیا ہے محبت سے اُس کا نام وہ خود نشاں ہے نیز نشاں سارے اس کے کام
The heart in which His name is saturated with love
Is itself a Sign; moreover, all its works are Signs.

کیا کیا نہ ہم نے نام رکھائے زمانہ سے مردوں سے نیز فرقہ ناداں زنانہ سے
What insults have I not endured from this generation—
From men as well as from the uninformed womenfolk?

اُس کے گمان میں ہم بدو بد حال ہو گئے اُن کی نظر میں کافر و دجال ہو گئے
In their estimation, I have become evil and wretched,
In their eyes I have become a kāfir [disbeliever] and a dajjāl [deceiver].

ہم مفتری بھی بن گئے اُن کی نگاہ میں بے دیں ہوئے فساد کیا حق کی راہ میں
I even became an impostor in their sight;
Became faithless, corrupting the path of truth!

پر ایسے کفر پر تو فدا ہے ہماری جاں جس سے ملے خدائے جہان و جہانیاں
But may my life be sacrificed for such 'kufr' [disbelief],
From which is attained God—Creator of the world and mankind.

لعنت ہے ایسے دیں پہ کہ اس کفر سے ہے کم عو شکر ہے کہ ہو گئے غالب کے یار ہم
Accursed be such a faith that is less than this 'kufr'—
A hundred thanks that I have become the beloved of the Supreme [God].

ہوتا ہے کردگار اسی رہ سے دستگیر کیا جانے قدر اس کا جو قصوں میں ہے اسیر
Through this very path the Omnipotent God takes one by the hand;
How could those captivated by anecdotes know of its value?

وحی خدا اسی رہِ فرخ سے پاتے ہیں دلبر کا بانگین بھی اسی سے دکھاتے ہیں
God's revelation is indeed obtained through this luminous path;
Through this very path is revealed the Beloved's pristine beauty.

اے مدعی نہیں ہے تیرے ساتھ کردگار
 یہ کفر تیرے دیں سے ہے بہتر ہزار بار
O accuser! The Omnipotent God is not with you;
This 'kufr' [of mine] is a thousand times better than your 'faith'.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹

نَحْمَدُهُ وَنُصَلِّىْ عَلَى رَسُوْلِهِ الْكَرِيْمِ²

[SIGNS OF THE TRUE FAITH]

Thousands upon thousands of thanks be to that Benevolent Lord, who has bestowed upon us a religion which is such a means of attaining the knowledge of God and the fear of God, the like of which has never been found in any age; and thousands of blessings be upon that immaculate Prophet through whom we entered this holy religion; and thousands of mercies be bestowed upon the Companions of the Noble Prophet who irrigated this garden with their blood.

Islam is such a blessed and God-revealing religion that if any person chooses to follow it truly and acts upon the teachings, guidance, and admonitions contained in the Holy Word of God Almighty—the Holy Quran—he would behold God in this very life. For the recognition of that God, who is hidden from the sight of the world behind thousands of veils, there is no other means except the teaching of the Quran. The Holy Quran guides towards God Almighty through reason and heavenly Signs in a very easy and simple manner. It possesses a blessing and magnetic power which perpetually attracts a seeker of God towards God, bestowing light, peacefulness, and satisfaction. And

1. In the name of Allah, the Gracious, the Merciful. [Publisher]

2. We praise Him and invoke blessings upon His Noble Messenger. [Publisher]

a true believer in the Holy Quran does not—like the philosophers—merely hold on to the conjecture that there ‘ought to be’ a Creator for this most ingenious universe; rather, acquiring a personal insight and being honoured with a holy vision, he sees with the eye of certainty that that Creator ‘actually exists.’

He who is bestowed the light of this Holy Word does not merely guess like those who rely upon dry reason alone that God is One without partner, but through hundreds of brilliant Signs which grasp him by the hand and pull him out of the darkness, such a person actually witnesses for himself that—in reality—God has no associate in His Being or in His attributes. And not only this; such a one is able to practically demonstrate to the world that he believes God to actually be such, and the majesty of the Oneness of God so fills his heart that in his estimation—when placed in contrast to the will of Allah—the whole world amounts to no more than a dead insect and indeed to nothing at all.

Human nature is like a tree, the branches of a part of which are immersed in a pit full of filth and urine, while the branches of the other part lie in a pool that is full of fine fragrances like that of *keorha*¹ and roses and the like. When a wind blows from either side, it causes either the scent or the stench to spread as the case may be. Similarly, the wind of carnal passions spreads the stench, while the breeze of divine grace gives form and manifestation to the hidden fragrance. Thus, if the divine breeze—which descends from heaven—is obstructed, being battered from all directions by the fierce and forceful winds of human carnal passions, man becomes buried under their stench, and thus, turns his back on God Almighty, becoming the very embodiment of Satan, and is cast among the lowest of the low. No virtue remains in him and he ultimately perishes due to the poisons of infidelity, disobedience, transgression, sinfulness, and all kinds of corruption. The life of

1. A plant (*Pandanus odoratissimus*) with a strong-scented flower that is native to South and South East Asia. [Publisher]

such a one is hellish and, at last, he plunges into Hell after death. But if the grace of God Almighty comes to one's aid and the divine breeze blows from heaven to purify and perfume him and—through special guidance—constantly grant light, vitality, and holy capacities to one's spirit, that person is drawn to such lofty heights by the power granted to him from on High, that he surpasses even the status of angels. This proves that man has the propensity to both fall down as well as to rise up. In this regard someone has truly said:

حضرت انساں کہ حد مشترک را جامع است می تواند شد میسما مے تواند خرشدن
*Human capacities encompass a union of two extremes—
 He may choose to be a messiah or a donkey!*

However, the difficulty here is that it is easier and seemingly quite natural for man to descend, just as you observe that a stone goes up with great difficulty, requiring the effort of someone else, but when coming down it falls naturally, requiring no effort from anyone. Then, surely man stands in need of a powerful hand if he is to ascend. This very requirement proves the need for the succession of Prophets and the [revelation of the] Word of God. Although worldly people have involved themselves in thousands of intricate debates in the process of evaluating the truth of a religion, they still have not reached any satisfactory conclusion. However, the fact of the matter is that the true religion is, indeed, that religion which succeeds in curing man's spiritual blindness and bestowing upon him heavenly blessings to such a degree that the evidence of their affirmation of the existence of God and sympathy for mankind is prominent in their practical lives. That alone is the true religion and that alone can carry its sincere devotee to the desired goal, the thirst for which has been ingrained in his soul. Most people merely believe in the kind of imaginary 'God' whose powers did not march forward, but were left behind, and whose capability and power are only spoken of in the form of tales and fables.

So, that is the very reason why such a fictitious 'God' cannot

restrain them from sin; rather, by following such a religion their audacity and brazenness in sin and iniquity continue to increase as their prejudice continues to build up. Their carnal passions surge like a river that breaks its embankment and floods the surrounding area, destroying many houses and fields of farmland. The Living God who possesses the light of His powerful Signs and continues to prove His existence through fresh and rejuvenating miracles and powers—it is He alone—finding and discovering whom restrains one from sin; bestows true peace, contentment, and satisfaction; and grants steadfastness and true courage. He becomes the Fire that burns sin and the Water that washes away worldly desires. This is exactly what is called ‘religion’—to search for Him and experience heavenly ecstasy in that quest.

Bear in mind that mere dry disputation, abusiveness, harsh words, and vulgarity is perpetrated out of selfishness under the name of religion. Such failing to remove one’s own inner evils; failing to develop a sincere bond with the True Beloved; one party attacking another party, not with civility, but rather like dogs; and displaying all kinds of evil of the ego in the guise of defending the Faith—all this filthy conduct which is merely bone [without flesh]—is not worthy of being called ‘religion’. Alas! Such people do not realize why we came into this world and what the true and main purpose of our brief lives is. Rather—perpetually holding on to a blind and impure nature—they put the label of ‘religion’ upon their superstitious whims. They flaunt their bad manners and rattle their loose tongues in defence of an imaginary ‘God’ for whose existence they have no proof whatsoever. What is the worth of a religion which does not worship the Living God, but a ‘God’ who is the bier of a dead body that only moves with the support of others and falls to the ground if the support is removed. If there is anything to be gained from such a religion, then it is only bigotry. True fear of God and sincere sympathy for humanity—which are the best of virtues—absolutely disappear from their characters. If they encounter opposition from any individual who is against their faith and creed, then, merely due to this opposition in their hearts, they become the enemy of his

life, property, and honour; and if the affair of someone from any other people is entrusted to them, they seek to obliterate him altogether, abandoning [all sense of] justice and compassion. That mercy, justice, and sympathy—which is the sublime excellence of human nature—disappears entirely from their disposition, and they are filled with an unholy beastliness due to overzealous bigotry. They do not know the true purpose of religion. The real ill-wishers of a faith and of a people are indeed those corrupt ones who have no regard for truth, divine cognition, or purity, and simply give the name ‘religion’ to selfish passions. They are ever engaged in idle quarrels, disputes, and vile talk, and the time which should be spent with God in solitude does not even occur in their dreams. They remain ever busy denigrating and reviling holy people while they are themselves filled with filth as a septic tank is filled with excrement. There is much babble on their tongues but their hearts are far removed from God; they are totally immersed in the vices of the world, yet they claim to be the reformers of the nation. But as is said:

خفتہ را خفتہ کے کند بیدار

[How can a sleeping man awaken a sleeping man!]

Such people can neither listen to anyone with God-fearing hearts, nor answer them with civility. They believe that there is nothing good in Islam and that all of it is objectionable. Strangely enough, they are quite content with this condition of theirs. Moreover, having inflicted harm upon someone of a different faith, they think they have accomplished an act worthy of great reward or demonstrated great courage and manliness. But sadly, it is this bigotry that most people in this age identify as religion. I do not even consider the ordinary Muslims to be free from this evil habit. Indeed, they are more worthy of punishment in the eyes of God, for He has given them that religion whose name is Islam, the meaning of which God has Himself revealed in the Holy Quran as He says:

بَلِّغْ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ¹

This means that Islam has two parts: (i) To lose one's self in the pleasure of God in such a way as to renounce all one's desires and to lie prostrate at His threshold to seek His pleasure; and (ii) To do good to all of mankind in general. Look at the beauty of this faith and the virtuous and holy principles on which it was based, but—alas!—they have strayed very far away from it. This corruption emerged at the time when they deviated from the teachings of the Holy Quran either deliberately or by mistake, since deviation—be it doctrinal or practical—deprives one of divine grace. What I mean here by 'doctrinal deviation' is that a person should be in absolute denial of the Word of God, and 'practical deviation' means that though he may not be in apparent denial, he is so overwhelmed by customs, habits, selfish desires, and the precepts of others that he has no regard whatsoever for the Word of Almighty God.

In short, these are two evil diseases. It is necessary to follow the True Faith in order to be safeguarded from them. The first disease is to deny that God is One without partner and Possessor of all the perfect attributes and powers, and thus turn away from one's obligations to Him, and to deny—like an ingrate—His bounties that permeate each and every particle of our bodies and souls. The second [disease] is to be negligent in fulfilling one's obligations to mankind, or to become like a poisonous serpent for hurting anyone who is of a different race or religion or is opposed to his [race or religion], and to disregard human rights altogether. Such people are in fact dead and are unaware of the Living God. To have living faith is definitely impossible so long as a person is not bestowed the magnificent Signs and manifestations of the Living God. Although all people—barring the atheists—believe in the existence of God in one form or the other, their belief is reducible to

1. Nay, whoever submits himself completely to Allah, and is the doer of good (*Sūrah al-Baqarah*, 2:113). [Publisher]

certain self-coined notions, and is not the result of the personal manifestation of the Living God. This is the reason that a living faith cannot be attained through such self-conceived notions. So long as one does not hear from God Almighty, in miraculous and extraordinary ways and with mighty powers, the emphatic proclamation **أَنَا الْمَوْجُودُ** [**I am present**], and unless this is accompanied with the actual manifestation of powerful Signs, it is impossible to have faith in that Living God. Such people give the name 'God' or Parmeshwar to something which they have learnt only through hearsay. They merely repeat what has been passed on to them, uttering empty boasts with no knowledge of what they are saying.

True knowledge about God depends entirely upon reaching the Living God who articulates with the utmost clarity to those who are close to Him and bestows satisfaction and contentment upon them with His majestic and pleasant speech. He speaks to them as one man speaks to another and converses with them as a certainty that is beyond doubt or suspicion. He listens to them and responds to them. He hears their supplications, and informs them of their acceptance. He proves to them that He is indeed God, on the one side through His majestic and pleasant words, while on the other side through His miraculous works and His powerful and mighty Signs. To begin with, He promises them His support, help, and special guidance by way of prophecy, and then—on the other side—in order to amplify the grandeur of His promises, He causes a multitude of people to oppose them. Those people employ all their power, every deceit, and every single kind of device to frustrate those promises of God regarding the support, help, and supremacy of His chosen ones, but God brings all their efforts to naught. They sow mischief but God uproots it. They kindle a fire but God extinguishes it. They exert themselves down to their fingernails but ultimately God causes their designs to recoil upon themselves. The sincere and chosen ones of God are simple and straightforward and, in the presence of God Almighty, they are like children in the lap of their mother. The world opposes them because they are not of this world. All

sorts of plans and devices are employed to destroy them. Nations unite to cause them distress, all unworthy ones shoot arrows at them from the same bow, and all manner of calumnies and charges are fabricated against them so that somehow they might be destroyed and not a trace of them would remain, but ultimately God Almighty manifests the fulfilment of His words. In this way these matters continue throughout their lives. On the one hand, they are honoured with God's true word which is clear and conclusive and they are given knowledge of hidden matters—which is beyond the ability of man—through the clear word of God, the Mighty and Powerful. On the other hand, through miraculous events which establish the truth of that which they had been told, their faith is strengthened and is further illumined as light upon light. To the extent that the human mind demands a certain degree of understanding to recognize God with complete conviction, that is satisfied with divine manifestations of word and deed so much so that not even an atom's weight of obscurity remains in the way. This is God, through whose manifestations of word and deed—which contain within themselves thousands of blessings and forcefully impact the heart—a person has the good fortune of obtaining a true and living faith and—having developed a sincere and holy bond with God—of eradicating the filth of the carnal self. All weaknesses having been removed, the piercing rays of heavenly light dispel one's inner darkness and a wonderful transformation comes into being.

Therefore, the religion which does not present this God who is proven to possess these attributes and which confines faith merely to ancient tales and fables and such accounts as are not seen or heard is certainly not a true religion. To follow such a fictitious god is like expecting a corpse to function like the living. The existence or non-existence of such a 'God' who does not himself prove his own existence afresh at all times is the same, as if he is an idol that does not speak, does not hear, and does not reply to a question, nor can he manifest his almighty power in such a manner that even a resolute atheist cannot doubt it.

It should be borne in mind that just as the sun rises afresh each day to give us light, and we could not attain any benefit nor any satisfaction through a story if we were sitting in complete darkness with no sign of any light anywhere, and we were told that though the sun does exist, it only used to rise in some past ages and is now hidden forever. The same is the case with the True Sun which illumines the hearts: It rises afresh every day vouchsafing to man a share of its divine manifestations of word and deed. Only that God is true and only that religion is true which give the good news of the existence of such a God and demonstrate the existence of such a God; it is only through such a Living God that the soul is purified.

Do not carry the hope that any other design can purify the human self. As darkness can only be dispelled by light—in the same way—the only remedy for the darkness of sin are the divine manifestations of word and deed, which descend upon a fortunate heart in a miraculous manner from God with powerful rays, show him that God exists, remove the foulness of all doubts, and bring satisfaction and contentment. So, by the mighty attraction of that Supreme Power, that fortunate one is raised to heaven. Other than this, all other remedies that are put forward are fake spectacles. But for complete purification, divine cognizance alone is not enough; rather, this must be accompanied simultaneously by persistent ongoing prayers filled with anguish because God Almighty is Self-Sufficient and Independent, and to attract His grace there is an acute necessity of such prayers that are accompanied by weeping and sincerity and the painful anguish of the heart. You see that though a suckling infant fully recognizes its mother and loves her and the mother also loves it, yet its crying has a great deal to do with the release of the mother's milk. On the one side the infant cries bitterly out of hunger and on the other side the mother is so affected by its crying and weeping that milk is released from her breasts. In the same way, every seeker should prove his spiritual hunger and thirst by his weeping and crying so that the spiritual milk might be released to satiate him.

Thus, divine cognizance alone is not enough to cleanse and purify oneself. Rather, grief-stricken weeping and crying like children is also necessary. Do not lose hope and do not be discouraged by the thought: ‘Our souls are so defiled with sin; of what value are our supplications and what impact would they have?’ The human soul has, in fact, been created for the love of God and although the fire of sin may intensely excite him, even then he possesses such power of repentance that it can extinguish that fire. Just as you observe that however much water is heated, when it is poured over a fire it still extinguishes the fire.

Ever since God Almighty created people, their hearts have always been cleansed and purified through this means alone. In other words, man cannot be purified from sin through any means besides the Living God Himself—through His own manifestations of word and deed—revealing His existence, His power, and His Godhood, and displaying His shining awe.

Even by way of reason this very fact is clear and proven that man only values—and his heart is only awe-inspired by—such an object whose greatness and power he learns through the means of complete cognition. For instance, it is evident that man will never insert his hand into a hole wherein he is certain that a snake lies, nor will he ever eat a thing that he knows to be poison. How is it then, that he does not fear God Almighty in the same way and brazenly commits thousands of sins and transgressions, and remains fearless even after reaching old age? The reason for this is simply that he is totally unaware of the existence and entity of the True Requirer who can punish sin.

It is a pity that most people have not paid attention to this principle out of their misfortune, and such absurd means of being delivered from sin have been hewn out of their imaginary whims, which only increase their audacity in committing even more sin. Take for example, the belief that asserts that having faith in the crucifixion of Ḥaḍrat ‘Īsā [Jesus], may peace be upon him, and considering him to be God is obligatory for the forgiveness of all mankind’s sins. Can such a notion be expected to engender true hatred of sin? It is obvious that each and

every thing can only be countered by its opposite: Heat drives away cold, and the remedy for removing darkness is light. Then what kind of remedy is it [to propose] that X is cleansed from sin through Y's being crucified? Such doctrines are nothing but man-made fallacies that find their way into people's hearts in times of heedlessness and material worship. The same selfish and base motives that led to the prevalence of idol worship in the world are responsible for the prevalence of the doctrines of Crucifixion and Atonement among the Christians.

The essential fact is that the human self is somewhat designed to give greater preference to the path in which there is no effort and struggle. True purity, however, requires much pain and striving, and that pure life cannot be attained until man drinks the cup of death. Therefore, just as it is the propensity of mankind to avoid difficult and narrow paths and to seek ways that are easy and simple, in this very manner these people, too, have chosen the way of the Cross that requires only verbal confession and places no hardship upon the soul. This is the reason why the love of God has grown cold [in their hearts] and they do not desire to develop a loathing for sin in order to bring about a pure transformation within themselves. In reality, belief in the Cross is the kind of doctrine which pleases those who do not wish to attain true purity and are constantly searching for a formula in which a filthy life may coexist with the forgiveness of sins. Consequently, in spite of [their indulgence in] excessive impurity, they imagine that they are cleansed from sin merely through believing in the blood of Christ. Such purity is actually like a boil that is full of pus, even though it appears shining on the surface. Should there be discerning minds, the falsity of the prescription of the Cross can be made clear from the condition of the devotees of the Cross themselves—to what extent have they become absorbed in the love of God Almighty, abandoning the desires and passions of the world? Anyone who tours European countries will see for himself the extent to which the most ardent defenders of the [Christian] faith—not just the ignorant people but also the educated and refined among them—indulge in carnal pleasures, licentiousness,

drunkenness, self-indulgence, and other sins. Many among the clergy, who exceed all others in stressing the blood of Messiah, are given to alcoholism which is the mother of all evils, with the result that such shameful and outrageous stories regarding them are frequently published in the newspapers that the less said about them, the better. For example, just today I read in a newspaper that a pastor who committed fornication with girls was arrested in England and is being sent back [to India]. That pastor's name is Dr. Sandilands and he was the Principal at a missionary orphanage in Bhandara, Nagpur. On the night of 24th August, he was found with a girl in his room. Failing to justify his action, he resigned and left [the country]. It was later discovered that he had committed fornication with 17 girls. Further police investigation revealed that he was also guilty of performing illegal surgeries; namely, abortions. The warrants for his arrest were issued, he was taken into custody in England, and upon his arrival in India his trial will be held at the Bombay High Court. See the *Pioneer [Mail]* and *Akhhār-e-Ām* of 8th February 1905, first column; and 9th February 1905, page 6, column 2. Now it is obvious that if this is the state of the so-called great 'Holy Fathers' who are in the first [and foremost] position to benefit from the blood of Christ, then what good would the other poor folks derive from this prescription [of salvation]? So remember well that this is certainly not the way to attain true purity. The time is approaching—nay rather, it is near at hand—when people will awaken themselves to the error of this path. The true path is only the one which I have already stated. Every single person who came to God Almighty entered through this very door. Yes, this door is very narrow and those who enter through it are very few in number, for death is its threshold and, having seen God, remaining steadfast in His path with all their power and all their being, is its frame. So very few indeed are those who wish to enter through this door. Alas, that in our country the notion of the blood of Christ has led the Christians astray from this door, while the Āryas have been deprived of this door on account of their belief in reincarnation and their denial of the acceptance of repentance; for, in their

view there is no other way to be cleansed from sin during this life except through undergoing diverse cycles of rebirth. Repentance—meaning, to turn oneself to God with total sincerity and inflicting upon oneself a state of death, and, having inflicted this death-like state, to willingly offer one's own sacrifice—is, in their eyes, an absurd idea. Thus, both these groups are deprived of the true path.

The Āryas face additional difficulties, for they have no way open for acquiring certainty about God Almighty—neither through rational means, nor through heavenly means. The rational means are unavailable to them because they believe that souls, with all their powers, are self-subsisting, and all the particles of the universe, with all their properties, are self-existing. Then which rational argument remains to support the existence of Parmeshwar? For, if everything exists on its own, then what is there to prevent them from combining and dividing themselves on their own as well? So this religion is very close to atheism, and if God does not destine these people to repent of their erroneous path, some day they will all end up becoming atheists. Likewise, they are incapable of recognizing God through heavenly means, since the heavenly means consist of heavenly Signs that serve as fresh proof for the existence of God. These Signs are continuously witnessed by one who believes in the Living God and is fully convinced of His control over all things, but these people [the Āryas] are in complete denial of any such Signs. Therefore, both doors that lead to divine cognition are closed to them. Although they do show a lot of bigoted zeal in religious debates and are even a few steps ahead of the missionaries in verbal abuse, vilification, and sharpness of tongue, they are totally bereft of divine cognition. For, Almighty God is first recognized rationally through His power of creation, but according to them, Almighty God is not the Creator and, hence, they have no proof of His existence insofar as created things are concerned. The other means of recognizing Him is through heavenly Signs, but they deny even these and are utterly ignorant of this path. They cling to the word Parmeshwar without being aware of His existence. Alas, these people do not realize that although

a person may babble a thousand times with his tongue, it is of no use until he attains such a recognition of his God that brings death upon his infernal life, and until his heart becomes filled with the love of God Almighty and he begins to hate sin.

As such, anyone may claim to possess these qualities, but God's true worshippers have the distinction that they are blessed on account of their pure love for God and are attended by His manifestations of word and deed. That is to say, they become those who converse with God Almighty and His miraculous acts are manifested in them. And God Almighty manifests many such revelations upon them in which He gives them advance tidings of His help, and then comes the time when that help materializes. Thus do they recognize their God and stand distinguished from others through special Signs. They are granted a charismatic quality that attracts people towards them, and the love of God rains down upon their countenances. Without such a distinction, even a scoundrel, who is secretly an adulterer, sinner, and a drunkard, may be called virtuous; what, then, would be the difference between a truly righteous person and a pretender? It is in order to preserve this distinction that God eternally bestows a miraculous life upon the righteous, and His help always accompanies them in a way that is altogether miraculous.

Bear in mind that the miraculous life of one righteous person evidences greater proof of the existence of God Almighty than the [entire] heavens and the earth insofar as no one has ever seen God creating the heavens and the earth with His own hand. By only observing the exceedingly intelligent design of this universe and the culmination of its structure into the highest perfection and stability, sound reason can comprehend the necessity of the fact that there ought to be some Creator of these incomparable creations. However, reason by itself cannot reach the point that that Creator actually exists because it has not seen this Creator creating. Further, the entire basis for rationally recognizing God is simply the need for a Creator, not that His existence is personally experienced; whereas, the miraculous life of a righteous one

demonstrates the existence of God Almighty in the manner of practical experience and through the adornment of personal witness since the initial condition of a righteous one is like an insignificant particle or like a mustard seed sown by a farmer, lying destitute in the most despicable circumstances. Thereupon God declares to the world through revelation: ‘Behold! I will create him. I will make him shine like the stars and I will exalt him like the heavens, and I will make a mountain out of this mote.’ Thereafter, despite the fact that all of the world’s evildoers wish that divine plan to remain a suspended event and fight down to their fingernails to prevent that command from coming to fruition, it cannot be hindered until it is fulfilled and the hand of God—removing all obstacles—brings it to completion. He transforms a solitary unknown man into an enormous *jamā’at* [community] in accordance with His own prophecy. He draws all worthy people towards him. He grants that unknown man the kind of renown that his forefathers never had the good fortune to enjoy. He takes hold of his hand in every field of battle and bestows victory upon him in every single conflict, and subjugates a whole world to his service, causing hundreds of thousands to gravitate towards him and his teaching to be entrenched in their hearts. Moreover, He helps them through the Holy Spirit. He becomes the Enemy of his enemies and the Friend of his friends, and He Himself fights his enemy. This is why I say that the miraculous life of a righteous person is greater proof of the existence of God than the heaven and earth insofar as people have not seen the heaven and earth being built by the hand of God with their own eyes, but they do see with their own eyes that God builds the edifice of prestige for a righteous person with His own hand. He informs the world well in advance: ‘I will do so, and I will make him as such.’ Then, despite formidable obstacles and fierce resistance arising from evil people, He manifests it to transpire exactly as He had promised.

Assuredly, this is the Sign that advances a seeker of truth to the level of *Ḥaqqul-Yaqīn* [True Certainty] and serves as categorical proof for the existence of God, but it is only for those who seek God, who

are not arrogant, and who—having found the truth—accept it with the utmost humility. In this age, too, God has brought together many such Signs. Alas! Would that people reflect over them and—enlightening themselves with the lamp of certainty and knowledge—become worthy of salvation. However, it does not fall upon the lot of the evil people to attain guidance through the Signs of God, for they shut their eyes upon seeing the light lest it illuminate their eyes and show them the way. An evil man witnesses a thousand Signs but turns away, and persists in harping upon the one topic which he fails to understand out of his very own folly. The person who comes from God Almighty is not obligated to show such Signs whereby stars fall upon the earth, the sun rises from the west, or goats are turned into men; he does not ascend to heaven before people’s eyes to bring back a written book which they can hold in their hands and read, or convert all his dwellings into gold. Nor does he cause people’s deceased ancestors to come to life out of their graves speaking, screaming, and cursing their sons with abhorrence for having furiously rejected this true Messenger of God, and telling them that they have seen for themselves that his follower goes directly to Paradise, while whoever rejects him is cast into Hell in the utmost disgrace; and so that they organize gatherings in the town and invite all deniers to these events and say to their progeny, ‘You know that we are your fathers and grandfathers, and you know how much we opposed this man, but when we died we were thrown into Hell on account of our hostility to him. Look how our bodies have been burnt and blackened by the Fire. We have come forth out of the graves before your very eyes so that we may bear witness that this man is from God and is a true Prophet.’ Remember, no dead people ever came out of their graves to deliver such lectures and never, in any age, did such gatherings take place. It has never happened that some people’s ancestors came out alive from their graves and then a place was appointed for a gathering to which all the people of the town were invited and the newly returned from the dead addressed thousands of people loudly in these words: ‘O people! We are grateful that you have come to listen to our lecture. All

of you know and recognize us well. We lived in such and such locality; we were the fathers or grandfathers of so and so; we died some years ago from the plague or cholera, or some other disease and you took part in our funerals. You were indeed the ones who buried or cremated us. Thereafter, with extreme contempt, you rejected this noble Prophet who presides over this gathering and labelled him a liar and demanded that he show a miracle whereby the dead come back to life. So, through his prayer, we were brought back to life and are standing before you now. Gentlemen, open your eyes and look carefully: We are those very ones. You can ask us what our stories are. Having come back to life, we can bear witness that this man is true and that we burned in Hell for having rejected him. Accept, therefore, our eyewitness testimony so that you may be saved from Hell.' Can anyone in his right mind and conscience, possessing an enlightened heart, accept that someone ever returned from the dead and delivered such a lecture and yet people did not believe him?

Anyone who still does not understand to what extent Signs are shown is himself a dead man. If Signs required such speeches by the dead, faith would have no meaning because faith is called faith at the point that something is perceived manifest in one way while simultaneously perceived hidden in another way; meaning that, its proof can be discovered through fine observation, but if it is not looked at with fine observation, the truth can remain concealed upon cursory observation. However, when the entire veil [of concealment] has been lifted, then who would not accept something so openly obvious? So by 'miracles' is meant the supernatural phenomena that are proven through deep and judicious perception, and which none but those supported by God are capable of showing; it is for this reason that they are called supernatural phenomena. The eternally unfortunate, however, cannot benefit from such miracles. The Jews, for instance, witnessed many miracles at the hands of the Messiah, may peace be upon him, but failed to benefit from them. Instead they objected that some of his prophecies had not been fulfilled such as the prophecy that had been made about the

twelve thrones for his disciples, of whom one later became an apostate. His claim of being the King of the Jews was also proved baseless, so then he had to give the interpretation that he meant ‘Heavenly Kingdom’. Ḥaḍrat Masīḥ [the Messiah] had also prophesied that the people of that time would still be alive when he would return to this world, but this, too, proved to be clearly false. Likewise, it had been prophesied by the previous Prophets that the Messiah would not come until Ilyās [Elijah] returned to this world, but Ilyās did not come. Nevertheless, Jesus son of Mary claimed to be the Messiah who had been promised even though Ilyās did not return to the world! When he was asked about the promise regarding Ilyās, he said that Yūḥannā [John the Baptist]—that is, the Prophet Yaḥyā—was Ilyās so that he might somehow qualify himself to be the promised Messiah; all this despite the fact that the previous Prophets had made no such interpretation and the Prophet Yaḥyā himself believed that the coming Ilyās mentioned in the prophecy was meant to be the same Ilyās who had passed away. But the Messiah—that is, Yasū‘ bin Maryam [Jesus son of Mary]—opposed the consensus of the previous Prophets and all the sages in declaring Yaḥyā—his own mentor—to be the Ilyās who was supposed to return. Strangely enough, Yaḥyā himself denies being Ilyās, but Yasū‘ ibn Maryam insisted on propping him up as Ilyās nevertheless.

Now, it is a point worth considering that the Jews derived no benefit whatsoever from the Signs shown by the Messiah, may peace be upon him. To this day they claim that he worked no miracles; it was only trickery and deceit. This is why the Messiah was forced to say that the adulterous generation of his age sought a Sign from him; there shall no Sign be given unto them.

The example of miracles is, in fact, like the light of a moonlit night, a part of which is obscured by clouds; however, this light is of no use to a night-blind person who cannot see anything at night. It can never happen—nor has it ever happened—that miracles will manifest in this world in the same manner in which they will manifest on the Day of Resurrection. For example, it can never happen that two or three

hundred corpses should rise from the dead bringing with them both the fruits of Paradise and the flames of Hell's fire as they go from town to town testifying to the truth of a Prophet who is, at that moment, present among his people, and the people should recognize them as actually having died while now being brought back to life as they raise hue and cry through their sermons and lectures that this person who claims prophethood is, in fact, truthful. So remember that such miracles have never been manifested, nor will they ever manifest in the future until the Day of Judgment. Anyone who claims that such miracles have ever been manifested, is simply deluded by baseless myths and is totally unaware of the way of Allah. Had such miracles ever happened, this world would cease to be what it is, and all veils would have been lifted, leaving faith with no reward whatsoever.

Keep in mind that miracles are only granted to the men of God to demonstrate the difference between truth and falsehood. The real purpose of a miracle is none other than that a distinction between a truthful one and a liar be established in the view of the wise and just, and a miracle is manifested only to the extent that is sufficient to establish such distinction. And this extent is determined by the need of the time, and, besides, the nature of the miracles also corresponds to the condition of that age. It does not mean that whenever a prejudiced, ignorant, and evil-minded person demands a miracle, it must be shown no matter how contrary it is to divine wisdom or the need of the moment. Were it so, it would be as harmful to one's own faith as it would be contrary to divine wisdom. For, if the realm of miracles were to be stretched to the extent that whatever has been put off until the Day of Resurrection can be entirely witnessed in this world, then no difference would be left between this world and the Hereafter. It is due to this very difference that reward is earned for the righteous actions and true beliefs adopted in this world, but if the same beliefs and actions are adopted in the Hereafter, they will not earn even one iota of reward. As declared in the Scriptures of all Prophets as well as in the Holy Quran, no belief or deed will be of any avail on the Day of

Judgment, and all affirmations of faith will be futile; for, faith is only called faith at the point when something hidden is believed. But when the veil has been lifted and the spiritual realm has appeared like day-break, and all affairs have been decisively manifested which leave no doubt about the existence of God and the Day of Judgment, then to accept something—which is called ‘faith’ in other words—at that time is like trying to achieve what has already been achieved. In short, a Sign is not something so openly self-evident that the entire world is obliged to accept it without any disagreement, excuse, or hesitation; and no one, regardless of his disposition, is left with any doubt about it and even the dullest of the dullest men accepts it without a qualm.

A Sign or a miracle, therefore, is not a self-evident phenomenon for men of every disposition so that it should be accepted as soon as it is witnessed; rather, the fact is that only the wise, just, righteous, and truthful people derive benefit from Signs. They are the ones who, on account of their intuition, far-sightedness, keen observation, fair-mindedness, fear of God, and righteous conduct, come to realize that these phenomena are not the ordinary phenomena of this world, and that an impostor has no ability to show them. They know that such things are well beyond human fabrication and transcend the reach of mortals, and within them exist such uniqueness and distinctive characteristics, against which the ordinary abilities of man and his elaborately planned schemes are powerless. And these people, by virtue of their profound wisdom and light of intuition, understand that these phenomena possess a certain light and fragrance emanating from the hand of God, which cannot be mistaken for any cunning, deceit, or trickery. Thus, just as sunlight alone is insufficient for one to believe in the light of the sun—rather, it is equally vital to possess the eyesight with which to see the light—similarly, in order to believe in the light of a miracle, the miracle itself is insufficient and the light of intuition is equally necessary. Unless he who witnesses the miracle is naturally endowed with true insight and the light of sound reason, it is impossible for him to believe in it. But the wretched one bereft of the light

of intuition finds no satisfaction in miracles that are only meant for making a distinction; and persists in his demand that he will not accept any miracle except that which is as clear as Doomsday. He demands, for instance, that someone should go to heaven and return before his very eyes holding a book in his hand. Not only that, he also says that he will not believe unless he himself takes the book in his own hand and reads from it. Or, for instance, that the one who descends should bring with him a piece of the moon or the sun to illuminate the earth. Or, better still, he should descend from heaven accompanied by angels, performing supernatural acts as angels do. Or that ten or twenty dead people should be resurrected through his prayer, and they should be recognized as fathers or grandfathers of so and so, who had died at such and such a time. As if all this was not enough, it also being necessary that these resurrected people must hold rallies in different cities and deliver lectures, loudly proclaiming that they are the dead who have been brought back to the world in order to testify to the truth of a particular religion or to bear witness that a certain person who claims to be from God is indeed from Him, for they have heard from God Himself that he is truthful.

Such are the self-conceived miracles that the majority of ignorant people, who are totally unaware of the essence of faith, are in the habit of demanding. They also demand other similarly unreasonable and absurd phenomena that are far removed from the true will and intention of God. For example, some time ago a man from among the Āryah by the name of Lekh Rām came to Qadian and demanded just such a Sign from me. I endeavoured to make him understand that the Signs are meant to distinguish between truth and falsehood, and that they are only shown insofar as they serve this purpose. But he had been so deprived of sense and deluded by his prejudice that he failed to understand this fact. Eventually, on account of his denial of Signs, he himself became the very target of the Sign of God while he was in Lahore. As I had prophesied in response to his false prophecy, he died within six years. This divine decree was communicated five

years in advance to hundreds of thousands of people, yet no one could stop it from happening. It was a Sign that distinguished Islam from the Āryah faith, for I professed the truth of Islam while Lekh Rām stood for the truth of the Āryah faith. In support of his claim, he had written in his book—which still exists—that Parmeshwar [God] had informed him through revelation that I would die of cholera within three years. As against this, I, on the authority of sure information from God, had published the notice that Lekh Rām would be killed within six years and had appointed the day and date of his death. And it came to pass accordingly. This is the distinguishing Sign that bears testimony to the truth of Islam, but, unfortunately, the Āryas derived no benefit from it.

In short, true religion is not merely beholden to reason, for this would bring it into discredit and give rise to the suspicion that its texts have been plagiarised from men of letters—of whom there has been no dearth in this world. Rather, in addition to rational arguments, a true religion also demonstrates its intrinsic quality—that is, heavenly Signs. This is indeed the hallmark of a true faith.

The truth is that the self-concocted miracles and wonders which are tales of extreme exaggeration that ignorant people commonly attribute to some religions or personalities, cannot be a source of pride for any religion; on the contrary, they are a source of disgrace and humiliation. No other Prophet has had so many fictitious miracles attributed to him as have been attributed to Ḥaḍrat ‘Īsā [Jesus], may peace be upon him, to the extent that some ignorant ones even imagine that he had revived thousands—rather, hundreds of thousands—of the dead. The Gospels have documented such highly exaggerated accounts even to the point that on one occasion all the dead buried in a graveyard, which had existed for thousands of years, were revived and all of them walked into the city alive.

Now, anyone with intelligence can judge: Who would believe this degree of hard-heartedness that despite millions of people suddenly coming to life and entering into the city, recounting their stories to

their descendants and confirming the truth of Ḥaḍrat ‘Īsā, may peace be upon him, but the Jews still did not believe! Moreover, if the revival of thousands of corpses was, in fact, the vocation of Ḥaḍrat ‘Īsā, reason dictates that all of those corpses would not have been deaf and dumb. Some of them must have been the brothers, fathers, sons, mothers, grandmothers, grandfathers, or other near and dear relatives of those to whom these miracles were shown. For this reason a vast scheme had been opened for Ḥaḍrat ‘Īsā, may peace be upon him, to convert disbelievers into believers. Many of those [revived] corpses who were relatives of those Jews must have accompanied Ḥaḍrat ‘Īsā, may peace be upon him, and he must have arranged for them to deliver public addresses in a number of cities that must have been heard with the utmost interest and eagerness. When a corpse would stand up to address the audience: ‘O ye before me! Many of you present here at this time recognize me as you buried me with your own hands. Now I come before you having heard from the mouth of God that Jesus the Messiah is true, and he is the very one who revived me’—then this would have had an amazing effect, and it is obvious that such lectures from the dead would have had a massive impact upon the hearts of the people of the Jewish nation. Thousands upon thousands of Jews would have believed. Yet the Holy Quran and the Gospels affirm that the Jews had totally rejected Ḥaḍrat ‘Īsā, may peace be upon him; in spiritual reform he was the least successful of all Prophets, and almost all the Jews considered him a deceiver and an impostor.

Ponder over it, O intelligent ones: Should this have been the result of such a supreme and magnificent miracle! Given that thousands of resurrected corpses testified to the truth of Ḥaḍrat ‘Īsā, may peace be upon him—even affirming that they have seen Heaven inhabited only by the Christians who follow Ḥaḍrat ‘Īsā, and seeing Hell filled with the Jews who rejected Ḥaḍrat ‘Īsā—who could dare have even the slightest doubt in the truthfulness of Ḥaḍrat ‘Īsā after all of these testimonies? And should anyone have doubted, then his ancestors—having been revived—would have been there to kill them saying, ‘O

ye wretches! You doubt after our testimonies?’ Therefore, understand with full conviction that such ‘miracles’ are pure fiction. There is no doubt in the phenomenon of a miracle itself, but it only occurs to the extent that I shall henceforth explain in detail.

It is a great pity that the Muslims attribute such miracles to Ḥaḍrat ‘Īsā, may peace be upon him, that go against the norms set by the Holy Quran. They walk upon the road leading to a dead end. Not only do they go to the extent of believing the old Christian tales regarding Ḥaḍrat ‘Īsā, but for the future they also believe that—contrary to the experience of the whole world—his descent from the heavens will occur at any moment, and they claim that in the coming Latter Days (although according to the age of the world—which is seven thousand years—these are the very Latter Days!), Ḥaḍrat ‘Īsā will descend from the heavens alongside angels, creating a great spectacle. A swarm of hundreds of thousands of people will gaze upon the sky and people looking from afar will say, ‘He’s come! He’s come!’ as he descends near a white minaret in Damascus. However, the wonder is that such marvels are attributed to a weak and meek man who was not only unable to bring the Prophet Ilyās back to the world as proof of his own prophethood, but also to the point of even being hung upon the cross! Such phenomena are readily spoken about him. If such stories merit acceptance, then why do they deny the miracle of Ḥaḍrat Sayyed ‘Abdul-Qādir Jilānī that is so well known among the masses, whereby he pulled a boat out of the bottom of the sea twelve years after it had sunk while carrying a wedding party, and all the people emerged forth alive, singing and rejoicing with bands and drums beating as they had been when the boat had sunk? Similarly, in another miracle it is said that once the Angel of Death took away the soul of one of his followers without his permission. When he learnt of this, he immediately flew up to the heavens, seized the angel, hitting him with a stick and breaking his leg. Thus, all the souls that the angel had extracted that day were set free and came to life again. The angel tearfully complained to God Almighty, but Allah Almighty said that ‘Abdul-Qādir occupies the

station of *Mahbūbiyyat* [being the beloved of God], so that none could get in his way, and even if he had revived every corpse that had ever passed away, he would be entitled to do so.

Now, whereas such well-publicised marvels have not been accepted while there was not much harm in accepting them, then why are such accounts—which are not only against the purport of the Holy Quran but also aid the idolatry of worshipping Jesus—attributed to a person whose worship has deprived 400 million people from the *Tauhīd* [Oneness] of God Almighty? I cannot understand what superiority or uniqueness Ḥaḍrat ‘Īsā ibn Maryam [Jesus son of Mary] holds over other Prophets. Consequently, how egregiously wrong it is to assign him a ‘uniqueness’ which is the basis for idolatry from which a vast nation of people has been ruined! Alas! How sad that they have ruined themselves by relying upon a purely fabricated atonement, never giving any thought to the fact that only he will cross the ego’s river of fire who builds his ark with his own hands, and only he will get wages who does his work himself, and only he will save himself from loss who carries his own burden. How ignorant it is for a man to abandon all of his own efforts—depending upon another for his success—and to consider the physical strength of another to be of any benefit to his spiritual life!

It is the law of God that He has not made any human being unique in any aspect, and no one can say that he has such and such characteristic that no one else has. Had such been the case, this would form the basis for holding such a person as being worthy of worship. During the time of our Prophet, may peace and blessings of Allah be upon him, some Christians presented the uniqueness of Ḥaḍrat ‘Īsā, may peace be upon him, as being born without a father, upon which Allah Almighty immediately replied through this verse of the Holy Quran:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ¹

1. *Sūrah Āl-e-‘Imrān*, 3:60 [Publisher]

Meaning: ‘The case of ‘Īsā [with Allah] is like the case of Adam. God created him from dust and said to him “Be”, and he was.’ In the same way was ‘Īsā born of Maryam’s blood and Maryam’s fluid, and when God said ‘Be’, he was. What is so divine and unique in this trivial matter? In the rainy season, thousands of insects are born without a father or mother, and come out of the earth on their own; no one declares them to be God, no one worships them, no one prostrates before them. So if it is not ignorance to create such an uproar over Ḥaḍrat ‘Īsā, may peace be upon him—without rhyme or reason—then what is it?

And to say that he is still alive to this day while all other Prophets have passed away goes against the Holy Quran. Allah the Almighty categorically affirms his death in the Holy Quran, so how can he be alive? It is also proven from the Holy Quran that he will never return. The verse ¹ **لَمَّا تَوَلَّوْا كَيْفًا** establishes both these points because the meanings of the entire verse from beginning to end are that on the Day of Judgment, God will question Ḥaḍrat ‘Īsā, may peace be upon him, whether he told people to worship him and his mother. To this he will reply: ‘As long as I was present among my people, I was aware of their condition and was a witness, but when You caused me to die, You alone were aware of their circumstances.’ In other words, after my death I knew nothing about their circumstances. Now, this verse categorically proves two points:

1. First, that Ḥaḍrat ‘Īsā, may peace be upon him, admits in this verse that as long as he was present among them, he was their guardian and they did not transgress in his presence, but after his death they went astray. Thus, if it is assumed that Ḥaḍrat ‘Īsā, may peace be upon him, is still alive in heaven to this day, then it will also have to be admitted along with it that the **Christians have not yet gone astray** to this day; for, in this verse their going

1. But since You did cause me to die (*Sūrah al-Mā'idah*, 5:118). [Publisher]

astray has been established to be a result of the sentence ¹فَلَمَّا تَوَلَّيْتُمْ; that is, it has been made contingent upon the death of Ḥaḍrat ‘Īsā, may peace be upon him. However, since it is obvious that the Christians have indeed gone astray, it must be necessarily admitted along with it that Ḥaḍrat ‘Īsā, may peace be upon him, has also died. Any other interpretation would constitute the rejection of a Quranic verse.

2. Second, it is clearly stated in this verse that Ḥaḍrat ‘Īsā, may peace be upon him, will deny any knowledge of the Christians’ transgression and will say that he knew of their condition only up to the time he was present among them, but ever since he had been caused to die, he was completely unaware of what happened after him. Now, it is evident that his excuse would be sheer perjury in the event he had returned to this world any time before the Day of Judgment and learnt that the Christians had gone astray. If that were so, the retort from God Almighty should have been: ‘O insolent man! Why are you lying in front of My face in My court, and why are you falsely claiming that you had absolutely no knowledge of their transgression, whereas you know that I had sent you back again into the world before the Day of Judgment and you fought wars against the Christians, breaking their cross and killing their swine! Yet [you dare] so much falsehood before Me as if you know nothing!’ Now, it is obvious how disgraceful for Ḥaḍrat ‘Īsā, may peace be upon him, is the belief that he would return to this world, and—God forbid—thereby expose him to the charge of perjury.

If, however, you should ask: ‘How, then, are we supposed to interpret the *aḥādīth* [pl. hadith] wherein it is written that ‘Īsā ibn Maryam [Jesus son of Mary] will descend?’; the reply is: ‘Interpret them in the

1. But since You did cause me to die (*Sūrah al-Mā'idah*, 5:118). [Publisher]

same manner that Ḥaḍrat ‘Īsā interpreted the second coming of Ilyās [Elijah]. Moreover, it is clearly documented in the *ahādīth* that ‘Īsā [of the Latter Days] will be someone from within this Ummah and no one else. It is not written that he will come again; rather, it is written that ‘he will descend.’ If coming again had been the intention, the word رجوع [*rujū’*—‘return’] would have been used instead of نزول [*nuzūl*—‘descent’]. And if, for the sake of the argument, some hadith were to go against the Holy Quran, then it deserves to be rejected; not that the Holy Quran should be rejected on account of any hadith.

Here it should be borne in mind that the Holy Quran came to remove the errors and disputes of the Christians and the Jews. So when we interpret any verse in the Holy Quran that pertains to the Christians and the Jews, we must first examine the dispute that existed between them, for which the Holy Quran pronounces the judgment. In view of this principle, a fair-minded person can readily understand the meaning of the verses:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ . بَل رَّفَعَهُ اللَّهُ إِلَيْهِ¹

For, according to the Jewish belief, a person who is killed on the cross becomes accursed and is not spiritually exalted towards God; rather, he goes down towards Satan. Now, God Almighty had to settle in the Holy Quran whether Ḥaḍrat ‘Īsā was spiritually exalted towards God or not. Hence, God first removed this misconception of the Jews that Ḥaḍrat ‘Īsā was killed on the cross, declaring that it was merely a conjecture which God had cast into their minds.

‘Īsā was not killed through crucifixion so he cannot be considered accursed; rather, he was spiritually exalted as other believers are. Obviously, God Almighty had no need for the useless debate and

1. They slew him not, nor crucified him, but he was made to appear to them like *one crucified*; ... On the contrary, Allah exalted him to Himself (*Sūrah an-Nisā’*, 4:158–159). [Publisher]

decision whether Ḥaḍrat ‘Īsā bodily ascended to the heavens or not, for this was not the point in dispute by the Jews. The Jews do not believe that a crucified person does not physically ascend to heaven, for such a belief would imply that one who is not crucified ascends physically to the heavens. Nor do the Jews believe that a faithless and accursed man cannot ascend in his physical body to heaven whereas a believer ascends to heaven with his physical body. Even with regard to Mūsā [Moses], who was the greatest Prophet in the opinion of the Jews, they do not believe that he physically ascended to heaven. In short, the whole dispute was about spiritual exaltation. The Jews, in keeping with their doctrine, held that Ḥaḍrat ‘Īsā was accursed—God forbid—as he was not granted spiritual exaltation for having been killed on the cross, and this was the very error that God had to correct. So He adjudged that ‘Īsā was not accursed; rather, he was spiritually exalted like other believers.

Remember that the word ملعون [*mal‘ūn*—‘accursed’] is the antonym of مرفوع [*marfū‘*—‘exalted’]; where exaltation carries a spiritual connotation. Thus, according to those who hold Ḥaḍrat ‘Īsā to be accursed for having been crucified, the meaning of ملعون [*mal‘ūn*] is only that such a person is not spiritually exalted. Even the Christians made the error of believing that Ḥaḍrat ‘Īsā was accursed for three days, meaning that he was not spiritually exalted for three days. So if—according to their belief—Ḥaḍrat ‘Īsā went to Hades in the condition of being accursed without his physical body, then why was the physical body required in the condition of being exalted? The same rule ought to apply to both conditions. We hold the Christians accountable, too, for having erred with regard to the meaning of exaltation. They believe to this day that, according to the Torah, crucifixion resulted in a spiritual consequence—becoming accursed—which, in other words, means the absence of exaltation. So, according to their belief, this absence of exaltation was a spiritual phenomenon. Therefore, the exaltation should also have been a spiritual phenomenon if there is to be any congruence between the two states.

The Christians believe that, while accursed, Ḥaḍrat ‘Īsā descended to Hades and deteriorated to Hell only in the spiritual sense and his body did not accompany him. This being so, why, when it came to exaltation, was it necessary for his physical body to join and accompany him? Furthermore, all the Prophets and rabbis of the Torah have long held that the curse of crucifixion meant the negation of spiritual exaltation. Even today they believe that the one who is killed on the cross is not exalted towards God.

La’nat [‘Curse’] means the absence of exaltation. In any case, since God Almighty had to counter the objection of the Jews, who hold non-exaltation to have a spiritual context to this day—meaning, they say that Ḥaḍrat ‘Īsā was not spiritually exalted towards God, being a liar—then why did God neglect the essential point, going in another direction as if—God forbid—God Almighty did not even understand the fundamental dispute of the Jews, giving a verdict like a judge who delivers a judgment that has no bearing on the facts of the case? Should such an opinion be deliberately held about God, then what doubt is there in *kufṛ* [disbelief]?

Besides, even if we concede that God disregarded the Jews’ fundamental dispute in this verse and stated something quite novel that was irrelevant and unnecessary—namely, that Ḥaḍrat ‘Īsā was taken to the second heaven with his physical body—such a notion is negated as follows: First, because it is nowhere written in the Holy Quran that Ḥaḍrat ‘Īsā was bodily taken to the second heaven, but rather the words of the Holy Quran are in fact ¹ *بِن رَّعَىٰ اللَّهُ إِلَيْهِ* meaning that, God exalted ‘Īsā to Himself. Now, think for yourself: Is God seated upon the second heaven in the manner of material objects? It is obvious that exaltation towards God is always indeed spiritual. And so have all Prophets taught that God is not a physical being towards whom one could ascend physically. This is the idiom used throughout the Holy Quran, that whenever it is said of a person that he went towards God

1. *Sūrah an-Nisā*, 4:159 [Publisher]

or was exalted towards Him, it invariably means that he was spiritually exalted, as is evident from this verse wherein Allah Almighty says:

يَا أَيُّهَا النَّفْسُ الطُّيْبَةُ ارْجِعِي إِلَىٰ رَبِّكِ ¹

Meaning: ‘And thou, O soul at peace, return to thy Lord.’ So does this mean return with the physical body?

Moreover, here the question arises that if this verse does not speak of spiritual exaltation and does not decide the dispute whereby the Jews denied that Ḥaḍrat Masīḥ was spiritually exalted and—God forbid—declared him accursed, one will naturally ask: Then where is the verse in which God answered this objection as was necessitated by His own promise? In view of all this, it is sheer stubbornness and stupidity to declare the exaltation of Ḥaḍrat ‘Īsā to be a physical ascension. Rather, this is the very exaltation that is imperative for every true believer after he dies, in accordance with the divine promise, whereas the command for the disbelievers is:

لَا تُفْتَحُ لَهُمُ أَبْوَابُ السَّمَاءِ ²

Meaning that, the doors of Heaven shall not be opened for them; in other words, they shall not be exalted. Likewise, it is also said in another verse:

مُفْتَحَةٌ لَهُمُ الْأَبْوَابُ ³

Thus, to pervert a straightforward statement is contrary to piety and purity, and amounts to twisting the Word of God.

Everyone knows that at the time of Ḥaḍrat Abū Bakr, may Allah

1. *Sūrah al-Fajr*, 89:28–29 [Publisher]

2. *Sūrah al-A'rāf*, 7:41 [Publisher]

3. With their gates thrown open to them (*Sūrah Ṣād*, 38:51). [Publisher]

be pleased with him, the *ijmā'* [consensus] of all the Companions had been established that all Prophets had passed away. This is exactly what the Companions, may Allah be pleased with them, understood from the verse:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ¹

Meaning that, all Messengers have passed away.

Was Ḥaḍrat 'Īsā not a Messenger that he should have been exempted from death? To follow the thinking of the Dark Age despite this consensus [of the Companions], is far removed from honesty. This was also the very doctrine of Imām Mālik^{ra} that Ḥaḍrat 'Īsā [Jesus] had passed away. Since this was the belief of the predecessor of the Imams, then the same must be the belief of the others. As for past divines who had erred in understanding this truth, their error is worthy of overlooking in the estimation of God Almighty, for there were many such mysteries in this religion that remained concealed during the Medieval Period. However, it was essential for all such errors to be exposed during the time of the Promised Messiah since he would come as the *Ḥakam* [Arbiter]. Had such errors not crept in during the interim period, the coming of—and the waiting for—the Promised Messiah would have been useless because the Promised Messiah is a *Mujaddid* [Reformer] and *Mujaddids* only come to correct errors. How could he whom the Messenger of Allah, may peace and blessings of Allah be upon him, had named the *Ḥakam*, be the *Ḥakam* if no rectification was brought about at his hand? This is indeed the truth; blessed be those who accept it and fear God.

Returning again to our previous subject, I say that the miracles and marvels that the masses have attributed to Ḥaḍrat 'Īsā are contrary to the way of Allah. Just as one group has taken themselves to one extreme

1. And Muhammad is only a Messenger. Verily, *all* Messengers have passed away before him (*Sūrah Āl-e-Imrān*, 3:145). [Publisher]

by rejecting miracles altogether, so has the other gone to the opposite extreme by employing extreme exaggeration regarding miracles—both sides having abandoned the middle path. It is evident that without miracles there would be no sure and categorical Sign for the existence of God Almighty, but if miracles are said to be of the kind just described, they deprive one of all the fruits of faith, so that faith can no longer be called faith, and it leads one to the verge of idolatry.

Ḥaḍrat ‘Īsā, may peace be upon him, has strangely been the target of the ignorant. During his lifetime, the irreligious Jews called him a disbeliever, a liar, a deceiver, and an impostor, and denied his spiritual exaltation. When he died, he was deified by those who were dominated by the disposition to worship man, whereas the Jews continued to deny even his spiritual exaltation. Now, against this came the doctrine of his physical ascent to heaven and it became widely publicised that he ascended bodily to the heavens, as if to say that the previous Prophets were exalted to heaven spiritually after death, but Ḥaḍrat ‘Īsā, while yet alive, went to sit in heaven with his physical body, along with his clothes and all his bodily necessities.

This was a hyperbolic response concocted to counter the antagonism and rejection of the Jews with which they denied spiritual exaltation, yet this reply was entirely illogical because the Jews had no concern with bodily ascension whatsoever. It was a doctrine of their shariah [religious law] that those who die on the cross are accursed, disbelievers, and faithless; they are not spiritually exalted towards God Almighty. The doctrine of the Jews was that upon death, the soul of every believer is carried to heaven by angels and the doors of Heaven are opened for him, but the soul of a disbeliever is not raised to heaven. A disbeliever is accursed and his soul goes downwards. Since Ḥaḍrat ‘Īsā was put on the cross, and also because some of the disagreements in their religious verdicts, the Jews had declared Ḥaḍrat ‘Īsā, may peace be upon him, to be a disbeliever; since, in their view, he had been killed through crucifixion and it was clearly decreed in the Torah that whoever is thus killed on the cross is accursed; therefore, on the basis of

these reasons, they had declared Ḥaḍrat ‘Īsā to be a disbeliever and had rejected his spiritual exaltation.

In the opinion of the Jews, the plea that the Messiah went up to the heavens in his physical body was laughable. As a matter of fact, this fabrication was perpetrated by those who were not acquainted with the teachings of the Torah. The very idea in itself is the greatest degree of gibberish, which exposes God to criticism. For, while the Messiah, may peace be upon him, had not yet conveyed his message to all of the tribes of the Jews, which had been divided into various sects, and not even a single sect had been guided through his hand up until that point, to leave the work of preaching incomplete and for Ḥaḍrat ‘Īsā to ascend to heaven is totally against good judgement and tantamount to dereliction of his official responsibility. Moreover, it is self-evident that for Almighty God to arbitrarily seat him in heaven is a frivolous and useless act that can never be ascribed to Almighty God.

In short, it is a slander against Ḥaḍrat ‘Īsā, may peace be upon him, to say that he ascended to heaven with his earthly body. Just as his enemies had slandered him during his lifetime as a disbeliever and a liar, so have those who had gone to the other extreme in his excessive praise—being his foolish friends—bodily lifting him up to the heavens, as has been said: *پیراں نپرنند مریداں پیرانند* [‘Saints do not fly; their disciples give them wings’].

And not only that, but they even declared him to be ‘God’. And then, after more time had elapsed, another doctrine was fabricated to the effect that he will descend from heaven with the same body, the last days of the world will be his, and he will be *Khātamul-Anbiyā’* [Seal of the Prophets]. Thus, in no other Prophet do we find anything like the false miracles and marvels that are ascribed to Ḥaḍrat ‘Īsā, may peace be upon him. Stranger still, despite all the supposed miracles, he stands in first place when it comes to the failure and ineffectiveness in spreading the faith. Such a degree of ineffectiveness has not been seen in the case of any other Prophet. However, keep in mind that the religion that is now spreading in his name is not his religion.

The commandments to eat pork and belief in three gods are nowhere to be found in his teachings in the Gospels. Rather, this is the same idolatrous teaching that was opposed by the Prophets. The Torah contained only two major and eternal commands. First, not to deify a man. Second, not to eat [the flesh of] swine. Both commandments were violated by the teachings of St. Paul. **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** [Surely, to Allah we belong and to Him shall we return].¹

I would now like to elaborate on what a miracle is, and why a miracle is needed. In the first chapter of this book I will lay down the true essence and need of miracles. In the second chapter I will cite some examples of miracles in keeping with my claim. The third chapter would sum up the subject to conclude the book.

1. A phrase from the Holy Quran which is recited by Muslims to express their deepest sorrow. [Publisher]

CHAPTER ONE

In Explanation of the True Nature of a Miracle and its Need

The true nature of a miracle is this: A miracle refers to an extraordinary phenomenon the like of which an opposing party is unable to produce although superficially it may appear to be well within human capabilities, just like the miracle of the Holy Quran which was presented before all the denizens of the land of Arabia. Thus, although superficially it seemed entirely within human capacity, the entire population of Arabia was frustrated in their efforts to produce its like. Therefore, to understand the essence of a miracle, the text of the Holy Quran is a shining example. It may appear, at a cursory glance, to be a literary composition just as human literature is. However, with respect to its eloquent expression; with respect to its exceptionally delectable, pure, and florid diction, everywhere meticulously adhering to truth and wisdom; moreover, with respect to its brilliant arguments which triumph over the entire world's opposing arguments; and, even further, with respect to its compelling prophecies—it is such a matchless miracle that despite the passage of thirteen hundred years, no adversary has been able to challenge it to this day, nor does anyone have the ability to do so. Of all the books in the world, the Holy Quran holds the distinction of expressing miraculous prophecies in passages that are

themselves miraculous—being full of truth and wisdom—with the highest degree of fluency and eloquence.

In short, the primary and principal purpose of a miracle is to demonstrate the difference between right and wrong or true and false. Such a distinguishing phenomenon is called a miracle or, in other words, a Sign. A Sign is such a vital matter that without it, it is not possible to fully believe even in the existence of God Almighty, nor is it possible to reap the fruit that can be attained with full certainty. It is therefore evident that the fundamental truth of a religion is linked to the knowledge of the existence of God Almighty. One of the necessary and important essentials of a true religion is that it should possess the Signs that conclusively and definitively prove the existence of God Almighty, and that it should possess such an overwhelming force that unites the hand of its follower with the hand of God Almighty. I have already explained that it is not sufficient for the perfect cognition of God to merely look upon creation and feel the need of a Creator without becoming informed of His actual existence. Those who are confined to this degree cannot develop a true bond with Almighty God, nor can they purify their selves from carnal passions. If anything can be understood from this, it is only to the extent that this impregnable structure and perfection ought to have some Creator; not that the Creator actually exists. It is evident that simply feeling the need is a conjecture which cannot merit the same rank as actually seeing, nor can it produce the holy effect of witnessing first-hand. Therefore, any religion which stops man's cognition of God short at the incomplete destination of just 'ought to be' cannot be the remedy to his practical condition. In reality, such a religion is a dead religion; entertaining hope of any pure transformation from it is wishful thinking.

It is evident that rational arguments alone cannot embody the complete evidence for the truth of a religion, and this is not the kind of seal that any counterfeiter is incapable of forging; rather, this can be understood as nothing more than the alms bestowed by the ordinary fountain of reason. Who then will decide whether the rational arguments

written in a book have their origin in revelation or have been plagiarised from some other book? And even if, suppose, they have not been plagiarised, how can they serve as an indisputable proof of the existence of the Exalted Maker? And how can a seeker of truth be fully satisfied that the rational discourse alone will definitely lead towards God, and how can he be satisfied that it is absolutely free from error? Thus, if a religion simply presents some rational or philosophical arguments as a proof of its truth and is unable to show heavenly Signs and miraculous phenomena, the follower of such a religion is either self-deceived or a deceiver. He will die in darkness.

In short, even the existence of God Almighty cannot be proven with certainty solely through rational arguments, let alone the truth of any religion be proven through them. Further, until a religion takes upon itself the responsibility to address this issue—proving and demonstrating God's existence with complete certainty—that religion amounts to nothing of value whatsoever, and unfortunate is the one who is seduced by such a faith. The mark of curse is branded upon the forehead by every religion which cannot advance human cognition to the level at which one can—so to speak—see God, transform oneself from a carnally dark spiritual state, and acquire fresh faith through the fresh Signs of God; and attain a holy life—not in a manner of mere boasting, but in reality. In order for a person to attain true purity, it is absolutely essential for him to recognize the Living God, who can destroy the disobedient in an instant and walking under whose pleasure is tantamount to the instantaneous recompense of Paradise. Just as it is not enough for a religion to prove its excellence by only presenting some rational arguments, in the same way it is not enough for an apparently pious person to merely claim that he abides by the commandments of Almighty God. Rather, a distinguishing Sign is necessary for him which testifies to his piety, for anyone can claim that he loves Almighty God and that his character is free from every kind of sin and transgression, but how can one be satisfied that such a claim is, in fact, true in reality? If a person is magnanimous, it could be out of a desire for fame. If a person

is a devoted worshipper, then pretence could be his motive, and if one has succeeded in avoiding sin and transgression, it could be on account of his lack of means. It is even possible that one may become pious for fear of people's reproach, while his heart remains unmoved by the grandeur of Allah. Thus, it is obvious that even if noble behaviour should exist, it still cannot serve as a complete proof of true purity because the conduct may be different in privacy. Therefore, true piety requires the testimony of Almighty God who is the Knower of the unseen. And if it were not like this, then the condition of the pure and impure would become indistinguishable in the world and nothing would be safe and secure. This is why a distinguishing Sign of the highest order is necessary. And know for certain that the religion which does not ordain the honourable robe of Signs as a gift upon the righteous, is not upright and is totally bereft of light. Any Book that comes from God contains within itself the Signs of its own distinction, and also grants distinctive Signs to its follower.

In short, without a distinguishing Sign, there cannot be any crystal clear differentiation between a true religion and a false one, nor can there be a clear and vivid difference between a truthful claimant and an impostor; for, it is quite possible that a person might in fact be corrupt, depraved, and sinful but his misdeeds may not have been exposed. Given this scenario, if this kind of individual also makes claims of piety—as such claims are constantly made throughout the world—then what shining Sign does Almighty God grant for the truly pious one that will set him apart from such charlatans and make him recognizable as clear as daylight? As a matter of fact, since ancient times and ever since the foundation of the world was laid, it has been divine practice as well as the law of nature that in all things good and bad there have been placed distinguishing signs, just as you see that gold and brass are similar in appearance to the point that some ignorant people are even deceived by this; however, the Infinitely Wise has placed within gold a distinguishing sign which a goldsmith immediately recognizes. Similarly, there are many clear and brilliant stones that greatly

resemble diamonds and some naïve people, thinking them to be diamonds, end up losing thousands of rupees, but the Creator of the universe has placed a distinctive sign for diamonds which an astute jeweller can recognize. Likewise, look at all of the world's jewels and fine commodities and see that although they may seem to resemble objects of discarded and worthless grades, every unblemished and valuable gem manifests its own uniqueness through its distinctive sign. Were this not the case, the world would have plunged in disorder. Look at humanity itself; although man bears resemblance in shape with many animals such as a monkey, there is a distinguishing feature on account of which we can never call any monkey a man. Therefore, since in this material world—which is frail and fickle and whose loss is nothing whatsoever in comparison to the Hereafter—God the Infinitely Wise has established a distinctive sign for every excellent and exquisite jewel whereby that jewel is easily recognized, then how can we believe that there is no unequivocal and conclusive Sign for the recognition of a religion—whose error leads all the way to Hell—and, likewise, for the existence of a righteous man of Allah—the denial of whom casts into the pit of eternal damnation? Who, then, can be more foolish and naïve than the one who contends that God has established no distinctive characteristic for a true religion or for a truly righteous person? However, the fact is that Almighty God Himself says in the Holy Quran that the Book of God, which forms the basis of religion, contains within itself distinctive characteristics, the like of which no one can produce. Moreover, He says that every believer is granted a distinction through which he is recognized. Thus, know it for certain, that a true religion and a truly righteous person does possess such distinctive characteristics. These are the Signs which, in other words, are called miracles, wonders, and supernatural phenomena.

It is proven through my explanation herewith that a true religion is certainly in need of a miraculous quality that is not found in any other religion, and a truly righteous person necessarily requires that such calibre of miraculous succour from Allah should encompass his

circumstances whose likeness cannot be found in others, lest weak mortals who stumble from the slightest doubts be deprived of the treasure of acceptance [of the truth]. Just ponder and look at the case of those given to doubt and negligence; their predicament is such that despite the true appointees of God manifesting hundreds of Signs, and God ordaining their support from every direction, even then they get caught up in their confusion out of their own misfortune and, failing to attain any benefit from thousands of Signs, become fixated in various types of suspicion. What, then, would be their condition in the event that there were no distinguishing Sign from the heavens for an appointee of Allah, but reliance was placed merely upon the display of dry piety and superficial worship, thereby opening the door of suspicions? 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 *Tauḥīd* [the Oneness of God] by effacing all trace of duality through the predominance of love [for Allah]. *Tauḥīd* does not just mean to know God as One while being separated from Him. Even Satan acknowledges such *Tauḥīd*. 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 *Tauḥīd* 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. وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ الْكَرِيمِ الْقَدِيرِ. [And I have no power other than with Allah, the Benevolent, the All-Powerful].

CHAPTER TWO

*In explanation of the Signs that were fulfilled
by virtue of the
prophecies published in Barāhīn-e-Aḥmadiyya twenty-five
years before this time*

Let it be known that *Barāhīn-e-Aḥmadiyya* is the book from my compositions which was published in 1880 CE; that is, 1297 AH. At the time of its publication, as is apparent from the contents of the book itself, I lived in such a state of obscurity that there were very few people who were even aware of my existence. I was at that time a solitary figure and no one was acquainted with me. I lived a life of solitude and was quite happy and contented, when out of the favour of the Eternal Divine, I had this sudden experience: One day, towards evening, in this very house and at the exact spot where I am now standing while writing these lines, I was overcome by a slight slumber and received this revelation from Almighty God:

يَا أَحْمَدُ بَارَكَ اللَّهُ فِيكَ۔ مَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى۔ أَلَمْ يَخْلُقْ عَلَّمَ الْقُرْآنَ لِتُنذِرَ قَوْمًا
مَّا أَنْذَرُوا أَبَاءَهُمْ وَلِتَسْتَبِينَ سَبِيلَ الْمُجْرِمِينَ۔ قُلْ إِنِّي أُمِرْتُ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ۔¹

Meaning that, O Aḥmad! God has blessed you. You did not throw

1. ☆ See *Barāhīn-e-Aḥmadiyya*, p. 239* (Author)

*In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in vol. 1, page 265. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part III, this text appears on page 207. [Publisher]

when you threw, but it was Allah who threw. It is God who taught you the Quran—that is to say, He informed you of its true meaning^{1☆}—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 and they may be held accountable for rejecting you. Tell them: I have come from Almighty God having been commissioned by Him, and I am the first of the believers.

Upon descent of this revelation, on the one side 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 whatsoever within himself for such a great mission, while on the other side I was also assailed by the thought that, in conformity with divine practice, every commissioned one must have a community of followers so that they may assist him and be his helpers. It is also necessary to have financial resources to be spent for the religious needs that arise. Further, in keeping with the way of Allah, the presence of enemies is also essential, and it is also essential to overcome them in order to remain protected 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 pondered over these matters, a host of difficulties loomed large and a very frightful scenario appeared, for when I looked at myself, I felt that I was absolutely unknown and a solitary figure among the

1. ☆ There are three splendid manifestations for the Holy Quran: it came down through Our Master Ḥaḍrat Muḥammad Muṣṭafā [the Chosen One], may peace and blessings of Allah be upon him; the Companions, may Allah be pleased with them, spread it in the earth; and many of its secrets were revealed through the Promised Messiah. **وَلِكُلِّ أَمْرٍ وَقْتُ مَعْلُومٍ**. [There is an appointed time for everything]. Just as it descended from heaven, so did its light reach up to heaven. In the time of the Holy Prophet, may peace and blessings of Allah be upon him, all its commandments were completed, and during the time of the Companions, may Allah be pleased with them, every aspect of its teachings was widely published, and in the time of the Promised Messiah its spiritual blessings and secrets were manifested to perfection. (Author)

people. This is because 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 had 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 lord or ruler of any land, so that the awe, inspired by my governance, might have made thousands of people follow me. Instead, I was a humble man with no means, living in a remote village, completely cut off from the distinguished people who are—or can be—the centre of people's attention.

In short, I did not enjoy any such kind of respect, popularity, or renown which would make me think that this burden of spreading the message could be easy for me to accomplish. Naturally, I perceived this mission to be extremely difficult and seemingly impossible. Besides this, other difficulties appeared as some aspects of this message were of a nature that there was absolutely no hope that people could accept them. There was not even so much as the expectation that the people could acknowledge the fact that the descent of non-law-bearing revelation had not ceased after the time of the Prophethood [of the Holy Prophet^{sas}] and would continue until the Last Day. On the contrary, it was clearly known that upon a claim of revelation, the gift received from them would be a declaration of apostasy, and all the ulema would present a united front to persecute and destroy such a claimant; for, in their view, after our holy master—the Protector of the Quranic Recitation and the Messenger of Allah, may peace and blessing of Allah be upon him—a seal has been placed on divine revelation until the Last Day, and now it is completely impossible for anyone to experience converse and discourse with Allah.

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 promote the growth of their spiritual knowledge and inform them directly of His existence. Now, in their blind

following, they are merely beating the drum that they have inherited, yet they do not possess an iota of spiritual knowledge based on personal experience. True, some of them hold the absurd belief that although revelation may be received by the pious, there is no way of 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 God’s 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,

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ¹

from any of His servants and has admitted him into the fold of the blessed, then, in keeping with His promise, He must have granted him a portion of the spiritual reward which consists of definitive converse and discourse with Allah.

In short, this was the very issue that would have provided an opportunity for the people in this blind world to vent their fury and wrath. So, for a helpless and lonely person like me, the combination of all these factors portended failure.^{2☆} Indeed, it seemed that I was facing

1. The path of those on whom You have bestowed Your blessings (*Sūrah al-Fātiḥah*, 1:7). [Publisher]

2. ☆ One difficulty from among the many I faced in inviting people was on account of my claim of being a Messenger, being a recipient of divine revelation, and of being the Promised Messiah. It was to express my anxiety in this regard that this revelation was sent down:

فَأَجَاءَهُ الْمَخَاضُ إِلَى جَذْعِ النَّخْلَةِ قَالِ يَا لَيْتَنِي مِثَّ قَبْلِ هَذَا وَكُنْتُ نَسِيًا مِّنْ سَيِّئًا

The word مخاض [*makhād*] here means matters that lead to fearful results. And جذع النخلة [*trunk of a palm-tree*] refers to the people who are descended from Muslims but are themselves only Muslim in name. So the interpretive translation would be, ‘The most painful invitation to the people that would result in his people becoming his mortal enemies led the ordained one to the people who had become dry like the trunk or branch of a palm-tree.

complete disaster, because no aspect was favourable for success. The first requirement is money, but at the time of this revelation of God, 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 some distinguished family who could have an impact 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 Almighty God's glorious promises, to safeguard me from dying of unbearable anxiety. I, therefore, cannot find words to adequately express my gratitude to the Benevolent and Omnipotent Lord, who did support me with His glad tidings in my hour of helplessness and anguish, and subsequently fulfilled all His promises. If the help and succour of God Almighty had come about without prior prophecies, they could have been attributed to good luck or chance, but now they constitute such extraordinary Signs that only a person of satanic nature would dare deny them.

Thereafter, God fulfilled all the promises that He had made a long time ago in the form of prophecies. He helped and supported me in every way. All those difficulties, the mere thought of which may well have broken my back, and the anxieties from which I feared for my life—He removed them all. 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 in the life of the Holy Prophet, may peace and blessings of Allah be upon him, when he walked in the streets of Makkah all alone with no one by his side, and with no apparent sign of success.

In the same way, the prophecies made during the period when I was unknown were regarded by people as ludicrous, unreasonable, and like

Then, out of fear, he said, would that I had died before this and had become a thing quite forgotten.' (Author)

the ravings of a maniac. Who knew that a time would actually come in which thousands would come to visit me in Qadian as was ordained in those prophecies, and several hundred thousand individuals would enter into the pledge of allegiance with me, and I would not remain alone as I had been at the time? God gave me these tidings during the time when I was unknown and alone 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 those searching for truth may know with complete conviction that this enterprise is not of human origin nor can it possibly be of human origin.

At that time I was unknown, alone, and a man of meagre means—means so meagre that my ability was not even worth mention—and I did not belong to any such distinguished family that people would be expected to readily gather around me. At such a time and in such a predicament, who could have made the kind of prophecies that were published in *Barāhīn-e-Aḥmadiyya* twenty-five years¹ ago, some of which I reproduce here by way of specimen:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَانْتَهَى أَمْرُ الزَّمَانِ إِلَيْنَا أَلَيْسَ هَذَا بِالْحَقِّ - وَلَا تَيْبَسْ مِنْ رَوْحِ اللَّهِ -
 أَلَا إِنَّ رَوْحَ اللَّهِ قَرِيبٌ - أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ - يَا تَيْبِكِ مِنْ كُلِّ فَجٍّ عَمِيقٍ - يَا تَائُونَ مِنْ كُلِّ فَجٍّ
 عَمِيقٍ - يَنْصُرَكَ اللَّهُ مِنْ عِنْدِهِ يَنْصُرَكَ رِجَالُ نُوحَى إِلَيْهِمْ مِنَ السَّمَاءِ إِنَّكَ بِأَعْيُنِنَا - يَرْفَعُ اللَّهُ
 ذِكْرَكَ وَيَسِّرُ نِعْمَتَهُ عَلَيْكَ فِي الدُّنْيَا وَالْآخِرَةِ - أَنْتَ وَمَنْ يَمْثُلُكَ تَوْجِيهِي وَتَقْرِيذِي فَحَاقَ أَنْ
 تُعَانَ وَتُعْرَفَ بَيْنَ النَّاسِ - هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا - وَبَشِّرِ
 الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ وَأَتْلُ عَلَيْهِمْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ - وَلَا تُصَعِّرْ
 لِخَلْقِ اللَّهِ وَلَا تُنَسِّمَنَّ مِنَ النَّاسِ - أَصْحَابُ الصُّفَّةِ وَمَا أَدْرَاكَ مَا أَصْحَابُ الصُّفَّةِ تَرَى أَغْيَبُهُمْ
 تَفِيضُ مِنَ الدَّمْعِ - يُصَلُّونَ عَلَيْكَ - رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ - اأْمَلُوا -

see pages 240–242 of *Barāhīn-e-Aḥmadiyya*.²

1. ☆ Actually, many of the prophecies in *Barāhīn-e-Aḥmadiyya* were revealed about thirty years ago, so twenty-five years is the time since *Barāhīn-e-Aḥmadiyya* was written, not since the prophecies were revealed. (Author)
2. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in vol. 1, pages 266–268. In the 2014 English translation of *Barāhīn-e-Aḥmadiyya*, Part III, this text appears on pages 208–209. [Publisher]

Translation: When the help of Allah and victory comes and the world will turn towards me, it will be said: Was this enterprise not from God? And despair not of the mercy of Allah. That is, do not think that I am just an unknown and solitary person—a man who is one among the people—how would it happen that the people of the world will join together with me? For, God has willed that it be exactly so and His help is nigh. The roads by which monetary assistance and letters of allegiance shall arrive, those streets shall become broken and rutted. That is to say, all kinds of financial resources will arrive, and they will come from far-off places, and there will also come many letters professing allegiance from far-off places. Moreover, so many people will come to you that the roads upon which they will travel will become rutted.

God will help you from Himself. Such people will help you whose hearts We Ourselves shall inspire from the heavens. You are before Our eyes [under Our watchful care]. God will exalt your praise and perfect His bounty upon you in this world and the Hereafter. You are to Me like My *Tauhid* [Oneness] and *Tafrid* [Uniqueness]. Thus has the time come when you will be helped and your name will be proclaimed throughout the world. And why do you marvel that God will bring this about like so? Was there not a time when you were absolutely non-existent and there was no trace of you in this world? Is it then beyond God's power to grant you such help and bring about the fulfilment of these promises? And give the glad tidings to those who believe that in the eyes of God their steps are the steps of truth [i.e. they firmly stand upon truth].

And recite to them whatever has been revealed to you from your Lord. Remember that a time is coming that people will come to you in large numbers. It is incumbent upon you not to be discourteous towards them and you must not get tired of receiving them in large numbers. 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 *Aşḥābuş-Şuffah*¹ 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 *Aşḥābuş-Şuffah*? 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.’ Write down all these prophecies, for they will be fulfilled at the appointed time.

The prophecies in these few lines comprise so many Signs that they would exceed one million. And the Signs themselves are so manifest that they constitute extraordinary miracles of the first order. In order to elucidate the matter, I will first state the types of prophecies, and then I will provide evidence that these prophecies have been fulfilled. They are indeed extraordinarily supernormal Signs. And even if they were to be counted very strictly and carefully, the Signs that have been manifested would still exceed one million.

Among the different types of prophecies:

1. The first is the prophecy that is indicated in the revelation *وَإِنِّي أَنزَلْتُ إِلَيْكَ الرِّسَالَاتِ وَأَنزَلْتُ إِلَيْكَ الرِّسَالَاتِ* in which God Almighty says that: We will wage war against the opponents. The opponents will desire that this dispensation should fail, and that people should neither be drawn to it nor accept it, but We desire that people should turn towards it.

1. In one corner of the Prophet’s mosque in Madīnah, a covered platform was prepared which was known as ‘Şuffah’. This served as the resting place of indigent Emigrants who dedicated themselves to the worship of Allah, the company of the Holy Prophet^ṣ, and recitation of the Holy Quran. They became known as *Aşḥābuş-Şuffah*. [Publisher]

Ultimately, Our will shall prevail and people will turn towards it and they will go on accepting it.

2. The second kind of prophecies are those in which God gives tidings of financial support that will arrive from far-off places and of letters that shall arrive from distant lands. And financial support shall come with such continuity and abundance that the roads upon which it will come will become worn and rutted.
3. The third prophecy is that God declares that so many people shall come to Qadian—motivated by love and devotion—that the roads on which they will travel to get here will become damaged and worn out.
4. The fourth prophecy is that God says that people will try to kill and destroy you, but that We shall remain your Guardian.
5. The fifth prophecy is that God says that He shall grant me renown throughout the world and my fame shall reach far and wide, and that I shall be helped.
6. The sixth prophecy is that God says that people shall come to me in such large numbers that I may well-nigh get tired or that, because of their large numbers, I might be impolite towards them.
7. The seventh prophecy is that God says that many people shall migrate from their homelands and come to me in Qadian. They will stay in various parts of my houses and will be called *Aṣḥābuṣ-Ṣuffah*.

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 *jamā'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 Dīn, 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 *maulawīs* [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 *Aṣḥābuṣ-Ṣuffah* who have migrated to Qadian; whomsoever wishes may come and see for himself.

These are the seven kinds of Signs, each of which comprises within it thousands of Signs. For instance, there is the prophecy:

يَأْتِيكَ مِنْ كُلِّ فِجٍّ عَمِيقٍ

Meaning that, financial and material assistance shall come to me from everywhere and from far-off countries, and letters, too, shall come.

Now, therefore, whenever money or clothes or other gifts come from anywhere, each one of them constitutes a Sign in itself, since all this was foretold at a time when human reason considered such abundance of support unthinkable and impossible. Similarly, there is another prophecy:

يَأْتُونَ مِنْ كُلِّ فِجٍّ عَمِيقٍ

Meaning that, people would throng to me from far-off places, so that the roads they travel upon would be rutted. This prophecy has also been fulfilled in these times. Accordingly, several hundreds of thousands of people have visited Qadian, and if I also include the letters

that I receive, whose profusion was foretold at a time when I was all alone, their number may perhaps be as high as ten million. But I only count the instances of financial support and those who have pledged allegiance to me, and thus I come to the figure of around one million.

No Prophet was ever able to rein in the tongue of an audacious man, but those who are the seekers after truth can understand that twenty-five years ago I was completely unknown. I amounted to nothing and did not enjoy any kind of fame, nor did I belong to a renowned family of shrine keepers so that people would be easily drawn towards me. Can this be the work of any man to have given such manifest news of my future success and progress at that time, and then for those tidings to have been exactly fulfilled after such a long period? Can it be possible for any liar or impostor to accomplish this?

If anyone should first take an impartial look at the time when *Barāhīn-e-Aḥmadiyya* was written and not yet published, and personally come here and investigate for himself in the manner of a judicial investigation to discover what my worth was at that time and the seclusion and anonymity in which I was languishing, and how isolated I was—like an abandoned outcast—and then look at how the prophecies made in the conditions of that time have been fulfilled, and deliberate over them with due consideration, he will arrive at such certainty in the truth of those prophecies as if the day has dawned. But why would one who is given to meanness, prejudice, egotism, and arrogance bother to make such an effort? Such a one will instead readily adopt the path of rejection which is rather easy, and exert his utmost to remain deprived of accepting these Signs.

بجز فضل خداوندی چه درمانے ضلالت را نہ بخشد سود اعجاز سے تہیدستان قسمت را
*Aside from the grace of God Almighty, there is no cure for the misguided;
 Even miracles do not benefit those of ill fortune.*

اگر بر آسمان صد ماہتاب و صد خورے تابد نہ بیند روز روشن آنکہ گم کردہ بصارت را
*Even if the heavens were to shine with hundreds of suns and moons,
 Those bereft of sight cannot see the light.*

تو اے دانابیز از آنکہ سوے او بخواری رفت بہ دنیا دل چہ مے بندی چہ دانی وقتِ رحلت را
*O man of wisdom! Fear God to whom you must return.
 Why love this world? Do you even know the time of your death?*

مشو از بہر دنیا سرکش فرمانِ احدیتِ نخر از بہر روزے چند اے مسکین تو شفتوت را
*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.*

اگر خواهی کہ یابی در دو عالم جاہ و دولت را خدا را باش و از دل پیشہ خود گیر طاعت را
*Should you desire honour and wealth in both worlds,
 Then give yourself to God and obey Him with all your heart.*

غلامِ درگہش باش و بعالمِ بادشاہی کُن نباشد بیم از غیرے پرستارانِ حضرت را
*Become His slave and rule the world!
 For, those who worship God fear no one else.*

تواز دل سوے یار خود بیا تا نیز یار آید محبت مے کشد با جذبِ روحانی محبت را
*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.*

خدا در نصرتِ آنکس بود کو ناصرِ دین ست ہمیں افتاد آئین از ازل در گاہِ عزتِ را
*God helps those who help His faith;
 Such has been the way of His magnificent court since eternity.*

اگر باورنے آید بخواں ایں واقعاتم را کہ تا بینی تو در ہر مشکل انواع نصرت را
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.

ہر آں کو یابد از درگاہ از خدمت ہے یابد کہ غفلت را سزائے ہست و اجرے ہست خدمت را
Whoever gains something from His threshold does so through serving
Him;
He who is heedless is punished, and he who serves is rewarded.

من اندر کار خود حیرانم و رازش نے دانم کہ من بے خدمتے دیدم چہ جنس نعماء و حشمت را
In my case, however, I am totally wonder struck,
For I have been granted favour and honour without any service on
my part.

نہاں اندر نہاں اندر نہاں اندر نہاں ہستم کجا باشد خبر از ما گرفتارانِ نخوت را
I am hidden beyond hidden beyond hidden beyond hidden;
How then can the arrogant know anything of me?

ندائے رحمت از درگاہ باری بشنوم ہر دم اگر کرے کند لعنت چہ وزن آں ہرزہ لعنت را
I hear words of grace from the Almighty all the time;
If an insect were to curse me, it would have no meaning.

اگر در حلقہ اہل خدا داخل شوی یا نے نوشتیم از رہ شفقت کہ ما موریم دعوت را
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.

The prophecies that I have written above are not recorded in just one place in *Barāhīn-e-Aḥmadiyya*; indeed, God has caused them to be mentioned twice or even three times in various places in *Barāhīn-e-Aḥmadiyya* for the sake of emphasis and in order to reveal that they have been ordained in heaven. Some additional prophecies have also

been mentioned that are separate from the above. In order to fully satiate the thirst of seekers of truth, I shall quote those prophecies here as well.

It should be remembered that the miracle here is not just that those prophecies were fulfilled a long time afterwards despite strong opposition by antagonists, but an additional miracle is that, in keeping with the revelation of God Almighty recorded in this book:

يَا أَحْمَدُ بَارَكَ اللَّهُ فِيكَ

Meaning that, ‘O Ahmad, God shall bless your life and your work’, God saved me from death until he had fulfilled all those prophecies. And, despite all the ailments and afflictions that have attended me like two yellow sheets—one in the upper part of my body and the other in the lower part of my body, as were mentioned in authentic hadith as a sign of the Promised Messiah—God has blessed my life, by His grace, just as He had promised, and I recovered from many grave life-threatening ailments.

Moreover, many enemies persistently plotted and conspired to ensnare me in some complication that would hasten my departure from this world, but they remained frustrated in their machinations. The hand of my God continued to support me and His holy revelation—in which I believe as firmly as I believe in all the Books of God Almighty—consoled and comforted me every day.

These, then, are God’s Signs through which one can behold His face. Blessed are those who reflect over them and are fearful of rebelling against God. Had this been the work of man, it would have fallen apart on its own and come to an end—wound up like a scroll—but this is all from that same God who created the heavens and brought the earth into being. Does man have the right to object as to what He does or does not do? And is God such that He can be held accountable for His works? Does man have knowledge greater than His? Does He not know the meaning of the prophecy regarding the Messiah’s descent?

Now, in what follows will be written those prophecies that serve to support and highlight the above-mentioned prophecies:

بوركت يا احمد وكان ما بارك الله فيك حقاً فيك- شانك عجيب واجرك قريب-
الارض والسماء معك كما هو معي- سبحان الله تبارك وتعالى زاد مجدك ينقطع أبائك
ويبدء منك- و ما كان الله ليتركك حتى يميز الخبيث من الطيب- والله غالب على
امرہ ولكن اكثر الناس لا يعلمون- اذا جاء نصر الله والفتح وثمت كلمة ربك هذا
الذي كنتم به تستعجلون- أردت ان استخلف فخلقتم آدم- دنى فتدلى فكان قاب
قوسين او أدنى- يحيى الدين ويقيم الشريعة-

See *Barāhīn-e-Aḥmadiyya*, pages 486–496¹.

Translation: ‘O Aḥmad, you have been blessed and this blessing was indeed yours by right. Your status is wonderful and your reward is near.’ In other words, all those promises that were made shall be fulfilled soon. And so it came to pass.

And then He says: ‘The earth and heaven are with you as they are with Me.’

This points to the fact that widespread acceptance of me will appear in the future and the people of the earth will turn towards me, and heavenly angels shall accompany me, just as it is transpiring these days. Then He says: ‘Holy is that God who bestows many blessings and is Most High. He has raised your status. The mention of your forefathers will be cut off and from now on the line of genealogical descent shall originate from you. Your progeny will spread throughout the world and your fame will spread across nations. You will be the foundation stone of your family’s edifice. God is not such that He would leave you until He manifestly distinguishes the pure from the impure. And God prevails over every one of His decrees, but most know not the power of God.’

1. In the 2008 edition of *Rūḥānī Khazā’in*, the referenced text appears in vol. 1, pages 579–590. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on pages 365–371. [Publisher]

Within these prophecies I was promised a large progeny just as Ḥaḍrat Ibrāhīm was promised. Accordingly, on the basis of this promise, I was blessed with these four sons who are still alive. Further, the prophecy that He would not leave me until He distinguishes between the pure and the impure has been manifested in this very age in such a manner that despite your fierce opposition and your prayers against me, you witness how God has not forsaken me and has remained my Protector in every conflict.

Every stone that was hurled at me—He struck down with His own hands; every arrow that was shot at me—He returned the same to the enemy. I was helpless; He gave me shelter. I was alone; He protected me under His robe. I was nothing whatsoever; He conferred renown upon me with honour, inspiring hundreds of thousands to become my devotees.

He further says in the same holy revelation that when My help reaches you, and the words from My mouth are fulfilled—that is, when My servants turn to you and all kinds of financial help materialize—then will it be proclaimed to the deniers: ‘Behold! Have those words not been fulfilled in relation to that which you desired to hasten?’

Accordingly, today all those words [of prophecy] have found fulfilment. There is no need to mention that God kept His promise, inspiring hundreds of thousands of people to turn towards me, and granting me the financial support that was beyond anyone’s dream or imagination.

Therefore—O my opponents!—may God have mercy on you and open your eyes. Just think: Could all this be human trickery? These promises were made at the time *Barāhīn-e-Aḥmadiyya* was written, when the mere mention of them in front of people was dismissed as laughable, and my own means did not even amount to so much as the weight of a mustard seed. Can any of you refute me in this statement? Can any of you prove that even a single one of these thousands of people was with me at that time? I was a man so thoroughly unknown at

the time *Barāhīn-e-Aḥmadiyya* was published, that my book, *Barāhīn-e-Aḥmadiyya*, used to be printed in a press located in Amritsar which belonged to a Christian pastor named Rajab Ali. I would travel all alone to Amritsar to check the proofs and would return alone; no one—while coming or going—would even ask me who I was, nor was I acquainted with anyone, nor did I enjoy any dignified status of competence.

Even the Āryas of Qadian are witness to these circumstances of mine. One of them, Sharampat by name, lives in Qadian to this day. He accompanied me a few times to Pastor Rajab Ali's press in Amritsar where my book *Barāhīn-e-Aḥmadiyya* was being printed. All the prophecies were transcribed by Rajab Ali's scribe. Upon reading the prophecies, the pastor himself expressed his amazement stating, 'How could it be possible that a whole world would turn towards such an ordinary man?' But since those words were from God—they were not mine—they came to fruition in their own good time and continue to do so. At one time, human eyes marvelled at them [in disbelief], while at another time they actually beheld their fulfilment.

The remaining translation is that God Almighty proclaims: 'I desired to establish a *Khalīfah* [Vicegerent] of Mine upon the earth, so I created this Adam.' I was given the name Adam in this divine revelation because I was created at a time when the human race had become corrupt and the earth was—so to speak—empty of human beings. And just as Adam was born a twin, so, too, was I born a twin, for a girl was with me who was born before me, and I, after her. This alluded to the fact that with me would come to an end the series of perfect men. There was yet another indication in giving me the name Adam in another revelation—namely, the divine revelation which came to me in the words of the Holy Quran—and that revelation is:

قال إني جاعل في الارض خليفة قالوا أتجعل فيها من يفسد فيها- قال إني اعلم ما لا تعلمون-

Meaning that, God gave tidings about me through my very own self

in *Barāhīn-e-Aḥmadiyya* that He will create a *Khalīfah* in the form of Adam. Then, upon hearing this news, some opponents, finding my particulars inconsistent with some of their beliefs, said in their hearts that, ‘O God! Will You make such a person Your *Khalīfah* who is a mischievous man, breeding dissension among the people with falsehood and violating the accepted doctrine of the ulema?’ Then God replied: ‘I know what you know not.’ This is the Word of God that has descended upon me. In truth, there are such subtle mysteries between me and my God that the world knows nothing of and I have an inner relationship with God that defies description; the people of this age remain oblivious to it. Hence, this is the meaning of the revelation of God:

قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ-

[He said, ‘I know what you know not.’]

Then, the remaining translation is that God says: ‘This person drew close to Me and attained My complete nearness. And thereafter he turned towards mankind out of sympathy for them and became a link between Me and My creatures, like two bows with one string. And for this reason, being placed in that intermediary position, he will rejuvenate the Faith anew and establish the Shariah [Islamic Law].’ That is to say, he, in his capacity as the *Hakam* [Arbiter], will remove all the errors that have gained currency among the Muslims and which are falsely attributed to the Holy Prophet, may peace and blessings of Allah be upon him. In addition, he will present the Shariah in its purity just as it was pure in the beginning.

Then there are also some more revelations in *Barāhīn-e-Aḥmadiyya* pertaining to these same prophecies, as Allah Almighty says:

نُصِرْتُ وَقَالُوا لَآتٍ حِينَ مَنَاصٍ - أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ - سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ
الدُّبُرَ - وَإِنْ يَرَوْا آيَةً يُعَرِّضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ - قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي
يُحِبِّبْكُمْ اللَّهُ - وَاعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا - وَمَنْ كَانَ لِلَّهِ كَانَ اللَّهُ لَهُ - قُلْ إِنْ

افتريته فعلت اجرام شديد۔ يا احمدى انت مرادى ومعى غرستك^{1*} كرامتك بيدى۔
 اُكان للناس عجبًا۔ قل هو الله عجب۔ لا يُسئل عَمَّا يفعل وهم يُسئلون۔ وقالوا اتى
 لك هذا ان هذا الآ اختلاق۔ قل الله ثم ذرهم فى خوضهم يلعبون۔ ولا تخاطبنى فى
 الذين ظلموا انهم مغرقون۔ يظلل ربك عليك ويغيثك ويرحمك۔ وان لم يعصمك الناس
 يعصمك الله من عندهم۔ يعصمك الله من عنده وان لم يعصمك الناس۔ واذا يمكرك
 الذى كفر۔^{2*} او قد لي ياها مان۔ تبنت يدا ابى لهب وتب ما كان له ان يدخل فيها اِلا
 خائفًا ومَا اصابك فمن الله۔ الفتنة ههنا فاصبر كما صبر اولوا العزم۔ اَلَا اِنَّهَا فِتْنَةٌ مِنْ
 اللّٰهِ لِيَحْبَبَ حَبًّا جَمًّا عَطَاءً غَيْرَ مَجْذُوذٍ۔ شاتان تذبحان۔ وكل من عليها فان۔ عسى ان
 تکرهوا شيئًا وهو خير لكم واللّٰه يعلم وانتم لا تعلمون۔

see pages 497–511 of *Barāhīn-e-Aḥmadiyya*, Part IV.³

Translation: You will be helped; divine support will be with you, and such support will it be that true reality will be openly manifest. Then will the opponents say: ‘Now there is nowhere to escape.’ They will say, ‘We are a large party who can retaliate.’ But soon will they run away turning their backs. Upon witnessing the Signs of God, they will say, ‘This is a clear deception.’^{4*}

1. ☆ In *Barāhīn-e-Aḥmadiyya*, Part IV, the word *غَرَسْتُكَ* is mentioned as *غَرَسْتُكَ*. See *Rūḥānī Khazā'in*, vol. 1, p. 602, Sub-Footer Number Three. [Publisher]
2. ☆ This word can either be read as *kafara* [deny] or *kaffara* [accuse of disbelief]. One who uses the label of *kāfir* [‘disbeliever’—i.e. for the claimant] will anyhow be a denier [of the claimant], and one who denies the claim will no doubt designate [the claimant] a *kāfir*. Also, the word *hāmān* alludes to the word *haimān*, and *haimān* is said of one who wanders alone and aimlessly in the wilderness. (Author)
3. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in vol. 1, pages 591–611. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on pages 367–391. [Publisher]
4. ☆ This verse:

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَبْرَهُ

[And if they see a Sign, they turn away and say, ‘A passing feat of magic.’ (*Sūrah al-Qamar*, 54:3)]

This verse appears in the Quran in the context of the miracle of the splitting

So say to them, 'If you love Almighty God, then come follow me, that God too may love you, and know with certainty that God will revive this dead land'; meaning that, of the inhabitants of this earth who have [spiritually] died, many shall attain guidance, giving rise to a spiritual revolution, and many people shall enter this organization. The one who becomes God's, God becomes his. Say to them: 'If I have falsely imputed against God, then I have committed a great sin for which I will be punished.' In other words, an impostor is punished in this very world and never prospers; everything he does or had done ultimately fails. However, a truthful one succeeds, for the roots of truth are deep in the earth.

He then says:

O My Aḥmad! You are My purpose and remain with Me. I have planted the tree of your greatness with My own hand—in other words, you are truthful and are from Me, so I will bestow upon you great honour and prestige among the people. This work will be done [personally] by My own hand; not the hand of any other. For this reason, no one will be able to bring it to naught. This prophecy relates to the future and it has now been fulfilled.—He then says: Do people marvel at this [in disbelief], wondering how this will come about? Then reply to them that manifesting marvellous Signs is the concern of God; He is not questioned about what He does, but people are so questioned.

of the moon. Hence, to cite this verse on this occasion signifies that here too some sort of lunar Sign will appear. So that Sign was the wonderful lunar eclipse that appeared during the month of Ramadan. Some scholars write that the miracle of the splitting of the moon was also a kind of lunar eclipse. (Author)

And they remark: ‘How will you be granted this rank? This appears to be your own fabrication.’

Say, ‘Nay! These are promises from God,’ then leave them in their sport and play; that is, whatever suspicions they entertain, let them continue to do so. Ultimately, they will see whether these are the words of God or of man. As for those who are cruel and do not desist from their cruelty, do not address Me about them, for I will drown them.

This is a terrifying prophecy in which drowning has been promised. The manner in which the drowning will happen is not known, whether like the people of Noah, or like the people of Lot who were ‘drowned’ beneath the earth by a terrible earthquake. Then God Almighty says: Your Lord will cover you with His shadow; He will hear your supplication and have mercy on you. And even if people do not wish to save you, God will yet save you. God will absolutely protect you, even though people intend to entrap you.

This prophecy refers to the criminal lawsuits initiated against me by Dr. Martyn Clark, Karam Dīn, and others. Likewise, at the time of Lekh Rām’s murder, there was an effort to implicate me. These lawsuits were aimed at getting me hanged or imprisoned. Thus, did God Almighty ordain in this prophecy: ‘I will frustrate them in their designs, and will certainly protect you from their attacks.’ Accordingly, after twenty-four years, all these prophecies have been fulfilled. And then God says:

Remember the deceit of the deceiver, who will declare you a *kāfir* [disbeliever] and will deny your claim. He will get a companion of his to make out a fatwa in reply to a requisition for

one, in order to incite the people. Perished be the two hands of Abū Lahab^{1☆} through whom that fatwa was written.

Although writing is the work of one hand, the other is its accomplice. And by perished it is meant that he will remain frustrated in achieving the objective of his issuing the religious verdict. And then He says: ‘He too has perished.’ In other words, he was guilty of a grave sin which in reality amounts to perishing. This is why his attention was turned towards the world and continued to lose the sweetness of faith. ‘It did not behove him to interfere in this matter except with extreme caution’; meaning that if he was in doubt he should have tried to settle his doubts privately, showing due reverence, instead of becoming an enemy and emerging forth in conflict. And then He says that whatever hardship befalls you shall be from God; that is to say, if God had not so willed, this mischief could not be perpetrated. He then says that during that time, an immense uproar and a great mischief will arise in the world, so you should endure with patience just as all the resolute Messengers had endured with patience. However, keep in mind that this trial will not be from that individual; rather, it shall be from God Almighty that He might love you all the more, for this love from God is a favour that will never be wrested from you thereafter.

Then, making another prophecy He says: ‘Two goats shall be slaughtered’—referring to Miyān ‘**Abdur-Raḥmān** and Maulawī ‘**Abdul-Laṭīf** who were stoned to death in Kabul—and everyone who is upon the earth shall ultimately die and the advisability of these incidents of martyrdom which is known to God, is not known to you’—meaning, that the slaughter of these two shall ultimately yield the fruit of goodness for you; God knows whatever good will arise in the land of Kabul through these deaths.

1. ☆ Abū Lahab here means the ‘Father of Fuelling a Fire’. In other words, he—the writer of the Religious Verdict—will actually be the ‘father’ of the fire of *takfir* [declaration of disbelief] that shall rage in this country. (Author)

The prophecy preceding this one was about the fatwa issued by Maulawī Nadhīr Ḥusain at the written request of Maulawī Muḥammad Ḥusain, which stirred an uproar amongst the people with everyone cutting ties with me, considering it an act of virtue to call me a disbeliever, faithless, and a deceiver.

This prophecy is accompanied by the promise that God would love me more after this, which signifies that people would be drawn towards me, insofar as the love of God demands the love of His creatures. And the pleasure of God demands the pleasure of the right-minded people of this world as well. And as for the last mentioned prophecy regarding the slaughter of two goats, it refers to the incident that manifested itself in the land of Kabul; that is, a member of my Jamā‘at [Community]—namely ‘Abdur-Raḥmān—who was a righteous youth, and second, Maulawī ‘Abdul-Laṭīf, who was an exceedingly eminent sage, were stoned to death at the command of the Amīr of Kabul simply for the charge of joining my Jamā‘at. Almost two years have passed since this incident.^{1☆}

Now, this situation needs to be seen with an unbiased eye, for how is it possible that such matters from the unseen—hidden beyond

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1. ☆ The incident of the martyrdom of the late brother Maulawī ‘Abdul-Laṭīf and the late Shaikh ‘Abdur-Raḥmān was something so far from the realm of speculation that, until it happened, it could never have crossed our mind that actually the meaning of the divine revelation had foretold that two of my sincere followers would truly be slaughtered. Rather, considering such an occurrence as implausible, I had always been inclined to interpret it otherwise, with various scenarios presenting themselves to my mind, since man’s own knowledge and understanding are never free from error. But when the two incidents occurred exactly as foretold, and the two elders of this Jamā‘at were mercilessly martyred in Kabul, then with true certainty, the meaning of the divine revelation became transparently clear. And when I re-examined all the words of the revelation, my eyes were opened, and a strangely wondrous delight was created, and I came to know that God had presented this prophecy clearly as far as possible and had chosen such words, and explained such aspects, as could not have been truly applied to any other scenario. *Subhān-Allah!* [Holy is Allah!] This shows how, a long time ago, He had foretold unseen events with such clarity in *Barāhīn-e-Aḥmadiyya*. (Author)

hidden—be attributed to an impostor, whereas God Almighty Himself says in His Sacred Word that matters of the absolutely unseen are not disclosed to every believer; rather, they are only disclosed to those of His servants who have been chosen and accepted by Him? As Allah Almighty says in the Holy Quran:

لَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ¹

Meaning that, Allah Almighty does not grant anyone ascendancy over His secrets, except those who are His Messengers and are the chosen ones in His presence.

It is an occasion for pity that certain ignorant people—so-called *maulawīs* and ‘scholars’—put forth criticism against several prophecies containing warnings in regard to which some have been fulfilled while some have yet to be fulfilled. They fail to understand that Almighty God retains authority in relation to His prophetic warnings, be He willing to fulfil them or postpone [them]. This is, indeed, the creed of all Prophets and this is the very system established to avert calamity. A calamity which Almighty God has intended in relation to someone—regardless of whether God reveals it to His Messenger by way of prophecy or keeps it concealed—remains a calamity all the same. Thus, if it cannot be averted in any way, then why does God exhort us to pray, do good works, and offer alms?

Then, subsequent to this, there are more prophecies that lend support to these prophecies which I am documenting hereunder as follows:

ولا تهنوا ولا تحزنوا اليس الله بكاف عبده۔ الم تعلم ان الله على كل شيء قدير۔ وان يتخذونك الا هزوا۔ اهدنا الذي بعث الله۔ قل انما انا بشر مثلكم يوحى الي انما الهكم الله الواحد والخير كله في القران۔ قل ان هدى الله هو الهدى۔ رب انى مغلوب فانتصر۔ ايلى ايلى لما سبقتنى۔ يا عبد القادر ائى معك غرست لك بيدي رحمتى وقدرتى۔

1. *Sūrah al-Jinn*, 72:27–28 [Publisher]

ونجيناك من الغم وفتناك فتونا- انا بُدك اللازم- انا مُخِينِكَ نَفَخْتُ فِيكَ مِنْ لَدُنِّي رُوحَ
الصِّدْقِ- وَالْقَيْتِ عَلَيْكَ مَحَبَّةَ مَتَّى وَلِتَصْنَعَ عَلَيَّ عَيْنِي- كَزْرَعٍ اُخْرَجَ شَطَاؤُهُ فَاسْتَغْلَظَ
فَاسْتَوَى عَلَيَّ سَوْقَهُ- اِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيُغْفِرَ لَكَ اللهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ-
see pages 511–515 of *Barāhīn-e-Aḥmadiyya*.¹

Translation with Commentary: ‘And slacken not, nor grieve. Is not Allah sufficient for His servant?’ That is, even if all the people turn against you, God Himself will provide you assistance from Himself. He then says, ‘Are you unaware that God has power to do all that He wills; nothing is impossible for Him?’ He indeed has the power to grant an unknown and solitary person such success that hundreds of thousands should love and follow him. This is the prophecy which has seen its fulfilment in this age after the passage of twenty-five years.

God then said, ‘These people have made you the target of their mockery, remarking sarcastically: “Is this the person who has been raised among us by God to invite us to Him?” Reply to them: “I am but a mortal like you. It is revealed to me that your God is One God, and that all goodness and virtue is contained in the Quran.” Say to them: “It matters not what you think, true guidance is indeed only that which comes directly from God Almighty”, as man is otherwise prone to distort the meaning of the Book of Allah with his erroneous judgement and arrive at all manner of conclusions.’ It is God alone who never makes a mistake. Therefore, the guidance of Allah alone is True Guidance. No reliance can be placed upon people’s own assumed interpretations.

God then says: ‘Pray, “O God! I am overcome; they are many and I am alone. They are a horde, so arise Yourself to confront them on my behalf. O my Lord! O my Lord! Why have You forsaken me?”’ This is a prophecy that refers to the trials that would be faced in the future and foretells the coming of a time when an immense uproar of opposition

1. In the 2008 edition of *Rūḥānī Khazā’in*, the referenced text appears in volume 1, pages 611–615. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on pages 391–394. [Publisher]

would arise. It would be a time of ignominy and isolation when a whole people would rise up to oppose me and—witnessing the apparent agitation—the thought would arise through succumbing to human nature that perhaps God had withdrawn His help. Assuredly, God Almighty drew attention to the coming time that He would accept prayers during that period [of distress] and that predicament would not persist, and the inclination would arise within hearts towards me. Accordingly, this is exactly what happened; subsequent to the great mischief wrought by the fatwa declaring me a disbeliever, the hearts [of people] ultimately inclined towards me.

God then says: ‘O ‘Abdul-Qādir! I am with you. I have planted the tree of My mercy and omnipotence for you, and I will deliver you from every sorrow. Before that, however, I shall cause many trials to come your way so that you may be thoroughly tested and so that your steadfastness may be manifested during times of trial. I am your Indispensable Helper and I am the Remedy for your anguish, and I am indeed the One who has given you life. I breathed into you the Spirit of Truth, and I put love into you from Myself.’ That is to say, I have placed such a quality in you that everyone who is going to be fortunate will love you and will be drawn towards you.

‘I have done this so that you may be brought up before My eyes and may flourish in My presence. You are like the seed sown in the soil; it was just a tiny grain concealed within the dust, but then it began to sprout and grow day by day until it became very stout and spread its branches and turned into a full tree standing firm on its roots.’ This was a prophecy for future success, and I was told that at the time I was like a seed sown and hidden in the soil, but it was destined that in the future this seed would sprout and continue growing until it became a great tree that is stout and stands firmly on its roots. No storm will be able to harm it. This prophecy was published in the world twenty-five years before today.

Then He said: ‘God will give you a great and openly manifest victory, so that He may forgive your past and future sins.’ Here a question arises as to what the connection between victory and the forgiveness of

sins is, for the two sentences do not seem to be related to each other. In reality, however, these two sentences are intimately connected to each other. The explanation of this divine revelation is that God's appointees, Prophets, and Messengers are subjected to objections and accusations in this blind world. Such criticisms are perpetrated in relation to their eminence and works; and so many slanders and suspicions are hurled against them, as have no parallel in the world. God has—indeed—willed it to be so, that they be kept concealed from the view of the wretched people and those who view them worthy of criticism. They are a great treasure and a great treasure is better kept hidden from the unworthy. This is why Almighty God causes the eternally unfortunate to harbour all kinds of doubts about His chosen ones so that they may be deprived of the treasure of acceptance.

This is the way of Allah in relation to those who come from Him as Imams, Messengers, and Prophets. It is the very reason for the magnitude of various criticisms and various kinds of fault-finding carved out by the enemies of truth against Ḥaḍrat Mūsā [Moses], may peace be upon him, Ḥaḍrat ʿĪsā [Jesus], and our Prophet, may peace and blessings of Allah be upon him—such allegations that were never fabricated against any ordinary righteous person. What slander is there that hasn't been hurled at them, and what criticism is there that they haven't been made the target of? Therefore, since replying to all calumnies rationally was a theoretical approach—and judgement of theoretical issues is difficult—in addition to dark-natured people not finding satisfaction through it; it was for this reason that God Almighty did not adopt the theoretical approach, opting [instead] for the method of Signs, and deemed His corroborating Signs and magnificent assistance sufficient for the exoneration of His Prophets. For, every obtuse and impure person can easily realize that if these Prophets were such selfish men, impostors, or impure characters—God forbid—then it would have been impossible for such mighty Signs to have been shown in their support.

Therefore, in keeping with His eternal practice, God Almighty also vouchsafed the very same revelation to me, which is recorded in the

earlier parts of *Barāhīn-e-Aḥmadiyya* and has been cited above, the meaning of which is that God would manifest great victories and magnificent Signs in my favour in order to refute all the objections that the blind-hearted people of the world had raised with respect to my earlier or later life.^{1☆} This is because there is no testimony greater than that pertaining to the realm of the unseen.

The word *dhañb* [sin] has been used to indicate that the objectors and fault finders who attack the Messengers believe in their own hearts that what they are accusing them of is a sin. So what this means is that the ‘sin’ that has been attributed to you is what is being talked about and not that in reality a sin has been committed; otherwise, it would be irreverent to take this revelation to mean that there was actually a sin committed that God has forgiven. On the contrary, it means that [in regard to] the false objections that have been raised and propagated against them in the name of sin, their great publicity will be covered up by a very great Sign. Ignorant people do not realize the sense in which God attributes *dhañb*—that is, ‘sin’—to His elect. For, real sin, which is disobedience to Almighty God, merits punishment, unless one repents; not that God Himself should become anxious to show a Sign to cover up and conceal the accusations of sin and imputation of faults, and to disgrace the one

1. ☆ God has disclosed to me that this is indeed the latter stage of my life, which I am passing through now, as the revelation in Arabic says:

قَرَبَ أَجَلَكَ الْمُقَدَّرَ وَلَا تُبَيِّنْ لَكَ مِنَ الْمُخْزِيَّاتِ ذِكْرًا۔

Meaning that, Your determined term of life is nearing its end, and We shall not leave any mention of anything concerning you which might become the occasion of your humiliation and reproach. This is why He enabled me to publish the fifth volume of *Barāhīn-e-Aḥmadiyya*. Similarly, God, **the Lord of Glory and Honour**, has hinted at my approaching demise in this revelation:

تمام حوادث اور عجائبات قدرت دکھلانے کے بعد تیرا حادثہ ہو گا۔

Your event will take place after all other happenings and natural wonders have been demonstrated.

(Author)

who perpetrates them. This is why the Imams and Sufis have written that to speak disrespectfully of the lapses made by the Prophets, may peace be upon them, that have been mentioned by God—such as Adam’s eating of the grain—leads to disbelief and loss of faith, for the Prophets are God’s chosen people and are innocent of what people regard as ‘sin’. To oppose them amounts to becoming the target of the wrath of God Almighty, as is said in the authentic hadith:

ومن عاذى ولياً لي فقد أذنته للحرب

Meaning that, whosoever is an enemy to My friend, I warn him to prepare for combat with Me.

In short, the chosen ones are very dear to God and have a strong relationship with Him. Slandering and criticizing them does not bode well. And there is no path nearer to destruction than blind opposition to those who love God and are loved by God.

Also remember that *maghfirat* [seeking forgiveness] does not only mean the forgiveness of any sin that has been committed, but it also means not to allow the potentiality of sin to actualize, and not to let even the thought of sin to enter one’s heart. In the above prophecies, too, Almighty God has repeatedly affirmed that He will turn my solitary state into one of renown, and will deliver me of all the tribulations that come my way. And just as there were critics and fault-finders earlier, so would there be in the latter part of my life, but Almighty God would grant me such manifest victory that the critics and fault-finders would be silenced, or that people would be saved from their evil influence.

It is in the nature of man that he is not ready to accept guidance even after witnessing a thousand Signs but the mischief of a single fault-finder can lead him to denial. This is why in this revelation God did not say, ‘I will show a Sign’; rather, He said, ‘I shall grant you a great victory’; that is, I shall give you a Sign that will conquer the hearts and make manifest your greatness. And He said that this would happen in the latter part of my life. Therefore, **I emphatically proclaim** that this

prophecy relates to the present time. I see that objections and accusations have crossed all bounds, and I hope that soon a great Sign will appear that will conquer hearts and revive those dead hearts that die again and again. فالحمد لله على ذلك. [So Allah be praised for all this].

These prophecies are supported by further prophecies that were published in the previous parts of *Barāhīn-e-Aḥmadiyya* and have now been fulfilled twenty-five years later. They are as follows:

اليس الله بكاف عبده فبرأه الله مما قالوا وكان عند الله وجيها۔ اليس الله بكاف عبده فلما تجلّى ربّه للجبل جعله دكاً۔ والله موهن كيد الكافرين۔ اليس الله بكاف عبده ولنجعلهُ آية للناس ورحمةً مآ وكان امراً مقضياً قول الحق الذى فيه تمترون۔ لا يُصدّق السفیه إلا سيفة الهلاك عدوً لى وعدوً لك قل أتى امر الله فلا تستعجلوه اذا جاء نصر الله الست برّبكم قالوا بللى۔ بحرام كه وقت تو نزدیک رسيد و پائے محمدیاں برمنار بلند تر محکم افتاد۔ پاک محمد مصطفیٰ نبیوں کا سردار۔ خدا تیرے سب کام درست کر دے گا۔ اور تیری ساری مرادیں تجھے دے گا۔ هو الذى ينزل الغيث¹ بعد ما قنطوا وينشر رحمته۔ يجتبي اليه من يشاء من عبادہ۔ وكذلك منّا على يوسف لنصرف عنه السوء والفحشاء ولتندر قومًا ما أنذر آباءهم فهم غافلون۔ قل عندى شهادة من الله فهل انتم مؤمنون۔ انّ معى ربّى سيهدين۔ ربّ السجّٰن احبّ الیّ ممّا يدعوننى اليه ربّ نجّٰنى من عمّى۔

See *Barāhīn-e-Aḥmadiyya* pages 516–554²

Translation: Is not Allah Sufficient for His servant? He will clear him of all the charges that will be levelled against him. He has a high standing in the estimation of God. Is not Allah sufficient for His servant? He will bring the mountain to testify to his innocence. And when He will manifest Himself upon the mountain, He will shatter it into pieces. And with this Sign He will frustrate the designs of those who deny. Is He not sufficient for His servant? That is, God's Signs are sufficient

1. In *Barāhīn-e-Aḥmadiyya* Part IV page 555, *Rūḥānī Khazā'in* Vol 1 page 661 (ed. 2008), sub-footnote no. 4, the word من appears before بعد. [Publisher]

2. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in volume 1, pages 615–662. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on pages 395–433. [Publisher]

and there is no need for anyone else's testimony. And We shall make the shattering of the mountain into pieces a Sign for the people, and this Sign will be a source of mercy from which many shall benefit.¹☆ This matter had already been decreed. This is the word of truth prior to whose manifestation you were in doubt.

A mean person does not accept any Sign other than the Sign of death. He is My enemy and yours. Say to these mean ones that the Sign of death will also come and a great pestilence will break out in the world. So, do not ask Me to hasten the Signs for all of this will transpire at its proper time. This prophecy foretold the plague and the terrible earthquake and it was published in *Barāhīn-e-Aḥmadiyya* twenty-five years ago.

Then Almighty God says: When I help My Messenger, the one I have appointed, by sending down terrible and devastating Signs,²☆ it will be said to the deniers: 'Say now whether I am your Lord or not?' In other words, those will be days of great difficulty and hardship, and terrible Signs will appear in those days, beholding which many people

1. ☆ Bear in mind that the translation of the divine words recorded in *Barāhīn-e-Aḥmadiyya* by virtue of it being before its time, is at places given in a concise form, and at places certain words were interpreted to mean something other than their literal sense. That is to say, a translation was done as it was apparent at the time. But since the actual divine words are there, readers should not pay attention to any interpretation that was made before the prophecies were fulfilled. Let them take this as an error of judgement, because a prophecy is only truly explained once it has come to pass. (Author)
2. ☆ This prophecy is regarding those who consider the revelation of this God's appointed one and Messenger to be a human concoction or a satanic whisper, and do not believe that it is that very same God who has been bestowing revelation to this humble writer of these lines since the time of *Barāhīn-e-Aḥmadiyya*. In this verse, God Almighty promises that He will ultimately bring them to believe, and they will have to admit that the One who has been sending His revelation upon this humble author from the time of *Barāhīn-e-Aḥmadiyya* till now is none other than God, He indeed who is, the Lord of this world beside whom there is no other god. This also signifies that there will appear a great Sign that will cause the heads of the staunchest opponents to bow down in humility. (Author)

possessing dark hearts and perverse natures will turn to the truth. And they will believe this Messenger who has appeared among them.

Then again, the God of Glory and Honour addressed me in the above-mentioned revelation and said: Jump with joy and happiness upon the earth for your time is nigh and the feet of the *Muḥammadīs* have been planted firmly on a lofty and secure tower. The word *Muḥammadīs* here refers to the Muslims of this Jamā'at; for, according to the divine prophecy published in *Barāhīn-e-Aḥmadiyya*, people of other sects who call themselves 'Muslims' will decline day by day. The same is the case of non-Muslim sects, as has been said clearly in this revelation recorded in *Barāhīn-e-Aḥmadiyya*:

يا عيسى اتي متوفيك ورافعك الي ومطهرك من الذين كفروا^{1*} وجاعل الذين اتبعوك
فوق الذين كفروا الى يوم القيامة۔

Meaning: 'O 'Īsā, I will cause you to die, and exalt you towards Me, and demonstrate your innocence, and I will cause your followers to prevail over your deniers till the Day of Judgment.' In this divine revelation, 'Īsā means myself, and by the followers are meant the members of my Jamā'at. In the Holy Quran this prophecy relates to Ḥaḍrat 'Īsā^{as} and the people who were to be overcome were the Jews, who continued to diminish day by day. The fact that the same words have been revealed for me and my Jamā'at signifies that those who are outside of this Jamā'at shall continue to diminish day by day. All the Muslim sects that are outside this Jamā'at will decline by the day, and will either enter this Jamā'at or become extinct, just as the Jews declined until only a very few are left. The same will be the end of the opponents of this Jamā'at.

The people of this Jamā'at will prevail over others in number and in the strength of their faith. This prophecy is coming true in an

1. ☆ This sentence was left out of *Barāhīn-e-Aḥmadiyya* owing to some printing error. It means: 'I will free you of all the objections and accusations of the deniers.' These words were revealed to me several times. (Author)

extraordinary manner, because when it was published in *Barāhīn-e-Aḥmadiyya*, I was in such a state of obscurity that not a single person can claim to have been my follower at that time. But now, by the grace of God Almighty, this Jamā'at numbers in the hundreds of thousands and is progressing at an accelerating pace, partly as a result of the heavenly calamities that are devouring this land.

The rest of the divine revelation is as follows: 'His Holiness Muhammad—the Chosen One—is the Chief of all Prophets.' And then God affirms: 'God will set all your affairs right and will bestow upon you all that you desire.' You can see that these prophecies are of the highest order because they were made at a time when nothing was going right and no desire had been fulfilled, but now, twenty-five years later, so many of my desires have been granted as are difficult to count. God has turned this desolate place—that is, Qadian—into a gathering point for people of all countries; for, people from every country come and gather here. And He demonstrated that which reason could never have thought possible.

Hundreds of thousands of people accepted me and this country became filled with my followers. And not only that, the seed of the Jamā'at was also sown in the land of Arabia, Syria, Egypt, Rome, Persia, America, Europe, etc. and many people from these countries entered into this Jamā'at. And I hope that the time comes—indeed it is near—when people of these countries will receive their full share of this heavenly light as well.

My foolish enemies—who were called *maulawīs*—were frustrated and they could not stop the heavenly decree from taking its course despite their schemes and machinations, and they lost all hope of being able to destroy this Jamā'at. All that they had sought to spoil was set right. **فالحمد لله على ذلك.** [So Allah be praised for all this].

Then, prophesying about the unjustified vilifications that would be levelled against me in the future, God declares me to be Yūsuf [Joseph] by making a specific prophecy. He says:

هو الذى ينزل الغيث من بعد ما قنطوا وينشر رحمته يجتبى اليه من يشاء من عباده
وكذلك منّا على يوسف لنصرف عنه السوء والفحشاء ولتندر قومًا ما أنذر آباءهم
فهم غافلون- قل عندى شهادة من الله فهل انتم مؤمنون انّ معى ربى سيهدين - رب
السجن احبّ الّى ممّا يدعوننى اليه - ربّ نجنى من غنى-

These revelations are already recorded on page 516–554¹ of *Barāhīn-e-Aḥmadiyya*, but I have recorded them again at this place so that there remains no difficulty in understanding their meaning.

The translation of this divine revelation is as follows: ‘God is He who sends down rain after people have despaired of it. After they have lost hope, He spreads His grace. And He chooses as Messenger and Prophet whomsoever of His servants He wishes. And so did We have mercy on this Yūsuf, so that We may ward off and turn away from him all the sin and indecency that had been imputed to him.’

In other words, it is God’s law of nature that whenever His Prophets and Messengers are maligned and slandered, He first allows the fault-finders and biased critics full occasion to indulge in their calumnies and slander, and so they attack them eagerly and pin great hopes on their onslaughts, so much so that the community of the truthful, on account of their natural human weakness, begins to lose hope that the rain of divine grace will ever wash away this slanderous stain. And such indeed is divine practice that He sends down His rain and spreads His mercy, but at first, for a time He causes people to despair of it, so as to test their faith. Similarly are tested those who believe in God’s Prophet and Messenger.

God’s Prophets are unjustly attacked by the mischievous, so much so that they are labelled ‘sinners’ and ‘transgressors’. And God allows these slanderers a good deal of respite so that they start believing that there is great strength in their objections and their fault-finding, and

1. In the 2008 edition of *Rūḥānī Khazā’in*, the referenced text appears in volume 1, pages 661–662. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on pages 432–433. [Publisher]

they rejoice and exult, while the believers are deeply hurt by what they impute, their courage nearly failing them and they being severely tried. It is then that God sends down the rain of His help and wipes the slate clean of all false charges and proves that His Prophets are pure and exalted.

So, what this prophecy means, in short, is that, God will manifest the innocence of this Yūsuf in such a way that first people will accuse him unjustly, just as they did in the case of Yūsuf son of Ya‘qūb [Joseph son of Jacob], but in the end, God caused a person to stand up and testify to his innocence and this testimony freed him of the slanderous allegations. Thus, God says that He will do the same in this case, as He said:

قل عندى شهادة من الله فهل انتم مؤمنون- ان معى ربي سيهدين-

Meaning that: ‘O Yūsuf, say to those who accuse you that I have with me the testimony of God that proves my innocence; will you or will you not accept this testimony? Also say to them that I cannot be made guilty by any of your calumnies, for my God is with me and He will open a way for my acquittal.’^{1☆}

Remember what the Holy Quran says referring to the time when Zulaikhā unjustly blamed Yūsuf son of Ya‘qūb:

1. ☆ This verse **إِن مَعِيَ رَبِّي سَيَهْدِينِ** [Sūrah ash-Shu‘arā’, 26:63] which means, ‘My God is with me and He will open a way for my acquittal’, is found in the Holy Quran in the context of Ḥaḍrat Mūsā when he was being pursued by Pharaoh, and the Israelites thought that they would be seized.

So here God alludes to the fact that such weak believers may be found in this Jamā‘at as well, whom He will reassure: ‘Do not worry; God will show you a way to free you of these accusations, just as He did in the case of Yūsuf son of Ya‘qūb, when a cunning woman assaulted him and told her husband things about him which were contrary to the facts.’ (Author)

وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا¹

Meaning that, someone close to Zulaikhā testified to Yūsuf’s innocence. But in this case, God said that He would Himself testify for this Yūsuf. Can there be a mightier testimony than this—that twenty-five years ago God foretold of the aspersions that the cruel and mischievous people cast upon me? While in the case of Yūsuf son of Ya‘qūb, He provided the testimony of one person, in my case He was pleased to give His own testimony. And while a woman came forward to accuse Yūsuf son of Ya‘qūb, the people who accuse me are lesser than women and are the exemplification of ²إِنَّ كَيْدَ لَكُمْ عَظِيمٌ.

Then, towards the conclusion of this prophecy are the words,

رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ³

Meaning that, ‘O my Lord, prison is dearer to me than what these women want from me.’ That is to say, if any woman desires such a thing from me, I would rather prefer to be put in prison than that. This was the prayer offered by Yūsuf son of Ya‘qūb, as a result of which he was put in prison. And it so happened that God revealed to me the same words which I recorded in *Barāhīn-e-Aḥmadiyya* twenty-five years ago. The only difference is that while Yūsuf son of Ya‘qūb, was imprisoned as a consequence of his prayer, God said regarding me on page 510 of *Barāhīn-e-Aḥmadiyya*:

يعصمك الله من عنده وان لم يعصمك الناس -

Meaning that, ‘God will Himself save you even if people be bent on

1. ‘And a witness of her household bore witness’ (*Sūrah Yūsuf*, 12:27). [Publisher]

2. ‘Your device is indeed mighty’ (*Sūrah Yūsuf*, 12:29). [Publisher]

3. *Sūrah Yūsuf*, 12:34 [Publisher]

trying to ensnare you.’ And so it happened indeed. In a criminal case filed against me by a man named Karam Dīn, the Hindu Magistrate intended to sentence me to imprisonment, but God, through some unseen means, barred him from carrying out his design. And it was also revealed that he would ultimately fail altogether in satisfying his desire to punish me.

Thus, the Yūsuf of this Ummah—that is, my own humble self—is superior to the Yūsuf of the Israelites, because this humble one was saved from prison even when he prayed to be imprisoned, whereas Yūsuf son of Ya‘qūb, had to go to prison. And God Himself foretold about the acquittal of the Yūsuf of this Ummah twenty-five years in advance, and He manifested many other Signs. Yūsuf son of Ya‘qūb, on the other hand, had to rely on the testimony of a human being.

The testimony of these prophecies was followed by the testimony of a terrible earthquake, whose tidings I had given eleven months beforehand, as the prophecy about the earthquake was accompanied by this divine revelation:

قل عندى شهادة من الله فهل انتم مؤمنون-^{1☆}

Thus, these are the two witnesses and no one knows how many more are to follow.

In short, God—who is aware of the malicious thoughts of the bigoted too—called me Yūsuf and attributed to me his words from *Sūrah Yūsuf*:

1. ☆ Here, God Almighty says:

قل عندى شهادة من الله فهل انتم مؤمنون-

Meaning: ‘Tell them that I have testimony from my Lord, which is superior to the testimony of human beings’, is the same testimony, which God foretold about these baseless accusations a long time earlier. (Author)

رَبِّ الرَّجُلِ أَحَبُّ إِلَيَّ مِنْ أَنْ يَدْعُوَنِي إِلَيْهِ¹

This is by way of a prophecy about the future, so as to reveal the truth of my inner condition to the people. Although it goes against my habit and I am totally averse to displaying my inner purity before people, like Yūsuf, I also say:

وَمَا أُبْرِيئُ نَفْسِي² إِنْ الْكُفْسَ لَأَمَارَةٌ بِالشُّؤْمِ إِلَّا مَا رَجِمَ رَبِّي

But how and why should I seek to conceal God's beneficence and grace? His favours upon me are so numerous that I cannot even count them.

How wonderfully gracious of God that in an age when thinking ill of others has become so widespread, He has shown awe-striking Signs for my sake. Take, for example, the terrible earthquake of which I was informed on 31st May 1904, which did away with thousands of human lives in an instant and turned mountains into virtual caves. Who knew of its coming beforehand? Which astrologer had made this prophecy before I did? Nay, it was God Himself who told me of it about one year earlier and the news was conveyed to hundreds of thousands of people through the newspapers. God said that He would bring about an earthquake as a Sign so that the eyes of the righteously-inclined people are opened.

In my view, however, the prophecies contained in *Barāhīn-e-Aḥmadiyya* which also include the news of this terrible earthquake are not any lesser than this. The prophecy in which I have been referred to as Yūsuf is of a similar nature, for the most malicious attacks that we witness today were foretold in it twenty-five years ago. These unholy attacks are the last resort of my foolish opponents, and after this shall

1. 'O my Lord, I would prefer prison to that to which they invite me' (*Sūrah Yūsuf*, 12:34). [Publisher]

2. 'And I do not absolve myself of weakness; for, the soul is surely prone to enjoin evil, save that whereon my Lord has mercy' (*Sūrah Yūsuf*, 12:54). [Publisher]

be the day of reckoning. And, just as I have stated, Almighty God's saying:

قل عندى شهادة من الله فهل انتم مؤمنون

[Say, 'I have with me proof from Allah, then will you not believe?']

here provides a much more powerful testimony than that contained in the verse of *Sūrah Yūsuf*:

وَشَهِدَا شَاهِدًا مِّنْ أَهْلِهَا³

It goes without saying that human testimony cannot be at par with the testimony of God. And the testimony is that the Knower of the Unseen called me Yūsuf twenty-five years ago and thus likened his situation to mine. And He used specific words that revealed the truth of the matter. For instance, He said on my behalf:

رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَ بِى إِلَيْهِ⁴—

which shows that it refers to some future event.

However, since Yūsuf, too, was unable to escape the ill-thinking attacks of the mischievous, it is not for me to lament the state of those who malign me. Everyone who attacks me in effect puts his hand into a blazing fire, for He attacks not me but the One who sent me. It was He who said:

أَنْتَ مَهِينٌ مِّنْ أَرَادَ اهَانَتِكَ—

3. 'And a witness of her household bore witness' (*Sūrah Yūsuf*, 12:27). [Publisher]

4. 'O my Lord, I would prefer prison to that to which they invite me' (*Sūrah Yūsuf*, 12:34). [Publisher]

Meaning: ‘I shall humiliate him who designs to humiliate you.’

Such a one cannot hide from the sight of God.^{1☆} Do not imagine that He will stop showing Signs for me. Rather, He will show Sign upon Sign, and will fill the earth with His testimonies for me. He will manifest the most fearsome Signs and show awe-inspiring works.

He watched all these events for a long time and remained patient, but now—like the rain that thunders when it is the season—He shall thunder and will give the mischievous souls a taste of His lightening. The mischievous ones who do not fear Him and cross all limits in their insolence, try to conceal their impure thoughts and evil deeds from the people, but God sees them. Can a wicked man prevail over the decree of God? Can he fight and gain victory over Him?

And God’s declaring me Yūsuf and saying:

قل عندى شهادة من الله فهل انتم مؤمنون

This means: ‘Say to them that I have with me the testimony of God, which is superior to the testimony of human beings; so will you or will you not believe in this testimony?’ This statement means, ‘O you mischief-makers and slanderers! If you do not accept the testimony which God gave twenty-five years ago, then God will testify through some other Sign which will seize you in a torturous grip and leave you wailing and gnashing your teeth.’ Thus, I can see that God’s other testimonies have also started to materialize. And God has told me in His revelation that whoever shoots an arrow at me, God will destroy him with the same arrow.

Again, in the revelation calling me Yūsuf there is also the sentence:

1. ☆ The verse **إِنَّ مَعَ رَبِّي سَيِّدِي** [‘My Lord is with me. He will direct me aright’ (*Sūrah ash-Shu‘arā*, 26:63)] says loud and clear that Pharaoh-like people will pride themselves on their unjustified slander, but God will save His servant. And in front of the aggressors is a sea in which they will perish. (Author)

ولتندر قومًا ما انذر أباءهم فهم غافلون-

This verse, when read together with the previous one, means, ‘I have favoured this Yūsuf by giving My own testimony to prove his innocence and to ward off the evil and indecency that will be imputed to him. And We shall do this so that there may be no hindrance in his mission of warning [the people] and calling [them to God].’ This is because if all the objections which this blind world raises against the Messengers, the Prophets, and those ordained by God are not countered, their mission of warning people and inviting people towards God would slow down and even stop, and their words would fail to impact the hearts. Rational arguments cannot fully cleanse the stains of the hearts.

There is, thus, the danger that people may perish on account of their ill-thinking and become the fuel of Hell. This is why God—who is Gracious and Merciful and wills not His creatures to perish—testifies with His powerful Signs that His Prophets are purified, and chosen and selected by Him. And one who does not desist from his ill-thinking even after witnessing such testimonies, God does not care if such a one is destroyed. God becomes his Enemy and stands up to confront him Himself. A mischievous man thinks that his schemes will alienate people’s hearts, but God says, ‘O foolish one! Can your schemes be mightier than Mine? I will cause your own hands to heap disgrace upon you, and will humiliate you before your friends.’

Another reason why I have been called Yūsuf was that Yūsuf, upon his arrival in Egypt, had to bear all kinds of humiliation which actually formed the basis for his rise and the progress of his rank, whereas in the beginning he had been worthless and debased in the eyes of the foolish people. However, ultimately God honoured him in such a way that he became the ruler of the land and the very people who had looked down upon him as a slave became like his slaves during the famine. Thus, by calling me Yūsuf, God in effect says: ‘I will do the same in this instance. I will cause a drought of spiritual nourishment

both inside and outside Islam, and the seekers of spiritual life will not find satisfaction other than in this dispensation. Heavenly blessings would be taken away from all other sects, and this humble one who addresses you would be gifted with every Sign.’ Thus, all those who wish to avoid spiritual death would flock to this very servant of God, the Most High. Just as in the case of Yūsuf, this honour was to be—and has been—bestowed upon me as recompense for the ridicule which has been heaped upon me to the extreme by the ignorant. And though I have not come to rule over a worldly kingdom, I do have a kingdom in heaven which the world cannot see. God has informed me that, ultimately, even extremely mischievous and rebellious people will recognize me, as He says:

يَخْرُونَ عَلَى الْأَذْقَانِ سُجَّدًا. رَبَّنَا اغْفِرْ لَنَا مَا كُنَّا خَاطِئِينَ. لَا تَثْرِبَ عَلَيْكَ الْيَوْمَ يَغْفِرُ
اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ^{1*}

And I saw in a vision that the earth spoke to me and said: يا ولي الله كُنْتُ لَا أَعْرِفُكَ. i.e. ‘O friend of Allah, I did not recognize you before this.’ The earth here signifies the people of the earth. Blessed is he who accepts me before the terrible day, for he will find refuge. But the one who will accept me after having witnessed extraordinary Signs, his faith will not have any worth at all.

اكتوں ہزار عذر بیارے گناہ را مرشوعے کردہ را نبود زیب دخترے
You may give a thousand excuses for your sins,
[Nevertheless] a married woman can never become like a virgin.

1. ☆ **Translation:** They will fall down on their chins crying, ‘O God, we were wrongdoers and we have sinned; forgive us our sins.’ God will say, ‘There is no blame on you this day, for you have believed. God will forgive your sins for He is the Most Merciful of those who show mercy.’ Here, too, God has declared me Yūsuf by using the words [used by Yūsuf when he forgave his brethren] لا تثريب [no blame]. (Author)

Other prophecies recorded in *Barāhīn-e-Aḥmadiyya* that support the above prophecies are as follows. God says:

هو شعنا نغسا

I love you. I shall give you a large party of Islam.

ثَلَّة من الاولين وثَلَّة من الاخرين۔ میں اپنی چکار دکھاؤں گا۔ اپنی قدرت نمائی سے تجھ کو اٹھاؤں گا۔ دنیا میں ایک نذیر آیا پر دنیا نے اُس کو قبول نہ کیا لیکن خدا اُسے قبول کرے گا اور بڑے زور آور حملوں سے اُس کی سچائی ظاہر کر دے گا۔ الفتنة ههنا فاصبر كما صبر اولو العزم۔ يا داود عامل بالناس رفقًا واحسانًا واما بنعمة ربك فحدّث۔ اشكر نعمتي ربيّت خديجتى۔ انك اليوم لدو حظّ عظيم۔ ما ودّعك ربك وما قلى۔ الم نشرح لك صدرك۔ الم نجعل لك سهولةً في كلّ امر۔ بيت الفكر وبيت الذكر ومن دخله كان آمنًا مبارك و مبارك وكل امر مبارك يجعل فيه۔ يريدون ان يطفئوا نور الله قل الله حافظه۔ عناية الله حافظك۔ نحن نزلناه وانا له لحافظون۔ الله خير حافظا وهو ارحم الراحمين۔ ويخوفونك من دونه ائمة الكفر۔ لا تخف انك انت الاعلى۔ ينصرك الله في مواطن۔ كتب الله لأغلبن انا ورسلى۔ اعمل ما شئت فاني قد غفرت لك۔ انت متى بمنزلة لا يعلمها الخلق۔ وقالوا ان هو الا افك افتزى۔ وما سمعنا بهذا في ابائنا الاولين۔ ولقد كرمتنا بنى آدم وفضّلنا بعضهم على بعض۔ اجتبيناهم واصطفيناهم كذلك ليكون آيةً للمؤمنين۔ ام حسبتم انّ اصحاب الكهف والرقيم كانوا من آياتنا عجبا۔ قل هو الله عجيب۔ كلّ يوم هو في شان ففهمناها سليمان۔ وجحدوا بها واستيقنتها انفسهم ظلما وعلوا۔ قل جاءكم نور من الله فلا تكفروا ان كنتم مؤمنين۔ سلام على ابراهيم۔ صافيناہ ونجيناہ من الغم۔ تفردنا¹ بذالك۔ فاتخذوا من مقام ابراهيم مصلى۔

See *Barāhīn-e-Aḥmadiyya*, pages 556–561.²

Translation: ‘O God, I pray to You to deliver me and release me from difficulties. We have delivered.’ Both these sentences are in Hebrew.

1. ☆ **Translation:** This means that the true, pure, and perfect love that We have for this servant is not for anyone else. We are Unique in this respect. The fact is that love is commensurate with the level of one’s knowledge of God. (Author)
2. In the 2008 edition of *Rūḥānī Khazā’in*, the referenced text appears in volume 1, pages 664–670. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, this text appears on pages 433–439. [Publisher]

This is a prophecy that has been set forth in the form of a supplication and is followed by an assurance of its acceptance. In summary, it means that the difficulties of being alone, poor, and helpless were destined to be resolved at some future time. This prophecy was fulfilled twenty-five years later when no trace of all those difficulties is now left.

The second prophecy is in English, a language with which I am not acquainted. And the fact that I received a revelation in this language is in itself a miracle. It is:

I love you. I will give you a large party of Islam.

The first party would be from among those who were already Muslims, and the second would be of those who came from outside Islam, such as Hindus, European Christians, and American Christians, or from other peoples. So it happened that many from the Hindu faith accepted Islam and entered into the fold of our Jamā'at [Community]. One such person is Shaikh 'Abdur-Raḥīm who lives here in Qadian. He is well versed in Arabic literature, the Quran, and the Hadith, etc., and has acquired proficiency in Arabic.

The other is Shaikh Faḍl-e-Ḥaqq, who is among the chiefs of this district and his father was an estate owner. The third is Shaikh 'Abdullāh (Diwān Chand) who is a doctor with years of experience and works here in Qadian in this same line of work and serves the Jamā'at. There are many others residing in their respective homelands.

Similarly, for some time my Jamā'at has been gaining acceptance among the traditional Christians of Europe and America. Only recently a respectable English gentleman of 200–202, Worth Street, New York, in the United States of America, whose earlier name was F.L. Anderson, but who has been named Ḥasan after he became a Muslim, wrote to me by his own hand to ask that his name be entered into my Jamā'at. He reads my books that have been translated into English. He can read the Holy Quran in Arabic and can also write in Arabic. There are many more Westerners who are full of praise for this Jamā'at, and

express their agreement with it. For instance, Dr. A. George Baker of 404 Susquehanna Avenue, Philadelphia, USA, read about me in the *Review of Religions*, and wrote that he totally agrees with the views of this Imam, who has presented Islam to the world in exactly the same form as the Holy Prophet^{ṣas} had done.

And a woman from America wrote about me in her letter, ‘I love to look at his picture all the time; it appears to me to be exactly the picture of the Messiah.’ Similarly, an English lady, whose earlier name was Elizabeth and who is the wife of a friend of ours, has also entered this Jamā‘at. Moreover, I constantly receive letters from America, England, Russia, and other countries, all of which I preserve in order to silence my bigoted critics. Not a single one of them has been discarded and day by day there seems to be a growing zeal among the people of these countries to establish contact with me. And the wonder is that they learn about our Jamā‘at on their own and the Gracious and Merciful Lord is infusing their hearts with love and devotion and inspiring a good opinion to surge within them which shows that the people of Europe and America are preparing to enter our Jamā‘at. They hold it in great esteem and are as happy to learn about it as one who—nearing death from hunger and thirst—suddenly discovers food and water.

The fact is that in this age the image of Islam had been distorted by the raging tide of two extremes of aversion and exaggeration. There is one group that pays mere lip service to Islam. It no longer believes in the blessings of Islam at all, and not only denies miracles and prophecies but also ridicules them day and night. Failing to understand otherworldly phenomena, they treated these with denial and ridicule and wished to altogether abandon Islamic worship that actually opens the doors of spirituality. Thus, they were approaching very close to atheism and were Muslims only in name. They were completely ignorant of the distinguishing Signs of Islam which no followers of any other faith can ever make a part of their religion.

This was the state of those who suffer from aversion. The other group had taken to the road of exaggeration by ascribing to their

religion absurd and baseless tales that contradicted the Book of God, such as the return of ‘Īsā^{as} [Jesus] to this world, even though the Holy Quran categorically speaks of his demise and it is clearly stated in *ahādīth* [pl. hadith] that the coming Messiah would be from within this Ummah just as the Messiah of the Mosaic dispensation came from among themselves and did not descend from heaven. It was to counter both these extremes of aversion and exaggeration that God established this Community upon the earth and it is loved by every man possessive of a compassionate heart, owing to its truth, beauty, and moderation.

Thus, this prophecy—that a group of those who were already Muslims would enter this Ahmadiyya Jamā‘at, and another group of new converts from among the disbelievers of Europe, America, and other nations would also enter this Jamā‘at—has been fulfilled twenty-five years after it was made. Keep in mind that the Arabic words of this prophecy that were revealed to me through the revelation from Allah and were published in the previous parts of *Barāhīn-e-Ahmadiyya* twenty-five years ago are:

ثَلَاثَةٌ مِنَ الْأَوَّلِينَ وَثَلَاثَةٌ مِنَ الْآخِرِينَ

[There is a group from among the first ones and a group from among the last ones].

This means that two types of people would join my Community. The first are those who were Muslims already, who have been called *Awwalīn* [the first ones] and about 300,000 of whom have already joined the Community, and, secondly, there are new Muslims—people who would enter Islam from among the Hindus, Sikhs, and Christians from Europe and America. A group of those has also already joined this Community and they go on joining.

Briefly translated, regarding the tidings about this age—which is the age for which I have been commissioned—God Almighty informs us in the Holy Quran that in the Latter Days, many diverse religions

will make their appearance and they will attack one another—that is to say, that bigotry will become rife and people will abandon seeking the truth, standing in support of their own faith without any rhyme or reason—and rancour and prejudice will exceed the bounds of moderation so much that one nation will appear ready to devour another. Then Heaven will lay the foundation of a new sect and God will blow a trumpet in its support with His own mouth; every blessed person flocking towards it upon hearing its blare, the exception being the eternally wretched, who have been created to fill the bowels of Hell. The words used by the Holy Quran are:

وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا¹

As to the nature and detail of this *nafkh* [blowing], the specifics of it will keep on being manifested from time to time. In essence, we can only say that something will be worked by Heaven to create a movement in people's hearts and the most fearsome Signs shall appear so that those blessed will wake up and ask, 'What is this that is happening? Is this not the very age that is close to the Day of Judgment that had been foretold by the Prophets? And is this not the person concerning whom it was foretold that He would come as the Messiah from among this Ummah and would be called 'Īsā ibn Maryam [Jesus son of Mary]?' Anyone who has even the slightest ability to accept righteousness and guidance in his heart will then become fearful having witnessed God's most fearsome Signs, and a heavenly power will draw him to the truth. All his prejudice and rancour will be consumed as dry straw is consumed by fire. Thus, every rightly-guided person will heed the voice of God, will be drawn towards it, and will see that now the earth and the heaven possess a new colour and are not that same earth nor that same heaven.

1. 'And the trumpet will be blown. Then shall We gather them all together' (*Sūrah al-Kahf*, 18:100). [Publisher]

Just as it had previously been shown to me in a vision that I was creating a new earth and a new heaven, so this is about to happen. The task was attributed to me in the vision because God had ordained me for this age. And so, indeed, I became the cause of bringing this new heaven and new earth into being. Such metaphors abound in the word of God, but here some ignorant people might be confused that while it is true that both *Ṣaḥīḥ Muslim* and *Bukhārī* say that the coming Messiah would be from within this Ummah, and the word **مِنْكُمْ** [*minikum*—‘from among you’] in *Sūrah an-Nūr* also points to the fact that every *Khalīfah* would be from this Ummah, and the verse:

كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ¹

also points to the same thing and makes it very clear that it will not be anything out of the ordinary. Rather, as in the beginning of Islam the Holy Prophet^{sas} was the like of Mūsā [Moses], as is conveyed by the verse:

كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا²

Therefore, it was necessary for the like of ‘Īsā to appear in the Latter Days of Islam to complete the similarity between the two dispensations. The tidings of this ‘Īsā have been given clearly in the words **إِمَامَكُمْ مِنْكُمْ** [‘your Imam from among you’] in *Ṣaḥīḥ Bukhārī* and **أَمَّكُمْ مِنْكُمْ** [‘your leader from among you’] in *Ṣaḥīḥ Muslim*.

But the question is: Why do the Hadith refer to the one who will become ‘Īsā from this Ummah as being Ibn Maryam [the Son of Mary], whereas he is not the son of Maryam? Know, therefore, that this confusion that afflicts the minds of the ignorant has been cleared in *Sūrah*

1. ‘As He made Successors *from among* those who were before them’ (*Sūrah an-Nūr*, 24:56) [Publisher]

2. ‘Even as We sent a Messenger to Pharaoh’ (*Sūrah al-Muzzammil*, 73:16) [Publisher]

Tabrīm of the Holy Quran in which certain individuals of this Ummah have been likened to Maryam, and the spirit of ‘Īsā is said to have been breathed into them. This clearly shows that some individual from this Ummah would first attain the status of Maryam and then the spirit would be breathed into this ‘Maryam’, who will then be elevated and called ‘Ibn Maryam’.

Someone may question, ‘If this is true, then there should have been some reference to this in your revelations too.’ Let me say in reply that this point was not only hinted at, but also fully expounded upon in the previous parts of *Barāhīn-e-Aḥmadiyya* twenty-five years ago, wherein—by way of a subtle simile—I have been described as Ibn Maryam. You may take the book in your hands and find that, in the beginning, God named me ‘Maryam’ and said:

يا مريم اسكن انت وزوجك الجنة

Meaning: ‘Enter Paradise O Maryam, you and your companion.’

Then, many pages later, which were written quite some time later, God Almighty said:

يا مريم نفختُ فيك من لدنى روح الصدق

Meaning: ‘O Maryam, I have breathed into you the spirit of truth.’ This breathing was a spiritual conception—so to speak—for the words used here are the same as the Holy Quran uses with regard to Maryam the Truthful when the spirit was breathed into her, which meant that she became pregnant and the pregnancy resulted in the birth of ‘Īsā. In the same way, He said to me that the spirit had been breathed into me, and so this was a spiritual conception. Then later in the same book, I was addressed as ‘Īsā, for after the breathing of the divine spirit, the state of Maryam was ready to be transformed into ‘Īsā, and this state is metaphorically described as conception. And, finally, from this Maryam-like

state, emerged ‘Īsā. It was to signify this that I was named ‘Īsā towards the end of the book, while at the beginning I had been called ‘Maryam’.

Now reflect with decency, fairness, and piety on this verse of *Sūrah Taḥrīm* in which certain persons of this Ummah have been likened to Maryam, and which then speaks of the breathing of the spirit into Maryam—signifying the conception that would result in the birth of ‘Īsā. And then read all these portions from the previous parts of *Barāhīn-e-Aḥmadiyya* and have fear of God and look how He first named me ‘Maryam’ and then spoke of the spirit being breathed into me, and at the end of the book declared me ‘Īsā, born of this Maryam’s spiritual conception.

Had this been a human endeavour, a mortal could never have the power to place such subtleties in his book by way anticipation so long before his claim. You yourself can testify that at the time, and in that period, I had no notion about the true connotation of this verse as to how I would be made ‘Īsā the Messiah. Indeed, on account of the inadequacy of human knowledge, I—like you—believed that ‘Īsā ibn Maryam would descend from heaven. Despite the fact that God named me ‘Īsā in the previous parts of *Barāhīn-e-Aḥmadiyya* and attributed to me all the verses that bore prophecies about Ḥaḍrat ‘Īsā, may peace be upon him, and also said that the tidings of my coming were contained in the Holy Quran and the Hadith, I still did not realize, and published in those parts of my *Barāhīn-e-Aḥmadiyya* my mistaken belief that Ḥaḍrat ‘Īsā would descend from heaven. My eyes remained closed until God had apprised me again and again that ‘Īsā ibn Maryam, the Israelite, is dead and will never return, and that for this time and for this Ummah, you—indeed—are ‘Īsā ibn Maryam. The fact that my mistaken belief was published in the earlier parts of *Barāhīn-e-Aḥmadiyya* was also a Sign of God and it testified to my innocence and integrity.

How can I remedy these callous people who neither believe in an oath nor accept the Signs as evidence, nor do they ponder over the guidance from Allah the Exalted. The heavens and the earth brought

forth Signs, but their eyes remain closed. I do not know what God will show to them now.

Here it is necessary to bear in mind that not only has God Almighty named me 'Īsā, but He has also bestowed upon me the names of all the Prophets^{as} from beginning to end. So in the earlier parts of *Barāhīn-e-Aḥmadiyya*, I have been named Adam, as Allah the Almighty said:

ارِدْتُ أَنْ اسْتَخْلِفَ فَخَلَقْتُ أَدَمَ

see page 492 of the earlier parts of *Barāhīn-e-Aḥmadiyya*¹

On another occasion, He says:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا خَلَقَ أَدَمَ فَكَرَّمَهُ

see page 504 of the earlier parts *Barāhīn-e-Aḥmadiyya*²

The meaning of both these sentences is that, 'I willed that I should create My Vicegerent, so I created Adam; meaning, this humble one. He then says, 'Holy is the Being who carried His servant on a spiritual journey in one single night. He created this Adam and then exalted him.' The spiritual journey of one night here means that he was perfected within one night and traversed the entire spiritual path within half a day. One reason why God has called me Adam was that in this age the progeny of Adam had generally become spiritually dead. Hence, God declared me the Adam of the beginning of new life. This brief statement contains the prophecy that just as the progeny of Adam spread

1. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in volume 1, page 585. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on page 368. [Publisher]

2. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in volume 1, page 600. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on page 381. [Publisher]

throughout the world, so will my spiritual and physical progeny spread throughout the world.

The other reason is that just as the angels objected to Adam being made the Vicegerent, and God Almighty rejected their objection saying, ‘You do not know the circumstances and condition of Adam as I know them’, the same stands true of me. In the earlier parts of *Barāhīn-e-Aḥmadiyya*, there is a revelation to the effect that people will raise objection regarding me just as they had objected with regard to Ḥaḍrat Adam, may peace be upon him. Allah the Exalted says:

وان يتخذونك إلا هزواً أهذا الذي بعث الله جاهل او مجنون

Meaning that, people will mock you and ask, ‘Is this the one whom God has raised? He is either a fool or a madman.’ In reply to them God says in these parts of *Barāhīn-e-Aḥmadiyya*:

انك متى بمنزلة لا يعلمها الخلق -

Meaning: ‘Your status with Me is that which the world knows nothing of.’ These words are similar to those the Holy Quran records with regard to Adam:

قَالَ رَبِّيْ اَعْلَمُ مَا لَا تَعْلَمُوْنَ¹

In fact, these very words have been used with regard to me and published in other books, though not in *Barāhīn-e-Aḥmadiyya*. The third similarity I have with Adam is that Adam was born a twin, and so was I. A girl was born before me and I was born thereafter. At the same time I was my parents’ last child, they had no more children after me. I was also born on a Friday. Adam being born before Eve signified

1. ‘He answered, “I know what you know not”’ (*Sūrah al-Baqarah*, 2:31).
[Publisher]

that he was at the beginning of the world; whereas, my being born after my twin sister signifies that I have appeared at the end of this cycle of the world. I was born at the end of the sixth millennium, and—according to the lunar calendar—we are now passing through the seventh millennium.

In the same way, in the earlier parts of *Barāhīn-e-Aḥmadiyya*, God Almighty has also called me Nūḥ^{as} [Noah] and said with regard to me:

ولا تخاطبني في الذين ظلموا إنهم مغروقون-

Meaning: ‘Build an ark before My eyes and do not say anything to me by way of intercession for those who have transgressed. I shall cause them to drown.’

At the time of Nūḥ, God gave almost a thousand years of respite to the transgressors, and now, too, a thousand years have passed if we put aside the three centuries of *Khairul-Qurūn* [the Best of Centuries—of early Islam]. So, according to this reckoning, this age now approaches the time similar to the one at which Nūḥ’s people were destroyed. God also commanded me:

اصنع الفلك باعيننا ووحينا. انّ الذين يباعدونك انما يباعدون الله يد الله فوق ايديهم-

Meaning: ‘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!

In the same way, in earlier parts of *Barāhīn-e-Aḥmadiyya*, I have been named Ibrāhīm, as it was said:

سلام عليك يا ابراهيم

see page 558 of *Barāhīn-e-Aḥmadiyya*¹

Meaning, ‘May peace be upon you, O Ibrāhīm.’

God Almighty had greatly blessed Ibrāhīm, may peace be upon him, and he was always safeguarded against the onslaughts of the enemy. By naming me Ibrāhīm, God Almighty indicates that this Ibrāhīm will be similarly blessed, and his opponents will not be able to harm him, as He said to me in the previous parts of *Barāhīn-e-Aḥmadiyya*:

بوركت يا احمد وكان ما بارك الله فيك حقاً فيك

Meaning: ‘You have been blessed O Aḥmad, and you were indeed entitled to it.’ And in these same previous parts of *Barāhīn-e-Aḥmadiyya*, Allah the Exalted addressed me at one place and said, ‘I shall bless you so much that kings shall seek blessings from your garments.’ And just as God laid the foundation of a progeny with

1. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in volume 1, page 666. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on page 436. [Publisher]

Ibrāhīm, so did Allah the Exalted say regarding me in the previous parts of *Barāhīn-e-Aḥmadiyya*:

سبحان الله زاد مجدك ينقطع أباك و يبدء منك۔

Meaning: ‘Holy is God who augmented your eminence. He will cut off mention of your ancestors and will start the family from you.’

Likewise, God loved Ibrāhīm so dearly that He showed great miracles to protect him and Himself consoled him in his sorrow. And so in the previous parts of *Barāhīn-e-Aḥmadiyya*, He names me Ibrāhīm and says:

سلام على ابراهيم صافيناه ونجيناها من الغم تفردنا بذلك

see page 561¹

Meaning: ‘Peace unto this Ibrāhīm. Our love for him is pure and without blemish. We shall save him from sorrow. And this love is unique to Us; none else can show such love.’

At yet another place in the previous parts of *Barāhīn-e-Aḥmadiyya*, I have been named Ibrāhīm as He says:

يا ابراهيم أعرض عن هذا إنه عمل غير صالح۔ إنما أنت مذكر وما انت عليهم بمصيطر۔

see page 510²

Meaning: ‘O Ibrāhīm, distance yourself from this man, he is not good. And your duty is to remind; you are not a guardian over them.’

1. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in volume 1, page 670. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on page 439. [Publisher]

2. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in volume 1, page 608. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on page 389. [Publisher]

Ibrāhīm had to sever his ties with some people of his tribe and from some of his close relatives, and it was thus prophesied about me that I would have to cut myself off from some of my people, and so did it happen. Then, at another place in the previous parts of *Barāhīn-e-Aḥmadiyya*, I was called Ibrāhīm and He says:

و نظرنا اليك وقلنا يا ناركونى بردًا و سلامًا على ابراهيم-

see page 240¹

Meaning: ‘And We cast a look upon this Ibrāhīm and said, “O fire, become a source of coolness and peace for Ibrāhīm!”’ This was a prophecy about the future. And what I now think is that it was a glad tid-ing relating to the lawsuits that could have put my life and honour in jeopardy, such as the litigation for murder entered against me by Dr. Martyn Clark, and the litigation by Karam Dīn. And ‘fire’ here is the fire that results from the anger and fury of the rulers. In short, what God says is that He will calm this fire of anger and fury, and there will be peace and deliverance.

Likewise, in earlier parts of *Barāhīn-e-Aḥmadiyya* I was also named Yūsuf [Joseph]. The similarity in this regard has already been detailed previously. Similarly, in the earlier parts of *Barāhīn-e-Aḥmadiyya* I was named Mūsā, as Allah Almighty says:

تلطف بالناس وترحم عليهم انت فيهم بمنزلة موسى واصبر على ما يقولون

(see page 508 in the previous parts of *Barāhīn-e-Aḥmadiyya*²)

1. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in volume 1, page 267. In the 2014 English translation of *Barāhīn-e-Aḥmadiyya*, Part III, this text appears on page 208. [Publisher]
2. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in volume 1, page 605. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on page 386. [Publisher]

Meaning: ‘Treat people with kindness and courtesy. You are among them like Mūsā, so be patient in the face of their uncouth remarks.’ That is to say, Mūsā was very kind and compassionate, and even though the Israelites constantly turned apostate and attacked him and levelled absurd accusations against him, he exercised patience and interceded on their behalf. Mūsā took them out of an inferno and saved them from the Pharaoh and showed them great awe-inspiring miracles. So, in naming me Mūsā there is the inherent prophecy that the same will happen in my case.

Likewise, in the previous parts of *Barāhīn-e-Aḥmadiyya*, God named me Dāwūd [David], the details of which will be mentioned soon at the proper place. Likewise, in the earlier parts of *Barāhīn-e-Aḥmadiyya*, God also named me Sulaimān [Solomon], which will also be explained in a little while. In the earlier parts of *Barāhīn-e-Aḥmadiyya*, God also named me Aḥmad and Muḥammad, which is an indication that as the Holy Prophet, may peace and blessings of Allah be upon him, is *Khātām-e-Nubuwwat* [Bearer of the Seal of Prophethood], in the same way this humble one is *Khātām-e-Wilāyat* [Bearer of the Seal of Sainthood]. And finally, God described me in the earlier parts of *Barāhīn-e-Aḥmadiyya* as:

جری اللہ فی حُلُلِ الانبیاء

which means, ‘The Messenger of God in the mantle of all the past Prophets, may peace and blessings of Allah be upon them.’ This revelation of Allah means that my humble self has been bestowed a portion of the particular circumstances or attributes of all the Prophets from Adam onwards—may peace be upon them—who have come into the world from God Almighty, whether they are from among the Israelites or otherwise. There has not been a single Prophet, a share of whose characteristics or circumstances have not been bestowed upon my humble self to some degree. My nature bears the imprint of the nature of every Prophet. This is what God has told me.

This also signifies that just as the mortal enemies—of all past Prophets, may peace be upon them—who had transgressed every limit in their vehement opposition were destroyed with all kinds of chastisement, the same sort of fate would befall the majority of people today if they fail to repent, for they resemble these earlier opponents of the Prophets. The divine revelation asserts that this age is the culmination of all good as well as all evil, so that if God does not have mercy on the mischievous people of this age, they will deserve all the torments that have afflicted the mischievous peoples of past ages. In other words, all those chastisements can converge in this age, and as people from among the nations of the past perished—some from plague, some from lightning, some from earthquakes, some from floods, some from storms of tempestuous winds, and some from the ground sinking—so should the people of this age be wary of such chastisements if they fail to reform themselves. Most people are deserving of all this and it is only divine mercy that has granted them respite. And this sentence:

جری اللہ فی حُلَلِ الانبیاء

[The Messenger of God in the mantle of all the past Prophets,
may peace and blessings of Allah be upon them.]

requires a lengthy discourse, which this fifth part cannot contain. Suffice it say that there is in me a share of the habits, characteristics, and events related to all past Prophets. Therefore, just as God has shown His help for the Prophets of the past in diverse ways, He has shown similar Signs for me, and will continue to do so. And the Prophets I speak of are not only those belonging to the Israelites; rather, I share in the paradigms and incidents of all Prophets who have lived throughout the entire world, including the Prophet who appeared among the Hindus by the name of **Krishna**. It is unfortunate that just as mischievous people accused Dāwūd of sin and debauchery, so did they do with Krishna; and just as Dāwūd was God's champion and was very brave and God loved him, so was Krishna in Āryah Varta.

So it is true to say that Krishna was the ‘Dāwūd’ of the Āryah nation, and that Dāwūd was indeed the ‘Krishna’ of the Israelites. And it is absolutely correct to say that Dāwūd was ‘Krishna’ or that Krishna was ‘Dāwūd’. Time repeats itself. People—whether they be good or evil—the likes of them continue to appear in the world. In this age, God willed to illustrate by means of one person the examples of all the past holy and righteous Prophets^{as}, and **I am that person**. In the same way, the paradigms of evil people were all manifested in this age, such as Pharaoh, the Jews who put the Messiah on the cross, or Abū Jahl. The likes of all of them are present at this time. This is what God alludes to in the Holy Quran when speaking of *Ya’jūj* and *Ma’jūj* [Gog and Magog].

God Almighty has also named me *Dhul-Qarnain*, for God’s revelation regarding me says:

جری اللہ فی حُلَلِ الانبیاء

which means, ‘The Messenger of God in the mantle of all the past Prophets^{as}’, requires that I should also have the characteristics of *Dhul-Qarnain*, since it is proven from *Sūrah al-Kahf* that he, too, was a recipient of revelation. God says concerning him:

قُلْنَا يَا الْقَارَنَيْنِ¹

So, in keeping with the revelation:

جری اللہ فی حُلَلِ الانبیاء

[The Messenger of God in the mantle of all the past Prophets,
may peace and blessings of Allah be upon them.]

I have come as *Dhul-Qarnain* for this Ummah. And the Holy Quran

1. ‘We said, “O *Dhul-Qarnain*!”’ (*Sūrah al-Kahf*, 18:87) [Publisher]

contains a prophecy regarding me which is metaphorical in nature and can only be understood by the wise. It is evident that *Dhul-Qarnain* has to be a person who witnesses two centuries. And, it is a marvellous matter about me that when you look at all the calendars in use, you will find that I have lived in two centuries according to the calendars of all people.

I am about 67 years old now, and just as I have lived in two centuries of the Islamic calendar, I have also lived in two centuries of the Christian calendar, as well as the Hindi calendar whose year begins with Bikaramājī. I have, as far as was possible for me, studied all the ancient calendars of the East and West, and I have not found a single nation of whose calendar I have not seen two centuries. It is recorded in some *ahādīth* that the Messiah to come would be known by the fact that he will be *Dhul-Qarnain*. So I am *Dhul-Qarnain* by virtue of the Word of God.

I will now set out the meanings of the verses of the Holy Quran in *Sūrah al-Kahf* which relate the story of *Dhul-Qarnain* and the prophecy they contain about me, of which I have been informed by God Almighty. I do not deny the meaning of these verses which relate to the past, but that was in the past and this is in the future. The Holy Quran is not like a story teller. There is an inherent prophecy in every story narrated by it, and the story of *Dhul-Qarnain* contains the prophecy about the time of the Promised Messiah. The text of the Holy Quran is:

وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا¹ ☆

Meaning that these people enquire from you about *Dhul-Qarnain*; tell

1. ☆ This points to the fact that the episode of *Dhul-Qarnain* does not merely belong to the past, and that a *Dhul-Qarnain* will appear in the future as well. The mention of the past *Dhul-Qarnain* is just a small matter [*Sūrah al-Kahf*, 18:84]. (Author)

them that for the moment I shall relate to you only a little about him. Then it says:

إِنَّا مَكِّنَّا لَهُ فِي الْأَرْضِ وَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبِيلًا¹

Meaning that, We shall establish him—that is, the Promised Messiah, who will also be known as *Dhul-Qarnain*—on the surface of the earth in such a way that no one will be able to harm him, and We shall provide him with all the means for achieving his purpose and shall make his endeavours easy and convenient for him.

Remember, the same revelation concerning me was published in the previous volumes of *Barāhīn-e-Aḥmadiyya*, in which God Almighty said:

الم نجعل لك سهولة في كل امرٍ

Meaning: ‘Have We not facilitated everything for you?’ That is, have We not provided you with all the means for the communication and propagation of the truth? Of course, I have been provided with all the means for the propagation of the truth which were not available at the time of any other Prophet: Means of communication have improved between nations; travel has become so easy that a journey of years now takes only a few days; transmission of news is such that within minutes messages can be transmitted over thousands of miles; the ancient manuscripts of various nations that had lain hidden have now come to light; means have become available for the delivery of everything where it is needed; difficulties in the publication of books have been removed with the introduction of the printing press, so much so that more copies of a book can be printed in ten days than was previously possible in ten years! A piece of writing can now be published throughout the world

1. *Sūrah al-Kahf*, 18:85 [Publisher]

within forty days; whereas, prior to this age, one could not achieve this even in a hundred years if granted a long life!

Then Allah the Almighty says in the Holy Quran:

فَأَتَّبِعْ سَبِيلًا حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ ۖ وَوَجَدَ عِنْدَهَا قَوْمًا قَلِيلًا يُدْرِكُ الْقُرْآنَ ۖ وَإِنَّمَا أَنْتَ تُنذِرُ فِيهِمْ حَسَنًا قَالِ إِنَّمَا مِنْ قَوْلِهِمْ لَعْنَةٌ لِّمَن يَرُدُّهُ إِلَىٰ رَيْبِهِمْ فَيُعَذِّبُهُ عَذَابًا يُكَرِّهُوا إِنَّمَا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ يُحْسِنُ ۗ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ۙ¹

Meaning that, when *Dhul-Qarnain*, who is the Promised Messiah, is furnished with all the means, he will follow a certain path. In other words, he will resolve to reform the people of the West. He will find that the Sun of Truth and righteousness has set in a muddy pool, and near this filthy spring and darkness he will find a nation who will be referred to as the people of the West. These are the Christians of the West who will be steeped in darkness; they will have no sun to get light from, nor will they have clean water to drink. That is, both in practice and doctrine they will be in a terrible state; they will be bereft of spiritual light and spiritual water. Then We shall say to *Dhul-Qarnain*, i.e. the Promised Messiah: ‘It is up to you either to punish them’—that is, pray for punishment to descend upon them (as is found narrated in the authentic *ahādīth*)—‘or to treat them with kindness.’ *Dhul-Qarnain*—meaning the Promised Messiah—will then answer: ‘We desire punishment only for the one who transgresses. They will be punished in this life also through our supplications and then suffer severe torment in the Hereafter. But he who does not deny the truth and does good deeds will have his reward. He will be required only to do what can be done with facility and ease.’

In short, these verses contain a prophecy that the Promised Messiah will appear at a time when the people of the West will be steeped in darkness. The Sun of Truth will completely disappear from their view—going down into a dirty, stinking pool; in other words,

1. *Sūrah al-Kahf*, 18:86–89 [Publisher]

instead of truth, foul beliefs and practices will be prevalent among them. This would be their water which they will drink. They will have no light whatsoever and will wallow in darkness. And as is clear, this is exactly the condition of the Christian faith today as described by the Holy Quran, and the great centre of Christianity is also in the Western countries.

Then, Allah Almighty says:

ثُمَّ اتَّيَجَّ سَبَبًا حَتَّىٰ إِذَا بَلَغَ مَطْعَمَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُم مِّن دُونِهَا سِتْرًا
كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِمْ خُبْرًا¹

That is, *Dhul-Qarnain*—i.e. the Promised Messiah—who will be equipped with every means, shall follow another path; that is, he will observe the state of the people of the East, and will discover a people at the place of the rising of the Sun of Truth who will be so ignorant that they will have no means of protecting themselves from the glare of the sun. That is, they will be scorched by their worship of external form and extremism, and they will be unaware of the truth. *Dhul-Qarnain*—meaning the Promised Messiah—will have all the means of true peace and happiness of which We are aware, but the people will not accept them. They will have no shelter against the glare of their extremism—neither house nor shady trees, nor suitable clothes to protect them from the heat. In this way, the rising Sun of Truth will bring about their destruction.

This is a parable for the people who have before them the light of the Sun of Guidance, unlike those whose ‘sun’ has already set, but they derive no benefit from it; only their skins are burnt, their complexion is darkened, and they even lose their eyesight.^{2*}

1. *Sūrah al-Kahf*, 18:90–92 [Publisher]

2. ☆ Here God Almighty means to reveal that there will be three groups of people at the time of the Promised Messiah. One group will adopt the path of extreme neglect and lose all light. The second group will adopt the path of

This division indicates that the Promised Messiah would encounter three kinds of people in the course of his mission: (1) First, he would encounter a people who had lost the Sun of Guidance and are wallowing in a muddy and dark pool; (2) His second encounter would be with a people who are sitting in the sun stark naked; that is, they do not adopt good manners or modesty or humility, and goodwill. They are worshippers of the letter and form and seem as if ready to fight the Sun. Thus, they too are deprived of the benefit of the Sun, and they would only get their skins burnt from the Sun. This refers to the Muslims among whom the Promised Messiah appeared, but they denied him and opposed him and did not behave with modesty and good manners, and failed to benefit from thinking well of him. They, therefore, were deprived of good fortune.

Then, Allah the Exalted further says in the Holy Quran:

ثُمَّ أُنزِلَ سَبَبًا حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّمَاءِ وَجَدَ مِنْ دُونِهَا قَوْمًا لَآ يَكَادُونَ يَفْقَهُونَ قَوْلًا قَالُوا يَا نَدَّ الْقُرْنَيْنِ إِنَّ يَا جُوجَ وَمَاجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا قَالَ مَا مَلَكَتْ فِيهِ رَبِّي خَيْرٌ فَأَعْبَثْنَا بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا أَلَمْ يَكُنْ لَكُمْ الْآيَاتُ حَتَّىٰ إِذَا سَأَلُوا بَيْنَ الصَّدَاقَيْنِ قَالَ الْفُجُورُ حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ الْكُفْرُ أَلَمْ يَكُنْ لَكُمْ آيَاتُ أَنْ يَظْهَرُونَ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا قَالَ هَذَا رَحْمَةٌ مِنِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَهُمْ جَمْعًا وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غَطَاةٍ عَن ذِكْرِي وَكَانُوا لَا يَسْمَعُونَ سَعًا أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا¹

Dhul-Qarnain—the Promised Messiah—would then follow another

extreme excess. It will not benefit from the light with humility and meekness and submissiveness; rather, like one dazzled, will stand before the light naked as if to confront and contest. The third group, however, will be in the moderate state. They will desire from the Promised Messiah that they may be saved from the onslaughts of *Ya'jūj* and *Ma'jūj* [Gog and Magog]. The words *Ya'jūj* and *Ma'jūj* are derived from the root word *ajjīj*, which means people who are well versed in the use of fire. (Author)

1. *Sūrah al-Kahf*, 18:93–103 [Publisher]

course and would find himself at a very critical situation that can be described as being between two barriers or mountains. This means that he would encounter a time when people on either side would be in fear, and the powers of darkness, in collaboration with the powers of state, would present an awe-striking spectacle. Under both these powers he would discover a people who would find it difficult to understand him. They would be the victims of false beliefs on account of which they would find it difficult to understand the guidance which he would present to them, but in the end they would understand him and would attain guidance. They are the third kind of people who would benefit from the guidance of the Promised Messiah.

They would say to him: ‘O *Dhul-Qarnain!* *Ya’jūj* and *Ma’jūj* have filled the land with disorder. If you so please, let us collect a fund for you so that you may erect a barrier between them and us.’ He would say in reply: ‘The power God has given me is better than your funds, but if you be so inclined, you can help me according to your means so that I may erect a wall between you and them.’ That is, he would put forth such conclusive proofs and arguments that their enemies would not be left with any basis for criticism or objection against their religion. ‘Bring me slabs of iron so that their movement can be stopped’; that is, hold fast to my teachings and my arguments, fully adopt steadfastness, and build yourselves like unto a wall of iron to repel the enemy’s onslaught. ‘Then blow fire into the iron until it becomes like fire’; that is, feed the flames of love for God until you yourselves assume the complexion of the Divine.

It must be remembered that the Sign of the highest love of God Almighty is that the attributes and colours of Allah develop—by way of reflection—in the one who loves God. So long as that condition is not attained, it is a lie to claim to be a lover of God. The condition of perfect love is exactly like that of a piece of iron which, when placed within the fire, absorbs so much of the effect of fire that the iron itself becomes like the fire. Then, although it is really iron and not fire, it is so thoroughly dominated by the fire that it reflects all the properties

of fire; it burns like fire and emanates light like fire. So, the reality of the love of God is exactly the same, that one becomes coloured in that colour. Had Islam been incapable of helping to attain this real experience, it would not have been worth anything, but Islam does help to attain that reality. Man must first become firm like iron in constancy and strength of faith; for, if faith were like weeds and discarded shavings of wood, the fire would consume it with the slightest touch; how then could he exhibit the quality of fire? It is a pity that some ignorant people—failing to realize the relationship between man, the servant, and God, the Lord, which enables the reflection of divine attributes within man—have found fault with this revelation of mine; namely:

إِنَّمَا أَمْرُكَ إِذَا أَرَدْتَ شَيْئًا أَنْ تَقُولَ لَهُ كُنْ فَيَكُونُ۔

Meaning: ‘As for you, when you say concerning a thing, “Be!” then it happens.’ This is Almighty God’s Word that descended upon me; it is not mine, and it is not from me and it is supported by the experience of great mystics of Islam. For example, Sayyed ‘Abdul-Qādir Jīlānī^{ra} has written the very same thing in his *Futūḥul-Ghaib*, and what is even more wonderful is that Sayyed ‘Abdul-Qādir Jīlānī^{ra} has put forward the exact same verse. Alas, people are content with just a superficial faith; seeking full cognizance—according to them—is heresy, and they imagine what they have is sufficient for them, whereas it amounts to nothing, and they deny the possibility of anyone experiencing real and certain communion with God after the Messenger of Allah, may peace and blessings of Allah be upon him. They do, however, think that hearts can be inspired, but they are not sure whether that inspiration is from Satan or God; and they do not know of what use such inspiration is for the state of one’s faith, nor what progress or advancement it can bring. Such an inspiration is indeed a severe trial which might lead to sin or forfeiture of faith itself; for, if, in such a doubtful revelation about which one does not know whether it is from Satan or God, one is ordered to do a certain act, and if one fails to do that act thinking that

it had been commanded, perhaps, by Satan, whereas it was a command of God, this would be a sin. If, however, one carried out the command, whereas the command was from Satan, one would forfeit one's faith.

So, people deprived of such dangerous revelations in which Satan himself has a share, are indeed better than those who do have them. With such a creed, even reason would not lead to a decision. An inspiration might possibly be like that of the mother of Mūsā, may peace be upon him, which endangered the life of her child if carried out, or, like the inspiration of Khidr, may peace be upon him, who—apparently—killed an innocent soul without cause. As these incidents are apparently against the Shariah [Islamic Law], who would act upon them? For, there is the suspicion that they might be from Satan, yet failure to carry them out would be sin. It is possible also, that the accursed Satan may command what apparently is not against the Shariah, but which really may lead to much mischief and evil, or it might be something veiled which might lead to forfeiture of faith. So, of what benefit is such discourse?

After the verses mentioned above, Allah the Exalted goes on to say: 'Then *Dhul-Qarnain*'—meaning the Promised Messiah—'would say to the people who are afraid of *Ya'jūj* and *Ma'jūj*: "Bring me copper so that I may melt it and pour it over the wall." Thereafter, *Ya'jūj* and *Ma'jūj* would not have the ability to scale it nor dig holes through it.'

Here it should be noted that though iron assumes the qualities of fire when left in it for a long time, it does not melt easily. Copper, on the other hand, melts very quickly; it is necessary for a seeker to melt in the path of God Almighty. This means: Come forward with such eager hearts and mild dispositions as would melt upon witnessing the Signs manifested by God Almighty, because the Signs of God Almighty have no effect on the hard-hearted. A person can only become immune to Satanic attacks when he becomes steadfast like iron and that iron becomes like fire when touched by the fire of the love of God Almighty, and then the hearts should melt and cover the iron to secure it against disintegration and decay. For the completion of the spiritual journey

these are the three conditions which, when combined, form an impregnable wall that cannot be scaled or bored through by the spirit of Satan. Then, God says that all this will come about by the grace of God and it will be His hand which will accomplish everything and human designs will play no part in it. And when the Day of Judgment approaches, mischief will reign supreme once again. This is the promise of God.

Then He says that at the time of *Dhul-Qarnain*, who is the Promised Messiah, all people will rise up in support of their own religion and will attack each other—wave upon wave—like the waves of the sea. Then the trumpet will be blown in Heaven. That is, the God of the Heavens will raise the Promised Messiah and create a third people for whom He will show great Signs of His support until all rightly inclined people are gathered upon one faith; that is to say, upon Islam. They will hear the voice of the Messiah and will hasten towards him; then will there be only one Shepherd and one flock. Those days will be hard indeed and God will manifest His countenance with the most fearsome Signs. Those who will persist in disbelief will experience Hell in this very world through all manner of calamities. God says: ‘These are the very people whose eyes were veiled against My Words, and their ears heeded not My commandments. Did these disbelievers imagine it to be a trivial affair to take humble creatures as “God” while I should stand dismissed? We shall reveal Hell in this very world as entertainment for the disbelievers.’ In other words, great and terrible Signs would appear and all these Signs would testify to the truth of the Promised Messiah. See how the grace of the Benevolent has bestowed all these favours upon this humble one, who is labelled a disbeliever and deceiver by his opponents!

اے خدا اے کارساز و عیب پوش و کردگار اے مرے پیارے مرے محسن مرے پروردگار
O God, O Helper in exigencies, Overlooker of faults and All-Powerful!
O my Beloved, my Benefactor, my Sustainer!

کس طرح تیرا کروں اے ذوالمنن شکر و سپاس وہ زباں لاؤں کہاں سے جس سے ہو یہ کار و بار
How should I—O Beneficent Lord!—express my gratitude to You?

From where should I acquire the tongue that would enable me to do this task?

بدگمانوں سے بچایا مجھ کو خود بن کر گواہ کر دیا دشمن کو اک حملہ سے مغلوب اور خوار
You saved me from the ill-thinking deniers by testifying on my behalf Yourself,

With one strike You vanquished and humiliated the enemy.

کام جو کرتے ہیں تیری رہ میں پاتے ہیں جزا مجھ سے کیا دیکھا کہ یہ لطف و کرم ہے بار بار
Those who serve in Your cause find their reward;

What did You see in me that you bestowed such grace and blessing upon me again and again?

تیرے کاموں سے مجھے حیرت ہے اے میرے کریم کس عمل پر مجھ کو دی ہے خلعتِ قرب و جوار
I am in awe of Your works, O my Benevolent [Lord]!

For what deed did You bestow upon me the robe of Your nearness and close relationship?

کرمِ خاکی ہوں مرے پیارے نہ آدم زاد ہوں ہوں بشر کی جائے نفرت اور انسانوں کی عار
I am but a worm of the earth—my Beloved—not the progeny of Adam;

I am but a target of people's hatred and reproach.

یہ سراسر فضل و احساں ہے کہ میں آیا پسند ورنہ درگہ میں تیری کچھ کم نہ تھے خدمت گزار
It is sheer grace and favour that You chose me,

Whereas there was no shortage of servants in Your court.

دوستی کا دم جو بھرتے تھے وہ سب دشمن ہوئے پر نہ چھوڑا ساتھ تو نے اے میرے حاجت برار
All those who professed friendship have turned into enemies,

But You—O Fulfiller of my needs!—have never abandoned me.

اے مرے یار یگانہ اے مری جاں کی پنہ بس ہے تو میرے لئے مجھ کو نہیں تجھ بن بکار
O my Friend, the Unique! O Refuge of my life!

You are all I need and I cannot do without You.

میں تو مر کر خاک ہوتا گر نہ ہوتا تیرا لطف پھر خدا جانے کہاں یہ پھینک دی جاتی غبار
I would have died and become dust had it not been for Your grace,

And then who knows where this dust would have been thrown away?

اے فدا ہو تیری راہ میں میرا جسم و جان و دل میں نہیں پاتا کہ تجھ سا کوئی کرتا ہو پیار
May my body, life, and heart be sacrificed in Your path,

For I have not found anyone as loving as You.

ابتدا سے تیرے ہی سایہ میں میرے دن کئے گود میں تیری رہا میں مثل طفل شیر خوار
From the very beginning, my life was spent under Your care;

I remained in Your lap like a suckling infant.

نسل انساں میں نہیں دیجی وفا جو تجھ میں ہے تیرے بن دیکھا نہیں کوئی بھی یارِ غمگسار
In the progeny of man, I did not find the fidelity that You possess,

Apart from You, I have not seen any sympathetic friend.

لوگ کہتے ہیں کہ نالائق نہیں ہوتا قبول میں تو نالائق بھی ہو کر پا گیا درگہ میں بار
People say that an unworthy one is not accepted,

I, however, found favour in Your court despite being unworthy.

اس قدر مجھ پر ہوئیں تیری عنایات و کرم جن کا مشکل ہے کہ تاروزِ قیامت ہو شمار
So numerous were Your favours and blessings upon me,

That even till Doomsday it would be hard to count them.

آسماں میرے لئے تو نے بنایا اک گواہ چاند اور سورج ہوئے میرے لئے تاریک و تار
You made the heaven a witness for me,

The moon and sun became dark and obscure for my sake.

تو نے طاعون کو بھی بھیجا میری نصرت کے لئے تا وہ پورے ہوں نشان جو ہیں سچائی کا مدار
You even sent the plague for my help,
To fulfil those Signs which are the basis of truth.

ہو گئے بیکار سب جیلے جب آئی وہ بلا ساری تدبیروں کا خاکہ اڑ گیا مثلِ غبار
All schemes [of the opponents] came to naught when that calamity struck!
All plans were blown away like dust.

سرزمین ہند میں ایسی ہے شہرت مجھ کو دی جیسے ہووے برق کا اک دم میں ہر جا انتشار
You bestowed fame upon me in the land of India,
That spread everywhere in an instant like lightening.

پھر دوبارہ ہے اتارا تو نے آدم کو یہاں تا وہ نخلِ راستی اس ملک میں لاوے ثمار
You have sent down Adam here again,
So that the tree of truth may bear fruit in this land.

لوگ سوک بک کریں پر تیرے مقصد اور ہیں تیری باتوں کے فرشتے بھی نہیں ہیں راز دار
People may babble a hundred times, but Your will is different—
Even the angels are not acquainted with Your secrets.

ہاتھ میں تیرے ہے ہر خسران و نفع و عُسر و اُسر تو ہی کرتا ہے کسی کو بے نوا یا بختیار
All loss and gain, all adversity and prosperity, is in Your hand,
It is You indeed who makes someone helpless or mighty.

جس کو چاہے تختِ شہانی پر بٹھا دیتا ہے تو جس کو چاہے تخت سے نیچے گرا دے کر کے خوار
You seat whomsoever You will on the royal throne,
And You dethrone whomsoever You will, with debasement.

میں بھی ہوں تیرے نشانوں سے جہاں میں اک نشان جس کو تو نے کر دیا ہے قوم و دیں کا افتخار
I, too, am a Sign from among your Signs in the world,
Whom you have made the pride of the nation and the Faith.

فانیوں کی جاہ و حشمت پر بلا آوے ہزار سلطنت تیری ہے جو رہتی ہے دائم برقرار
All kinds of tribulations befall the glory of mortals,
It is Your kingdom alone, that endures forever.

عزت و ذلت یہ تیرے حکم پر موقوف ہیں تیرے فرماں سے خزاں آتی ہے اور بادِ بہار
Honour and dishonour are all dependent on Your command,
By Your command comes the autumn and the breeze of spring.

میرے جیسے کو جہاں میں تونے روشن کر دیا کون جانے اے مرے مالک ترے بھیدوں کی سار
You made one such as me shine in the world,
Who, O my Master, can fathom the magnitude of Your secrets?

تیرے اے میرے مرئی کیا عجائب کام ہیں گرچہ بھاگیں جبر سے دیتا ہے قسمت کے ثمار
How wondrous are Your works, O my Sustainer!
You bestow the destined fruits, even by force—though one may flee from them.

ابتدا سے گوشہٴ خلوت رہا مجھ کو پسند شہرتوں سے مجھ کو نفرت تھی ہر اک عظمت سے عار
From the very beginning I loved solitude,
I hated fame and disliked any kind of prominence.

پر مجھے تو نے ہی اپنے ہاتھ سے ظاہر کیا میں نے کب مانگا تھا یہ تیرا ہی ہے سب برگ و بار
But You Yourself made me known by Your own hand
I never asked for it, You indeed brought about all of this flourishing garden.

اس میں میرا جرم کیا جب مجھ کو یہ فرماں ملا کون ہوں تا رد کروں حکمِ شہِ ذی الاقتدار
Why do they blame me for the command that I received?
And who am I to reject the command of the Sovereign Lord?

اب تو جو فرماں ملا اُس کا ادا کرنا ہے کام گرچہ میں ہوں بس ضعیف و ناتواں و دل فگار
*But, having once been commanded, I have to do His bidding,
 Even though I am weak, helpless, and melancholy.*

دعوتِ ہر ہرزہ گو کچھ خدمتِ آساں نہیں ہر قدم میں کوہِ ماراں ہر گذر میں دشتِ خار
*Inviting every vain talker to the truth is not an easy task,
 At every step one encounters countless trials and hardships.*

چرخِ تک پہنچے ہیں میرے نعرہ ہائے روز و شب پر نہیں پہنچی دلوں تک جاہلوں کے یہ پکار
*My supplications of day and night have reached heavens,
 But my call could not penetrate the hearts of the ignorant.*

قبضہٴ تقدیر میں دل ہیں اگر چاہے خدا پھیر دے میری طرف آجائیں پھر بے اختیار
*Hearts are all in the hand of God's decree; If God so wills—
 He could turn them towards me, and are drawn irresistibly to
 me.*

گر کرے معجزِ نمائی ایک دم میں نرم ہو وہ دلِ سنگیں جو ہووے مثلِ سنگ کو ہسار
*He could also—showing some miracles—suddenly soften
 Those hearts as hard as the rocks of the mountains.*

ہائے میری قوم نے تکذیب کر کے کیا لیا زلزلوں سے ہو گئے صدہا مساکن مثلِ غار
*Alas! What did my people gain from their rejection?
 Hundreds of homes were rendered like caves by the earthquakes.*

شرطِ تقویٰ تھی کہ وہ کرتے نظر اس وقت پر شرط یہ بھی تھی کہ کرتے صبر کچھ دن اور قرار
*Righteousness demanded that they cast a glance upon these times.
 It also demanded that they should have waited for a while with
 patience.*

کیا وہ سارے مرحلے طے کر چکے تھے علم کے کیا نہ تھی آنکھوں کے آگے کوئی رہ تار یک وتار
Had they traversed all the stages of knowledge?

Was there not a dark and murky road before their eyes?

دل میں جو ارماں تھے وہ دل میں ہمارے رہ گئے دشمن جاں بن گئے جن پر نظر تھی بار بار
The longings that I entertained in my heart remained unfulfilled;

Those to whom I had looked for support again and again became my mortal enemies.

ایسے کچھ بگڑے کہ اب بنا نظر آتا نہیں آہ کیا سمجھے تھے ہم اور کیا ہوا ہے آشکار
They have deteriorated so much that no improvement is in sight.

Alas! What were my expectations and what has come to pass!

کس کے آگے ہم کہیں اس دردِ دل کا ماجرا ان کو ہے ملنے سے نفرت بات سننا درکنار
To whom should I relate this story of my broken heart?

For they hate the idea of even meeting me, let alone listening to me.

کیا کروں کیونکر کروں میں اپنی جاں زیروزبر کس طرح میری طرف دیکھیں جو رکھتے ہیں نقار
What should I do and how should I give away my life,

So that they, who are so prejudiced, might pay attention to me?

اس قدر ظاہر ہوئے ہیں فضلِ حق سے معجزات دیکھنے سے جن کے شیطان بھی ہوا ہے دلفگار
So many Signs have been manifested by the grace of God

That seeing them even Satan has become dejected.

پر نہیں اکثر مخالف لوگوں کو شرم و حیا دیکھ کر سو سو نشان پھر بھی ہے توہین کاروبار
But most of the opponents have no shame and modesty;

They see hundreds of Signs, yet remain engrossed in abuse.

صاف دل کو کثرتِ اعجاز کی حاجت نہیں اک نشاں کافی ہے گردل میں ہے خوفِ کردگار
A heart that is pure does not require too many Signs;
A single Sign is enough, if the heart is God-fearing.

دن چڑھا ہے دشمنانِ دیں کا ہم پر رات ہے اے مرے سورج نکل باہر کہ میں ہوں بیقرار
The day dawns for the enemies of faith, but night descends upon me—
O my Sun! Rise forth, for I am restless.

اے مرے پیارے فدا ہو تجھ پہ ہر ذرہ مرا پھیر دے میری طرف اے سارباں جگ کی مہار
O my Beloved! May every particle of my being be sacrificed for You;
Do turn the tide in my favour, O Driving Force of the universe!

کچھ خبر لے تیرے کوچہ میں یہ کس کا شور ہے خاک میں ہو گا یہ سرگر تو نہ آیا بن کے یار
Pay some heed to who is bewailing in Your alley;
This head will be lying in the dust if you do not come as my Friend.

فضل کے ہاتھوں سے اب اسوقت کر میری مدد کشتیِ اسلام تا ہو جائے اس طوفاں سے پار
Help me now with the hands of Your grace,
So that the ark of Islam may safely weather this storm.

میرے سُقم و عیب سے اب کیجئے قطعِ نظر تانہ خوش ہو دشمنِ دیں جس پہ ہے لعنت کی مار
Do now please overlook my failings and shortcomings,
So that the enemy of the faith—the accursed—may not rejoice.

میرے زخموں پر لگا مرہم کہ میں رنجور ہوں میری فریادوں کو سن میں ہو گیا زار و نزار
Apply a balm on my wounds, for I am stricken with grief;
Hearken unto my supplications, for I am utterly mortified!

دیکھ سکتا ہی نہیں میں ضَعْفِ دینِ مصطفیٰ مجھ کو کر اے میرے سلطان کامیاب و کامگار
I cannot bear the sight of the fragile state of the religion of Muṣṭafā [the Chosen One];

O my Sovereign Lord! Make me victorious and successful.

کیا سُلائے گا مجھے تو خاک میں قبل از مراد یہ تو تیرے پر نہیں امید اے میرے حصار
Will You let me be buried in the dust before the purpose is achieved?

This is not what I hope from You, O my Refuge!

یا الہی فضل کر اسلام پر اور خود بچا اس شکستہ ناؤ کے بندوں کے اب سن لے پکار
O my Lord! Bestow your grace on Islam and save it Yourself—

Do now listen to the cries of Your servants on this tattered vessel.

قوم میں فسق و فجور و معصیت کا زور ہے چھا رہا ہے ابر یاں اور رات ہے تاریک و تار
Sin, transgression, and disobedience are rampant among the people of this nation;

Clouds of gloom are spreading, and the night is pitch dark.

ایک عالم مر گیا ہے تیرے پانی کے بغیر پھیر دے اب میرے مولیٰ اس طرف دریا کی دھار
A whole world has died thirsting for Your water;

Turn in this direction—O my Lord!—the flow of the river.

اب نہیں ہیں ہوش اپنے ان مصائب میں بجا رحم کر بندوں پہ اپنے تا وہ ہوویں رستگار
We are at the end of our wits, caught in these tribulations;

Have mercy on Your servants so that they may be liberated.

کس طرح پنٹیں کوئی تدبیر کچھ بنتی نہیں بے طرح پھیلی ہیں یہ آفات ہر سو ہر کنار
How should we deal with things, for no plan seems to be working

Against these calamities that abound all around?

ڈوبنے کو ہے یہ کشتی آمرے اے ناخدا آگیا اس قوم پر وقتِ خزاں اندر بہار
Come—O my Saviour!—for this boat is about to sink;
Autumn has overtaken this nation in the midst of spring.

نورِ دل جاتا رہا اور عقل موٹی ہو گئی اپنی کج رائی پہ ہر دل کر رہا ہے اعتبار
The light has left their hearts, and their minds have turned obtuse;
Every heart is relying on its own perverse thinking.

جس کو ہم نے قطرہٴ صافیٰ تھا سمجھا اور تقیٰ غور سے دیکھا تو کیرٹے اُس میں بھی پائے ہزار
That which we thought was a pure and clear drop of water,
When we looked at it carefully we found a thousand germs in it also.

دوربینِ معرفت سے گند نکلا ہر طرف اس وبائے کھالنے ہر شاخِ ایمان کے شمار
The far-seeing telescope of cognizance found filth everywhere;
This epidemic had eaten away the fruits of every branch of faith.

اے خدا بن تیرے ہو یہ آپاشی کس طرح جل گیا ہے باغِ تقویٰ دین کی ہے اب اک مزار
O God! How can this spiritual irrigation be effected without You;
The garden of piety has all been burnt, and the remains serve merely as a shrine for the Faith.

تیرے ہاتھوں سے مرے پیارے اگر کچھ ہو تو ہو ورنہ فتنہ کا قدم بڑھتا ہے ہر دم سیل وار
If anything can be done—O my Beloved!—it is only with Your power;
Otherwise, evil is forging ahead like a flood.

اک نشان دکھلا کہ اب دین ہو گیا ہے بے نشان اک نظر کر اس طرف تا کچھ نظر آوے بہار
Show a Sign, for the Faith has vanished without a trace;
Look this way so that we may have a glimpse of spring.

کیا کہوں دنیا کے لوگوں کی کہ کیسے سو گئے کس قدر ہے حق سے نفرت اور ناحق سے پیار
*How can I describe the slumber that people of this world have fallen into;
 And how much they abhor truth and adore falsehood?*

عقل پر پردے پڑے سو سونشاں کو دیکھ کر نور سے ہو کر الگ چاہا کہ ہو ویں اہل نار
*Their minds remain covered in veils even though they have seen hundreds of Signs;
 They have estranged themselves from Light and have opted for the Fire.*

گر نہ ہوتی بدگمانی کفر بھی ہوتا فنا اُس کا ہووے ستیاناس اس سے بگڑے ہوشیار
*Had there not been such ill-thinking, disbelief would have vanished—
 Cursed be it, for it has corrupted even sensible people.*

بدگمانی سے تو رائی کے بھی بنتے ہیں پہاڑ پر کے اک ریشہ سے ہو جاتی ہے لٹوں کی قطار
*Ill-thinking can make a mountain out of a molehill,
 And make a flock of ravens out of a single hair of a feather.*

حد سے کیوں بڑھتے ہو لوگو کچھ کرو خوف خدا کیا نہیں تم دیکھتے نصرت خدا کی بار بار
People! Why do you transgress beyond the limits? Pray have some fear of God;

Do you not witness the help of God coming again and again?

کیا خدا نے اتقیا کی عون و نصرت چھوڑ دی ایک فاسق اور کافر سے وہ کیوں کرتا ہے پیار
*Has God stopped helping and assisting the righteous?
 Why does He express love for a 'sinner' and an 'infidel'?*

ایک بدکردار کی تائید میں اتنے نشاں کیوں دکھاتا ہے وہ کیا ہے بدکنوں کا رشتہ دار
*So many Signs in support of an 'evildoer'!
 Why does He show these Signs? Is He, perchance, a relative of evildoers?*

کیا بدلتا ہے وہ اب اس سنت و قانون کو جس کا تھا پابند وہ از ابتدائے روزگار
Is He now changing His ways and His laws,
To which He had adhered ever since eternity?

آنکھ گر پھوٹی تو کیا کانوں میں بھی کچھ پڑ گیا کیا خدا دھوکے میں ہے اور تم ہو میرے رازدار
If eyes were blind, then were the ears deaf too?
Do you imagine that God is mistaken?—and you know all about me?

جس کے دعویٰ کی سراسر افترا پر ہے بنا اُس کی یہ تائید ہو پھر جھوٹ سچ میں کیا نکھار
He whose claim is based entirely on falsehood—
If He should help such a one!—What, then, is the difference between truth and falsehood?

کیا خدا بھولا رہا تم کو حقیقت مل گئی کیا رہا وہ بے خبر اور تم نے دیکھا حالِ زار
Has God remained forgetful, while you realized the truth?
Did He remain unaware, while you recognized my afflicted situation?

بدگمانی نے تمہیں مجنون و اندھا کر دیا ورنہ تھے میری صداقت پر براہیں بیشمار
Ill-thinking has rendered you bereft of reason and sight,
Whereas there were countless arguments testifying to my truth.

جہل کی تاریکیاں اور سوء ظن کی تند باد جب اکٹھے ہوں تو پھر ایماں اڑے جیسے غبار
The darkness of ignorance and the fierce winds of ill-thinking—
When these two come together—faith is blown away like dust.

زہر کے پینے سے کیا انجام جز موت و فنا بدگمانی زہر ہے اس سے بچو اے دیں شعار
What would be the result of taking poison other than death and destruction?

Ill-thinking is a poison, so shun it, O people of faith!

کانٹے اپنی راہ میں بوتے ہیں ایسے بدگمان جن کی عادت میں نہیں شرم و شکلیب و اصطبار
Thorns are sown in their own path by such ill-thinking people
Who are devoid of shame, modesty, and perseverance.

یہ غلط کاری بشر کی بد نصیبی کی ہے جڑ پر مقدر کو بدل دینا ہے کس کے اختیار
This misdeed is at the root of man's ill fortune,
But who has the power to change destiny?

سخت جاں ہیں ہم کسی کے بغض کی پروا نہیں دل قوی رکھتے ہیں ہم دردوں کی ہے ہم کو سہار
We are a hardy group and are not concerned by anyone's ill-will;
We are stout of heart, and we can endure great pain.

جو خدا کا ہے اُسے للکارنا اچھا نہیں ہاتھ شیروں پر نہ ڈال اے رو بہ زار و نزار
It is not good to challenge the one who belongs to God;
Do not lay hands upon the lions, O weak and emaciated fox!

ہے سر رہ پر مرے وہ خود کھڑا مولیٰ کریم پس نہ بیٹھو میری رہ میں اے شیرانِ دیدار
The Benevolent Lord Himself stands by me on this path,
Do not therefore try to block my way, O mischievous people!

سنت اللہ ہے کہ وہ خود فرق کو دکھلائے ہے تا عیاں ہو کون پاک اور کون ہے مُردارِ خوار
It is the way of God that He Himself manifests the distinction,
So it may become clear who is pure and who eats carrion.

مجھ کو پردے میں نظر آتا ہے اک میرا معین تیغ کو کھینچے ہوئے اُس پر جو کرتا ہے وہ دار
I see a Helper of mine behind the veil,
His sword is drawn for whoever tries to attack me.

دشمنِ غافل اگر دیکھے وہ بازو وہ سلاح ہوش ہو جائیں خطا اور بھول جائے سب نثار
If the heedless enemy were to see that Arm and that armour,
He would lose his senses and forget all animosity.

اس جہاں کا کیا کوئی داور نہیں اور داد گر پھر شریر النفس ظالم کو کہاں جائے فرار
Does this world not have a Creator and a Judge?

Where, then, can the evil-minded transgressors find refuge?

کیوں عجب کرتے ہو گر میں آگیا ہو کر مسیح خود مسیحائی کا دم بھرتی ہے یہ باد بہار
Why are you surprised if I have come as the Messiah?

The very spring breeze breathes the Messianic spirit.

آسمان پر دعوت حق کیلئے اک جوش ہے ہو رہا ہے نیک طبعوں پر فرشتوں کا اُتار
There is a fervour in heaven for inviting people towards the Truth,

And angels are descending upon the righteous souls.

آ رہا ہے اس طرف احرارِ یورپ کا مزاج نبض پھر چلنے لگی مردوں کی ناگہ زندہ دار
The liberal-minded people of Europe are inclining to this way;

The pulse of the dead began suddenly to beat again like the living.

کہتے ہیں تثلیث کو اب اہل دانش الوداع پھر ہوئے ہیں چشمہ توحید پر از جاں نثار
The intellectuals are now bidding farewell to the Trinity;

They are once again wholeheartedly devoting themselves to the fountain of God's Oneness.

باغ میں ملت کے ہے کوئی گل رعنا کھلا آئی ہے بادِ صبا گلزار سے مستانہ دار
A beautiful flower has blossomed in the garden of this nation;

An intoxicating spring breeze is blowing from the garden.

آ رہی ہے اب تو خوشبو میرے یوسف کی مجھے گو کہو دیوانہ میں کرتا ہوں اُس کا انتظار
I can now smell the fragrance of my 'Yūsuf' [Joseph];

I wait for him, even though you may call me insane.

ہر طرف ہر ملک میں ہے بت پرستی کا زوال کچھ نہیں انساں پرستی کو کوئی عزّ و وقار
Everywhere and in every land idol-worship is on the decline;

No longer is man-worship viewed with any honour and esteem.

آسماں سے ہے چلی توحیدِ خالق کی ہوا دل ہمارے ساتھ ہیں گو منہ کریں بک بک ہزار
A wind is blowing from heaven announcing the Oneness of the Creator;
Hearts are with us, no matter what the tongues may be endlessly
chattering.

اسمعوا صوت السماء جاء المسيح نیز بشنو از زمیں آمد امام کا مگار
Hearken unto the call of Heaven: 'The Messiah has come! The Messiah
has come!'
And hearken unto the earth: 'The victorious Imam has arrived!'

آسماں بارد نشان الوقت مے گوید زمیں ایں دو شاہد از پئے من نعرہ زن چوں بقرار
Heaven is showering Signs and the earth proclaims: 'This is the time!'
These two witnesses are restlessly crying out in my favour.

اب اسی گلشن میں لوگو راحت و آرام ہے وقت ہے جلد آؤ اے آوارگانِ دشتِ خار
Now—O people!—you will find peace and comfort in this garden alone;
There is still time. Hasten, O you who wander in the thorny
wilderness!

اک زماں کے بعد اب آئی ہے یہ ٹھنڈی ہوا پھر خدا جانے کہ کب آویں یہ دن اور یہ بہار
After a long while has this cool breeze begun to blow;
Only God knows when such days and such a spring will come
again.

اے مکذّب کوئی اس تکذیب کا ہے انتہا کب تلک تو خوئے شیطان کو کرے گا اختیار
O denier! Is there a limit to your denunciation?
How long will you go on adopting the habits of Satan?

ملتِ احمد کی مالک نے جو ڈالی تھی بنا آج پوری ہو رہی ہے اے عزیزانِ ديار
The edifice of the dispensation of Ahmad^{sas}—whose foundation was laid
by the Lord—
Is today being completed, O my dear fellow countrymen!

گلشن احمد بنا ہے مسکن بادِ صبا جس کی تحریکوں سے سنتا ہے بشرِ گفتارِ یار
The Garden of Ahmad^{as} is now home to the spring breeze;
With whose inspirations man is able to hear the discourses of the
Beloved.

ورنہ وہ ملت وہ رہ وہ رسم وہ دیں چیز کیا سایہ افکن جس پہ نورِ حق نہیں خورشیدِ وار
Otherwise, what is the worth of a religion or path, or doctrine, or faith,
Upon which the Light of Truth does not fall like the shining sun?

دیکھ کر لوگوں کے کیسے دل مراخوں ہو گیا قصد کرتے ہیں کہ ہو پاپال درِ شاہوار
My heart bleeds at seeing the extent of people's rancour;
They try thus to trample underfoot this shining, royal pearl.

ہم تو ہر دم چڑھ رہے ہیں اک بلندی کی طرف وہ بلا تے ہیں کہ ہو جائیں نہاں ہم زیرِ غار
We are—every instant—ascending to new heights,
While they beckon us to hide in a cave.

نورِ دل جاتا رہا اک رسم دیں کی رہ گئی پھر بھی کہتے ہیں کہ کوئی مصلح دیں کیا بکار
The light of the hearts has vanished and mere formalities of the faith are
all that remain,
And yet they say: 'What is the need for anyone to reform the Faith?'

راگ وہ گاتے ہیں جس کو آسماں گاتا نہیں وہ ارادے ہیں کہ جو ہیں برخلافِ شہریار
They sing a tune that the heavens do not sing;
Their intentions are contrary to those of the Sovereign Lord.

ہائے مارِ آستین وہ بن گئے دیں کے لئے وہ تو فرہ ہو گئے پر دیں ہوا زار و نزار
Alas! They have become a 'serpent in the sleeve' for the Faith;
They have grown fat, but the Faith has been rendered helpless and
poor.

ان غموں سے دوستو خم ہو گئی میری کمر میں تو مرجاتا اگر ہوتا نہ فضل کردگار
Friends! These troubles have bent my back!

I would have perished had it not been for the grace of God.

اس تپش کو میری وہ جانے کہ رکھتا ہے تپش اس اَلَم کو میرے وہ سمجھے کہ ہے وہ دلفگار
This passion of mine is fathomed only by the one who himself bears this passion;

This pain of mine is understood only by the one who himself is broken-hearted.

کون روتا ہے کہ جس سے آسماں بھی رو پڑا مہر و ماہ کی آنکھ غم سے ہو گئی تاریک و تار
Who cries so that the heavens has also started crying with him,

And the eyes of the sun and moon have been darkened with sorrow?

مفتزی کہتے ہوئے ان کو حیا آتی نہیں کیسے عالم ہیں کہ اُس عالم سے ہیں یہ برکنار
They are not ashamed in calling me an impostor;

What kind of scholars are these that are ignorant of the other world!

غیر کیا جانے کہ دلبر سے ہمیں کیا جوڑ ہے وہ ہمارا ہو گیا اس کے ہوئے ہم جاں نثار
How could another know the kind of bond I have with the Beloved?

He has become mine, and I am devoted to Him with my very life.

میں کبھی آدم کبھی موسیٰ کبھی یعقوب ہوں نیز ابراہیم ہوں نسلیں ہیں میری بیشمار
I am at times Ādam, at times Mūsā [Moses], at times Ya'qūb [Jacob],

And at times I am Ibrāhīm [Abraham]; my progeny is countless.

اک شجر ہوں جس کو داؤدی صفت کے پھل لگے میں ہوا داؤد اور جالوت ہے میرا شکار
I am the tree that bore fruits resembling Dāwūd [David];

I became Dāwūd and Jālūt [Goliath] is my prey.

پر مسیحا بن کے میں بھی دیکھتا روئے صلیب گر نہ ہوتا نام احمد جس پہ میرا سب مدار
Being the Messiah, I too would have been put on the cross
Had I not been named Aḥmad, upon whom I place all my
reliance.

دشمنوں! ہم اس کی رہ میں مر رہے ہیں ہر گھڑی کیا کرو گے تم ہماری نیستی کا انتظار
O enemies! When every moment I am dying in His path,
What do you hope to achieve by waiting for my death?

سر سے میرے پاؤں تک وہ یار مجھ میں ہے نہاں اے مرے بدخواہ کرنا ہوش کر کے مجھ پہ وار
Within me—from head to foot—is concealed that Beloved;
O my ill-wisher! Beware when you try to attack me!

کیا کروں تعریف حُسنِ یار کی اور کیا لکھوں اک ادا سے ہو گیا میں سیلِ نفسِ دوں سے پار
How should I praise the charm of my Beloved and what should I
write?
Whose single grace helped me traverse the flood of the base ego?

اس قدر عرفاں بڑھا میرا کہ کافر ہو گیا آنکھ میں اس کی کہ ہے وہ دور تر از صحنِ یار
My cognition of God grew so immensely that
I was deemed an infidel in the eyes of those who are far removed from
the courtyard of the Beloved.

اُس رُخِ روشن سے میری آنکھ بھی روشن ہوئی ہو گئے اسرار اس دلبر کے مجھ پر آشکار
That luminous Face illumined my eyes,
And the secrets of the Beloved were disclosed to me.

قوم کے لوگو! ادھر آؤ کہ نکلا آفتاب وادیِ ظلمت میں کیا بیٹھے ہو تم لیل و نہار
O people of my nation! Come hither for the Sun has risen—
Why do you languish day and night in the valley of darkness?

کیا تماشا ہے کہ میں کافر ہوں تم مومن ہوئے پھر بھی اس کافر کا حامی ہے وہ متبولوں کا یار
How strange that I am an 'infidel' and you are 'believers',
Yet, still, that Friend of the chosen supports this 'infidel'!

کیا اچھی بات ہے کافر کی کرتا ہے مدد وہ خدا جو چاہیئے تھا مومنوں کا دوستدار
How strange that God helps an 'infidel',
While in fact He should have been a friend to the believers!

اہل تقویٰ تھا کرم دیں بھی تمہاری آنکھ میں جس نے ناحق ظلم کی رہ سے کیا تھا مجھ پہ وار
Karam Dīn, who unjustly attacked me,
Was also a righteous man in your eyes;

بے معاون میں نہ تھا تھی نصرت حق میرے ساتھ فتح کی دیتی تھی وحی حق بشارت بار بار
I was not helpless, as the succour of the True God was with me,
And revelation of God promised me success again and again.

پر مجھے اُس نے نہ دیکھا آنکھ اُس کی بند تھی پھر سزا پا کر لگایا سرمہ ذنبالہ دار
But he did not see me, for his eyes were closed;
He was then punished and earned a lasting shame.

نام بھی کذاب اس کا دفتر میں رہ گیا اب مٹا سکتا نہیں یہ نام تا روز شمار
He was written down as a great liar in the official records—
A label he can never erase till the end of days.

اب کہو کس کی ہوئی نصرت جناب پاک سے کیوں تمہارا متقی پکڑا گیا ہو کر کے خوار
Tell me now: Who was granted help from the Holy Lord?
Why was the 'righteous person' of yours apprehended disgracefully?

پھر ادھر بھی کچھ نظر کرنا خدا کے خوف سے کیسے میرے یار نے مجھ کو بچایا بار بار
Again, fear God, and look hither once more,
How my Friend saved me again and again.

قتل کی ٹھانی شریروں نے چلائے تیر مکر بن گئے شیطان کے چیلے اور نسل ہونہار
The mischief-makers conspired to kill me and shot their scheming arrows;
They became the friends of Satan and his cunning progeny.

پھر لگایا ناخنوں تک زور بن کر اک گروہ پر نہ آیا کوئی بھی منصوبہ اُن کو ساز دار
They came together as a horde, fighting down to their fingernails,
But none of their plans succeeded.

ہم نگہ میں اُن کی دجال اور بے ایماں ہوئے آتش تکفیر کے اڑتے رہے پیہم شرار
I was in their eyes a dajjal [deceiver] and a disbeliever;
Sparks of the fire of takfir [declaration of disbelief] kept flying constantly.

اب ذرہ سوچو دیانت سے کہ یہ کیا بات ہے ہاتھ کس کا ہے کہ رڈ کرتا ہے وہ دشمن کا دار
Now just reflect upon this affair in all honesty and answer:
Whose hand is it that wards off the enemy's onslaught?

کیوں نہیں تم سوچتے کیسے ہیں یہ پردے پڑے دل میں اُٹھتا ہے مرے رہ رہ کے اب سو بخار
Why do you not reflect, and what are these veils that cover your eyes?
Alas! My heart feels the utmost pain and anguish again and again!

یہ اگر انساں کا ہوتا کاروبار اے ناقصاں ایسے کاذب کے لئے کافی تھا وہ پروردگار
Had this been the work of man—O weak of faith!—
God would have been sufficient to deal with such a liar.

کچھ نہ تھی حاجت تمہاری نے تمہارے مکر کی خود مجھے نابود کرتا وہ جہاں کا شہریار
There was no need for you nor for your machinations;
The Sovereign of the world would have destroyed me Himself.

پاک و برتر ہے وہ جھوٹوں کا نہیں ہوتا نصیر ورنہ اُٹھ جائے اماں پھر سچے ہوویں شر مسار
He is Holy and Transcendent above all, He does not help the liars;
Otherwise, all faith would be lost, and the truthful would be put to shame.

اس قدر نصرت کہاں ہوتی ہے اک کذاب کی کیا تمہیں کچھ ڈر نہیں ہے کرتے ہو بڑھ بڑھ کے وار
How can a liar be the recipient of such succour?

Have you no fear that you attack me so brazenly?

ہے کوئی کاذب جہاں میں لاؤ لوگو کچھ نظیر میرے جیسی جس کی تائیدیں ہوئی ہوں بار بار
Show me if there is an impostor in the world

Who has been helped by God again and again like me.

آفتاب صبح نکلا اب بھی سوتے ہیں یہ لوگ دن سے ہیں بیزار اور راتوں سے وہ کرتے ہیں پیار
The morning sun has risen, but these people slumber on;

They hate the day and love the nights.

روشنی سے بغض اور ظلمت پہ وہ قربان ہیں ایسے بھی شپرنہ ہوں گے گرچہ تم ڈھونڈو ہزار
They harbour malice towards light and are devoted to darkness;

You will not even find bats (so devoted to darkness) no matter how hard you look.

سر پہ اک سورج چمکتا ہے مگر آنکھیں ہیں بند مرتے ہیں بن آب وہ اور درپہ نہر خوشگوار
The sun shines above them but their eyes remain closed;

They die of thirst though a refreshing stream is flowing by their door.

طرفہ کیفیت ہے ان لوگوں کی جو منکر ہوئے یوں تو ہر دم مشغلہ ہے گالیاں لیل و نہار
Strange is the state of those who rejected me;

While their only job is to hurl abuse every moment, day and night.

پر اگر پوچھیں کہ ایسے کاذبوں کے نام لو جن کی نصرت سالہا سے کر رہا ہو کردگار
But if you ask them to name some such liars

Whom God has been granting succour for years,

مردہ ہو جاتے ہیں اس کا کچھ نہیں دیتے جواب زرد ہو جاتا ہے منہ جیسے کوئی ہو سوگوار
They fall silent like the dead and give no answer to this;

Their faces turn pale like one stricken with grief.

اُن کی قسمت میں نہیں دیں کے لئے کوئی گھڑی ہو گئے مفتونِ دنیا دیکھ کر اُس کا سنگار
They do not have the good fortune to devote any time for the Faith;
Seeing the glitter of the world, they have become infatuated with it.

جی پُرانا راستی سے کیا یہ دیں کا کام ہے کیا یہی ہے زہد و تقویٰ کیا یہی راہ خیار
Is this an act of faith to shy away from the right path?
Is this piety and virtue; is this the way of the righteous?

کیا قسم کھائی ہے یا کچھ پیچ قسمت میں پڑا روز روشن چھوڑ کر ہیں عاشق شب ہائے تار
Have they taken an oath or is their fortune twisted,
That they turn away from the bright day and opt for the dark night.

انبیاء کے طور پر حجت ہوئی اُن پر تمام اُن کے جو حملے ہیں اُن میں سب نبی ہیں حصہ دار
The proof, like that of the Prophets, was completed against them;
Their objections against me are such as would apply to all Prophets.

میری نسبت جو کہیں لیں سے وہ سب پر آتا ہے چھوڑ دیں گے کیا وہ سب کو کفر کر کے اختیار
Whatever they say regarding me out of malice applies to all [Prophets],
So will they forsake them all and adopt disbelief?

مجھ کو کافر کہہ کے اپنے کفر پر کرتے ہیں مہر یہ تو ہے سب شکل اُن کی ہم تو ہیں آئینہ دار
By calling me a disbeliever, they put a seal on their own disbelief;
This is their own true face, I merely show it to them like a mirror.

ساٹھ سے ہیں کچھ برس میرے زیادہ اس گھڑی سال ہے اب تیسواں دعوے پہ از روئے شمار
I am more than sixty years old now;
It has been thirty years since I made my claim.

تھا برس چالیس کا میں اس مسافر خانہ میں جبکہ میں نے وحی ربّانی سے پایا افتخار
I was forty years in this transient abode
When I was honoured with revelation from the Lord God.

اس قدر یہ زندگی کیا افترا میں کٹ گئی پھر عجب تریہ کہ نصرت کے ہوئے جاری بحار
Did I live all this time as an impostor?

Stranger still, oceans of divine succour were released for me.

ہر قدم میں میرے مولیٰ نے دیئے مجھ کو نشان ہر عدو پر حجتِ حق کی پڑی ہے ذوالفقار
At every step did my Lord grant me Signs;

Every foe was struck down with the sword of arguments of the Truth.

نعمتیں وہ دیں مرے مولیٰ نے اپنے فضل سے جن سے ہیں معنی اَتَمَمْتُ عَلَيْكُمْ آسکار
My Lord granted me such favours by His grace,

That they served to reveal the meaning of the verse 'I have completed [My favours] upon you.'

سایہ بھی ہو جائے ہے اوقاتِ ظلمت میں جدا پر رہا وہ ہر اندھیرے میں رفیق و غمگسار
Even one's shadow disappears at the times of darkness,

But in all dark hours He remained my Friend and Consoler.

اس قدر نصرت تو کاذب کی نہیں ہوتی کبھی گر نہیں باور نظیریں اس کی تم لاؤ دو چار
A liar never receives help to such a degree;

If you do not believe me, then bring forth a few precedents to the contrary.

پھر اگر ناچار ہو اس سے کہ دو کوئی نظیر اُس مہین سے ڈرو جو بادشاہ ہر دو دار
But if, however, you fail to produce any such precedent,

Then beware of the wrath of that Protector, the King of both worlds!

یہ کہاں سے سن لیا تم نے کہ تم آزاد ہو کچھ نہیں تم پر عقوبت گو کرو عصیاں ہزار
Who told you that you are free,

And will not be held accountable even if you commit a thousand transgressions?

نَعْرَةً إِنَّا ظَلَمْنَا سُنَّتِ اِبْرَارِ هِيَ زَهْرُ مَنْهٍ كِي مَت دَكْهَاؤُ تَم نَهِيں هُو نَسْل مَار
To proclaim, 'We wronged ourselves' is the way of the righteous;
Do not spit venom from your mouths; you are not the progeny of
snakes.

جِسْم كُو مَل مَل كُو دَهُونَا يَه تُو كُچھ مَشْكَل نَهِيں دَل كُو جُو دَهْوُو وَ يَهِي هِي پَاك نَزْد كَر دَاگَار
Scrubbing and cleaning of the body is not a hard task;
Only those who cleanse their heart are righteous in the estimation
of God.

اِپْنِي اِيْمَاں كُو ذِرَا پَرْدِه اُنْحَا كَر دِيْمِنَا مَجْھ كُو كَا فِر كَيْتِي كَيْتِي خُو دَنَه هُوں اَز اِهْل نَار
Just lift the veil and take a look at the state of your faith
Lest—in calling me an infidel—you yourself become deserving of the
Fire.

اِگَر حِيَا هُو سُوچ كَر دِيكْھِيں كِه يِه كِيَا رَا ز هِي وَ ه مَرِي ذَلَّت كُو چَا پِيں پَا رَهَا هُوں مِيں وَ قَار
Had they any decency, they would surely reflect what mystery it is
That they desire to debase me, yet I receive greater honour and renown.

كِيَا بَاگَاڑَا اِپْنِي كَمَرُوں سِي هَمَارَا اِنج تِك اِثْدَهَا بِن بِن كِي آئِي هُو گُنِي پْھَر سُو سَمَار
What harm have their schemes caused me to this day?
They came like pythons but were reduced to lizards.

اے فِقِيهُو عَالَمُو مَجْھ كُو سَمْجھ آتَا نَهِيں يِه نَشَانِ صَدَقِ پَا كَر پْھَر يِه كِيں اَدْر يِه نَقَار
O scholars and divines! I do not understand
Your rancour and prejudice in the presence of this Sign of my truth.

صَدَقِ كُو جَب پَا يَا اِصْحَابِ رَسُوْلِ اللّٰهِ نِي اُس پِي مَال وَ جَان وَ تَن بڑھ بڑھ كِي كَر تِي تَحِي نَثَار
When the Companions of the Messenger of Allah found the truth,
They vied with one another to sacrifice their wealth and lives for it.

پھر عجب یہ علم۔ یہ تنقید آثار و حدیث دیکھ کر سوسو نشان پھر کر رہے ہو تم فرار
But it is strange that, with all your knowledge and critical understanding of the Traditions,

You witness hundreds of Signs, yet you opt to shun and flee.

بحث کرنا تم سے کیا حاصل اگر تم میں نہیں رُوح انصاف و خدا ترسی کہ ہے دیں کا مدار
It is futile to debate with you if you do not possess

The spirit of fairness and the fear of God upon which hinges the Faith.

کیا مجھے تم چھوڑتے ہو جاہ دنیا کے لئے جاہ دنیا کب تک دُنیا ہے خود ناپائیدار
Do you forsake me for the glory of this world?

How long will worldly glory last when the world itself is transient!

کون پروردہ مجھے دیتا ہے ہر میدان میں فتح کون ہے جو تم کو ہر دم کر رہا ہے شرمسار
Who is it that secretly grants me victory in every battle?

Who is it that always puts you to shame?

تم تو کہتے تھے کہ یہ نابود ہو جائے گا جلد یہ ہمارے ہاتھ کے نیچے ہے اک آدنی شکار
You said that I would soon be destroyed—

That I was but a meagre prey in your hands;

بات پھر یہ کیا ہوئی کس نے مری تائید کی خائب و خاسر رہے تم۔ ہو گیا میں کامگار
But what happened then, and who was it that so helped me

That you were frustrated and suffered loss while I succeeded?

اک زمانہ تھا کہ میرا نام بھی مستور تھا قادیاں بھی تھی نہاں ایسی کہ گویا زیر غار
There was a time when even my name was unknown,

And Qadian itself was hidden as though it was inside a cave.

کوئی بھی واقف نہ تھا مجھ سے نہ میرا معتقد لیکن اب دیکھو کہ چرچا کس قدر ہے ہر کنار
No one knew me and I had no followers,

But now, look how my fame has spread all around.

اُس زمانہ میں خدا نے دی تھی شہرت کی خبر جو کہ اب پوری ہوئی بعد از مرورِ روزگار
*At that time God gave me the news of this fame,
 And it is now coming true after all this time.*

کھول کر دیکھو براہین جو کہ ہے میری کتاب اُس میں ہے یہ پیشگوئی پڑھ لو اُس کو ایک بار
*Open and look Barāhīn[-e-Aḥmadiyya] which is my book,
 Therein is this prophecy; do read it once.*

اب ذرہ سوچو کہ کیا یہ آدمی کا کام ہے اِس قدر امر نہاں پر کس بشر کو اقتدار
*Now just think: Can this be the work of man?
 What mortal has control over such matters of the unseen?*

قدرتِ رحمان و مکرِ آدمی میں فرق ہے جو نہ سمجھے وہ غبی از فرق تا پا ہے حمار
*There is a clear distinction between the power of the Gracious God and
 the machinations of man;
 He who does not understand this is a fool—a dull donkey from head
 to toe!*

سوچ لو اے سوچنے والو کہ اب بھی وقت ہے راہِ حرماں چھوڑ دو رحمت کے ہو امیدوار
*Reflect—O you who would reflect!—for there is still time;
 Let go of despair and become hopeful of mercy.*

سوچ لو یہ ہاتھ کس کا تھا کہ میرے ساتھ تھا کس کے فرماں سے میں مقصد پا گیا اور تم ہو خوار
*Just think! Whose hand was it which was with me?
 By whose command was my purpose achieved and you were
 frustrated?*

یہ بھی کچھ ایماں ہے یارو ہم کو سمجھائے کوئی جس کا ہر میداں میں پھل حرماں ہے اور ذلت کی مار
*What kind of faith is this—Pray tell me, O friends!—
 Whose fruit is despair and humiliation in every conflict?*

غل مچاتے ہیں کہ یہ کافر ہے اور دجال ہے میں تو خود رکھتا ہوں اُن کے دیں سے اور ایماں سے عار
They raise a clamour that I am an kāfir [disbeliever] and a dajjāl [deceiver];

Indeed, I myself am averse to their beliefs and their doctrines.

گر یہی دیں ہے جو ہے اُن کی نخصال سے عیاں میں تو اک کوڑی کو بھی لیتا نہیں ہوں نہ ہنار
If that which is evident from their character is indeed faith;

Take care! I would never buy it even for a penny.

جان و دل سے ہم نثارِ ملتِ اسلام ہیں لیک دیں وہ رہ نہیں جس پر چلیں اہلِ نثار
I am devoted to the nation of Islam with all my heart and soul,

But this is not the path that can be traversed by those who hold rancour.

واہ رے جوشِ جہالتِ خوب دکھلائے ہیں رنگ جھوٹ کی تائید میں حملے کریں دیوانہ وار
What fury of ignorance, and what colours has it manifested;

That causes them to attack blindly for the sake of falsehood!

نازمت کر اپنے ایماں پر کہ یہ ایماں نہیں اس کو ہیر امت گماں کر ہے یہ سنگِ کوہسار
Be not proud of your faith, for it is no faith;

Do not take it for a diamond, for it is a mere rock of a mountain.

پیٹنا ہو گا دو ہاتھوں سے کہ ہے ہے مر گئے جب کہ ایماں کے تمہارے گند ہوں گے آشکار
You will beat your breasts with both hands and lament: O we are destroyed!

When the filthiness of your 'faith' will become exposed.

ہے یہ گھر گرنے پہ اے مغرور لے جلدی خبر تانہ دب جائیں ترے اہل و عیال و رشتہ دار
This house is about to fall; come quick—O arrogant one!—and see,

Lest your wife, children, and family should be buried under it.

یہ عجب بد قسمتی ہے کس قدر دعوت ہوئی پر اُترتا ہی نہیں ہے جامِ غفلت کا نثار
Alas! What misfortune, that even after so much summoning,
Their intoxication from the wine of heedlessness does not wear off.

ہوش میں آتے نہیں سو سو طرح کوشش ہوئی ایسے کچھ سوئے کہ پھر ہوتے نہیں ہیں ہوشیار
They do not come to their senses even after hundreds of attempts;
They have fallen into a sleep from which they cannot be awakened.

دن بُرے آئے اکٹھے ہو گئے قحط و وبا اب تلک توبہ نہیں اب دیکھئے انجام کار
Evil days have come—famine and pestilence have joined forces—
Yet they fail to repent, so let us see what their end will be.

ہے غضب کہتے ہیں اب وحی خدا مفقود ہے اب قیامت تک ہے اس اُمت کا قصوں پر مدار
What an outrage! They say the revelation of God is now no more;
And now, till Doomsday, this Ummah has to make do with mere tales!

یہ عقیدہ برخلافِ گفتہٴ دادار ہے پر اُتارے کون برسوں کا گلے سے اپنے ہار
This belief is contrary to the Word of God,
But who can take off the garland which has hung around their necks for centuries?

وہ خدا اب بھی بناتا ہے جسے چاہے کلیم اب بھی اُس سے بولتا ہے جس سے وہ کرتا ہے پیار
Even today God raises whomsoever He wishes to the status of Kalīm [the one spoken to—as was Ḥaḍrat Mūsā];
Even today He speaks to the one whom He loves.

گوہرِ وحی خدا کیوں توڑتا ہے ہوش کر اک یہی دیں کے لئے ہے جائے عروہ و افتخار
Why do you break the pearl of the revelation of God? Take heed,
For this alone is the source of all honour and prestige for Islam.

یہ وہ گل ہے جس کا ثانی باغ میں کوئی نہیں یہ وہ خوشبو ہے کہ قرباں اس پہ ہو مشکِ تار
This is the flower the like of which there in no other in the garden;
This is the fragrance that even the musk of Tatar cannot match.

یہ وہ ہے مفتاح جس سے آسمان کے در کھلیں یہ وہ آئینہ ہے جس سے دیکھ لیں روئے نگار
This is the key that opens the doors of Heaven;
This is the mirror that shows the face of the Beloved.

بس یہی ہتھیار ہے جس سے ہماری فتح ہے بس یہی اک قصر ہے جو عافیت کا ہے حصار
This alone is the weapon that will bring us victory;
This alone is the castle that is the citadel of security.

ہے خدا دانی کا آلہ بھی یہی اسلام میں محض قصوں سے نہ ہو کوئی بشر طوفاں سے پار
In Islam this alone is the means of knowing God;
Mere tales will help no one weather the storm.

ہے یہی وحی خدا عرفانِ مولیٰ کا نشان جس کو یہ کامل ملے اُس کو ملے وہ دوستدار
Revelation from God is the only Sign of the cognizance of the Lord God;
Only those who partake of it fully find that Friend.

واہ رے باغِ محبت موت جس کی رہ گزر وصلِ یار اُس کا ثمر۔ پر ارد گرد اُس کے ہیں خار
Strange is the garden of love, whose pathway is death;
The meeting of the Beloved is its fruit, but it is surrounded by thorns.

ایسے دل پر داغِ لعنت ہے ازل سے تا ابد جو نہیں اس کی طلب میں بیخود و دیوانہ وار
The eternal and everlasting curse is stamped upon the heart,
Which is not madly beside itself in search after Him.

پر جو دنیا کے بنے کیرے وہ کیا ڈھونڈیں اُسے دیں اُسے ملتا ہے جو دیں کیلئے ہو بیقرار
But how would those who have become worms of the earth find Him?
Only those find faith who are restless to acquire it.

ہر طرف آواز دینا ہے ہمارا کام آج جس کی فطرت نیک ہے وہ آئے گا انجام کار
To call out in every direction is our mission today;

Those of righteous nature will ultimately join us.

یاد وہ دن جب کہ کہتے تھے یہ سب ارکانِ دین مہدی موعودِ حق اب جلد ہوگا آشکار
Call to mind the days when the elders of the Faith used to say

That the Mahdi promised by God would now appear very soon—

کون تھا جس کی تمنا یہ نہ تھی اک جوش سے کون تھا جس کو نہ تھا اس آنے والے سے پیار
Was there anyone who did not enthusiastically long for it?

Was there anyone who did not profess to love the one that was to come?

پھر وہ دن جب آگئے اور چودھویں آئی صدی سب سے اول ہو گئے منکر یہی دین کے منار
But, when the awaited days came and the fourteenth century arrived,

The first to deny were these elders, these 'minarets' of the Faith!

پھر دوبارہ آگئی اجبار میں رسمِ یہود پھر مسیحِ وقت کے دشمن ہوئے یہ جبہ دار
The customs of the Jews re-appeared among the priests;

These wearers of priestly garb became the enemies of the Messiah of the time.

تھا نوشتوں میں یہی از ابتدا تا انتہا پھر مٹے کیونکر کہ ہے تقدیر نے نقشِ جدار
This was written in the Scriptures from beginning to end;

How could it be averted—it is the mark of destiny, not a writing on the wall?

میں تو آیا اس جہاں میں ابنِ مریم کی طرح میں نہیں مامور از بہر جہاد و کارزار
I came to this world in the manner of Ibn Maryam [the Son of Mary];

I was not ordained to wage Jihad and wars.

پر اگر آتا کوئی جیسی انہیں امید تھی اور کرتا جنگ اور دیتا غنیمت بے شمار
But if someone had come in keeping with their expectations—

Who waged wars and gave them the spoils of war in abundance;

ایسے مہدی کے لئے میدان کھلا تھا قوم میں پھر تو اس پر جمع ہوتے ایک دم میں صد ہزار
The battlefield was wide open for such a Mahdi in our nation,

And hundreds of thousands would instantly gather around him,

پر یہ تھا رحم خداوندی کہ میں ظاہر ہوا آگ آتی گرنہ میں آتا تو پھر جاتا قرار
But it was the mercy of God that I appeared;

Had I not come, fire would have spread and peace would have vanished.

آگ بھی پھر آگئی جب دیکھ کر اتنے نشان قوم نے مجھ کو کہا کذاب ہے اور بدشعار
But fire did descend when—despite witnessing so many Signs—

The nation called me an arch-liar and evildoer.

ہے یقین یہ آگ کچھ مدت تک جاتی نہیں ہاں مگر تو بہ کریں با صد نیاز و انکسار
I am certain this fire is here to stay for some time to come,

Unless they repent with great humility and meekness.

یہ نہیں ایک اتفاقی امر تا ہوتا علاج ہے خدا کے حکم سے یہ سب تباہی اور تباہ
Nor is this a matter of coincidence that could be remedied,

For all this death and destruction is by the will of God.

وہ خدا جس نے بنایا آدمی اور دیں دیا وہ نہیں راضی کہ بے دینی ہو ان کا کاروبار
God, who made man and gave him faith,

Is not pleased to see them occupied in faithlessness.

بے خدا بے زہد و تقویٰ بے دیانت بے صفا بن ہے یہ دنیائے دوں طاعوں کرے اُس میں بیکار
Without God, without piety and righteousness, without honesty, without purification—

This abject world is a wilderness; the plague hunts in it freely.

صید طاعوں مت بنو پورے بنو تم متقی یہ جو ایماں ہے زباں کا۔ کچھ نہیں آتا پکار
Fall not as prey to the plague. Become fully righteous,
For mere verbal professions of faith are of no avail.

موت سے گر خود ہو بے ڈر کچھ کرو بچوں پہ رحم امن کی رہ پر چلو بن کو کرو مت اختیار
If you yourselves are not afraid of death, then at least have mercy on your children;

Walk upon the path of peace—do not adopt the way to the jungle.

بن کے رہنے والو تم ہرگز نہیں ہو آدمی کوئی ہے روبہ کوئی خنزیر اور کوئی ہے مار
O dwellers of the jungle! You certainly are not human beings;
Some are foxes, some swine, and some snakes.

ان دلوں کو خود بدل دے اے مرے قادر خدا تُو تو رب العالمین ہے اور سب کا شہریار
O my Powerful God! Transform these hearts Yourself;
You are the Lord of the worlds and the Sovereign of all.

تیرے آگے محو یا اثبات نا ممکن نہیں جوڑنا یا توڑنا یہ کام تیرے اختیار
To destroy or to create is not impossible for You;
To join together or to rent asunder is in Your power.

ٹوٹے کاموں کو بناوے جب نگاہِ فضل ہو پھر بنا کر توڑ دے اک دم میں کر دے تار تار
When You bestow a glance of grace, You make whole that which is broken,

And then shatter it into pieces, pulling it out threadbare in an instant.

تو ہی بگڑی کو بناوے توڑدے جب بن چکا تیرے بھیدوں کو نہ پاوے سو کرے کوئی بچار
You set aright what is broken, or break it once it is made;

None can fathom Your mysteries, no matter how much one reflects.

جب کوئی دل ظلمت عسویاں میں ہووے مبتلا تیرے بن روشن نہ ہووے گو چڑھے سورج ہزار
When a heart is afflicted with the darkness of sin,

It cannot be enlightened without You, even if a thousand suns were to dawn.

اس جہاں میں خواہش آزادگی بے سود ہے اک تری قیدِ محبت ہے جو کردے رستگار
Desire for freedom is of no avail in this world;

Being held captive by Your love alone is what bestows salvation.

دل جو خالی ہو گدازِ عشق سے وہ دل ہے کیا دل وہ ہے جس کو نہیں بے دلبر یکتا قرار
What is the heart that is empty of the fire of love?

The true heart is that which cannot find rest without the Unique Beloved.

فقر کی منزل کا ہے اول قدم نفی وجود پس کرو اس نفس کو زیرو زبر از بہر یاد
The first step on the spiritual journey is to negate one's self;

So, for the sake of the Friend, trample the self under your feet.

تلخ ہوتا ہے ثمر جب تک کہ ہو وہ ناتمام اس طرح ایماں بھی ہے جب تک نہ ہو کامل پیار
The fruit is sour until it ripens;

So is the faith arduous until love is perfected.

تیرے منہ کی بھوک نے دل کو کیا زیرو زبر اے مرے فردوسِ اعلیٰ اب گرا مجھ پر شمار
The longing for Your countenance has turned my heart upside down.

O my Highest Paradise! Do now bestow upon me Your fruit.

اے خدا اے چارہ سازِ درد ہم کو خود بچا اے مرے زخموں کے مرہم دیکھ میرا دلنگار
O God! O Provider of remedy for pain! Save us, Yourself.

O the Balm of my wounds! Take a look at my wounded heart.

باغ میں تیری محبت کے عجب دیکھے ہیں پھل ملتے ہیں مشکل سے ایسے سیب اور ایسے انار
In the garden of Your love I have seen wonderful fruits;

Such apples and such pomegranates as are hard to come by.

تیرے بن اے میری جاں یہ زندگی کیا خاک ہے ایسے جینے سے تو بہتر مر کے ہو جانا غبار
Without you—O my Life!—this life is worthless;

It is better to die and become dust than to live such a life.

گر نہ ہو تیری عنایت سب عبادت بیچ ہے فضل پر تیرے ہے سب جہد و عمل کا انحصار
Without Your favour all worship is futile;

All efforts and deeds are dependent on Your grace.

جن پہ ہے تیری عنایت وہ بدی سے دور ہیں رہ میں حق کی قوتیں اُن کی چلیں بن کر قطار
Those upon whom You bestow Your favours are far from evil;

Their faculties march in file in the path of Truth.

چھٹ گئے شیطان سے جو تھے تیری الفت کے اسیر جو ہوئے تیرے لئے بے برگ و برہ پائی بہار
Those held captive by Your love have been delivered from Satan;

Those who gave up everything for Your sake began to flourish.

سب پیاسوں سے نکوتر تیرے منہ کی ہے پیاس جس کا دل اس سے ہے بریاں پاگیا وہ آبشار
The thirst to behold Your countenance is better than any other thirst;

One whose heart burns with it has found the waterfall.

جس کو تیری دھن لگی آخر وہ تجھ کو جاملا جس کو بے چین ہے یہ وہ پاگیا آخر قرار
He who zealously seeks You ultimately meets with You;

He who has this restlessness, will at last find peace.

عاشقی کی ہے علامت گریہ و دامانِ دشت کیا مبارک آنکھ جو تیرے لئے ہو اشکبار
It is a sign of love to weep and roam the wilderness;
How blessed is the eye that sheds tears for You!

تیری درگہ میں نہیں رہتا کوئی بھی بے نصیب شرط رہ پر صبر ہے اور ترکِ نامِ اضطراب
None returns from Your court empty-handed,
But the condition for this path is to persevere and to abandon even
the trace of impatience.

میں تو تیرے حکم سے آیا مگر افسوس ہے چل رہی ہے وہ ہوا جو رخنہ اندازِ بہار
I came with Your command, but, alas!
Such wind is blowing as hinders the advent of the spring.

جینے دنیا پہ یکسر گر گئے دنیا کے لوگ زندگی کیا خاک اُن کی جو کہ ہیں مُردارِ خوار
People of the world have fallen for the carcass of the world;
Miserable indeed is the life of those who devour carrion.

دیں کودے کر ہاتھ سے دنیا بھی آخر جاتی ہے کوئی آسودہ نہیں بن عاشق و شیدائے یار
Abandoning the Faith, one ultimately loses the world as well;
No one prospers but he who loves and adores the Beloved.

رنگِ تقویٰ سے کوئی رنگت نہیں ہے خوب تر ہے یہی ایماں کا زیور ہے یہی دیں کا سنگار
No colour is more beautiful than the colour of taqwā [righteousness];
This alone is the adornment of faith and this alone is the embellish-
ment of religion.

سو چڑھے سورج نہیں بن رُوئے دلبرِ روشنی یہ جہاں بے وصلِ دلبر ہے شبِ تاریک و تار
A hundred suns may rise, but there can be no light without beholding
the countenance of the Beloved;
This world, without union with the Beloved, is a pitch dark night.

اے مرے پیارے جہاں میں تو ہی ہے اک بے نظیر جو ترے مجنوں حقیقت میں وہی وہی ہو شیار
O my Beloved! You alone are Peerless in the world;

Those who seek madly after You are the truly sane ones.

اس جہاں کو چھوڑنا ہے تیرے دیوانوں کا کام نقد پالیتے ہیں وہ اور دوسرے امیدوار
To turn away from this world is the trait of those madly in love with You;

They get their reward in cash whereas the others only hope for it.

کون ہے جس کے عمل ہوں پاک بے انوارِ عشق کون کرتا ہے وفا بن اس کے جس کا دل نگار
Who is it whose deeds can be pure without the light of love?

Who can show fidelity other than he whose heart is in anguish?

غیر ہو کر غیر پر مرنا کسی کو کیا غرض کون دیوانہ بنے اس راہ میں لیل و نہار
Who would care to love someone unknown with all one's life?

Who would be the mad devotee in this path day and night?

کون چھوڑے خواب شیریں کون چھوڑے اکل و شرب کون لے خارِ مغیلاں چھوڑ کر پھولوں کے ہار
Who would abandon comfortable sleep? Who would shun food and drink?

Who would accept thorns in place of a garland of roses?

عشق ہے جس سے ہوں طے یہ سارے جنگل پر خطر عشق ہے جو سر جھکاوے زیر تیغِ آبِ دار
Love alone helps one traverse these dangerous jungles;

Love alone makes one bow one's head to the sharp sword.

پر ہزار افسوس دنیا کی طرف ہیں جھک گئے وہ جو کہتے تھے کہ ہے یہ خانہ ناپائندار
Alas a thousand pities! They have inclined towards the world—

Those who used to say that the world is but a temporary abode.

جس کو دیکھو آجکل وہ شوخیوں میں طاق ہے آہ رحلت کر گئے وہ سب جو تھے تقویٰ شعار
Whoever you see these days is foremost in insolence.

Alas! Those of righteous disposition have all passed away.

ممبروں پر اُن کے سارا گالیوں کا وعظ ہے مجلسوں میں اُن کی ہر دم سب و غیبت کا روبرو
Their sermons from the pulpits are full of vilification;

In their congregations they indulge only in abuse and backbiting.

جس طرف دیکھو یہی دُنیا ہی مقصد ہو گئی ہر طرف اس کے لئے رغبت دلائیں ہر بار
Wherever you look, the world has become their sole objective;

From every direction, it is towards the world that they beckon again and again.

ایک کانٹا بھی اگر دیں کے لئے اُن کو لگے چیخ کر اس سے وہ بھاگیں شیر سے جیسے حمار
If they are pricked even by a single thorn in the path of religion,

They scream and run as a donkey flees from a lion.

ہر زماں شکوہ زباں پر ہے اگر ناکام ہیں دیں کی کچھ پروا نہیں دنیا کے غم میں سو گوار
They are ever lamenting their failures;

They care nothing for the Faith but are pining after the world.

لوگ کچھ باتیں کریں میری تو باتیں اور ہیں میں فدائے یار ہوں گو تیغ کھینچنے صد ہزار
I care not for what people talk about; mine is a different talk.

I remain devoted to the Friend even if a hundred thousand swords were drawn against me.

اے مرے پیارے بتا تو کس طرح خوشنود ہو نیک دن ہو گا وہی جب تجھ پہ ہوویں ہم نثار
O my Beloved! Tell me how you would be pleased.

Blessed will be the day when I lay down my life for You.

جس طرح تو دور ہے لوگوں سے میں بھی دور ہوں ہے نہیں کوئی بھی جو ہو میرے دل کا راز دار
Just as You are far away from the people, so am I;
There is no one who fathoms the secrets of my heart.

نیک ظن کرنا طریقِ صالحانِ قوم ہے لیک سو پردے میں ہوں اُن سے۔ نہیں ہوں آشکار
To think well of others is the way of the nation's righteous,
But I am hidden from them in a hundred veils and am not open to their view.

بے خبر دونوں ہیں جو کہتے ہیں بد یا نیک مرد میرے باطن کی نہیں ان کو خبر اک ذرہ وار
They are both unaware: Those who call me a good man and those who call me a bad man;
For, of my inner self they haven't the slightest knowledge.

ابن مریم ہوں مگر اترا نہیں میں چرخ سے نیز مہدی ہوں مگر بے تیغ اور بے کار زار
I am Ibn Maryam [the Son of Mary], but I did not descend from the sky;
I am also the Mahdi, but I have no sword and no war to wage.

ملک سے مجھ کو نہیں مطلب نہ جنگوں سے ہے کام کام میرا ہے دلوں کو فتح کرنا دیا
I am not concerned with the conquest of countries, nor is waging wars my task;
My mission is to conquer the hearts, not the countries.

تاج و تختِ ہندِ قیصر کو مبارک ہو مدام اُن کی شاہی میں میں پاتا ہوں رفاہِ روزگار
May the Emperor be blessed—the throne and crown of India—for a long time,
For under his reign I find the comfort of life.

مجھ کو کیا ملکوں سے میرا ملک ہے سب سے جدا مجھ کو کیا تاجوں سے میرا تاج ہے رضوانِ یار
What have I to do with countries, for my country is separate from all others?

What have I to do with crowns, for my crown is in the pleasure of the Beloved?

ہم تو بستے ہیں فلک پر اس زمین کو کیا کریں آسماں کے رہنے والوں کو زمین سے کیا نثار
We are the dwellers of heaven—what is this earth to us?

What enmity can the dwellers of heaven bear with the earth?

ملکِ روحانی کی شاہی کی نہیں کوئی نظیر گو بہت دنیا میں گذرے ہیں امیر و تاجدار
There is nothing like the sovereignty of the spiritual kingdom,

Even though the world has seen countless sovereigns and rulers.

داغِ لعنت ہے طلب کرنا زمین کا عروج جس کا جی چاہے کرے اس داغ سے وہ تن نگار
Asking for honour and prestige of the world bears the stain of curse;

Whoever wants can smear himself with this stain.

کام کیا عزت سے ہم کو شہرتوں سے کیا غرض گر وہ ذلت سے ہو راضی اس پہ سو عہت نثار
What do I care for honour? What concern do I have with fame?

If He is pleased by dishonour, I would sacrifice all honour for Him.

ہم اسی کے ہو گئے ہیں جو ہمارا ہو گیا چھوڑ کر دنیائے دوں کو ہم نے پایا وہ نگار
I have become His alone Who has become mine;

Having shunned this wretched world I have found that Beloved.

دیکھتا ہوں اپنے دل کو عرشِ ربِّ العالمین قرب اتنا بڑھ گیا جس سے ہے اُترا مجھ میں یار
I see my heart as the throne of the Lord of the worlds;

I have attained such nearness that the Friend has descended into me.

دوستی بھی ہے عجب جس سے ہوں آخر دوستی آملی اُلفت سے اُلفت ہو کے دو دل پر سوار
Friendship is also a wonderful thing, indeed, that turns two into one;
Love came to meet love riding on two hearts.

دیکھ لو میل و محبت میں عجب تاثیر ہے ایک دل کرتا ہے جھک کر دوسرے دل کو شکار
See how wonderful the power of love and affection is;
One heart bows down to win the other.

کوئی رہ نزدیک تر راہ محبت سے نہیں طے کریں اس راہ سے سالک ہزاروں دشتِ خار
There is no path shorter than the path of love;
Through this path the seekers traverse a thousand thorny deserts.

اس کے پانے کا یہی اے دوستو اک راز ہے کیا ہے جس سے ہاتھ آجائے گا زرے شمار
That alone is the secret—O friends!—of finding Him;
This is the alchemy by which one can acquire immeasurable wealth.

تیر تاثیر محبت کا خطا جاتا نہیں تیر اندازو! نہ ہونا ست اس میں نہ ہنار
The arrow of love never goes amiss;
Do not—O archers!—be lax in it, even for a moment.

ہے یہی اک آگ تا تم کو بچاوے آگ سے ہے یہی پانی کہ نکلیں جس سے صدہا آبشار
This is the fire that will save you from the Fire;
This is the water from which spring hundreds of waterfalls.

اس سے خود آکر ملے گا تم سے وہ یارِ ازل اس سے تم عرفانِ حق سے پہنوں گے پھولوں کے ہار
Through love the Eternal Friend will come to meet you Himself;
Through love you will wear the garlands of the cognition of Truth.

وہ کتابِ پاک و برتر جس کا فرقان نام ہے وہ یہی دیتی ہے طالب کو بشارت بار بار
That Holy and Magnificent Book which is called the Furqān [Holy Quran],
Gives this very tiding to the seekers again and again.

جن کو ہے انکار اس سے سخت ناداں ہیں وہ لوگ آدمی کیونکر کہیں جب ان میں ہے حُمنِ حمار
Those who deny this are utterly ignorant;

*How could they even be called human when they bear the stupidity
of a donkey!*

کیا یہی اسلام کا ہے دوسرے دینوں پہ فخر کر دیا قصوں پہ سارا ختم دیں کا کاروبار
Is this the distinction of Islam over other faiths

That everything of faith ultimately rests on tales?

مغزِ فرقانِ مطہر کیا یہی ہے زُہدِ خشتک کیا یہی چوہا ہے نکلا کھود کر یہ کوہسار
Is this unblest abstinence the essence of the Holy Furqān?

Is this the mouse that you have found after digging this mountain?

گر یہی اسلام ہے بس ہو گئی اُمتِ ہلاک کس طرح رہ مل سکے جب دیں ہی ہوتا ریک و تار
If this is Islam, then, alas, the Ummah is all but finished;

*How can one find one's way when the Faith itself is steeped in
darkness?*

منہ کو اپنے کیوں بگاڑا نا امیدوں کی طرح فیض کے در کھل رہے ہیں اپنے دامن کو پسا
Why do you distort your face like the ones who have abandoned hope?

Spread your mantle [to collect], for the doors of grace are opening.

کس طرح کے تم بشر ہو دیکھتے ہو صد نشاں پھر وہی ضد و تعصب اور وہی کین و نقار
What kind of people are you that—despite seeing a hundred Signs—

*You still maintain the same obstinacy and prejudice, and that same
rancour and ill-will?*

بات سب پوری ہوئی پر تم وہی ناقص رہے باغ میں ہو کر بھی قسمت میں نہیں دیں کے ثمار
All the Signs came to pass but you remained imperfect as ever,

*Being inside the garden, yet you are not destined to taste the fruits
of Faith.*

دیکھ لو وہ ساری باتیں کیسی پوری ہو گئیں جن کا ہونا تھا بعید از عقل و فہم و افتکار
Look how all that was foretold has been fulfilled,
Even though their fulfilment was beyond human intellect, understanding, and thought?

اُس زمانہ میں ذرہ سوچو کہ میں کیلچیز تھا جس زمانہ میں براہیں کا دیا تھا اشتہار
Just think of what I was at the time
When I had published the announcement of Barāhīn[-e-Aḥmadiyya].

پھر ذرہ سوچو کہ اب چرچا مرا کیسا ہوا کس طرح سرعت سے شہرت ہو گئی درہر دیدار
And then consider how my fame has now spread;
And how quickly my fame has spread to every land.

جانتا تھا کون کیا عزت تھی پبلک میں مجھے کس جماعت کی تھی مجھ سے کچھ ارادت یا پیار
Who knew me? What respect had I in the eyes of the public?
Which community held me in esteem or loved me?

تھے رجوعِ خلق کے اسباب مال و علم و حکم خاندانِ فقر بھی تھا باعثِ عرّ و وقار
The things that draw people are either wealth, knowledge, or wisdom;
Belonging to a family of ascetics was also thought of as a source of honour and prestige;

لیک ان چاروں سے میں محروم تھا اور بے نصیب ایک انسان تھا کہ خارج از حساب و از شمار
But of these four I was deprived and destitute;
I was but a man of little to no consequence.

پھر رکھایا نام کافر ہو گیا مطعونِ خلقِ گُفر کے فتووں نے مجھ کو کر دیا بے اعتبار
To add to that, I was named an infidel and I became the target of people's scorn,
And edicts of infidelity took away my credibility in people's eyes.

اس پہ بھی میرے خدا نے یاد کر کے اپنا قول مرجع عالم بنایا مجھ کو اور دین کا مدار
And yet my God—remembering His promise—

*Made me the rallying point for the people of the world and the pivot
 for the Faith.*

سارے منصوبے جو تھے میری تباہی کے لئے کر دیئے اُس نے تبہ جیسے کہ ہو گرد و غبار
All the plots that were hatched to destroy me

Were destroyed and reduced to dust by Him.

سوچ کر دیکھو کہ کیا یہ آدمی کا کام ہے کوئی بتلائے نظیر اس کی اگر کرنا ہے وار
Just reflect whether this is the work of a man—

Bring forth a precedent of this if you want to attack me.

مگر انساں کو مٹا دیتا ہے انسانِ دگر پر خدا کا کام کب بگڑے کسی سے نہ بہار
One man can foil the schemes of another;

But beware! Can anyone ever frustrate the designs of God?

مفتزی ہوتا ہے آخر اس جہاں میں رُوسیہ جلد تر ہوتا ہے برہم افترا کا کاروبار
An impostor is bound to be shamed in this world in the end,

The enterprise based upon imposture is soon destroyed.

افترا کی ایسی دُم لمبی نہیں ہوتی کبھی جو ہو مثل مدتِ فخرِ الرسل فخرِ الخیار
An impostor is never given respite so long

*As to equal the ministry of the Pride of the Prophets^{sas}—the Pride of
 the Holy^{sas}.*

حسرتوں سے میرا دل پڑ ہے کہ کیوں منکر ہو تم یہ گھٹاب جھوم جھوم آتی ہے دل پر بار بار
My heart is full of sorrow at why you have rejected me;

These clouds come gathering again and again over me.

یہ عجب آنکھیں ہیں سورج بھی نظر آتا نہیں کچھ نہیں چھوڑا حسد نے عقل اور سوچ اور بچار
Strange are these eyes that cannot even see the sun;

Envy has spared nothing of their reason, thought, and reflection.

قوم کی بد قسمتی اس سرکشی سے کھل گئی پر وہی ہوتا ہے جو تقدیر سے پایا قرار
The ill fortune of these people has become manifest through their transgression;

Nonetheless, only that which is destined comes to pass.

قوم میں ایسے بھی پاتا ہوں جو ہیں دنیا کے کرم مقصد ان کی زیست کا ہے شہوت و خمر و قمار
Among them I find those who are like the worms of the earth

Whose only purpose in life is to indulge in licentiousness, drinking, and gambling.

مکر کے بل چل رہی ہے ان کی گاڑی روز و شب نفس و شیطان نے اٹھایا ہے انہیں جیسے کہاں
Their whole livelihood revolves around deceit;

They are carried, like two palanquin-bearers, by Satan and their ego.

دیں کے کاموں میں تو ان کے لڑکھڑاتے ہیں قدم لیک دنیا کے لئے ہیں نوجوان و ہوشیار
Their steps wobble when it comes to matters of the Faith;

But in mundane matters they are sharp and vibrant.

حلت و حرمت کی کچھ پروا نہیں باقی رہی ٹھونس کر مردار پیٹوں میں نہیں لیتے ڈکار
They care nothing for what is lawful or unlawful;

They would quietly swallow a dead body.

لاف زہد و راستی اور پاپ دل میں ہے بھرا ہے زباں میں سب شرف اور نیچ دل جیسے چمار
They parade virtue and piety, while their hearts are full of sin;

They profess decency and civility, while their hearts are ignoble within.

اے عزیزو کب تلک چل سکتی ہے کاغذ کی ناؤ ایک دن ہے غرق ہونا باد و چشم اشکبار
O dear ones! How long can a paper boat sail?

One day it is bound to sink with both eyes overflowing with tears.

جاودانی زندگی ہے موت کے اندر نہاں گلشن دلیر کی راہ ہے وادیء غربت کے خار
Eternal life lies hidden in annihilation;

The path to the Beloved's garden is the thorny valley of lowliness.

اے خدا کمزور ہیں ہم اپنے ہاتھوں سے اٹھاں ناتواں ہم ہیں ہمارا خود اٹھالے سارا بار
O God! We are weak—lift us up with Your own hands;

We are frail—carry all our burden for us.

تیری عظمت کے کرشمے دیکھتا ہوں ہر گھڑی تیری قدرت دیکھ کر دیکھا جہاں کو مُردہ وار
I witness the marvels of Your majesty every moment;

Having seen Your power, the world seems to me like a dead corpse.

کام دکھلائے جو تو نے میری نصرت کے لئے پھرتے ہیں آنکھوں کے آگے ہر زمان وہ کاروبار
The works that You manifested in my support

Revolve before my eyes every moment.

کس طرح تو نے سچائی کو مری ثابت کیا میں ترے قرباں مری جاں تیرے کاموں پر نثار
How You proved my truthfulness!

May I be sacrificed for You—my life is devoted to carrying out Your works.

ہے عجب اک خاصیت تیرے جمال و حسن میں جس نے اک چکار سے مجھ کو کیا دیوانہ وار
There is a wondrous quality to Your beauty and charm,

Whose single manifestation has made me an ardent lover.

اے مرے پیارے خنالت میں پڑی ہے میری قوم تیری قدرت سے نہیں کچھ دُور گر پائیں سُدھار
O my Beloved! My people are languishing in misguidance,

And it is not beyond Your power at all to bring them to the right path.

مجھ کو کافر کہتے ہیں میں بھی انہیں مومن کہوں گر نہ ہو پرہیز کرنا جھوٹ سے دیں کا شعار
They call me an infidel, yet I would call them believers

Had it not been an article of faith to shun falsehood.

مجھ پہ اے واعظِ نظر کی یار نے تجھ پر نہ کی حیف اُس ایماں پہ جس سے کفر بہتر لاکھ بار
O preacher! The Beloved looked upon me with love and not upon you;
Woe upon the 'faith' to which 'infidelity' is a hundred thousand times
better!

روضہٴ آدم کہ تھا وہ نامکمل اب تلک میرے آنے سے ہو اکمالِ بچمد برگ و بار
The garden of Adam was hitherto incomplete;
With my coming it has been completed with all fruits and leaves.

وہ خدا جس نے نبی کو تھازِ خالص دیا زیورِ دیں کو بناتا ہے وہ اب مثلِ سنار
God, who had given pure gold to the Prophet,
Now does fashion ornaments for the Faith like a goldsmith.

وہ دکھاتا ہے کہ دیں میں کچھ نہیں اکراہ و جبر دیں تو خود کھینچے ہے دل مثلِ بُتِ سیمیں عذار
He shows that there is no compulsion or coercion in religion;
For it draws the hearts towards itself like a charming beloved.

پس یہی ہے رمز جو اُس نے کیا منع از جہاد تا اٹھاوے دیں کی راہ سے جو اٹھا تھا اک غبار
This is the secret why He forbade the Jihad,
So that He may lift the cloud that had obscured the path of the Faith;

تا دکھاوے منکروں کو دیں کی ذاتی خوبیاں جن سے ہوں شرمندہ جو اسلام پر کرتے ہیں وار
So that He may reveal to the deniers the intrinsic excellences of Islam;
So that those who attack Islam may be ashamed thereby.

کہتے ہیں یورپ کے ناداں یہ نبی کامل نہیں وحشیوں میں دیں کو پھیلانا یہ کیا مشکل تھا کار
The ignorant people of Europe say: 'The Holy Prophet^{as} was not perfect,
Spreading a religion among the savages was not a difficult task.'

پر بنانا آدمی وحشی کو ہے اک معجزہ معنیٰ رازِ نبوت ہے اسی سے آشکار
However, transforming a savage into a man is [nothing short of] a miracle!
And therein lies the secret of Prophethood.

نور لائے آسماں سے خود بھی وہ اک نور تھے قوم و حشّی میں اگر پیدا ہوئے کیا جائے عار
He brought light from heaven, yet he was a light himself;
What does it matter if he was born among a savage people?

روشنی میں مہر تاباں کی بھلا کیا فرق ہو گرچہ نکلے روم کی سرحد سے یا از زنگبار
What difference does it make in the light of the shining sun,
Whether it rise from the borders of Rome or Zanzibar?

اے مرے پیارو ٹھیکب و صبر کی عادت کرو وہ اگر پھیلائیں بدبو تم بنو مشکِ تبار
My dear people! Adopt the habit of patience and forbearance;
If they emit a foul stench, then you be the [fragrant] musk of Tartar.

نفس کو مارو کہ اس جیسا کوئی دشمن نہیں چکے چکے کرتا ہے پیدا وہ سامانِ دمار
Vanquish the ego, for there is no enemy like unto it—
It ever so quietly creates the means of your destruction.

جس نے نفسِ دُوں کو ہمت کر کے زیرِ پا کیا چیز کیا ہیں اُس کے آگے رستم و اسفندیار
He who boldly crushes the mean self underfoot—
Of what significance are [stalwarts like] Rustum and Isfandyār
before him?

گالیاں سن کر دُعا دو پا کے دکھ آرام دو کبر کی عادت جو دیکھو تم دکھاؤ انکسار
If they abuse you, pray for them; if they hurt you, comfort them;
If they show arrogance, you show humility.

تم نہ گھبراؤ اگر وہ گالیاں دیں ہر گھڑی چھوڑ دو اُن کو کہ چھپوائیں وہ ایسے اشتہار
Do not become perturbed if they constantly abuse you;
Leave them to their occupation of publishing such posters.

چپ رہو تم دیکھ کر اُن کے رسالوں میں ستم دم نہ مارو گر وہ ماریں اور کر دیں حالِ زار
Remain silent upon seeing them persecute you through their publications;
Do not retaliate if they beat you and make your life miserable.

دیکھ کر لوگوں کا جوش و غیظ مت کچھ غم کرو شدت گرمی کا ہے محتاج باران بہار
Seeing their anger and wrath, do not be sorrowful;

For it is the extremity of heat that beckons the refreshing rains of spring.

افترا اُن کی نگاہوں میں ہمارا کام ہے یہ خیال اللہ اکبر کس قدر ہے ناپاک
Fabrication—according to them—is my occupation.

This notion—Allāhu Akbar [Great is Allah]!—how immensely absurd it is!

خیر خواہی میں جہاں کی خوں کیا ہم نے جگر جنگ بھی تھی صلح کی نیت سے اور کیس سے فرار
I mortified myself for the sake of the whole humanity,

Even my 'war' was meant to bring about reconciliation and remove ill-will.

پاک دل پر بدگمانی ہے یہ شقوت کا نشاں اب تو آنکھیں بند ہیں دیکھیں گے پھر انجام کار
To mistrust a pious heart is a sign of misfortune;

Their eyes are closed for now, but they will ultimately see the truth.

جب کہ کہتے ہیں کہ کاذب پھولتے پھلتے نہیں پھر مجھے کہتے ہیں کاذب دیکھ کر میرے شمار
Even though they say that a liar never flourishes;

Yet, they call me a liar while they see me prosper!

کیا تمہاری آنکھ سب کچھ دیکھ کر اندھی ہوئی کچھ تو اُس دن سے ڈرو یارو کہ ہے روز شمار
Did your eyes remain blind even after witnessing all that?

Have some fear for the Day—O friends!—when you will be held to account.

آنکھ رکھتے ہو ذرہ سوچو کہ یہ کیا راز ہے کس طرح ممکن کہ وہ قدّوس ہو کاذب کا یار
You all have eyes—just reflect upon what this mystery is:

How is it possible that the Holy One be the Friend of a liar?

یہ کرم مجھ پر ہے کیوں کوئی تو اس میں بات ہے بے سبب ہرگز نہیں یہ کاروبارِ کردگار
Why this favour upon me? There must be something to it—
All these dealings of the Creator are not without cause.

مجھ کو خود اُس نے دیا ہے چشمہٴ توحید پاک تا لگاوے از سر نو باغِ دیں میں لالہ زار
He Himself has bestowed upon me the Holy Fountain of Tauhīd [the
Oeness of God],
So that He may once again plant tulips in the garden of the Faith.

دوش پر میرے وہ چادر ہے کہ دی اُس یار نے پھر اگر قدرت ہے اے منکر تو یہ چادر اُتار
Upon my shoulder rests the mantle granted to me by that Friend;
So [try to] remove this mantle—O denier!—if you even have the
power to do so.

خیرگی سے بدگمانی اس قدر اچھی نہیں ان دنوں میں جب کہ ہے شورِ قیامت آشکار
To be so suspicious with malevolence is not good,
In these days that so openly proclaim Doomsday.

ایک طوفاں ہے خدا کے قہر کا اب جوش پر نوح کی کشتی میں جو بیٹھے وہی ہو رستگار
A flood of divine wrath is raging;
Only those who board the ark of Nūh [Noah] will be saved.

صدق سے میری طرف آؤ اسی میں خیر ہے ہیں درندے ہر طرف میں عافیت کا ہوں حصار
Come to me with sincerity, for in this alone lies your good;
Wild beasts abound in every direction—I am the Citadel of Security.

پشتیٰء دیوارِ دیں اور مامنِ اسلام ہوں نارسا ہے دستِ دشمن تا بفرقِ ایں جدار
I am the Support of the wall of the Faith and the Refuge for Islam;
The enemy's hand is incapable of breaching this wall.

جاہلوں میں اس قدر کیوں بدگمانی بڑھ گئی کچھ بُرے آئے ہیں دن یا پڑ گئی لعنت کی مار
Why has suspicion run so rampant among the ignorant?

Evil days have befallen them or they have been smitten by a curse.

کچھ تو سمجھیں بات کو یہ دل میں ارماں ہی رہا واہ رے شیطانا عجب اُن کو کیا اپنا شکار
Would that they had understood anything [of what I had said]—this remained an unfulfilled wish in my heart.

O Satan! How have you victimized them.

اے کہ ہر دم بدگمانی تیرا کاروبار ہے دوسری قوت کہاں گم ہو گئی اے ہوشیار
O you who are ever so given to ill-thinking!

Where has your other faculty disappeared, O you man of sanity!

میں اگر کاذب ہوں کذابوں کی دیکھوں گا سزا پر اگر صادق ہوں پھر کیا عذر ہے روز شمار
If I am a liar, I will receive the punishment of liars;

But if I am true, what excuse will you have on the Day of Judgment?

اس تعصب پر نظر کرنا کہ میں اسلام پر ہوں فدا۔ پھر بھی مجھے کہتے ہیں کافر بار بار
Just look at their bigotry: While my life is sacrificed for Islam,

They—even then—call me a disbeliever time and time again!

میں وہ پانی ہوں کہ آیا آسمان سے وقت پر میں وہ ہوں نورِ خدا جس سے ہوا دن آشکار
I am the Water from Heaven sent at its appointed time;

I am the Light of God through which the day is openly manifest.

ہائے وہ تقویٰ جو کہتے تھے کہاں مخفی ہوئی ساربانِ نفسِ دوں نے کس طرف پھیری مہار
Alas! Where lies concealed the taqwā [righteousness] that was so talked about!

Oh, where has the driver of the evil-self led you!

کام جو دکھائے اُس خلاق نے میرے لئے کیا وہ کر سکتا ہے جو ہو مفتری شیطان کا یار
*The works that the Great Creator has shown in my support—
 Can an impostor who is a friend of Satan accomplish them?*

میں نے روتے روتے دامن کر دیا تر درد سے اب تلک تم میں وہی خشکی رہی باحالِ زار
*With anguish I wept so much that my tunic dampened with my tears,
 Yet you remained unblessed and wretched as ever!*

ہائے یہ کیا ہو گیا عقلوں پہ کیا پتھر پڑے ہو گیا آنکھوں کے آگے اُن کے دن تاریک و تار
*Alas! What happened, how has their intellect become so buried under
 rocks
 That transformed the day into a pitch-dark night before their eyes?*

یا کسی مخفی گناہ سے شامتِ اعمال ہے جس سے عقلیں ہو گئیں بیکار اور اک مُردہ وار
*Or, is it the evil consequence of some hidden sin
 Which made the faculty of reason useless—like a lifeless corpse?*

گردنوں پر اُن کی ہے سب عام لوگوں کا گناہ جن کے وعظوں سے جہاں کے آگیا دل میں غبار
*The burden of sin of the masses, too, lies on them;
 Whose sermons clouded the hearts of people.*

ایسے کچھ سوئے کہ پھر جاگے نہیں اب تک ایسے کچھ بھولے کہ پھر نسیاں ہو اگر دن کا ہار
*Such a slumber has seized them that they have not yet awakened;
 So forgetful are they that forgetfulness hangs like a garland around
 their necks.*

نوعِ انساں میں بدی کا تخم بونا ظلم ہے وہ بدی آتی ہے اُس پر جو ہو اُس کا کاشتکار
*It is cruel to sow the seed of evil among people;
 One who sows evil will reap that evil.*

چھوڑ کر فرقاں کو آثارِ مخالف پر چلے سر پہ مسلم اور بخاری کے دینا ناحق کا بار
Forsaking the Furqān, they have entrenched themselves on contradicting traditions,

Placing unjustified burden upon Muslim and Bukhārī.

جبکہ ہے امکان کذب و کجروی اخبار میں پھر حماقت ہے کہ رکھیں سب انہی پر انحصار
When there is the possibility of error and misguidance in the traditions,
It is foolish to rely wholly upon them.

جبکہ ہم نے نور حق دیکھا ہے اپنی آنکھ سے جب کہ خود وحی خدا نے دی خبر یہ بار بار
When I have seen the light of truth with my own eye;
When the revelation of God has itself informed me time and again;

پھر یقین کو چھوڑ کر ہم کیوں گمانوں پر چلیں خود کہو رویت ہے بہتر یا نقول پُر غبار
Why then should I abandon certainty and follow conjectures?
Tell me yourself: Is it better to see with one's own eyes or trust in dubious traditions?

تفرقہ اسلام میں نقلوں کی کثرت سے ہوا جس سے ظاہر ہے کہ راہ نقل ہے بے اعتبار
It is the profusion of traditions that has brought about discord in Islam;
From this it is clear that the path of the traditions is unreliable.

نقل کی تھی اک خطا کاری مسیحا کی حیات جس سے دیں نصرانیت کا ہو گیا خدمت گزار
The erroneous concept of the Messiah still being alive emerged from such traditions,
Through which the Faith [of 'Islam'] became a helper of Christianity.

صد ہزاراں آفتیں نازل ہوئیں اسلام پر ہو گئے شیطان کے چیلے گردن دیں پر سوار
A thousand misfortunes descended upon Islam,
With the friends of Satan riding upon the neck of the Faith.

موتِ عیسیٰ کی شہادت دی خدا نے صاف صاف پھر احادیثِ مخالف رکھتی ہیں کیا اعتبار
God had clearly testified to the death of 'Isā,

*What reliance, then, can be placed upon the aḥādīth [traditions]
 that claim to the contrary?*

گر گماںِ صحت کا ہو پھر قابلِ تاویل ہیں کیا حدیثوں کے لئے فرقاں یہ کر سکتے ہو وار
Even if deemed credible, they are liable to interpretation—

Can you attack the Furqān for the sake of the aḥādīth?

وہ خدا جس نے نشانوں سے مجھے تمغہ دیا اب بھی وہ تائیدِ فرقاں کر رہا ہے بار بار
The God who bestowed upon me the medal of Signs

Is even now repeatedly supporting the Furqān.

سر کو بیٹو! آسمان سے اب کوئی آتا نہیں عمرِ دنیا سے بھی اب ہے آگیا ہفتم☆ ہزار
Bang your heads! No one will now descend from the sky

*Now that the age of the world has even reached the seventh
 millennium.^{1☆}*

1. ☆ It is established from earlier Scriptures and authentic *aḥādīth* that the age of this world from the time of Ḥaḍrat Ādam, may peace be upon him, is 7,000 years. This is what the Holy Quran indicates in the verse:

[*Sūrah al-Hajj*, 22:48]— **إِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ**

which means that a day with thy Lord is as a thousand years of your reckoning. And it was revealed to me by God that the time that had elapsed from Ḥaḍrat Ādam to the Holy Prophet, may peace and blessings of Allah be upon him, was equivalent to the gematric value of the letters contained in *Sūrah al-ʿAṣr*. According to this reckoning, we are now in the seventh millennium after Ḥaḍrat Ādam according to the lunar calendar, which points to the end of the world. The gematric value of the letters of *Sūrah al-ʿAṣr* almost completely conforms to the calculations made by the Jews and the Christians. Only the difference between the lunar and solar calendars needs to be borne in mind. It is also written in their books that the Promised Messiah must appear in the sixth millennium—which came to an end years ago. (Author)

اُس کے آتے آتے دیں گا ہو گیا قصہ تمام کیا وہ تب آئے گا جب دیکھے گا اس دین کا مزار
His arrival continues to be awaited—but the Faith's life is extinguished;
Will he come to see this Faith's tomb?

کشتیء اسلام بے لطفِ خدا اب غرق ہے اے جنوں کچھ کام کر بیکار ہیں عقلوں کے وار
Without the grace of God, the ark of Islam is all but sunk;
O passion! Do something, for the intellects are of no avail.

مجھ کو دے اک فوقِ عادت اے خدا جوش و تپش جس سے ہو جاؤں میں غم میں دیں کے اک دیوانہ وار
Bestow upon me—O God!—extraordinary zeal and passion,
So that I may strive madly in the cause of the Faith.

وہ لگا دے آگ میرے دل میں ملت کے لئے شعلے پہنچیں جس کے ہر دم آسمان تک بیشمار
Kindle in my heart such fire for the Faith
Whose innumerable flames reach the heavens every moment.

اے خدا تیرے لئے ہر ذرہ ہو میرا فدا مجھ کو دکھلا دے بہارِ دین کہ میں ہوں اشکبار
O God! May every particle of my being be sacrificed for You!
Show me the Faith revived afresh as spring, for I am in tears.

خاکساری کو ہماری دیکھ اے دانائے راز کام تیرا کام ہے ہم ہو گئے اب بیقرار
Look at our hapless state, O Knower of secrets!
It is indeed Your work, but we are now restless [to see its success].

اک کرم کر پھیر دے لوگوں کو فرقان کی طرف نیز دے توفیق تا وہ کچھ کریں سوچ اور بچار
Do be gracious and turn the people towards the Furqān;
And grant them the ability to think and ponder a bit.

ایک فرقان ہے جو شک اور ریب سے وہ پاک ہے بعد اس کے ظن غالب کو ہیں کرتے اختیار
The Furqān alone is beyond doubt and conjecture;
Apart from this, the predominantly credible should be adopted.

پھر یہ نقلیں بھی اگر میری طرف سے پیش ہوں تنگ ہو جائے مخالف پر مجال کار زار
And if I present such traditions as well,

Then the opponents will have nowhere to turn.

باغ مر جھایا ہوا تھا گر گئے تھے سب ثمر میں خدا کا فضل لایا پھر ہوئے پیدا ثمار
The garden [of faith] had withered away, and all the fruits had fallen;

I brought God's grace, and the fruit reappeared.

مرہم عیسیٰ نے دی تھی محض عیسیٰ کو شفا میری مرہم سے شفا پائے گا ہر ملک و دیار
The 'Ointment of Jesus' had healed Jesus alone;

My 'ointment' will heal every country and every land.

جھانکتے تھے نور کو وہ روزن دیوار سے لیک جب در کھل گئے پھر ہو گئے شہر شعار
They used to glimpse at light from a hole in the wall;

But when the doors were flung open, they became veritable bats.

وہ خزانے جو ہزاروں سال سے مدفون تھے اب میں دیتا ہوں اگر کوئی ملے امیدوار
The treasures that lay buried for thousands of years,

Today I give them away if I find anyone who seeks them.

پر ہوئے دیں کے لئے یہ لوگ مار آستیں دشمنوں کو خوش کیا اور ہو گیا آزرده یار
For Islam these people became 'the serpent in the sleeve';

They please the enemy and displease the Friend.

غل چاتے ہیں کہ یہ کافر ہے اور دجال ہے پاک کو ناپاک سمجھے ہو گئے مردار خوار
They raise a clamour that I am a kāfir [disbeliever] and dajjāl [deceiver];

They understand the pure to be impure, becoming scavengers of carrion.

گو وہ کافر کہہ کے ہم سے دُور تر ہیں جا پڑے اُن کے غم میں ہم تو پھر بھی ہیں حزین و دلفگار
Though, by calling me a disbeliever, they have removed themselves far away from me,

I still feel sorrow and anguish for their sake.

ہم نے یہ مانا کہ اُن کے دل ہیں پتھر ہو گئے پھر بھی پتھر سے نکل سکتی ہے دینداری کی نار
Granted that their hearts have turned to stone,

But the spark of faith can emanate even from a stone.

کیسے ہی وہ سخت دل ہوں ہم نہیں ہیں نا امید آیت لَا تَيْئَسُوا رکھتی ہے دل کو استوار
No matter how hard-hearted they become, I do not despair;

The verse, lā tai'asū ['despair not']¹ gives strength to my heart.

پیشہ ہے رونا ہمارا پیش ربِّ ذُو الْجَنِّنِ یہ شجر آخر کبھی اس نہر سے لائیں گے بار
Our task is to weep and supplicate before the Beneficent Lord;

The stream of these tears will ultimately cause these trees to bear fruit.

جن میں آیا ہے مسیح وقت وہ منکر ہوئے مر گئے تھے اس تمنا میں خواص ہر دیار
The people among whom the Messiah of the time has appeared have rejected him,

While the elect of all lands passed away wishing for his arrival.

میں نہیں کہتا کہ میری جاں ہے سب سے پاک تر میں نہیں کہتا کہ یہ میرے عمل کے ہیں ثمار
I do not say that I am holier than everyone;

I do not say that all these fruits are the result of my deeds.

میں نہیں رکھتا تھا اس دعوے سے اک ذرہ خبر کھول کر دیکھو براہین کو کہ تا ہو اعتبار
I knew nothing about this claim,

Open and look at Barāhīn[-e-Aḥmadiyya] that you might believe.

1. The reference is to *Sūrah Yūsuf* 12:88: 'Despair not of the mercy of Allah.'
 [Publisher]

گر کہے کوئی کہ یہ منصب تھا شایانِ قریش وہ خدا سے پوچھ لے میرا نہیں یہ کاروبار
*If some say that the Quraish alone were worthy of this status,
 Let them submit their objection to God, for this is none of my
 doing.*

مجھ کو بس ہے وہ خدا عہدوں کی کچھ پروا نہیں ہو سکے تو خود بنو مہدی بنکم کردگار
*Sufficient for me is that God—I have not the least desire for titles;
 Try yourself to become—if you can—the Mahdi by God's command.*

افترا لعنت ہے اور ہر مفتری ملعون ہے پھر لعین وہ بھی ہے جو صادق سے رکھتا ہے نقار
*Imposture is a curse and every impostor is accursed;
 Moreover, he also is accursed who bears ill-will towards a truthful
 one.*

تشنہ بیٹھے ہو کنارِ جوئے شیریں حیف ہے سر زمینِ ہند میں چلتی ہے نہر خوشگوار
*What a pity! You sit thirsty at the bank of a sweet stream—
 A fresh stream is flowing in the land of India.*

ان نشانوں☆ کو ذرہ سوچو کہ کس کے کام ہیں کیا ضرورت ہے کہ دکھلاؤ غضب دیوانہ وار
*Ponder a little over these Signs: 1☆ Whose works are they?
 What need is there for you to show insane fury?*

مفت میں ملزم خدا کے مت بنو اے منکرو یہ خدا کا ہے نہ ہے یہ مفتری کا کاروبار
*O deniers! Do not needlessly become guilty before God,
 For this is the work of God; it is not that of an impostor.*

1. ☆ Up to this time, God Almighty has manifested many thousands of Signs at my hand. Signs appeared for me from earth and from heaven; they appeared among my friends and among my enemies; and hundreds of thousands of people witnessed them. If each Sign was to be counted separately, they would add up to about a million. *فالحمد لله على ذلك* [So Allah be praised for all this]. (Author)

یہ فتوحات نمایاں یہ تواتر سے نشاں کیا یہ ممکن ہیں بشر سے کیا یہ مکاروں کا کار
Such manifest victories! Such continuous flow of Signs [uninterrupted]!
Is it possible for man to bring them about; can they be the work of
deceitful people?

اسی سرعت سے یہ شہرت ناگہاں سالوں کے بعد کیا نہیں ثابت یہ کرتی صدقِ قولِ کردگار
This sudden fame spreading so fast, after so many years;
Does this not prove the truth of the word of God?

کچھ تو سوچو ہوش کر کے کیا یہ معمولی ہے بات جس کا چرچا کر رہا ہے ہر بشر اور ہر دیار
Ponder somewhat over this sensibly; Is this something ordinary
That is on the tongue of every person in every land?

مٹ گئے حیلے تمہارے ہو گئی حجت تمام اب کہو کس پر ہوئی اے منکر و لعنت کی مار
All your machinations came to naught, and the argument has been
completed against you;
Now tell me—O deniers!—who has been smitten with curse?

بندہ درگاہ ہوں اور بندگی سے کام ہے کچھ نہیں ہے فتح سے مطلب نہ دل میں خوفِ ہار
I am a servant of the Royal Court [of God] and my job is to serve Him;
I have neither desire for victory nor fear of defeat.

مت کرو بک بہت۔ اُس کی دلوں پر ہے نظر دیکھتا ہے پاکِ دل کو نہ باتوں کی سنوار
Do not indulge in excessive foolish talk, for His eyes are upon the hearts;
He looks at the purity of hearts and not the smooth talk.

کیسے پتھر پڑ گئے بے بے تمہاری عقل پر دیں ہے منہ میں گرگ کے تم گرگ کے خود پاسدار
Alas! How your reason has been distorted—
The Faith is in the jaws of the wolf, yet you yourselves guard that
wolf!

ہر طرف سے پڑ رہے ہیں دین احمد پر تیر کیا نہیں تم دیکھتے قوموں کو اور اُن کے وہ دار
The faith of Ahmad^{sas} is being attacked with hatchets from all sides;
Do you not see those peoples and their assaults?

کون سی آنکھیں جو اس کو دیکھ کر روتی نہیں کون سے دل ہیں جو اس غم سے نہیں ہیں بیقرار
What eyes do not weep upon seeing this?
What hearts are not restless on account of this grief?

کھا رہا ہے دیں طمانچے ہاتھ سے قوموں کے آج اک تزلزل میں پڑا اسلام کا عالی منار
The Faith is being slapped today by nations,
And the lofty minaret of Islam is all shaken up.

یہ مصیبت کیا نہیں پہنچی خدا کے عرش تک کیا یہ شمس الدین نہاں ہو جائے گا اب زیر غار
Did the news of this calamity not reach the Throne of God?
Will this Sun of the Faith now disappear underground?

جنگ روحانی ہے اب اس خادم و شیطان کا دل گھٹا جاتا ہے یارب سخت ہے یہ کارزار
A spiritual battle is now being fought between this servant and Satan;
My heart sinks—O God!—for the battle is fierce.

ہر نبی وقت نے اس جنگ کی دی تھی خبر کر گئے وہ سب دعائیں بادو چشم اشکبار
All Prophets of their time gave news of this battle,
And they all prayed for it with tears of anguish.

اے خدا شیطان پہ مجھ کو فتح دے رحمت کے ساتھ وہ اکٹھی کر رہا ہے اپنی فوجیں بے شمار
O God! By Your grace, grant me victory over Satan,
Who is amassing his countless hordes.

جنگ یہ بڑھ کر ہے جنگ روس اور جاپان سے میں غریب اور ہے مقابل پر حریف نامدار
This war is greater than the war between Russia and Japan;
I am helpless and stand against a formidable foe.

دل نکل جاتا ہے قابو سے یہ مشکل سوچ کر اے مری جاں کی پینہ فوج ملائک کو اُتار
I lose control over my heart when I contemplate this arduous task;
O, the Refuge of my life! Send down the army of angels.

بسترِ راحت کہاں ان فکر کے ایام میں غم سے ہر دن ہو رہا ہے بدتر از شب ہائے تار
I know not the comfort of the bed in these days of anguish;
Sorrow has rendered each day worse than the darkest of nights.

لشکرِ شیطان کے زغے میں جہاں ہے گھر گیا بات مشکل ہو گئی قدرت دکھا اے میرے یار
The world has been encircled by the throngs of Satan;
The task has become daunting; display Your might, O my Friend!

نسلِ انساں سے مدد اب مانگنا بے کار ہے اب ہماری ہے تری درگاہ میں یارت پکار
It is now no use seeking help from the progeny of man;
We now present our entreaties in Your Court, O Lord!

کیوں کریں گے وہ مدد ان کو مدد سے کیا غرض ہم تو کافر ہو چکے ان کی نظر میں بار بار
And why indeed would people help me? What have they to gain
When I am declared a disbeliever before their eyes again and again?

پر مجھے رہ رہ کے آتا ہے تعجب قوم سے کیوں نہیں وہ دیکھتے جو ہو رہا ہے آشکار
I cannot but help wondering at these people—
Why do they not see what is so manifestly taking place?

شکرِ اللہ میری بھی آپیں نہیں خالی گئیں کچھ بنیں طاعون کی صورت کچھ زلازل کے بخار
God be thanked! My sighs have not been in vain,
For some were manifested in the form of plague, and some became
the dust raised by earthquakes.

اک^۱ طرف طاعونِ خونِی کھا رہا ہے ملک کو ہو رہے ہیں صد ہزاراں آدمی اس کا شکار
On the one hand, the blood-thirsty plague is devouring this country;
Hundreds of thousands of people are falling its prey.

دوسرے^۲ منگل کے دن آیا تھا ایسا زلزلہ جس سے اک محشر کا عالم تھا بصد شور و پکار
And secondly, the earthquake that occurred on Tuesday
Was the very picture of Doomsday with all its hue and cry.

ایک ہی دم میں ہزاروں اس جہاں سے چل دیئے جس قدر گھر گر گئے اُن کا کروں کیونکر شمار
Thousands were taken away from this world in an instant,
And there is no counting the homes that were razed to the ground.

یا تو وہ عالی مکاں تھے زینت و زیبِ جلوس یا ہوئے اک ڈھیر اینٹوں کے پُر از گرد و غبار
One moment they were lofty buildings—beautiful and elegant—
And the next—lo!—they were but a pile of bricks and dust!

حشر جس کو کہتے ہیں اک دم میں برپا ہو گیا ہر طرف میں مرگ کی آواز تھی اور اضطراب
That which is called Doomsday was what occurred in an instant,
The weeping and wailing of death coming from all around.

دب گئے نیچے پہاڑوں کے کئی دیہات و شہر مر گئے لاکھوں بشر اور ہو گئے دنیا سے پار
Many a town and village were buried beneath mountains;
Hundreds of thousands died and passed away from this world.

اس نشان کو دیکھ کر پھر بھی نہیں ہیں نرم دل پس خدا جانے کہ اب کس حشر کا ہے انتظار
But even after seeing this Sign, hearts were not softened;
God only knows what greater calamity they await.

وہ جو کہلاتے تھے صوفی کہیں میں سب سے بڑھ گئے کیا یہی عادت تھی شیخ غزنوی کی یادگار
Those who were called Sufis surpassed all others in their malice;
Was this the example set by the Shaikh of Ghazni?

کہتے ہیں لوگوں کو ہم بھی زُبدۃ الابرار ہیں پڑتی ہے ہم پر بھی کچھ کچھ وحی رحماں کی پھوار
They boast to people: 'We, too, are the best of the righteous,
And we also receive a sprinkling of revelation from the Gracious
God.'

پر وہی نا فہم ملہم اَوَّلُ الاعداء ہوئے آگیا چرخِ بریں سے اُن کو تکفیروں کا تار
But it turned out that those very unintelligent 'recipients of revelation'
were the first to become my enemies,

As though they were wired a 'telegram' from heaven declaring me a disbeliever.

سب نشانِ بیکار اُن کے بغض کے آگے ہوئے ہو گیا تیرِ تعصب ان کے دل میں وار پار
All Signs proved of no use before their malice;

The arrow of prejudice pierced right through their hearts.

دیکھتے ہرگز نہیں قُدرت کو اُس ستار کی گو سناویں اُن کو وہ اپنی بجاتے ہیں ستار
They never consider the power of the One who overlooks faults;

No matter what we say, they keep playing their own tunes.

صوفیا اب بچ ہے تیری طرح تیری تراہ آسماں سے آگئی میری شہادت بار بار
O Sufis! Your ways are now as worthless as you are,

For heaven has borne witness for me time and time again.

قدرتِ حق ہے کہ تم بھی میرے دشمن ہو گئے یا محبت کے وہ دن تھے یا ہوا ایسا نقار
It is God's doing that you have also become my enemies;

So much love that once was has now turned into hatred.

دھو دیئے دل سے وہ سارے صحبتِ دیریں کے رنگ پھول بن کر ایک مدت تک ہوئے آخر کو خار
You washed from your hearts the memory of the old companionship—

Having been a flower so long, you finally became thorns.

جس قدر نقدِ تعارف تھا وہ کھو بیٹھے تمام آہ کیا یہ دل میں گذرا۔ ہوں میں اس سے دلفگار
All the wealth of the companionship has been lost;

Oh, how heartbroken I am with what passes through my heart!

آسماں پر شور ہے پر کچھ نہیں تم کو خبر دن تو روشن تھا مگر ہے بڑھ گئی گرد و غبار
A tumult abounds in heaven yet you remain completely oblivious to it;
The day was bright but now it is obscured by dust and grime.

اک نشاں ہے آنے والا آج سے کچھ دن کے بعد جس سے گردش کھائیں گے دیہات و شہر اور مرغزار
 تاریخ امروزہ ۱۵ اپریل ۱۹۰۵ء
 today is 15 April 1905
A Sign will appear some days hence;
Which shall overwhelm the countryside, the cities, and the meadows.

اے گا تہر خدا سے خلق پر اک انقلاب اک برہنہ سے نہ یہ ہوگا کہ تاباندھے ازار
People will be seized with a revolution by the divine wrath
So suddenly that a naked one will have no time to secure his clothing.

یک بیک اک زلزلہ سے سخت جنبش کھائیں گے ☆ کیا بشر اور کیا شجر اور کیا حجر اور کیا بحار
All of a sudden, with a severe earthquake, all will be shaken up—^{1☆}
Be they humans, tree, mountains, or seas.

1. ☆ Divine revelation has repeatedly employed the word ‘earthquake’ and has indicated that the earthquake will present a spectacle of Doomsday, as described in the *Sūrah*:

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

[When the earth is shaken with her *violent* shaking (*Sūrah az-Zilzāl*, 99:2)].

But I still cannot say with certainty if it will, in fact, be an earthquake. It may not be an ordinary earthquake but some other dire calamity evoking the spectacle of Doomsday, the like of which would not have been witnessed by this age, and which would bring about great destruction of life and property. However, if no such extraordinary Sign appears and people do not openly reform themselves, then I shall prove to be a liar. I have also written time and again that the terrible calamity which God has given the name of ‘earthquake’ will not strike merely on account of religious differences, nor will the calamity befall anyone just because he is a Hindu or Christian, or because he has not pledged allegiance to me. All such people have nothing to fear. But everyone—regardless of which religion they belong to—who is a hardened

اک جھپک میں یہ زمیں ہو جائے گی زیرِ زبر نالیاں خوں کی چلیں گی جیسے آبِ رودبار
In the twinkling of an eye, the earth will be turned upside down;
Streams of blood shall flow like the flowing of a channel.

رات جو رکھتے تھے پوشاکیں برگِ یاسمن صبحِ کردے گی انہیں مثلِ درختانِ چنار
Those whose night garments were white as jasmine,
Will wake up in the morning as if clad in red, like the poplar tree.

ہوش اڑ جائیں گے انسان کے پرندوں کے حواس بھولیں گے نغموں کو اپنے سب کبوتر اور ہزار
 بلبل
Men and animals will go out of their minds;
All pigeons and nightingales will forget their songs.

ہر مسافر پر وہ ساعت سخت ہے اور وہ گھڑی راہ کو بھولیں گے ہو کر مست و بیخود راہوار
That hour will bear heavily upon every traveller,
And those who are on a journey will lose their way in a fit of forgetfulness.

خون سے مردوں کے کوہستان کے آبِ رواں سرخ ہو جائیں گے جیسے ہو شرابِ انجبار
The flowing waters of mountain streams
Will run red, like red wine, with the blood of the dead.

مضمحل ہو جائیں گے اس خوف سے سب جنّ و انس زار بھی ہو گا تو ہو گا اُس گھڑی باحالِ زار
Men, high and low, will be consumed with fear;
And the Czar himself will, at that hour, be in a pitiable state.

criminal or is engrossed in sin and transgression, or anyone who is an adulterer, murderer, thief, oppressor, or unjustly ill-thinking, or foul of tongue and character; all such people should be fearful. And if they repent then they, too, have nothing to fear. This calamity can be averted through piety and righteousness and is not inevitable. (Author)

اک نمونہ قہر کا ہوگا وہ ربانی نشان آسماں حملے کرے گا کھینچ کر اپنی کٹار
That divine Sign will be a specimen of terror;
Heaven will attack with a drawn dagger.

ہاں نہ کر جلدی سے انکار اے سفیرِ ناشناس اس پہ ہے میری سچائی کا سبھی دارو مدار
Hasten not to deny this—O ignorant fool!—
For my truthfulness depends entirely on the fulfilment of this
Sign.

وحی حق کی بات ہے ہو کر رہے گی بے خطا کچھ دنوں کر صبر ہو کر متقی اور بُردبار
This is a prophecy based on revelation of God and will surely be fulfilled;
Wait, then, a while in righteousness and steadfastness.

یہ گماں مت کر کہ یہ سب بدگمانی ہے معاف
 قرض ہے واپس ملے گا تجھ کو یہ سارا ادھار

Do not imagine that all your ill thinking will be forgiven;
It is a debt that will be repaid to you in full.



(APPENDIX TO
BARĀHĪN-E-AḤMADIYYA, PART FIVE)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ²

اے یار ازل بس است روئے تو مرا بہتر ز ہزار خلد کوئے تو مرا
O my Eternal Friend, Your countenance is sufficient for me;
Your alley is dearer to me than a thousand paradises.

از مصلحتی دگر طرف بینم لیک ہر لحظہ نگاہ ہست سوئے تو مرا
I cast my eyes elsewhere only out of a wise precaution;
Otherwise, my sight is ever directed towards You.

بر عزت من اگر کے حملہ کند صبر است طریق نیچو خوئے تو مرا
If someone assails my honour,
My habit—like Yours—is to be forbearing.

من چیستم و چه عزتم ہست مگر جنگ است ز بہر آبروئے تو مرا
What am I, and of what worth is my honour?
This battle is only for the sake of Your honour.

In the issue dated 22 May 1905 of the daily *Paisah Akhbār*, one

1. In the name of Allah, the Gracious, the Merciful. [Publisher]

2. We praise Allah and invoke His blessings upon His Noble Messenger.
[Publisher]

Muḥammad Ikrāmullāh has raised some objections about my announcements that contained prophecies about the first and second earthquakes. I think that prejudice is not the only reason for these objections, but they are also the product of naivety and utter lack of information. I feel terribly sorry for such people as they do not think before they object. In fact, they seem to do it out of some kind of irrational exuberance. Or, perhaps on account of their desire for self-promotion, they think that by raising such objections they can find a place among the foremost of my critics, or—at the very least—they may be considered competent and scholarly. But, instead of being acknowledged as able scholars, they only end up exposing themselves. Let fair-minded people listen to these objections and reflect upon my replies and determine whether any reasonable person, who has even the slightest of intelligence and faith, would ever raise such objections. How unfortunate it is that these people initially fall prey to error themselves and then try to mislead others! And all this ignorance is rooted in the seething bigotry that contains the fire of Hell in its essence.

THE FIRST OBJECTION laid out briefly in his words: ‘I will now prove from Mirza Sahib’s own words that a prophecy regarding the earthquake is of no great significance. He has himself written in his book *Izāla-e-Auhām* that the prophecy regarding earthquakes is of no great value; rather, it is vague and not worthy of attention.’

ANSWER Let it be known that the critic has here quoted my words from *Izāla-e-Auhām* which I wrote with reference to a prophecy of the Gospel of Matthew that is attributed to Ḥaḍrat Masīḥ [Jesus the Messiah]. It should, hence, suffice to present before the public the words that have been ascribed to Ḥaḍrat Masīḥ^{as} in Matthew’s Gospel and which I quoted in *Izāla-e-Auhām*. And then I should also present those writings in which I prophesied about the two earthquakes, so that readers should view them side by side and decide whether or not the two prophecies fall into the same category or are of a different

category altogether, and whether the words used in my prophecy are of a common nature that can apply to any earthquake—as are the words of Matthew’s Gospel—or my prophecy relates to some earthquake of extraordinary proportions.

It would not be out of place to mention here that the land in which Ḥaḍrat Masīḥ dwelt—the land of Shām¹—has always been prone to earthquakes, just like Kashmir. And the plague, too, was common in those parts. So, for that country, it was nothing unusual if earthquakes or plagues were to occur; indeed, it would not have been anything unusual for even a great earthquake to occur there. Earthquakes are known to have been experienced before the birth of Ḥaḍrat Masīḥ, and even during his lifetime there were minor and major earthquakes. What, then, can be the significance of a prophecy that relates to a common occurrence? As for the earthquake prophesied by me, I will soon explain that it was not some common occurrence for this country; rather, it was quite an unusual and extraordinary phenomenon, and was declared so by all the dwellers of this land. Indeed, some even called it a sample of Doomsday. All European scientists have testified to this as well, and it is also borne out by the history of the Punjab. Ancient buildings that had stood intact for over 1,600 years also bear witness to it because of what they suffered. But everyone knows that Shām was a land that experienced so many earthquakes that it is not unlikely that an earthquake was occurring at the time when the prophecy of Ḥaḍrat Masīḥ was being written.

I now proceed to set out the prophecy that is written in Matthew’s Gospel about the coming of an earthquake which is attributed to Ḥaḍrat ‘Īsā [Jesus], may peace be upon him:

Nation shall rise against nation, and kingdom against kingdom:

1. The term Shām [Levant] refers to the historical area now covered by Syria, Jordan, Lebanon, Palestine, and Israel. [Publisher]

and there shall be famines, and pestilences, and earthquakes, in diverse places. (See Matthew, chapter 24.)

It was with reference to this prophecy that I wrote those lines in *Izāla-e-Auhām* which have been published by the critic on page 5, column 1, line 26, of the paper mentioned above. Those lines are as follows:

What kind of prophecies are these, that ‘there will be earthquakes and pestilences and wars and famines!’

By citing these words of mine the critic draws the conclusion as if I have admitted that making prophecies about earthquakes is not anything great. Every reasonable person can understand that by these words I do not mean what the critic has understood by them. What was meant is that saying something casually, which is by no means extraordinary and which contains nothing unusual or supernormal, is not covered by the sense of the term ‘prophecy’. For instance, if someone predicts that there will be rains in the rainy season, this will not be called a prophecy, for it is the divine scheme of things that rains occur in these months. On the other hand, if someone predicts that this year there will be such torrential rains in the rainy season that springs will gush forth from the earth and the wells will get filled with water and start to flow like canals, and that nothing of the kind has been seen in the last hundred years; this would be called something extraordinary and a prophecy. It was on the basis of this principle that I criticized the prophecy in Matthew, chapter 24, observing that to say merely that earthquakes will occur, particularly in a country where earthquakes—even severe ones—are common, is not the kind of disclosure that could be called a prophecy or something supernormal.

Now, it should be seen whether in each of those three announcements published in the country by me and which contain a prophecy about an earthquake, there is also found just such an ordinary forecast

which has nothing unusual about it. If this is the case, then my prophecy about the earthquake will similarly be just an ordinary affair.

Regarding the earthquake, the words used in my announcements are: On the first of May 1904, I received this revelation from God Almighty which I got published in *Al-Hakam* and *Al-Badr* newspapers:

عَفَّتِ الدِّيَارُ مَحَلُّهَا وَمَقَامُهَا۔

Meaning that, a part of this country will be wiped out; those of its buildings that are used as temporary dwellings and those buildings meant as places of permanent residence, would both disappear; no trace of them would be left.

The definite article ال [al] of the word الدِّيَار [ad-diyār—‘this country’] makes the reference specific that there are places in the knowledge of God Almighty that will be visited by this devastation, and the buildings of those places will be razed to the ground. How extraordinary is this prophecy, and how strongly it refers to the coming event of which there is no parallel in the last 1,600 years in this country!

A study of the English newspapers will tell you that eminent geologists have declared the earthquake to be quite extraordinary for this part of the world. Indeed, there is the published testimony of renowned European scientists affirming that such an earthquake has not occurred in the Punjab for the last 1,600 years. And all newspapers are full of articles describing the earthquake as a reminder of Doomsday.

Thus, since the revelation that was vouchsafed to me from God contains the tidings of an extraordinary event that would cause buildings to be destroyed and a part of this country to be ruined, it is regrettable indeed that this great prophecy—that speaks of the destruction of a whole land—is equated to the prophecy of the Gospel that earthquakes will occur in a country which is the home of earthquakes.

Could any prophecy be couched in more fearful words? Let every fair-minded person ponder whether it is possible to foretell the coming

of an earthquake in the land of the Punjab in terms that are more extraordinary than these divine words:

عفت التیار محلّها ومقامها۔

which means that a portion of this country will be so devastated that all its buildings will be obliterated—neither boarding houses nor places of permanent residence will survive.

A person with even a rudimentary knowledge of Arabic will realize that the ال [al] in the word التیار [ad-diyār] refers to a portion of this country. And the word عَفَّتْ [‘afat] means that all buildings in that portion of the country would fall, disappear, and be obliterated.^{1*}

So, can someone tell me when such an event occurred in this land before? It is a sign of sheer faithlessness that a man should shamelessly tell lies and not fear God, who has the power to inflict punishment whenever He wills.

And, then, in the announcement of *Al-Waṣīyyat*, published before the earthquake, on 27th February 1905, there occur the words: ‘Just now, at four o’clock after midnight, I saw in a vision that a large number of grievous deaths had created an impression as if the Judgment Day had arrived. At the same time, I received this revelation:

موتا موتی لگ رہی ہے

There is death everywhere.

1. ☆ If anyone is in doubt regarding these meanings, I appeal to him in the name of Allah the Almighty to ask an opponent who is well versed in Arabic, under oath, whether or not the words in the revelation عَفَّتْ التیار [‘afatid-diyār] betoken the collapsing and annihilation of buildings, and the collapse of houses that serve as temporary residences for travellers, such as Dharamshala and the Temple of Lātān Wālī in the mountains of Kangra, as well as the houses that serve as permanent residences? This is so patently obvious that it requires no further elucidation. (Author)

Just think: Can this prophecy—which speaks of an occurrence that is akin to Doomsday and will result in a tumultuous uproar—be at par with a prophecy that promises earthquakes in the most general terms, and even that in the land of Shām that is commonly visited by earthquakes and plagues?

If you had any fear of God, you would not deny prophecies of God Almighty with such temerity. Your attack is not against me, but against God, who said:

عَفَّتِ الدِّيَارُ مَحَلَّهَا وَمَقَامَهَا

[Temporary residences and permanent ones will be wiped out].

To say that these words are the first line of a couplet written by Labīd bin Rabī'ah is an insolent attack on God, for He is the ultimate owner of all words whether they are spoken by Labīd or by anyone else. It is solely by His grace that anyone can compose a couplet. Thus, there is no room for objection if God chooses to send down the words of a poet as His revelation. And if your objection is valid, then what will you say about the fact that the verse contained in the Holy Quran *فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ*—namely, 'Abdullāh bin Abī Sarah—who initially used to write down the verses of the Holy Quran, but then turned apostate. The words [in the above verse] were his and were revealed verbatim in the Holy Quran. The letters of the revelation *عَفَّتِ الدِّيَارُ مَحَلَّهَا وَمَقَامَهَا* [Temporary residences and permanent ones will be wiped out] do not exceed the letters of the verse:

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ¹

The revelation has 21 letters, whereas the verse consists of 22. So, for the

1. So blessed be Allah, the Best of creators (*Sūrah al-Mu'minūn*, 23:15).
[Publisher]

critic who states this revelation of Allah is کہیں کی اینٹ کہیں کا روڑا۔ بھان متی نے کنیہ جوڑا [‘only a hodgepodge derived from various sources’],^{1*} should realize what he has done to his salvation by attacking the Noble Quran. Nor is this the only example in the Noble Quran where the words of revelation of God Almighty coincided with the words uttered previously by a human being. Many such examples can be given where this happened. For instance, scholars are not unaware that in many places the words of the Holy Quran coincided with the words of Ḥaḍrat ‘Umar, may Allah be pleased with him. And there can be a long list of such examples. What all this shows is that the critic is, in fact, denying the Holy Quran itself, or else he would not have uttered such an insolent blasphemy. Can a believer raise an objection against anyone which can—exactly—be levelled against the Holy Quran? God forbid! No; never.

Again, the critic takes another issue with the prophecy عَفَّتِ الدِّيَارِ [‘afatid-diyār—‘residences will be wiped out’]. He says that the word عَفَّتِ [‘afat—‘wiped out’] is in the past tense, and that it should have been translated to denote the past, whereas it has been translated as applying to the future. The critic raises this objection with great insolence as if he has scored a great success in making this hostile attack. Now, which and how many of his deceptions should I expose! Anyone who has read the *Kāfiyah* or *Hidāyatun-Naḥw* knows full well that in Arabic the past tense is at times used to connote the present or future. Indeed, the past tense is more often used for a future event when the speaker is certain that the event is definitely going to occur and wishes to highlight his conviction.^{2*}

1. ☆ Although there are thousands of kinds of sin, but the most accursed is one who objects to Almighty God’s Holy Word. An ignorant one is hasty, insolent and relishes in finding fault with God’s Word and he fights with the Holy Being. Yet, he would have been better off dead than that to be guilty of this. (Author)
2. ☆ For example, a person who has been given a large dose of lethal poison says ‘I am dead.’ The words imply something that has already happened and not

There are many examples of this in the Holy Quran. For instance, Allah the Almighty says:

وَنُفِّخُ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْجِبَاتِ إِلَى رَبِّهِمْ يَنْسِلُونَ¹

And He says:

وَإِذْ قَالَ اللَّهُ لِعِيسَى ابْنِ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَّ الِهَيْنِ مِنْ دُونِ اللَّهِ²

[And He says:]

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صُدُورُهُمْ³

And He says:

وَنُزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ⁴

And He says:

something of the future. But what he means is that he is going to die. Also, for example, a lawyer who comes across a clear ruling of the Chief Court which supports the case of his client, will exclaim with joy, ‘Now we have won,’ even though the case is still under consideration and no verdict has yet been written. All this means is that he is certain of his victory, and so he uses the past tense to connote a future event. (Author)

1. And the trumpet shall be blown, and lo! from the graves they will hasten on to their Lord (*Sūrah Yā Sīn*, 36:52). [Publisher]
2. And when Allah will say, ‘O Jesus, son of Mary, do you say to men, “Take me and my mother for two gods beside Allah?”’ (*Sūrah al-Mā'idah* 5:117) [Publisher]
3. Allah will say, ‘This is a day when *only* the truthful shall profit by their truthfulness.’ (*Sūrah al-Mā'idah*, 5:120). [Publisher]
4. And We shall remove whatever of rancour may be in their breasts *so that they will become* as brothers reclining on couches, facing one another (*Sūrah al-Ḥijr*, 15:48). [Publisher]

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنِ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ
حَقًّا قَالُوا نَعَمْ¹

And He says:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ²

And He says:

وَلَوْ تَرَىٰ إِذْ يُوقَفُوا عَلَى النَّارِ³

And He says:

وَلَوْ تَرَىٰ إِذْ يُوقَفُوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا⁴

Now, let the critic say whether these Quranic verses employ the past tense or the future tense? And if it is the past tense, is their message related to the past or the future? As a punishment for your falsehood, it is enough that you have not attacked me, but have attacked the Holy Quran. You seem to think that the rules of grammar that you know are unknown to God, which is why He erred in so many places and used the past tense where the future tense should have been used.

1. And the inmates of Heaven will call out to the inmates of Hell: ‘We have indeed found what our Lord promised us to be true. Have you too found what your Lord promised you to be true?’ They shall say: ‘Yes.’ (*Sūrah al-Aʿrāf*, 7:45) [Publisher]
2. Perished be the two hands of Abū Lahab, and so perish he. His wealth and what he has earned shall avail him not (*Sūrah al-Lahab*, 111:2–3). [Publisher]
3. And if you could only see when they are made to stand before the Fire! (*Sūrah al-Anʿām*, 6:28) [Publisher]
4. And if you could only see when they are made to stand before their Lord! He will say, ‘Is not this *second life* the truth?’ They will say, ‘Yea, by our Lord.’ (*Sūrah al-Anʿām*, 6:31) [Publisher]

ANOTHER OBJECTION that you have raised is that nowhere in the words of the prophecy:

عفت التیار محلّها ومقامها۔

[Temporary residences and permanent ones will be wiped out].

is there a mention of any earthquake. Alas, this critic does not realize that the essence of the prophecy is evident from its words; viz. that a great calamity will hit a portion of this country. Any man of sense can understand that the destruction of buildings and towns indeed usually occurs through earthquakes. But it is quite possible that this great destruction of dwellings and cities is wrought through some other means, and in that case, too, the prophecy will stand fulfilled. Since, in keeping with the divine practice, earthquakes are inherently implied in such destruction, it was not necessary to mention it specifically. However, as God knew that some ignorant people, who have naivety and prejudice ingrained in their nature, would raise such objections, He has also clearly mentioned the word ‘earthquake’. See *Al-Hakam*, 24 December 1903.

Even though this prophecy, when viewed separately from the one that mentions the earthquake, only says that portions of this country will be destroyed, there will be great devastation, and buildings will collapse and dwellings will be wiped out, it does not specify the method through which this will come about. But anyone who reflects as to how towns and villages disappear into the earth, and what causes buildings to collapse at once, and reads this prophecy along with the one that was published in the same newspaper five months earlier, whose words are:

زلزلہ کا دھکا

Shock of earthquake

he will not hasten to object that the prophecy does not contain the word ‘earthquake’.

And yet it is true that God's words are often in the form of metaphors, as, for example, He says:

مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى¹ ☆

Therefore, it was quite possible that the earthquake might mean some other great calamity that has all the characteristics of an earthquake. Still, the actual words have priority over the interpretation. Even though this prophecy had a wide scope, God fulfilled it literally as well, so as to humiliate the enemy. And it is possible that aspects of this prophecy might manifest themselves in the future in some other way. But it will still be something out of the ordinary as stated by the prophecy.

This very earthquake which wrought so much damage in the Punjab that, regarding it, researches have been published in the *Civil and Military Gazette* and other sources that incontrovertibly conclude that an earthquake of such magnitude has not been experienced in the Punjab during the last 1,600 years. Thus, this prophecy foretells an extraordinary event of the first order. Moreover, it is quite possible that it may be followed by calamities resulting from various natural causes and lead to destruction that is extraordinary. Thus, even if there was no specific mention of the earthquake in any part of this prophecy, it would still constitute a very great Sign; for, the crux of the prophecy is the extraordinary and unparalleled destruction of houses and places, regardless of whether it comes about through an earthquake or through other means. And in the presence of the testimony that such destruction has not been seen in the Punjab for the last 1,600 years, this prophecy cannot be dismissed as something trivial that can be anticipated by

1. ☆ This verse [Sūrah Banī Isrā'il, 17:73] means that one who is blind in this world will also be blind in the next; i.e. the one who fails to see God in this world, he will not see Him in the next either. It does not mean that the poor people who are physically blind in this world will also be sightless in the next. It is a metaphor whereby the ignorant have been termed as 'blind'. (Author)

human conjecture. Regardless, when the word ‘earthquake’ has been clearly and precisely mentioned in the first part of the prophecy, published in *Al-Hakam* on 24th December 1903, we know not whether to laugh or weep at the level of intelligence of such a critic who says that there is no prophecy about an earthquake.

Also bear in mind that the revelation:

عفت التّيار محلّها ومقامها۔

[Temporary residences and permanent ones will be wiped out]

consists of the words that God put into the heart of Labīd bin Rabī‘ah al-‘Āmrī 1300 years ago, and it forms the first line of his *qaṣīdah* [ode], the fourth *qaṣīdah* of the *Sabāh Mu‘allaqah*.¹ Labīd lived to witness the advent of Islam, was honoured to embrace Islam, and was among the blessed Companions, may Allah be pleased with them. This is why God honoured his words by revealing a line from his verses as a majestic prophecy about the Latter Days when a country would be devastated. Thus, it is foolish to wonder how the words of a believer could have found their way into divine revelation, because—as I have just explained—the words uttered by ‘Abdullāh bin Abī Sarah, viz. *فَتَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ* were revealed in the Holy Quran verbatim, which caused him to turn apostate and run away to Makkah.^{2*} So if divine revelation could coincide with the words of an apostate, what is so strange if it were to coincide with the verse of an eminent Companion like Labīd?

Just as God is the ultimate Heir to everything, He is also the Heir to all chaste speech, and every such pure speech proceeds from the tongue on account of the power and ability bestowed by God Almighty. So, if

1. The Suspended Odes, or *Mu‘allaqah*, are reportedly seven famous masterpieces of Arabic poetry that were hung in the Ka‘bah during pre-Islamic times. [Publisher]

2. ☆ See the commentary by Al-‘Allāmah Abī al-Sa‘ūd on the footnote of *Tafsīr-e-Kabīr*, p. 276–277, volume six. (Author)

speech like that descends by way of revelation, only he would entertain doubt regarding it who entertains doubts about Islam. And among the excellences of Labīd, one was that he not only saw the time of the Holy Prophet, may peace and the blessings of God be upon him, but he also saw a good deal of the victories of Islam. He died in the 41st year of the Hijrah [Islamic calendar] at the age of 157.

Likewise, the words spoken by Ḥaḍrat ‘Umar, may Allah be pleased with him, coincided with the words of the Holy Quran a number of times, as related by Anas, may Allah be pleased with him:

قال قال عمر وأقفت ربّين في أربع

Meaning that, four things were uttered by me and the same were uttered by God Almighty.

If I were to mention the experiences of the saints of this blessed Ummah, and how words spoken by other people were revealed to them by God, and how the verses of Rūmī’s *Mathnawī* were revealed to some, this would require a whole separate book. And I know that anyone who is the least bit cognizant of these matters will never claim that the words of God can never coincide with the words of a mortal. Indeed, anyone who has some knowledge of the Shariah [Islamic Law] will consider such a claim to be a cause for apostasy, because such a creed requires rejection of the Holy Quran itself.

There is also a difficulty here, and I think it is appropriate that I resolve that also. It is that if it is permissible for the word of man to coincide with the Word of God, then would this not detract from the miraculous excellence of the Holy Quran? But, as the author of *Tafsīr-e-Kabīr* and other commentators have written, there is no need for any confusion here, because a miracle is not based upon such a short portion of the text. Otherwise, the individual words used in the Holy Quran are the same that were used by the Arabs. For a discourse to be considered miraculous in nature, it has to size up to the criteria laid

down by the Holy Quran; namely, that it should be at least as long as the shortest *Sūrah* of the Holy Quran or equal to ten Quranic verses. I do, however, say that when a man's words become the words of God in the form of revelation, they do take on a miraculous character. For instance, this very revelation from Allah:

عَفَّتِ الدَّيَارَ مَحَلَّهَا وَمَقَامَهَا

[Temporary residences and permanent ones will be wiped out]

was not a miracle when it issued from the tongue of Labīd, may Allah be pleased with him, but after appearing in the form of revelation, it has now become a miracle.

All Labīd did was to speak of bygone events—the description of which lies within human power. But now, when God caused His revelation to coincide with Labīd's words, He gives the news of great future events that are beyond the power of man to foretell. So, the same words, when ascribed to Labīd, do not constitute a miracle, but when attributed to God they undoubtedly became miraculous. A year ago, who knew that a large portion of this country would be destroyed and rendered uninhabitable by a terrible earthquake? Who knew that so many towns and villages would be swallowed up by the earth in an instant, and buildings would collapse and disappear as though they had never existed? This is exactly what a miracle is: Something should transpire that no one could previously think—or even imagine—to be possible.

Is it not true that the dwellers of this country were left awestruck by the severity of the earthquake and regarded it as something extraordinary and an impossible occurrence which was a foretaste of Doomsday? And is it not true that European researchers have given the verdict that a review of the past history of 1,600 years of this country shows that such a terrible and destructive earthquake has not been experienced by this country before? So, is the prophecy that gave news of such an extraordinary event a long time before its occurrence, not a

miracle? Does it lie within the scope of human powers?^{1*} Therefore, considering that the people of this country and their ancestors for almost the last 2,000 years^{2*} have not witnessed nor heard of such a catastrophe, nor did they ever imagine such an occurrence to be imminent, then if someone gives news of it and it happens exactly as he says, this will not only be called a miracle, but a miracle of the first order.

Turning again to the original topic, I wish to state that the critic, in order to take away the grandeur of a magnificent prophecy and to belittle it in the estimation of all, has compared it to the vague prophecy of the Gospel where it has been mentioned in only mundane words that earthquakes would come. But whosoever will read the text of my announcements carefully will have to admit that, regrettably, the critic

1. ☆ The critic, as I have mentioned previously, has published in *Paisah Akhbār* his objection that the word ‘earthquake’ is not found in the prophecy:

عفت النيار محلها ومقامها-

[Temporary residences and permanent ones will be wiped out.]

He says this despite the fact that the earthquake was specifically mentioned in a prophecy that was published in the same newspaper five months previously, whereas this prophecy only gives a description of that earthquake. Such, then, is the honesty, integrity, wisdom, and understanding of our opponents! Is there not one among them who could take him aside and reprimand and rebuke him as to why he tried to deceive the public in this way, knowing full well that the clear prophecy of the earthquake can be found in the 24th December 1903 issue of *Al-Ḥakam*, the same earthquake whose terrifying consequences are outlined in *عفت النيار* [*‘afatid-diyār*—‘residences will be wiped out’]? And both these prophecies were published a year before they were fulfilled. Indeed, the prophecy about the earthquake can be found clearly outlined in *Mawāhib-ur-Raḥmān*, page 86*, which was published two and half years ago. (Author)

*This reference text appears in *Rūḥānī Khazā’in*, volume 19, page 305, published in 2008. [Publisher]

2. ☆ According to research published in the *Civil and Military Gazette*, the temple at Kangra that was destroyed in the earthquake was about 2,000 years old. Had such earthquakes occurred before, this temple would already have collapsed long ago. (Author)

has tried unjustly to cover up the bright day and has employed great dishonesty. He has read my announcements and knew full well that the words of my prophecy regarding the earthquake were not dull and ordinary as the words of the Gospel. Nonetheless, he wilfully chose to remain obdurate. Who does not know that the Arabic revelation:

عفت الديار محلها ومقامها

[Temporary residences and permanent ones will be wiped out]

narrates startling news in the form of a prophecy that is enough to make people tremble. Is it an ordinary affair that towns and villages would sink into the earth? And it has been detailed in Urdu that this would be:

زلزلہ کا دھکا

Shock of earthquake.

See the newspaper *Al-Hakam*, page 15, column 2, dated 24th December 1903. And then it has been written in the tract *Āmīn*, which was published in 1901, that it would be a calamity that would remind of Doomsday.

And it had been published in *Al-Hakam* of 24th March 1904, that the sceptics would be shown a Sign. And then it is written in the announcement *Al-Andhār* that the impending earthquake would be an apocalyptic earthquake. And it is written in *An-Nidā* that the earth would be turned upside down by the impending earthquake. Then, it is written in the same that this great calamity would bring to mind the calamity of Doomsday. Then, in the same, God Almighty says that: 'I shall descend upon the earth for you to show My Signs. For you, We shall show the Sign of the earthquake and We shall demolish the buildings that the heedless people erect or will erect in the future. And I shall manifest the Sign that will cause the earth to tremble. Then that day will be a day of wailing for the world.' Then, in the announcement entitled, 'News of the Earthquake for the Third Time', it is written with

regard to the impending earthquake, 'It is indeed true, and absolutely true, that the earthquake about to strike this country will be such as no eye has hitherto witnessed, nor has any ear heard of, nor has it crossed anyone's mind.' Now, tell me honestly: Where in the Gospels do you find such descriptions concerning an earthquake? If there are any, they should be presented. Otherwise, one should fear God Almighty and stop trying to conceal the truth.

HIS STATEMENT—The word 'earthquake' was inserted in the translation so as to make ignorant people think that the word 'earthquake' is present in the revelation too.

MY ANSWER—O blind man! The complete words of the revelation are:

زلزله کا دھکا عفت الديار محلها ومقامها

[Shock of earthquake. Temporary residences and permanent ones will be wiped out].

See the newspaper *Al-Ḥakam* of 1903 and 1904. The meaning of both of these is that there will be a jolt of the earthquake, a portion of this country will be destroyed by this jolt, and buildings will collapse and will cease to exist.

Do tell now: Have I deceived the ignorant^{1*} or are you deceiving

1. ☆ As I have just written, this prophecy is also contained, in clear words, in my book *Mawāhib-ur-Raḥmān* which was published in 1902, and the word 'earthquake' is clearly mentioned therein. This being the case, ignorant are only those who, despite all this elucidation and explanation, still ask as to where the mention of 'earthquake' is. They should open their eyes and read the 24 December 1903 issue of the *Al-Ḥakam* newspaper, as well as the tract *Āmīn*, which was published in 1901. They should also read page 86 of *Mawāhib-ur-Raḥmān*, which was published in 1902, and then shed tears over [the pathetic] state of their faith. (Author)

them? Have I lied or are you lying? لَعْنَةُ اللَّهِ عَلَى الْكٰذِبِيْنَ [The curse of Allah be upon the liars].

The newspaper *Al-Hakam* is there; check both its issues. This newspaper was published in the country a year before the promised earthquake. It has even reached the Government. Now, tell me what prejudice persuaded you to utter such falsehood as to claim that there is no mention of ‘earthquake’ in the prophecy?

HIS STATEMENT—This revelation is found on the page, column 4, of the 31 May 1902¹ issue of *Al-Hakam*, and it is clearly written in bold letters alongside it: ‘Related to the plague.’

MY ANSWER—Can there be any doubt that this earthquake is a supplement to the plague and is related to it, for God has told me again and again that both the earthquake and the plague are in support of my claim? Thus, the earthquake, indeed, has a connection with the plague; for, the plague is a Sign from God Almighty for me and so is the earthquake. That is the reason that both have a mutual connection and both are in support of the same issue.

And if some doubt arises in the mind that this sentence does, in fact, refer to the plague, then such doubt is indeed spurious, because something that has a connection with another cannot possibly be identical to it.

Moreover, there is a strong indication here that this sentence does not really refer to the plague, because there already is present the revelation, ‘The jolt of the earthquake.’ One should then ponder, invoking a little fairness and sound reason, whether falling of buildings and elimination of habitations can be features of a plague. Rather, these pertain to features of an earthquake. A fair person can never be so audacious as

1. There seems to be a scribal error. It should have been written as *Al-Hakam*, 31st May 1904, page 9, column 4. [Publisher]

to continue denying the meanings which are apparent in the words of the text, are fully supported by the context, have become evident by the occurrence of the incident, and human conscience has accepted that all that has happened is what is implied by the revelation of عفت الديار [*afatid-diyār*—‘residences will be wiped out’].

Even if we suppose that the recipient of the revelation made an error of interpretation, and understood the calamity that is implied by the revelation عفت الديار [*afatid-diyār*—‘residences will be wiped out’] to refer to the plague, his error—having been made prior to occurrence—would be no excuse for the opponent. There has been no Prophet or Messenger in the world who has not erred in understanding any of his prophecies. Would such a prophecy not be a Sign of God in your estimation?

If this is the disbelief that you harbour in your hearts, why do you speak in such a subdued manner; why don’t you attack Islam fully? Can you name a single Prophet who was never mistaken in understanding the meaning of any of his prophecies? So even if it is supposed that the word ‘about’ exactly means the plague, does this not constitute an attack on all Prophets?

It is quite evident, from looking at the revealed sentence of عفت الديار [*afatid-diyār*—‘residences will be wiped out’] that what is meant by this sentence is that it will be such a calamity whereby the buildings of a portion of this country would collapse and would cease to exist. And it is obvious that a plague has no effect on buildings. So even if the editor of *Al-Hakam* did write the sentence that it is about the plague, and the word ‘about’ is understood to mean what the critic has said, then the most that can be said in this context is that the editor of *Al-Hakam* made a mistake in writing so.

Such error in understanding the prophecies has been sometimes made by the Prophets themselves, may peace be upon them. For instance, there is the hadith containing the word ذهب وهلى [*dhahaba wa-hali*] [‘it occurred to me’] in *Bukhārī* and its words are as follows:

قال ابو موسى عن النبي صلى الله عليه وسلم رؤيت في المنام اتى اهاجر من مكة الى
ارض بها نخل فذهب وهلى الى انها اليمامة او هجر فاذا هى المدينة يثرب
(*Bukhārī*, Chapter Migration of the Holy Prophet, may peace
and blessings of Allah be upon him, and his Companions towards
Madīnah)

Meaning that, Abū Mūsā has quoted the Holy Prophet, may peace and blessings of Allah be upon him, as saying, ‘I saw in a dream that I had emigrated from Makkah to a land which has date palm trees. At the time it occurred to me that it is either the land of Yamāmah or the land of Hajar, but it has turned out to be Madīnah, that is Yathrib.’

Now take note that the Holy Prophet, may peace and blessings of Allah be upon him, whose dreams are revelation from God, and whose interpretation is more sound, robust, and correct than all interpretations, had interpreted his dream that the emigration would be towards Yamāmah or Hajar, but that interpretation did not turn out to be correct. So, does this prophecy not qualify as a prophecy in your estimation? And are you prepared to launch an attack even on the Holy Prophet, may peace and blessings of Allah be upon him? Thus, whereas even the Holy Prophet, may peace and blessings of Allah be upon him, is included in the possibility of making an error of interpretation, then what kind of a faith is yours that, in your prejudice, you care nothing even for the honour of the Holy Prophet, may peace and blessings of Allah be upon him, and feel no shame before God?

Moreover, like an impartial judge and being deferential to the fear of the Almighty, one should consider the words *عفت الديار* [*‘afatid-diyār*—‘residences will be wiped out’] and see whether these words are applicable to the plague or to an earthquake? Is it fair that when the actual occurrence of the prophesied event itself revealed the meaning of *عفت الديار* [*‘afatid-diyār*—‘residences will be wiped out’], one should still take it to mean the plague?

The words of the prophecy are clearly crying out that it is a calamity that will cause buildings to collapse and that a section of the habitations

of this country would cease to exist. If you are unacquainted with Arabic, then ask someone who knows Arabic about the meaning of:

عفت الديار محلها و مقامها

[Temporary residences and permanent ones will be wiped out].

And if you do not trust anyone, then take a look at the meanings of the line as written by the commentator which is:

إِنْدَرَسَتْ وَيَا زُ الْأَشْجَابِ وَأَنْمَطَى مَا كَانَ مِنْهَا لِلْحَوْلِ¹ وَمَا كَانَ لِلْإِقَامَةِ

(see *Mu'allaqah* number 4, commentary on the first line)

Meaning that, the towns of friends and their homes ceased to exist and those buildings ceased to exist that were used for temporary residence—such as inns or national shrines—and so did those buildings that were for permanent residence. Now, explain how can these meanings be applicable to the plague, and what connection does the plague have with the collapse of buildings? The only difference between these meanings and those of the revelation from God Almighty is that of the past and future tense. While Labīd referred to the past in this sentence, the revelation from God refers to the future. The implication of it is that buildings and towns of a portion of this country would cease to exist—neither temporary nor permanent abodes would remain.

Now, do tell: Can these meanings truthfully apply to the plague? What is there to be gained now by being obstinate? Only two kinds of people show unwarranted obstinacy: either the extremely foolish or the extremely dishonest and prejudiced. And if you present the same objection again which has been answered before, that the past tense has been used here and Labīd, may Allah be pleased with him, has also used it to mean the past, the answer—as has been given before—is that

1. There seems to be a scribal error. It should have been written as **لِلْحَوْلِ**.
[Publisher]

now this discourse is not Labīd's but is the discourse of God. God has stated grand prophecies at various places in the Holy Quran using the past tense. For instance, God Almighty says:

تَكُنْتُ يَدًا إِلَىٰ لَهَبٍ وَتَكُنَّ مَآءٌ لَّهُ وَمَا كَسَبَ² 1

Now, be just a little fair and answer whether the words of this prophecy are in the past tense or in the future tense. It is an occasion for profound shame for any wise man; but for someone who claims to be very knowledgeable, such an error becomes an occasion to die of shame when—despite claiming erudition—someone denies such an evident fact. I cannot visualize what your condition will be after assessing these answers. Of what benefit is it to a person to adopt a path that—on the one hand—leads to the displeasure of God Almighty on account of abandoning the truth; while—on the other—suffers shame and humiliation for insisting on falsehood.

The real philosophy behind the prophecies in the Word of God being mostly narrated in the past tense is that every event that is to take place on earth has already transpired in Heaven. So, from the perspective of the Heavens it is as if that event belongs to the past. It is on this basis that in hundreds of true dreams seen by the ordinary people, future occurrences are told in the past narrative; for example, if a boy is to be born to someone, what is shown is that a boy has been born or a daughter has been born, or that he has received something which implies a boy. This usage—of expressing the prophecies using past

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1. Perished be the two hands of Abū Lahab, and so perish he. His wealth and what he has earned shall avail him not (*Sūrah al-Lahab*, 111:2–3). [Publisher]
 2. ☆ In the Bible, too, future events have been described in the past tense, such as the words, 'Babylon is fallen, is fallen!' See Isaiah, 21:9* And the words 'Woe unto Nebo! for it is spoiled: Kiriathaim is confounded.' See Jeremiah, 48:1. (Author)

*The scribe had mistakenly put number 5 here; but 9 is the correct reference. [Publisher]

tense even though they refer to the future—occurs not just in the Holy Quran but is published and well known even in earlier Scriptures; even a child cannot deny it. This usage appears abundantly in the Hadith [for example]:

عن انس رضى الله عنه قال، قال النبي صلى الله عليه وسلم خربت خيبر- انا اذا نزلنا
بساحة قوم فساء صباح المنذرين-

The Holy Prophet, may peace and blessings of Allah be upon him, had said prior to gaining victory over Khyber, ‘Khyber has been ruined. And inauspicious is the morning for the people who are warned—when we descend upon the courtyard of that people.’ So here the Holy Prophet^{sas} used the past tense, whereas it was meant to refer to a future triumph.

In short, this was one prophecy that was made utilizing past tense but, in fact, had the connotation of the future. The same is the case with the prophecy:

عفت الديار محلها ومقامها

[Temporary residences and permanent ones will be wiped out].

It is in the past tense but implies the future. Also, as I have said, the word *الديار* [*ad-diyār*] means a part of the country, as denoted by the article *ال* [*al*]. Labīd, may Allah be pleased with him, also did not take *الديار* [*ad-diyār*] to refer to homes in general, but has taken it to mean the homes of friends. Here, in the words of God:

عفت الديار محلها ومقامها

[Temporary residences and permanent ones will be wiped out]

maḥal refers to the ancient places of pilgrimage of Hindus; that is, the temples that were present in Dharamshala and Kangra from ancient times, and the duration of their existence is proven to be at least 1,600

years. The word *muqām* implies the buildings in these areas that were made for permanent dwelling. And God had foretold in this prophecy that those temples—meaning, the places where idols are worshipped—would also collapse, and their collapse would be the harbinger for the spread of the Oneness of God, while other buildings would also collapse. And this is what came to pass.

So, when the prophecy has been fulfilled in accordance with its literal wording, to deny it now is absurdity. The literal words deserve to be considered when ascertaining the meaning, and it is sheer folly to turn away from the literal at the time when the words of the prophecy have been fulfilled literally.

Had this sentence:

عفت الديار محلها ومقامها

[Temporary residences and permanent ones will be wiped out]

been fabricated by man and had the plague been implied by it, the fabricator could not have used this sentence; for, reason would have stopped him from using the words that cannot be applicable to the plague, since buildings do not collapse because of the plague. If the meanings were not interpreted correctly before the actual occurrence, it would be an error of interpretation, but to refuse to accept the correct meanings after the truth has become evident, is called mischief, dishonesty, and obstinacy.

HIS STATEMENT—I ask you for the revelation in which you have given the news that an earthquake would strike. But you cannot present such a revelation till Doomsday.

MY ANSWER—I say that the Doomsday that you deemed far off is right upon you. See the newspaper *Al-Hakam* of 24 December 1903, page 15, column 2, where it has been clearly stated:

زلزلہ کا دھکا

Shock of earthquake

will take place. And then, five months later, on 31 May 1904, the magnitude and the force of this jolt has been described in this divine revelation:

عفت الديار محلها ومقامها

Meaning that, it will be such a jolt as to destroy the dwellings in a part of the Punjab, and no trace will be left of the buildings, whether they be temporary abodes—like the Hindu temples of worship in Dharamshala and Kangra—or the permanent abodes as were the places of permanent dwellings in Dharamshala and Kangra etc.

Answer me now regarding that Doomsday which you imagined was so far off—claiming that I would not be able to present such a revelation till Doomsday—whether that Doomsday descended upon you or not? Everyone can appreciate that the ‘Day of Doom’ certainly seized you, since the prophecy regarding the earthquake that you deny is clearly recorded in *Al-Hakam* of 24 December 1903, page 15, column 2. Just open your eyes and read it; then drown yourself in shame!

Thus, it was to define the characteristics of this very earthquake that the revelation *عفت الديار* [*afatid-diyār*—‘residences will be wiped out’] followed the first revelation. Has Doomsday not befallen you yet? And should you say that all people will die on Doomsday yet you are still alive, the reply is that you have—in fact—died the death of humiliation, for this physical life is nothing after spiritual death. Can that person be deemed ‘alive’ who had so vehemently claimed that there is absolutely no mention of the earthquake in the prophecy and had so arrogantly insisted that, till Doomsday, I would not be able to present any such prophecy mentioning the earthquake, whereas thereafter the prophecy was produced mentioning the earthquake in explicit terms

عفت الدیّار [*afatid-diyār*—‘residences will be wiped out’], having been published in *Al-Ḥakam* just five months earlier. And the revelation:

عفت الدیّار محلها ومقامها

[Temporary residences and permanent ones will be wiped out]

expresses the grandeur of that very earthquake. Therefore, it was not necessary to mention the word ‘earthquake’ again.

Now tell me what good is the life of one who claimed that something could not be produced till Doomsday, yet it appeared from right under his nose!

بمردی که تا زیستن مرد را به از زندگانی بترک حیا

It is better for a man to die of shame

Than to live without decency and shame.

جهنم کزو داد فرقان خبر بسوزد درو کاذب بدگر

The Hell foretold by the Holy Quran

Is the burning abode of the liar and the evil one.

Anyone who is not blind and dead can appreciate that this prophecy enjoys clarity and eloquence of the highest order as is required of this prophecy; indeed, even greater than that. To deny it is such obstinacy that it clearly shows that such a person does not even believe in God. And this is not something new. In earlier times, people who were not willing to accept the truth under any circumstances, adopted the same attitude.

In the fervour of prejudice, you might also object that God Almighty gave the news of the earthquake five months earlier, which was published in *Al-Ḥakam* on 24 December 1903, and then described the signs of the ferocity of the earthquake and its horrible consequence five months later by means of His revelation; [objecting] why did He not describe them together? Should you raise such an objection, it

would not be a new objection either. Rather, it is the same objection that was raised by the accursed Abū Jahl and the accursed Abū Lahab 1,300 years ago when—criticising the Holy Quran—they had said:

لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً¹

Thus, such an objection falls under the category of تشابهت القلوب [similarity of mindset] and a Muslim should refrain from it.

HIS STATEMENT—You have also not specified what is meant by ‘earthquake’ in this revelation.

MY ANSWER—The explicit wording in the divine revelation is the earthquake, but an earthquake that would be reminiscent of Doomsday. Indeed, it would be a cataclysmic earthquake and thousands of buildings would collapse therefrom—many a town being wiped off—no parallel of it would be found in earlier times; thousands would be killed instantaneously, and it would be such an event as no eye had witnessed heretofore. Thus, the collapse of buildings in this way, the sudden death of thousands of people, and the appearance of something extraordinary, is the real import of the prophecy.

Moreover, although from the apparent words of the prophecy, ‘earthquake’ is undoubtedly taken to mean an earthquake, the deference to the Word of God Almighty does indeed require that we bear in mind the true import, which is an extraordinary phenomenon and a miracle; not conjecture about the particulars of the earthquake as to what form and shape it would take. Though the apparent words of the prophecy indicate that it would indeed be an earthquake, it is possible that it might be some other terrible calamity the like of

1. Why was not the Quran revealed to him all at once? (*Sūrah al-Furqān*, 25:33)
[Publisher]

which has not been witnessed in the world before, and that it might have the quality and character of an earthquake in it. For instance, it might be in the form of a sinkhole in which the earth would be turned upside down without any earthquake being felt, or some other extraordinary calamity might appear which human knowledge has never experienced before.

So, the event would, in any case, be a miracle. If, however, such a grievous calamity did not appear—a calamity which would shake the world, which, according to the apparent words of the divine revelation, would be of the nature of an earthquake—or, if some ordinary event which the world witnesses all the time and which is not extraordinary and unusual and which is not truly cataclysmic, came to pass or if that calamity does not take place in my lifetime, then, you may, by all means and by beating a drum, reject me and consider me a liar. The import of this great calamity is that it would be a reminder of Doomsday and it would end up bringing about instantaneous destruction of the world and would bring thousands of people into my Jamā‘at [Community].

HIS STATEMENT—Seeing the opportunity, you applied the statements from *Barāhīn-e-Aḥmadiyya* to the earthquake too, whereas there is no mention of ‘earthquake’ in those statements.

MY ANSWER—This is the same kind of objection that the prejudiced Christian priests level these days against this prophecy of the Holy Quran:

الَّذِينَ ظَلَمُوا فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ
 الَّذِينَ ظَلَمُوا فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

1. *Alif Lām Mīm* [I am Allah, the All-Knowing]. The Romans have been defeated in the land nearby, and they, after their defeat, will be victorious (*Sūrah ar-Rūm*, 30:2-4). [Publisher]

They assert that the Holy Prophet, may peace and blessings of Allah be upon him, made this prophecy out of his own conjecture in view of the prevailing situation. He prophesied the triumph of the Roman Empire merely because he thought that the power of the Romans was actually greater, they had full provisions of war, and their army was experienced and brave, whereas the condition of the Persian Empire was the opposite. Therefore, he made this prophecy based upon the prevailing situation. So, I wonder how this habit and attitude of Christian priests got into you. Cruel-natured priests raise the same objections against all the prophecies of the Holy Quran as you have done. Repent, lest you make some other advance beyond this similarity with them.

Open your eyes and look at your objection! On page 557¹ of *Barāhīn-e-Aḥmadiyya*, there is the prophecy wherein God proclaims:

میں اپنی چکار دکھاؤں گا۔ اپنی قدرت نمائی سے تجھ کو اٹھاؤں گا۔ دنیا میں ایک نذیر آیا پر
 دنیا نے اُس کو قبول نہ کیا لیکن خدا اُسے قبول کرے گا اور بڑے زور آور حملوں سے اُس کی
 سچائی ظاہر کر دے گا۔ فلما تجلّی ربہ للجبل جعلہ دکا۔ قوۃ الرحمن لعبيد اللہ الصمد۔
[I shall demonstrate My light and shall raise you with a demon-
stration of My power. A Warner came unto the world, but the
world accepted him not; yet God shall accept him and demon-
strate his truthfulness with mighty assaults].

The translation of the Arabic revelation is:

When God shall manifest His Glory on the mountain, He will cause it to break asunder. He will do so in order to show the truth of His servant.

Now reflect carefully: What is in this that I have made on my own?

1. In the 2008 edition of *Rūhānī Khazā'in*, the referenced text appears in vol. 1, page 665. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on page 435. [Publisher]

Here God Almighty Himself promises to show a glorious manifestation just as the glorious manifestation appeared on Mount Sinai for Mūsā [Moses], and He promises such a manifestation of His power that it will transcend the ordinary and will be the cause of my acclaim. And then the third time, He promises that God shall demonstrate His truth with **powerful assaults**. And in the end, He expounds the nature of the **powerful assault and the manifestation of His Glory and Power** that has been mentioned above. And He says that God shall manifest His Glory on a specific mountain and shall cause it to break asunder. Now, if your eyes fail to see anything out of bigotry, you may ask some other fair-minded person whether some great Sign has been promised in this revealed text, or whether it is merely an invention of my own? And if there is a promise, then do the words of the prophecy mean that a mountain will be broken asunder as a Sign, or does it mean something else?

As to the objection that at the time my mind was not directed to the fact that the mountain would be broken asunder, this is something akin to when the mind of the Holy Prophet, may peace and blessings of Allah be upon, was not immediately directed to the fact that the place of migration he had been shown in a vision was Madīnah, and not Yamāmah or Hajar, and also like when the mind of the Holy Prophet, may peace and blessings of Allah be upon him, was not directed to the fact that on the journey of Ḥudaibiyah, they would not be able to enter Makkah nor would they be able to perform the circuits of the Ka'bah. So, if your objections are similar to those made by the wicked disbelievers against the prophecies of the Holy Prophet, may peace and blessings of Allah be upon him, then I am getting concerned lest you might someday even lose your faith in Islam.

It should be borne in mind that in the above-mentioned prophecy, which is recorded on page 557 of *Barāhīn-e-Aḥmadiyya*, God has clearly indicated the earthquake, because the verse:

فَلَمَّا تَجَلَّى رَبُّهُ¹

refers to the time when God Almighty had broken asunder Mount Sinai by subjecting it to an earthquake, as its detailed description is set out in the Torah. This being the case, what should we call your behaviour—is it prejudice or ignorance when you say that there is no mention of the earthquake in these statements? Well, if there is no mention of the earthquake, then you should also deny that Mount Sinai was broken asunder by an earthquake.

HIS STATEMENT—The line **عفت الديار** [*‘afatid-diyār*] means that dwellings were laid to waste in the past.

MY ANSWER—*Alḥamdulillāh* [All praise belongs to Allah]! At least you have admitted that:

عفت الديار محلها ومقامها

indeed means the collapse and destruction of houses! As for the fact that you confine the meaning of the word **عَفَّت** [*‘afat*—‘wiped out’] to the past, I have already cited the examples from the Holy Quran in refutation of this notion. Indeed, all Arabs can testify to this for me. Tell me now whether this prophecy is extraordinary or not?

And if you say that no time has been specified in it, the answer is that if God wishes that their time be kept a secret, He never tells when the prophecy is going to be fulfilled. And when God says that the prophecy of the earthquake will be fulfilled at a time when no one would have known about it, and that calamity would occur all of a sudden, it would be contrary to His own Word to announce the time of its occurrence. See the announcement *An-Nidā*, page 14.

1. And when his Lord manifested Himself (*Sūrah al-A’rāf*, 7:144). [Publisher]

And should you say, ‘What distinction does the prophecy have without specific determination, for calamities are wont to visit the world once in a while anyway?’; the reply is that it is a sufficiently specific determination that God said that this calamity would come as a testimony for me in my own lifetime and millions who would be living at this time would still be alive and would witness this calamity, and the calamity would be such that there would be no parallel of it in this country for ages in the past. So, this specification is enough that the cataclysmic earthquake would come within my own lifetime and that of most of my opponents. And remember, the Makkan opponents, too—like you—had sought specification as to the time by asking *مَتَى هَذَا الْوَعْدُ* [‘When will that promise be fulfilled?’], but they were not disclosed the time.

HIS STATEMENT—Newspapers that are sympathetic to the Islamic causes should reproduce this article in their publications and inform the public that these announcements are false, and that Mirza [Ghulam Ahmad] had not made any prophecy.

MY ANSWER—Now, what could be the reply to this, except *لَعْنَةُ اللَّهِ عَلَى الْكٰذِبِيْنَ* [‘The curse of Allah be upon the liars’]? As for the newspapers publishing the article accusing me of falsehood, the All-Powerful who has sent me does not care the least for it. What harm can the insects of the earth do to the Will of the Heavens? Before this, Abū Jahl, may he be cursed, had instigated the peoples of Arabia—that this man (meaning that, the Holy Prophet, may peace and blessings of Allah be upon him) was making a false claim—and he had rallied ignorant people around him. Then, ponder over his ultimate end! Was the Will of God thwarted by his mischiefs? Rather, God Almighty decided the fate of that unfortunate one in the Battle of **Badr**, and the religion of the true Messenger of God Almighty prevailed throughout the world. Likewise, I say in all truth that no newspaper can **stop** the

Will that has been decreed in Heaven. God's fury is greater than the fury of man. It is not an attack on me, but is an attack on God who created earth and heaven. It is His Will to cleanse the earth of sin, and to bring the days of sincerity, righteousness, and *Tauḥīd* [the Oneness of God] back again, but the hearts that love the world do not wish for such days to return. O fool! Will you resist God? Is it in your power to fight Him? Had this been the work of man, there was no need for you to oppose it. God was enough to destroy it. This Movement has continued for nearly twenty-five years and is progressing by the day, and God has granted it extraordinary **success** in keeping with His holy **promises**. It is inevitable that before this world would come to an end, God would grant progress to this Movement to the **point of perfection**.

God has shown thousands of Signs to affirm my truth, to which hundreds of thousands of people stand witness. Signs appeared from the earth as well as from heaven. And they appeared amidst friends as well as foes. Hardly does a month pass without the manifestation of a Sign. And even now there is the promise of an **extraordinary Sign**, which has been designated as a cataclysmic earthquake which will unleash havoc upon the world never before witnessed by the world. So, if you fear God, why can you not be patient for a while? This earthquake will only surface so that God might manifest the truth of the truthful, and afford the people an opportunity to see Truth with the help of a glittering Sign. Though believing afterwards will not be of much honour, those who accept shall yet have a share in the blessing that has been prepared for the believers.

HIS STATEMENT—Does not the incident of Ahmad Baig's daughter take the lustre away from Mirza's revelations?

MY ANSWER—O critic! Was the shame of the earlier absurd objections not enough for you that you also chose to partake of the humiliation of making this frivolous objection?

Now listen with open ears! This prophecy had two parts and both were conditional. One part was conditionally related to the death of Ahmad Baig, meaning that it was prophesied that if he did not abide by the conditions laid down by God Almighty, he would die before the completion of three years. And not just him but with him there would be several deaths of his relatives too. So, because he—out of insolence—could not observe any of the conditions, God took him away from this world even before the stipulated period had elapsed, and several other deaths also occurred along with it.

But the part of the prophecy that pertained to Ahmad Baig's son-in-law, was deferred because the remaining people developed fear according to the purport of the condition and became very frightened. And this can be understood by everyone that if there is any prophecy about the death of two persons and one of them dies within the stipulated time, fear naturally develops in the heart of the second person. So it was inevitable that the associates of Ahmad Baig's son-in-law should have become fearful in their hearts upon witnessing Ahmad Baig's death. Hence, when God saw the fear of those people, He delayed the part of the prophecy that related to the death of the son-in-law, in keeping with His promise.

This is similar to what transpired in the case of the prophecy of death concerning Deputy 'Abdullāh Ātham and Pundit Lekh Rām. Since Deputy 'Abdullāh Ātham showed much fear on hearing the prophecy about his death, his death was deferred and he lived a few months longer than the stipulated period, but Lekh Rām exhibited great insolence upon hearing the prophecy and surpassed all limits in vilification. Therefore, he was removed from this world even before the original term limit.

The fact is that prophecies made by God's Messengers which contain the news about someone's death or some other calamity, are called prophecies of *wa'id* [warning]. And it is divine practice that such prophecies can be averted or delayed through repentance and seeking forgiveness, regardless of whether there is any condition in them or not,

just as it transpired in the prophecy of Prophet Yūnus [Jonah]. And the prophecy that Prophet Yūnus made for the chastisement to befall his people within forty days, was absolute—there was no stipulation that they believe or become frightened. Nevertheless, when the people repented and lamented, God Almighty deferred the chastisement. It is an established doctrine, with the consensus of all the Prophets, may peace be upon them, that every misfortune which God Almighty has willed to befall someone, can be averted by charity, almsgiving, repentance, seeking forgiveness, and prayer. So, the affliction that has been intended—when its news is communicated to a Prophet or Messenger or one ordained by God—is called a prophecy of *wa'id* [warning]. And, as it is an affliction, it can be averted in accordance with God's promise through repentance, seeking forgiveness, charity, almsgiving, prayer, and by earnest supplication, or it can be deferred. If the affliction, which has been made known in the form of a prophecy, cannot be removed through charity, almsgiving etc., all the Divine Books would stand invalidated and the entire edifice of religion would be disrupted.

The critic has thereby mounted a serious assault against Islam—and not just against Islam—it is an assault on all the Prophets. If this attack is not deliberate, it betrays his rank ignorance of Islam and the Shari'ah [Islamic Law]. The faithful should be wary of such people for, by attacking me, they do not intend only to attack me, they care not the least for the religion of Islam—they are the hidden enemies of Islam. May God Almighty safeguard His religion against their evil.

This ignoramus doesn't even know that just as God Almighty has made it an integral part of His own noble attributes to avert prophecies of warning on the basis of repentance, seeking forgiveness, prayer, and charity, so did He teach the same morals to man as is evidenced by the Holy Quran and the Hadith. When—out of sheer maliciousness—the hypocrites had perpetrated a calumny against Ḥaḍrat 'Ā'ishah, may Allah be pleased with her, some unwary Companions also had joined in this narrative. One of those Companions used to get his meal, twice a day, from the home of Ḥaḍrat Abū Bakr, may Allah be pleased with

him. Due to this lapse, Ḥaḍrat Abū Bakr^{ra} pledged that he would never again feed him as a punishment for this misdeed, whereupon the verse was revealed:

وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ

At that Ḥaḍrat Abū Bakr broke his pledge and restored his meals as usual. It is for this reason that it is part of Islamic morality that should one pledge something by way of punishment, the breaking of that pledge is a component of good morals. For instance, if someone swears that with regard to his servant, he shall strike him fifty times with a shoe, to forgive him on account of his repentance and earnest supplication is the Islamic custom, so that **تخلق باخلاق الله** [morality mirror the attributes of Allah]. Nevertheless, it is not permissible to break a promise; one will be held accountable for the breach of promise, but not for breaking a pledge of chastisement.

HIS STATEMENT—The state of other prophecies is even worse than this.

MY ANSWER—O bigoted ignoramus! When did you have the occasion to study my prophecies with care and to learn about them all, and when did you have occasion to stay in my company to witness my Signs first-hand! Who should I compare you with? You are comparable to a blind man who denies the existence of the sun yet fails to see his own blindness. Everyone cognizant of this matter can determine whether the state of my prophecies is worthless or whether the state of your faith is worthless. For the wise, this sample of your objections is enough; namely, the issue which is incontrovertible for all the Prophets

1. Let them forgive and forbear. Do you not desire that Allah should forgive you? And Allah is Most Forgiving, Merciful (*Sūrah an-Nūr*, 24:23). [Publisher]

and which is incontrovertible for all Islamic sects, is objectionable in your estimation. How sad! Are these the people who want to become the leaders of Islam who are not even aware of the teachings of God and the doctrines of Islam? **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** [To Allah we belong and to Him shall we return].

O cruel critic! Is this the wherewithal that prompted you to take up the pen? Though you suffer the fervour of prejudice, was it necessary to advertise your ignorance? Every statement, a rank lie; every doubt, simply satanic suspicion! With this knowledge and understanding, what tickled your fancy to criticise the holy revelation of God? It would have been better had you remained silent. You have earned sin for nothing and you have exposed everyone to your [heretofore] concealed ignorance with your tongue, defaming yourself in public and meriting the application—to your plight—of the parable of Shaikh **Sa'dī**, may God have mercy on him, that is contained in *Bostān* which is as follows:

یکے نیک خلق و خَلقِ پوش بود کہ در مصر یک چند خاموش بود
There was a good and well-renowned fellow in Egypt
Who never opened his mouth in speech.

جهانے برو بود از صدق جمع چو پروانه ہا وقت شب گرد شمع
A host of people congregated around him in all sincerity
Like moths converging upon a lamp at night.

شبے در دل خویش اندیشہ کرد کہ پوشیدہ زیر زبان است مرد
One night he said to himself:
'There is a [wise] man concealed beneath my silent tongue;

اگر ماند فطنت نہان در سرم چه دانند مردم کہ دانش ورم
Should my cleverness remain hidden within my head,
How would people know that I am a man of intellect?'

سخن گفت و دشمن بدانت و دوست که در مصر نادان تر از وے هموست
Thereupon he spoke—and friend and foe came to know—
That in Egypt, there was no one more ignorant than him!

حضورش پریشان شدد کارزشت سفر کرد و بر طاق مسجد نوشت
His followers dispersed and his glory vanished;
He fled away after writing on the arch of the mosque:

در آئینه گر روئے خود دیدے بہ بیداشی پردہ ندیدے
'Had I seen my face in the mirror,
I would not have laid bare my folly.'

I have now completed replying to the objections raised by Muḥammad Ikrāmullāh Khān of Shahjahanpur which have been published on page 5 of *Daily Paisah Akhbār*, 22 May 1905, but this was followed by a letter addressed to my friend, Maulawī 'Abdul Karīm, by a gentleman who chose not to reveal his name, in which, appealing in the name of God, he has sought answers to some of his objections regarding the same prophecies. These objections have been sufficiently answered in this part of *Barāhīn*, but since the critic has appealed to me in the name of God, I will briefly answer the gentleman's objections, even at the cost of repeating myself.

HIS STATEMENT—The phrase *عفت الدیار محلها و مقامها* [‘Temporary residences and permanent ones will be wiped out’] which His Holiness Mirza Sahib claims to be his revelation is a verse written by an ancient poet. The question is, has a revelation ever been vouchsafed to a Prophet which is—word for word—the same as something that has already been uttered before this Prophet by some other man? And if you are able to prove this, then the second objection would be that

under such circumstances what would be the distinction between the Word of God and the word of man?

MY ANSWER—As I have written about it earlier, we do not need to go looking for such an example among other Prophets, because even to our Holy Prophet, may peace and blessings of Allah be upon him, some such phrases were contained in the revelations of Allah that had already been uttered by someone else. For instance, this sentence of Quranic revelation:

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ¹

issued forth first from the tongue of ‘Abdullāh bin Abī Saraḥ, and the very same sentence was revealed in the Holy Quran. See *Tafsīr-e-Kabīr*, part 6, page 276, printed in Egypt. The actual words are:

روى الكلبي عن ابن عباس رضى الله عنهما- ان عبد الله بن سعد بن ابي سرح كان يكتب هذه الآيات لرسول الله صلى الله عليه وسلم فلما انتهى الى قوله تعالى خلقا آخر عجب من ذلك فقال فتبارك الله احسن الخالقين- فقال رسول الله صلى الله عليه وسلم اكتب فهكذا نزلت، فشك عبد الله وقال ان كان محمد صادقاً فيما يقول فانه يوحى الى كما يوحى اليه وان كان كاذباً فلا خير في دينه فهرب الى مكة فقيل انه مات على الكفر وقيل انه اسلم يوم الفتح-

Translation is that: Kalbī narrates it on the authority of Ibn ‘Abbās, may peace be upon him, that ‘Abdullāh bin Abī Saraḥ used to take down verses of the Holy Quran; i.e. the Holy Prophet, may peace and blessings of Allah be upon him, would direct him to write down the verses as they were revealed to him. And so once when the Holy Prophet, may peace and blessings of Allah be upon him, dictated to him the verse that ends with *خلقاً آخر* [‘another creation’], ‘Abdullāh marvelled

1. So blessed be Allah, the Best of creators (*Sūrah al-Mu’minūn*, 23:15).
[Publisher]

and said *فتبارك الله احسن الخالقين* [‘So blessed be Allah, the Best of creators’]. The Holy Prophet, may peace and blessings of Allah be upon him, then said, ‘Write this down as well, for God has also revealed the same words that have issued from your tongue, namely:

فتبارك الله احسن الخالقين

[So blessed be Allah, the Best of creators].

Thereupon, ‘Abdullāh became mistrustful as to how the words that he had uttered could be the words of God. He said, ‘If Muhammad, may peace and blessings of Allah be upon him, be true, then I receive the same revelation that he does, and if he be false, then there is no good in following him.’ So, he fled to Makkah. According to one narrative he died a disbeliever, while according to another he became a Muslim after the fall of Makkah.

So you can see that the words of ‘Abdullāh bin Abī Sarah coincided with the words of God; i.e. this sentence:

فتبارك الله احسن الخالقين

[So blessed be Allah, the Best of creators]

issued forth from the mouth of ‘Abdullāh and this very sentence was revealed by God. And should you ask, ‘What, then, distinguishes the Word of God from the word of man?’, the first answer is as God Himself has said in the Holy Quran—to establish a distinction the words uttered by any other than God must at least equal some chapter of the Holy Quran, for that is the quantity considered sufficient to count as a miracle, as God says:

وَأِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ¹

1. And if you are in doubt as to what We have sent down to Our servant, then produce a Chapter like it (*Sūrah al-Baqarah*, 2:24). [Publisher]

He did not say **فَاتُوا بِأَيِّهِ مِنْ مِثْلِهِ** [‘Produce a verse like it’] or **فَاتُوا بِكَلِمَةٍ مِنْ مِثْلِهِ** [‘Produce a sentence like it’]. And, in reality, it is true that the Words of God, taken separately, are indeed those very words that issued forth from the tongues of disbelievers, but they took on a miraculous form as a whole through their beautiful eloquence, structured symmetry, and other characteristics.

And the same is true of the miracles inherent in Works of God Almighty. They acquire their miraculous nature when viewed as a whole, just as His Words become miraculous when seen as a whole. Nevertheless, even the short phrases that issue forth from the mouth of God are absolutely distinct from human phrases on account of the lofty meanings that are inherent within them. And though man may not succeed in penetrating their hidden mysteries, they do possess an inherent light in which lies their true spirit. For instance, the above words:

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ¹

have a distinct quality on account of their relation to the preceding verses. In other words, they possess a spiritual philosophy which is in itself a miracle, the like of which is not found in the words of man.

To elaborate, in the beginning of *Sūrah al-Mu’minūn*, which contains the verse:

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ²

God speaks of how man passes through the six stages essential for his progress to reach his physical and spiritual perfection. God has divided

1. So blessed be Allah, the Best of creators (*Sūrah al-Mu’minūn*, 23:15).
[Publisher]

2. So blessed be Allah, the Best of creators (*Sūrah al-Mu’minūn*, 23:15).
[Publisher]

both kinds of development into six stages each, and has declared the sixth stage to be the stage of perfect development; and the affinity between the physical and the spiritual stages of development has been shown in such an extraordinary manner that ever since man was created, the mind of no man has been able to attain this insight. And if someone claims otherwise, then the onus would be on him to produce this holy philosophy from the book of any human being. But, remember, no one will ever be able to prove any such thing. Hence, this is an evident miracle that Allah the Exalted has revealed in these blessed verses—namely, the deep parallelism that exists in both the physical and spiritual progress until one reaches the point of perfection. And this, in turn, shows that both the physical creation and the spiritual creation have been wrought by the One and same hand; that is, the hand of God.

Some ignorant people have also objected that the Holy Quran's description of the stages of man's creation, starting from that of a sperm to his full physical perfection, is not accurate in the light of modern medical research. It is foolish of them to interpret these verses to mean that God creates a human being in the رحم [*riḥm*—womb] in such a manner that He first completes one organ and then attends to another. This is not at all the intent of the divine verses. Rather, just as I have myself witnessed, the True Creator fashions all the organs—internal and external—at the same time, not one after the other in the development of the child in the رحم [*riḥm*—womb] from a shapeless lump to the end. It is, however, established that at first the human form consists of a clot of blood, then all of it turns into a shapeless lump, and then—at one and the same time—some of it turns into bones at the proper places, and then—at one and the same time—the whole structure is clothed with flesh, which is called the skin and helps to embellish the body. At this point the physical human form becomes complete and is infused with life. I have witnessed all these stages with my own eyes.

I will now turn to the six stages of spiritual development, as Allah the Exalted states in the Holy Quran:

(1) قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خٰشِعُونَ¹

(2) وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ²

(3) وَالَّذِينَ هُمْ لِلزَّكٰوةِ فَجْوُونَ³

(4) وَالَّذِينَ هُمْ لِأَعْتَابِهِمْ حٰضِرُونَ إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ
فَمَنِ اتَّبَعِيَ وَرَأَىٰ ذٰلِكَ فَلْيَلِكْ هُمُ الْعَادُونَ⁴

(5) وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رِعُونَ⁵

(6) وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ⁶

As against these, He has also declared the number of stages of man's physical development to be six, as He states after these verses:

(1) ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ⁷

(2) ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً⁸

1. Surely, success does come to the believers, who are humble in their Prayers (*Sūrah al-Mu'minūn*, 23:2–3). [Publisher]
2. And who shun all that which is vain (*Sūrah al-Mu'minūn*, 23:4). [Publisher]
3. And who are active in paying the Zakāt (*Sūrah al-Mu'minūn*, 23:5). [Publisher]
4. And who guard their chastity—except from their wives or what their right hands possess, for then they are not to be blamed; but those who seek *anything* beyond that are the transgressors—(*Sūrah al-Mu'minūn*, 23:6–8). [Publisher]
5. And who are watchful of their trusts and their covenants (*Sūrah al-Mu'minūn*, 23:9). [Publisher]
6. And who diligently guard the observance of their prayers (*Sūrah al-Mu'minūn*, 23:10). [Publisher]
7. *Sūrah al-Mu'minūn*, 23:14 [Publisher]
8. *Sūrah al-Mu'minūn*, 23:15 [Publisher]

(3) فَخَلَقْنَا الْعَاقَةَ مُضْغَةً¹

(4) فَخَلَقْنَا الْمُضْغَةَ عِظْمًا²

(5) فَكَسَوْنَا الْعِظْمَ لَحْمًا³

(6) ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ⁴

As I have stated above, it is clear that the first stage of man's spiritual development is the one described in this verse; that is:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ⁵

Meaning that those believers have attained salvation who adopt humility and meekness in their Prayers and in their remembrance of God and who busy themselves in the remembrance of God with tenderness of heart and depth of emotions. Against this, the first stage of man's physical development has been described in this verse:

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ⁶

Meaning: Then we made man a sperm and placed that sperm in a safe place. Thus, after the creation of Adam, God Almighty has declared the sperm to be the first physical stage of human development.

Obviously, the sperm is a seed which embodies within it all the faculties, characteristics, inner and outer organs, and the physical features

1. *Sūrah al-Mu'minūn*, 23:15 [Publisher]

2. *Sūrah al-Mu'minūn*, 23:15 [Publisher]

3. *Sūrah al-Mu'minūn*, 23:15 [Publisher]

4. *Sūrah al-Mu'minūn*, 23:15 [Publisher]

5. *Sūrah al-Mu'minūn*, 23:2-3 [Publisher]

6. *Sūrah al-Mu'minūn*, 23:14 [Publisher]

that are plainly revealed at the fifth stage, and are fully and manifestly perfected at the sixth stage.^{1*} Nonetheless, the stage of the sperm is the most precarious of all the stages, for it is like a seed that has not yet attached itself in any way to the earth. It has still not felt the pull of the رحم [*riḥm*—womb] and it is possible that it may be wasted on entering the body of the woman just as a seed is wasted on rocky soil. And it is also possible that the sperm itself may be defective; that is, it may have some imperfection in itself that makes it unfit for growth. It may not have the ability to be attracted by the رحم [*riḥm*—womb] and may only be like a corpse in which there is no movement, just like a rotten seed that is sown in the soil; and even though the soil may be excellent, yet by virtue of its own defect it is incapable of growth and development. And it is also possible that due to some other disorders, which we need not elaborate here, the sperm is not able to connect to the رحم [*riḥm*—womb] and the رحم [*riḥm*—womb] deprives it of its attractive influence; just as a seed is sometimes crushed underfoot, carried away by birds, or destroyed by some other accident.

The same are the characteristics that attend the first stage of a believer's spiritual development—the state of humility, meekness, tenderness, and pathos—that he experiences in worship and in the remembrance of God, which, in other words, means to cultivate in oneself anguish, tenderness, humility, modesty, meekness of spirit, and a yearning and longing, and to turn to God having been overcome by His fear, as has been described in the verse:

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1. ☆ The stages referred to here are the ones that have just been mentioned. The fifth stage is when, by the power of the Almighty Creator, the human body becomes complete in the رحم [*riḥm*—womb] and the bones are covered by an embellished skin. The sixth stage is when the body is endowed with life. And, as I have said above, the first stage of man's spiritual development is that of humility, tenderness, and pathos, and that, too—in fact—embodies, in a compact form, all that is later manifested in man's spiritual being. (Author)

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ¹

Meaning that: Those believers have attained their desires who adopt humility and meekness in their Prayers and in every type of their remembrance of Allah, and who occupy themselves in remembering Him with true fervour and supplication, passion, and anguish. This stage of humility, which has been indicated above, is the first stage in the development of the spiritual being. In other words, it is the first seed that is sown in the soil of servitude to God, and it carries in it—in a compact form—all the faculties, attributes, features, beauty, and characteristics of the spirit, which, in the fifth and sixth stages, manifest themselves in the perfect man in an attractive manner.^{2*} Since this stage,

1. *Sūrah al-Mu'minūn*, 23:2–3 [Publisher]

2. ☆ The fifth stage, as I have stated, is the one described in the verse:

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رِعُونَ

[And who are watchful of their trusts and their covenants. (*Sūrah al-Mu'minūn*, 23:9)].

And the sixth stage, as mentioned before, is that outlined in the verse:

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

[And who diligently guard the observance of their Prayers (*Sūrah al-Mu'minūn*, 23:10)].

And this fifth stage has been placed in juxtaposition to the fifth stage of man's physical development described in the verse:

فَكَسَوْنَا الْعِظْمَ لَحْمًا

[Then We clothed the bones with flesh (*Sūrah al-Mu'minūn*, 23:15)].

And the sixth stage is juxtaposed with the sixth stage of the physical development as referred to in the verse:

ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ

[Then We developed it into another creation (*Sūrah al-Mu'minūn*, 23:15)].

(Author)

like the stage of the sperm, is the first stage in man's spiritual development, the Quranic verse has placed it in the first stage alongside the stage of the sperm and has described their similarities. This is so that those who reflect deeply on the Holy Quran may understand that the state of humility in Prayer is like a sperm in case of the spiritual being, and like the sperm it contains all the faculties, attributes, and features of the perfect man. Likewise, just as a sperm remains in a precarious state until it has established a link with the رحم [riḥm—womb], so is this initial stage of the spiritual being—the stage of humility—not free from danger until it becomes firmly linked to رحيم [Raḥīm—the Merciful God].

It should be noted here that when the favour of God Almighty is received without any effort on one's part, this is due to the attribute of رحمانيت [Raḥmāniyyat—Graciousness]. For instance, everything that God has created for mankind by way of heaven and earth etc., or even the creation of man himself, all this has come about on account of God's رحمانيت [Raḥmāniyyat—Graciousness]. But when one receives favour as a result of one's deeds, worship, effort, and striving, it is the result of رحيميت [Raḥimiyyat—Mercifulness]. This has been the continuous divine practice towards mankind so that when man adopts humility in his Prayer and remembrance of God then he makes himself deserving of رحيميت [Raḥimiyyat—Mercifulness].

So, the only difference in the sperm and in the first stage of the spiritual development—that of humility—is that while the former is dependent upon the pull of the رحم [riḥm—womb], the latter requires the pull of رحيم [Raḥīm—the Merciful]. So, just as it is possible that the sperm may be wasted before it can establish connection with the رحم [riḥm—womb], so is it possible that the first stage of man's spiritual development—that of humility—may be wasted before it is able to establish the connection with the Merciful One.

There are many people who in the initial stage cry, are ecstatic, and rave and rant in their Prayers, and show all manner of frenzy and fervency in their love for God, and manifest various states of being

enamoured with God, but since they are unable to establish any connection with the Bountiful One, whose attribute is Mercifulness, and are not drawn towards Him by means of His special manifestations, all their crying, humility, and supplication are baseless and they often falter and fall into a state worse than before. So, this is a wonderful and interesting similarity between the sperm—which is the first stage of the physical development and which comes to nothing unless the pull of the رحم [*riḥm*—womb] comes to its aid, and the state of humility—which is worthless unless the pull of God’s mercy comes to its assistance.

It is on this account that you will find thousands who, in some part of their lives, had enjoyed the state of humility in their Prayers and remembrance of God, and they cried and supplicated in ecstasy, but then some such curse took hold of them that turned them suddenly towards selfish ends, and they became totally lost in the world and its desires and passions. This is indeed a fearful scenario whereby their state of humility ends before they have established a link with the Merciful One. Before the pull of the Merciful God effects some action upon them, that state is gone and lost. As such their spiritual condition, which is at the first stage of spiritual development, is akin to the sperm that is lost before it can establish a connection with the رحم [*riḥm*—womb]. In short, the first stage of the spiritual being—that of humility—and the first stage of the physical being—that of the sperm—are similar in that the first stage of the physical being—that of the sperm—is worthless without the pull of the رحم [*riḥm*—womb], and the first stage of the spiritual being—that of humility—is nothing without the pull of God, the رحيم [*Raḥīm*—Merciful].

And just as countless sperms go to waste in this world, being destroyed in that state without having established a connection with the رحم [*riḥm*—womb], so are there countless instances of the states of humility that are wasted because they fail to be connected to رحيم [*Raḥīm*—the Merciful God]. There are thousands of ignorant people who, on account of a few days of humility, rapture, and supplication,

become satisfied and think that they have attained the status of *walī* or *ghaus* or *quṭb* or *abdāl*,¹ or have become godly, whereas in fact they are nothing at all; they are still a mere sperm. As yet they are only acquainted with the name of God, the rosebud of spring [i.e. loving relationship with Allah] has not even touched them. Alas! A large number of people have been destroyed on account of such vain thoughts.

Bear in mind that the first stage of the spiritual being—that of humility—can perish due to a myriad of factors, just as the sperm—which is the first stage of the physical being—can come to naught due to various kinds of mishaps, including a defect in the sperm itself. For instance, if the state of humility has some idolatrous contamination in it, or is mixed with some unlawful innovation or frivolity, such as a person's carnal and unholy desires and passions expressing themselves, or the heart is in the grip of base objectives, or has become overpowered by the frivolous worldly desires; thus, burdened by all these unholy disorders, the state of humility is not deemed worthy of establishing a link with the Merciful God, in the same way as a defective sperm will fail to connect itself to the رحم [*riḥm*—womb]. This is why the state of humility of the Hindu yogis and the Christian clergymen does not benefit them in the least. If they take their anguish and supplications to a level where they reduce their bodies to a fleshless skeleton, even then the رحيم [*Raḥīm*—Merciful One] does not establish a connection with them because their state of humility has an inherent flaw.

The same is the case of the mendicants of Islam steeped in innovation who, shunning the Holy Quran, adopt instead a thousand forms of innovation, so much so that they shamelessly employ hemp or marijuana or alcohol, not to mention other forms of evil in which they indulge as freely as a child partakes of its mother's milk. Since their condition has no affinity or connection with the Merciful God; rather,

1. *Walī* (friend), *ghaus* (saint), *quṭb* (guiding star), and *abdāl* (substitutes, i.e. vicegerents appointed for carrying out the will of God Almighty) are various designations used for *Auliya'ullah*—i.e. the friends of God. [Publisher]

their condition is extremely repugnant in the eyes of God, therefore, despite all their own type of ecstasy, dance, poetry, and music etc., they remain totally deprived of establishing a relationship with the Merciful God. They are like the sperm which, on account of syphilis or leprosy becomes defective and unfit for the رحم [riḥm—womb] to establish a link with it.

Thus, the relationship with the رحم [riḥm—womb] and رحيم [Raḥīm—the Merciful God], or the absence of it, is due to the same cause, the difference has only to do with the disorders being physical or spiritual. Just as a sperm at times is not fit so that the رحم [riḥm—womb] may establish a connection with it and draw it to itself on account of some inherent disorders, the same is true of the state of humility—which is equivalent to the state of the sperm—which, due to some inherent disorders of its own, such as pride, arrogance and ostentation, and other forms of misguidance or idolatry, becomes unworthy that God, the رحيم [Raḥīm—Merciful]. God should establish a connection with it. In short, all the excellence of the first stage of spirituality—i.e. the state of humility—depends upon establishing a true link with the Merciful God, in the same way as all the excellence of the sperm depends on its developing an association with the رحم [riḥm—womb]. Thus, if the state of humility is not really linked with God, the رحيم [Raḥīm—Merciful] and no true relationship with Him can develop, then that state is akin to the impure sperm that can never develop a real connection with the رحم [riḥm—womb].

Remember that if a person at one time happens to experience true immersion and fervour and pleasure in Prayer and remembrance of Allah, it does not prove that he has a true relationship with God, the رحيم [Raḥīm—Merciful], just as the sperm may enter the woman's body and pleasure may be experienced, but it does not necessarily mean that the sperm has become linked to the رحم [riḥm—womb], for there is a whole separate set of signs and indications that would prove the link. Thus, the passion and fervour one experiences in the remembrance of God Almighty—which is known as the state of humility—is akin to the state

of the sperm that enters the woman's body after being ejaculated. There is no doubt that in the physical realm it is a moment of great pleasure, and yet the entering of the sperm does not entail that it will become linked to the رحم [*riḥm*—womb] and will be drawn towards it.

Similarly, it is not necessary that the spiritual passion and fervour and state of humility will definitely lead the supplicant to establish a relationship with God, the رحيم [*Raḥīm*—Merciful] and be drawn towards Him. Instead, the sperm that enters the body of a prostitute as a result of an illicit relationship results in the same sort of pleasure as one experiences with one's wife. Thus, the pathos and fervour of idolaters and creature worshippers is similar to the lust of those who associate with prostitutes. The fervour and passion of the polytheists who remember God merely for the sake of worldly objectives is **akin to the sperm that enters the body of a prostitute and results in pleasure.**

Nonetheless, just as the sperm has the inherent ability to establish a link, so is the case with the state of humility, and yet this state of humility and pathos and anguish alone does not prove that the link has indeed been established. This is just like the sperm—which is a physical parallel of the spiritual state—for when a man comes to his wife and his sperm enters her body and he experiences the ultimate pleasure, this pleasure is no guarantee that conception has indeed taken place.

Similarly, no matter what pleasure and ecstasy one experiences in the state of humility and fervour, it is by no means a definitive indication of the existence of a link with God.^{1☆} In other words, if some

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1. ☆ In the initial stages, the state of humility and passion can go hand in hand with all sorts of frivolous activities. For instance, a child is in the habit of crying and becomes fearful and shows humility repeatedly; and yet in childhood one is engrossed in much frivolity, and is more readily drawn towards it. He often likes to indulge in senseless things like jumping about and even incurs injuries. This shows that frivolity is what comes first of all in life's journey and he cannot move on to the next stage without passing through this stage first. And the first step to adulthood is to shun the frivolities of childhood. This goes to show that man by nature initially associates with frivolous things. (Author)

person experiences humility and fervour during Prayer or remembrance of God, it does not necessarily mean that he has a relationship with God.

A person may experience all these states and yet have no connection with God. We commonly see people who cry with elation and raise slogans during sermons and religious discourses, during Prayers and remembrance of God, and express deep emotion with tears running down their cheeks. Indeed, some are prone to weep at the slightest occasion, and yet such people do not detach themselves from frivolous activities, and much that is absurd and frivolous recreation is their constant companion, which goes to show that they have no relationship whatsoever with God and their hearts are devoid of His fear and majesty. This is indeed a strange display—such impure souls together with such states of humility and fervour. This is indeed a matter to learn from, for it shows that mere show of passion and crying that is not attended by the shunning of frivolity is nothing to be proud of, nor is it at all a sign of one's nearness to God or a link with Him.

I have with my own eyes seen many *faqīrs* [Muslim religious ascetics] and other such people who, upon hearing a tragic verse or witnessing a tragic event or hearing a tragic story, at once start shedding tears, just like some clouds that start pouring large drops of rain so suddenly as to not afford those sleeping in the open an opportunity to run indoors without their bedding being drenched in water. But I can testify, based on my personal observation, that I have found many such people to be very cunning, even more so than worldly people. Indeed, I have found some of them to be so evil-natured and dishonest and villainous in every aspect that having seen their tears and demonstrations of humility I am loath to express such sentiments in public. There was, of course, a time when this was specifically the hallmark of righteous people, but nowadays it has become a trait of devious and dishonest people. They put on green mantles, grow long hair, always have a rosary in their hand, tears are ever welling up in their eyes, their lips ever moving as if in remembrance of Allah, and then they

also indulge in every innovation. Such are the signs of mendicancy that they exhibit, and yet their leprosy-stricken hearts are devoid of the love of God, with a few exceptions of course. The truly righteous whose actions are spontaneous and heartfelt—and not for ostentation and display—are exempt from these remarks of mine. In any case, what this proves is that crying and supplication is not something that is unique to Godly people; rather, it is a human faculty that comes into play at its proper place or otherwise.

At times a person reads a fictitious story and he knows that it is all fiction, such as a novel and yet when he comes to a tragic turn of events, he loses control over his heart and is unable to restrain the gush of tears. The power of such tragic stories is such that at times a person starts to relate it and at one point his eyes well up with tears, and his voice also becomes like that of a weeping person, and suddenly he cannot restrain his emotions. He experiences the kind of satisfaction and pleasure that comes from such crying even though he knows well that the basis upon which he weeps is invalid and is merely fiction.

Why is this so? What is the reason that lies behind it? It is because the faculty of crying and pathos that resides within man is not concerned with the truth or untruth of an event. It will come into play whenever such conditions exist, and man takes a kind of pleasure in this state whether he is a believer or a disbeliever. This is why in unholy gatherings that comprise of all kinds of innovations, licentious people, who adorn themselves in the garbs of *faqīrs*, upon hearing eulogies and verses, start to dance and get into a state of trance and ecstasy and crying. They experience their own form of pleasure and think that they have thus become one with God. And yet the pleasure they experience is like the pleasure that a fornicator might experience with a prostitute.

Yet another similarity between the sperm and the state of humility and fervour in Prayer is that just as a man's sperm enters the body of his wife or another woman, at the time of ejaculation it flows freely just like the flowing of tears in a state of fervour and anguished supplication.

And just as the sperm ejaculates spontaneously, so do tears flow from the eyes of a person at the height of anguished prayer. And just as the pleasure of ejaculations is at times lawful when experienced with one's wife, and at times unlawful when experienced with a prostitute, the same is the case with the state of anguish and fervour, which at times is only for the sake of the One and Peerless God, with no contamination of idolatry or innovation. This is lawful pleasure. But at times such pleasure is experienced in the passion and fervour of worship that has the element of innovations, creature worship, and the worship of idols and goddesses, and then it is like the pleasure experienced during intercourse with a prostitute. In short, mere crying, supplicating, fervour, and anguish and the pleasure derived therefrom do not necessarily mean a relationship with God, just like so many sperms that are wasted and the رحم [riḥm—womb] does not accept them. Similar is the case with cries and supplications of many people. It only serves to destroy their eyesight, for the Merciful God does not accept such supplications.

Thus, there is a manifestly clear similarity between the state of humility—which is the first stage of the spiritual being—and that of the sperm—which is the first stage of the physical being. I have described [this similarity] in detail. And this similarity is not a trivial matter, for the Eternal Creator—glory be to Him—has created this complete and perfect similarity by His express will; so much so that it is also written in the Book of Allah that both these pleasures will also be experienced in the next world, but in that world the similarity will have grown so much that they will virtually become one. In other words, when in the next world a man makes love to his wife, he will not be able to tell whether he makes love to his wife or is immersed in the boundless sea of the love of Allah. This state is experienced in this very world by those who become one with the Lord of Honour, but it is beyond the comprehension of worldly and the unenlightened people.

Having explained how the first stage of the spiritual self has

complete affinity with the first stage of the physical self, it is now necessary to explain how the second stage of the spiritual self, too, has an affinity with the second stage of the physical self. To elaborate, as I have already stated, the second stage of spiritual development has been outlined in this noble verse [of the Holy Quran]; that is:

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ¹

Meaning that: Believers are those who shun all that is vain, they do not indulge in vain conversations, activities, or actions and keep away from vain assemblies, companions, and relationships.

In parallel with this is the second stage of the physical self which God has described in His Noble Word as علقه [‘*alaqah*—‘clot’]. As He says:

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً²

Meaning that: Then We fashioned the sperm into an علقه [‘*alaqah*—clot’]. That is, We saved it from being lost in vain and turned it into an علقه [‘*alaqah*—clot’] through the connection and influence of the رحم [‘*riḥm*—womb’]. Prior to this, it was in a perilous state and it could not be said whether it would develop into a human being or would go to waste. But after establishing a connection with the رحم [‘*riḥm*—womb’], it was saved from going to waste and a change came over it that did not exist before; that is, it took on the form of an علقه [‘*alaqah*—clot’] of blood and became thicker. And a connection with the رحم [‘*riḥm*—womb’] developed, and thus it came to be named علقه [‘*alaqah*—‘clot’], and the woman became eligible to be called pregnant. And by virtue of this connection, the رحم [‘*riḥm*—womb’] became its guardian and the sperm began to grow and flourish under its care. However, at this

1. *Sūrah al-Mu’minūn*, 23:4 [Publisher]

2. *Sūrah al-Mu’minūn*, 23:15 [Publisher]

stage the sperm has not acquired much of purity. It merely turned into an عَاقَّة [‘*alaqah*—clot] of blood that was saved from going to waste on account of being linked to the رَحِم [‘*rihm*—womb]. And as it would otherwise have spread and spilled out in an unseemly manner and desecrated one’s clothes, now, on account of its link, it has been saved from being wasted. But it is still only an عَاقَّة [‘*alaqah*—clot] of blood and not free from contamination of subtle impurities. Had it not become linked to the رَحِم [‘*rihm*—womb], it was likely that it would not have been able to stay therein, even if it had entered the woman’s body, and would have just flowed out. But the power of the رَحِم [‘*rihm*—womb] held on to it and turned it into something like a clot of blood. And then, as I have said, it came to be called عَاقَّة [‘*alaqah*—‘clot’] on account of that link—a link that had hitherto been missing. It is this that saved it from being wasted, and it is on this account that the fluid shed its watery form and became somewhat thicker.

Corresponding to this عَاقَّة [‘*alaqah*—clot], which is the second stage of the physical being, is the second stage of the spiritual being which I have mentioned above and of which is indicated by the following Quranic verse:

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

Meaning that, the emancipated believers are those people who shun vain actions, vain talk, vain behaviour, vain assemblies, vain company, vain relationships, and vain passions, and their faith rises to a level that it becomes easy for them to achieve that much. For, on account of the strengthening of their faith they do establish a certain link with the Merciful God, in the same way as the sperm, when it turns into an عَاقَّة [‘*alaqah*—clot], becomes linked to the رَحِم [‘*rihm*—womb] and is saved from spilling out in vain or being wasted; otherwise, إِلَّا مَا شَاءَ اللَّهُ [except as God wills]. Thus, in this second stage of the spiritual being, the relationship with the Gracious God is exactly similar to the

relationship which the علقة [‘*alaqah*—clot] has with the رحم [*riḥm*—womb] in the second stage of the physical being. And just as before the advent of the second stage of the spiritual being it is not possible to become free of frivolous relationships and activities, and more often than not the first stage of the spiritual being—that of fervour and supplication—goes to waste and has an inauspicious end, so is the case with the sperm, which is the first stage of the physical being. Before it becomes an علقة [‘*alaqah*—clot], there is every chance that it will go to waste. But when it is willed by God that it should be saved from being unduly wasted, then by His command the same sperm turns into an علقة [‘*alaqah*—clot]. This, then, is deemed as the second stage of the physical being.

So, the second stage of the spiritual being is when one shuns all frivolous acts, deeds, talk, relationships, and passions. And this **stage** too is only attained when one has established a **link** with the Merciful God, for it is this relationship that has the potential and force to break it free from the other relationship and save it from being wasted. Even if a person experiences fervour and devotion in one’s Prayers—which is the first stage of the spiritual being—this state is unable to keep him from indulging in frivolous talk, acts, and deeds, and cannot restrain his frivolous passions **until one develops the link with God** as in the second stage of the spiritual being. This is just like the case of a man who might consort with his wife several times a day, but the sperm will not be saved from being wasted unless it becomes linked to the رحم [*riḥm*—womb].

So when God Almighty says:

وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ¹

it means that the believers are only those who wean themselves away from vain relationships—and weaning away from vain relationships is

1. *Sūrah al-Mu’minūn*, 23:4 [Publisher]

a requisite for the relationship with God.^{1☆} In other words, weaning one's heart away from frivolous activities amounts to attaching one's heart to God, because man has been created for eternal worship, and the love of God is by nature imbued in his heart. This is why his soul has an eternal relationship with God, as is evident from the verse:

أَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ²

The relationship that man establishes with God Almighty by coming under the shade of رحيميت [Rahīmiyyat—Mercifulness] through the medium of worship—the first stage of which is that, having attained

1. ☆ The reason why weaning away from vain relationships leads to a relationship with God Almighty is that in these same verses God Almighty has used the word أَفْلَحَ [aflaha—'succeeded'] to promise that whoever does something in order to seek God will find God to the extent of his labour and striving and to that extent will have a relationship with Him. So whoever shuns vain deeds for the sake of a relationship with Him is able to enjoy that bit of relationship with God as promised in the word أَفْلَحَ [aflaha—'succeeded']. This is because what he has done is nothing very heavy, he has merely cut off the light connection he had with that frivolous deed. Bear in mind that since the word أَفْلَحَ [aflaha—succeeded] is found in the first verse which is:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

[Surely, success does come to the believers, who are humble in their Prayers (Sūrah al-Mu'minūn, 23:2–3).]

the same word is associated by way of a promise with all the subsequent verses. Thus the verses:

[Sūrah al-Mu'minūn, 23:4]—وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ

That is, 'those who turn away from that which is vain' means, 'Verily, believers have succeeded who turn away from that which is vain.' At each stage of development of faith, the word اِفْلَاحَ [Iflah—'success'] has a distinctive meaning, holding out the promise of a special relation with God. (Author)

2. 'Am I not your Lord?' They say, 'Yes, we do bear witness' (Sūrah al-A'rāf, 7:173). [Publisher]

faith in God, he should shun every vain conversation, vain deed, vain company, vain relationship, and vain passion—amounts simply to bringing that same eternal relationship from a potential into the realm of actuality. It is not something new.

And as I have already stated, the first stage of man's spiritual being—which is to attain to the state of humility, fervour, and anguish in one's worship and remembrance of God—this stage amounts in itself merely to that of general application. In other words, the anguished self does not necessarily shun the frivolous or show higher moral values or civilised traits. Rather, it is quite possible that the heart of the person who assumes humility and cries and supplicates in Prayer, so much so that it even affects other people, may not be free from frivolous things, deeds, actions, companionship, relationships, and passions; that is, he may not have attained emancipation from sin.

The reason is that the occasional experience of inner anguish, or feeling of pleasure and concentration in Prayer is one thing, and the purity of the self is something altogether different. Even when the supplication, humility, and crying of a seeker is free from the contamination of innovative practices and idolatry, still the person who has not yet reached the second stage of the spiritual self is only searching for the spiritual goal, wandering on the way which is yet beset at every step with many a desert, wilderness, thorny bush, mountain, great tempestuous ocean, and wild animal—all enemies of faith and spiritual life—unless he has attained the second stage of spiritual development.

Bear in mind that the states of humility, meekness, and submission do not at all necessitate a true relationship with God, for often times even mischievous people become humble upon witnessing a manifestation of the wrath of God, while in fact they have no relationship with God whatsoever, nor are they free of vain pursuits. For example, the earthquake that struck on 4th April 1905 caused hundreds of thousands of hearts to become so humbled and overawed that they did nothing but cry and beseech God, so much so that even the atheists forgot their atheism. But as the time passed and the shocks ceased,

their humbleness also disappeared so much so that I heard that some atheists, who had—at that moment—believed in God, brazenly and shamelessly declared that they had been mistaken and overawed by the earthquake, but that otherwise there was no God.

In short, as I have written several times earlier, the state of humility and awe can be accompanied by much impurity. Of course, this state is like a seed for future excellences, but to consider this state to be perfection in itself amounts to self-deception, because there is a stage after this that a believer should seek and must not rest content or become lax until he has attained it. And it is this stage which is described in the Word of Allah as:

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ¹

That is, believers are not just those people who adopt humility in their Prayers and exhibit tender emotions. Rather, greater believers are those believers who, in addition to their humility, meekness, and anguish, also keep away from all vain things, deeds, and relationships. They do not allow their state of humility to be wasted by contaminating it with the frivolous; rather, they are naturally averse to all vain pursuits and a repugnance develops in their hearts for all frivolous suggestions and deeds.

This is evidence of the fact that they have acquired a certain relationship with God Almighty, for man turns away from one thing only after he has established a connection with another. So man's heart only grows cold towards frivolous things, deeds, entertainment, merriment, and companionship when it has attached itself to the Merciful God and is overwhelmed by His majesty and fear. And so is the sperm saved from being wasted once it has become linked to the رحم [riḥm—womb] and comes under its influence, at which stage it comes to be called عَاقِلَةٌ [‘alaqah—‘clot’]. Thus, the second stage of the spiritual being,

1. *Sūrah al-Mu'minūn*, 23:4 [Publisher]

whereby a believer shuns all that is frivolous, is also عَاقَةٌ [*‘alaqah*—clot] in spiritual terms, for it is at this stage that the heart of a believer is overawed by the grandeur of God and forever bids farewell to frivolous things and actions.

This is indeed the state which, in other words, is called *ta‘alluq billāh* [relationship with God]. However, this relationship with God that results from discarding frivolous things is only a fragile relationship, for although the believer at this stage has turned away from the frivolous, his heart is still attached to things that are deemed essential for the self and on which his prosperity and comfort depends. So an element of impurity still abides within him. This is why God has likened this stage of the spiritual being to an عَاقَةٌ [*‘alaqah*—clot], which is congealed blood and—owing to the blood—there remains an element of impurity in it. This defect remains at this stage because such people do not fear Almighty God to the fullest degree and the awe and grandeur of the Lord of Glory has not fully overwhelmed their hearts. They are only able to relinquish small and frivolous things, but not the others. Thus, their imperfect selves are still left with an element of impurity, so that having established a fragile relationship with God, they do turn away from the frivolous but cannot do away with things that are difficult to abandon. In other words, they cannot, for the sake of God, renounce those things that are essential for selfish pleasures. All this goes to show that mere turning away from the frivolous is not something that is too commendable; rather, it is a lowly state for a believer, albeit a stage above the stage of humility.

Corresponding to the third stage of physical development is the third stage of spiritual development, the detail of which is as follows. The third stage of the physical being has been described in this verse as:

فَخَلَقْنَا السَّائِقَةَ مُطْمَئِنَّةً¹

1. *Sūrah al-Mu‘minūn*, 23:15 [Publisher]

Meaning that: ‘Then We fashioned the عَاقَّة [‘alaqah—clot] into a piece of flesh.’ This is the stage whereby the physical being of man comes out of the impurity. Compared to its previous states it acquires a degree of density and solidity. Both the sperm and the عَاقَّة [‘alaqah—clot of blood] have a slight impurity in them, and in respect of consistency, too, they are thinner and softer than the مَضْغَة [mudḡhab—piece of flesh]. But مَضْغَة [mudḡhab], which is a piece of flesh, develops a pure state in itself, and compared with the sperm and the عَاقَّة [‘alaqah—clot], develops a certain extent of firmness. The same is true of the third stage of the spiritual being which is described in the verse:

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ¹

This verse means that the believer who goes beyond the first two stages does not only stay away from vain and frivolous things, but, in order to rid himself of the impurity of miserliness that is to be found in every human being, also gives Zakāt. That is, he spends a portion of his wealth in the path of God. Zakāt² is so called because when man gives Zakāt—gives away his beloved possessions for the sake of God—he is freed from the impurity of miserliness. And when the impurity of miserliness—which man is naturally prone to—departs from within a person, he attains a certain degree of purity and so acquires an affinity with God who is Holy in His Being.

کوئی اُس پاک سے جو دل لگاوے کرے پاک آپ کو تب اُس کو پاوے
Whoever gives his heart to that Holy One
Must first purify himself, then will he find Him.

This quality is not found in the first two stages because humility, submissiveness, and supplication and the giving up of vain pursuits can be

1. *Sūrah al-Mu'minūn*, 23:5 [Publisher]

2. The word *zakāt* is from the root *zakā*, which means ‘purification’. [Publisher]

done even by such a person who still has the impurity of miserliness in him. But when, for the sake of God Almighty, a man gives away his cherished possessions, on which depends his subsistence and which he has acquired with much toil, hardship, and sweat, then the impurity of miserliness leaves him, and at the same time his faith becomes more solid and firm. The two stages referred to above, which are antecedent to this stage, are not characterized by this pure quality, for they still have a concealed uncleanness.

The reason behind this is that turning away from the frivolous only amounts to discarding evil, and that too, of the kind that is not necessary for living and sustenance, and it does not put great hardship on the self to discard them. But to give away one's own hard-earned possessions for the sole purpose of winning the pleasure of God is an act of acquiring goodness, and it leads to the removal of the worst of the impurities of the self—the impurity of miserliness. Hence, this is the third stage of the spiritual being and it is nobler and superior to the first two. And corresponding to this is the third stage of the physical being, that of the *مضغة* [*mudghah*—piece of flesh], which is superior than the first two stages of the sperm and the *عَلَقَة* [*'alaqah*—clot].

It is also characterized by its purity, for both the sperm and the *عَلَقَة* [*'alaqah*—clot] have a subtle impurity in them, whereas the *مضغة* [*mudghah*—piece of flesh] is free from it. And just as the *مضغة* [*mudghah*—piece of flesh] is more developed and purified in the *رحم* [*riḥm*—womb] and has a stronger connection with the latter than the sperm and the *عَلَقَة* [*'alaqah*—clot], in addition to being more solid and hard, the same is true of the third stage of the spiritual being, referring to which God says:

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ¹

Meaning that the believers are those who, in order to free themselves of

1. *Sūrah al-Mu'minūn*, 23:5 [Publisher]

miserliness, spend their cherished possession in the way of God, and do so out of their own free will.

Thus, in this third stage of the spiritual being, those same three excellences are found as in the third stage of the physical being; that is, those that are found in the *مضغة* [*mudghah*—piece of flesh] state. Because this is a state in which one spends—in order to be free from miserliness—one's wealth in the way of Allah and gives away one's hard earned possessions to someone else purely for the sake of God, it is certainly a state more developed than that of merely shunning frivolous pursuits and vain actions. Within this state one definitely and manifestly attains purification from the filth of miserliness and develops the relationship with the Merciful God. Since giving up one's cherished possession for the sake of God is a far greater burden upon the self than shunning vain pursuits, undertaking this harder exercise leads to a greater relationship with God and, due to undertaking a difficult task, the faith is strengthened and intensified.

Then, after this, comes the fourth stage of the spiritual being, which Allah the Exalted describes in this noble verse:

وَالَّذِينَ هُمْ لِأُكُوفِهِمْ حَظُونَ¹

Meaning that the believers who rise above the third stage are those who protect themselves against carnal passions and forbidden lustful urges. This stage is above the third stage because in the third stage the believer only gives away his most cherished and dear possessions in the path of God, but in the fourth stage he sacrifices what is even dearer to him than money and possession, and that is his carnal passions. Man is so enamoured by his carnal passions that he can spend his money like water and squander thousands of rupees for their fulfilment. In fact, he considers money to be nothing when it comes to fulfilling carnal desires. As is often seen that evil-natured miserly people, who

1. *Sūrah al-Mu'minūn*, 23:6 [Publisher]

would never give a penny to a hungry and destitute person due to their extreme miserliness, will—under the passion of carnal desires—squander thousands of rupees on prostitutes, destroying their home in the process. This shows that the flood of carnal passions is so strong and fast that it can carry away even the filth of miserliness. It is, therefore, evident that compared to the power of faith that does away with miserliness and causes man to give away his cherished possessions for the sake of God, this power of faith that saves man from the storm of carnal passions is extremely potent, hard, and enduring in enabling one to fight Satan because its purpose is to trample underfoot the ancient python of *nafs-e-ammārah* [the self that incites to evil].

Miserliness can be overcome even while in the grip of fulfilling one's carnal desires or even at times when one is in the grip of show and ostentation, but the storm that emerges under the domination of carnal passions is a fierce and lasting tempest that can in no way be quelled other than through the mercy of God. And just as in the human body the bone is the hardest organ and endures the longest, in the same way the power of faith that can quell this storm is also very hard and enduring, so that by fighting such an enemy for a long time it can subjugate it—but only by the mercy of God, for the tempest of carnal passions is so devastating and threatening a turmoil that it cannot be calmed other than through the special mercy of the Most Holy God.

This was why Ḥaḍrat Yūsuf [Joseph] had to say:

وَمَا أَيْسُرُ لِنَفْسِي أَنْ الْتَفَسَّ كَمَا رَأَيْتُ بِالسَّوَادِ إِلَّا مَا رَحِمَ رَبِّي¹

Meaning: 'I do not hold my own self to be free from weakness; the self is surely most prone to enjoin evil and one cannot be delivered from its onslaught except that God Almighty should Himself show mercy.' The phrase *إِلَّا مَا رَحِمَ رَبِّي* [‘Except that God Almighty should Himself show

1. *Sūrah Yūsuf*, 12:54 [Publisher]

mercy’] occurs in this verse; similar words also occur in the description of the flood of Nūḥ [Noah], where Allah the Exalted says:

لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَجِمَ¹

This is to indicate that this flood of carnal passions is similar in its grandeur and awe to the flood of Noah.

And corresponding to this spiritual stage which is the fourth stage of the spiritual being is the fourth stage of the physical being, about which is this verse in the Holy Quran:

فَخَلَقْنَا الْعُضْغَةَ عِظْمًا²

Meaning: ‘We then fashioned bones out of the مضغة [mudghab—piece of flesh].’ It is obvious that, as compared to مضغة [mudghab—piece of flesh], there develops in the bones greater hardness and firmness; furthermore, in comparison to the piece of flesh, the bone is more long-lasting and its remains can endure for thousands of years. Thus, the similarity between the fourth stage of the spiritual being and the fourth stage of the physical being is evident. Since the fourth stage of the spiritual being has greater faith and perseverance, it also enjoys a greater relationship with the Merciful God. In the same way the formation of bones in the fourth stage of the physical being is greater in strength and firmness than the third stage, which is mere flesh, and it also more strongly attached to the رحم [riḥm—womb].

Then, after the fourth stage, the fifth stage of the spiritual being is that which God Almighty has described in this verse:

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1. ‘There is no shelter for anyone this day, from the decree of Allah, excepting those to whom He shows mercy’ (Sūrah Hūd, 11:44). [Publisher]
 2. Sūrah al-Mu’minūn, 23:15 [Publisher]

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رِعُونَ¹

Meaning that the believers at the fifth stage, who have gone ahead of the fourth stage, are those who not only possess the excellence of overcoming their carnal passions and gaining a grand victory over such desires, but rather they go a step further and, by fulfilling their trusts and pledges towards God and His creatures in every respect, they strive to walk the finer paths of *taqwā* [righteousness] to the best of their ability. Pledges to God refer to the pledges related to faith which are taken from a believer at the time of entering into the *bai'at* [pledge of allegiance] and adopting a faith, such as not committing idolatry, not killing anyone unjustly, etc.

The word رِعُونَ [*rā'ūn*—‘watchful’] that occurs in this verse, means ‘those who are watchful’. According to the Arabic usage, this word is used when someone adopts the finer path of something to the best of his power and ability and undertakes to carry out all the minute details of the matter, leaving no aspect unattended. So this verse means that the believers who are at the fifth level of the spiritual being strive, to the best of their present ability, to tread the finer paths of *taqwā*. They do not wish to leave unattended any requirement of *taqwā* related to their trusts or pledges and are ever mindful of fulfilling them. They are not content with merely calling themselves trustworthy and truthful in a broad sense, but remain fearful lest they should be guilty of dishonesty in any matter inadvertently. So, to the extent of their ability, they keep examining all their affairs lest there be some latent flaw or drawback in them. This vigilance is indeed what, in other words, is called *taqwā*.

In short, those believers who are in the fifth stage of the spiritual being are not unrestrained or heedless in their undertakings, whether such undertakings be in relation to God or in relation to His creatures.

1. *Sūrah al-Mu'minūn*, 23:9 [Publisher]

Rather, fearing lest they should come under some culpability in the estimation of God, they keep in mind even the minutest aspects of their trusts and covenants and always keep examining them. And by making use of the penetrating lens of *taqwā* they go on evaluating their inner condition so that no hidden deficiency may arise in their trusts and covenants. And they utilize all of God's trusts—such as their faculties, organs, life, wealth, and honour—to the best of their ability and in conformity with the demands of *taqwā*, while carefully considering the appropriateness of the occasion. They strive with all their power and full sincerity to live up to the pledge that they made to God at the time when they accepted the covenant of faith. Similarly, to the best of their ability and in conformity with the norms of *taqwā*, they fulfil the trusts they owe to God's creatures or anything that falls under the purview of a trust. And if there happens to be a dispute, they settle it in accordance with *taqwā*, even if it means incurring a loss for themselves.

This stage is superior to the fourth stage because here one has to employ—to the best of one's ability—the finer ways of *taqwā* in all one's actions and to take every single step in all affairs—to the best of one's ability—while keeping in mind the requirements of *taqwā*. But the fourth stage consists only of a general principle which is to abstain from adultery and licentiousness.

Everyone can understand that adultery is a most shameless act whose perpetrator, being blinded by his carnal passions, commits an unholy deed that adulterates the lawful human species with the unlawful and causes the spoiling of one's progeny. This is why the Shariah has declared it to be such a major sin that whoever commits it is prescribed a penalty in this very world.

Evidently, it is not enough for the perfection of a believer that he should only abstain from adultery, since adultery is the work of extremely corrupt and shameless people, and it is such an obvious sin which even the most ignorant of the ignorant consider to be evil and no one but a faithless person will be audacious enough to commit it.

Shunning it, therefore, is a matter of ordinary decency and no great excellence.

But man's full spiritual beauty lies in treading upon all the finer ways of *taqwā*.^{1☆} The finer ways of *taqwā* are the graceful features and lovely curves of spiritual beauty. It is obvious that to abide by the trusts that one owes to God and by the pledges of faith^{2☆} to the best of one's ability, and to utilize all one's organs and faculties from head to toe—of which the physically obvious are the eyes, ears, hands, feet, and the other organs; as well as the inner capacities such as the heart and other faculties and morals—appropriately at their proper occasion, to safeguard them from the unlawful, and to be wary against their secret assaults, while at the same time fulfilling one's obligations towards God's creation—this is the path on which depends all one's spiritual beauty. God Almighty in the Holy Quran has labelled *taqwā* as raiment.

Libāsut-taqwā ['Raiment of righteousness'] is an expression of the Holy Quran, and this is an indication that spiritual beauty and adornment are indeed born out of *taqwā*. And *taqwā* means that man should abide by all of God's trusts and pledges of faith, as well as all one's trust and pledges towards God's creatures to the best of one's capability,

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1. ☆ For faith, the stage of humility is like a seed. And then by shunning vain pursuits, the faith sprouts its soft greenery. And then by giving one's wealth as Zakāt the tree of faith grows branches which give it a certain degree of strength. And then when one fights the carnal desires, these branches grow stronger. And when one fulfils all the aspects of one's trusts and pledges, the tree of faith develops a strong and sturdy trunk. And then when it comes to yielding fruit, it receives another bounty without which the tree can grow neither fruit nor flowers. This is the power that in the sixth stage of the spiritual being is called *Khalq-e-Ākhar* ['Another Creation']. It is at this stage that the fruit and flowers of human excellence start to manifest themselves, and its spiritual branches are not only perfected but also bring fruit. (Author)
 2. ☆ The pledges of faith are the pledges which a person makes at the time of pledging *bai'at* and accepting faith, for instance, that he will not kill, will not steal, will not give false testimony, will not associate partners with God and will die professing Islam and obedience to the Holy Prophet, may peace and blessings of Allah be upon him. (Author)

which is to say that he should firmly adhere to their subtlest and minutest aspects.

This is the fifth stage of the spiritual being, which corresponds to the fifth stage of the physical being which is described in this Quranic verse:

فَكَسَوْنَا الْوُجُوهُ لِحْيًا¹

Meaning: ‘Then We clothed the bones with flesh and somewhat embellished the physical structure.’ This is a wonderful likeness, because just as God Almighty has at one place described *taqwā* to be the spiritual raiment, so does the word كَسَوْنَا [*kasaunā*—‘we clothed’] which is derived from كِسْوَةٌ [*kiswah*—‘clothing’] show that the flesh which is wrapped upon the bones is also a kind of raiment to cover them. The two words thus signify that the embellished garb provided by *taqwā* is similar to the one that covers up the bones, lending them an element of beauty.

In the first instance the word is لِيَاسٍ [*libās*—‘raiment’] while in the second it is كِسْوَةٌ [*kiswah*—‘clothing’], but they both mean the same thing. The text of the Holy Quran is announcing it loud and clear that the purpose of both is to embellish. Thus, just as the removal of the raiment of *taqwā* would reveal spiritual ugliness, similarly if the flesh that the All-Wise Creator has draped on the bones is removed, the human form will appear repugnant. But even at the fifth stage—whether it is in the physical realm or the spiritual realm—perfect beauty is still missing, for the spirit has not yet been bestowed upon it.

It is commonly observed and felt that no matter how beautiful a person may be, when he dies and the soul leaves his body, his beauty that had been bestowed on him by the power of the Almighty, is all at once affected. Even though all the organs and the features are present, just with the departure of the soul the human body seems like a deserted and abandoned house, without any of its previous glory. The

1. *Sūrah al-Mu'minūn*, 23:15 [Publisher]

same is true of the fifth stage of the spiritual being. It is also commonly witnessed and felt that so long as a believer does not receive from Almighty God the spirit that is bestowed at the sixth spiritual stage, and which grants him extraordinary power and vitality, until then he is unable to exhibit the true brilliance of *taqwā* in respect of meeting God's trusts and making their proper use, such as fulfilling the covenant of faith with absolute sincerity, and discharging the trust and obligations owed to God's creatures. He lacks the brilliance of *taqwā* whose beauty and elegance draws hearts towards itself and all of whose graceful aspects appear extraordinary and miraculous.

Prior to the bestowal of this spirit, the *taqwā* of such a person is tainted by an element of superficiality and ostentation, as he lacks the spirit that can manifest the splendour of spiritual glory. And it is true and most certainly correct that such a believer, who is yet deprived of that spirit, cannot remain steadfast upon virtue. Rather, just as the limbs of a dead person might be moved by a gust of wind and return to their earlier state when the wind dies down, so is the case at the fifth stage of the spiritual being. At this stage the believer is only temporarily moved by the breeze of the grace of God Almighty towards goodness and virtue and is motivated to act with *taqwā*. But since the spirit of virtue does not yet reside in him, it lacks the beauty which manifests itself in all its glory after the spirit of virtue has entered into him.

So although the fifth stage of the spiritual being also partakes of the beauty of *taqwā*, this beauty only manifests itself to perfection at the sixth stage when the personal love of God descends upon the human heart as a spirit for his spiritual being and removes all imperfections. And man cannot become perfect simply by virtue of his own powers until that spirit descends from God, as Ḥāfiz Shīrāzī says:

مابدان منزل عالی نتوانیم رسید ہاں مگر لطف تو چوں پیش نہد گامے چند

We cannot reach that lofty threshold,

Unless You mercifully come forward a few steps [towards us].

Then the fifth stage of the spiritual being is followed by the sixth which God Almighty has mentioned in this Quranic verse:

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ¹

Meaning that the believers of the sixth stage who have surpassed the fifth stage are those who themselves safeguard and watch over their Prayers. In other words, they are no longer in need of someone else's exhortation or reminder, for they have attained such a relationship with God, and His remembrance has become so dear to their nature and so comforting, and has assumed such a pivotal role in their lives that they are ever engaged in safeguarding it. Every moment of their lives is spent in the remembrance of God and they do not want to be separated from His remembrance for even a single moment.

It is evident that man strives arduously and consistently, fully and all the time, to safeguard and protect only such a thing in whose loss he envisages his own ruin and destruction. For example, a wayfarer traveling through a barren wilderness, wherein there is no hope of finding water or food for hundreds of miles, will guard his belongings of food and water as dearly as his own life, for he knows that losing them would mean death for him. Thus, the people who safeguard their Prayers with the same care, and do not abandon them even if it means the loss of possessions or honour or even incurring someone's ire, and are anxious lest they miss their Prayers so that they all but die for the sake of Prayer and cannot for a moment bear to be oblivious to the remembrance of God, such are the people who in fact consider worship and remembrance of God to be the essential nourishment on which their life depends.

This state comes about when God loves them and a burning flame of His love—which can be called the spirit for their spiritual being—descends upon their hearts and gives them a second life. This spirit brings light and life to their entire spiritual being. In this state

1. *Sūrah al-Mu'minūn*, 23:10 [Publisher]

their devotion to the remembrance of God is not out of artificiality or pretence; but rather God, who has made the physical being of man dependent on food and water, links their spiritual life, which is so dear to them, to the food of His remembrance. Hence, they love this food more than they love physical food and water, and are fearful lest they lose it. All this is the result of the spirit that is put into them like a flame, which inebriates them with the love of God's love. Therefore, they do not wish to be separated from His remembrance even for a single moment.

They suffer and face misfortunes, but do not wish to part from it even for a single moment. They keep an eye on their self, and protect and watch over their Prayers. And all this comes naturally to them, for God has made the sustenance of His loving remembrance—which is called Prayer in other words—essential for them, and by inspiring them with His personal love has bestowed on them an exquisite pleasure in His remembrance. And so God's remembrance becomes as dear to them as their own life—nay, even dearer than their own life. Their personal love for God is the new spirit that descends on their hearts like a flame and makes their prayers and remembrance like unto sustenance for them. Therefore, they believe firmly that their lives are dependent, not on water and bread, but on Prayer and remembrance of Allah.

Thus the much-loved remembrance of Allah, which is called Prayer, becomes their true sustenance without which they cannot survive at all. They protect and keep guard over it just as a traveller in a barren and waterless wasteland watches over his belongings of the few pieces of bread, and treasures the meagre amount of water in his sheepskin as life itself.

God the Supreme Bestower has decreed this stage also for the spiritual progress of man, and it is the last stage of the prevalence and predominance of personal love and adulation. And in reality at this stage the love-filled remembrance of God—which, in the terminology of the Shariah [Islamic Law], is called the Prayer—takes the place of food. Indeed, time and again he wishes to sacrifice his own physical

being for the sake of this sustenance, without which he cannot live, just as a fish cannot live without water, and he considers even a moment of separation from God as his death. His soul remains ever prostrate upon the threshold of God, all his comfort lies in God, and he is certain that if he were to be separated from the remembrance of God even for the blinking of an eye, it would be the end of him.

Just as food rejuvenates the body and grants vigour to the eyes, ears, and other faculties, in the same way, at this stage, the remembrance of God Almighty—that is inspired by the fervour of love and adoration—helps to sharpen one's spiritual faculties. The eyes are thus blessed with very clear and subtle visionary powers, and the ears are able to hear discourse of God Almighty, and those discourses flow through one's tongue with great purity, clarity, and exquisiteness, and one also continuously experiences true dreams,^{1☆} which come true as clearly as the breaking of dawn.

By virtue of the relationship of pure love which they have with

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1. ☆ Many ignorant people are under the delusion that since they, too, at times experience true dreams and have a true revelation, then what is the distinction between them and these exalted people, and what superiority do they enjoy? The answer is that the faculty of experiencing true dreams or revelations is granted to common people only to a degree in order for them to have a specimen of the subtle phenomena that transcend this world, so that they may not be deprived of accepting them, and the argument may be completed against them. Otherwise, if the people had been completely ignorant of the concept of revelation or true dreams, they would perforce reject them and could not be held fully answerable in this regard. So while the philosophers of today deny the existence of true dreams and revelations even when they can see their specimen, then what would have become of common people if they had experienced no specimen of the kind at all. And the fact that many people occasionally have true dreams and experience true revelation does not take anything away from the glory of the Messengers and the Prophets, because the dreams and revelations of the common people are not free from the haze of doubt and ambiguity, and also are not as numerous. Just as a destitute person who has a penny cannot say that he too has money and is therefore at par with the king on account of that penny, so also is it foolish to claim equality in the case described above. (Author)

The Lord of Honour, they are granted many dreams that bear glad tidings. This is the stage where the believer feels that the love of God acts for him like bread and water. This new birth takes place when the spiritual body is already fully developed. It is then that the spirit, which is a flame of God's personal love, descends upon the heart of such a believer, when all of a sudden a power from on high carries him far and above his station of humanity. This is the stage which, in spiritual terms, is called *Khalq-e-Ākbar* [**'Another Creation'**].

At this stage God Almighty causes a burning flame of His love—which in other words is called the 'Spirit'—to descend upon the believer's heart, and removes all his darkness, impurities, and shortcomings. As soon as the Spirit is breathed into him, the beauty that was hitherto at a lower level now reaches its climax. It creates a spiritual radiance and at the same time removes the uncleanness of evil life. The believer now feels that a new spirit has entered him that was not present before, and with its coming he experiences a wonderful serenity and contentment. And the personal love of God gushes forth like a fountain and irrigates the plant of servitude. The fire that had till then produced little heat, begins to burn in full flame at this stage, and consumes all the filth of the human self, and hands over its control to God. The fire encompasses all the organs, and he becomes like the iron rod that is heated by the fire to such a degree that it turns red, indistinguishable from the fire itself.

Such a believer begins to show signs and characteristics of Divinity, just as the iron rod at this stage exhibits the qualities and effects of fire. But this does not mean that the believer has become God. The fact is that love of Allah has the quality of transforming the outward human self into its own form, while inwardly there still remains the inherent human frailty. At this stage, for the believer, God is the bread upon which depends his life, and God also becomes the water by drinking which he can save himself from death, and God is also for him the cool breeze that brings solace to his heart.

Hence, it would not be improper to say, by way of metaphor, that God at this stage enters into the believer and penetrates into his every fibre, making his heart into His throne. So the believer does not see by his own spirit but rather he sees by the Spirit of God, and it is by His Spirit that he hears and speaks and attacks his enemies. This is so because he is at this stage at the station of self-annihilation and destruction of his own being, and the Spirit of God manifests itself upon him with His personal love and grants him a second life. This is the moment that he becomes the spiritual embodiment of the verse:

ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ ۖ فَتَبَرَّكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ¹

This then is the sixth stage of the spiritual being that I have described above. Corresponding to this is the sixth stage of the physical being, and it is described by the same verse cited above with reference to the spiritual being:

ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ ۖ فَتَبَرَّكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

It means: ‘Having created him once, We developed man into another creation.’ The word ‘another’ is meant to convey that this birth is so unfathomable as to be beyond the confines of human intelligence and very far from his understanding. In other words, the spirit that is infused into the body after its completion, both in a spiritual and physical sense, is so profound that all the philosophers and materialists are left to wonder about its nature. When they could not find their way to the reality, they started speculating. Some went so far as to deny the existence of the soul altogether, while others declared it to be eternal and uncreated. What Allah the Exalted says here is that the ‘spirit’ is also a creation of God, but it is beyond worldly comprehension and

1. Then We developed it into another creation. So blessed be Allah, the Best of creators (*Sūrah al-Mu'minūn*, 23:15). [Publisher]

just as the philosophers of this world are unaware of the spirit that is bestowed by God upon the physical human form at the sixth stage of its being, so are they devoid of the knowledge of the spirit that the true believer is granted at the sixth stage of his spiritual being and they have adopted varying creeds in this regard as well. Many started to worship the people who had been bestowed this spirit and declared them to be eternal and uncreated and deified them. And many denied the very existence of people who reach this stage, and refused to believe that man is even granted such a spirit.

But an intelligent person will readily understand that as man is the best of creation, and as God has—by granting him eminence over all birds and beasts of the earth, and by bestowing upon him mastery over all of them, and by having granted him intelligence and understanding, and having infused him with a thirst for gaining His cognizance—shown that man was created for the purpose of loving God. Why then should it be denied that having reached the stage of personal love with God Almighty, he should also progress to such a stage that God's love falling upon his love in the form of a Spirit should remove all his weaknesses? As regards the sixth stage of the spiritual being, Allah the Exalted has said:

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ¹

Accordingly, man should demonstrate eternal obedience and earnest supplication and servitude so that in this way he may fulfil the purpose of his creation, as Allah the Exalted says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ²

1. And who are strict in the observance of their Prayers (*Sūrah al-Mu'minūn*, 23:10). [Publisher]

2. *Sūrah adh-Dhāriyāt*, 51:57 [Publisher]

Meaning: ‘I have created men and the jinn for the very purpose of worship.’

Of course, such worship and constant presence before the Lord of Honour is not possible without personal love for Him. And by love here is not meant a one-sided affair; rather, what is meant is both the love of the Creator and the love of creation so that the fire of lightening that falls upon the man who is ready to die and which also emanates from within such a man at such a time, should burn all human weaknesses, and joining together, they should take control of his whole spiritual being.

This is that perfect way in which man can, completely and at each and every appropriate occasion, fulfil his trusts and pledges that I have outlined while describing the fifth stage of the spiritual being. The only difference is that while at the fifth stage man fulfils his obligations and pledges to God and His creatures out of *taqwā* [righteousness], at this stage he does so on account of the personal love that he has now developed for God, and which has also evoked in him the love of the creatures of God.

Such people fulfil all their obligations naturally and in the most becoming manner due to the Spirit that God has bestowed upon them. They are thus granted spiritual beauty—which is akin to man’s physical beauty—to a greater extent, because at the fifth stage the Spirit which is born out of personal love for God has not yet entered man, and so the beauty is not manifested to the fullest extent. But once the Spirit has entered the being, the beauty reaches its climax. It goes without saying that the splendour of beauty manifested by a dead body cannot equal that manifested by a handsome living being.

As I have already stated, man possesses two-fold beauty: One, the beauty of conduct; that is to say, that a man in the discharge of all the trusts and covenants of God should be careful not to overlook anything connected with them, as suggested by the expression رَعُونَ [*rā‘ūn*—‘watchful’] in the Holy Quran. It is equally important that man remain vigilant about fulfilling his trusts and pledges to God’s creatures. In short, he

should abide by *taqwā* in fulfilling his obligations to God and His creatures. This is the beauty of conduct or spiritual beauty which becomes apparent at the fifth stage of the spiritual being but does not yet show its full brilliance, whereas at the sixth stage when the birth has been perfected with the infusion of the Spirit, this beauty manifests itself in all its splendour and glory. And it should be remembered that in the sixth stage of the spiritual being, the Spirit refers to God's personal love which descends like a flame upon man's personal love for Him, and drives away all inner darkness, and grants spiritual life, and is necessarily accompanied by all-encompassing help from the Holy Spirit also.

The second kind of beauty that attends man's creation is physical beauty. Although both kinds of beauty begin to manifest themselves at the fifth stage of the spiritual and physical being, their true splendour and glory is only manifested after the advent of the Spirit. In the same way, as the soul enters the physical body after it has been perfected, so does the Spirit enter the spiritual being after it has been perfected; that is to say, when man takes upon himself the yoke of the Shariah and is prepared to abide by all the divine restrictions and prohibitions with effort and striving. Through practicing the norms of the Shariah and abiding by the injunctions of the Book of Allah, he becomes worthy that the Spirit of God should attend to him. But above all is the fact that through his personal love for God he becomes eligible for Almighty God's personal love, which is white as snow and sweet as honey.

As I have already stated, the spiritual being starts with the state of humbleness, and reaches its perfection at the sixth stage of spiritual development; that is, at the stage when the spiritual body having attained perfection, the flame of the personal love of God falls like a Spirit on man's heart imparting to him a perpetual consciousness of the Divine Presence. It is then that the spiritual beauty shows its fullest manifestation, but this beauty which is spiritual—which may be called the beauty of conduct—is the beauty which, by virtue of its strong powers of attraction, is far greater than the physical beauty of a person.

The physical beauty of a person may excite the ephemeral love

of, say, one or two persons, and will soon decline; its attraction being extremely weak. But the spiritual beauty which has been called the beauty of conduct is so strong and powerful in its attraction that it draws an entire world to itself—and every particle of heaven and earth is drawn towards it. This is also, in reality, the philosophy behind the acceptance of prayers; that is to say, when a man possessed of such spiritual beauty, into whom the spirit of the love of God has entered, prays for some impossible or extremely difficult matter, and exerts himself so completely in that prayer, then, as his being is equipped with spiritual beauty, so, by God's permission and by His command, every particle of the universe, is drawn towards him, and there come into being such means as are sufficient to ensure his success.

Experience and the Holy Book of God Almighty confirm that every single particle of the world has a natural relation of deep love with such a person, and his prayers draw all those particles towards him, as a magnet draws a piece of iron to itself. So it is that extraordinary phenomena—that find no mention in science or philosophy—come about as a consequence of this attraction. And this attraction is natural and inherent: Ever since the All-Powerful Creator designed the material world with particles, He has placed in each particle this attraction, and every particle is a true lover of spiritual beauty as is every blessed soul. This is so because it is through spiritual beauty that the manifestation of God takes place. It was regarding the same spiritual beauty that God said:

اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ¹

And even today there is many an Iblīs that does not recognize this spiritual beauty, but it continues to perform great feats.

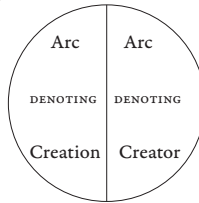
Nūḥ [Noah] possessed this very beauty, and for its sake the Lord of Honour and Glory destroyed all the disbelievers with the calamity

1. 'Submit to Adam,' and they *all* submitted except Iblīs (*Sūrah al-Baqarah*, 2:35). [Publisher]

of the deluge. Then, after this, **Mūsā [Moses]** also came with the same spiritual beauty, and after a period of suffering lasting a few days, it led to the downfall of Pharaoh. And then at long last came the Lord of the Prophets, the Best of Creation, our lord and master, **the Chosen One, Muḥammad, may peace and blessings of Allah be upon him**, with the sublime spiritual beauty of the highest grandeur, in whose praise it would be enough to quote the noble verse:

دَنَا قَدَّ لِي فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ¹

That is to say, that Prophet drew very near to the Presence of Allah, and then he leaned towards the creation, and thus fulfilled both the obligations; viz. **obligations to God and to His creation**, and manifested both kinds of spiritual beauty. He became like the chord between two bows; that is to say, like the central line between two arcs that would look something like this:



CENTER LINE DENOTING
THE HOLY PROPHET²

The inherently impure and blind people, however, failed to see this beauty, as Allah the Exalted, says:

يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ²

Meaning: ‘They look towards you but they see you not’, and in the end all those blind ones were destroyed.

1. *Sūrah an-Najm*, 53:9–10 [Publisher]

2. *Sūrah al-A‘rāf*, 7:199 [Publisher]

At this point some ignorant people state, ‘Why are some prayers of the perfectly righteous people not accepted? The answer to this is that it lies in the hands of God Almighty to manifest their beauty, so that whenever this grand manifestation occurs, and their beauty comes into play for a specific purpose and reveals its brilliance, the particles of the universe are drawn towards it and the impossible comes to be. This is what, in other words, is called a miracle. But this spiritual zeal is not aroused at all times and on every occasion, for it is dependent on external stimuli. This is so because just as the Benevolent God is Independent in His Person and free from every want or need, so has He endowed His chosen ones with the same attribute of total independence. So, being totally independent, like God, their power is not roused unless someone appeals to them for mercy through perfect humility and sincerity. What is even more wonderful is that such people are endowed the attribute of mercy more than the rest of the world put together, yet its exercise is not in their own power. Even though they may desire for that power to be manifested again and again, it is not displayed except by the will of God. They particularly have very little regard for disbelievers, hypocrites, and the weak of faith, and consider them to be like a dead insect. Their independence and freedom from any want or need possesses a grandeur and dignity like a beloved of profound beauty whose face is kept concealed behind a veil.

Another aspect of their independence is that when some evil person thinks ill of them, they sometimes, through their zealous sense of independence, cause such a one to become even more firm in his ill thoughts, because of their **تَخَلَّقَ بِأَخْلَاقِ اللَّهِ** [mirroring the attributes of God]. As Allah the Almighty says:

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا¹

1. In their hearts was a disease, and Allah has increased their disease to them (Sūrah al-Baqarah, 2:11). [Publisher]

When God Almighty wills that a miracle should be manifested by them, He creates a passion in their hearts and inspires their hearts with the greatest longing and craving for the attainment of a certain objective, then it is that they remove the veil of independence from their countenance, and that beauty of theirs, which is not visible to anyone except God, manifests itself upon the angels of Heaven and upon each and every particle.

Their removing the veil from their countenance means that with their perfect sincerity and purity and spiritual beauty—on account of which they have become God's beloved—they turn to Him in such an extraordinary manner, and such a condition of absorbing godly influences is created in them that it draws His extraordinary mercy towards them and with it, each and every particle of the world is also drawn towards them. The intensity of their ardour of love gathers together in Heaven and manifests its countenance to the angels like unto clouds, and their anguish which has the quality of lightening within itself causes a great clamour in the upper echelons of Heaven. It is then that, by the power of God Almighty, those clouds come into being that shower the rain of mercy of God Almighty that they desire. When their spirituality turns its attention—with its full and fervent anguish—to resolve some difficult issue, it draws the attention of God Almighty to itself.

Since these people have a personal love for God, they are counted among His loved ones and so everything under the dominion of God, is moved with great zeal to help them^{1☆}, and—simply to fulfil their desire—the mercy of God Almighty readies to bring about a whole

1. ☆ The disbelievers and enemies also help them in a way because their excesses and persecution causes pain to their hearts and arouse their spiritual fervour. [As is said]:

تا دل مرد خدا نا مد بدرد هیچ قومی را خدا رسوا نه کرد۔
*Until the heart of a man of God is filled with pain and sorrow,
 God does not humiliate a people.*

(Author)

new creation. Such things come to pass that seem impossible in the eyes of the world, regarding which the worldly sciences are completely unaware. We cannot say that such people are God, but such is the sincerity and purity of their friendship and love for God that it seems as if God has descended upon them.

Like Adam, the divine Spirit is breathed into them. It is not that they are God, but their relationship to Him is akin to the iron which, when placed in fire, takes on a fiery hue. Thus, all that falls under God's command comes under their command. The stars of heaven, the sun, the moon, the oceans of the earth, wind, fire—all things hearken unto their voice and recognize them, remaining occupied in serving them. All things naturally and intrinsically love them and are drawn to them in the manner of a true and sincere lover, with the exception of the evil ones who are manifestations of Satan.

Worldly love is an ill-fated affair that sprouts and soon withers away. Moreover, it is based on a beauty that is bound to decline and, furthermore, there are very few indeed who come under its sway. On the other hand, the spiritual beauty that is generated in man through the beauty of conduct, sincerity, purity, and manifestation of the love of Allah, is such that it has universal appeal and draws willing hearts towards itself, just as honey attracts ants; so much so, that not just people but every particle of the universe is affected by this attraction. The man who is true in his love, whose love for God Almighty is true, is like that Yūsuf for whom every particle of the universe is like Zulaikhā. His beauty is not yet manifested in this world for this world cannot bear it. God Almighty says in His Holy Book—the Glorious Furqān—that the light of the believers is manifested on their faces and the believers are recognized by this beauty which, in other words, is called *nūr* [‘light’].

And once, while in a state of vision, I was made to hear this apt phrase in the Punjabi language about this very hallmark of the believers
 عشقِ الہی سے مُنہ پر ولایاں ایہہ نشانی
 [‘The love of Allah rains down upon their face; this is the hallmark of the friends of God’].

The light of the believer which is mentioned in the Holy Quran is

the very spiritual beauty and charm that is granted to a believer in the perfect degree at the sixth stage of the spiritual being. Physical beauty may have a handful of seekers, but this is a wonderful beauty that is sought by millions of souls. It is in the context of this very beauty that someone has written this eulogy about **Sayyed ‘Abdul-Qādir Jilānī**,^{1*} may Allah be pleased with him, describing him as extremely beautiful and handsome. These verses are as follows:

آن ترکِ عجم چون ز مئےِ عشقِ طرب کرد نارت گریئے کوفہ و بغداد و حلب کرد
*That foreign sage when he became inebriated with the wine of love,
 He stole the hearts of Kūfā, Baghdad, and Ḥalab.*

صد لاله رنے بود بصدِ حُسنِ شگفتہ نازان ہمہ را زیرِ قدم کرد عجب کرد
*There were hundreds of faces as beautiful as flowers,
 He surpassed them all—such wonders did he work!*

And Shaikh Sa‘adī, may Allah shower His mercy upon him, has also

1. ☆ There is sometimes an inherent kinship between two persons. This is the case between my soul and the soul of Sayyed ‘Abdul-Qādir that have a natural affinity with each other, and I was apprised of this through clear and true visions. One night, about thirty years ago, God informed me that He had chosen me for Himself. And, strangely enough, an old lady who was about 80 years old had a dream the same night and she came and related it to me in the morning. She said that she had seen Sayyed ‘Abdul-Qādir Jilānī, may Allah be pleased with him, that night along with another saintly person and they were both clad in green, and it was the latter part of the night. The other saintly person was a little younger than him. They both first offered Prayer in the main mosque and then came out into the mosque’s courtyard and I [the old lady] was standing beside them. A bright star then appeared from the east, and its sight gladdened Sayyed ‘Abdul-Qādir very much and he addressed it in the words, ‘May peace be upon you!’ and likewise, his companion too said, ‘May peace be upon you!’—This star was myself. [As has been said:] المؤمن يَرى و يَرى له [‘Sometimes it is the believer who sees, at other times, something is shown to others for the believer.’] (Author)

said a couplet regarding this that very aptly applies to spiritual beauty. It is the following:

صورت گر دبائے چیل رو صورتِ زیبائش: بین یا صورتے برکش چنیں یا تو بہ کن صورت گری
*O silk painter of China! Go and look at that beautiful face—
 Then either portray a face like it or abandon your art.*

Now, it should also be remembered that a servant [of Allah] displays his sincere love for God by his good conduct, but God's response is astonishing indeed. In response to the rapid advance of the servant, God rushes towards him like lightning and displays Signs for him on earth and in heaven and becomes the Friend of His friends and the Enemy of His enemies. Even if 500 million people oppose him God humiliates them and makes them abject and helpless like a lifeless insect. He destroys a whole world for the sake of that one person and makes His earth and heaven the servants of such a one. He blesses his words and sends down a rain of light upon his dwelling. He places blessings in his clothes and his food, and even in the dust upon which he treads. He does not let him die as a failure and Himself answers all objections raised against him. He becomes his eyes with which he sees, and becomes his ears with which he hears, and becomes his tongue with which he speaks, and becomes his feet with which he walks, and becomes his hands with which he attacks his enemies. He personally takes on the enemies of His friend, draws His sword against the wicked ones who persecute him, and makes him victorious in every battlefield. He conveys to him the secrets of His decrees. In short, God is the very first Purchaser of his spiritual beauty and grace, which results from his good behaviour and personal love. Then, how unfortunate are the people who live during such an age while such a **Sun** should rise among them, yet they **remain sitting** in darkness!

Some ignorant people again and again put forward the objection that the sign that distinguishes the beloveds of God is that each and every **prayer** of theirs is heard and answered and that he who lacks this

power is not of the beloveds of God.^{1☆} But, it is a pity that, while these people utter such things, they do not realize that such senseless objections make all the Prophets and Messengers of God their target. For example, every Prophet longed that all the disbelievers of their time who opposed them should become Muslims but this wish of theirs was never fulfilled; so much so, that Allah the Exalted, addressing our Holy Prophet, may peace and blessings of Allah be upon him, said:

كَعَلَّكَ بِأَخِي لَفْسِكَ إِلَّا يَكُونُوا مُؤْمِنِينَ²

That is: ‘Will you grieve yourself to death why these people do not believe?’

This verse shows that the Holy Prophet, may peace and blessings of Allah be upon him, prayed with such fervour and pathos that the

1. ☆ Remember that Almighty God’s relationship with the believer is one of friendship, and desires sometime to fulfil the believer’s wish and at other times He desires that the believer be content upon His will. So in one instance He addresses the believers and says:

ادْعُونِي أَسْتَجِبْ لَكُمْ

[Pray unto me; I will accept your prayer (*Sūrah al-Mu’min*, 40:61).]

And this is when He wills to fulfil the believer’s desire. And in another instance He wants the believer to accept His will and that is when He says:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَنَبِّئِ الَّذِينَ آمَنُوا لَدَا
أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

[And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient, who, when a misfortune overtakes them, say, ‘Surely, to Allah we belong and to Him shall we return.’ (*Sūrah al-Baqarah*, 2:156–157)]

It is a pity that the ignorant only look at one side of things and not the other.
(Author)

2. *Sūrah ash-Shu’arā*, 26:4 [Publisher]

disbelievers should believe, that it was feared lest the Holy Prophet, may peace and blessings of Allah be upon him, should himself die on account of this grief. This is why Allah the Exalted said to him not to grieve so much for these people and not to subject his heart to anguish to such a degree because those people were unmindful about believing and their aims and objectives were different. In this verse, Allah the Almighty has pointed out that: ‘O **Prophet** (may peace be upon him)! You pray for the guidance of these people with such determination, complete concentration, pathos, and putting your soul in hardship, that there is nothing lacking for the efficacy of your prayers. However, the prerequisite for the acceptance of a prayer is that the person for whom the prayer is made should not be overly biased, heedless, and evil-natured; in such cases, the prayer will not be accepted.

So far as God Almighty has bestowed upon me the knowledge of prayer, it is that there are three conditions for the acceptance of prayer.

[1] **FIRST**, the supplicant should be righteous to the perfect degree, for only he is acceptable of God Almighty whose characteristic is righteousness and who has grasped firmly the subtle paths of righteousness and who is a favourite of God on account of being trustworthy, pious, and true to his pledge; and who is replete and filled with the personal love of God.

[2] **THE SECOND** condition is that his resolve and attention should be of such calibre as though, to revive one person, he himself perishes and—to pull one person out of a grave—he himself enters the grave. The secret to this is that His elect are dearer to God than a handsome child—who is also the only child—is dear to its mother. Thus, when God, the Benevolent and Merciful, observes that an elect and beloved of His has reached the brink of death with spiritual labours, humble supplications, and striving, in an effort to save the life of one individual, He disapproves that he be destroyed in that state on account of His relation of love. Then, for his sake, He forgives the sin for which the other person had been seized. Therefore, if he is afflicted with a fatal disease or is overwhelmed and trapped in some calamity, then, by His

power, He creates means for his deliverance. Oftentimes He is resolved to definitely destroy or ruin a person, but through the good luck of the afflicted, someone who has a good standing before God intervenes with his earnest supplications so that the record of the case that had been completed and formulated for his chastisement, has to be torn up for the matter is now transformed, dealing with a beloved rather than a stranger. How is it possible that God would inflict torment on His sincere friends?

(3) **THE THIRD** condition for the **acceptance of prayer** is more difficult than all the conditions, inasmuch as compliance with it is not in the hands of those who are accepted of God, but is in the hands of the person who desires the supplication to be made. And it is that he should be desirous of supplication with the utmost sincerity, perfect trust, perfect certainty, perfect devotion, and perfect subservience. He should resolve in his heart that even if the supplication is not accepted, his trust and devotion would not falter. The request for supplication should not be by way of a test; rather, it should proceed from a sincere conviction.

He should fall most humbly at the door of his [the person from whom he is seeking supplication] and, so far as is possible for him, he should establish such nearness to him—with money, with service, and with obedience of every kind—so as to make a place for himself in his heart. Along with all this, he should think well of him to the extreme and should esteem him as being pious of the highest degree and should regard it ablasphemy to entertain even a single thought inconsistent with his holy stature. He should prove and show to him his sincere belief in him through varied sacrifices of this nature. He should not regard anyone in the world as his equal and should be ready to lay down his life, his property, and his honour for him and should neither utter nor let his heart entertain anything derogatory of him in any way. He should establish it to his satisfaction that he is, indeed, such a believer and follower. With all this, he should wait with patience and even if he should fail fifty times in his objective, he should not slacken in his

devotion and trust. The reason is that such people have exquisitely acute sensibilities and their perspicacity can recognize the degree of a person's sincerity from one's countenance. These people are tender-hearted, yet they are exceedingly independent. Their hearts have been created so self-subsisting by God that they do not care the least for the arrogant, the selfish, and the hypocritical-natured person. Only those derive any benefit from these people who obey them to a degree where they are ready to lay down their lives for them. A person who thinks ill of them at every step and harbours any objection in his heart and does not have total love and devotion, derives no benefit from them and **only ruins himself**.

After this discourse let me add that the manner in which Allah the Almighty has—having described the six stages of a believer's spiritual development—compared them to the six stages of the physical development is a **miracle of knowledge**. None of the numerous books in the world that are called divine or those written by philosophers on soul and theology, or those who have written about insights in the manner of the Sufis, have taken the lead in showing this similarity between the physical and spiritual being. If anyone refutes this claim of mine and thinks that someone else has also demonstrated this similarity between the spiritual and the physical, it is incumbent upon him to produce the like of this miracle of knowledge from any other book.

I have studied the Torah and the Gospels—as well as the Vedas of the Hindus—but I say absolutely truly that I have never encountered this kind of miracle of knowledge in any book except the Holy Quran. It is not limited to just this one miracle. The entire Holy Quran is full of such intellectual miracles, such that an intelligent person, by casting a glance at them, can realize that it is the Word of the All-Powerful God whose powers are manifest throughout the creations within the heaven and earth—the same God who is Unique and Peerless in His words and works.

Moreover, when—on the one hand—we find such miracles in the Holy Quran and—on the other hand—look at the unlettered state

of the Holy Prophet, may peace and blessings of Allah be upon him, that he did not learn even a single word from any teacher, nor did he acquire any knowledge of the sciences or philosophy; rather, he was born among a people all of whom were unlettered and uninitiated to learning and who lived a barbaric existence; and, besides this, he did not have occasion of parental instruction—all these facts put together give us a clear insight into the divine origin of the Holy Quran, and we are convinced that it is indeed a miracle of knowledge, so much so that by beholding this Book we virtually behold God. Since it is clearly evident that these verses of *Sūrah al-Mu'minūn* from the beginning to the verse:

قَدَّرَكَ اللَّهُ أَحْسَنَ الْخَالِقِينَ¹

are a miracle of knowledge, there can be no doubt that this verse:

قَدَّرَكَ اللَّهُ أَحْسَنَ الْخَالِقِينَ

is a part of that miracle of knowledge, and thus, being one component of a miracle, is to be counted as a miracle. And this is what I intended to prove.

Bear in mind that the aforementioned miracle of knowledge is such a clear, open, luminous, and evident truth that even reason is now eager to add it to its rational sciences with great pride after the guidance and emphasis by the Word of God Almighty.

It stands to reason that the first act [movement] that develops in the heart of a pure-natured person, in his quest for God Almighty, is in the form of *khushū'* [meekness] and humbleness. *Khushū'* implies that meekness, servitude, and humility be adopted for the sake of God and all the evil traits that are opposed to this, such as arrogance, conceit,

1. So blessed be Allah, the Best of creators (*Sūrah al-Mu'minūn*, 23:15).
[Publisher]

ostentation, heedlessness, and indifference be eschewed for the fear of God.

And it is evident that unless man shuns the baser attributes, he cannot adopt the higher morals that stand in contrast to them and are the means to reaching God because two opposites cannot coexist in one heart. This is what God alludes to in the Holy Quran as He says at the beginning of *Sūrah al-Baqarah*:

هُدًى لِّلْمُتَّقِينَ¹

Meaning: ‘The Holy Quran is a guidance for those who are *muttaqīn* [“righteous”]. In other words, those who are not arrogant and reflect upon the Word of God Almighty with *khusbū‘* and humility, are the ones who ultimately find guidance.

It should also be kept in mind here that the word أَفْلَحَ [*aflaha*—‘succeeded’] occurs six times in these verses.² Its use is explicit in the first verse:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ³

and in others it is conjunctive. The dictionary meaning of أَفْلَحَ [*aflaha*] is أَصْبِرَ إِلَى الْفَلَاحِ meaning, ‘One was turned towards his object of success and made to move towards it.’ Thus, according to this meaning, a believer’s adoption of humility in his Prayer is the first movement towards achieving his objective, an act that involves the abandonment of pride and conceit. The attainment of the objective of success thereby

1. *Sūrah al-Baqarah*, 2:3 [Publisher]

2. The reference is to the opening verses of *Sūrah al-Mu’minūn*, the twenty-third chapter of the Holy Quran. [Publisher]

3. ‘Surely, success does come to the believers, who are humble in their Prayers’ (*Sūrah al-Mu’minūn*, 23:2–3). [Publisher]

is that the self, adopting the attitude of humbleness, becomes ready and prepared to establish a connection with God.

The second task of the believer according to sound reason—the task by which the strength of faith reaches the second stage and faith becomes somewhat stronger than before—is that the believer should purge his mind, which has reached the stage of humility, of vain thoughts and vain pursuits. Until a believer acquires, for the sake of God, the minimal strength to abandon vain thoughts and vain pursuits—which is not very difficult at all and which is nothing but indulgence without enjoyment—it would be a false hope to expect that the believer could turn away from such pursuits withdrawing from which weighs very heavy upon the carnal self, and the carnal self has some benefit or pleasure in indulging in them.

Therefore, it proves that after the first stage which is renunciation of arrogance, the next stage is the renunciation of all that is vain. At this stage the promise that is made with the word **اَفْلَاحًا** [*aflaha*]¹—that is, the achievement of the object of success—is fulfilled in that, when the bond of the believer with vain pursuits and vain pastimes is severed, a feeble bond is established with God Almighty and the strength of faith also becomes greater than before. I have called it a feeble bond because the bond with vain pursuits is also feeble. Thus, a feeble bond is obtained upon discarding a feeble bond.

Then the third act of the believer, according to sound reasoning, by which the strength of faith reaches the third stage, is that he not only shuns vain pursuits and vain matters for the sake of God Almighty, but he also relinquishes his valued possessions for the sake of God. And it is obvious that parting with wealth is a greater sacrifice for the carnal self than giving up vain pursuits, as wealth is earned with labour and is something useful on which depends pleasant living and comfort. Therefore, renunciation of wealth for the sake of God requires more of the strength of faith than the renunciation of vain pursuits. And the promise in the word **اَفْلَاحًا** [*aflaha*]¹ implied in these verses would here mean that the strength of faith and connection with God in this

stage becomes greater than the second stage, and the purity of the self is engendered by it; for, to give away wealth earned with one's hard labour, merely out of a fear of God, is not possible without the purity of the self.

Then, the fourth act of a believer—which carries the strength of faith to fourth stage—according to sound reason is that he not only renounces wealth for the sake of God, but he also renounces the part which is unlawful of what he loves more even than wealth; namely, his carnal passions. I have stated that everyone naturally values his carnal pleasures more than wealth, and one sacrifices wealth for their pursuit. So, renouncing carnal desire for the sake of God is much more difficult than renouncing wealth. And the word **اَفْلَحَ** [*aflaha*] which applies to this verse as well, here means that just as a man naturally has a closer tie with carnal desires, so—after he renounces them—a corresponding closer tie develops with God Almighty, for whosoever loses a thing for the sake of God, he finds something better in its place.

لُطْفِ او ترک طالبان نہ کند کس بہ کارِ رہش زیان نہ کند

His grace does not forsake the seekers;

In His path no one suffers loss.

ہر کہ آن راہ جست یافتہ است تافت آن رو کہ سرتافتہ است

Whoever seeks this path, finds it;

Bright becomes the face that does not turn away from Him.

Then, the fifth act of a believer—which carries the strength of the faith to the fifth stage—according to reason is that he should renounce not only carnal desires but should renounce the very self for the sake of God and be ready to sacrifice it. That is to say, the self which is a trust from God should be returned to the same Owner and that he should consider his relationship with his self limited just like the ownership of a trust. He should fulfil the demands of righteousness in a manner as

if he has dedicated his self,^{1*} his wealth, and all things to God. This is what is indicated in the verse:

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رِعُونَ²

Since a person's life and wealth and all kinds of amenities are trusts committed to him by God, the rendering back of which is obligatory on the trustee, therefore, the renunciation of the self etc. means that he should offer this sacrifice by dedicating this endowment in the path of God Almighty. Secondly, he should fulfil all of his pledges—his pledge with God Almighty at the time when he believed in God and all the pledges and trusts of [God's] creations which he bears—in such a manner, with due regard to righteousness, that it also becomes true sacrifice, inasmuch as the complete fulfilment of all aspects of righteousness also amounts to a type of death. And the word أَفْلَحَ [*aflaha*], which is also applicable to this verse, here means that when a believer of this stature spends his life in the cause of God and carries into effect all aspects of righteousness, lights from the Majesty of Allah envelop his being and invest him with spiritual beauty, as the flesh beautifies bones by clothing them. As I have stated, both these conditions have been described by God Almighty as garments. Righteousness, too, has been described as a garment, as Allah says:

لِبَاسٍ التَّقْوَى³

1. ☆ Just as one's self is a trust from God Almighty, so are one's possessions a trust from God Almighty. One who only gives Zakāt out of his wealth considers the wealth to be his own, whereas one who considers his wealth to be a trust from God Almighty knows that it all belongs to Him. He, therefore, gives away in His cause all the time, even if no Zakāt is incumbent on him. (Author)
2. And who are watchful of their trusts and their covenants (*Sūrah al-Mu'minūn*, 23:9). [Publisher]
3. Raiment of righteousness (*Sūrah al-A'raf*, 7:27) [Publisher]

The flesh with which the bones are clothed is also a garment, as Allah the Almighty says:

كَسَوْنَا الْعِظْمَ لَحْمًا¹

This is because ت [kiswaḥ], from which كَسَوْنَا [kasaunā] is derived, means garment too.

Now, it should be remembered that the fifth stage is the highest stage of the spiritual journey. When the fifth stage reaches its perfection, it is followed by the sixth stage, which is by way of a pure bounty, and is bestowed upon the believer without effort or toil; and his effort does not have the least involvement in it. And it is that, as the believer annihilates his soul in the path of God, he is granted a new soul. Since it is the eternal promise that whatever one will lose in the path of God, one shall find the like thereof. Therefore, those who lose a soul, find a soul. In the same way, since a believer dedicates his life to the cause of God out of his personal love, he is honoured with the Spirit of God's personal love which is accompanied by the Holy Spirit. God's personal love is a Spirit and works as a soul within the believer and thus it is itself a soul and the Holy Spirit is not something apart from it. There cannot be any separation between that love and the Holy Spirit. That is why we have mostly mentioned only God's personal love without the mention of the Holy Spirit, inasmuch the existence of one essentially warrants the existence of the other.

When this Spirit descends upon a believer, all the weight of worship ceases to be a burden, and he is invested with such strength and pleasure that it prompts him to worship and remember God out of the natural urge and not through formal effort, and bestows upon him the passion of love. Such a believer perpetually stands at the threshold of God, like the angel Gabriel, may peace be upon him; and he is granted

1. Then We clothed the bones with flesh (Sūrah al-Mu'minūn, 23:15). [Publisher]

permanent nearness of the Lord of Honour, as Allah the Almighty has said about this stage:

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ¹

Meaning that the perfect believers are those who are granted such perpetual presence before God that they guard their Prayers themselves.

This indicates the condition that a believer of this stature deems Prayer to be essential for his spiritual survival; he acknowledges it to be his sustenance without which he cannot survive. This station cannot be achieved without the Spirit, which descends upon a believer from God Almighty. When a believer surrenders his life for the sake of God Almighty, he deserves to be granted another life.

This entire discussion reveals that, according to sound reason, these six stages lie in the path of the believer who seeks the perfection of his spiritual existence, and everyone can understand with a little reflection that a believer must pass through six conditions during the course of his spiritual journey. The reason is that, until a person succeeds in establishing a perfect connection with God, his imperfect self loves five wretched conditions, and to repel the love of each condition, a motive is needed that can overcome that love and that the new love may break the hold of the previous love.

Accordingly, the first condition which a person loves is one of heedlessness in which he is absolutely estranged and distant from God Almighty. His soul is in a state of a kind of disbelief, and the veils of heedlessness pull him towards arrogance, carelessness, and callousness. There is not even a trace of humility, empathy, meekness and lowliness. He loves this condition and regards it good for himself. When the favour of God Almighty designs his reform, his heart is impressed by the grandeur and majesty and power of God Almighty with the occurrence of some event or the descent of some calamity. As a consequence,

1. *Sūrah al-Mu'minūn*, 23:10 [Publisher]

a state of humility is created in him that eliminates his attitude of arrogance, rebelliousness, and heedlessness, thereby breaking his bond of love with them.

It is something that is seen in the world all the time and it is observed that when the whip of the awe of God strikes in the form of some terrible calamity, it bends the necks of even the most wicked, awakens them from the slumber of heedlessness, and makes them humble and meek. This is the first stage of turning to God which is attained by a man of righteous disposition through observing the grandeur and awe of God or through some other means. Although he earlier loved his heedless and unrestrained life, he has to give it up perforce when the opposing influence creates a greater impact than the earlier influence.

Then the second condition after it is that, though such a believer does turn towards God Almighty in some measure, this orientation is still defiled by the impurity of vain talk, vain actions, and vain pursuits that he has love and affinity for. Of course, he sometimes manifests humility in prayer but vain pursuits continue to preoccupy him. Vain affiliation and vain association and vain indulgences continue to hang around his neck as if he has a dual nature oscillating between the two.

واعظاں کیس جلوہ بر محراب و منبر مے کنند
چوں بخلوت مے روند آن کارِ دیگر مے کنند
*On the pulpit the preachers put up a great show;
In private, they act quite differently.*

Thereafter, as divine favour wills not to let him be ruined, another manifestation of divine grandeur, awe, and power descends upon his heart, which is more intense than the first manifestation. The strength of his faith is enhanced by it. Striking the heart of the believer, it consumes all his vain thoughts and tendencies in an instant. And this manifestation of divine grandeur and majesty generates in his heart such love for the Lord of Honour as overcomes his love for vain pursuits and preoccupations and, having repelled them, it occupies the space they held. It

turns the heart away from all absurd preoccupations. Then the heart develops an aversion to vain pursuits.

After the elimination of vain preoccupations and pursuits, there still remains a third evil affliction in the believer and which is far dearer to him than the second and it is that he has natural love of wealth, because he considers wealth to be essential for his life and comfort. And, in addition, he credits only his labour and hard work to be the reason for attaining it. For this reason, it is very difficult and bitter for him to part with it in the cause of God Almighty.

Thereafter, when divine favour desires to rescue him from this grave entanglement, he is given the knowledge of the providence of God and the seed of trust in God is sown in him. This is supplemented by the awe of Allah the Exalted, and these two manifestations of benevolence and grandeur bring his heart under their control. In consequence, the love of wealth also flees his heart and the seed of the love of the Bestower of wealth is sown in his heart and his faith is fortified. This strength of faith is greater than the strength in the third stage, inasmuch as at this stage the believer not only discards all things vain, but also gives up the wealth which he thinks is the basis of his happy life. And if his faith had not been granted the power of trust in God, and his eyes had not been directed towards the True Bestower, he could never have been cured of the malady of miserliness. Thus, this strength of faith not only rescues him from vain pursuits, it creates a strong faith in the providence of God Almighty and illumines the heart with the light of trust in God. Then the believer can spend wealth, which is considered most dear, very easily and cheerfully in the cause of God Almighty, and all the weakness—which results in the state of miserliness from pessimism—is dissipated due now to eager hopes pinned on God Almighty. The love of the Bestower of wealth surpasses the love of wealth.

This is followed by the fourth state which is so dearly loved by *nafs-e-ammārah* [the self that incites to evil] and which is worse than the third state because, in the third state only wealth had to be

discarded, but in the fourth state, the unlawful carnal passions have to be eschewed. It is obvious that the renunciation of wealth is easier for man than the renunciation of carnal passions. Therefore, this state is much more intense and dangerous than the previous ones. Naturally, the bond with carnal passions is much dearer to man as compared to the bond with wealth. This is why he gladly sacrifices wealth—which, in his view, is the basis of a comfortable life—in the path of lustful desires. As a witness to the terrible storm of this state, it should be enough to refer to the verse:

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ¹

Meaning that it is such a fierce urge that its restraint needs a mighty Sign.

Thus, it is obvious that the strength of faith at the fourth stage is very robust and immense compared to the third stage. In addition, the experience of the grandeur, awe, and power of God Almighty is also greater in it than before. Not only this much, but it is also necessary in it that the prohibited pleasure, which has been eliminated, should be substituted by some spiritual pleasure. As strong faith in the providence of God Almighty is needed to cure miserliness, and a strong trust in God is required when the pocket is empty so that miserliness may be repelled and hope in the opening of hidden sources should be engendered; in the same way, for deliverance from impure carnal passions and the deliverance from the fire of lust, it is necessary to have strong faith in the existence of the fire which subjects both body and soul with severe torment. Also needed with it is the taste of the spiritual ecstasy which makes one not care and not need these gross pleasures.

1. And she made up her mind with regard to him, and he made up his mind with regard to her. If he had not seen a manifest Sign of his Lord, *he could not have shown such determination* (Sūrah Yūsuf, 12:25). [Publisher]

A person who is in the grip of forbidden carnal passions is in the jaws of a dragon that has extremely toxic poison. Thus, it is obvious from this that, as the malady of miserliness is graver than the malady of vain pursuits, in the same way being caught in the claws of forbidden carnal passions, in comparison to the malady of miserliness, is a calamity graver than all other calamities, and is in need of a special mercy of God Almighty. When God Almighty wills to deliver someone from this calamity, He visits him with such a manifestation of His grandeur, awe, and power, as grinds down all forbidden carnal passions and then invests his heart with eagerness for His own superior love as a manifestation of His beauty. Just as a suckling baby, on being weaned, passes only one night in distress and soon forgets that milk such that it loathes suckling even if his mouth is put to the breast, a righteous man develops the same repulsion to the forbidden carnal passions when he is weaned away from the milk of the physical desire and is granted spiritual nourishment in its place.

Then, after the fourth stage, is the fifth stage, the evils of which are intensely and dearly loved by the self that incites to evil. At this stage, only one struggle is left and the time approaches near when the angels of the Powerful and Glorious God would conquer the whole territory of this being, and bring it under their complete control, and disrupt the whole system of the ego, and devastate the territory of carnal faculties, and humiliate and debase its chieftains, and destroy the earlier sovereignty. That is what happens when a government is toppled. [As the Holy Quran says:]

إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ¹

This is the last trial and last battle for a believer with which all stages

1. Surely, kings, when they enter a country, despoil it, and turn the highest of its people into the lowest. And thus will they do (*Sūrah an-Naml*, 27:35).
[Publisher]

of his journey come to an end. His progress, through his effort and striving, reaches its climax and human efforts complete their operation up to their ultimate point. Thereafter, only the operation of the bounty and grace (of God) remains, which pertains to the other creation.

This fifth stage is even more difficult than the fourth stage. In the fourth state, the believer only has the challenge to discard unlawful passions of the self but in the fifth state, he has the challenge to surrender his self altogether and to restore it to God Almighty as a trust which had been committed to his care. Devoting his self to the work of God, he should put it into service, resolve to spend his self in the cause of God, and strive to annihilate his self altogether; for, as long as the self persists, temptations to sin which are opposed to righteousness, also persist. Besides, so long as the self persists, it is not possible for man to tread the narrow paths of righteousness or to discharge fully the trusts and covenants of God or His creatures.

However, just as miserliness cannot be discarded without trust in God and faith in His providence, and deliverance from illicit carnal passions cannot be achieved without the realization of the awe and grandeur of Allah, and spiritual delights; in the same way, this grand rank—where the self is abnegated and all trusts of God Almighty are restored to Him—can never be attained until a fierce windstorm of the love of God begins to blow and makes a person pursue it with utter devotion. These are, in truth, the lot of those who are intoxicated and inebriated with the love of God—these are not the pursuits of the worldly wise.

آسماں بار امانت نتوانست کشید قرعہٴ فال بنام من دیوانہ زدند

The heavens could not bear the burden of the trust—

The lot fell on a madman like me.

Almighty Allah points towards this by saying:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا¹

We presented Our trust—which must be rendered back to Us like a trust—to all the creation in the earth and in heaven, but all of them refused to accept it out of apprehension that a default might ensue, but man accepted this trust as he was *zalūm* [able to subdue himself] and *jahūl* [able to be unfair to himself]. Both these terms [*zalūm* and *jahūl*] as applied to man, are complimentary and not derogatory in nature. They signify that man had been endowed with the capacity of being harsh upon his own self for the sake of God and he could incline towards God Almighty such as to forget his self. That is why he accepted the responsibility of treating his entire being as a trust and then to expend it in the cause of God.

And the declaration by Allah the Exalted with regard to this fifth stage is:

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رِعُونَ²

Meaning: ‘The believers are those who are watchful of their trusts and covenants.’ That is to say, in discharging trusts and fulfilling covenants they spare no effort in exercising righteousness and watchfulness.

This is an indication that man and all his faculties—the vision of his eyes, the hearing of his ears, the speech of his tongue, and the strength of his hands and feet—are all trusts committed to him by God Almighty, and He can take His trusts back whenever He so wills. Being watchful of these trusts means devoting the self and all its faculties, and the body and all its faculties and organs, to the service of God Almighty while observing all the subtlest requirements of righteousness as if all of these things belong not to him, but to God, and the movement and

1. *Sūrah al-Aḥzāb*, 33:73 [Publisher]

2. *Sūrah al-Mu’minūn*, 23:9 [Publisher]

operation of all these faculties and organs is not directed by his desire, but by the will of God—nothing of his own will should remain; rather, the will of God should work through them. His self should be in the hand of God Almighty like a corpse is in the hand of the living. He should dispossess himself of his volition and complete control of God Almighty should be established over his being, so much so, that by Him should he see, and by Him should he hear, and by Him should he speak, and by Him should he move or stop. The minutest impurities of the ego, which cannot be observed even with a microscope, should be removed, leaving only the spirit.

In short, the protection of God should envelop him and should isolate him from his own being; he should have no dominion left over his being and all the dominion should belong to God. All carnal incitement should become extinct and the will of God should rage in his being. The previous governance should be totally uprooted and another government should establish itself in his heart. The house of selfishness should be laid waste and the camp of the Lord of Honour should be erected. Divine awe and might should uproot, from the foul land, all the plants that were watered from the foul spring of the ego, and replant them in the in the holy ground of seeking the pleasure of the Lord of Honour.

All the desires and designs and ambitions should become subordinated to God. All the structures of the self that incites to evil should be demolished and razed to the ground, and such a palace of purity and holiness be erected in the heart that the Lord of Honour may descend and His Spirit may dwell therein. Only then could it be said that a person has restored those trusts that the True Bountiful has committed to him. Then would this verse be truly applicable to such a person:

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رُؤُونَ¹

1. *Sūrah al-Mu'minūn*, 23:9 [Publisher]

At this stage a framework is prepared and, thereafter, the Spirit of manifestation of God which means the personal love of the Lord of Honour—enters into such a believer together with the Holy Spirit and bestows a new life upon him and a new power is granted to him. All this happens under the influence of the Spirit, which at this stage, establishes a relationship with the believer but does not yet take up its abode in his heart.

This is followed by the sixth stage of the spiritual being—the stage in which the personal love of the believer reaches its climax and draws to itself the personal love of Allah, the Lord of Glory. Thereupon, the personal love of God Almighty enters into the believer and envelops him, in consequence of which he is granted a new and extraordinary power. That power generates life in his faith like a soul entering a lifeless body. Having entered the believer, it indeed acts like the soul. All faculties are illumined by it, and the support of the Holy Spirit assists the believer of this stature so that he is given access to matters and to knowledge that are beyond human ability.

The believer of this stature, having traversed all stages of the progress of faith, is designated in heaven as the Vicegerent of God on account of the excellences which he receives—by way of reflection—of the excellences of the Lord of Honour. Just as when a person stands before a mirror, all the features of his face are clearly reflected in it; similarly, a believer of this stature—who not only discards the self but carries the task of negating his being and discarding the self to such a degree of perfection that there remains nothing of his own being, and he becomes like a mirror—then all the features and all the attributes of the Divine Being are comprehended in him. Just as it can be said that the mirror, which reflects all the features of the one standing before it, becomes his vicegerent; in the same way a believer, by having gathered within him the attributes and qualities of Allah by way of reflection, attains the station of the *Khalīfatullāh* [Vicegerent of God] and becomes the expression of the countenance of God by way of reflection. As God is Hidden upon hidden and Transcendent beyond

transcendent in His Being, in the same way, the perfect believer is hidden upon hidden and transcendent beyond transcendent in his being. The world cannot attain his reality because he moves far away from the sphere of the world. It is remarkable that, after that holy change in the perfect believer—when he loses his self altogether for the sake of God and emerges from it donning a new garment of the holy change—God, who is Unchangeable, Ever-Living, and Self-Subsisting, makes a change in His being for his sake also. However, this does not mean that any change takes place in the eternal attributes of God; nay, He is Unchangeable from antiquity and eternity—but it is only a manifestation of His Providence for the perfect believer. A change, the mystery of which we cannot comprehend, appears in God as well corresponding to the change in the believer, but this happens in a manner which does not soil God's remaining Unchangeable with the dust of the creature-state—He remains Unchangeable as He eternally is.

However, the change which occurs at the time of the change in the believer is of the type spoken of in the statement: 'When the believer moves towards God Almighty, God comes towards him with a faster movement.' Though it is obvious that as Allah the Exalted is not subject to any changes, so is He also not subject to any movements. All these expressions are metaphorical and the need for their use arises because experience testifies that as a believer builds a new being—by self-abnegation, annihilation, and mortification in the cause of God Almighty—God also becomes new vis-à-vis the believer corresponding to the changes in him, and deals with him as He does not deal at all with others. God reveals to him of His kingdom and mysteries that which He does not reveal to others at all, and displays for his sake that which He does not display for the sake of others at all. He helps and supports him to such an extent that causes people to marvel. He shows extraordinary happenings for such a person, and displays miracles and establishes his supremacy in every respect. He places in him a power of attraction, whereby a whole world is drawn to him and only those remain unaffected who are overpowered by eternal misfortune.

Thus, all this shows that, with the immaculate transformation of the perfect believer, God Almighty also appears to him with the manifestation of a new form. This is proof that God Almighty has created man for Himself; for, whenever anyone begins to turn to God Almighty, He begins to turn to him—the same day—the same hour—nay rather, the same moment! He becomes his Guardian, his Providence, his Supporter, and Helper. And if the whole world were to be on one side and a perfect believer on the other, it is he who dominates in the end, because God is True in His love and Perfect in His promises. He does not let one who becomes truly His, go to waste.

Should such a believer be thrown into fire, he emerges from the midst of a garden; be he pushed into a whirlpool, he reappears in a beautiful garden. The enemies design many stratagems against him and wish to destroy him, but God shatters all their machinations and plans, for He is with him at every step. Therefore, in the end, those who seek to humiliate him die in disgrace and their lot is failure; but he who becomes God's with all his heart and soul and determination, never dies a failure. His life is blessed and, it is certain, that he should remain alive till he accomplishes all his undertakings. All blessings are in purity and all purity is in seeking the pleasure of God, and all seeking of God's pleasure is in surrendering one's own pleasure. This is the 'death' which is followed by life. Blessed is he who partakes of this life.

Now let it be clear that I have written everything that I intended to write about the above-mentioned verses of *Sūrah al-Mu'minūn* being a miracle. I have meticulously elucidated that the six stages that have been mentioned for the spiritual being of a believer in the beginning of this particular *Sūrah*—the sixth of which has been named *Khalq-e-Ākhar* ['Another Creation']—are the same six stages that have been outlined with regard to the physical birth in verses that follow the description of the spiritual birth. This is a miracle of knowledge and this intellectual insight has not been mentioned in any book prior to the Holy Quran. The last portion of these verses:

قَتَبَّرَكَ اللهُ أَحْسَنُ الْخَلْقِينَ¹

is undoubtedly the essence of this intellectual miracle, for it has been applied at a miraculous occasion. It is not possible for man to work such a miracle in his discourse and then to apply to it the verse:

قَتَبَّرَكَ اللهُ أَحْسَنُ الْخَلْقِينَ²

And if someone demands a proof as to how the comparison between the stages of man's spiritual and physical being outlined in the above verses amount to an intellectual miracle, the answer is that a miracle is something the like of which man is unable to perform, or had previously been unable to perform, or there is no proof that he will be able to perform it in the future. So I say this with authority that this description of the profound philosophy of man's birth mentioned in the Holy Quran is such a unique and unparalleled description that the like of it cannot be found in any previous book. Nor do we know in this age of anyone, not versed in the Holy Quran, who matched the Holy Quran in presenting this philosophy. Since the Holy Quran claims to be a miracle in terms of all its insights, its Signs, and its eloquence and diction—and these verses are part of the Holy Quran and fall under the purview of the claim of being a miracle—this illustration of it being unmatched and unparalleled, in the presence of its claim of being a miracle and its challenge to produce a match, undoubtedly constitutes a miracle. The answer to the remaining objections of the critic is set out below.

1. So blessed be Allah, the Best of creators (*Sūrah al-Mu'minūn*, 23:15).
[Publisher]

2. So blessed be Allah, the Best of creators (*Sūrah al-Mu'minūn*, 23:15).
[Publisher]

HIS STATEMENT— عفت الديار محلها و مقامها [‘Temporary residences and permanent ones will be wiped out’] is a line from a couplet of an ancient poet. Did any Prophet ever have a revelation which was word-for-word the same as issued forth from the tongue of a human being before that Prophet?

MY ANSWER—As I have mentioned before also, the Holy Prophet, may peace and blessings of Allah be upon him, himself had such a revelation and it was:

فتبارك الله احسن الخالقين-

[So blessed be Allah, the Best of Creators].

This is the sentence that had come out of the mouth of ‘Abdullāh bin Abī Saraḥ, and exactly the same descended as the revelation of God. And it was due to this very trial that the unfortunate ‘Abdullāh turned apostate. Making such objections, therefore, amounts to following the thinking of ‘Abdullāh, the apostate, which ought to be avoided. As for the words عفت الديار محلها و مقامها they form the first line of a couplet of Labīd, may Allah be pleased with him, a Companion [of the Holy Prophet^{sas}]. The complete couplet is:

عفت الديار محلها و مقامها بمنى تأبّد غولها فرجامها

It means that the homes of my loved ones were demolished; there remained no trace of the buildings, neither of temporary nor of permanent residences. Both kinds of buildings were destroyed. They were located in Minā, which is in the land of Najd. There are two Minās: a Minā of Makkah and a Minā of Najd. Here the Minā of Najd is meant. The poet then says that there were two towns in that land—one was called Ghaul and the other Rajām—both of which were destroyed and levelled so completely that there is now a forest in place of these towns where wild animals such as deer live. These are the meanings of the

Arabic word **تَأْبَد** [*ta'abbada*], which appears in the couplet. **تَأْبَد** [*ta'abbada*] is derived from **أَوَابِد** [*awābid*], which means animals of wilderness, like deer etc. **أَوَابِد** [*awābid*] is derived from **أَبَد** [*abad*] which means 'something that lives forever'. Since the deer and other such animals mostly do not die a natural death—rather, they are hunted and are killed by others—they were called **أَوَابِد** [*awābid*].

HIS STATEMENT—If the words of man can coincide with the Words of God, then what would be the difference between the Word of God and the word of man?

MY ANSWER—I have just explained that the Holy Quran is a miracle in the sense that the writing of any human being cannot be identical to a long passage—which should not be less than ten verses—of the Holy Quran. Such a passage of the Holy Quran possesses so much eloquence and elegance and other insights and verities that its like cannot be offered by human efforts. The Quranic text is, therefore, a miracle provided it is no less than ten verses, as the Quran points out explicitly. But as for one sentence—which is equal to, at most, one or two verses—it is possible that the word of man may appear to correspond with the Word of God. Even then some hidden insights and a kind of light, are inherent in the Word of God. Besides, an element of its miracle is hidden. To illustrate, the distinction between man and deer is obvious on looking at them as a whole, but the eye of deer is similar to the eye of man. Nevertheless, the human eye has certain capabilities that the eye of a deer does not have at all.

HIS STATEMENT—When the revelation **عفت الديار محلها و مقامها** [‘Temporary residences and permanent ones will be wiped out’] was published, it was stated in its context that it was concerning the plague, but now it is stated that it is concerning the earthquake.

MY ANSWER—The chastisement of عفت الديار [*afatid-diyār*—‘residences will be wiped out’] being related to the plague cannot literally make it the plague. Besides, the statement that the phrase عفت الديار [*afatid-diyār*—‘residences will be wiped out’] is concerning plague, is the composition of a human. The objection would have been valid if this word had been present in Almighty God’s revelation. The revelation of God Almighty clearly says that it pertains to the earthquake. Refer to the revelation that was published in the same *Al-Hakam* newspaper towards the end of December 1903, and whose words are:

زلزله کا دھکا

Shock of earthquake.

Then five months later, in the issue of 31st May 1904 of the same newspaper, this revelation was further explained by the second revelation that:

عفت الديار محلها ومقامها۔

[Temporary residences and permanent ones will be wiped out].

Alas what an era has emerged! God’s Word is recorded in two issues of the same newspaper and one Word explains the other, but no one cares to look at it and, instead, people point towards the words of a human being—whose error cannot be attributed to the revelation of God. Such prejudice while being called the progeny of Muslims! God knows what will be its evil consequences in future.

Further, I do not deny that the entire truth of any prophecy is not clear before its appointed time, and it is possible that an error may occur in human interpretation. Thus it is that there has not been any Prophet in the whole world who has never made an error in interpreting any of his prophecies. If a Prophet, however, makes any error by way of interpretation in explaining the meaning of his prophecy before its time, it does not diminish the glory and the honour of that prophecy itself, for

the divine prophecy is extraordinary, beyond human insight, and above human intellect. Can you claim that it does get diminished? If that is the case, I can produce before you a long list of prophecies in which eminent Prophets made errors of interpretation. However, I trust that you will not raise such an objection after this and that you will be cautious in view of the far reaching ramification of this objection.

It is obvious that when a prophecy is fulfilled and, with its fulfilment, reveals its true meaning by itself, and, on comparing that meaning with the words of the prophecy, it is quite clear that it is the correct meaning of the words of the prophecy, it is not honesty then to find faults with it. Is it not true that the above revelation, indeed, means that buildings in a part of the country will collapse? This being so, how can the words of the revelation, in their apparent sense, apply to the plague? And when a calamity destroyed buildings, that very calamity must be considered to have been referred to in the prophecy. Does the plague ever cause buildings to collapse? Also, in a revelation prior to this prophecy, which was published just five months previously in the same newspaper, the word 'earthquake' is clearly mentioned. The words of that revelation were:

زلزلہ کا دھکا

Shock of earthquake.

So is there any doubt that the news of the future earthquake has been given in the same newspaper?

Now, you be the judge and consider whether the revelation:

عفت الديار محلها ومقامها۔

[Temporary residences and permanent ones will be wiped out].

in its literal sense applies to this prophecy of the earthquake, and it was mentioned beforehand too, or whether it applies to the plague. Moreover, the prophecy about the earthquake relates to the statement

عفت الديار [*‘afatid-diyār*— ‘residences will be wiped out’] with respect to the proximity of time just as it relates to it with respect of the purport. And it is that the prophecy about the earthquake had been revealed in clear words five months prior to the prophecy عفت الديار [*‘afatid-diyār*— ‘residences will be wiped out’] and both prophecies have been published one after the other; i.e. the prophecy:

زلزله کا دھکا

Shock of earthquake.

And then:

عفت الديار محلّها ومقامها

[Temporary residences and permanent ones will be wiped out].

Neither of them make any mention of the plague.

HIS STATEMENT—If categorical knowledge was not given about the prophecy عفت الديار [*‘afatid-diyār*—residences will be wiped out...] that it pertained to the earthquake, then what benefit did such a revelation provide?

MY ANSWER—Alas! You know nothing of the practice of Allah. It is not necessary for a Prophet to have definitive knowledge of a particular aspect of a prophecy that it shall necessarily be fulfilled only in this particular way. What is necessary for a prophecy, though, is that its implication should be supernatural, and human prowess or machination or contrivances should not be able to match it; but it is not necessary that the true nature of the prophecy should be made known in every respect. In the Torah, there is an important prophecy about our Holy Prophet, may peace and blessings of Allah be upon him, but it is worded in general terms, that:

A Prophet like unto Moses will be raised from the Israelites from among their brethren.^{1☆}

Nowhere was it clearly stated that he will be from among the Ishmaelites, his name would be so and so and his father's name would be so and so, he will be born in Makkah, and he will come after lapse of this much time. This is why the Jews did not benefit the least from this prophecy and, for this very error, hundreds of thousands of the Jews ended up in Hell, even though the Holy Quran has alluded to this same prophecy in the verse:

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا²

And the Jews say that the 'like of Mūsā' [Moses] was the Prophet Yasū'ā [Joshua] who succeeded him after his death. And the Christians say that 'Īsā [Jesus] is the 'like of Mūsā', for, like Mūsā, he too came as a saviour. Now, tell me what good did this prophecy of the Torah do since it did not make a clear decision. Neither the Jews nor the Christians could recognize the Prophet, may peace be upon him, whom the prophecy was about and both groups remain deprived of the blessing of accepting him.

However, the revelation of Allah that descended upon me:

عفت الديار محلّها ومقامها

[Temporary residences and permanent ones will be wiped out]

is not ambiguous, as you imagine it to be, for another prophecy had previously been published in the same newspaper as:

1. ☆ In the Torah, the Israelites have been addressed at certain places to the effect that he would be raised from among them. (Author)
2. Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh (*Sūrah al-Muzzammil*, 73:16). [Publisher]

زلزله کا دھکا

Shock of earthquake.

Then subsequent to it, this second revelation:

عفت الديار محلّها ومقامها

[Temporary residences and permanent ones will be wiped out]

describes the features of that very earthquake already mentioned in the same newspaper. This prophecy cannot apply to the plague in any way. Both of these revelations were published in the same newspaper *Al-Hakam* just five months apart. Tell me, is it obduracy or not to declare such a grand prophecy—which foretells this great calamity twice in the same newspaper, specifying the term ‘earthquake’ and its attributes—to be useless and absurd? If that is so, it is doubtful if you can remain faithful to Islam, for it is written, in authentic commentaries, that when the verse:

سَيَهْرُوكُمُ الْيَحْيُوجُ وَيَوَلُّونَ الْاُدْبُرَ¹

was revealed, the Holy Prophet, may peace and blessings of Allah be upon him, said that he did not know what event that prophecy referred to.

Later, at the great victory in the Battle of Badr, he said that he had now realized that this was the victory the prophecy had foretold. On one occasion he said that [in a vision] he was given a bunch of grapes and was told that it was for Abū Jahl, but he was surprised that Abū Jahl was so thoroughly evil that he was not worthy to enter Paradise. And he [the Holy Prophet^{sas}] did not comprehend its purport at

1. The hosts shall soon be routed and will turn their backs *in flight* (*Sūrah al Qamar*, 54:46). [Publisher]

all. At last that prophecy was fulfilled when Abū Jahl's son 'Ikrimah became a Muslim. On another occasion, he made a long journey from Madīnah to Makkah in conformity to a divine revelation in which the glad tidings were given that he would enter Makkah and make a *ṭawāf* [circuit] of the Kā'bah. The time had not been disclosed. However, the Holy Prophet, may peace and blessings of Allah be upon him, suffered the hardship of that journey only on account of his interpretation, but that interpretation did not prove correct and he could not enter Makkah. So here an error was made in understanding the prophecy due to which some of his Companions were put in a trial.

Similarly, God had informed Ḥaḍrat 'Īsā [Jesus], may peace be upon him, that he would be a king. He took this revelation to mean a worldly kingdom and on that very basis Ḥaḍrat 'Īsā ordered his disciples to buy arms by selling their clothes. Eventually, however, it turned out to be a misunderstanding of Ḥaḍrat 'Īsā and that the kingdom implied heavenly kingdom and not the kingdom of the earth. The essential point is that a Prophet too is a mortal, and it is not a blemish for him if he happens to be mistaken in his interpretation. He is not, however, allowed to persist in the error and, at some point, he is necessarily informed of his error.

The prophecy of a Prophet should always be viewed with regard to its extraordinary import. The greatness and the significance of the prophecy does not suffer the least if the prophecy is not fulfilled in one specific way; rather, it is fulfilled in another manner. However, the essential element of the prophecy—namely, its extraordinary import—is evident in this second aspect as well; and, at the occurrence of the event, every reasonable person realizes that the true meaning of the prophecy was indeed the one that the unfolding event had itself revealed. To unfairly object to it is tantamount to mischief, dishonesty, and obduracy.

HIS STATEMENT—To make an ambiguous statement that some calamity is about to come without specifying its nature and timing is not a prophecy but is mockery. And anyone can make such a statement.

MY ANSWER—What shall I say except *لَعْنَةُ اللَّهِ عَلَى الْكٰذِبِيْنَ* [‘The curse of Allah be upon the liars’]! Such an opponent ought to merely say [as a counter prophecy] that such a calamity will not strike. Just think for yourself: How can this prophecy be deemed ambiguous when the word ‘earthquake’ is clearly present in it, it is also stated that a part of the country will be annihilated, it is also stated that it will occur within my lifetime, and with it is also the prophecy that it will be like unto Doomsday for those whom it will afflict? If this is ambiguous, then what else is called a clear prophecy? And saying that there is no indication of time in it, is tantamount to an attack not only Islam but on all heavenly Scriptures.

The prophecies of the Holy Quran, in most cases, do not make any mention of time. [Tell me], what time limit did the Torah give for the prophecy about Nebuchadnezzar and Titus of Rome? Similarly, what time stipulation was made in the prophecy that was present in the Torah concerning the advent of a ‘like of Mūsā’? And with regard to the prophecies about earthquakes and wars contained in the Gospel—can you tell what is the stipulation about time with regard to them? And then there is the prophecy about the advent of the Promised Messiah—which you construe to justify bringing Ḥaḍrat ‘Īsā ibn Maryam [Jesus son of Mary] back upon the earth a second time. What is the time frame given to you by God Almighty so that you may take a few steps forward with the intention of welcoming the one coming from so far off—at least proceed up to the extreme cold of the stratosphere if not farther—and take quilts etc. along with you?

I wish that you had considered that such objections are not just against me but your objections strike Islam and—God forbid—the Holy Quran itself! Rather, they constitute an assault on all past Prophets. The essential point is that when a prophecy is extraordinary in itself or comprises of the unseen such that its knowledge is beyond human ken, if the prophecy contains a clear claim that such an event has never happened in this country for centuries, and that it had not in fact happened, and if, then, that event happens as claimed—to raise objections against such an extraordinary prophecy is the wont of the

faithless who care nothing for God or the truth. Such unfortunate people, owing to their hard-heartedness, have always criticized every Prophet. Now you tell me! The certainty and persistence with which the news about the earthquake is given in the prophecy—can you cite its parallel in this country during the last two thousand years?

Also bear in mind that it is not just one prophecy; rather, my God has foretold about it through me again and again in the previous volumes of *Barāhīn-e-Aḥmadiyya*. It is mentioned in *Mawāhib-ur-Raḥmān* [‘The Bounties of the Gracious One’]. It is mentioned in the pamphlet *Āmīn*, and it is mentioned in various revelations in several issues of the newspaper *Al-Hakam*. And yet, the prophecy, in your estimation, is vague. Now what is the remedy for this! **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**.¹ [Surely, to Allah we belong and to Him shall we return].¹

The unjustified assaults on Islam that was the wont of other religions are now being made by Muslims themselves! If it was not in their lot to defend their faith, they should at least have given a moment’s thought before the attack. Facing humiliation and being ultimately exposed as liars—is this practicing your faith?

یکے برسر شاخ و بن مے برید

[Cutting the very branch of the tree upon which one is sitting!]

Had their hearts been illuminated by the light of Islam, they would not have only understood all this themselves, but would have also countered those who raise such objections.

HIS STATEMENT—The Honourable Holy Mirza Sahib has again given news of an earthquake, but at the same time he has also said that he has not been informed whether it would be an earthquake or some other severe calamity, and that he has not been informed when would such a calamity strike.

1. A phrase from the Holy Quran which is recited by Muslims to express their deepest sorrow. [Publisher]

MY ANSWER—No objection can be levelled at this statement of mine, for even in the case of the chastisement that was promised to the Arabs, God Almighty did not provide details of that chastisement as to what kind of chastisement it would be and what would be its nature. He only said that God has the power to bring it down from heaven, or send it from the earth, or make the infidels taste the swords of the Muslims. In these verses the Holy Prophet, may peace and blessings of Allah be upon him, himself admits that he has not been informed as to what kind of chastisement it would be. And when he was asked about the time of its occurrence, he did not specify any date, as the Holy Quran says:

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ¹

Meaning: ‘The disbelievers ask, “When will this proclamation come to pass; tell us the date if you are indeed true?” Say to them, “I do not know of any date, only God has this knowledge. I am only a warner.”’

And when the disbelievers repeated their question about the date, they got the answer:

وَإِن أَدْرِىٰ أَكْرِيْبٌ أَمْ بَعِيْدٌ²

Meaning: Tell them, ‘I know not whether the chastisement is near at hand or far off.’

Now, remember—O you who listen! It is true, and absolutely true—and there is no choice but to accept it—that the prophecies of God Almighty are at times fulfilled literally while at other times they are fulfilled metaphorically. Therefore, no Prophet or Messenger can dare to claim everywhere and in every prophecy that this prophecy would be fulfilled in such a manner. The Prophet, however, has the right, as

1. *Sūrah al-Mulk*, 67:26–27 [Publisher]

2. *Sūrah al-Anbiyā*, 21:110 [Publisher]

I have stated, to claim that the prophecy he narrates is extraordinary or is far and beyond the reach of human knowledge. If the Punjab had experienced earthquakes like the one that occurred on 4th April 1905 even once in every century, this prophecy would have no significance, and everybody would be entitled to say that such earthquakes occurred in the Punjab all the time and it was nothing impossible. However, when the recent earthquake struck in the extraordinary manner that was foretold by the prophecy, all objections were rendered meaningless. Similarly, the prophecy about the future earthquake, that has been made, is also not an ordinary prophecy. If it ultimately does turn out to be ordinary, or does not occur within my lifetime, then I am not from God Almighty.

God informs me that the calamity which He has designated ‘the earthquake’ shall be like unto Doomsday, and that it will be mightier than the first one. There is no doubt that in this prophecy about the future, as in the previous prophecy, the word ‘earthquake’ appears repeatedly and no other word is used. The literal meaning has greater right to be accepted than the metaphorical meaning, but it has to be said—in keeping with the practice of all Prophets to show deference to the providence of God and to the vastness of the knowledge of God—that although the word ‘earthquake’ has been used apparently, it may possibly mean some other calamity of the nature of an earthquake but it might be even more devastating than the previous one, and may severely impact buildings as well.^{1☆}

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1. ☆ The prophecy that had been made to the Jews about the coming of the Promised Messiah was that he would not come until Prophet Ilyās [Elijah] descends upon the earth from the heavens. But no one descended from the heavens, and Ḥaḍrat ‘Īsā [Jesus], may peace be upon him, claimed that he was the Promised Messiah, and that Ilyās [Elijah] referred to Prophet Yaḥyā [John], who had appeared before him. Thus, the prophecy about the re-advent of Ilyās, which the Jews awaited, and still do, was metaphorically fulfilled by the advent of Prophet Yaḥyā. Thus, it is obvious that it does happen in case of prophecies that God Almighty fulfils them metaphorically and ignores their literal sense. (Author)

This prophecy cannot be invalidated just because it does not specify the date and the time, for it contains so many other details that make it unnecessary to mention the date and time. For example, God said: The earthquake will appear within your lifetime; the occurrence of this earthquake will mark a great victory for you, and a great many people will enter your Jamā'at [Community]; it will be a heavenly Sign for you; God Himself will descend for your support and will show His wonderful works that the world has not seen before; people will come from far off places and enter into your Jamā'at. And that earthquake will be greater than the previous one, and the signs of Doomsday will appear in it and it will bring about a revolution in the world. God says that He shall come when the hearts would have become hardened and people would feel safe from the possibility of an earthquake.

And God says: 'I shall come secretly, and I shall come at the time when no one would be aware.' That is to say, people will be busily and calmly engaged in their worldly pursuits when all at once the calamity will befall. Prior to this people would have felt reassured that no earthquake would come, and they would imagine themselves to be out of danger and secure. Then the calamity will suddenly befall them. And God says: Those will be the days of spring—the sun would rise in the morning of spring and would set in the evening of autumn. Then there will be wailing in many homes, for they did not recognize the time. No astrologer nor geologist has access to the unseen, and no one knows what will happen tomorrow, but God—who created all this—is aware of the most hidden aspects of His creation.

HIS STATEMENT—Whereas the Holy Quran contains the news of both earthquakes, why is it said that perhaps it is an earthquake or it is some other calamity?

MY ANSWER—I have said time and again that the literal words of the Holy Quran and those of this revelation that I received, indeed, foretell

an earthquake. But God's custom compels us to bear in mind the possibility of the metaphorical fulfilment. God Almighty says, on one occasion, in the Holy Quran with the regard to a people:

وَزُلْزِلُوا زَلْزَالًا شَدِيدًا¹

Meaning: 'They were struck by a terrible earthquake', even though no earthquake overtook them. Thus, some other calamity was called 'earthquake' in this instance.

Allah the Exalted also says:

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ²

Meaning: 'He who is blind in this world will also be blind in the Hereafter.' This is also a prophecy, but it does not mean what is understood from the literal words. It is a characteristic of Prophets and Messengers that they believe in the limitlessness of the knowledge of God and do not hold their own knowledge as equal to His. In the Holy Quran, the Holy Prophet, may peace and blessings of Allah be upon him, was repeatedly given the promise of the victory over the disbelievers, but when the Battle of Badr—which was the first battle of Islam—started, the Holy Prophet, may peace and blessings of Allah be upon him, began supplicating and praying, and these are the words that issued from his tongue:

اَللّٰهُمَّ اِنْ اَهْلَكْتَ هَذِهِ الْعِصَابَةَ فَلَنْ تُعْبَدَ فِي الْاَرْضِ اَبَدًا

Meaning: 'O my Lord! If you destroy these people (they were just three hundred and thirteen men), none will worship You till Doomsday.'

When Ḥaḍrat Abū Bakr, may Allah be pleased with him, heard

1. *Sūrah al-Aḥzāb*, 33:12 [Publisher]

2. *Sūrah Banī Isrā'īl*, 17:73 [Publisher]

these words from the mouth of the Holy Prophet, may peace and blessings of Allah be upon him, he submitted, ‘O Prophet of Allah, may peace and blessings of Allah be upon him, why are you so perturbed? God has given you the firm promise that He would give victory.’ He said, ‘This is true, but I am keeping my eyes on the fact that He is in need of no one.’ That is to say, God is not obligated to fulfil any promise. Now, it must be understood that when the Holy Prophet, may peace and blessing of Allah be upon him, observed this much deference to etiquettes of respect of God, why should one turn aside from this accepted belief of all Prophets, may peace be upon them, that sometimes God’s prophecy is fulfilled literally and sometimes it is fulfilled metaphorically and figuratively? It is folly to controvert this position. To ask what kind of prophecy it is whose words cannot be depended upon and whose time has not been specified, is a very lowly way of thinking. It only goes to show that the person who raises such an objection has no understanding of the way of Allah.

The truth of the matter is that when a prophecy has some grandeur and majesty and some extraordinary news in it, and, at the time of its fulfilment, God’s hand is clearly witnessed, hearts accept it and no one mentions anything about date etc. Indeed, such controversy and such objections are quite premature. Let the time come and then you can object afterwards. It is not proper to raise such hue and cry beforehand. When the time comes for its fulfilment, the prophecy will speak for itself as to whether it is something ordinary or extraordinary.

HIS STATEMENT—When, according to your own statement, the Holy Quran also gives tidings of two earthquakes, there should be no room left to doubt that the impending calamity will be an earthquake.

MY ANSWER—The verse in the Holy Quran is:

يَوْمَ تَرْجَفُ الرَّاجِفَةُ تَتَّبِعُهَا الرَّادِفَةُ¹

Meaning that, on that day the earth will make a severe agitated movement, and severe and fierce agitation will develop in the earth, and after that another agitation will develop in the earth which will manifest after the first one. There is no mention of ‘earthquake’ in the explicit words because, according to the lexicons, the word رَجْفَان [rajfān] means ‘severe agitation’.

When رَجَفَ الشَّنْءُ [rajafa shai] is used, it means اِصْطَرَبَ اِصْطِرَابًا شَدِيدًا [‘It suffered extreme agitation’]. However, since the earth’s agitation is often due to an earthquake, this is why I have taken ‘earthquake’ as its most probable meaning at this place. Otherwise, it is possible that this agitation may be due to some other calamity and not due to an earthquake; or the agitation might signify some other calamity. So what I have said before remains true in this instance as well; namely, that this verse too does not conclusively refer to an earthquake, even though the greater probability is that the words تَرْجَفُ الرَّاجِفَةُ [‘will suffer severe agitation’] here does indeed refer to an earthquake. وَاللَّهِ اَعْلَمُ [And Allah knows best].

When and where did I interpret the words of my prophecies as not meaning ‘earthquake’? On the contrary, what I have maintained is that probably and preponderantly the word زُلْزَلَةٌ [zalzalāh] means ‘earthquake’. And yet it is possible that these words may, in conformity with the eternal practice of God, signify some other such terrible, extraordinary, and devastating calamity that has the appearance and characteristics of an earthquake. Metaphors do abound in the discourse of God Almighty, which men of learning do not deny, yet the literal words need to be given precedence, and the explicit words of these prophecies do, indeed, imply an earthquake.

The critic has again and again questioned how this can be considered a prophecy when the one making the prophecy has neither

1. *Sūrah an-Nāzi‘āt*, 79:7–8 [Publisher]

declared the word زلزلة [*zalzalab*] to be definitively an earthquake nor has he spelled out the time. Some calamity or other would befall between now and the Doomsday anyway and it would be convenient to claim every such event to be the fulfilment of his prophecy!

It is strange that while I keep saying over and over again that the word زلزلة [*zalzalab*—‘earthquake’], in my prophecies, most probably implies an earthquake—if it is not that, then an extraordinary calamity is implied that would have a very great resemblance with an earthquake and would have the character of an earthquake fully—yet the critic is not satisfied with these many words. I do not know how, with such doubts, he ever came to be satisfied with Islam. Everyone knows that, with regard to the prophecies of past Prophets, may peace be upon them, it has been considered adequate that they should be extraordinary and beyond the power of human beings, or that they should comprise the unseen that is beyond human foresight.

When a prophecy is narrated as consisting of an extraordinary happening—and at the time of its announcement no mind or imagination can conceive that such an event is going to happen, and it is clearly an unusual event which has no parallel in earlier centuries nor are there manifest signs of its occurrence in the future—and that prophecy turns out to be true, then sound reason dictates that such a prophecy would necessarily be taken to have been from God. Otherwise, all the prophecies of Prophets would have to be rejected.

Now, listen to this carefully: The notion that my prophecy regarding the future earthquake does not specify any time limit is a completely false notion that has developed merely from lack of deliberation, excessive prejudice, and hastiness because the revelation of Allah has apprised me time and again that this prophecy will come to pass within my own lifetime, in my own country, and only for my sake. And if it turns out to be only something ordinary, having hundreds of precedents and if it is not something extraordinary that manifests the marks of Doomsday—then I myself tell you not to regard it as a prophecy. Treat it as the hoax you say it is.

I am now almost seventy years [of age], and a period of more than thirty years has passed since God had informed me in clear terms that I would live to the age of eighty, or that five to six years more or five to six years less. So in this scenario even if God Almighty were to cause much delay in the appearance of this severe calamity, there are, at the most, 16 years—not more than that—as it is essential that this incident should take place within my lifetime.^{1☆}

However, it is not the intent of the prophecy that the fulfilment of this prophecy will remain in abeyance for the full sixteen years; rather, it is possible that this prophecy may be fulfilled within the next one or two years, or even earlier. Nor is there a promise of God that my age will necessarily exceed eighty years. Rather, the hope implied in the words in the revelation of God is that, if God so desires, my age could even somewhat exceed eighty years. The actual words of the Revelation that pertain to this promise, however, fix the age between 74 and 86. In any case, it is a false allegation against me that I have not defined the time limit for this prophecy at all. God says again and again in His revelation that, ‘We shall demonstrate this Sign for you’, and, ‘Tell them that this Sign shall be a witness to my veracity; I will descend for you and show My Signs for your sake; I shall come to you with my hosts at the time when no one will be aware.’ No one knows of the time but God. Just as it happened in the time of Mūsā [Moses] when Pharaoh and Hāmān remained deceived until the flood of the river Nile overtook them, so will it happen now too. God also said, ‘Prepare the ark

1. ☆ There is another revelation of God Almighty:

پھر بہار آئی خدا کی بات پھر پوری ہوئی

[Spring is here again, and again God’s word is fulfilled].

This shows that the promised earthquake would happen in spring, and as some revelations show it would probably be the morning time or near it. And the time probably is near when this prophecy should be fulfilled, and possibly God might delay it a little. (Author)

before My eyes and do not plead for the transgressors and do not be an intercessor on their behalf, for I shall cause them all to drown.’ There are other similarly explicit revelations of God and the gist of them all is that that this prophecy will come about in my lifetime and in my very age, and this is the limit that is determined and fixed which it cannot exceed. It is not known, however, whether it will come about after months or after weeks or after years; in any case, it will not exceed sixteen years.

This is similar to the statement that the life of the world starting from Ḥaḍrat Ādam is 7,000 years as inferred from Quranic verses, of which 6,000 have elapsed until our own time, as may be reckoned by the numerical value of the letters of *Sūrah al-‘Aşr*. We are now in the seventh millennium according to the lunar calculation, and the Promised Messiah, who was to be raised at the end of the sixth millennium, has already appeared.^{1*}

1. ☆ God created Adam on the sixth day, Friday, at the time of *‘Aşr*. This is what is established by the Torah, Quran, and the Hadith. And God has ordained seven days for mankind, and, as against these days, one day of God spans a thousand years. It is inferred on this basis that the age of the world, starting from Adam, is seven thousand years, and the sixth millennium—which corresponds to the sixth day—is the day for the advent of the Second Adam. That is, it is destined that in the sixth millennium the spirit of righteousness would disappear from the world, and people would become extremely heedless and irreligious. Then will the Promised Messiah appear to re-establish man’s spiritual dispensation. And, like the first Adam, he will appear at the end of the sixth millennium which is the sixth day of God. So has he appeared, and he is none other than the one who is proclaiming the truth through this writing at this time. My being named Adam here is meant to point out that the perfect individual of the genus man started with Adam and ended with Adam too, for the shape of this world is circular and the climax of a circle is it should end at the point from where it started. Thus, was it necessary to name the *Khātamul-Khulafā’* [Seal of the Successors] as ‘Adam’. And for this very reason, just as Adam was born a twin, my birth is also twin; and just as Adam was born on a Friday, so was I born on a Friday as well; and just as the angels raised objection about Adam, so did the revelation of Allah come down concerning me which is as

Similarly, when it is said that the hour of *Qiyāmah* [the Resurrection] is not known, it does not mean that God has not given mankind even some general information about the Resurrection. Otherwise, describing even the Signs of Doomsday would be a meaningless exercise, for what was the need to even describe the Signs of something that God wishes to keep secret?

What is meant by such verses is that though the specific hour of *Qiyāmah* is not known to anyone, God has given mankind this much knowledge—like the duration of pregnancy—that when the seventh millennium has passed, the *Qiyāmah* shall have come upon the dwellers of this world. This is just like the human foetus in a womb—which must be born before nine months and ten days have passed—and yet the exact hour of its birth is not known. In the same way *Qiyāmah* will occur before 7,000 years have passed, but the exact hour of its occurrence is not known. It is also possible that after the completion of 7,000 years, two or three more centuries may be additional as fractions which would not count.

And the other objection of the critic—that it has not been claimed that it really is an earthquake—is also born out of lack of insight; for, I have written again and again that, from the apparent words of the

follows:

قالوا اتجعل فيها من يفسد فيها. قال انى اعلم ما لا تعلمون.

[They said: What! Wilt thou place in it such as shall make mischief in it? He said: I know what you do not know].

And just as the command to prostrate for Adam was issued, so regarding me too, there is the prophecy in God's revelation:

يَخْرُونَ عَلَىٰ الْاِذْقَانِ سُجَّدًا رَبَّنَا اغْفِرْ لَنَا اِنَّا كُنَّا خَاطِئِينَ.

[They will fall down prostrate on their faces, supplicating: Lord, forgive us, we were in error].

(Author)

prophecy, it seems most probable that it is an earthquake and the first earthquake also testifies to this, and the following verse of the Holy Quran supports it too:

يَوْمَ تُرْجَفُ الرَّاحِفَةُ تَتَّبِعُهَا الرَّادِفَةُ^{2,1*}

Besides, the Scriptures of God Almighty also direct our attention to it that, at times, such prophecies are fulfilled figuratively, though the character of being extraordinary and of being unusual occurrence remains in them. In my own opinion, ninety out of a hundred indications are that it, indeed, will be an earthquake and not anything else, it speaks of the shaking of the earth and the collapse of buildings. This is what my understanding is. Beyond it, God knows well His hidden secrets, and it is possible that He may at a later stage disclose to me more than this, for He has power over all things.

It is a strange statement of yours and a strange opinion that you say that Ḥaḍrat ‘Īsā [Jesus] did not provide any interpretation of the earthquakes mentioned in his prophecies, and hence those prophecies were specific. It is obvious that in these prophecies Ḥaḍrat ‘Īsā^{as} did not speak of any terrible, destructive, and extraordinary earthquake. The land where he lived, hardly any year would have passed in which there was no earthquake. History establishes the frequent occurrence of earthquakes in that country—and, even some terrible ones too. Ḥaḍrat ‘Īsā^{as} himself must have witnessed many earthquakes while he was in that country and had not yet travelled to Kashmir.^{3*}

1. *Sūrah an-Nāzi‘āt*, 79:7–8 [Publisher]

2. ☆ ‘On that day, the earth will make an agitated movement, and then there will be another agitated movement.’

This means that two terrible earthquakes will strike close to *Qiyāmah* [the Day of Resurrection]. The second earthquake will come after the first. (Author)

3. ☆ I have proven that the ascension of Ḥaḍrat ‘Īsā^{as} to heaven is no more than a myth. Rather he, having survived the cross, travelled through Persia and

Hence, I cannot understand why such common occurrences should be given the name of prophecy. The material for scoffing that you sought—unsuccessfully—to find in my prophecies, you may readily have found in the prophecies of Ḥaḍrat ‘Īsā^{as} without much effort. It is also not true that Ḥaḍrat ‘Īsā^{as} designated the earthquake as an earthquake and did not give any interpretation for it. Can you show me any statement of Ḥaḍrat ‘Īsā^{as} in which it is stated that the earthquake, in these prophecies, literally means an earthquake and is not a figure of speech?

How can your statement be accepted without the testimony of Ḥaḍrat ‘Īsā^{as}, because it is established, from a study of his prophecies, that they are all metaphorical in nature? For instance, Ḥaḍrat ‘Īsā^{as} had proclaimed that he was ‘King of the Jews’, and this matter was reported to the Roman government that, while the Jews were under the Roman Empire, this man claimed that the Jews were his subjects and he was their king. When the Roman government demanded a reply, he stated

Afghanistan, reached Kashmir and he lived a long time there. Ultimately he died and was buried in Mohalla Khanyar, Srinagar, and his tomb is there to this day. People visit it and seek blessings by it. He did not die on the cross, he suffered some wounds on his body that were treated with *Marham-i-‘Īsā* [Jesus’ Ointment], which was given this name for this very reason.* (Author)

* Just as our lord and master the Holy Prophet, may peace and blessings of Allah be upon him, was wounded in the Battle of Uhud; and Holy Prophet, may peace and blessings of Allah be upon him, sustained several sword wounds on his forehead and he was soaked in blood from head to toe, in the same way—rather to a much lesser degree—did Ḥaḍrat ‘Īsā suffer wounds on the cross. I wonder what sort of idolatrous adulation ignorant people have for Ḥaḍrat ‘Īsā^{as} that, while they acknowledge the wounds suffered by the Holy Prophet, may peace and blessings of Allah be upon him, they consider it beyond the status of Ḥaḍrat ‘Īsā^{as} to be injured and wounded. They raise a clamour to such a notion and wish to bestow upon Ḥaḍrat ‘Īsā^{as} a special quality distinct from the entire world. He alone rose to heaven and then would return to earth. He alone had such a long life, but God did not keep him unique in his birth; rather, he had several real brothers and several real sisters from the same mother, whereas our Prophet, may peace and blessings of Allah be upon him, was an only child, had neither any brother nor sister. (Author)

that his kingdom was not of this world; rather, the kingdom meant the Kingdom of Heaven.

Notice here that, in the beginning, Ḥaḍrat ‘Īsā^{as} himself believed that he would be granted earthly kingdom—and he even bought weapons on this very assumption—but ultimately it turned out to be the Kingdom of Heaven. Thus, it is not too far-fetched that by ‘earthquake’, he also meant some heavenly event. Otherwise, the land of the area of the Levant has always been prone to earthquakes. To make a prophecy about earthquakes in such a land would be, in the eyes of an opponent, an occasion to ridicule.

So also Ḥaḍrat ‘Īsā^{as} had declared that his twelve disciples would sit on twelve thrones in Paradise. This prophecy is also contained in the Gospel. But, one of those disciples, Judas Iscariot, died an apostate. Now explain how the prophecy about the twelve thrones could be true! If you can reason it out, help me understand; I will be grateful to you. In this instance, it cannot even be taken as a metaphor.

Similarly, Ḥaḍrat ‘Īsā^{as} had said: The people of this age will not have passed before I return. The onus to answer it is upon those who claim that he has ascended to heaven—be they Christians or Muslims—that nineteen centuries have already passed but Ḥaḍrat ‘Īsā^{as} has not yet returned. For nineteen centuries, all those who had lived out their spans of life have become part of dust, but no one saw Ḥaḍrat ‘Īsā^{as} descending from heaven. Moreover, what are we to make of the promise that the people of that time would still be alive when Ḥaḍrat ‘Īsā^{as} would return? Then, what happened to the promise that the people of that generation would still be alive when he would return?

In short, whoever wants to exult in such prophecies, let him do so by all means. As for us, we consider Ḥaḍrat ‘Īsā^{as} to be, as per the verdict of the Holy Quran, a true Prophet. Otherwise, going by the Gospels that exists today, even his Prophethood is suspect. The Christians cry about his ‘Divinity’, but I find it impossible to prove even his Prophethood except by means of the Holy Quran.

Although it is true that the Christians have distorted the Gospels

so much that you cannot trust anything of it, good or bad; yet, even if we accept the distorted version, the prophecy of Ḥaḍrat ‘Īsā^{as} about the earthquake is totally unacceptable to the Muslims as there is no mention of this prophecy of Ḥaḍrat ‘Īsā^{as} in the Holy Quran at all. Therefore, how and on what basis can it be accepted as valid?

Alas! The extent to which you have striven to repudiate my prophecies and, setting aside the fear of God, have tried tooth and nail to somehow prove to the public that these prophecies are trivial you have opted for this pleasure-less sin for nothing. If you had some success in breaking my arguments, you could at least have won the admiration of the Christians. Even if you had remained silent there would have been some benefit. What did you achieve by opening your mouth? And you have not launched this attack upon me; rather, you have attacked the God who has sent me. Alas! It is only sheer hard-heartedness and the desire for fame that has prompted most people to stand up in opposition to me; otherwise, it was not at all difficult to understand my claim and my arguments.

Thousands of Signs have appeared so far, and even the heaven and earth have given testimony [for me], but still those whose hearts are sealed did not desist from opposition. They have called for a chastisement from God that will befall at its due time. For those who are opposing God, it was better for them if they had died prior to this. But they have been intoxicated by the wine of prejudice and vanity and the days are coming when God will bring them to their senses.

I will now dispose off some objections that Maulawī Abū Sa‘īd Muḥammad Ḥusain Batālāwī published in the newspaper *Paisah Akhbār* issue dated 19 June 1905. And they are as follows:

HIS STATEMENT—He writes (the reference is to this humble one) that I had given news of this earthquake in *Barāhīn-e-Aḥmadiyya* and had written that mountains would burst asunder. This is a falsehood beyond measure.

MY ANSWER—Do you have any doubt that the following passage is present on page 516¹ of *Barāhīn-e-Aḥmadiyya*:

فلما تجلّى ربّه للجبل جعله دكًّا- والله موهن كيد الكافرين ولنجعله آية للناس ورحمةً منا
وكان أمراً مضميناً

Meaning that: ‘When the Lord of this humble one shall manifest His glory on a particular mountain, He will cause it to break asunder, and God shall thwart the schemes of the deniers. And We shall make this event of the mountain a Sign for the people and it shall be a source of mercy for the believers. This matter was decreed from the very beginning. That is to say, past Prophets had foretold that such terrible earthquakes would take place in the time of the Promised Messiah.’

Similarly, I again ask, do you have any doubt that page 557² of *Barāhīn-e-Aḥmadiyya* records this second prophecy relating to the same event:

فلما تجلّى ربّه للجبل جعله دكًّا- قوة الرحمن لعبيد الله الصمد-

(Translation) When his (my humble self’s) Lord manifests Himself at the mountain, He shall cause it to break asunder. This shall come about by the power of God and it shall be in support of His servant; that is, to demonstrate his truthfulness.

Now that both these passages are present in *Barāhīn-e-Aḥmadiyya*, and they contain the promise, in clear words, that God shall show a Sign and shall help and support, how can that which has been written

1. In the 2008 edition of *Rūhānī Khazā’in*, the referenced text appears in vol. 1, pages 615–616. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on page 395. [Publisher]
2. In the 2008 edition of *Rūhānī Khazā’in*, the referenced text appears in vol. 1, page 665. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on page 435. [Publisher]

in this regard in the Announcement be a white lie? Does the breaking asunder of the mountain not necessarily signify an earthquake? Is it not a clear promise here that He shall make the breaking asunder of the mountain a Sign for this servant of His, and this incident shall signify help and support of Allah? And can there be better and clearer words than those found on page 516¹ wherein it is stated:

ولنجعله آية للناس

That is, ‘We shall make the rending asunder of the mountain a Sign for the people.’

Likewise, what could be a more explicit statement than the one given on page 557 of *Barāhīn-e-Aḥmadiyya* because first the promise was made for breaking asunder of the mountain and then it was said:

قوة الرحمن يُعِيدُ اللهُ الصمد

Meaning: ‘It shall come about by the power of God for the support and succour of His servant?’ Whoever, despite these explanations, considers such a clear prophecy to be a white lie, we can only say that his own eyes have turned white; for, he considers the bright day to be the night.

Besides, the context in which this verse appears in the Holy Quran also points to an earthquake; for, the Torah clearly has it, to this day, that when the mountain was rent asunder to show Mūsā a Sign of power of Providence, it was the result of an earthquake. If someone does not accept this even after so many testimonies, he is not free from either of these two states: Either there is something amiss with his senses and he has a defect in his eyesight, or the veil of extreme prejudice has deprived

1. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in vol. 1, page 616. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on page 395. [Publisher]

him of the capability of seeing the light and accepting it. Besides this, every sane person knows that the rending asunder of the mountain necessitates an earthquake and this incidence categorically and necessarily implies an earthquake. How, then, can Maulawī Ṣāḥib say that there is no mention here of the earthquake at all? Are mountains rent asunder even without earthquakes?

Alas for the Maulawī Ṣāḥib's intelligence that he doesn't comprehend something so obvious! Having reached the age of seventy years, he is again exhibiting the naivety of a child. Moreover, when there is also the declaration that, 'We shall make this event a Sign and shall help and assist this appointed one through it,' who but the one whose heart is covered with the rust of villainy, can deny that the rending asunder of the mountain mentioned in *Barāhīn-e-Aḥmadiyya* is an event that God will make a Sign for His appointee? This is as He said, at the same place, by way of a promise:

ولنجعله آية للناس-

Meaning: 'We shall make it a Sign for the people.'

HIS STATEMENT—Let the Government and the public examine the aforementioned pages of *Barāhīn-e-Aḥmadiyya*. Is this passage to be found anywhere. There is no limit to this fraud and forgery.

MY ANSWER—What can I write in response to this brazenness, audacity, and temerity other than لعنة الله على الكاذبين- ['Allah's curse be upon the liars']?

O mortal man! You are going to die one day. Visualise, for once, the hour when the rattle of death will set in. Are both these statements in Arabic, to which I have referred in my Announcement, not present on

pages 516 and 557¹ of *Barāhīn-e-Aḥmadiyya*? So much fabrication and in this old age! *Barāhīn-e-Aḥmadiyya* has spread all over the world and is not just in your possession. So what can you gain from such audacity and mischief? Is it not true that these verses mention the rending asunder of mountains? Is it not true that God Almighty says in the same revelation, ‘We will make the rending asunder of the mountain a Sign for the people, and for some this Sign will be a cause of mercy’? Is it not true that God says in these revelations that ‘We shall show this Sign for the support and help of Our servant’?

And is it not true that the Arabic revelation on page 557 of *Barāhīn-e-Aḥmadiyya* is preceded by the Urdu revelation:

دنیا میں ایک نذیر آیا پر دنیا نے اس کو قبول نہ کیا لیکن خدا اُسے قبول کرے گا اور بڑے
زور آور حملوں سے اُس کی سچائی ظاہر کر دے گا۔☆

A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with mighty assaults.^{2*}

Does it not become evident from looking at all these passages together

1. In the 2008 edition of *Rūhānī Khazā'in*, the referenced text appears in vol. 1, pages 615 and 665. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on pages 395 and 435. [Publisher]
2. ☆ Some similar prophecies can be found in past Scriptures with regard to Ḥaḍrat 'Īsā [Jesus], may peace be upon him, that say that the Jews would not accept him. It is written in the Gospels also, with reference to the same prophecies, ‘The stone which the builders rejected has become the chief cornerstone.’ That is, he became the *Khātamul-Anbiyā'* of the Israelite Prophets. Similar to these prophecies is this prophecy for God says that the world accepted him not; yet I shall accept him and make his truth manifest with very powerful assaults. So it is necessary that the world should not come to an end until all these things have come to pass. And just as it is written in the Gospels that ‘The stone which the builders rejected has become the cornerstone,’ so does God say to me that though they reject you I will make you the *Khātamul-Khulafā'*. The divine revelations in this regard are contained in many passages, and it will be too lengthy to cite them all here. (Author)

that whereas the breaking asunder of the mountain has been mentioned in *Barāhīn-e-Aḥmadiyya*, it has also been written in the same book that it is a prophecy? It cannot, however, be denied that I could not beforehand determine in what manner this prophecy of *Barāhīn-e-Aḥmadiyya* would manifest itself. And this is a phenomenon shared by all Prophets. But never have I, either in *Barāhīn-e-Aḥmadiyya* or in any other book, denied that this is a prophecy. How indeed could I deny it when it is clearly written on page 516¹ of *Barāhīn-e-Aḥmadiyya*:

ولنجعله آيةً للناس ورحمةً منا

Meaning: ‘We shall make the rending asunder of the mountain a Sign for the people.’ And then, on page 557, it is written:

قوة الرحمن لعبيد الله الصمد

Meaning: ‘The rending asunder of the mountain shall be by the power of God—in support of His servant.’

Thus, who—other than a mischievous and dishonourable person who cares nothing for faith, God, or the Day of Reckoning—can deny that this is a prophecy, and a Sign has been promised in it? When God Almighty Himself has called it a Sign and has promised that He would manifest it for the benefit of the people at some point in time, who then dare say that it is not a Sign and it is not a prophecy? As for my admission that at the time of the writing of *Barāhīn-e-Aḥmadiyya* I was unable to specify any particular facet of the prophecy, it cannot benefit the opponent at all, for it is not necessary for a Prophet to define the specifics of every prophecy before its time. I have already dealt quite extensively with this subject in this very book, and there is no need

1. In the 2008 edition of *Rūhānī Khazā'in*, the referenced text appears in vol. 1, page 616. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on page 395. [Publisher]

to write it again and again. اگر در خانه کس است حرفے بس است۔ [One call is enough to know if somebody is at home.]

HIS STATEMENT—The ‘Krishna of Qadian’ has lied in these three sentences. The first is the sentence mentioned above that has already been answered. The second was my statement that ‘after the earthquake, the thought crossed my mind over and over that I had committed a grave sin¹ ☆ for not having publicized the prophecy of the earthquake as much as I should have.’ And the third is the statement that ‘although I knew at that time that my writing would not move the hearts to take proper precautions, still I was beset by sorrow for not having adequately publicised the news that had been given to me by All-Knowing, All-Wise God.

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1. ☆ Maulawī Muḥammad Ḥusain has been very jubilant over my statement that ‘I thought again and again that I committed a very great sin’. Even though he calls himself a *maulawī*, he does not know that perfect insight for a man is that, before his Glorious God, he should hold himself guilty on every occasion. This is the practice of Prophets. It is only Satan who does not show humility before God Almighty. The anguish and grief—the crying and wailing that the Prophets did—was for this very reason that they felt that they had committed a sin that they did not discharge the trust of conveying the message of God as it deserved. To them all honour consisted in confessing this shortcoming before their Lord and Master. All the *istighfār* [seeking of forgiveness] offered by our Prophet, may peace and blessings of Allah be upon him, was on this basis alone that he was extremely fearful that he did not perform the task assigned to him—the task of propagation and the task of vigorous striving in the way of God—the way it deserved. This, despite the fact that no one performed this task as well as the Holy Prophet, may peace and blessings of Allah be upon him, did. But he had extreme fear of the glory of God Almighty and the awe of God in his heart. For this very reason he occupied himself with perpetual *istighfār*. We find in the Torah too: ‘And Moses made haste, and bowed his head toward the earth and he said “O Lord... pardon our iniquity and our sin.”’ (Exodus 34:9) The Prophet Saul said, ‘Now I beg you, forgive my sin’ (Samuel 15:25). And Prophet David says to God Almighty, ‘For I acknowledge my transgressions’ See Psalms 51:3. (Author)

MY ANSWER—Distrust is something that has no cure. Otherwise, it is obvious that if a person is given the knowledge that a certain calamity is going to befall a certain people, and he fails to duly warn them of the destruction about to befall them—at the same time he also believes that his warning them or not will be equal to them—still his heart will be saddened after that calamity that only if they had listened to him they would have been saved. I think every heart has this quality in it, but it may be that the hearts of some of the *maulawīs* of this age are such that God has taken away this quality from them.

And if it is wondered as to why they should believe that the recipient of the revelation had become convinced that the revelation:

عفت الديار محلها ومقامها

[Temporary residences and permanent ones will be wiped out]

referred to an earthquake, I have already written in answer to this that it is such a clear revelation that even a child, on being informed of its meaning, would be convinced that this is the prophecy about a severe calamity that will impact buildings. Moreover, the prophecy about an earthquake is present in clear words in the newspaper *Al-Ḥakam* a year and five months prior to it; that is, in its issue towards the end of December 1903.

And then the same prophecy about the earthquake is present in *Mawāhib-ur-Raḥmān*, published in 1902. Again, the very same prophecy about the earthquake is present in *Risālah Āmīn*, published in 1901. Therefore, despite such repetition, how can any intelligent person think that I was totally unaware of this prophecy? Of course, I have also reiterated again and again, as is my belief, that it cannot be categorically claimed with regard to the prophecies that they will necessarily be fulfilled in a certain way. It is possible that God—the All-Knowing, the All-Wise—may choose some other manner for its manifestation

that has the same grandeur and power and awe-inspiring feature as the prophecy signifies.

Thus, I had the fullest conviction of the grandeur and gravity of the prophecy:

عفت الديار محلّها ومقامها

[Temporary residences and permanent ones will be wiped out]

and I believed it, with full faith, to be the word of God Almighty, and its fulfilment had made it clear to me that it came about as were the literal words of the prophecy. Therefore, was it not the time when compassion for mankind should have been stirred and I should have strived that, in order to be saved from the future earthquake, they should turn to repentance and seeking forgiveness and should adopt some appropriate measures? Did I do something wrong that I warned people to save themselves from the calamity regarding which I had been granted certainty? Is it not in the nature of man that when he learns of a calamity his heart is stirred with sympathy for his fellow beings? Of course, there are some people of butcher-like mentality who care nothing for the pain and suffering of the other. But I do not consider such people to be humans.

HIS STATEMENT—By having admitted his sin (referring to myself), he has foolishly cut at the root of his own original claim to Prophethood.

MY ANSWER—Like the Jews, you may twist my words as much as you want; what can I say to you! Nonetheless, those who fear God Almighty, despite being Prophets and Messengers, maintain that they were not able to do discharge the obligation of the propagation of

the message as was its due.¹☆ And even this, they considered to be a grave sin and they wail and weep and well up with anguish and remain constantly in *istighfār*. However, these barren *maulawīs*—who possess only dry bones—what do they know of this spirituality? None of the Prophets displayed the self-assurance of being sinless. The one who came into the world as *Afdalur-Rusul* [the Most Exalted of the Messengers] and *Khātampur-Rusul* [the Seal of the Messengers], had even uttered:

ربنا اغفر لنا ذنوبنا وباعد بيننا وبين خطايانا

[O our Lord, forgive us our sins and create a distance between us and our shortcomings].

The Holy Prophet, may peace and blessings of Allah be upon him always said, ‘*Sūrah Hūd* has aged me.’ He used to offer *istighfār* more than anyone, and used to say that he offered *istighfār* more than seventy times a day.

Addressing him, God Almighty said:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ
إِنَّكَ كَانَ تَكْوَابًا²

This *Sūrah* was revealed near the time of demise of the Holy Prophet,

1. ☆ The Holy Prophet, may peace and blessings of Allah be upon him, said: ما عبدناك حتى عبادتك . Meaning: ‘O our Lord, we were not able to discharge the obligation of Your worship as was its due.’

Will you object here that if the Holy Prophet, may peace and blessings of Allah be upon him, was himself unable to worship, how could he admonish others to do so? Alas! (Author)

2. When the help of Allah comes, and the victory, and you see men entering the religion of Allah in troops, glorify your Lord with *His* praise and seek forgiveness of Him. Surely, He is Oft-Returning with compassion (*Sūrah an-Naṣr*, 110:2–4). [Publisher]

may peace and blessings of Allah be upon him. In it Allah the Exalted emphatically informs of His help and support and the attainment of the objectives of the faith: ‘Now O Prophet, praise and extol God, and seek forgiveness from God, for He is *Tawwāb* [Oft-Returning with compassion].’ The mention of seeking forgiveness at this juncture means to point out that now the work of propagation has ended, and now you should pray to God that He should forgive if there has been any minimal lapse in the task of propagation. Mūsā [Moses] too, in the Torah, cries recounting his errors. And as for the one whom the Christians have made into ‘God’, a man once addressed him as ‘Good Master!’ and the latter replied: ‘Why callest thou me good? There is no one good but God.’

This has been the custom of all the *Auliya’*. All declared *istighfār* to be their practice. Satan is the exception.

فرس کشته چنداں کہ شب رانده اند سحر گہ خروشاں کہ وا مانده اند
They killed the horse having ridden it hard through the night,
And in the morning they lament that they have been left behind.

HIS STATEMENT—In order to justify the prophecy in *Barāhīn-e-Aḥmadiyya* and to paint it to be about an earthquake, and to establish, thereby, his knowledge of the unseen and prophethood, he (meaning, this humble one) has claimed that, through the prophecy in *Barāhīn-e-Aḥmadiyya*, he had been given the information from God with great clarity that it implied an earthquake; but, due to the fear of abuse and distrust of people, he concealed it and did not translate the Arabic into Urdu and publish it. And by virtue of this act he (meaning I) says that he was guilty of a grave sin against God and remained firm and persistent in this very sin for twenty-five years.

MY ANSWER—Maulawī Šāhib! You have, today, surpassed even the Jews in distortion. To be called *maulawī* and commit such wilful dishonesty in expounding the meaning of such a clear text! Can it be the work of people who believe in the Day of Reckoning? Where and when in my announcement did I write that I remained firm and persistent in this sin for twenty-five years that I did not publish the translation of the Arabic revelation of *Barāhīn-e-Aḥmadiyya*? Open pages 516 and 557¹ of *Barāhīn-e-Aḥmadiyya* and see the translation of the Arabic revelations is present at both places. Then how could I have said that I did not translate and publish the Arabic revelation and remained firm and persistent in this sin for twenty-five years?

In the presence of the fact that both these revelations are recorded on pages 516 and 557 of *Barāhīn-e-Aḥmadiyya* along with their Urdu translation, can any wise person accept that I could have written in my announcement that I had not set out the translation of those revelations in *Barāhīn-e-Aḥmadiyya*? Rather, my statement in my announcement of 11 May 1905 pertained to the Arabic revelation that had been published without translation in my announcement of 31 May 1904, namely, the revelation:

عفت الديار محلها ومقامها

[Temporary residences and permanent ones will be wiped out].

Translation of this had not been set out in Urdu. Maulawī Šāhib made this distortion so as to establish the blame on me as if I wilfully did not translate the Arabic revelation of *Barāhīn-e-Aḥmadiyya* for twenty-five years and kept it concealed.

Apart from this, there were, in fact, two prophecies in *Barāhīn-e-Aḥmadiyya* regarding the earthquake, one was recorded on page 516

1. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in vol. 1, pages 615 and 665. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on pages 395 and 435. [Publisher]

and the other was recorded on page 557. And in my announcement of 11 May 1905, it is written with regard to just one prophecy that it had not been translated into Urdu. Hence, if the announcement of 11 May 1905 refers to those two prophecies of *Barāhīn-e-Aḥmadiyya*, it should not have contained this statement: ‘The Arabic prophecy was not even translated,’ Instead it should have had the statement, ‘Two Arabic revelations were not even translated.’ But even then writing such would have been false because the translation of both the Arabic prophecies is present in *Barāhīn-e-Aḥmadiyya*. Let him who so desires, look them up.

Besides this, the announcement of 11 May 1905, which has been thus criticized by Maulawī Šāhib has not vanished from the world; many may still have it. Its actual text is: ‘After that earthquake, it occurred to me again and again that I committed a grave sin for not having publicised the prophecy as it should have been, since that prophecy had been published only in two Urdu newspapers and two magazines, and there had also been the omission that the Arabic prophecy was also not translated.’

Now, it is quite evident that the Arabic prophecies of *Barāhīn-e-Aḥmadiyya*, which are recorded on page 516 and page 557, were neither published in two Urdu newspapers nor was their translation omitted, nor were they mentioned in any other magazine. Rather, the prophecy that was published in two Urdu newspapers and was not translated from Arabic to Urdu was this very prophecy:

عفت الديار محلّها ومقامها

[Temporary residences and permanent ones will be wiped out]

because it was not only published in two newspapers, *Al-Hakam* of 31 May 1905 being one of them, but was also published by Maulawī Muḥammad ‘Alī, M.A. in both of his magazines on 20 March 1904.

His own handwritten note is recorded in the footnote.^{1☆}

Now, just open your eyes, and first read the note of Maulawī [Muḥammad ‘Alī], and then drown in shame. There is no need to say anything more. O mere mortal! Such slyness could not have been practiced even by the Jews regarding whom Allah says:

Part 6, Rukū 7—² يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ

What kind of specimen of your scholarship did you show? I cannot imagine that you were so naïve that you erred, in your simplicity, in understanding the text. You had written a review on *Barāhīn-e-Aḥmadiyya*, and you knew well that the Arabic revelations which I have mentioned in the *Ishtihār* [Announcement] were not set out without translation.

And you knew well that these Arabic revelations of *Barāhīn-e-Aḥmadiyya* have neither been mentioned in our two newspapers *Al-Ḥakam* and *Al-Badr*, nor has anyone from my Community composed two such magazines in which there is any mention of these revelations of *Barāhīn-e-Aḥmadiyya*. Hence, when these Arabic revelations of *Barāhīn-e-Aḥmadiyya* have their translation recorded in *Barāhīn-e-Aḥmadiyya*, and when they are neither mentioned in any newspaper nor magazine, nor do they constitute one prophecy so that this text of the announcement of 11 May 1905, ‘The Arabic prophecy was not even

1. ☆ My master, peace, mercy and blessings of God be upon you! This revelation:

عفت الديار محلها ومقامها

[Temporary residences and permanent ones will be wiped out.]

had been published in both magazines in March, and is to be found on page 126 of the magazine. It was after reading this revelation and then reading the news of the earthquake in newspapers that Charles S. Wright Abdul Haq, who was then in New Zealand, wrote a letter expressing his great joy at the fulfilment of this prophecy by way of an earthquake. (Muḥammad ‘Āli)

2. They pervert the words from their proper places (*Sūrah al-Mā'idah*, 5:14).
[Publisher]

translated,' might apply to them, and when they are in fact two prophecies—it becomes quite legitimate to demand from you as to why did you lie so much? Perhaps you acted on the fatwa justifying 'expedient lie' against me issued by the *maulawīs* in the course of the Karam Dīn trial. In any case, you must explain as to why you applied to the two revelations of *Barāhīn-e-Aḥmadiyya* found on pages 516 and 557¹ the words meant for the revelation:

عفت الديار محلّها ومقامها

[Temporary residences and permanent ones will be wiped out].

Is this the honesty and integrity you people have in your status as *maulawīs* that you fabricated such a lie and you felt no fear of God Almighty in your heart? That is not all; you have slyly and mischievously written something on your own in your article and have tried to make it appear to people as though the statement you have attributed to me had indeed come from my pen.

Thus the text you have imputed to me by way of forgery is:

Through the prophecy in *Barāhīn-e-Aḥmadiyya*, I had been given the information from God with great clarity that it referred to an earthquake. Nonetheless, I concealed it due to the fear of abuse and distrust by people and did not render the Urdu translation of the Arabic and publish it. By so doing I committed a great sin against God and persisted and persevered in this very sin for twenty-five years.

O wretched fabricator! Should I still not say: 'God's curse be upon the liar!'—who fabricated words and attributed them to me? **O callous**

1. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in vol. 1, pages 615 and 665. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on pages 395 and 435. [Publisher]

tyrant! You call yourself a Maulawī and yet were not ashamed when you unjustifiably lied so much about me. Can you show me these words that you have written in my announcement of 11 May 1905 or in any other announcement or in any magazine? لعنة الله على الكاذبين [May the curse of Allah be upon the liars].

Let those who consider such people to be *maulawīs* [religious clerics] and honest and are eager to act upon their word, be cautious. This is the state of their honesty. The words of a liar necessarily have contradictions, and so is this statement of the Maulawī Ṣāḥib full of contradictions. Thus, on page 5, column 3, lines 15 and 24, he quotes the statement of my *Ishtihār* as: ‘I had given the news of this earthquake in *Barāhīn-e-Aḥmadiyya*, and even though at that time my mind did not envisage something out of the ordinary, but now, looking at these prophecies, it seems that they were about a future earthquake which remained obscure to me at that time.’

Now, readers should see for themselves that the statement recorded above just means that at the time when I was writing *Barāhīn-e-Aḥmadiyya*, my mind could not turn to it that the earthquake means an actual earthquake. This point remained obscure from my mind, and now after twenty-five years when the earthquake came about did I realize that those prophecies of *Barāhīn-e-Aḥmadiyya* were related to the future earthquake.

This is what he has written as an admission on my part and it is quite accurate, for I did indeed publish this in my announcement of April 1905, entitled *An-Nidā min Wahy-is-Samā*’ on page 7 of the announcement published at the Nawal Kishore Press, Lahore. The full text is as follows: ‘It should be noted that both these earthquakes are mentioned in my book *Barāhīn-e-Aḥmadiyya* which was published in many countries twenty-five years ago. Even though at that time my mind did not envisage anything out of the ordinary, yet looking at these prophecies now, it seems evident that they were related to future earthquakes that remained obscure to me at that time.’

Now readers can understand that I have clearly written in this

Ishtihār that prior to the occurrence of the earthquake on 4 April 1905, my mind had not moved to realize—as is understood from the literal words of ‘the rending asunder of a mountain’—that the prophecies of *Barāhīn-e-Aḥmadiyya* did in fact mean ‘earthquake’.

And there is an argument for it too that the translation of both of these prophecies as is in *Barāhīn-e-Aḥmadiyya*, has not been done literally either. This is why in the *Ishtihār* of 21st April 1905, which was composed after 4 April 1905, I openly admitted that for twenty-five years I could not designate the prophecy recorded in both places in *Barāhīn-e-Aḥmadiyya* which is:

فَلَمَّا تَجَلَّى رَبُّهُ لِلْجِبَلِ¹

specifically to be about an earthquake. However, it became clear after the earthquake of 4th April 1905 that it was about this very earthquake. And this is the fact that is established by my *Ishtihār* of 21 April 1905.

As against this announcement, the claim that Maulawī Muḥammad Ḥusain has falsely forged against me and the statement of his own which he has attributed to me, is given below once again. Here it is: ‘I had been given the information from God with great clarity that the prophecy in *Barāhīn-e-Aḥmadiyya* referred to an earthquake. Nonetheless, I concealed it due to the fear of abuse and distrust by people and did not render and publish the Urdu translation of the Arabic. By so doing I committed a great sin against God and persisted and persevered in this very sin for twenty-five years.’

Now let the readers decide in all fairness whether or not in this statement, that Maulawī Ṣāhib has attributed to me is opposed to the text of my announcement of 21st April 1905, which I have cited above. In the aforementioned announcement I had clearly written that, prior

1. When God shall manifest His Glory on the mountain, He will cause it to break asunder! [Publisher]

to my announcement of 11 May 1905, which was published twenty-five years after *Barāhīn-e-Aḥmadiyya*, my mind had not moved to consider that the earthquake meant a real physical earthquake. But the meaning of the revelation became clear twenty-five years later at the occurrence of the earthquake.

Since the two statements are contradictory, and I only accept one of them, which has been set out in this article of Maulawī Ṣāḥib with his own hand, namely, that for twenty-five years I could not ascertain the meaning of the prophecies found on pages 516 and 557 of *Barāhīn-e-Aḥmadiyya*. Now can there be any doubt that the second statement would be considered a fabrication of Maulawī Ṣāḥib until he proves it from any of my books or announcements, that I have written the afore-said statement somewhere or I have written somewhere that I persisted and persevered in this sin for twenty-five years that, I had categorically learnt about the earthquake from the time of *Barāhīn-e-Aḥmadiyya* and yet kept this news concealed?

Now, readers, for the sake of God, being mindful of your death, tell me honestly whether or not a person who fabricates so much and concocts statements and ascribes them to me deserves some punishment and penalty as per the Shariah? Make a clear statement and be rewarded. And also tell me, solely for the sake of Allah, whether such a person who commits forgery with such cheek, deserves to be called a *maulawī* in the future? And is it not appropriate that a council of scholars should be appointed and he should be summoned and asked in which book or magazine have I written the imagined statement that he has attributed to me?

I shudder at the thought of someone being called a *maulawī*, and yet being guilty of such forgery, distortion, dishonesty, falsehood, impertinence, and insolence. Do those who label me as a *kāfir* and faithless not remember the hadith of the Holy Prophet, may peace and blessings of Allah be upon him, in which it is written that the majority of *maulawīs* in the Latter Days would develop similarity to the Jewish divines? Rather, even worse than that, some *aḥādīth* [pl. hadith] state

that they would develop similarity to the extent that if a Jew had committed incest with his mother, they, too, would do the same.^{1☆}

Despite the fact that the Batālawī has hurt me by lying to this extent and by his dishonesty and distortion, if he can still produce from any of my books the statement that he has ascribed to me, that I persisted and persevered in this very sin for twenty-five years, I can give him fifty rupees in cash. Otherwise, for my part, it suffices to say **لَعْنَةُ اللَّهِ عَلَى الْكٰذِبِيْنَ** [‘The curse of Allah be upon the liars’].

HIS STATEMENT—It is not the hallmark of a true Prophet or recipient of revelation that he should knowingly and wilfully conceal and not proclaim for twenty-five years what God has commanded him to proclaim.

1. ☆ Those ulema of the Latter Days whom the Holy Prophet, may peace and blessings of Allah be upon him, termed as the Jews of this Ummah are specifically this particular kind of *maulawīs* who are opposed to the Promised Messiah, thirst after his blood, are ever eager to destroy him, call him a disbeliever, faithless, and deceiver, and are ready to crucify him if it were possible for them; for this is how the Jewish divines and Pharisees treated Ḥaḍrat ‘Īsā [Jesus], may peace be upon him, and sought to kill him. But the ulema who are not of this kind, we cannot call them the Jews of this Ummah; rather, the Jews are only those who, like the enemies of Ḥaḍrat ‘Īsā, call me a deceiver, disbeliever, and faithless. It is not I that call them ‘Jews’, it is the Word of God Almighty that labels them as such. And this cannot be avoided in view of the fact that I am indeed true and am not a disbeliever, deceiver, or faithless. Thus, anyone who calls the true Messiah with these names, he is designated by the Holy Prophet, may peace and blessings of Allah be upon him, as a ‘Jew’. Had Maulawī Abū Sa‘eed Muḥammad Ḥusain not declared me to be faithless, disbeliever, deceiver, and not considered him worthy of being killed, I would not call him a ‘Jew’, but while he does use such words regarding me, and while God knows that I am the true Promised Messiah, he makes himself a ‘Jew’ by justifying the application of the hadith of the Holy Prophet, may peace and blessings of Allah be upon him, to himself, and yet asks me how I came to be ‘Īsā. The answer to it is that it happened just because of you people—had you not become ‘Jews’, I could not have this name. (Author)

MY ANSWER—This calumny has already been answered and I have stated that I never claimed in any announcement that the true connotation of the two prophecies recorded in *Barāhīn-e-Aḥmadiyya*, namely:

فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا

[When God shall manifest His Glory on the mountain, He will cause it to break asunder!]

had become evident to me at that time. Rather, I have written time and again that their true meaning became manifest after twenty-five years. And if the meaning had become apparent to me earlier, why would the error in its translation, as recorded in *Barāhīn-e-Aḥmadiyya* have occurred?

Again, I am surprised at this statement of this ignorant Maulawī who says that it is not the hallmark of a true Prophet or a recipient of revelation to knowingly and wilfully conceal for twenty-five years that which God commanded him to proclaim. This ignorant one doesn't know it yet that the propagation relates to the injunctions and not to prophecies, which the recipient of revelation is not ordained to propagate. Rather, he has the prerogative whether or not to announce them. Moreover, since the reality of the prophecy had not become manifest to me, I was not obliged to reveal its meaning and purpose to the people. And yet I did publish its translation in *Barāhīn-e-Aḥmadiyya* insofar as I could understand it with due diligence. So how was I remiss as far as propagation is concerned?

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِكْرَامًا وَسْئَهَا¹

But if the reality of those prophecies of *Barāhīn-e-Aḥmadiyya*—which became clear to me after the earthquake of 4 April 1905—had been

1. Allah burdens not any soul beyond its capacity (*Sūrah al-Baqarah*, 2:287).
[Publisher]

known to me at the time of the publication of *Barāhīn-e-Aḥmadiyya*, then, even though I was not ordained to publish it, I would still have done all in my power to inform the people about its true purport, out of sympathetic consideration for mankind.

HIS STATEMENT—This is a strange excuse, worse than the charge it is intended to explain, that not only the ordinary people, but also the Prophets, may Allah be pleased with them, commit errors in interpreting prophecies!

MY ANSWER—It is these things that prove dishonesty being your profession. I know well that you are not a suckling infant. You are not so ignorant of the knowledge of hadith as should be called an ignoramus of the first order. You are not insane whose senses are not stable at all. Is it dishonesty or something else that you deny that Prophets, may peace be upon them, can commit an error in interpretation. Everyone knows that, without a doubt, an error can be made. But they cannot be allowed to persist in that error forever. I have written much about it in this very Supplement, there is no need to reiterate.

HIS STATEMENT—Whenever the charge against you of a prophecy turning out to be false is established, you try to refute the objection with the same excuse.

MY ANSWER—O Maulawī! May God guide you aright and bring the day when your eyes open up. Like the person who has a large carbuncle on the back of his neck—and because of it, he is always leaning towards the earth and is unable to lift his gaze towards the sky—you, are deprived of heavenly light and do not benefit from it. To this day, God Almighty has manifested more than 10,000 Signs in my support which have been fulfilled like a bright day, but according to you every

one of the prophecies has turned out to be false, and, in your estimation, I have been making excuses as if to make falsehood appear true. Now here too, what can I say other than **لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ** [‘The curse of Allah be upon the liars’]?

Anyone who stays in my company even for 40 days does witness one Sign of God Almighty or another. It is for this reason that thousands of people have inclined this way, and despite your malice and miserliness and continuous babble, a whole world has come to me and continues to come. No harm could be caused by the air blowing from your mouth. God caused the solar and lunar eclipses in the heaven for me, but according to you the hadith [which prophesied these happenings] is erroneous. I came at the head of the 14th century, and by the grace of God and in accordance with the conditions set down by the Traditions, I have already lived for a quarter of a century; but, in your estimation, this hadith also is erroneous! It was also written that plague would strike—and strike forcefully—when the Promised Messiah would appear, but even this hadith is false in your eyes. It was written that a Sign would appear in the sun—and this has appeared and can be viewed with a telescope—but in your eyes even this hadith is false. And it was mentioned in hadith that in those days the Star of *Dhus-Sinīn* [comet] will rise. Accordingly, that star did rise long ago but, according to you, this hadith, too, is erroneous. And it was written that the Promised Messiah would be from this very Ummah and would appear towards the east of Damascus but, according to you, this hadith too is erroneous. And it was written that in the time of the Promised Messiah the she camels would be rendered useless—and, in it, there was an indication that trains would run between Madīnah and Makkah, but, according to you, this hadith too is erroneous! Thus, when, in your estimation, the *ahādīth* of the Messenger, may peace and blessings of Allah be upon him, are erroneous, then why

would you feel hesitant at pronouncing my prophecies to be erroneous?¹☆

Let alone the discussion of hadith and my prophecies, you turn away even from the Holy Quran despite being called a Muslim. God Almighty proclaims that Jesus has died; you designate him to be alive and have him seated in some chamber in Heaven. Did God Almighty not say on behalf of Ḥaḍrat ‘Īsā^{as} that:

فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ²

Does this not mean: ‘After You caused me to die, You Yourself were the Watcher over them.’? Does it not become clearly established, after reviewing all these verses, that the answer Ḥaḍrat ‘Īsā [Jesus], may peace be upon him, gives to Almighty God’s question is that: ‘As long as I was among my ummah, I was a witness over their deeds and knew of their condition. When, however, You caused me to die, thereafter it was You who were their Guardian and Protector.’

Thus, is it not clearly the purport of these verses that his people were not corrupted during his lifetime but were corrupted after his death; and he did not know what befell them and what creed they adopted after his death? Hence, it is clear from this Word of God Almighty that, if we were to suppose that Ḥaḍrat ‘Īsā is still alive, we will also have to suppose at the same time that the Christians have not been corrupted yet and are still established on the true faith, since Ḥaḍrat ‘Īsā ties the adherence of his people to the right path to his own life span and repudiates that he taught them to accept him and his mother to be god. And he submits before God, ‘As long as I lived among my Ummah, I only imparted them the teaching that You had directed me

1. ☆ In some of the hadiths it is also said that at that time people would be barred from performing the Hajj, but in your estimation all these hadiths are erroneous since they furnish proof in favour of my claim. (Author)

2. *Sūrah al-Mā'idah*, 5:118 [Publisher]

to impart. And when You caused me to die, I know not what became of them thereafter.’

These verses also make it clear that Ḥaḍrat ‘Īsā^{as} will not come to the world a second time; otherwise, it necessarily implies that Jesus would lie before God Almighty on the Day of Judgment, for had he returned to the world before *Qiyāmah*, it would be a blatant lie to say that he had no knowledge what doctrine his people adopted after him. One who comes to the world a second time and has seen with his own eyes that his people have been corrupted—and witnesses their state of disbelief not for one but continuously for forty years—how can he say before God Almighty on the Day of Judgment that he is completely unaware of the state of his people?

Now, it is obvious that your belief that Ḥaḍrat ‘Īsā^{as} is alive and shall descend upon the earth a second time is clearly and blatantly against the explicit statements of the Holy Quran, and yet you do not abandon this belief. Therefore, in this state of affairs, why should I regret if you—having seen hundreds of my Signs—should reject them outright? Your condition is like that of a person who gets into the habit of eating clay and even when he is presented with the choicest food, he still craves for the clay.

It is also a lie to say that you understand Ḥaḍrat ‘Īsā, may peace be upon him, to be alive on the basis of the Hadith. It is clearly written in *Ṣaḥīḥ Bukhārī*, which you consider to be the truest book after the Book of God, that on the night of the *Mi‘rāj* [Spiritual Ascension] the Holy Prophet, may peace and blessings of Allah be upon him, saw Ḥaḍrat ‘Īsā, may peace be upon him, among the deceased souls who had passed away from this world. In fact, he found his station close to Ḥaḍrat Yaḥyā [John the Baptist] who had died. Pray, have some fear of God. If Ḥaḍrat ‘Īsā had gone to heaven along with his earthly body without surrendering his soul, then what compatibility did he have with those souls who have reached the other world after death? For him, a separate house or room was needed where he could live his physical life; rather, than going to the dwellers of mortal world who have already tasted

death. So, how great a lie it is that hangs from your neck like a garland; namely, that that you declare a person alive who died 1900 years ago!

Everyone was excusable as long as God had not unravelled this mystery. Now that the *Hakam* [Arbiter] has come, and the reality has come to light, and the death of Ḥaḍrat ‘Īsā^{as} has been established from the Holy Quran, and the testimony about his residence among the souls of the dead was found on the basis of the Hadith, and the death of Ḥaḍrat ‘Īsā stands proven by the Word of God and by the act of the Holy Prophet, may peace and blessings of Allah be upon him—that he had given his eyewitness testimony. Moreover, it has been established from the Hadith of *Muslim* and *Ṣaḥīḥ Bukhārī* that the Messiah would be from within this very Ummah, and this Messiah—in his capacity as the *Hakam*—has also testified in keeping with the Holy Quran and these *aḥādīth*. If you still do not accept, pray tell, is it honesty or dishonesty?

Why should I be disappointed in someone who does not accept my Signs, when he neither believed the Word of God nor did he accept the testimony of the Holy Prophet, may peace and blessings of Allah be upon him—and he did not wish to disavow his error by being fearful of God? Then why should I regret if such a person fabricates a lie against me?

One person’s error cannot be used as justification by the other. If during the Dark Ages, such a notion had developed in the heart of people that Ḥaḍrat ‘Īsā had gone to heaven alive, it cannot serve as an authority. In the best of ages [the age of the Holy Prophet^{sas} and his Companions], there was no trace or sign of this concept; otherwise, why would the Companions, may Allah be pleased with them, have reached the agreement that all Prophets, peace be upon them, had passed away?

In Islam, the very first consensus was that all Prophets had died. When the Messenger of Allah, may peace and blessings of Allah be upon him, passed away, some of the Companions were also of the opinion that he had not died, and would return to this world and would

cut off the noses and ears of the hypocrites. At that time, Ḥaḍrat Abū Bakr Ṣiddīque, may Allah be pleased with him, gathered them all in the Prophet's Mosque and read out the verse:

مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ¹

Meaning that Muḥammad, may peace and blessings of Allah be upon him, is a Messenger and all previous Messengers have died before him.

Thereupon, the Companions, who were all present, may Allah be pleased with them, realized that the Holy Prophet, may peace and blessings of Allah be upon him, had undoubtedly passed away, and they were fully convinced that **none of the Prophets was alive. No one raised the objection** that Ḥaḍrat 'Īsā^{as} is outside the purview of this verse and he is still alive. Was it possible that those true lovers of the Messenger of Allah, may peace and blessings of Allah be upon him, could be reconciled with the notion that their own Prophet died at a relatively young age while 'Īsā had been alive for 600 years and would continue to live until Doomsday? Indeed, such a thought would have killed them. This is why Ḥaḍrat Abū Bakr, may Allah be pleased with him, reassured them by reciting this verse to them:

مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ²

And such was the impact of this verse upon the hearts of the Companions that they roamed the bazaars of Madīnah reciting this verse as though it had been revealed that very day. In Islam, **the earliest *ijmā'* [consensus] was that all Prophets had died.** But O Maulawī Ṣāhib!! What would you care for this *ijmā'* of the Companions! Your religion is prejudice, not Islam.

1. *Sūrah Āl-e-Imrān*, 3:145 [Publisher]

2. Muhammad is only a Messenger. Verily, *all* Messengers have passed away before him (*Sūrah Āl-e-Imrān*, 3:145). [Publisher]

The religion of Islam is being destroyed day after day by such **false beliefs** but you people are exulting;

رواق ديس عقائدت بُردہ دشمنان شاد و یار آزردہ
Your beliefs have demolished the splendour of the Faith;
Enemies are happy, but the friends are sad.

It appears that prior to this *ijmā'* upon the death of all Prophets, may peace be upon them, some of the less-informed Companions, who lacked perspicacity, were still unaware of the doctrine that all Prophets had died, and this was the reason why [Abū Bakr] Ṣiddīque, may Allah be pleased with him, needed to recite this verse to them. Upon hearing this verse, they all became convinced that all the people of the past had been consigned to their graves. It was in this context that Ḥassān bin Thābit, may Allah be pleased with him, wrote these few couplets as elegy for the Holy Prophet, may peace and blessings of Allah be upon him, in which he has alluded to this. These are:

كنت السواد لناظري فعلى عليك الناظر
 من شاء بعدك فليمت فعليك كنت احاذر

(Translation): You were the pupil of my eye, so I became blind with your demise. After you, it makes no difference to me if someone (be it Jesus or Moses) dies, for I was only fearful of your demise.

May God reward him the best reward [for these verses]. This indeed is called love.^{1*}

1. ☆ Ḥaḍrat Abū Bakr Ṣiddīque has done such a great favour to this Ummah that it cannot be adequately thanked. Had he not gathered all the Companions, may Allah be pleased with them, in the Prophet's Mosque and recited this verse to them that all the previous Prophets had died, the Ummah would

And if there is an iota of fairness, you would realise that Ḥaḍrat Masīḥ, may peace be upon him, was himself against the belief that someone can go to heaven and then return to the world. Therefore, when the Jews asked him about the second coming of the Prophet Ilyās [Elijah] and showed him the Scriptures—that it was written that Ilyās would return to the world, and only after the coming of Ilyās, the Messiah whose advent had been promised to the Jews, would come and he was to be the *Khātamul-Anbiyā* [Seal of their Prophets]. Hearing this objection, ‘Īsā, may peace be upon him, said that Prophet Yaḥyā [John the Baptist] who was among them and has come before him [Jesus] ‘He is Ilyās who is to come. He who has ears to hear, let him hear!’¹. His statement greatly displeased the Jews and they labelled him disbeliever, an innovator, and violator of the consensus of the people.

In the same vein, in a book recently compiled by a great Jewish

have perished. For, in that case, today’s mischievous ulema would have contended that the Companions, may Allah be pleased with them, too believed that Ḥaḍrat ‘Īsā is alive. But now, due to the presentation of Şiddīque the Great this verse, an *ijmā’* has formed among all the Companions that all past Prophets had died—even couplets were composed reflecting this consensus. May God shower thousands of blessings upon Abū Bakr’s soul. He saved all souls from perdition. All the Companions were included in this *ijmā’*, not even a single one of them was out of it. It was the first *ijmā’* of the Companions and was an act deserving of the utmost gratitude. There is a mutual similarity between Abū Bakr, may Allah be pleased with him, and the Promised Messiah, namely, the promise of God, in the Holy Quran, regarding both of them was that they would appear at a time when a state of fear will prevail upon Islam and a chain of apostasy will start. So, that is exactly what happened in the time of Ḥaḍrat Abū Bakr, and in the time of the Promised Messiah. That is, in the time of Ḥaḍrat Abū Bakr hundreds of ignorant Arabs had turned apostate after the demise of the Holy Prophet, may peace and blessings of Allah be upon him, and there remained only two mosques where prayers were held. Ḥaḍrat Abū Bakr re-established them on Islam. Similarly, in the time of the Promised Messiah hundreds of thousands of people renounced Islam and became Christians. Both these circumstances are mentioned in the Holy Quran, that is, they are mentioned by way of a prophecy. (Author)

1. Matthew 11:15 [Publisher]

scholar, which I have with me in which he makes a great clamour to denounce Ḥaḍrat ‘Īsā, may peace be upon him, and calls him, God forbid, a great liar, a disbeliever, and heretic and appeals to people and says: ‘Be a judge and consider that whereas God had given the information in His book—as is written in Malachi, which is declared by the author to be authentic and from God—that the Promised Messiah of the Jews would not come until the Prophet Ilyās comes to the world again having descended from the heavens; and it is acknowledged that the Prophet Ilyās has not yet descended from the heavens—whose descent in advance of the Promised Messiah is essential—how, then, can we accept him as the true Promised Messiah? Are we to ruin our faith or turn away from the Torah? What should we do? And when the Prophet Malachi has told us, having received revelation from God Almighty, that it is necessary that the Promised Messiah must not be born among the Jews until Prophet Ilyās returned to the world according to the promise of God, how can this man be the Promised Messiah for Jews?’^{1☆} And [he further says that] since we received the news of

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1. ☆ It is the belief of the Jews that there are two Messiahs: (1) One is that Messiah of the earlier advent, for whom there is the precondition that Elijah would come to the world before him. This is the Messiah who Jesus claimed to be, but the Jewish scribes did not accept this claim and said that this claim was contrary to the categorical dictates of the Book of God, the reason being that Elijah, as told by the book of God, did not return to the earth from heaven. Ḥaḍrat ‘Īsā told them again and again that such texts are metaphorical in nature and that the Elijah referred to here was the Prophet Yaḥyā. But, since the Jews were strict literalists they did not accept this explanation and, for this very reason, they still do not accept Ḥaḍrat ‘Īsā to this day and vilify him. (2) The second Messiah awaited by the Jews is the one regarding whom they believe that he would appear at the end of the sixth millennium. Therefore, there is much consternation among the Jews these days, since, according to the lunar calendar, the sixth millennium since Adam has ended and now the seventh millennium is underway, and that Promised Messiah has not yet come. The Christian scholars also held the same belief that the second coming of their Messiah would take place at the end of the sixth millennium. They too are in despair now as the sixth millennium has ended. At last, having despaired, they have expressed the view that the Church itself should

Ilyās's return to the world before the coming of the Promised Messiah with such clarity and detail, which cannot have any different interpretation, if we artificially turn away from its obvious import and give some interpretation to this prophecy, it will be a terrible dishonesty. God did not tell us in His book that someone the like of Ilyās will come before the Promised Messiah; rather, He told us in explicit terms that Ilyās himself would descend from heaven. How can we deny such categorical tidings?

And then, at the end of his article, he writes: 'If God were to ask them on the Day of Judgment why they did not accept this man—Jesus son of Mary—and why they did not believe in him, they would submit Prophet Malachi's book before Him.'

In short, it is a long-standing belief of the Jews that their true Messiah—the first Promised Messiah—will only come when Prophet Ilyās has returned to the world before him. And yet Ḥaḍrat 'Īsā, may peace be upon him, wouldn't listen to anything from them and insisted that the one who was to come was meant to be the Prophet Yaḥyā. This is the verdict of Ḥaḍrat 'Īsā which you have raised a clamour against. Did Prophet Ilyās return to the world so that 'Īsā should come back too? Indeed, were it permissible for anyone to return to the world, then Ḥaḍrat 'Īsā would not be deemed a true Prophet. His Prophethood would be invalidated, for in that case, it would have to be conceded that, to unfairly justify his claim, he made Prophet Yaḥyā to be Ilyās while Ilyās had not yet descended from heaven. Shouldn't the story about the return of Elijah serve as a lesson for the wise as it led hundreds of thousands of Jews to reject Jesus and to be cast into Hell?

be considered the Messiah and give up the hope about the one expected to return. In short, according to the Jews, there are two Messiahs, and that the last Promised Messiah, who was to appear at the end of the sixth millennium, is far superior and triumphant compared to the first Messiah, yet they have been deprived of both, having found neither the one nor the other. (Author)

When the Prophet Ilyās—whose descent from heaven had been appointed as a Sign for the truth of the claim of Ḥaḍrat ‘Īsā—did not descend from heaven, why then do the Muslims of today adopt the same path that led the Jews to disbelief before it? If descent from heaven had been the practice of God, then what were the obstacles in the path of Ilyās that he could not descend while the Scripture promised his descent, forcing Jesus to suffer embarrassment before the Jews and finally having to rescue himself from the nonsensical critique of the Jews by declaring Prophet Yaḥyā to be the ‘like’ of Prophet Ilyās?

Just imagine how ‘Īsā, may peace be upon him, would have been hurt by this contention of the Jews when they kept questioning how he could be the true Messiah when the Signs of the Promised Messiah were not to be found in him, for the Scripture says in clear words that the Promised Messiah would not appear until Ilyās had first come to this world. The Jews were apparently justified in this argument, for Ilyās had not descended from heaven—nor has he descended from heaven to this day. It would seem that all the audacity that the Jews showed in mischief and impertinence was due, indeed, to the fact that Ḥaḍrat Masīḥ did not possess the required Sign for the Promised Messiah as given in the literal words of the Scripture. And Ḥaḍrat Masīḥ had realized in his own heart that his reply was merely interpretative which the Jews would not accept. He, therefore, stated in soft words that the Ilyās who was to return to the world was none other than Yaḥyā son of Zakariyyā [John the Baptist son of Zachariah], so accept him if you will. In the same vein, it was demanded of our Holy Prophet, may peace and blessings of Allah be upon him, as is mentioned in the Holy Quran, that he should show a miracle of ascending to heaven and descending back, but ultimately they were told in categorical terms and God Almighty said:

قُلْ سَيَحْكُمَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا¹

To this day the Jews taunt the Christians that if Jesus was indeed the Promised Messiah, why did Prophet Ilyās not descend before him? The Christians have never been able to answer this objection and cannot argue with them.

Hence, our opponents should learn a lesson from the prophecy regarding the return of Prophet Ilyās lest their fate be like that of the Jews. However, to complete the similarity, it was also necessary that just as the earlier Jews had quarrelled much with Ḥaḍrat ‘Īsā^{as} about the second coming of Ilyās and had declared him faithless, disbeliever, and apostate, so would these people quarrel with me regarding the return of Ḥaḍrat ‘Īsā. Little do these ignorant people realize that the person they supplicate for, and on whose account they hurl abuse at me, has himself decreed against them, for what I say to them with regard to the return of Ḥaḍrat ‘Īsā is exactly what Ḥaḍrat ‘Īsā said to the Jews. And just as God has named me as ‘Īsā, so had He named Prophet Yaḥyā as Ilyās.

This aforesaid precedent is reassuring to a person who has faith. And God also affirms:

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ²

The Jews were excusable to some extent because in their time there was to be found no decisive pronouncement in God’s books regarding the second coming of anyone, but now the verdict is already before us. Did the Prophet Ilyās return to this world in keeping with the prophecy of Prophet Malachi, so that these people too should entertain hope of the return of Ḥaḍrat ‘Īsā?

1. Say, ‘Holy is my Lord! I am not but a man *sent as a Messenger*.’ (*Sūrah Banī Isrā’īl*, 17:94). [Publisher]

2. So ask the people of the Reminder, if you know not (*Sūrah al-Anbiyā’*, 21:8). [Publisher]

In fact, the authentic *aḥādīth* do not even contain the word ‘second coming’ and only use the word نزول [*nuzūl*—‘descent’], which is only used for honour and respect. We may say of an honoured guest that ‘when he comes he will “descend” at our house’, but would we take this to mean that he will return from heaven? In Arabic, the word for return is رجوع [*rujū*—‘return’], not نزول [*nuzūl*—‘descent’]. It is a pity that this creed that helps Christianity has—without rhyme or reason—become such an entanglement for those who call themselves Muslims.

Thus humiliated and silenced, our opponents finally come up with the excuse that this is what their forefathers have been saying. They do not consider that those elders were not infallible, and that just as the ancestors of Jews stumbled in the understanding of their prophecies, so have these elders stumbled. By the will and providence of God Almighty, a similar false creed has gained currency among them—the creed had found currency among the Jews that Prophet Ilyās would descend from heaven a second time, and the elders of the Jews awaited the second coming of the Prophet Ilyās with much love and eagerness. Their writings—in poetry and prose—reveals how much their yearning and ecstasy was in anticipation of that event.

Your ancestors were not infallible, but the elders of the Jews even had among them God’s Prophets and recipients of revelation, yet they remained engrossed in this error and it remained hidden from them that some other Prophet was implied by the second coming of Prophet Ilyās and not that literally Ilyās would descend himself. Not until Ḥaḍrat ‘Īsā had appeared could any of the Prophets or saints understand this sealed mystery that the return of Ilyās meant the coming of Prophet Yaḥyā and not the real return of Ilyās. So it is nothing new that some of the elders of this Ummah were to be mistaken in the understanding of a matter.

What is even more interesting is that even these elders are not unanimous in this matter. There have been many ulema who were convinced of the death of Ḥaḍrat ‘Īsā. Among them is Ḥaḍrat Imām Mālik, may Allah be pleased with him, as it is written:

قد اختلف في عيسى عليه السلام هل هو حيّ او ميت وقال مالك مات-

Meaning that there was disagreement concerning Ḥaḍrat ‘Īsā, may peace be upon him, as to whether he is alive or dead and Mālik, may Allah be pleased with him, said that he is dead. And Muḥy-ud-Dīn ibn al-‘Arabī wrote in one of his books—which is his last book—that ‘Īsā would indeed come but only in a new manifestation; that is, that some other person of this Ummah would appear in the spirit of ‘Īsā. It is an established creed among the Sufis that some perfect people return to this world in the manner that their spirituality manifests itself in some other person, and this latter person virtually becomes as if he is the same first person. The Hindus also maintain a similar principle and they call such a person an ‘Avatar’.

As for the belief that a living human being went to heaven or disappeared, it is also an ancient concept which had a different connotation in remote times, but the ignorant later took it to mean that a person goes to heaven with his body and then returns therefrom. Somewhat similar notions regarding Sayyed Aḥmad Barelvī are in vogue among his followers even to this day, as though he too will return like Ḥaḍrat ‘Īsā. And they believe that though, like ‘Īsā, he remained unsuccessful in his first advent, he would wield the sword with great strength the second time. The truth is that such creeds were concocted to cover up for those people who left the world in failure and frustration after making grandiose claims.

No one holds such a belief regarding our Prophet, may peace and blessings of Allah be upon him, that he too would come again because in his very first advent he showed such might of his hands to the disbelievers that they remember it only too well to this day, and he died after having fully accomplished his mission.

It seems that Ibn al-‘Arabī had recanted in his later life from his previous utterances, and that is why his last statement is contrary to the earlier one. There are also other Sufi sects who openly profess the death of Ḥaḍrat ‘Īsā. And I have just described that, at the time of the

death of Holy Prophet, may peace and blessing of Allah be upon him, all the Companions, may Allah be pleased with them, had reached an *ijmā'* [consensus] that all past Prophets, which includes Ḥaḍrat 'Īsā too, were deceased, and that not one of them was still alive. But as ignorance and innovations began to find their way into Islam, so did this innovation become part of the religion that Ḥaḍrat 'Īsā would leave the group of souls of the dead and return to the world again. This doctrine has done great harm to Islam, for only one person out of the entire world has been accorded this distinction that he went to heaven with his body and will come back with the body at some point in time. This doctrine is the initial brick in building the 'Divinity' of Ḥaḍrat 'Īsā, because he has been accorded a distinction that no one else shares with him. May God soon remove this stain from the face of Islam. *Āmīn*.

Finally, merely *for the sake of God*, I would like to advise Maulawī Abū Sa'īd Muḥammad Ḥusain that you have reached the last stage of your life. Now you should give up absurd shenanigans against God. You tried very hard and connived in every way and used shameful ploys to extinguish this light, but you remained unsuccessful. Had I been an impostor, something must have worked for you and I would have been destroyed long ago. A person who speaks falsehood against God every day and who concocts words on his own—thereafter claiming it to be the revelation from God that he has received—such a person is worse than dogs and swine and apes, so how would it be possible for God to help him? Had this been the enterprise of man and not from God, then no trace of it would have remained. It has been twenty-five years—indeed, an even longer period than this!—since I claimed that I am from God. Although there has been a whole host of people who showed the fury of opposition to my claim, but you—Maulawī Ṣāhib!—left no stone unturned to harm me; and you kept deceiving not only the public but even the British Government with complaints that I was an impostor and wished ill towards the Government. Grave charges like murder were brought against me

and you appeared in the courts as a witness to prove such charges; you had edicts of apostasy written against me and tried to dissuade people from me. This was when there were only a few people with me, but after your antagonistic endeavours, many hundreds of thousands joined me. Had I not been from God, there would have been no need for your efforts to destroy me; I would have perished by my own imposture and the consequences of my actions. Sound reason cannot accept that an impostor should be given a respite so long as to surpass the time of the ministry of the Holy Prophet, may peace and blessings of Allah be upon him. In such a case there would be no security, and no distinction would remain between the truthful and the impostor. Can you reply to this: How is it that ever since I have made this claim, so many criminal cases have been brought against me and efforts were exerted to apprehend me—you leaving no stone unturned in the support of such litigation—yet did you or your ilk ever succeed in any of them?

Had I not been true, why would God keep helping the ‘liar’ in every instance and at every occasion; and why would those who were called ‘truthful’ humiliated in every conflict? Their noses were worn down from prostrations invoking malediction upon me, but God continued to support me day after day and none of their prayers against me was accepted. It has been your wont up till now that you wish to incite the British Government and to make them think evil of me by repeatedly publishing reports in your periodicals and newspapers concerning me that are contrary to the facts, but what can be achieved by such cunning? Bear in mind that you will always remain frustrated in such schemes; nothing can transpire on earth until decreed in heaven.

And, in my heart, I harbour no ill-will towards this **benevolent government**. I was young and now I have grown old. For a long time, I have repeatedly published in many of my books that we are indebted to this government that under its protection **we fulfil our duty of propagation with freedom**. You are aware that in terms of apparent means there are other countries where you can live. If you were to leave this

country and move to Makkah or Madīnah or Constantinople, all these countries are of your religion and disposition, but if I were to go there, I realize that all of them are like beasts to me with exceptions, as Allah may desire. In these circumstances, it is obvious that it is Almighty God's favour upon me that He has raised me under a government that does not believe in persecution and provides security to its citizens. Notwithstanding this, however, I put all my trust in only One Being, and I am cognisant that it is of His hidden interventions that He has caused this government to be benign towards me, and did not allow the schemes of mischievous reporters to come to fruition. And I do hope that till the time I leave this world, I will not have to depend on anyone other than my True Master, and He will keep me in His protection from every enemy.

فالحمد لله أولاً وأخيراً وظاهرًا وباطنًا هو وليّ في الدنيا والآخرة وهو نعم المولى ونعم
التصير-

[So, praised be Allah—the First and the Last, the Manifest and the Hidden—He is the Protector here and in the Hereafter—and He is the Best Guardian, and the Best Helper].

I trust that He will help me and will never ever let me be wasted. Even if the whole world were to become worse than beasts in their animosity towards me, He will still support me. I will not descend into my grave as a failure at all, for my God is with me at every step, and I am with Him. No one knows my inner self as is known to Him. Even if all were to abandon me, God would raise another people who would be my companions. The foolish opponent imagines that this affair will be damaged on account of his schemes and machinations and the Movement will disintegrate, but little does the fool know that the earth has no power to efface what has been decreed in heaven. The earth and heaven tremble before my Lord.

God is He who sends down His holy revelation on me and informs

me of the secrets of the unseen. There is no God beside Him. And it is certain that He will cause this Movement to flourish and advance and thrive until He demonstrates the distinction between the holy and the unholy. Every opponent may do everything in his power to annihilate this Movement, and strive tooth and nail and then see who ultimately triumphs: him or God? Before this, how hard did Abū Jahl and Abū Lahab and their comrades strive to annihilate the truth—but where are they now? Is there any trace now of the Pharaoh who wished to kill Mūsā? So know for certain that the truthful cannot perish. He is surrounded by an army of angels [to protect him]. Unfortunate is the one who does not recognize him.

Think for yourself: What happened to your reformer [i.e. Nawwab Siddique Hasan Khan of Bhopal] whom you had given the title of *Mujaddid*? If this had indeed been his title in Heaven, then, in keeping with his own statement published in *Hijajul-Kirāmah*, he would have lived twenty-five years into this century, but he died at the very onset of the century, and the one whom you call a liar has seen through almost a quarter of the century.

For the sake of God alone, I once again remind you that though it is the wont of all those who oppose any Prophet to claim that no miracle was worked at his hands, and that none of his prophecies was fulfilled—just as we read in Jewish literature with regard to Ḥaḍrat ‘Īsā, and this indeed is what we find written in the Christian literature with regard to our Prophet, may peace and blessing of Allah be upon him—but I give you good advice that, even now, abandoning beastly ways, you should carry out investigations with regard to me.

First of all, you can ask me for the scriptural proof as to whether it is necessary for the Messiah of this Ummah to appear from within this very Ummah. Secondly, you should ascertain how many Signs have appeared from me in support of my claim.

As for the claim that a certain prophecy was not fulfilled, this is

absolutely false,^{1*} for the fact is that all prophecies have been fulfilled, and there can be levelled no such objection against any prophecy of mine that has not been raised by ignorant and faithless people against the prophecies of the former Prophets.

If you feared God Almighty, you would understand that your opposition to me is far removed from righteousness. Your reliance is totally on such *aḥādīth* from among which some are inauthentic and some fabricated, and some from among them are such as you do not understand their true meaning. As against this, my claim is based on insightful discernment. I have such faith in the revelation that has informed me that Ḥaḍrat ‘Īsā, may peace be upon him, has died and

1. ☆ Given that, the death of Ḥaḍrat ‘Īsā is established from the verse of the Holy Quran **فَلَمَّا تَوَفَّيْتَنِي** [‘when You did cause me to die’]; and in *Ṣaḥīḥ Bukhārī*, Ibn ‘Abbās has interpreted the word **مُتَوَفِّيكَ** [*mutawaffika*] to mean **مُيَيْتِكَ** [*mumītuka*]—‘I shall cause you to die’]; and Shāh Waliullāh also gives **مُيَيْتِكَ** [*mumītuka*]—‘I shall cause you to die’] to be the meaning of **مُتَوَفِّيكَ** [*mutawaffika*] in *Fauzul-Kabīr*; and it is established from the Holy Quran that **رَفَعَ** [*rafa‘a*]—‘He exalted’] comes after **تَوَفَّى** [*tawaffī*]—‘death’], for Allah the Exalted, says:

يَعِيسَى ابْنِي مَرْيَمَ وَرَافِعَكَ اِلَيَّ

[‘O Jesus, I will cause you to die a natural death and will exalt you to Myself’ (*Sūrah-Āl-e-‘Imrān*, 3:56).]

And not **يَا عِيسَى اِنِّي رَافِعُكَ اِلَيَّ وَمُتَوَفِّيكَ** [‘O Jesus! I will exalt you to Myself and will cause you to die’]. And taking words of the Holy Quran out of their context at one’s own whim falls under the purview of the verse:

يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ

[They pervert the words from their proper places (*Sūrah al-Mā‘idah*, 5:14)].

And no reliable hadith permits the placing of **رَافِعَكَ** [*rāfi‘uka*]—‘exalt you’] before **مُتَوَفِّيكَ** [*mutawaffika*]—‘I will cause you to die’] in this verse. Thus, the death of Ḥaḍrat ‘Īsā is proven from every aspect. It is also proven that the ‘Īsā who was to come would be from within this Ummah, as [the following hadith of the Holy Prophet^{ṣāḥ}] is recorded in *Bukhārī* **مِنْكُمْ** [*min-kum*]—‘your Imam from among you’], and in *Muslim* it is cited as **أَمَّكُمْ** [*am-kum*]—‘your leader from among you’]. (Author)

my humble self is the Promised Messiah who was to come, as I have [faith] in the Holy Quran.

This faith is not based merely on good intentions but has been bestowed upon me by the light of revelation from God which shines on me like the sun. How can I expel from my heart the certainty which has been raised to the utmost level by the continuous display of extraordinary Signs, unequivocal knowledge, and the daily experience of clear and unquestionable converse with God? Shall I reject the bounty of understanding and true knowledge which has been bestowed upon me? Or should I turn away from the heavenly Signs that are shown to me? Or should I disobey the commandment of my Lord and Master? What should I do?

I consider death to be a thousand times preferable than turning away from Him who has revealed Himself to me in all His beauty and grace. How long will this worldly life last; and what fidelity can I expect from the people of the world, for the sake of whom I should abandon the Beloved Friend? I know well that my opponents rely only on a moth-eaten crust and they desire that I too should adopt it and should give up the kernel. They try to intimidate and threaten me but, I swear by that Dear One whom I have recognized, that I attach no weight to their threats. I would prefer sorrow in His company to the joy in the company of another. I would prefer death in His company to a long life by abandoning Him. Just as you cannot say that it is night when you have seen the day, in the same way I cannot consider the light that has been shown to me to be darkness.

When you are not prepared to renounce your doctrines which are a collection of doubts and superstitions, how can I leave the path upon which I perceive that a thousand suns are shining? Am I insane or mad that I should not accept the truth even when God Almighty has exhibited it to me with evident Signs? I call God Almighty to witness that thousands of Signs have been displayed to me for my satisfaction, some of which I have communicated to others and some of which I have not communicated to anyone. I find that these Signs are from God

Almighty and no one else beside that One—who has no associate—has the power to exhibit them.

And apart from this, I have been bestowed **knowledge of the Quran** and the true meanings of *ahādīth* [pl. hadith] have been disclosed to me. Why then should I give up such a bright path and adopt the path of ruin? What I say is based on enlightened conviction and what you say is **only speculation**.

إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا¹

And the example of this is like that of a blind person plunging along on uneven ground in the darkness, not knowing where his foot lands. How shall I then exchange the light that has been bestowed upon me for darkness? I find that God hears my prayers, displays great Signs in my support, talks to me, and discloses the secrets of the hidden to me, helps me with His powerful hand against my enemies, and bestows victory upon me in every conflict, and gives me knowledge of the deeper meanings and verities of the Holy Quran. Then, whom should I accept if I leave such a Powerful and Supreme God?

I know with complete conviction that God is the very same Powerful God, who has manifested Himself to me and who has enlightened me of His existence and His Word and His Work. And I fully believe that the manifestations of His power which I see, and the knowledge of the hidden that He discloses to me, and the Strong Hand from which I receive help at every time of danger, are all the manifestations of that same Perfect and True God who created Adam^{as}, and appeared to Nūḥ^{as}, and showed the miracle of the flood. He indeed is the same who helped Mūsā^{as} when Pharaoh was about to destroy him, and He indeed is the same God who bestowed complete victory on Ḥaḍrat Muhammad, Chief of the Messengers, may peace and blessings of Allah be upon him, guarding him against the designs of the

1. Conjecture avails naught against truth (*Sūrah an-Najm*, 53:29). [Publisher]

disbelievers and the pagans. This same God has manifested Himself to me in these Latter Days.

Some ignorant ones, who are malicious and evil-minded, say: ‘It must be Satan that has appeared to you.’ لعنة الله عليهم الى يوم القيامة [May the curse of Allah be upon them till the Day of Resurrection]. These fools do not know that Satan does not have power over all things, whereas the God who appeared to me through His words and His works has power over all. Is there anyone who can stand against Him? The opponents are lifeless, and the enemies are dead insects.

There is none that can defeat the mighty Signs that are revealed to me through His Word and His Work. He possesses all the attributes and perfect powers and there is none like Him in earth or in heaven. If there is another god in earth or in heaven, other than the One who manifests Himself to me every day and shows me His profound secrets, then give proof of such a being—but never shall you be able to provide such proof!

I can see that there is no God other than Him. He is the One who created the earth and the heavens. When He is shining upon me like the sun and has granted me perfect insight and shown me His wonders and granted me the true knowledge and thus apprised me of His existence, how then can I ever leave Him? It is easier for me to surrender my life than to forsake the God who manifested Himself to me.

The blind foe speaks nonsense, for he knows nothing of God. His heart is stricken with leprosy and his eyes are bereft of sight. The knowledge of such people is limited to the worship of the idol of their conjectures. In their eyes there exists nothing beyond this idol. They are totally deprived of the knowledge of God who is recognized through His powers. They are like the blind one who steps forward but knows not whether there is an elevation or depression in front of him, or whether he is treading upon clean land or dirty soil.

In their foolishness, they stress one aspect and totally ignore the other. They say that when ‘Īsā descends, he will become an *ummatī*,¹

1. See footnote for *ummatī* on page 474. [Publisher]

and the difference between their words and the Word of God is that while they declare ‘Īsā to be an *ummatī*, God Almighty declares an *ummatī* to be ‘Īsā. This^{1*} was not such an error as could not have been rectified. If the providence of God Almighty could bestow the title of ‘Īsā upon an *ummatī*, and thus establish the superiority of this Ummah over the Israelites, then what was the need to bring ‘Īsā ibn Maryam [Jesus son of Mary] down from heaven and contradict the promise of God (that the one who leaves this world never returns to it)?^{2*}

Ḥaḍrat ‘Īsā was the last *Khalīfah* of Banī Isrā’īl [the Children of Israel], therefore declaring an *ummatī* to be ‘Īsā signified that he would also be the last *Khalīfah* of this Ummah, and that the ‘Jews’ of this Ummah would attack him too and would refuse to accept him. But

1. ☆ They do not realize that if they have given Ḥaḍrat ‘Īsā, may peace be upon him, he title of an *ummatī*, then why should they object if God Almighty gives an *ummatī* the title of ‘Īsā? Does not the hadith امامكم منكم mean precisely that: ‘O people of the Ummah! The ‘Īsā who is to come will be from among you and not from another people?’ (Author)
2. ☆ Allah the Exalted says:

[*Sūrah al-A‘rāf*, 7:26]—فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ

Meaning that, ‘You will indeed live your lives on the earth, and indeed die on the earth, and be resurrected from this very earth.’

How then was it possible that a person live in heaven for hundreds of years? And God says:

[*Sūrah al-Baqarah*, 2:37]—وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ

Meaning that, ‘And for you there is abode in the earth.’

How then is it possible that abode of ‘Īsā for hundreds of years should be in heaven? Again God says:

[*Sūrah al-Mursalāt*, 77:26]—أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا

Meaning that, ‘We have made the earth such that it draws everyone towards itself and holds every body in its grip.’

How then was it possible for Ḥaḍrat ‘Īsā to have escaped the grip of the earth?

(Author)

what is the wisdom in declaring a Messenger to be an *ummatī*? Also, it is evident from the Holy Quran that every Prophet is part of the ummah of the Holy Prophet, may peace and blessings of Allah be upon him, as Allah the Exalted says:

لَتُؤْمِنَنَّ بِهِ وَلَنَنْصُرَكَ¹

Thus, in this way, all Prophets, may peace be upon them all, belong to the ummah of the Holy Prophet, may peace and blessings of Allah be upon him. What then is the meaning or significance of declaring Ḥaḍrat ‘Īsā to be an *ummatī*? Are we to think that—God forbid—he recanted the faith that he had professed along with all the Prophets, and that as a punishment he was brought down to earth again to reaffirm his faith, whereas for other Prophets their previous affirmation was considered sufficient. Does such frivolous talk not amount to ridiculing Islam?

The matter was clear enough, for just as ‘Īsā appeared at the end of the Jewish line of *Khilāfat*, and the Jews rejected him and refused to believe in him, so was it destined that a *Khilāfah* would be born at the end of the Islamic line of *Khilāfat* whom the Muslims would reject and renounce. This is why he will be called ‘Īsā, for he would be *Khātām-ul-Khulafā’* [the Seal of the Successors] and also for the fact that he would be rejected just as ‘Īsā was rejected. This is how Allah the Exalted had outlined this similarity in *Barāhīn-e-Aḥmadiyya* in these words:

دنیا میں ایک نذیر آیا پر دنیائے اُس کو قبول نہ کیا لیکن خدا اُسے قبول کرے گا اور بڑے
زور آور حملوں سے اُس کی سچائی ظاہر کر دے گا۔

**A Warner came unto the world, but the world accepted him
not; yet God shall accept him and demonstrate his truthfulness
with mighty assaults.**

1. You shall believe in him and help him (*Sūrah Āl-e-Imrān*, 3:82). [Publisher]

So, this was simple enough; everyone, where there is a similarity like that, would give a person such a name. A mountain has been made out of a molehill for nothing.

Had our opponents limited their belief to the point that ‘Īsā would definitely return, but that he would follow the teaching of the Gospel, that he would not be bound to follow what is deemed lawful or unlawful in Islam, and would also pray in his own manner separately, and would recite the Gospels in his prayer instead of the Holy Quran, and would consider himself a Messenger independently and not an *ummatī*, and, in short, would not exhibit any characteristic that would lead him to be called an *ummatī*; rather, he would abide by the Torah and the Gospel and follow their faith, then the point at issue would be whether the return of such a person could be considered beneficial for Islam while he practically shows himself to be separate from and even against Islam?

Obviously, the coming of such a person would not augur well for the Muslims. If a man of such stature presented himself as someone who does not conform to the norms of Islam, and did not pray like the Muslims, and preached the Gospel to the people instead of the Holy Quran, and ate what Muslims do not eat, and drank wine, then he would undoubtedly be the cause of great tribulation for Islam, and possibly there might also be some strife between him and the Muslims. Such a dangerous person would cause Muslims to be led astray, and it would hardly be surprising if they started converting to Christianity.

But if ‘Īsā, immediately after his descent, professes **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ** [‘There is no one worthy of worship except Allah; Muhammad is the Messenger of Allah’] with full sincerity of his heart, and abides by the Prayer which the Muslims perform and observes the fast that was taught to the Muslims, and follows the injunctions of Islam in everything lawful and unlawful, in this case there can be no doubt that he would declare himself an *ummatī*. There is nothing peculiar about being an *ummatī*, for one becomes an *ummatī* when he performs all the deeds necessary for being part of the Ummah. However, if ‘Īsā, may

peace be upon him, were to be weaned from the teaching of the Torah and made an *ummatī*, it would need to be explained as to whether bringing the same ‘Īsā—who was the *Khātamul-Khulafā’* [Seal of the Successors] of the Jewish Prophets—as the last *Khātamul-Khulafā’* of the Muhammadan dispensation fulfils the purpose desired by wisdom of Allah Almighty.

It should be evident to the wise that when God Almighty willed to establish a dispensation among the Ishmaelites parallel to the dispensation of Israelites, he desired to create a similarity and likeness in every way between the two dispensations. It was with this intent that He raised our lord and master, the Holy Prophet, may peace and blessings of Allah be upon him, in the likeness of Mūsā [Moses], as He says,

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا¹

Meaning that, We sent this Messenger like the one who was sent to Pharaoh. Likewise, it was necessary that at the end of this dispensation its *Khātamul-Khulafā’* should be the like of ‘Īsā and appear fourteen centuries after ‘the like of Mūsā’, in the same way as ‘Īsā, who was the last *Khalīfah* of the Mosaic dispensation, appeared fourteen centuries after Mūsā. And then there were the Jews of the Israelite dispensation who did not accept ‘Īsā, and so God promised in His Word that in this Ummah too people of such ‘Jewish’ character would also be born in the Latter Days when the Promised Messiah would appear.

Now, when it is obvious that the ‘like of Mūsā’ is not Mūsā himself, and the ‘Jewish-natured’ people of the Latter Days are not the actual Jews, so what then is the reason that the ‘Īsā who was to come is the very same who had passed away before? To think in this way is contrary to the Book of Allah, for God Almighty has decided in *Sūrah al-Fātiḥah* that some people of this Ummah will walk in the footsteps of the Israelite Prophets, and some will walk in the footsteps of the

1. *Sūrah al-Muzzammil*, 73:16 [Publisher]

Jews who did not accept Ḥaḍrat ‘Īsā, sought to crucify him, and were declared as **مَغْضُوبٌ عَلَيْهِمْ** [*maghdūbi ‘alaihim*—those who have incurred displeasure].

This is why God Almighty has taught us to recite this very prayer of *Sūrah al-Fātiḥah* in our five daily obligatory Prayers:

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ خَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ¹

Hence, by **أَنْعَمْتَ عَلَيْهِمْ** [*an‘amta ‘alaihim*—on whom You have bestowed Your blessings] are meant the Israelite Prophets, and by **مَغْضُوبٌ عَلَيْهِمْ** [*maghdūbi ‘alaihim*—those who have incurred displeasure] are meant those Jews who did not accept Ḥaḍrat ‘Īsā.

This verse shows that since there were to be born in this Ummah people of the same character as the Jews who lived in the time of Ḥaḍrat ‘Īsā, it was necessary that there should also be in this Ummah an ‘Īsā, by denying whom they could become the ‘Jews’ who are **مَغْضُوبٌ عَلَيْهِمْ** [*maghdūbi ‘alaihim*—those who have incurred displeasure]. So, when people object to me for calling myself ‘Īsā, their objection in fact recoils upon themselves, for if they had not been ‘Jews’, I too would not be ‘Īsā. Nevertheless, the Word of God had to be fulfilled. It is strangely naïve of them that they are willing to become ‘Jews’, but insist on bringing ‘Īsā from outside!

In short, the edifice of the Ishmaelite dispensation was erected in the image of the Israelite dispensation. This is the logic behind the fact that the ‘Īsā of this dispensation is not from the Ishmaelite lineage. Just as the Messiah did not belong to the Israelite lineage, as he had no father and only his mother was an Israelite, similar is the case with me. I have already mentioned that some of my great-grandmothers were from among the progeny of the Holy Prophet^{sas}, and God made it clear

1. Guide us in the right path, the path of those on whom You have bestowed Your blessings, those who have not incurred Your displeasure, and those who have not gone astray (*Sūrah al-Fātiḥah*, 1:6–7). [Publisher]

to me through revelation that as 'Īsā did not acquire his spirit through his father, in the same way I, too, did not acquire the spirit of learning and knowledge through a spiritual father; that is, a teacher.

Thus, in all these things, I have a marked resemblance with Ḥaḍrat 'Īsā. And this is why God Almighty established the Ishmaelite dispensation similar to the Israelite dispensation and chose me to be its 'Īsā. At the beginning of this dispensation was Our Lord and Master, Muhammad, may peace and blessings of Allah be upon him, who was given the title of Mūsā and both of whose parents were from among the Quraish. And at the end of this dispensation is my own humble self, who is only descended from the Quraish on the maternal side and is given the title 'Īsā.

Thus, in all these things, I have a marked resemblance to Ḥaḍrat 'Īsā. And this is why God Almighty established the Ishmaelite dispensation similar to the Israelite dispensation and chose me to be its 'Īsā. At the beginning of this dispensation was Our Lord and Master, Muhammad, may peace and blessings of Allah be upon him, who was given the name Mūsā and both of whose parents were from among the Quraish. And at the end of this dispensation is my own humble self, who is descended from the Quraish only on my maternal side and is given the name 'Īsā.

مردم نا اہل گویند م کہ چوں عیسیٰ شدی بشنواز من ایں جوابِ ثناں کہ اے قومِ حسود

Unworthy people ask me how I became 'Īsā;

Here is my reply: O jealous people!

چوں شمارا شد یہود اندر کتابِ پاک نام پس خدا عیسیٰ مرا کرد است از بہر یہود

Since the Holy Quran named you 'Jews',

Hence for these 'Jews' He named me 'Īsā.

ورنہ از روئے حقیقت تخمِ ایشان نیستید نیز ہم من ابنِ مریم نیستم اندر وجود

Otherwise, you are not from the bloodline of the Jews,

Nor am I physically the same Ibn Maryam [the Son of Mary].

گر نہ بودندے شام مارا نبودے ہم اثر از شام شد ہم ظہورم پس ز غوغاها چه شود
Without you I would not even exist;

My advent is because of you; so, what is the point of all this clamour?

هرچه بود از نیک و بد در دین اسرائیلیاں آں همه در ملت احمد نقوش خود نمود
Whatever there was of good and evil among the Israelites,

Found its way into the followers of Aḥmad^{sas} as well.

قوم مادر ہر قدم ماند بقوم موسوی بعض زیشاں صالحان و بعض دیگر چون غدود
Our people are like the people of Mūsā [Moses] in every respect;

Some are good while others are as worthless as unwanted lumps.

چونکہ موسیٰ شد نبیّاً ما کہ صدر دین ماست لاجرم عیسیٰ شدم آخر ازاں ربّ و دود
As our Prophet^{sas}—the Chief of the Faith—was ‘Mūsā’,

Necessarily and as a consequence, I was ‘Īsā by the command of the Loving Lord.

نیز ہم اینجا یہود بد گھر پیدا شدند تا بیا زارند عیسیٰ را چو آں قومے کہ بود
Moreover, here too, evil-natured ‘Jews’ have come into existence,

To torment ‘Īsā, as they did among the earlier people.

الغرض آں ذوالمنن در ہر صلاح و ہر فساد بچو اسرائیلیاں بر قوم ما ہر در کشود
In short, the Gracious God, in terms of every good and every evil,

Has opened the door for this Ummah as He did for the Israelites.

چون خدا نام رسول پاک ما موسیٰ نہاد نام شد بو جهل را فرعون چون کینش فرود
Since God named the Holy Prophet the ‘like of Mūsā’;

So when Abū Jabl’s animosity towards him reached its peak, he was named ‘Pharaoh’.

پس در اوّل چوں کلیم آمد، تکم کردگار ہم پئے جمیل عیسیٰ را در آخر شد ورود
*Just as in the beginning of this Ummah there appeared by God's com-
 mand a Kalīm,*

*So did He cause an 'Īsā to appear in its Latter Days to complete the
 parallel.*

بعد ازیں روتا فتن از مقتضائے شفقت است ورنہ این گفتارِ ما ہر شک و شبہت را ربود
*To turn away after understanding this is sheer misfortune;
 For what I have said is enough to dispel every doubt and suspicion
 of yours.*

پس چه حاصل تیر ہا انداختن برصادقوں
 ہر کہ از بد باز ناید نار را گردد و قُود
*Of what use is shooting arrows at the truthful ones?
 He who does not desist from evil becomes the fuel of the Fire.*

In short, I stand upon the truth and my claim is in accord with the explicit texts of the Holy Quran and Hadith, and thousands of Signs stand witness to my truthfulness. Nor is the door of Signs closed for those who will seek the truth in future. And whatever the opponents say about a certain prophecy not being fulfilled is a result of their inner blindness; otherwise, all prophecies have been fulfilled or will be fulfilled. However, as their vision is obstructed by the dust and smog of prejudice, and though they have to accept the prophecies that have been clearly fulfilled, when it comes to prophecies that require a somewhat refined vision, they consider them as not having been fulfilled; but such a prophecy is perhaps one in ten thousand. How great is the curse that stains the heart that derives no benefit from 10,000 prophecies and keeps barking like a dog that such a prophecy was not fulfilled, and goes on to hurl abuses with extreme shamelessness. If such a person had lived in the times of the Prophets of the past, would he have

believed in them? Absolutely not. For one or the other of the prophecies of every Prophet remained doubtful in the eyes of the disbelievers.

O ignorant one! Remove the veil of prejudice from your eyes, for then you will come to know that all the prophecies have been fulfilled. Support from God Almighty is assailing the opponents like a fast and raging river, but alas! these people are not influenced at all. The earth showed Signs, as did the heavens, and Signs were manifested among friends as well foes, yet the sightless ones think that no Sign has yet appeared. But God will not leave this task undone and He will manifest the distinction between the pure and the impure.

The opponents wish for me to be annihilated, and that some ruse of theirs may succeed in wiping out my name and all trace of my existence; **but they will fail in these desires and will die in frustration. Many from among them have died before my very eyes, taking their frustrations with them to their graves; but God will fulfil all my desires. These ignorant ones do not realize that I do not engage in this battle of my own, but for the sake of God. Therefore, why should I perish, and who can harm me? And it is also obvious that when someone is devoted entirely to another, then that other necessarily becomes his.**

Some people say that although it is true that it is written both in *Ṣaḥīḥ Bukhārī* and *Muslim* that the ‘Īsā who is to come will be from this very Ummah, but he has been described explicitly as ‘Prophet of Allah’ in *Ṣaḥīḥ Muslim*, so how then can we believe that he will be from this very Ummah?

The answer to this is that all this unfortunate deduction is the outcome of a misunderstanding arising from the fact that they have not reflected on the true meaning of the term *Nabī* [Prophet]. The term *Nabī* only means one who receives knowledge from God through revelation and is honoured with converse and discourse with Allah. It is not necessary that he should be the bearer of a new law, nor is it necessary that he should not be the follower of a law-bearing Prophet. Thus, no harm is done if an *ummatī* [follower] is said to be such a Prophet,

particularly when such an *ummatī* derives spiritual bounty from the Prophet whom he obeys. What is most perverse is to declare that, after the Holy Prophet, may peace and blessings of Allah be upon him, this Ummah is unworthy of enjoying converse with God until the Day of Judgment.

That religion does not deserve to be called a religion nor is that Prophet worthy of being called a Prophet, whose followers cannot attain such nearness to God Almighty as to be honoured with His converse. Accursed and detestable is the religion that teaches that human progress depends only on a few narrated things, that all revelation is a matter of the past and there can be no further revelation, and that hearing the voice of the Ever-Living and All-Powerful God is to be wholly despaired of. And that even when such a voice from the unseen reaches someone's ears, it remains dubious and it cannot be said with certainty whether it comes from the Gracious God or from Satan. A religion such as this would more properly merit being labelled 'satanic' rather than 'godly'.

True religion is that which brings one out of darkness and takes them into the light, and does not confine man's recognition of God to mere anecdotes; rather, it grants him the light of cognizance. Thus, a follower of the true faith—provided that he himself is not veiled by *nafs-e-ammārah* [the self that incites to evil]—is able to hear the word of God Almighty. To turn an *ummatī* into such a Prophet is the essential Sign of a true religion.

If *Nabī* means someone upon whom the shariah descends—that is to say, he must bring a new law—then this meaning will not apply even to Ḥaḍrat 'Īsā, as he cannot abrogate the shariah of Muhammad, nor can he be the recipient of a revelation that would abrogate the Holy Quran. Thus, by his coming again, a suspicion would arise that through him perhaps some alteration would be made in the Law of Islam. But if *Nabī* is taken only to mean a person who enjoys converse with Allah, the Lord of Glory, and to whom certain matters of the unseen are revealed, then what harm can there be if an *ummatī* should become

such a Prophet, particularly when God Almighty has raised the hope in many a place in the Holy Quran that an *ummatī* can be the recipient of a word and discourse from Allah. God Almighty does speak with and listen to His friends, and this is the very blessing for the attainment of which we were taught the prayer in *Sūrah al-Fātiḥah*, which is recited in the obligatory prayers five times a day:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ¹

So why is the possibility of an *ummatī* attaining this favour denied? Does the favour that is asked of God Almighty in *Sūrah al-Fātiḥah*, and which was bestowed upon the Prophets, may peace be upon them, consist of dirhams and dinars? It is evident that the Prophets were blessed with the gift of converse and discourse with Allah, whereby their cognizance of God reached the level of true certainty, and verbal communion substituted for the physical beholding of God. So when we pray, ‘O Lord, show us the path whereby we too may inherit that bounty,’ what else can it mean other than that we too should be blessed with the same gift of converse and discourse?

Some ignorant ones say at this juncture that this prayer means only that God may strengthen our faith, bless us with the opportunities to do good deeds, and enable us to do the works that please Him. But these ignorant ones do not understand that the strengthening of faith, doing of good deeds, and acting in accord with the will of God Almighty results from perfect cognition of the Almighty. The heart that has not acquired the slightest cognition of God Almighty will also remain bereft of firm faith and good deeds. It is only through *ma’rifat* [divine cognition] that the fear of God Almighty develops in the heart.

1. Guide us on the straight path—the path of those on whom You have bestowed Your favours (*Sūrah al-Fātiḥah*, 1:6–7). [Publisher]

And it is only through cognition that the love of God Almighty surges in one's heart.

Even in worldly affairs we see also that the fear or love of something is born out of knowledge. If, for instance, a lion was standing beside you in the dark, but you did not know that it was a lion and thought that it was only a goat, you would have no fear of it at all. But as soon as you realize that it is a lion, you would at once flee in panic from that place. Similarly, if in the wilderness you come across a diamond worth hundreds of thousands of rupees, but you take it for a stone, you will not care for it at all. If, however, you were to realise its magnificence and value, you will fall desperately in love with it and do everything in your power to possess it. This shows that all love and fear is based on knowledge. Man will not thrust his hand into a hole wherein he knows that a poisonous snake resides, nor will he abandon a house underneath which he believes with full certainty that a valuable treasure is buried.

Therefore, since all fear and love depends on cognizance, man can bow fully before God Almighty only when he truly recognizes Him. First, one has to learn about His existence, and then realize His excellences and His perfect powers. But how can such cognition be achieved unless one is gifted with divine converse and discourse, and is convinced through divine Signs that He is the Knower of the unseen and has power to do what He wills. Hence the true bounty (on which depends the strength of faith and the performance of good deeds), is to be bestowed divine converse and discourse, through which one realizes His existence, learns about His powers, and then, in accordance with the knowledge, beholds His powers with his own eyes. This is indeed the bounty that was bestowed upon the Prophets, may peace be upon them, and it was promised to this Ummah that it, too, will be given this bounty if it asks God for it. Thus, he whose heart has been blessed with the thirst for this bounty will surely find it.

But God Almighty does not care for people who are unmindful of Him. Divine converse and discourse is the very root of all cognizance and the fountainhead of all blessings. Had this door been closed upon

this Ummah, all the doors of heavenly bliss would also have to be shut upon it. But, ‘divine converse and discourse’ does not mean such words of speech regarding which even the recipient himself is unsure whether they come from Satan or from the Gracious Lord. Indeed, words that are so devoid of blessings that even Satan could have a part in them should be considered to be satanic. Almighty God’s luminous, blessed, and sweet words cannot be similar to the words of Satan. Hearts that have nothing satanic in them and have been perfectly purified, receive revelations in which Satan has no part. Satan only descends upon the unclean hearts that have within them the impurity that Satan has. The words of the Pure One descend upon pure hearts, while the impure receive the words of the impure one [i.e. Satan].

And if the recipient is confused about his revelation, and cannot tell whether it comes from Satan or from God, it will prove to be disastrous for him, for it is quite possible that he might, on the basis of that revelation, declare a pious one to be evil, even though the revelation is from Satan, and it is also possible that he might declare an evil one to be pious, even though such information may be entirely from Satan. Likewise, it is possible that he may follow a commandment he has received through revelation, considering it to be from God, whereas in fact it is from Satan. And, contrarily, he might ignore a commandment thinking it to be from Satan, whereas it is in fact from God Almighty.

It is evident that without a decisive judgement, i.e. unless and until the heart is filled with certainty that a particular command is indeed from God, one cannot call forth one’s full determination to carry it out, more so because these commands at times pertain to matters that are apparently contrary to the Shariah; for instance, in the case of *Khiḍr* there were many objections as far as the Law was concerned, for in no Law given by any Prophet do you find the command to kill an innocent child. Therefore, if *Khiḍr* did not have firm conviction that the revelation was from God, he would never have killed him. Similarly, if the mother of *Mūsā* was not certain that the revelation was from God Almighty, she would never have placed her child in the river.

Obviously, therefore, how can a person take pride in such revelation—and how can man be safe from its harm—that at times he thinks is from God Almighty, and at other times imagines to be from Satan? Such a revelation would be ruinous to both life and faith. It would be a tribulation that would sooner or later destroy such a person. God Almighty would never allow those of His servants who have cut themselves off from the baser self, have become totally His, and for whom the fire of His love has consumed all else, to be caught in the clutches of Satan. And the truth is that just as there is a clear distinction between light and darkness, so is there a clear difference between satanic insinuations and holy revelation from God Almighty.

Some superficial clerics go so far in their denial that they assert that the door of revelation from Allah is closed altogether and it is not at all in the lot of this unfortunate Ummah to perfect its faith by acquiring this bounty and then act righteously under the attraction of this faith.

The answer to such thinking is that if the Muslims are indeed so unfortunate and blind and are the worst of people, why have they been named the best of people by God? The truth is that those who think like this are themselves foolish and stupid. In fact, just as God Almighty has taught the Muslims the prayer that is set out in *Sūrah al-Fātiḥah*, He has also designed to bestow upon them the bounty that was bestowed upon the Prophets; that is to say, the bounty of converse with the Divine, which is the fountainhead of all bounties. Has God Almighty merely deceived us by teaching us this prayer? What good can there be in a useless and fallen people who are inferior even to the womenfolk of the Children of Israel?

Obviously, the mother of Ḥaḍrat Mūsā and the mother of Ḥaḍrat ʿĪsā were both women and, as our opponents believe, they were not Prophets. Yet they were favoured with unequivocal converse and discourse with Almighty God. So now, is it to be imagined that if a Muslim were to be so perfect in the purity of his soul as to develop the heart of Ibrāhīm; and were to be so obedient to God Almighty as to cast aside his ego altogether; and were to be so absorbed in the love

of God Almighty that he should lose his own self entirely, yet despite achieving such great reformation, he cannot be the recipient of revelation like the mother of Mūsā? Can any reasonable person attribute such miserliness to God Almighty? My only response to such people is: لَعْنَةُ اللَّهِ عَلَى الْكٰذِبِيْنَ [‘The curse of Allah be upon the liars’].

The truth is that when these people became wholly the insects of the earth, and the only signs of Islam left in them were their turbans, beards, circumcision, a few verbal affirmations, and mere formalities of observing the ritual Prayers and fasting, God Almighty deformed their hearts and thousands of veils of darkness fell upon their eyes, and their hearts became dead. And they came to be bereft of any living examples of people who are alive spiritually. Helpless and forlorn, they thus denied the possibility of converse with the Divine. And this denial is, in truth, a denial of Islam; however, since their hearts are dead, they do not realize their own miserable condition.

These fools do not realize that if this is how things stand, then what is there to distinguish Islam from other religions? As it is, even the Brahmū Samajists say that they believe God Almighty to be One and without partner. Likewise, they do not believe in reincarnation, do not commit idolatry, believe in the Day of Reckoning, and affirm that لَا إِلٰهَ إِلَّا اللَّهُ [‘There is no one worthy of worship except Allah’]. So, when the Brahmūs share all these qualities with the Muslims, and the Muslims cannot attain spiritual advancement greater than them, then what would be the difference between them and the Brahmūs?

If—God forbid—Islam is a religion that does not bestow any distinctive favour and confines itself to the extent of human thought, it cannot be taken as being from God Almighty. When there is a person whose beliefs conform to the holy creed of Islam, with the exception that he considers the Holy Prophet, may peace and blessings of Allah be upon him, to be an impostor—as do the Brahmū Samājists—what can a Muslim who thinks like this claim before such a person, by way of a distinction of his faith, which is not mere tales and fables but is such

a manifest and tangible favour that has been bestowed upon them and not given to others?

O wretched and unfortunate people, this favour is none other than divine converse through which knowledge of the unseen is attained, God's support is manifested, and the succour of God bearing the testimony of revelation from Allah is experienced, and it is through this testimony that such people are recognized. There is no other distinction apart from this. And when you yourself believe that God hears prayers, then why, O heedless of faith and blind of heart, can He not speak if He can listen! And if listening does not denigrate His status, then why should it be unworthy of Him to speak to His servants too? Otherwise, you will have to believe that as divine revelation has been sealed up now for some time, so too, for the same time, God's power of hearing has also been sealed; that God is now among the deaf and dumb, God forbid! But can any sane person believe that in this age God does indeed listen but that He does not speak, for then the question would arise as to why He does not speak. Has his tongue been stricken with some disease while his ears are safe from suffering any illness? When it is the same God and the same people, and the needs for the perfection of faith are the same, indeed they are more acute today on account of the hold that atheism has taken on people's hearts, and there is as much need for God to speak as there is to listen, then how is it that He still has the power to listen but the power to speak has become dormant?

What a pity that twenty-two years of the 14th century [of the Islamic calendar] have passed—and so much time has elapsed since I made my claim that those who were in wombs at that time are now themselves parents of young people—and yet you do not realize that I am true. And you keep saying that you do not believe in me because it is written in our *ahādīth* that thirty *dajjāls* [deceivers] will come.

O unfortunate people! Have only *dajjāls* fallen to your lot? You have already been trampled from every side like a field that has been decimated by a stranger's cattle at night. Your inner conditions have deteriorated terribly, and the external attacks have also reached their

peak. The *Mujaddids* [Reformers] used to come at the head of every century; but perhaps God has forgotten this—God forbid!—and at the head of this century He has instead sent, according to you, a deceiver. You have been reduced to dust and yet God did not attend to you. You were swept away by innovations but God did not come to your help. Spirituality bade you farewell, and not a trace of truth and righteousness remained in you. Tell me truly, where is your spirituality now, and where are the signs of belonging to God? What is faith in your eyes but the sharpness of the tongue and mischievous quarrels and blind attacks fuelled by bigotry? A star appeared from God but you recognized it not and opted for darkness, so God left you to languish in darkness.

In this state of affairs, what is the difference between you and other religions? Can a blind person who is sitting with other blind people claim to be better than them?

O foolish people! Who should I compare you to? Indeed, you are like the unfortunate person around whose house a generous man built an orchard—wherein he planted all kinds of fruit-bearing trees, and irrigated it by a canal carrying sweet water—and it contained large, shady trees which could protect thousands from the sun. Then the generous man invited the people, who were sweltering under the sun without any water, shade, or fruit, to come and sit in the shade and to eat and drink. But those unfortunate people rejected his invitation and died of hunger and thirst and intense heat under the sun. God, therefore, says that He will bring another people who will sit under the cool shade of these trees, and eat these fruits, and drink this sweet water. In a parable, God relates in the Holy Quran that *Dhul-Qarnain* came across a people who were burning under the sun with nothing to protect them from its heat, and yet they did not seek any help from him, and so they continued to languish in their misery. But then *Dhul-Qarnain* came across another people who sought his help against an enemy, so he built for them a wall that protected them against the onslaught of the enemy.

So I say truly that, in keeping with this prophecy of the Holy Quran

about the future, I am that *Dhul-Qarnain* [‘man of two centuries’] who has seen two centuries, per the reckoning of every people. The people being burnt by the sun are the Muslims who did not accept me, the people languishing in the pool of muddy water are the Christians who did not even care to look up at the sun, and the people for whom the wall was built are the people of my Jamā‘at [Community]. I say most truly that they alone are the ones whose faith will be saved from the onslaughts of the enemy. Every foundation that is feeble will be eaten away by idolatry and atheism, while this Jamā‘at will live long. Satan will not be able to overpower them, and the satanic horde will not be able to overwhelm them. Their argument will be sharper than the sword and more deeply penetrating than the spear, and they will continue to prevail over every other religion until the Day of Judgment.

Alas for these fools who did not recognize me. How dark and sightless were the eyes that could not see the light of truth. I cannot be seen by them, for prejudice has blinded their eyes. Their hearts are covered with rust and over their eyes are veils. If they strive to seek the truth and cleanse their hearts of all malice, and fast during the day and wake up at night to pray and cry and supplicate and call out, then it can be hoped that the Benevolent Lord will disclose to them who I am. They should fear God, who is entirely Independent in His Being.

When the Jews did not accept the Holy Prophet, may peace and blessings of Allah be upon him, and did not desist from bigotry and prejudice, God sealed their hearts. Despite the fact that there were hundreds of sages and divines and scholars of the Torah among them, they were unable to realize the truth, and neither did God reveal the truth to them through dreams or revelations. Since this Ummah is also following those people step by step, their eyes too can never be opened, nor can they recognize me—unless they are blessed with true righteousness. God cannot be pleased with senseless verbosity, for He looks at the hearts. No one who tries to hide his dishonesty can avoid His penetrating gaze.

Truly righteous is he alone who is proven to be righteous through divine testimonies, for a righteous one is in the benevolent embrace

of God, just like a beloved child in its mother's lap. The world falls upon him to destroy him and he is stung from all sides, but God saves him. And just as the sun rises and its rays fall visibly on the earth, so is the righteous one openly attended by the help and succour of God Almighty. God becomes the enemy of his enemies and, before their eyes, grants honour to the righteous one whom they had sought to debase. He is neither wasted nor destroyed until he has accomplished his mission. **Opposition to him is like striking a bare hand against the edge of a sharp sword.**

ترى نصر ربي كيف يأتي ويظهرُ
ويسعى الينا كل من هو يبصرُ
میرے خدا کی مدد کو تو دیکھتا ہے کیونکر آ رہی اور ظاہر ہو رہی ہے۔ اور ہر ایک جو آنکھیں رکھتا ہے
ہماری طرف دوڑتا چلا آتا ہے

*You witness the help of my God—how it is arriving and manifesting—
And everyone who has eyes is hastening towards us.*

اتعلم مفترياً كمثلى مؤيداً
ويقطع ربي كلما لا يثمرُ
کیا تو کسی ایسے مفتری کو جانتا ہے، جو میری طرح مؤید بتائید الہی ہو۔ اور میرے خدا کی یہ عادت ہے،
کہ ہر ایک شاخ کو جو پھل نہیں لاتی وہ کاٹ دیتا ہے

Do you know of any such impostor who is helped by God as I am?

For the way of my Lord is He cuts off every branch not bearing fruit.

تقولون كذاب وقد لاح صدقنا
بأي تجلّت ليس فيها تكذّرُ
تم کہتے ہو کہ یہ شخص جھوٹا ہے حالانکہ میرا صدق ظاہر ہو چکا۔ اُن نشانوں کے ساتھ صدق ظاہر ہوا کہ
جن میں کوئی کدورت نہیں

*You say that this person is a liar, whereas my truth has become
manifest;*

It appeared with such Signs in which there is no impurity.

وہل یستوی ضوءًا نهارًا ولیلۃً فکیف کذب و الصدوق المظہر
اور کیا دن اور رات روشنی میں برابر ہو سکتے ہیں۔ پس کیونکر ایک جھوٹا اور وہ سچا جو پاک کیا گیا ہے برابر
ہو جائیں گے

Can day and night be equal in light?

How then can a liar be the same as the truthful who has been purified?

فکفر ولا تعجل علينا تعصبا وان كنت لا تخشى فکذب و زور
پس سوچ اور جلدی سے ہم پر حملہ مت کر۔ اور اگر تو نہیں ڈرتا پس دروغ آرائی سے تکذیب کر

Reflect, therefore, and hasten not in attacking me;

But if you fear not, proceed to reject me, employing every deceit.

وکفر وما التكفير منك ببدعة کمثلک قال السابقون فدمروا
اور مجھے کافر کہہ اور کافر کہنا تیری طرف سے کوئی بدعت نہیں۔ تیری طرح پہلے منکر بھی کافر کہتے رہے
ہیں اور آخر ہلاک کئے گئے

Call me a disbeliever—for your calling me a disbeliever is nothing new;

Deniers before you slandered like you and were ultimately destroyed.

وهذا هو الوقت الذى لك نافع فتن قبل وقت فيه تُدعى وتحضر
اور یہی وقت ہے جو تجھے نفع دے سکتا ہے۔ پس اس وقت سے پہلے توبہ کر جس میں تو بلایا
جائے اور حاضر کیا جائے

This is indeed the time that can benefit you;

Therefore, repent before the time you are summoned and held to account.

وقد كبرت شمس الهدى وامورنا انارت كياقوت وانت تُعقرُ
 اور آفتاب ہدایت سمت الراس پر آگیا اور ہمارے کام۔ یاقوت کی طرح چمک اٹھے اور تو ان کو خاک
 آلودہ کرنا چاہتا ہے

*The Sun of Guidance is at its zenith, and our works
 Shine forth like rubies, but you wish to smear them with dust.*

ولو لا ثلث فيك تغلى لجنتنى فممنن جهل ثم كبر متوؤز
 اور اگر تین خصلتیں تجھ میں جوش نہ مارتیں تو تو میری طرف آجاتا۔ ان میں سے ایک تو جہالت ہے
 اور دوسری تکبر جو جوش مار رہا ہے

*Had you not been frenzied by these three qualities, you would have been
 drawn towards me:
 One of them is certainly ignorance, the second is the arrogance which
 rages within you,*

وأخر اخلاقٍ يببىدك ستمها هو الخوف من قوم بحمقٍ تنفروا
 اور تیسرا خلق جس کی زہر تجھ کو ہلاک کر رہی ہے۔ وہ اُس قوم سے خوف ہے جو بوجہ اپنی حماقت کے
 نفرت کرتے ہیں

*And the third—whose poison is destroying you—
 Is your fear of the people who hate [me] on account of their foolishness.*

ومن كان يخشى الله لا يخشى الولى هو الشجرة الطوبى يثمر ويثمر
 اور جو شخص خدا سے ڈرتا ہے وہ لوگوں سے نہیں ڈرتا۔ وہ درخت طوبی ہے پھول لاتا اور پھل
 لاتا ہے

*Yet the one who fears God does not fear people;
 He is the blessed tree, blossoming flowers and bearing fruit.*

ومن كان بالله المهيمن مؤمناً على نائبات الدهر لا يتفكر
 اور جو شخص خدائے مہینن پر ایمان لاتا ہے۔ وہ زمانہ کے حوادث سے کچھ متفکر
 ہیں ہوتا

*And the person who believes in Allah the Protector
 Worries not the least about the ravages of time.*

سلام على قوم رؤا نور دوحتي فراق نواظرهم وللقطف شمروا
 اور اس قوم پر سلام جس نے میرے درخت کا محض ایک شگونہ دیکھا۔ اور وہ شگونہ ان کو اچھا معلوم
 ہوا اور پھلوں کے توڑنے کے لئے طیار ہو گئے

*I salute the people who merely witnessed a single blossom of my tree,
 And finding it pleasing they became eager to partake of its
 fruit.*

فای غبی انت یا ابن تصلف تری ثمراتی کلها ثم تقصروا
 پس اے لاف و گزاف کے بیٹے! تو کیسا غبی ہے۔ کہ میرے تمام پھلوں کو تو دیکھتا ہے اور پھر کوتاہی
 کرتا ہے

*How dull you are, O son of frivolity!
 You behold all my fruits and yet show hesitation.*

سیدیک ربی بعد غی و شقوة وذلك من وحی اتانی فأخبر
 عنقریب خدا تجھے گمراہی کے بعد ہدایت دے گا۔ اور یہ مجھے خدا تعالیٰ کی وحی سے معلوم ہوا ہے پس
 میں خبر کرتا ہوں

*God will soon guide you after your going astray;
 I have come to know this by revelation of God Almighty, so I hereby
 inform you.*

و نحن علمنا المنتهى من ولينا فقرت به عيني و كنت أدكر
 اور تیرا انجام کام مجھے اپنے دوست خدا تعالیٰ سے معلوم ہوا۔ پس اس سے میری آنکھ کو ٹھنڈک پہنچی
 اور میں یاد دلاتا رہا

*The end of your affair was revealed to me by my Friend, God Almighty.
 It brought solace to my heart and I am reminded about it.*

ووالله لا انسى زمان تعلق وليس فؤادی مثل ارض تحجر
 اور بخدا میں تعلق کے زمانہ کو بھولتا نہیں۔ اور میرا دل ایسا نہیں جیسا کہ زمین پتھریلی ہوتی ہے

*By God, I do not forget our past relationship;
 My heart is not like stony soil.*

ازی غیظ نفسی لا ثبات لغلیہ کموچ من الرجاف یعلو ویحد
 اور میں اپنے غصہ کو دیکھتا ہوں کہ اس کو کچھ ثبات نہیں۔ وہ دریا کی اس موج کی طرح ہے، جو ایک
 دم میں چڑھتی اور اترتی ہے

*I find no permanence in my displeasure—
 Like a wave in a sea, it subsides as suddenly as it rises.*

إذا احسن الانسان بعد اساءة فنسی الاساءة والمحاسن نذكر
 جب انسان بدی کے بعد نیکی کرے۔۔ پس ہم بدی کو بھلا دیتے ہیں اور نیکیوں کو یاد رکھتے ہیں

*When a person replaces evil with good,
 I forget his evil and remember his good deeds.*

وان قلت مؤرا في كلام لطلالما رأيت أدی منكم وقلبی مكسر
 اور اگر میں نے کسی کلام میں کچھ تلخ کہا ہے۔ تو میں ایک زمانہ دراز تم سے دکھ اٹھاتا رہا اور دل
 میرا چور چور ہے

*And if I had said some harsh words in any of my discourses—
 For a long time I had suffered at your hands and I am broken-hearted.*

وما جئتمكم الا من الله ذى العلى وما قلت الا كلما كنت اومر
اور میں خدا تعالیٰ کی طرف سے آیا ہوں اپنی طرف سے نہیں۔ اور میں نے وہی کہا ہے جو خدا نے
فرمایا

*I have come from God Almighty—not of my own accord—
And I have only said what God has commanded.*

وان شاء لم أبعث مقام ابن مریم ولله فى اقداره ما یحیر
اور اگر خدا چاہتا تو میں ابن مریم کی جگہ مبعوث نہ ہوتا۔ اور خدا کے اپنے قضاء و قدر میں ایسے ایسے
امور ہیں جو حیران کر دیتے ہیں

*Had God so willed, I would not have been appointed in the position of
Ibn Maryam [the Son of Mary];
The matters that God has decreed are such that they leave us
astonished.*

ولا یسئل الرحمن عن امر قضی ویسئل قوم ضل عتاً تخیروا
اور خدا اپنے کاموں سے پوچھا نہیں جاتا۔ اور وہ قوم جو گمراہ ہو جائے وہ پوچھی جاتی ہے، کہ کیوں ایسا
کام کیا

*And God is not questioned about what He does,
But a people who go astray are held to account why they did so.*

كذلك عادته جرت فى قضائه فىختار ما یعمى عیونا ویأطر
اسی طرح اس کی عادت اپنے ارادہ میں جاری ہے۔ پس وہ ایسے امور اختیار کرتا ہے، جن سے آنکھیں اندھی
ہو جاتی ہیں اور ٹیڑھی کر دیتا ہے

*Such is His eternal practice with regard to His will;
He decrees such orders from which eyes are blinded and twisted.*

وما كان لي ان اترك الحق خيفةً جواداً لنا عند الوغى يَتَمَطَّرُ
اور میں ایسا نہیں ہوں کہ حق کو ڈر کر چھوڑ دوں۔ ہمارا وہ گھوڑا ہے جو جنگ کے وقت جلدی سے چلتا ہے

*And I am not the kind to forsake the Truth out of fear;
Ours is the stallion that darts forth during battle.*

وقالوا اذا ما الحرب طال زمانها لنا الفتح فانظر كيف دُفِّقُوا وَكُتِّرُوا
اور جب ایک لڑائی لمبی ہو گئی تو وہ کہنے لگے۔ کہ فتح ہماری ہے پس دیکھ کس طرح وہ پیسے گئے

*And when one battle prolonged, they said,
'Victory is ours!'—but look how they were ground down!*

وما ان رأينا في الميادين فتحهم ومن غرّه حول رأيناه يُدْبِرُ
اور ہم نے میدانوں میں اُن کی فتح نہیں دیکھی۔ اور جس کو کسی طاقت نے مغرور کیا ہم نے اس کو پیٹھ پھیرتے دیکھا

*I have never witnessed their victory upon the battlefields;
Rather, the one made arrogant by any given talent was seen turning
his back in flight.*

رأينا عناية جيتنا عند أثرة وكل صديق في الشدائد يُخْبِرُ
ہم نے اپنے دوست کی عنایت کو سختی کے وقت دیکھا۔ اور ہر ایک دوست سختیوں کے وقت آزما یا جاتا ہے

*I have witnessed the favours of my Friend in times of hardship;
Indeed, a friend is truly tested during arduous times.*

أرى النفس لا تدرى لغوباً بسبيله وما أن أراها عند خوف تأخُرُ
میں اپنے نفس کو دیکھتا ہوں کہ اُس کی راہوں میں رکتا نہیں۔ اور میں نہیں دیکھتا کہ وہ خوف کے وقت پیچھے ہٹے

*I find myself unable to desist in pursuit of His path;
And I do not see it relenting in times of fear.*

وَأَتَى نَسِيتَ الْهَمِّ وَالْغَمِّ وَالْبَلَاءِ إِذَا جَاءَنِي نَصْرٌ وَوَحْيٌ يُبَشِّرُ
اور میں نے ہم اور غم اور بلا کو بھلا دیا۔ جب اس کی مدد اور وحی بشارت دینے والی میرے پاس آئی

I forget all grief, sorrow, and affliction

When His help and revelation bearing glad tidings comes to me.

وَأَنَا بِفَضْلِ اللَّهِ نَطْوِي شَعَابِنَا عَلَى هَاجِرَاتٍ مِثْلَ رِيحٍ تُضَبِّضُ
اور ہم خدا کے فضل سے اپنی راہ طے کر رہے ہیں۔ ایسی اونٹنیوں پر جو تیز ہوا کی طرح چلتی ہیں

And we—by the grace of God—are advancing forth on our path,

Riding she-camels that swiftly glide forward like the blowing breeze.

لَهُنَّ قَوَائِمٌ كَالْجِبَالِ كَأَنَّهَا سَفَائِنٌ فِي بَحْرِ الْمَعَارِفِ تَمَخَّرُ
اُن اونٹنیوں کے پیر پہاڑوں کی طرح ہیں گویا وہ۔ کشتیاں ہیں جو معرفت کے دریا میں تیرتی ہیں

These she-camels have feet like mountains,

As if they are boats sailing in the river of cognizance.

تَدَلَّتْ عَلَيْنَا الشَّمْسُ شَمْسَ الْمَعَارِفِ فَكُنَّا بِضَوْءِ الشَّمْسِ نَمشِي وَنَنْظُرُ
معارف کا سورج ہماری طرف جھک گیا۔ پس ہم سورج کی روشنی کے ساتھ چلتے اور دیکھتے ہیں

The Sun of Cognizance has turned towards us,

So we proceed forth, seeing with the light of this Sun.

رَأَيْنَا مَرَادَاتٍ تَعَسَّرَ نِيْلَهَا تَرَجَّزُ غَيْثٌ بَعْدَ مَكْثٍ يَحْتَدِرُ
ہم نے وہ مرادیں پائیں جن کا پانا مشکل تھا۔ آہستہ آہستہ بادل نے ہماری طرف حرکت کی بعد اُس دیر کے جو ڈراتی تھی

We attained desires that were difficult to achieve—

The cloud gradually moving towards us after a fearful delay.

على هذه نيف وعشرين حجةً اذا اختارنى ربى فكنت أبشراً
اس بات پر بیس برس اور کئی سال اوپر گذر گئے۔ جب کہ خدا نے مجھے چُن لیا اور مجھے بشارت ملنے لگی

Twenty and some years have elapsed since this affair—

Since God chose me and I started receiving glad tidings.

فقال سيأتيك الأناس ونصرتى ومن كل فجٍ يأتيك وتُصبرُ
پس اس نے کہا کہ لوگ تیری طرف آئیں گے اور تیری مدد کریں گے۔ اور ہر ایک راہ سے لوگ تیری
طرف آئیں گے اور تو مدد دیا جائے گا

Thus did He say, 'People will flock to you and will help you;

People will come to you upon every road, and you will be helped.'

فتلك الوفود النازلون بدارنا هو الوعد من ربى وان شئت فاذكرو
پس یہ گروہ در گروہ لوگ جو ہمارے گھر میں اترتے رہے ہیں۔ یہ وہی وعدہ خدا کا ہے اور اگر تو چاہے
تو یاد کر

Thus, all these groups of people who have been alighting at my home

This is that very promise of God, and—should you wish—remember it.

وان كنت فى ريبٍ ولا تؤمنن به وتحسبُ كذباً ما اقول واسطرُ
اور اگر تو شک میں ہے اور اس پر ایمان نہیں لاتا۔ اور تو میری بات اور تحریر کو جھوٹ سمجھتا ہے

Yet should you be in doubt and fail to believe it—

Imagining what I write and recite to be false—

فإنّا كتبنا فى البراهين كله امورٌ عليها كُنت من قبل تعثرُ
پس ہم نے یہ سب الہامات براہین احمدیہ میں لکھ دیئے ہیں۔ یہ وہ امور ہیں جن پر تو پہلے سے اطلاع
رکھتا ہے

*Then [remember], I have documented all these revelations in
Barāhīn-e-Aḥmadiyya;*

For these are incidents that you were previously made aware of.

فلا تتبع أهواء نفسٍ مُبِيدَةٍ ولا تختَرِ الزَّوراءَ عمداً فتخسُرُ

پس نفسِ ہلاک کرنے والے کا پیرو مت بن۔ اور ٹیڑھی راہ کو اختیار مت کر پس تو نقصان اٹھائے گا

So do not follow the self that ruins the soul

And do not adopt the crooked path, for you will thereby suffer loss.

أَتَعْلَمُ هَيْئًا عَثْرَةَ اللَّهِ ذِي الْعُلَىٰ وَ إِنَّ حَسَامَ اللَّهِ بِالْمَسِّ يَمْتَرُ

کیا تو خدا سے جنگ کرنا سہل سمجھتا ہے جو بلند ہے۔ اور خدا کی تلوار چھبونے کے ساتھ ہی قتل کر دیتی ہے

Do you think it is easy to fight God who is the Most High?

And the sword of God kills but with a mere touch!

وَإِنْ كُنْتَ أَزْمَعْتَ النَّضَالَ تَهَوِّزًا فَنَاتِي كَمَا يَأْتِي لَصِيدَ غَضْنَفَرٍ

اور اگر تُو نے لڑنے کا ہی قصد کر لیا ہے۔ تو ہم اس طرح آئیں گے جیسا کہ شکار کے لئے شیر آتا ہے

And if you have indeed made up your mind to fight,

Then we will come forth as a lion pounces upon its prey.

لَنَا أَثَرٌ فِي اللَّهِ مَوْرٌ مُعْبَدٌ إِذَا مَا أَمَرْنَا مِنْهُ لَا نَتَأَخَّرُ

اور ہمارے لئے ناخوشحالی خدا کی راہ میں ایک مستعمل راہ ہے۔ جب ہم کو حکم ہو جائے تو ہم تاخیر نہیں کرتے

We are accustomed to bearing adversity in the path of God;

When we are commanded, we tarry not [the least].

انْتَرَكْ قَوْلَ اللَّهِ خَوْفًا مِنَ الْوَرَىٰ انْخَشَىٰ لِأَمْرِ الْحَيِّ جَبْنًا وَنَحْزُرُ

کیا لوگوں کے خوف سے خدا کے قول کو ہم ترک کر دیں۔ کیا ہم بزدل ہو کر نسیم لوگوں کے قبیلہ سے ڈریں

Should we reject the command of Allah for fear of the people?

Should we be cowards, frightened by the accursed horde?

یرى الله بادیهم وتحت اديهم ولو من عیون الخلق یُخفی ویُستر
خدا ان کے باہر اور اندر کو خوب جانتا ہے۔ اگرچہ لوگوں کی آنکھوں سے وہ حالات پوشیدہ کئے جائیں

God knows them well—inside and out—

Albeit their affairs might remain concealed from people.

فلا تذهبن عیناک نحو عمائم وما تحتها الا رءوس تُرَوُّرُ
پس نہ ہو کہ تو ان کی پگڑیوں کو دیکھے۔ اُن کے نیچے ایسے سر ہیں جو فریب کر رہے ہیں

So look not [in admiration] at the turbans they wear,

For underneath them are heads which are deceiving.

أَتطلب دنیاهم وتبلى ریاضها وتنسى ریاضًا لیس فیها تغیرُ
کیا تو ان کی دنیا کو چاہتا ہے اور وہ باغ خراب و مستہ ہو جائیں گے۔ کیا تو اُن باغوں کو فراموش کرتا
ہے، جن میں تغیر نہیں آئے گا

Do you desire their [transient] world while those Gardens go to ruin?

*Are you unmindful of the Gardens [of Paradise] that will never
suffer change?*

وانت تظنّ بی الظنون تغیظًا وَاِتی برئاً من امورٍ تصوّرُ
اور تو اپنے غصہ سے کئی بد گمانیاں میرے پر کرتا ہے۔ اور میں ان باتوں سے پاک ہوں جو تیرے
تصور میں ہیں

And in your anger, you think much ill of me;

But I am innocent of all that you imagine about me.

نزلت بحرّ الدار دار مهيمن وتالله انا لا ترانى وتهذُرُ
میں اپنے خدا کے گھر کی وسط میں داخل ہوں۔ اور بخدا تو مجھے دیکھتا نہیں اور یونہی بکواس کرتا ہے
I am in the centre of the abode of my Protecting God,

Yet—by God—without seeing me, you simply utter nonsense.

أَنَا اللَّيْثُ لَا أَخْشَى الْحَمِيرَ وَصَوْتَهُمْ وَكَيْفَ وَهَمَّ صَيْدِي وَلِلصَّيْدِ أَرْعُ
میں شیر ہوں اور گدھوں کی آواز سے نہیں ڈرتا۔ اور کیونکر ڈروں وہ تو میرے شکار ہیں اور شکار کے
لئے میں نعرے مارتا ہوں

I am a lion—I do not fear the braying of donkeys!

And why would I fear them? They are my prey and I roar at them.

أَتُدْعِرْنِي بِالْفَانِيَاتِ جِهَالَةً وَإِنَّ اذَى الدُّنْيَا يَمُرُّ وَيَطْمُرُّ
کیا تو مجھے فانی چیزوں سے ڈراتا ہے یہ تو جہالت ہے۔ اور یہ تحقیق دنیا کا دکھ گذر جاتا ہے اور ناپید
ہو جاتا ہے

Do you threaten me with mortal objects? This is utter ignorance!

And of a truth, the pain of this world passes and vanishes.

وَلَسْنَا عَلَى الْاِعْتَابِ مَوْتٌ يَرِدُنَا وَلَوْ فِي سَبِيلِ اللَّهِ نُدْمَى وَنُنْحَرُ
اور ہم ایسے نہیں ہیں کہ کوئی موت ہمیں خدا کی راہ سے ہٹا دے۔ اور اگرچہ خدا کی راہ میں ہم مجروح
ہو جائیں یا ذبح کئے جائیں

*I am not the one whom any death would turn away from the path of
God,*

Even though I be injured or slaughtered in the way of God!

تَنَكَّرَ وَجْهَ الْجَاهِلِينَ تَغَيُّظًا إِذَا أُعْثِرُوا مِنْ مَوْتِ عِيسَى وَأُخْبِرُوا
جاہلوں کا منہ بگڑ گیا مارے غصہ کے۔ جب ان کو حضرت عیسیٰ کے مرنے کی خبر دی گئی

The faces of the ill-informed were distorted with anger

*When they were given the news of the death of Ḥaḍrat 'Īsā
[Jesus].*

وَقَالُوا كَذُوبٌ كَافِرٌ يَتَّبِعُ الْهَوَىٰ وَحَتَّىٰ قَتَلَىٰ عَوَامًا وَعَيْبَرُوا
 اور انہوں نے کہا کہ جھوٹا کافر ہے ہوائے نفسانی کی پیروی کرتا ہے۔ اور میرے قتل کے لئے عوام کو
 اٹھایا اور سرزنش کی

They clamoured, 'He is a lying disbeliever, following his selfish desires!'

And they incited and chided the people to kill me.

فَضَاقَتْ عَلَيْنَا الْاَرْضُ مِنْ شَرِّ حَزْبِهِمْ وَلَوْ لَا يَدُ الْمَوْلَىٰ لَكُنَّا نُتْبَرُ
 پس ان کے گروہ کی شرارت سے زمین ہم پر تنگ ہو گئی۔ اور اگر خدا تعالیٰ کا ہاتھ نہ ہوتا تو ہم ہلاک
 ہو جاتے

So the mischief of their group constrained the earth for me;

Had it not been for the hand of God, I would have surely perished.

فَلَمْ يُغْنِ عَنْهُمْ مَكْرَهُمْ حِينَ أَشْرَقَتْ شَمْسُ عَنَابَاتِ الْقَدِيرِ فَادْبَرُوا
 پس اُن کے مکر نے ان کو کچھ فائدہ نہ دیا جب کہ۔ خدا کی مہربانیوں کے آفتاب چمکے اور وہ پیٹھ پھیر
 کر بھاگ گئے

Their machinations were of no avail to them;

But when the Sun of the favours of God shone, they turned on their heels and ran away.

رَجَعْنَا وَقَدْ زُدَّتْ إِلَيْهِمْ رِمَاحُهُمْ فَصَوَّى الْأَمْرَ حِبُّ لَا يُبَارِيهِ مَنْكُرٌ
 ہم واپس آئے اور ان کے نیزے انہیں کی طرف واپس کئے گئے۔ اُس دوست نے فیصلہ کر دیا جس کا
 کوئی منکر مقابلہ نہیں کر سکتا

I returned to find their spears pointing back at them;

The matter was decided by the Friend with whom no denier can compete.

من الضغن والشحناء يهدون كلهم وأمرى مبينٌ واضح لو تفكروا
 كینه اور دشمنی سے تمام وہ بکواس کر رہے ہیں۔ اور میری بات روشن اور واضح ہے اگر وہ سوچیں

On account of their rancour and enmity, they are—all of them—uttering sheer nonsense;

My affair is bright and clear, would they but only reflect!

☆ واصل التنازع والتخالف بيننا رحيمٌ قليلٌ ثم باللغو يُكثر☆
 اور ہم میں اور ان میں جو اختلاف ہے دراصل۔ وہ مختصر اور تھوڑا ہے پھر وہ لغو خیالات کے ساتھ
 اس کو بڑھا دیتے ہیں

The crux of the disagreement between them and ourselves is—in reality—

Small and trivial but with their frivolous thinking they exaggerate it manifold.¹ ☆

1. ☆ The root of this debate has to do with Ḥaḍrat ‘Īsā, may peace be upon him, as to whether he is dead or alive. So this matter is clear to those who reflect. Allah the Exalted has said:

يُعَذِّبُنِي إِلَىٰ مَوْتِيكَ وَرَأَيْتُكَ إِلَيَّ

[O Jesus, I will cause you to die a natural death and will exalt you to Myself (Sūrah Al-e-‘Imrān, 3:56)]

Here *tawaffi* [dying] precedes *raf‘a* [exaltation], as you can read. So this is the verdict of Allah, and whoever does not judge in accord with what Allah has sent down such are surely the disbelievers. And it does not behove anyone to change the word of Allah from its place. And Allah has cursed all interpolators, as you well know. The second testimony is the verse:

فَلَمَّا كَوَّلْتَنِي

[But since You did cause me to die... (Sūrah al-Mā'idah, 5:118)]

Glad tidings be to those who reflect! And the third testimony from the Holy Quran is the word of God:

وَمَا مَحْتَدَا إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

جَنَحْنَا لِسَلِيمٍ شَائِقِينَ لِسَلْمِهِمْ وَجِئْنَا بِمُزَانٍ إِذَا مَا تَشَدَّرُوا
ہم صلح کے لئے بٹھک گئے اُن کی صلح کے شوق میں۔ اور ہم نیزہ کے ساتھ نکلے جب وہ لڑنے کے لئے طیار ہوئے

*We inclined towards peace when they desired peace,
But we sallied forth—armed with lance—when they prepared for
battle.*

أَرَى اللَّهَ آيَاتٍ وَلَكِنْ نَفُوسِهِمْ نَفُوسٌ مَعْوِجَةٌ كَنَارٍ تَسْعَرُ
خدا نے کئی نشان دکھائے مگر اُن کے نفس۔ ایک ٹیڑھے نفس ہیں اور آگ کی طرح ہیں جو افروختہ ہوتی ہے

*God manifested many a Sign, but their egos
Are crooked and furious like a flaming fire.*

وَلَسْنَا نَحِبُ تَضَاغِنًا عِنْدَ سَلْمِهِمْ وَمَنْ جَاءَنَا سَلْمًا فَا نَأْتِيهِ
اور اگر وہ صلح چاہیں تو ہم جنگ پسند نہیں کرتے۔ اور اگر کوئی صلح کا طالب ہو کر آوے تو ہم اس کی
عزت کرتے ہیں

*And if they desire peace, we do not like war;
Should someone advance seeking peace, we honour him.*

وَمَنْ هَرْنَا فَنَعَاغَهُ بِجَزَائِهِ وَمَنْ جَاءَنَا سَلْمًا فَابِالسَّلْمِ نَحْضُرُ
اور جو ہم سے کراہت کرے ہم اس سے کراہت کرتے ہیں۔ اور جو صلح کے ساتھ ہمارے پاس آئے
پس ہم صلح کے ساتھ آتے ہیں

*We dislike those who dislike us;
But he who comes forth for peace, we too move forward with peace.*

[And Muhammad is only a Messenger. Verily, all Messengers have passed away before him. (Sūrah Āl-e-ʿImrān, 3:145)]

What then, after this, will you believe in? And, indeed, our Holy Prophet, may peace and blessings of Allah be upon him, saw Jesus among the dead on the night of the *Miʿrāj* [Spiritual Ascension]. Do you still disbelieve? (Author)

وكان عدوى بعضهم فى مساءهم فاضحوا بايمانٍ وورُشدٍ وابصروا
اور بعض ان کے اپنی شام کے وقت میرے دشمن تھے۔ پھر دن چڑھتے ہی ایمان اور رُشد ان کو نصیب
ہوا اور دیکھنے لگے

*Some of them were my opponents in the darkness of their twilight;
But when the day dawned, they were blessed with faith and guid-
ance and began to see.*

وقد زادنى فى العلم والحلم جهلهم وسكنتُ نفسى عند غيظ يكثرُ
ان کے جہل نے میرا علم اور حلم زیادہ کر دیا۔ اور ان کے غصہ سے میرا جوش نفس تھم گیا وہ غصہ
جو بار بار کیا جاتا ہے

*Their ignorance only augmented my knowledge and compassion;
I remained calm in the face of their repeated expressions of anger.*

واعجبنى غيظ العدا وجنونهم أراهم كقوم من غبوقٍ تخمروا
اور دشمنوں کے غصہ اور جنون نے مجھے تعجب میں ڈال دیا۔ میں ان کو اُس قوم کی طرح دیکھتا ہوں جو
رات کو شراب پی کر چور ہوتے ہیں

*I am amazed at the enemy's fury and wrath;
I view them as those who get intoxicated by drinking liquor at night.*

تبصر عدوى هل ترى من مزورٍ يؤتده رتى كمثلى وينصُر
اے میرے دشمن خوب غور سے نگاہ کر کیا کوئی ایسا فریبی ہے۔ جس کی میری طرح خدا تعالیٰ تائید اور مدد کرتا ہو

*O my enemy! Think carefully—Has there ever been an impostor
Whom God has helped in the way He helps me?*

تبصر وانّ العمر ليس بدائمٍ كلانا وان طال الزمان سيندر
آنکھ کھول کہ عمر ہمیشہ نہیں رہے گی۔ اور ہر ایک ہم میں سے اگرچہ زمانہ لمبا ہو جائے ایک دن مرے گا
Open your eyes, for life will not last forever!

Every one of us—no matter how long we live—will die one day.

فمالك لا تخشى الحسيب وناره ومالك تختار الحميم وتؤثر
پس تجھے کیا ہو گیا کہ تو خدائی محاسب سے نہیں ڈرتا۔ اور تجھے کیا ہو گیا کہ جہنم کو اختیار کر رہا ہے

*What has befallen you that you do not fear God the Reckoner?
What has come over you that you have opted for Hell!*

أتجعل تكفيرى لكفرک موجباً ولا تتقى يوماً الى القبر يهصر
کیا تو میری تکفیر کو اپنے کفر کا موجب کرتا ہے۔ اور اُس دن سے نہیں ڈرتا جو قبر کی طرف کھینچے گا

*Do you—by declaring me a disbeliever—cause yourself to be a disbeliever!
Do you not fear the day that will drag you into the grave?*

إذا بُغيت في الدنيا من العيش بارداً فمالك لا تبغى المعاد وتتر
اور جب کہ تو دنیا کی زندگی میں آرام چاہتا ہے۔ پس تجھے کیا ہو گیا کہ آخرت کا آرام نہیں چاہتا اور
سُت ہو جاتا ہے

*And while you seek comfort in the life of this world,
What has come over you that you—becoming lax—seek not the com-
fort of the Hereafter?*

فان كنت جوعان الهدى فتحزننا الا اننا نقرى الضيوف ونحز
پس اگر تو ہدایت کا بھوکا ہے تو ہماری طرف قصد کر۔ ہم مہمانوں کی دعوت کرتے ہیں اور ان کے لئے
ذبح کرتے ہیں

*If you are indeed hungry for guidance, then come to me;
I serve my guests, slaughtering (animals) for them.*

إذا أشرقت شمس الهدى وضيائها تجل فليس الفخران صرت تبصر
جب ہدایت کا سورج چمکا اور اس کی روشنی کھل گئی۔ تو پھر یہ فخر کی بات نہیں کہ تو دیکھنے لگے
*When the Sun of Guidance shines forth and its light becomes manifest,
There would, then, be no glory in declaring that you can now see.*

ولو كان خوف الله مثقال ذرة لو افيتنى والسيلى بالصدق تعبى
 اور اگر ذرہ کے موافق خدا تعالیٰ کا خوف ہوتا تو۔ تو میرے پاس آتا اور اپنے صدق کے ساتھ سیلاب
 کو اپنے نفس سے دور کرتا

*Had you even a particle of fear of God,
 You would have come to me and would have saved yourself sincerely
 from being swept away by the ego.*

بلماعة قفر رضيت جهالة و تسعى لفانية وفي الدين تقصير
 زمين سراب جو سبزہ سے خالی ہے اُس سے تو خوش ہو گیا۔ اور فانی دنیا کے لئے تو دوڑ رہا ہے، اور دین
 میں تو کوتاہی کرتا ہے

*You became enamoured with the earthly mirage that is bereft of
 vegetation;
 You run after the transitory world and are heedless about the Faith.*

أثرت غبارا للناس ليحسبوا وجودى مضيلا للوزى وليكفروا
 تُو نے لوگوں کے لئے ایک غبار اٹھایا۔ تا میرے وجود کو گمراہ کرنے والا خیال کریں اور منکر ہو جائیں

*You raised a dust storm so that people
 May think that I am misguiding them, and thereby reject me.*

فألهم لى رتى قلوبا ليرجعوا الت فصرنا مرجع الخلق فانظر
 پس میرے خدا نے دلوں میں الہام کیا تا وہ میری طرف رجوع کریں۔ پس ہم مرجع خلایق ہو گئے
 سو تُو دیکھ لے

*So my God inspired hearts to turn towards me;
 And—behold!—I became a place of refuge for the people.*

كَيْبَتٍ إِذَا طَافَ الْمُتَلَبِّونَ حَوْلَهُ أَرَاؤُ وَلى تُوذَى النّفوسِ وَتُخْرَجُ
پس جس طرح خانہ کعبہ کا لوگ طواف کرتے ہیں۔ میں زیارت کیا جاتا ہوں اور میری جماعت کے لوگ
میرے لئے ڈکھ دیئے جاتے اور ذبح کئے جاتے ہیں

*Just as people perform circuits around the Ka'bah,
So do people come to see me; and the people of my Jamā'at
[Community] are persecuted and slaughtered on my account.*

تريدون توهينى و ربي يعزنى تريدون تحقيرى و ربي يوقر
تم میری اہانت چاہتے ہو اور میرا خدا مجھے عزت دیتا ہے۔ اور تم میری تحقیر چاہتے ہو اور میرا خدا میری
بزرگی ظاہر کرتا ہے

*You desire to debase me, while God continues to exalt me;
You desire to humiliate me, while God continues to manifest my
honour.*

أَتَبْغِي بِمَكْرِكَ ذَلَّتِي وَهَلَاكَتِي فَذَلِكَ قَصْدٌ لَسْتُ فِيهِ مَظْفَرٌ
کیا تو اپنے مکر کے ساتھ میری ذلت اور ہلاکت چاہتا ہے۔ پس یہ وہ قصد ہے جس میں تو کامیاب نہیں
ہو گا

*Do you wish to debase and destroy me through your machinations?
This is an endeavour in which you will certainly not succeed.*

فَدَعِ أَيُّهَا الْمَجْنُونُ جَهْدًا مَضِيعًا كَمَثَلِي نَخِيلٌ بَاسِقٌ لَا يُعْكَرُ
پس اے دیوانہ اس بیہودہ کوشش کو جانے دے۔ میرے جیسی بلند کھجور کاٹی نہیں جائے گی

*So—O insane man!—leave aside this vain effort;
A tall date-palm like me shall not be cut down.*

أَتَكْفُرُ بِاللَّهِ الْجَلِيلِ وَقَدْرَهُ أَتُحْسِبُ كَالشَّيْطَانِ إِنَّكَ أَقْدَرُ
 کیا تو خدا اور اس کی قدرت سے انکار کرتا ہے۔ کیا تو شیطان کی طرح سمجھتا ہے کہ تو زیادہ قادر ہے

Do you deny God and His might?

Do you—like Satan—think that you are more powerful?

تَسْبُتُ وَمَا اِدْرِي عَلَيَّ مَا تَسْبِتُنِي أَتَطْلُبُ ثَأْرًا ثَأْرُجِدُّ مُدْمَرٌ
 تو مجھے گالیاں دیتا ہے اور میں نہیں جانتا کہ کیوں دیتا ہے۔ کیا میں نے تیری کسی جڈ کا خون کیا ہے جس
 کا پاداش تو لینا چاہتا ہے

You abuse me yet I know not why you do so;

Have I killed any of your forefathers whom you seek to avenge?

تَرَانِي بِفَضْلِ اللَّهِ مَرَجِعِ عَالِمٍ وَهَلْ عِنْدَ قَفْرِ مِنْ حَمَامٍ يُهْتَدِرُ
 اور تو مجھے دیکھتا ہے کہ میں خدا تعالیٰ کے فضل سے مخلوق کا مرجع ہوں۔ اور کیا ایک ویرانہ زمین میں
 کبوتر خوش آوازی سے گاتا ہے

*You can see that I am—by the grace of God Almighty—a refuge for the
 people;*

Do you ever see a pigeon singing merrily in an abandoned wilderness?

وَلَا يَسْتَوِي عَبْدٌ شَقِيٌّ وَمَقْبَلٌ لِحَاكِ الْحَسِيْبِ تَرَى الْقَبُولَ وَتَنْكُرُ
 اور ایک محروم اور مقبول دونوں برابر نہیں ہو سکتے۔ خدا تجھے ملامت کرے تو قبولیت کو دیکھتا ہے، اور پھر منکر ہوتا ہے

The wretched and the accepted cannot be equal;

May God reproach you, for you see my acceptance and yet deny me.

وَ اَنْتَ الَّذِي قَلَّبْتَ كُلَّ جَرِيْمَةٍ عَلَيَّ كَأَنْتِي شَرُّ نَاسٍ وَاَفْجَرُ
 اور تو تو وہ ہے جس نے تمام جرائم میرے پر الٹا دیئے۔ گویا میں بدترین مخلوقات اور سب سے زیادہ بدکار ہوں

And you are indeed the one who ascribed every evil to me,

As though I was the worst of creation and more evil than all others.

فمالك لا تخشى الحسيب وقهره واين تقاؤه تدعى يا مُرَوَّرُ
پس تجھے کیا ہو گیا کہ تُو خدائے محاسب کے قہر سے نہیں ڈرتا۔ اور تیری تقویٰ کہاں گئی جس کا تُو دعویٰ
کرتا تھا

So what has happened to you that you do not fear the wrath of God, the Reckoner?

And where is your piety that you used to lay claim to?

وَأَنَّكَ إِنْ عَادَيْتَنِي لَا تَضُرَّنِي وَإِنْ صِرْتَ ذُئْبًا أَوْ بَغِيضًا تَنْمُرُ
اور اگر تُو دشمنی کرے تو مجھے نقصان نہیں پہنچا سکے گا۔ اگرچہ تُو بھڑیا ہو جائے یا چیتا بن جائے

And if you engage in enmity you will not be able to cause me any harm, Even if you were to become a wolf or a cheetah.

وَمَا الدَّهْرُ إِلَّا تَارَتَانِ فَمِنْهُمَا لَكَ التَّارَةُ الْاُولَىٰ بَاخِرَىٰ نُوَزَّرُ
اور زمانہ کے لئے صرف دو نوبتیں ہیں۔ سو پہلی نوبت تیری ہے اور دوسری ہماری جس میں ہمیں مدد
دی جائے گی

There are only two destined epochs in time;

The first is yours, and the second is mine wherein I will be helped.

وَمَا النَفْسُ يَا مَسْكِينٍ إِلَّا وَدِيعَةٌ وَلَا بُدَّ يَوْمًا إِنْ تُرِدَ وَتَحْضُرُ
اور اے مسکین جان تو ایک امانت ہے۔ اور ایک دن ضرور ہے کہ تُو واپس کیا جائے اور حاضر کیا جائے۔

Know—O poor creature!—that life is but a trust,

And one day you will surely be returned and presented [before God].

أَتَبْغِي الْحَيَاةَ وَلَا تَرِيدُ ثَمَارَهَا وَمَا هِيَ إِلَّا لَعْنَةٌ لَوْ تَفَكَّرُ
کیا تو زندگی چاہتا ہے اور اس کے پھل نہیں چاہتا۔ اور بغیر پھل کے زندگی ایک لعنت ہے اگر تُو سوچے

Do you desire life and not its fruit?

Life without its fruit is a curse, would you but only reflect!

اغرتك دنياك الدتية زينة حذار من الموت الذى هو بيدر
 کیا تیری ذلیل دنیانے تجھے مغرور کر دیا۔ اس موت سے ڈر جو یکدم تیرے پر وارد ہوگی

Has your abject worldly life made you arrogant?

Be mindful of the death that will suddenly pounce upon you.

ثريد هوانى كل يوم وليلة وتبغى لوجه مشرق لو يُغبر
 ہر ایک دن اور رات تو میری ذلت چاہتا ہے۔ اور روشن منہ کے لئے تو چاہتا ہے، کہ وہ غبار آلودہ ہو جائے

You desire to humiliate me every single day and night;

You want my luminous face to be covered in dust.

وآنا وأنتم لا نغيب من الذى يزى كلما ننوى وما نتصور
 اور ہم اور تم اس ذات سے پوشیدہ نہیں ہیں۔ جو ہمارے وہ تمام خیالات دکھتا ہے جو ہمارے دل میں ہیں۔

Neither I, nor you, are hidden from that Being,

Who sees all of our thoughts that are in our hearts.

وما المرء إلا كالحباب وجوده فان شئت نم فالموت كالصبح يُسفر
 اور انسان تو محض بلبلہ کی طرح اس کا وجود ہے۔ پس اگر چاہے تو سو جا پس موت صبح کی طرح ظاہر ہو جائے گی

Man's existence is but like a bubble;

Slumber on if you want, for death will come to you as sure as the dawn.

لدى النخل والزمان تنقف حنظلاً فإى غبت منك فى الدهر اكبر
 ٹوکھجور اور انار کو چھوڑ کر حنظل کو توڑ رہا ہے۔ پس تجھ سے زیادہ بد بخت اور کون ہو گا

Ignoring dates and pomegranates, you pluck the bitter colocynth;

Who then could be more unfortunate than you!

و این ضیاء الصدق ان کنت صادقاً وکل صدوق بالعلامات ینظره
اور صدق کی روشنی کہاں ہے اگر تُو صادق ہے۔ اور ہر ایک صادق علامات سے ظاہر ہوتا ہے

*And if you are truthful, then where is the light of truth?
For every truthful one is recognised by his signs.*

اتؤذی عباد اللہ یا عابد الہوی ولا تتقی رباً علیماً وتجسُر
کیا تو خدا کے بندوں کو اسے بندہ ہوا دکھ دیتا ہے۔ اور خدائے علیم سے نہیں ڈرتا اور دلیری کرتا ہے

*O slave of your desires! Do you seek to harm the servants of God?
You fear not the All-Knowing God, parading audacity.*

اولئک قومٌ قد تولیٰ امورہم قدیدٌ یوالیہم ویہدیٰ وینصر
یہ ایک قوم ہے کہ ان کے کاموں کا متولیٰ ایک قادر ہے جو ان سے دوستی رکھتا ہے اور انہیں ہدایت کرتا ہے اور مدد دیتا ہے

*These are a people whose affairs are in the hands of a Guardian,
Who is All Powerful and who holds them as friends, guides them,
and helps them.*

وتاللہ للایام دورٌ ونوبۃٌ فجئنا بالایام الہدیٰ ونذکر
اور بخدا دنوں کے لئے ایک دور اور نوبت ہے۔ پس ہم ہدایت کے دنوں میں آئے اور ہدایت کی راہ یاد دلاتے ہیں

*And—by God—for each age there is a cycle and an epoch;
So I have appeared in the age of guidance and remind of the path of
guidance.*

تزی بدعات الغیٰ والتفح ساطعاً وما انا الا غیث فضلٍ فأمطر
تُو گمراہی کی بدعات کو اور گرد براگیختہ کو دیکھتا ہے۔ اور میں فضل کا مینہ ہوں جو برس رہا ہوں

*You witness the misguided innovations and the rising dust,
Whereas I am the Rain of the grace of God that is pouring down.*

ولستُ بفظٌ كاهِرٍ غيرِ اتّنى إذا استنفر الاعداءُ بالكهْرِ أنْفِرُ
اور میں بد زبان اور تُرش رو نہیں ہوں مگر میں۔ جس وقت دشمن تُرش روئی کے ساتھ مجھ سے نفرت
کرتے ہیں تو میں بھی نفرت کرتا ہوں

*I am not foul of tongue nor harsh of nature,
But when the enemy hates me bitterly, then I hate as well.*

رأينا الأعاصير الشديدة والأذى وصرنا كوحشٍ عند قومٍ يُكفّرُ
ہم نے سخت آندھیاں دیکھیں اور دکھ دیکھا۔ اور ہم کافر کہنے والوں کی نظر میں وحشی جانوروں کی
طرح ٹھہرے

*I have witnessed severe tribulations and sorrows;
For in the eyes of those who call me a disbeliever I was deemed a wild beast.*

وما نحذر الأمر الذى هو واقع من الله مولانا ولو كان خنجراً
اور ہم اُس امر سے نہیں ڈرتے کہ وہ واقع ہونے والا ہے۔ ہمارے خداوند کی طرف سے اور اگرچہ وہ تلوار ہو

*I am not afraid of that which is to transpire
From our God, even if it be in the form of a sword.*

كفى الله علماً بالعباد وسرهم فلا تقف ظناً لست فيه تبصّر
بندوں کے بھیدوں کا علم خاص خدا کو ہے۔ پس تُو ایسے ظن کی پیروی مت کر جس میں تجھے بصیرت نہیں
God alone is cognizant of people's secrets;

Hence, do not follow a conjecture of which you lack true knowledge.

وما كنتُ فى ايداءِ نفسى مُقتصراً تمّيت عند جدارنا لو تسوّز
اور تُو نے میرے ایداء دینے میں کوئی کوتاہی نہیں کی۔ تو نے میری دیوار کے پاس تمّتا کی کہ تو دیوار
سے جست کر کے چلا جاوے

*You left no stone unturned in trying to hurt me,
And you sought to trespass over my wall.*

ووالله إن أجعل عليك مسلطاً فإن يدي عما يجازيك تُقصِرُ
اور بخدا اگر میں تیرے پر مسلط کیا جاؤں۔ تو میرا ہاتھ تجھے سزا دینے سے قاصر رہے گا

*And—by God—had I been given authority over you,
My hand would yet remain unwilling to punish you.*

ووالله لي في باطن القلب مُضمَمٌ سريرة إشفاق ولو انت تُنكِرُ
اور بخدا میرے دل میں پوشیدہ ہے۔ خصلت ہمدردی کی اگرچہ تو انکار کرے

*By God, there is inherent within my heart
The quality of compassion, regardless of whether you deny me.*

أَتَتْنِي أُمُورٌ مِنْكَ قَدْ شَقَّ وَقَعَهَا عَلَيَّ وَلَا كَالسِّيفِ بَلْ هِيَ أَهْبَرُ
بعض باتیں تیری میرے تک پہنچی ہیں جو میرے پر بہت گراں گذریں۔ نہ تلوار کی طرح بلکہ کاٹنے
میں اس سے بھی زیادہ

*I have learnt certain things of yours that have laid heavy upon me—
Not just like swords—but even sharper.*

وما كان لي ان اترك الحق خيفةً انا المنذر العريان لله أُنذِرُ
اور میں وہ نہیں ہوں کہ جو حق کو ڈر کر چھوڑ دوں۔ میں ایک برہنہ طور پر ڈرانے والا ہوں اور محض
خدا کے لئے ڈراتا ہوں

*And I am not one to become fearful and abandon the Truth;
I am a plain Warner—I only warn for the sake of God.*

وان كنت تزرينا فنبغي لك الهدى صبرنا وان تُغري العدا او تهتِرُ
اور اگر تو ہماری عیب جوئی کرتا ہے تو ہم تیرے لئے ہدایت چاہتے ہیں۔ اور ہم صبر کرتے ہیں اگرچہ تو
دشمنوں کو ہم پر اکساوے یا ہماری بے آبروئی کرے۔

*Although you seek to find faults in me, I desire guidance for you;
I show forbearance even though you incite the enemy against me or
try to humiliate me.*

وان كنت متى تشتكى في مقالةٍ فما هو إلا دون سيفٍ تُشهرُ
اور اگر تُو مجھ سے کسی کلام کے بارے میں رنجیدہ ہے۔ تو وہ اس تلوار سے کمتر ہے جو تُو کھینچ رہا ہے

*Should you be unhappy with me about something I have said,
It is less harsh than the sword you are brandishing.*

فلا تجز عن من كلمةٍ قلت ضعفاً واثك للإيذاء بالسوء تجهز
پس ایسے کلمہ سے جزع مت کر جو اس سے دو چند تُو کہہ چکا ہے۔ اور تُو ایذا کے لئے کلمے کلمے طور پر ستاتا ہے

*So do not bewail my words when you have uttered things twice as
harsh;*

You torment me openly in order to cause me pain.

اضيف الينا من عمايات قومنا فساد وكفر وافتراءٍ مُجعثز
ہماری طرف قوم کی نابینائی سے منسوب کیا گیا۔ فساد اور کفر اور افتراء جو اکٹھا کیا گیا تھا

*Due to the blindness of the people,
Mischief, infidelity, and imposture were collectively attributed to me.*

كأننا جعلنا عادةً كل ليلةٍ نُرقع ثوب الإفتراء وننشز
گویا ہم نے یہ عادت کر رکھی ہے کہ ہر ایک رات۔ ہم افتراء کا کپڑا پیوند کرتے ہیں اور پھر اس کو پھیلا دیتے ہیں اور شہرت دے دیتے ہیں

*It was implied as though it was my habit each night
To fabricate some lie and then to spread it and publicise it.*

صبرنا على إيذاءهم ووعاءهم وكلّ خفيّ في العواقب يظهر
ہم نے ان کی ایذا اور بکواس پر صبر کیا۔ اور ہر ایک پوشیدہ امر انجام کار ظاہر ہو جاتا ہے

*I showed patience in the face of all such suffering and nonsensical chatter;
For everything concealed is ultimately revealed.*

عجبت لأعدائي يصولون كلهم ولو كان منهم جاهل أو مزور
مجھے دشمنوں سے تعجب آتا ہے کہ سب میرے پر حملہ کر رہے ہیں۔ اگرچہ ان میں سے کوئی جاہل ہو
یا دروغ کو آراستہ کرنے والا ہو

*I wonder at my enemies who have all come together to attack me,
Even though there be among them the ignorant and those who
embellish lies.*

وهل يصل الإيمان أو يكشف العمى أقاويل قوم ليس معهم تطهر
اور کیا ایمان کو صیقل کر سکتے ہیں یا نابینائی کو دور کر سکتے ہیں۔ ایسی قوم کے اقوال جن کے ساتھ پاکیزگی نہیں

*Can faith be polished or blindness be removed
With the words of people who are bereft of piety?*

يفترون منى والظنون تعفت وما أن أرى أهل النهى يستنفرون
مجھ سے وہ لوگ بھاگتے ہیں اور ان کے ظن سڑ گئے۔ اور میں عقلمند کو نہیں دکھتا جو مجھ سے نفرت کرے

*Such are the people who run away from me and their suspicions
fester;*

I do not find that any wise man could hate me.

واوذيبت من عمى ولكن كمثلهم تعاملى عنادا من رأيناه ينظرون
اور میں نے اندھوں سے دکھ اٹھایا مگر ان کی طرح۔ وہ شخص بھی بناوٹ سے اندھا ہو گیا جس کو ہم
جانتے ہیں جو سو جا کھا ہے

I have been hurt by the blind but, like them,

*There was one who we know who pretended to be blind but
can see.*

ترى الأرض والاموال مبلغ همهم وزرعاً ودين الله نبغ مُشْرِشُرُ
 تو دیکھے گا کہ ان کی انتہائی مراد زمین اور مال اور کھیتی ہے۔ اور خدا کا دین اُس بوٹی کی طرح ہو گیا
 ہے، جس کو اوپر سے مویشی کھالیں

*You will find that land and wealth and crops are their ultimate goal,
 While God's religion has become like stubble left after the cattle have
 grazed.*

وتدرى اليهود وما رؤا فى مآلهم كذالك فىهم ستة لا تغيرو
 اور ٹو یہود کو جانتا ہے اور یہ کہ ان کا کیا حال ہو۔ اسی طرح اس قوم میں خدا کی سنت ہے جو بدلی نہیں جائے گی

*You know about the Jews and what became of them—
 Similar is God's decree with this nation, and it will not be altered.*

أرى كل يوم فى الفجور زيادةً يقوّل صلاح الناس والفسق يكثر
 میں ہر ایک روز بدکاریوں میں زیادتی دیکھتا ہوں۔ صلاحیت کم ہے اور فسق بڑھتا جاتا ہے

*I see evil deeds are on the rise every day;
 Goodness is diminishing and transgression is growing.*

أرى كلهم مستأنسين بظلمة وفسق وعن دار العفاف تقفروا
 میں ان کو دیکھتا ہوں کہ ظلمت کے ساتھ مانوس ہو گئے ہیں۔ اور فسق کے ساتھ مانوس ہیں اور عفت
 سے دور ہو رہے ہیں

*I see that they have attached themselves to darkness and sin,
 And they are moving away from chastity.*

شعرث لهم لمتا رأيت مزية لهم فى ضلال و اعتساف تخيروا
 میں نے ان کے لئے نظم میں یہ باتیں لکھیں جب کہ میں نے ان میں گمراہی اور حد سے بڑھنے میں زیادتی دیکھی
 I composed these words for them in poetic verse when I
 Beheld them transgressing all extremes in error.

یریدون ان أَعْفَى وَأَقْنَى وَأَبْتَرُ وَمَا هُوَ إِلَّا هَتْرَ كَلْبٍ فِيهِطُرُ
چاہتے ہیں کہ میں مٹا دیا جاؤں اور فنا کیا جاؤں اور کاٹ دیا جاؤں۔ مگر یہ صرف ایک کُتے کی آواز ہے جو
آخر ہلاک کیا جاتا ہے

*They desire that I be wiped out, destroyed, and cut down,
But this is only the barking of a dog that is killed in the end.*

وَمَنْ كَانَ نَجْمًا كَيْفَ يَخْفَى بِرَيْقِهِ وَمَنْ صَارَ بَدْرًا لَا مَحَالَةَ يَبْهَرُ
اور جو ستارہ ہو اس کی روشنی کیونکر چھپ سکے۔ اور جو بدر بن گیا وہ غالب آجائے گا

*How can the light of one who is a Star be concealed?
The one who has become the Full Moon will triumph.*

وَآتَىٰ بَبْرَاهَانَ قَوِيًّا دَعْوَتَهُمْ وَآتَىٰ مِنَ الرَّحْمٰنِ حَكْمًا مُّغْتَدِرًا
اور میں نے ایک قوی حجت کے ساتھ اُن کو بلایا ہے۔ اور میں خدا کی طرف سے اختلاف کا فیصلہ
کرنے والا آیا ہوں

*I have beckoned them with a powerful argument,
And I have come from God to settle the dispute.*

وَقَدْ جِئْتُ فِي بَدْرِ الْمِئِينَ لِيَعْلَمُوا كَمَا لِي وَنُورِي ثُمَّ هُمْ لَمْ يَنْصُرُوا
اور میں ان کے پاس چودھویں صدی میں آیا جو صدیوں کی بدر ہے۔ تاکہ وہ میرا کمال اور میرا نور
جان لیں۔ پھر وہ نہیں دیکھتے

*I have come to them in the fourteenth century, which is the Badr (full
moon) of the centuries,*

That they might know my perfection and my light, yet they see not.

أَلَا كَيْتَ شَعْرَى هَلْ رَأَوْا مِنْ تَجَسُّسٍ مِنْ الْكُذْبِ فِي أَمْرِي فَكَيْفَ تَصَوِّرُ
 كاش انہیں سمجھ ہوتی کیا انہوں نے تجسس کے بعد۔ میرے کام میں کچھ جھوٹ ثابت کیا پس کیونکر تصور کر لیا

Would that they could understand that—despite their search—

They found no falsehood in my affairs, so how could they make such suppositions?.

وَإِنَّ الْوَرَى مِنْ كُلِّ فَجٍّ يَجِيئُنِي وَيَسْعَى إِلَيْنَا كُلٌّ مِنْ كَانِ يُبْصِرُ

اور مخلوق ہر ایک راہ سے میرے پاس آ رہی ہے۔ اور ہر ایک دیکھنے والا میری طرف دوڑ رہا ہے
And people are coming to me from every path,

And everyone who can see is hastening towards me.

وَكَمْ مِنْ عِبَادٍ أَثْرُونِي بِصَدَقَتِهِمْ عَلَى النَّفْسِ حَتَّى خُوفُوا ثُمَّ دُمُرُوا

بہت سے بندے ایسے ہیں جنہوں نے اپنی جان پر مجھ کو اختیار کر لیا۔ یہاں تک کہ ڈرائے گئے پھر
 قتل کئے گئے

There are many who have preferred me over their lives,

Even though they were threatened and even killed!

وَمِنْ حَزِينَا عَبْدُ اللَّطِيفِ فَاتَهُ أَرْزَى نَوْرَ صَدَقٍ مِنْهُ خُلِقَ تَهَكَّرُوا¹☆

اور ہمارے گروہ میں سے مولوی عبداللطیف ہیں کیونکہ اُس نے۔ اپنے صدق کا نور ایسا دکھلایا کہ اُس
 کے صدق سے لوگ حیران ہو گئے

And from among my Jamā'at was Maulawī 'Abdul-Laṭīf

Who demonstrated such light of his truth that the people were amazed upon seeing such attachment to the truth.

☆ 'Abdul-Laṭīf mentioned in this verse is Ṣāhibzādah Maulawī 'Abdul-Laṭīf, who was also known in Kabul as Shāhzhādah Maulawī 'Abdul-Laṭīf. He was the chief of a large clan and a prominent scholar with about 50,000 followers and disciples. He played a key role in developing and spreading the knowledge of Hadith in that land. And despite his knowledge, scholarship, and excellence,

on account of which he was considered second to none in those lands, he was by nature so humble and meek that it seemed as though he did not have the capacity for pride and ostentation. Indeed, the existence of such a man in the land of Kabul (which is known for its hard-heartedness, callousness, arrogance, and vanity) is no less than a miracle.

Hence, it was his inner piety that drew him towards Qadian. And since he was an enlightened, selfless, and truly insightful person, and was blessed with a power through the knowledge of the Hadith and Holy Quran, and since he had experienced true dreams with regard to me, therefore, he accepted me as soon as he set his eyes upon me, believed in my claim of being the Promised Messiah with full conviction, and entered into *bai'at* [the pledge of allegiance] to me promising to sacrifice his very life if required. In a matter of a single meeting, he became so close to me as if he had lived in my company for years. Not only that, but he also started receiving revelations from Allah, and true insights began to be disclosed to him, and his heart was emptied of everything except God. Having thus been filled with knowledge and love, he returned to his country. But as soon as he arrived there, some people reported to the Amīr how Maulawī Şāhib had gone to Qadian and pledged *bai'at*, and that he now believed that his spiritual guide was the Promised Messiah and the Promised Mahdi. As a result of this, and on account of some political expediency, Maulawī Şāhib was arrested, and heavy chains were put on his feet. The ulema of Kabul gave their verdict that if he did not repent, he would deserve to be killed. A debate was then held between him and the *maulawīs* of Kabul, and he silenced them on each and every point. Finally, they objected that he was against Jihad, which was true because it was my teaching that this age is not for wielding the sword; rather it calls for Jihad through prayer, powerful lectures, luminous arguments, and dazzling proofs. And so on this final charge Maulawī Şāhib was held guilty. The Amīr of Kabul pleaded with him again and again that if he would recant from the *bai'at* of this person who claims to be the Promised Messiah and is opposed to Jihad with the sword, he would not only be acquitted but would become accorded greater honour and reverence than before. Maulawī Şāhib, however, did not accept this and said, 'Today I put my faith above my life. And I know that the man whose *bai'at* I have pledged is true, and there is none like him on the face of the earth.' Thus, when his 'repentance' was despaired of, he was stoned to death in the most heart-rending manner. Eyewitnesses report that to this day a sweet fragrance wafts up from his grave. رحمه الله و أدخله في جنته. [May God have mercy on him and admit him into His Abode]. When he was arrested, he was offered a final meeting with his wife and children, but he said he had no need for it. I have published a separate book regarding him. May Allah be pleased with him. (Author)

جزى الله عتادائمًا ذلك الفنى قضى نحبه إله فاذكر وفكّر
خدا ہم سے اس جوان کو بدلہ دے۔ وہ اپنی جان خدا کی راہ میں دے چکا پس سوچ اور فکر کر

*May Allah reward that youth, who from among us
Gave his life in God's path; so ponder and reflect.*

عباد يكون كمْسراتٍ وجودهم إذا ما اتوا فالغيث يأتي ويمطرُ
یہ وہ بندے ہیں کہ مانسون ہوا کی طرح ان کا وجود ہوتا ہے۔ جب آتے ہیں پس ساتھ ہی بارش رحمت کی آتی ہے

*These are the people whose persons are like the monsoon winds;
When they come, they bring with them the Rain of Mercy.*

أتعلم أبَدًا سواهم فانهم رموا بالحجارة فاستقاموا وأجمروا
کیا تو ان کے سوا کوئی اور لوگ ابدال جانتا ہے کیونکہ وہ لوگ۔ وہ لوگ ہیں جن پر پتھر چلائے گئے پس
انہوں نے استقامت اختیار کی اور ان کی جمعیت باطنی بحال رہی

*Do you know any abdāl [saints] other than these people; for, these people
Are those who were stoned and yet they remained steadfast and
their inner composure remained intact?*

تجلّى عليهم ربهم ربّ ما بدا ففتروا إلى النور القديم وأبدروا
ان پر ان کا خدا متجلی ہوا جو تمام مخلوقات کا خدا ہے۔ پس وہ نور قدیم کی طرف جلدی سے بھاگے

*Their God who is the Lord of all creation manifested Himself upon them;
Thus, they hastened towards the Eternal Light.*

تَراهُم تَفِيض دموعهم من صَبَابَةٍ وَفِي الْقَلْب نيرانٌ ورأسٌ مُغْبَرٌ
تو دیکھے گا ان کو کہ ان کے آنسو جاری ہیں غلبہ محبت الہی سے۔ اور دل میں طرح طرح کی آگ ہے اور سر پر غبار ہے

*You see tears from their eyes due to their overpowering love of God;
And their hearts are aflame with all kinds of fire, while their heads
are covered with dust.*

انارت بنور الاتقاء وجوههم فتعرفهم عينك لو لا التكدُر
تقویٰ کے نور کے ساتھ ان کے منہ روشن ہو گئے۔ پس تیری آنکھیں ان کو پہچان لیں گی اگر کدورت
لاحق حال نہ ہو

Their countenances are lit up by the light of piety;

Your eyes would surely recognize them if there was no haze in the way.

يُمِيلُونَ قلب الخلق نحو نفوسهم بناظرة تصبو إليها الخواطرُ
لوگوں کے دل اپنی طرف مائل کر دیتے ہیں۔ اُس آنکھ کے ساتھ کہ اس کی طرف دل میل کرتے ہیں

They draw people's hearts to themselves;

With eyes that pull the hearts in their direction.

كانَ حيا ت القوم تحت حيا تهم بهم زرع دين الله يبدو ويجدُر
گویا قوم کی زندگی ان کی زندگی کے نیچے ہے۔ ان کے ساتھ دین کا کھیت ظاہر ہوتا اور اپنا سبزہ نکالتا ہے

It is as if the life of the nation is beholden to their life;

Through them the garden of faith sprouts and becomes verdant.

وان كنت تبغى زورهم زُرْبِخْلَةً وجوه من الاغيار تحفى وُستُر
پس اگر تو ان کو دیکھنا چاہتا ہے تو دوستی کے ساتھ دیکھ۔ وہ ایسے منہ ہیں جو غیروں سے چھپائے جاتے ہیں

Thus, if you wish to see them, then look at them as a friend;

For their faces are such as are kept concealed from strangers.

كذلك طلعت شمسنا في ستارة فقلت امكثي حتى اُنيرَ وأبهرُ
اسی طرح ہمارا سورج پردہ میں چڑھا۔ پس میں نے سورج کو کہا کہ ٹھہر جا جب تک میں روشن ہو جاؤں
اور دوسری روشنیوں پر غالب ہو جاؤں

Likewise did my Sun rise from behind a veil,

And I told it to stop until I become illuminated and prevail over all other lights.

ولسنا بمستورِ علیٰ عین طالب یرانا الذی یأتی ویرنو وینظر
 اور ہم ڈھونڈنے والے کی آنکھ سے پوشیدہ نہیں ہیں۔ ہمیں وہ شخص دیکھ لے گا جو آئے گا اور نظر
 کرنے میں طریق مداومت اختیار کرے گا

And I am not hidden from the eye of the seeker;

*He who will come to me will see me, provided that he adopts
 perseverance.*

ولا جبر إن تکفر وان کنت مؤمناً فحسبک ما قال کتاب المپهړ
 اور اگر تُو انکار کرے تو تیرے پر کوئی جبر نہیں۔ اور اگر تُو ایمان لاوے تو ایمان کے لئے تجھے
 کتاب اللہ کافی ہے

And if you deny, there is no compulsion upon you;

*But if you come to believe, then what the Blessed Book of Allah says
 will suffice for you.*

ووالله لا انسى هموماً لقيتها بتكفير قومي حين اذوا وكفروا
 اور بخدا میں ان غموں کو نہیں بھولتا جو میں نے دیکھے۔ باعث تکفیر قوم کے جب کہ انہوں نے مجھے
 دکھ دیا اور کافر ٹھہرایا

And—by God—I cannot forget the grief that I have endured

*Because of the way my people tormented me, declaring me a
 disbeliever.*

علیٰ صادقٍ فأس من الظلم والأذى فكيف كذوبٌ من يد الله يستر
 صادق پر ظلم اور ایذا کا تبر چل رہا ہے۔ پس کیونکر جھوٹا خدا کے ہاتھ سے چھپ جائے گا

*When the truthful one is suffering from the axe of cruelty and
 torment,*

How then can the liar remain hidden from the hand of God?

علی موت عیسی صار قومی کحیتیہ وکم من سموم اخرجوها واطهروا
عیسیٰ کی موت پر میری قوم سانپ کی طرح ہو گئی۔ اور بہت سی زہریں نکالیں اور ظاہر کیں

*Upon being told of the death of Jesus, my people became like a snake;
Many poisons did they manifest and bring forth.*

توفی عیسیٰ ثم بعد وفاته عرا الموت عقل جماعت ما تفکروا
عیسیٰ مر گیا اور بعد اس کے۔ اس جماعت کی عقل پر موت آگئی جنہوں نے فکر نہیں کیا

*Jesus died, and after him
Death also came upon the reasoning of these people who fail to reflect.*

ولو ان انسانا يطير إلى السما لكان رسول الله اولی وأجدز
اور اگر کوئی انسان آسمان کی طرف پرواز کر سکتا ہے۔ تو اس بات کے لئے ہمارے رسول اللہ صلی اللہ علیہ وسلم زیادہ لائق تھے

*If a mortal human could indeed fly to the heavens,
Our Messenger of Allah, may peace and blessings of Allah be upon
him, was the most worthy of it.*

اتترك قول الله قولاً مصرحاً وإن كتاب الله أهدي وأنور
کیا خدا کے قول کو تو ترک کرتا ہے۔ اور خدا کا کلام بہت ہدایت دینے والا اور بہت روشن ہے

*Do you abandon the Word of God,
While the Book of God is the foremost in guidance and light?*

فدع ذكر اخبار تخالف قوله وای حدیث بعده یستأثر
پس ان اخبار کا ذکر چھوڑ دے جو اس کے قول کے مخالف ہیں۔ اور کون سی حدیث خدا کا کلام چھوڑ کر
اختیار کرنے کے لائق ہے

*Therefore, shun the traditions that are contrary to the Word of God;
What hadith is there that is worthy of acceptance as against the
Word of God?*

ودع عنك كبراً مهلكاً وَاَتَّقِ الرَّدَىٰ وَإِنَّ تَقَاةَ الْمَرْءِ تَنْجِي وَتَشْمُرُ
اور تکبر ہلاک کرنے والے کو چھوڑ دے۔ بہ تحقیق انسان کی تقویٰ نجات دیتی اور پھل لاتی ہے

Shun pride that destroys and save yourself from ruin;

For a certainty, it is only righteousness that bestows salvation and bears fruit.

أَتَصْبِحُ كَالْحَقَاشِ أَعْمَىٰ وَمَا تَرَىٰ وَأَمَّا لَدَى اللَّيْلِ الْبَهِيمِ فَتُصْبِرُ
کیا تو صبح کو اُلو کی طرح اندھا ہو جاتا ہے۔ اور اندھیری رات میں دیکھنے لگتا ہے

Do you become blind like an owl in the morning light,

And begin to see in the darkest of nights?

إِذَا مَا وَجَدْتَ الْحَقَّ بَعْدَ ضَلَالَةٍ فَمَا الْبِرَّ إِلَّا تَرَكْ مَا كُنْتَ تَوَثِّرُ
جب تو نے گمراہی کے بعد حق پا لیا۔ تو نیکی اسی میں ہے کہ جو کچھ پہلے تو نے اختیار کر رکھا تھا وہ چھوڑ دے

Once you have found the truth after your misguidance,

Then righteousness lies in discarding everything that you had adopted before.

وَلَا تَبْتَغِ حَزَنَاتِ النُّفُوسِ وَهَتَكِهِمْ وَهَلْ أَنْتَ إِلَّا دَوْدَةٌ يَا مَرْوَرُ
اور تو برگزیدہ انسانوں کی موت اور ہتک عزت کا خواہاں مت بن۔ اور تو کیا چیز ہے صرف ایک کیرا۔
اے دروغ آراستہ کرنے والے

Do not desire the death and humiliation of the spiritually eminent ones;

What are you—after all—but a worm, O embellisher of falsehood!

وَلَوْ أَنَّ قَوْمِي آنَسُونِي لَأَفْلَحُوا مِنْ الدُّنْيَا فِي الدُّنْيَا وَفِي الدِّينِ عَزَّرُوا
اور اگر میری قوم مجھے دیکھ لیتی تو نجات پالیتی۔ دنیا کی ذلت سے اور آخرت میں عزت دی جاتی

Had my people been able to recognize me, they would have been saved

From humiliation in this world and they would have been accorded honour in the Hereafter.

ولكن قلوبٌ باليهود تشابهت وهذا هو النبأ الذي جاء فأذكروا
مگر بعض دل یہودیوں کی طرح ہو گئے۔ اور یہ وہی خبر ہے جو آپؐ کی ہے۔ پس
یاد کرو

But some hearts became like those of the Jews;

*This being the very [prophesied] account that has come to pass, so
remember it [well].*

فَصِرْتُ لَهُمْ عَيْسَى إِذَا مَا تَهَوَّدُوا وَهَذَا كَفَى مَتَى لِقَوْمٍ تَفَكَّرُوا
پس جب وہ یہودی بن گئے تو میں ان کے لئے عیسیٰ بن گیا۔ اور اس قدر بیان میری طرف سے کافی
ہے ان کے لئے جو سوچتے ہیں

Thus, when they became 'Jews,' I became, for them 'Jesus'—

This explanation should suffice from me for those who reflect.

وَقَدْ تَمَّ وَعُدُّ نَبِيِّنَا فِي حَدِيثِهِ إِذَا جَاءَهُمْ مِنْهُمْ إِمَامٌ يُذَكِّرُ
اور یہ تحقیق ہمارے نبی صلی اللہ علیہ وسلم کا وعدہ جو حدیث میں تھا پورا ہو گیا۔ جب کہ مسلمانوں میں
انہیں میں سے ایک امام آیا جو نصیحت کرتا اور یاد دلاتا ہے

*And surely, the promise of our Holy Prophet^{sas}, mentioned in the aḥādīth
has been fulfilled;*

*For there has appeared among the Muslims an Imām from among
themselves who admonishes them and reminds them.*

أَبَارُوا عَوَامَ النَّاسِ مِنْ سَمِّ مَنْطِقٍ وَجَاءُوا بِبَهْتَانٍ عَلَيْنَا وَزَوَّرُوا
باتوں کے زہر سے لوگوں کو ہلاک کر دیا۔ اور ہم پر بہتان لگائے اور جھوٹ بولا

They destroy people with the venom of their tongues;

They slandered me, speaking lies.

يقولون ما لا يفعلون خيائاً يخالف في الحالات بيتٌ ومنبرٌ
وہ کہتے ہیں جو کرتے نہیں اور روحانیت کے۔ حالات کی رُو سے ان کے گھر اور ان کے منبر میں بڑا
فرق ہے

They fail to practice what they preach, and from the perspective of spirituality,

Their condition in their home is very different from what they pronounce from their pulpit.

الا رَبُّ قَوْلٍ يُسْرِكُ قَوْلَهُ وَلَوْ تَنْظَرْنَا الْوَجْهَ سَاءَ مَنْظَرٌ
کئی بہت باتیں کرنے والے ایسے ہیں کہ ان کی بات تجھے اچھی معلوم ہو گی۔ مگر جب تُو ان کا مُنہ دیکھے
گا تو تجھے وہ بُرا معلوم ہو گا

There are many who talk much and are such that their words will sound pleasing to you,

But when you look at their faces they will appear abhorrent to you.

تري العين ما هو ظاهر غير كاتم وما تنظر العينان ما هو يُستَرُ
آنکھ صرف اس کو دیکھتی ہے جو ظاہر ہے پوشیدہ نہیں۔ اور پوشیدہ چیز کو آنکھیں دیکھ نہیں سکتیں

The eye can only see what is apparent and not concealed;

Eyes cannot see that which is concealed.

وفيهم وان قيل اهتدينا غواية وكبر به ينمو الضلال ويشمُرُ
اور ان میں اگرچہ وہ کہیں کہ ہم ہدایت پا گئے ایک گمراہی ہے۔ اور تکبر ہے جس کے ساتھ گمراہی نشو
ونما پاتی اور پھل لاتی ہے

Although they claim to have found guidance, there is in them error.

And arrogance abounds along with which that error grows and ripens and bears [evil] fruit.

اناس اضعوا دينهم من رعونۃ وأهواء دنياهم على الدين اثروا
وہ ایسے لوگ ہیں کہ انہوں نے تکبر سے دین کو ضائع کیا۔ اور دنیا کی خواہشوں کو دین پر اختیار
کر لیا

They are the people who have wasted away their religion with arrogance,

Giving preference to worldly pleasures over faith.

تألم قلبی من أعاصير جهلهم ففی الصدر حَزَاؤٌ و فی القلب خنجرٌ
اُن کی جہالت کی آندھیوں سے میرا دل درد ناک ہو گیا۔ پس سینہ میں ایک سوزش اور غلش ہے، اور
دل میں تلوار ہے

Their ignorant onslaughts have wounded my heart;

There is an anguish in my bosom and a sword piercing my heart.

لهم سَلَفٌ قد اخطأوا فی بیانهم فهم اثروا آثارهم وتختبروا
ان کے ایسے بزرگ ہیں جنہوں نے اپنے بیان میں خطا کی۔ پس انہوں نے ان کے آثار کو اختیار
کر لیا

There were among their elders those who made mistakes in their discourses,

And these people have adopted their traditions.

هممنا بخير ثم دُقمنا جفاءهم وجئنا بعدلٍ ثم للظلم شتموا
ہم نے نیکی کا قصد کیا مگر ان سے ظلم دیکھا۔ اور ہم عدل کے ساتھ آئے اور انہوں نے ظلم کرنا
شروع کیا

I endeavoured to do good, but was met with aggression on their part;

I came with justice, but they began to treat me unjustly.

وجدنا الافاعي المبيدة دونهم ولا مثلهم شتر العقارب تابز
ہم نے ہلاک کرنے والے سانپ اُن سے کم درجہ پر لکھے۔ اور نہ ان کی طرح بدترین عقارب نیش زنی کرتا ہے

*I have found deadly snakes to be less harmful than them;
Not even the most lethal scorpion stings as they do.*

وما نحن إلا كالفيل مذلة باعينهم بل منه ادنى واحقر
اور ہم ایک ریشہ خرما کی طرح ان کی نظر میں ہیں۔ بلکہ اس سے بھی زیادہ حقیر اور ذلیل

*In their eyes I am like a mere shred of a dry date;
Indeed, even more insignificant and contemptible than that.*

فنشكوا إلى الله القدير تضرعا ومن مثله عند المصائب ينصرو
پس ہم خدائے قادر کی طرف تضرع کے ساتھ شکوہ لے جاتے ہیں۔ اور اس کی طرح کون مصیبتوں
کے وقت مدد کرتا ہے

*Hence, it is to Almighty God that I submit my complaint in all humility,
For who can help like Him in times of adversity?*

رمى كل من عادى الى سهامه فأصبحت أمشى كالوحيد وأكفر
ہر ایک دشمن نے میری طرف اپنے تیر چلائے۔ پس میں اکیلا رہ گیا اور کافر قرار دیا گیا

*Every enemy shot arrows at me,
So I was left alone and was declared a disbeliever.*

حُسينٌ دفاه القوم في دشت كربلا وكلمنى ظلماً حسينٌ آخرُ
ایک حسین وہ تھا جس کو دشمنوں نے کربلا میں قتل کیا۔ اور ایک وہ حسین ہے جس نے مجھ کو محض ظلم سے مجروح کیا

*There was a Husain who was killed by the enemies in the desert of
Karbala.*

*But there is another Husain [of Batala] who wounded me out of
mere cruelty.*

ایا راشقی قد كنت تمدح منطقی وئثنی علیٰ بالفتی وئوقرُ

اے میرے پر تیر چلانے والے ایک زمانہ وہ تھا جو تو میری باتوں کی تعریف کرتا تھا۔ اور محبت کے ساتھ میری تعریف کرتا تھا اور میری عزت کرتا تھا

O you who shoot arrows at me! There was a time when you used to praise my words—

You would praise me with love; you would honour me.

ولله دَرَکَ حین قَوَّظتَ مخلصًا کتابی وصررتَ لکلِّ ضالٍّ مُخْفَرُ

اور تُو نے کیا خوب میری کتاب۔ براہین احمدیہ کا اخلاص سے ریویو لکھا تھا اور ہر ایک گمراہ کے لئے رہنما ہو گیا تھا

And what a wonderful review you wrote—with sincerity—for my book, Barāhīn-e-Aḥmadiyya, becoming a guide for every one fallen astray!

وانت الذی قد قال فی تقریظہ کمثل المؤلف لیس فینا غضنفرُ

اور تو وہی ہے جس نے اپنے ریویو میں لکھا تھا۔ کہ اس مؤلف کی طرح ہم میں کوئی بھی دین کی راہ میں شیر نہیں

And you are indeed that very one who had written in his review

That there is absolutely no lion among us like this author in the cause of the Faith.

عرفتَ مقامی ثم أنکرتَ مُدبِرًا فما الجهل بعد العلم ان كنتَ تشعُرُ

تُو نے میرے مقام کو شناخت کیا پھر منکر ہو گیا۔ پس یہ کیسا جہل ہے جو علم کے بعد دیدہ و دانستہ وقوع میں آیا

You recognized my status and then denied me—

What ignorance is this that was deliberately manifested after knowledge!

كَمَثَلِكَ مَعَ عَلِيمٍ بِحَالِي- وَفِطْنَةٍ عَجَبْتُ لَهُ يَبْغِي الْهَدَىٰ ثُمَّ يَاطُرُ☆
 تیرے جیسا آدمی میرے حال سے واقف اور دانائے تعجب ہے کہ وہ ہدایت پر آکر پھر راہِ راست چھوڑ
 دے

*It is astonishing indeed that a man like you who knew me so well,
 Should have found guidance only to then let go of the right path.*^{1☆}

قَطَعْتَ وَدَادًا قَدْ غَرَسْنَاهُ فِي الصَّبَا وَلَيْسَ فَوَادِي فِي الْوَدَادِ يَقْصُرُ
 تُو نے اُس دوستی کو کاٹ دیا جس کا درخت ہم نے ایامِ کودکی میں لگایا تھا۔ مگر میرے دل نے دوستی
 میں کوئی کوتاہی نہیں کی

*You cut off the tree of friendship that we planted in our youth;
 But my heart did not fall short—whatsoever—in this friendship.*

عَلَىٰ غَيْرِ شَيْءٍ قُلْتُ مَا قُلْتُ عَجَلَةً
 وَوَاللَّهِ إِنِّي صَادِقٌ لَا أُزَوِّرُ

کسی بات پر تُو نے نہیں کہا جو کچھ کہا جلدی سے
 اور بخدا میں سچا ہوں میں نے جھوٹ نہیں بولا

*Nothing you said was uttered but in haste;
 For—by God!—I am truthful and have never lied.*



1. ☆ Maulawī Muḥammad Ḥusain Batālawī has admitted with regard to me in his magazine *Ishā'at-us-Sunnah* that I am unique in my defence of the Faith in this age, and am totally devoted to Islam, and am an unrivalled champion in the path of God. Moreover, he admits about himself saying that: 'There is none who is more aware of this person's inner condition than I.' (Author)

LAYING TO REST SOME DOUBTS

expressed by

MAULAWĪ SAYYED MUḤAMMAD ‘ABDUL WĀḤID^{1☆}



HIS STATEMENT—In the verse ^{مَا قَاتَلُوهُ وَمَا صَلَبُوهُ} there remains the question that if ^{مَا صَلَبُوهُ} [mā ṣalabūhu—‘they did not crucify him’] is taken to mean that the Jews did not kill Ḥaḍrat ‘Īsā, may peace be upon him, on the cross, then the phrase ^{مَا قَاتَلُوهُ} [mā qatalūhu—‘they slew him not’] that precedes it is rendered superfluous. And if it is argued that the words ^{مَا قَاتَلُوهُ} [mā qatalūhu—‘they slew him not’] are added to mean that his legs were not broken with a view to killing him, even granting this implication, the words ^{مَا قَاتَلُوهُ} [mā qatalūhu—‘they slew him not’] should have followed the words ^{مَا صَلَبُوهُ} [mā ṣalabūhu—‘they did not crucify him’]; for, as a rule, legs are broken after the person is taken down from the cross. So, what is the reason for placing ^{مَا قَاتَلُوهُ} [mā qatalūhu—‘they slew him not’] before ^{مَا صَلَبُوهُ} [mā ṣalabūhu—‘they did not crucify him’]? Please explain.

MY ANSWER—Bear in mind that the following are the verses of the Holy Quran in which the above is mentioned:

1. ☆ The said Maulawī is a school teacher and Qāḍī at Brahmanbaria, District Tippera, Bengal. (Author)
2. They slew him not, nor crucified him i.e. killed him by crucifixion (*Sūrah an-Nisā’, 4:158*). [Publisher]

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ
الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا بَلْ رَفَعَهُ اللَّهُ
إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا¹

Juzw' 6, Sūrah an-Nisā'

Translation: And their saying (i.e. of the Jews) that, 'We have killed the Messiah, 'Īsā ibn Maryam [Jesus son of Mary], Messenger of God', while in fact they neither killed him nor crucified him; rather, this matter became dubious for them. And as for the people who differ with regard to 'Īsā (namely, the Christians say that 'Īsā was raised alive to heaven, and the Jews say that they killed him), both of these groups are in a state of absolute doubt. They know nothing at all about the reality of the situation, and they do not have definitive knowledge, but are merely following their conjectures. In other words, 'Īsā neither ascended to heaven as is the thinking of the Christians, nor was he killed at the hands of the Jews as is the conjecture of the Jews, but the correct situation is a third one; namely, that he was saved [from the cross] and migrated to another country. And the Jews themselves are not certain that they killed him. In fact, God exalted him towards Himself, and God is Almighty and Wise.^{2*}

It is evident that these verses begin with this statement of the Jews who said:

إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ³

Meaning: 'We killed the Messiah, 'Īsā ibn Maryam.' Hence, it was

1. *Sūrah an-Nisā'*, 4:158–159 [Publisher]

2. ☆ When the Jews said that 'We have killed 'Īsā', what they meant by this statement was that 'Īsā was not exalted towards God Almighty like the believers, since it is written in the Torah that a false Messenger is killed. Thus, God answered them by saying that 'Īsā was not killed but was exalted towards God Almighty in the manner of the believers. (Author)

3. *Sūrah an-Nisā'*, 4:158 [Publisher]

necessary that the statement that God Almighty cited from the Jews should itself be refuted first. This is why God Almighty gave precedence to the words ‘they killed’ over ‘they crucified’, because, that is the claim of the Jews that has been stated here:

إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ¹

Then, after this, it also needs to be made known that regarding the killing of Ḥaḍrat ‘Īsā, as to the manner in which he was killed, there have been two schools of thought among the Jews since antiquity. One of them says that he was first killed with the sword and then his corpse was put on the cross or a tree to serve as a warning to the people. The second school of thought says that he was first placed on the cross, and then after he was put on the cross he was killed. Both of these groups were present at the time of the Holy Prophet, may peace and blessings of Allah be upon him, and are present even to this day.

Thus, since there was a difference of opinion among the Jews with regard to the manner of killing, and while one sect believed that he was killed first and then put on the cross, and the other hoisting upon the cross first, and the killing afterwards; therefore, God resolved to refute both of them. But since the sect on account of which these verses were revealed was the one that believed in the killing of ‘Īsā before he was placed on the cross, the conjecture about killing was refuted first, and the thinking regarding the crucifixion was refuted afterwards.

Sadly, these doubts are born in the hearts only because—generally speaking—most Muslims are neither fully aware of the beliefs of the Jewish sects, nor are they well versed in the Christian beliefs. It is, therefore, befitting at this point that I quote from an ancient Jewish book on the beliefs of one of its sects regarding the killing of ‘Īsā. This book was written about 1,900 years ago, and I have a copy here with me. The name of this Hebrewbook is *Toledot Yeshu* and it was written

1. We did kill the Messiah, Jesus, son of Mary (*Sūrah an-Nisā’, 4:158*). [Publisher]

in ancient times by some Jewish scholars. On page 31 of this book we find written:

Then, taking him out to the place of punishment they stoned him to death. Then the wise men commanded him to be hung on a tree...

so that the beasts should eat the body and the corpse would thus be desecrated.

This statement is supported by this statement of the Gospel also wherein it is written, 'Jesus, whom ye slew and hanged on a tree.' See Acts 5:30.^{1☆}

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1. ☆ Jewish scholars who are present even till today and can be found also in Bombay and Calcutta laugh and mock greatly at the Christian statement that Ḥaḍrat 'Īsā ascended to heaven. They say how foolish can these people be who do not understand the real issue. The fact is that it has been an ancient Jewish belief that anyone who is killed on the cross becomes accursed and his spirit is not raised to heaven. It was to counter this objection and to remove the stain that death on the cross entails that the Christians concocted the belief that Ḥaḍrat 'Īsā ascended to heaven in his physical frame.

This, however, was very naïve of them since the creed of the Jews was not that one who is not physically raised to heaven is an apostate and an unbeliever and cannot achieve salvation. For even Ḥaḍrat Mūsā [Moses], according to the belief of the Jews, did not ascend physically to heaven. Rather the argument of the Jews was that in keeping with the edict of the Torah anyone who is put on the cross, his spirit is not raised to heaven. Since the cross was a tool for killing criminals, it was far from the Holiness of God to allow a pure and righteous person to be killed by crucifixion.

And so this commandment was written in the Torah that anyone who is killed by the cross is not a believer and his spirit is not raised towards God; in other words, he does not experience *rafa' ilallah* [exaltation to Allah]. And so when the Messiah was killed on the cross it proved in the eyes of the Jews that he was—God forbid—not a man of faith and his spirit was not raised towards God.

Thus, to say in response to this argument that the Messiah ascended physically to heaven is sheer folly, and with such an absurd answer the Jewish objection still remains pertinent as it applies to spiritual exaltation and ascension towards God, and not to physical ascension to heaven. And this is what

the Holy Quran, which arbitrates between the Christians and the Jews, said in its verdict **بَلَّغَهُ اللَّهُ إِلَيْهِ** [*Sūrah an-Nisā*, 4:159] Meaning that, ‘God raised ‘Īsā towards Himself.’ It is obvious that what is raised towards God is the spirit and not the body.

God did not say **بَلَّغَهُ اللَّهُ إِلَى السَّمَاءِ** [‘On the contrary, God raised him to heaven’]. Instead, he said **بَلَّغَهُ اللَّهُ إِلَيْهِ** [‘On the contrary, Allah exalted him to Himself’ (*Sūrah an-Nisā*, 4:159)]. In this context God only had to refute the objection of the Jews who deny his spiritual exaltation. And moreover God wanted to remove the misconception of the Christians.*

Thus, God Almighty used such comprehensive words that exposed the error of both parties.

Because the statement **بَلَّغَهُ اللَّهُ إِلَيْهِ** [‘On the contrary, Allah exalted him to Himself’ (*Sūrah an-Nisā*, 4:159)] of Allah the Exalted, does not only prove that the Messiah was spiritually exalted towards God Almighty and that he is a believer, but it also establishes that he was not raised to heaven. Since God is not bound by physical existence or dimensions or space, to be exalted towards Him clearly shows that the exaltation was not physical; rather, just as the souls of all the other believers are exalted towards God, so did the soul of Ḥaḍrat ‘Īsā, may peace be upon him, ascend towards Him. Every intelligent person knows that it is evident from the Holy Quran and the Hadith that when a believer dies his soul returns to God, as Allah the Exalted, says:

يَا أَيُّهَا النَّفْسُ الطَّيِّبَةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتٍ

Meaning that: ‘O soul at peace! Return to your Lord Who is well pleased with you and you are well pleased with Him. So enter among My chosen servants and enter My Garden.’ [*Sūrah al-Fajr*, 89:28–31]

And this exactly was the belief of the Jews that the soul of a believer ascends towards God Almighty, while that of a faithless and disbelieving person does not ascend to God Almighty. Since they considered Ḥaḍrat ‘Īsā, may peace be upon him, to be an unbeliever and faithless—God forbid—that he had attributed falsehood to God and that he was not a true Prophet, and that if he had been true then the Prophet Elijah should have returned to the world before him. This is why these people believed in this exact thing, and do so to this day, that the soul of Ḥaḍrat ‘Īsā did not go to God Almighty like the souls of believers; rather, it went to Satan—God forbid.

But in the Holy Quran God Almighty declares the Jews to be liars and together with them declares the Christians also to be speaking falsehood. The Jews have levelled serious accusations against Ḥaḍrat ‘Īsā, may peace be upon him, and it is written in the Talmud—the Jewish book of traditions—that when Jesus’ body was buried, a gardener by the name of Judas Iscariot

From this sentence of the Gospel it appears that he was first killed and then hung on the wood¹.

But remember, as is the habit of the Christian clergy they have changed this sentence in some of their Urdu translations, but even up to this day, the words are the same in the English Gospels as I have

removed the body and placed it in a canal to stop the water. When Jesus' disciples found the grave empty they shouted that he had physically ascended to heaven. Then the body was shown to everybody in the presence of Queen Helena, and Jesus' disciples were deeply embarrassed. *لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ* [The curse of Allah be upon the liars]. See *Jewish Encyclopaedia*, page 172, volume 7. This encyclopaedia was compiled by the Jews. (Author)

* If in these verses of Allah the Exalted *بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ* ['On the contrary, Allah exalted him to Himself' (*Sūrah an-Nisā*, 4:159)] it is merely stated that Ḥaḍrat 'Īsā, may peace be upon him was physically raised to the second or fourth heaven, then let someone tell us in which verses of the Holy Quran is to be found the answer to this objection of the Jews when they say that Ḥaḍrat 'Īsā, unlike believers, did not experience spiritual exaltation towards Allah the Exalted? It would be an insult—God forbid—of the Holy Quran if the Jews objected about one thing and the answer given was quite another, as if God Almighty did not understand what the Jews' contention was. The Jews did not demand that Ḥaḍrat 'Īsā show some special miracle in this regard, their only objection was that he was not exalted like common believers. The befitting answer could only be that he was in fact exalted towards God Almighty.

Thus, if this is not what the above verse means, and instead it denotes physical ascension to heaven, this would not be a rebuttal to the Jews' objection. To think concerning the Holy Quran that it gives irrelevant answers to questions can take one to the stage of disbelief. Since it was the duty of the Holy Quran to remove the false accusation levelled by the Jews against Jesus—one from among the many of these was their denial of his spiritual exaltation and thus they considered him to be a disbeliever, God forbid—so it was incumbent on the Holy Quran to acquit him of this charge. If these verses do not acquit him, then those other such verses of the Holy Quran must be furnished in which Ḥaḍrat 'Īsā, is absolved of this objection. (Author)

1. The God of your fathers raised up Jesus, whom Ye slew and hanged on tree. Acts 5:30. [Publisher]

quoted them here. In short, it is an established fact that the Jews have two [differing] beliefs regarding the killing of Ḥaḍrat ‘Īsā.

One of these is that he was first killed and then [his corpse was] nailed to the cross, and it was essential to refute this belief. People of such thinking are also mentioned in the first verse, which is:

إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ¹

Hence, when the claim was that ‘We killed Jesus,’ it was necessary to first refute this claim. But in order to make the refutation comprehensive, God also rejected the view of the other sect—which claimed that he was first placed on the cross—by saying ما صلبوه [‘They crucified him not’].

Thereafter, Allah the Exalted, says:

وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا²

Translation: ‘Īsā was neither killed nor crucified; rather, the situation was made dubious for the people. And the Jews and the Christians who differ with regard to ‘Īsā’s crucifixion or his spiritual ascent are merely in a state of doubt about it; they have no definite knowledge thereof, but only follow a conjecture; and they are languishing in doubt and conjecture and are not themselves convinced that they indeed killed Jesus.’

This is the reason why some sects of the Christians believe that the second coming of the Messiah will take place figuratively, like that of Prophet Ilyās. In other words, the belief that the Messiah is physically alive in heaven is wrong, and that in fact he had died and the promise of the return of the Messiah in the Latter Days means the coming of

1. We did kill the Messiah, Jesus, son of Mary (*Sūrah an-Nisā*, 4:158). [Publisher]

2. *Sūrah an-Nisā*, 4:158 [Publisher]

someone who possesses the qualities and character of ‘Īsā the Messiah, and not that ‘Īsā himself shall return. Thus, in the book, *A New Life of Jesus*, by D.F. Strauss volume 1, page 410 is found this passage which I have already quoted on page 127 of my book *Tuhfah Golarhviyyah*, and here I will confine myself with giving its translation:¹

Crucifixion, they maintain, even if the feet as well as the hands are supposed to have been nailed, occasions but very little loss of blood. It kills, therefore, only very slowly, by convulsions produced by the straining of the limbs, or by gradual starvation. So, if Jesus, supposed indeed to be dead, had been taken down from the cross, after about six hours, there is every probability of his supposed death having been only a death-like swoon, from which, after the descent from the cross, Jesus recovered again in the cool cavern, covered as he was with healing ointments and strongly scented spices. On this head it is usual to appeal to an account in Josephus, who says that on one occasion, when he was returning from a military recognizance on which he had been sent, he found several Jewish prisoners who had been crucified. He saw among them three acquaintances, whom he begged Titus to give to him. They were immediately taken down and carefully attended to, one was really saved, but the two others could not be recovered. (*A New Life of Jesus*, by D. F. Strauss, vol. 1, p. 410)

And on page 455, 457, and 347 in the book *Modern Doubt and Christian Belief*, there is a statement which I have reproduced on page 138 of *Tuhfah Golarhviyyah*, and its translation is given below:

1. In *Barāhīn-e-Aḥmadiyya* Part V the Promised Messiah^{as} had given an Urdu translation here. The paragraph in the translation given in the text above is from the original book. [Publisher]

The former of these hypotheses, that of apparent death, was employed by the old Rationalists, and more recently by Schleiermacher in his *Life of Christ*.... Schleiermacher's supposition, that Jesus afterwards lived for a time with the disciples, and then retired into entire solitude for his second death...

And in the Book of Prophet Isaiah, Chapter 53, there is also to be found an indication to the same thing. And the prayer of Jesus, may pace be on him, which is recorded in the Gospels also, shows this. It is written in it *دَعَا بِدُمُوعٍ جَارِيَةٍ وَعَبْرَاتٍ مُتَّحِدَةٍ فَسَمِعَ لِتَقْوَاهُ* meaning that, 'Jesus prayed with deep fervour and anguish and his tears flowed down his cheeks. And, on account of his piety, his prayer was heard.'¹

And *Corriere della Sera*, the most well-known newspaper of Southern Italy has published the following strange news:

On 13 July 1879, an old monk by the name of Kor, who was known as a saint in his life, passed away, leaving behind some possessions. The governor sought out his next of kin and handed to them 200,000 franc (118,750 rupees) in various currencies that were found in the cave where the monk had lived for a long time. There were also found some old scripts together with the currency which the relatives could not read. Some Hebrew scholars got an opportunity to scrutinize these papers and were amazed that the writing on them was ancient Hebrew. When these papers were read they were found to contain the following lines: 'Peter, the Fisherman, servant of Jesus son of Mary, so addressed the people in the name of God and according to His will.'

And it ends with the words:

1. See Hebrews 5:7 [Publisher]

I, Peter the Fisherman, in the name of Jesus, and in the 90th year of my life, have decided to write these loving words, three Passovers (i.e. three years) after the demise of my lord and master, Jesus, son of Mary, near God's Holy Temple, at a place called Bulier.

The scholars have concluded that the manuscript dates back to Peter's time. The London Bible Society holds the same view, and after thoroughly scrutinizing the manuscripts has offered to pay 400,000 lira (237,500 rupees) to the owners in exchange for it.

The prayer of Yasū' ibn Maryam [Jesus son of Mary], may peace be upon both of them—He said: 'O my God, I do not deem myself able to overcome that which I see as evil. Nor have I acquired the virtue that I had desired. But while others have their rewards in their hands, I do not, and my pride is in my work. None is worse than me. O God—who art the Most High—forgive my sins. O God, do not make me a target for my enemies' criticism, nor make me such as is disgraced by my friends. And do not cause my righteousness to become a trial for me. Do not make this world the centre of my joy or my ultimate objective. And do not subjugate me under someone who does not have mercy on me. O God, who art Most Merciful, in the name of Your mercy, do as I ask. You do indeed have mercy on those who are in need of it.'

HIS STATEMENT—In the verse ¹ وَمَا قَتَلُوهُ يَقِينًا بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ there remains the misgiving that the word بَلْ [*bal*—i.e. 'rather'] bestows a close affinity upon the two sets of words رَفَعَهُ اللَّهُ إِلَيْهِ ['Allah exalted him to Himself'] and the words مَا قَتَلُوهُ يَقِينًا ['They certainly did not kill him']—which indicates proximity in time between the two events—this entails that the time of the ascent should be close to the time of the killing, and

1. And they did not convert this *conjecture* into a certainty; On the contrary Allah exalted him to Himself (*Sūrah an-Nisā'*, 4:158–159). [Publisher]

there should not be a lapse of time between the two. However, according to your statement there is a long span between the time of the killing and the time of the ascent. If the Holy Quran had instead said **مَا قَتَلُوهُ** ما قتلوه [‘They certainly did not kill him but Allah rescued him from their hands alive and then raised him towards Himself’], then only would it bear this connotation.

MY ANSWER—This doubt arose in your mind because you only gave cursory thought to the matter. Otherwise, had you kept the entire scenario in mind, such doubt would never have arisen. The fact is that the Jews believed that, according to the Torah, if a claimant of prophethood is killed it proves that he is an impostor and not a true Prophet; and that if someone is crucified, he becomes accursed and is not exalted towards God. And since the Jews believed that Ḥaḍrat ‘Īsā, may peace be upon him, was both killed and crucified—some believing that he was first killed and then hung upon the cross, while others claiming that he was first hung on the cross and then killed—therefore, to this day, they deny that he was spiritually exalted. They say that he was killed and crucified; hence, he was not exalted towards God Almighty as the believers are.

The Jews believe that disbelievers are not exalted towards God, but the believers are exalted towards Him once they die. And since in their eyes Jesus became accursed as a result of crucifixion—God forbid—therefore, he was not exalted towards God. This was the matter that the Holy Quran had to adjudicate upon, and it did so in the verse that I have quoted.

Hence, the verse:

وَمَا قَتَلُوهُ يَقِينًا بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ¹

1. And they certainly did not kill him; on the contrary Allah exalted him to Himself (*Sūrah an-Nisā*, 4:158–159). [Publisher]

makes manifest this very verdict, because the words *رفع الى الله* [‘exaltation to God’] signify—according to both, Jewish and Muslim beliefs—the death that comes upon a person while in state of belief so that his soul is exalted towards God. Through their belief in the killing and crucifixion of Jesus, the Jews implied that when Jesus died, his soul was not exalted towards God. So, the rebuttal to their claim of killing and crucifying Jesus could only be the one that God has given. What this verse says, in other words, is that the Jews cite the crucifixion and killing to prove that the soul of Ḥaḍrat ‘Īsā, may peace be upon him, was not exalted towards God when he died, and God in rebuttal to this says that his spirit was exalted towards God when he died.

To expand this verse, it would read *بل رفعه الله إليه عند موته* [‘Rather, God raised him to Himself when he died’]. *رفع الى الله* [Exaltation to Allah] occurs only at the time of death, and—in fact—death which occurs in a state of faith is referred to as *رفع الى الله* [exaltation to Allah]. So, the Jews say *مات عيسى كافراً غير مرفوع الى الله* [‘Jesus died as a disbeliever and was not exalted towards God’], while Almighty God replied: *بل مات مؤمناً مرفوعاً الى الله* [‘Nay, he died as a believer and was exalted towards God’]. The word *بل* [*bal*—‘rather’] here is not used out of place but is in keeping with the idiom of the Arabic tongue.

The Jews were mistaken in thinking that Ḥaḍrat ‘Īsā, may peace be upon him, had actually been crucified, and this error led them into another error whereby they denied that he was exalted towards God when he died. But God Almighty said that he was never killed or crucified, and that when he died he was exalted towards God. Hence, there is no ambiguity in this choice of words, and the word *بل* [‘rather’] is not—I repeat, is not—used out of place. Since both Jews and Muslims believe that *رفع الى الله* [exaltation to Allah] means rising of the spirit towards God at the time of death, there is no room for any other meaning in this context.

And this should also be remembered that the period, or age, about which there is this statement of the Holy Quran that ‘Īsā, was neither killed nor crucified, it is about the same period, the same epoch, that

it is stated that after his death he was spiritually exalted towards God Almighty. The word بل [‘rather’] here serves as a temporal conjunction rather than an immediate conjunction—a connection between the two periods of time, and not the sameness of the moment of occurrence. Therefore, the meaning of the verse is that Ḥaḍrat ‘Īsā, may peace be upon him, was not killed or crucified at that time, but that he died a natural death and was thereafter exalted towards Almighty God, and this was in keeping with the promise recorded in the Holy Quran:

يَعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ¹

And توفّي [tawaffi] means to cause someone to die a natural death. The author of *Kashshāf* has written in his commentary on this verse that اتى متوفيك means [‘I will cause you to die a natural death’].

This verse of the Holy Quran:

يَعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ

thus settles the matter once and for all, because while our opponents claim that Ḥaḍrat ‘Īsā, may peace be upon him, was raised [to heaven] while he was alive, God in this verse says that his exaltation occurred after his demise.

Alas for the people who claim what is contrary to the clear edict of the Book of Allah. The Holy Quran and all past Scriptures and the Hadith confirm that the ‘exaltation’ that takes place after one’s death is referred to as spiritual exaltation, and this is the same exaltation that every believer necessarily experiences after he dies.

Some prejudiced people, having been silenced on this point, say that this verse should read like this يَعْيسَىٰ إِنِّي رَافِعُكَ إِلَيَّ وَمُتَوَفِّيكَ. [‘O Jesus,

1. O Jesus, I will cause you to die a natural death and will exalt you to Myself (Sūrah Āl-e-‘Imrān, 3:56). [Publisher]

I will exalt you to Myself and cause you to die’]. They seem to imply that God made a mistake in giving precedence to متوقِّيك [I will cause you to die] over رافعك [I will exalt you to Myself] and saying يا عيسى ائتني - متوقِّيك و رافعك الين- [‘O Jesus, I will cause you to die and exalt you towards Myself’] whereas He should have said يا عيسى ائتني رافعك الين و متوقِّيك [‘O Jesus, I will exalt you towards Myself and cause you to die’].

Alas, what a terrible thing bigotry is that in order to support it they distort the Book of Allah! This act of distortion is the same vile act that led the Jews to be called accursed and their features to be defaced. And now these people are ready to distort the Holy Quran! And had there not been the promise:

إِنَّا نَحْنُ نُزَلِّلْنَا الرِّكَرَ وَإِنَّا لَهُ لِحَافُونَ¹

it would not be beyond them to change the verse of the Holy Quran ائتني متوقِّيك و رافعك الين [‘I will cause you to die and will exalt you to Myself’] and instead write يا عيسى ائتني رافعك الين و متوقِّيك [‘O Jesus, I will exalt you towards Myself and cause you to die’]. However, such distortion also was not possible since Almighty God has made four promises in this verse, as He says:

(1) لِيُعِيسَى إِيَّيْ مُتَوَقِّيك² (2) وَرَافِعَكَ إِيَّيْ³ (3) وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا⁴ (4) وَجَاعِلِ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ⁵

1. Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian (*Sūrah al-Hijr*, 15:10). [Publisher]
2. O Jesus, I will cause you to die a natural death (*Sūrah Āl-e-‘Imrān*, 3:56). [Publisher]
3. And will exalt you to Myself (*Sūrah Āl-e-‘Imrān*, 3:56). [Publisher]
4. And will clear thee from the charges of those who disbelieve (*Sūrah Āl-e-‘Imrān*, 3:56). [Publisher]
5. And will place those who follow thee above those who disbelieve, until the Day of Resurrection (*Sūrah Āl-e-‘Imrān*, 3:56). [Publisher]

These are the four promises that I have placed numbers on.

And as is evident from authentic *aḥādīth* [pl. hadith] and from the Holy Quran itself, the promise of *مطهرك من الذين كفروا* [‘I will clear you from the charges of those who disbelieve’], which follows the promise of exaltation, was fulfilled with the coming of the Holy Prophet, may peace and blessings of Allah be upon him, for it was he who defended Jesus against the baseless calumnies levelled against him by the Jews and the Christians. Similarly, the fourth promise, namely:

¹ *وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ*

was fulfilled through the victory and ascendancy of Islam.

Thus, if the word *متوفيك* [‘I shall cause you to die’] was to follow the word *رافعك إلى* [‘I shall raise you towards Myself’]—as our opponents would have it—then the clause *رافعك إلى* [‘I shall raise you towards Myself’] could not precede the clause *مطهرك* [‘I shall clear you’], as the promise of *مطهرك* [‘I shall clear you’] has already been fulfilled, whereas—according to our opponents—the promise of *متوفيك* [‘I shall cause you to die’] has yet to be fulfilled. Likewise, the promise of *متوفيك* [‘I shall cause you to die’] cannot precede the promise of:

² *وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ*

because that promise, too, has been fulfilled and it endures to the Last Day. This being the case, if the word *توفى* [‘cause you to die’] is removed from the beginning of the verse, there is nowhere else to place it prior to the Last Day. This would entail that Jesus would die after the Last

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1. And will place those who follow thee above those who disbelieve, until the Day of Resurrection (*Sūrah Āl-e-‘Imrān*, 3:56). [Publisher]
 2. And will place those who follow thee above those who disbelieve, until the Day of Resurrection (*Sūrah Āl-e-‘Imrān*, 3:56). [Publisher]

Day since such the sequential order of the verse negates his death prior to the Last Day.

Now, it should be noticed that it is a miracle of the Holy Quran that even though our opponents were ready to alter the Holy Quran in the manner of the Jews, they could not find anywhere to place the phrase **رَافِعُكَ** [‘I shall raise you’] after removing it from its original location. Each word has been placed so appropriately in its place that there is no room left for interpolation.

In truth, the verse:

يُجِئْسِي إِيَّاهُ مُتَوَقِّئًا وَرَافِعًا إِلَيَّ¹

should by itself suffice for a seeker after truth, for it shows that the ‘exaltation’ that our opponents are so vocal about, is to take place after death and not before, for this is proven by God’s own testimony, and it does not behove a believer to reject Divine Testimony. And since it is clear, on the explicit authority of the Holy Quran, that the ‘exaltation’ is experienced after one’s death, it proves that this is the same exaltation which God has promised to every believer upon his death.

It is indeed strange that while God has placed **رَافِعُكَ إِلَيَّ** [‘I shall raise you to Myself’] after **مُتَوَقِّئًا** [‘I shall cause you to die’], these people would like to reverse the order so that they might somehow portray Ḥaḍrat ‘Īsā as sitting [somewhere] alive in the heavens. In this case how can they be different from the Jews in terms of interpolation? And if these people, like the Jews, have the right to change the Holy Quran arbitrarily, then the Holy Quran is not secure! Can they produce even one single hadith that permits them to put **رَافِعُكَ إِلَيَّ** [‘I shall raise you to Myself’] before **مُتَوَقِّئًا** [‘I shall cause you to die’]? And when it is not permitted by either the Quran or the Hadith, why do they not fear the curse that has already befallen the Jews?

1. O Jesus, I will cause you to die *a natural death* and will exalt you to Myself (Sūrah Āl-e-‘Imrān, 3:56). [Publisher]

HIS STATEMENT—According to your statement, Ḥaḍrat ‘Īsā, may peace be upon him, after being saved from the cross, had gone to Kashmir. First of all, it was not easy at that time to reach Kashmir, especially travelling incognito. Then there is the objection why his disciples did not flock around him, and why Ḥaḍrat ‘Īsā remained obscure like one buried alive?

MY ANSWER—The same God who directed Ḥaḍrat ‘Īsā, may peace be upon him, to move to Kashmir, had also become his Guide, so what is so strange about a Prophet reaching Kashmir? And if this is so strange, then a faithless person can also wonder how our Holy Prophet, may peace and blessings of Allah be upon him, remained hidden from the eyes of the disbelievers when they had reached the very mouth of the Cave of Thaur during his migration to Madīnah. Therefore, the answer to such objections is that God’s special grace that attends the Prophets extraordinarily saves them and guides them. As to the question, ‘If Ḥaḍrat ‘Īsā, may peace be upon him, had gone to Kashmir, why did the Disciples not reach him?’; the reply is that the lack of knowledge regarding something does not necessitate its non-existence. How do you know that they did not reach him?

However, since it was a secretive journey^{1☆}—just as the journey of our Holy Prophet, may peace and blessings of Allah be upon him, at

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1. ☆ It is also the practice of God about the Prophets, peace be upon them, that they migrate from their homeland, as is mentioned in *Ṣaḥīḥ Bukhārī* as well. Thus, Ḥaḍrat Mūsā [Moses], may peace be upon him, migrated from Egypt to Canaan, and our Prophet, may peace and blessings of Allah be upon him, migrated from Makkah to Madīnah. Hence it was essential that Ḥaḍrat ‘Īsā too should comply with this practice. So, he migrated to Kashmir after the incident of the cross. The Gospels, too, allude to this migration where it is written that a Prophet is not without honour but in his own country. By the word ‘Prophet’, Jesus meant himself. Therefore, the Christians should be ashamed at this point that they consider him to be God and not a Prophet although a Prophet is one who receives revelation from God. Therefore, it is necessary that God and Prophet be distinct from each other. (Author)

the time of migration was secretive—it was considered unwise to travel with a large caravan, just as it is evident that when our Prophet may peace and blessings of Allah be upon him, had migrated to Madīnah he was accompanied only by Ḥaḍrat Abū Bakr, may Allah be pleased with him; and undertaking the 200 *kose*¹ journey to Madīnah was not easy even at that time. Had the Holy Prophet, may peace and blessings of Allah be upon him, wished, he could have taken 60 or 70 people with him, but he only made Ḥaḍrat Abū Bakr, may Allah be pleased with him, his companion. To meddle into the mysteries of Prophets is an improper meddling.

And how do you know that the Disciples did not come to India to join Ḥaḍrat ‘Īsā, may peace be upon him, even afterwards? On the contrary, the Christians themselves believe that some of the Disciples did—indeed—visit India in those days. The arrival of the disciple Thomas in Madras and the gathering of Christians in a festival every year in Madras to this day in its commemoration is something which is no secret to any knowledgeable person. In fact, the tomb in Srinagar, Kashmir, which we call the tomb of Ḥaḍrat ‘Īsā, is believed by some eminent Christian clergymen to be the tomb of some disciple. This is despite the fact that the person buried in that tomb wrote in his book that, ‘I am a Prophet and a prince, and the *Injīl* [Gospel] was revealed to me.’ It is also written in the historical books pertaining to Kashmir, which I have had access to, that this Prophet was from among the Israelites, that he was called the Prince Prophet, and that he had migrated to Kashmir from his own land. Also, we learn from the time of his arrival as is recorded in these books, that nineteen hundred (1,900) years have elapsed since the time this Prophet came to Kashmir.

And we also indict the Christians that whereas you admit that the person in that grave who is buried in Mohalla Khanyar, Srinagar is a disciple of Jesus, but how could he be a disciple when it is written in his

1. A *kose* is a measure of distance, the length of which is approximately two English miles. [Publisher]

own book that he was a Prophet and was a prince and the *Injil* [Gospel] was revealed to him? Can a disciple say that he is a Prophet and a prince and the *Injil* had been revealed to him? Thus, there can be no doubt that this tomb, which is in Kashmir, is that of Ḥaḍrat ‘Īsā, may peace be upon him. And let it be clear to those who believe him to be sitting in heaven that he, in fact, rests in Kashmir; that is, in Mohalla Khanyar, Srinagar. Just as God Almighty had kept the People of the Cave hidden for so long, so did He keep Ḥaḍrat ‘Īsā, may peace be upon him, hidden and finally disclosed the truth to me. There are thousands of such instances in the works of God Almighty, and it is not His way to seat anyone in heaven with a mortal body.

HIS STATEMENT—In *ahādīth*, ‘Īsā [Jesus], who is to descend, has been called *Nabiyyullāh* [‘the Prophet of God’]. Can it be proven from the Quran and Hadith that a *Muḥaddath* [recipient of discourse with God] has also been called a *Nabī* [‘Prophet’]?

MY ANSWER—In Arabic and Hebrew, the word *Nabī* [Prophet] merely means one who makes prophecies—one who makes a prophecy on the basis of revelation received from God. Thus, when—on the authority of the Holy Quran—the door of such Prophethood is not closed whereby a person, through grace of and submission to the Holy Prophet, may peace and blessings of Allah be upon him, may be granted the honour of converse and discourse with God and may be informed of hidden matters through divine revelation, then why would such Prophets not appear among the Muslims? What is the argument for it? I do not hold the belief that a seal has been placed on this kind of Prophethood. Only the door to that kind of Prophethood is closed that is accompanied by the ordinances of a new Shariah or that is a claim that moves away from submission to the Holy Prophet, may peace and blessings of Allah be upon him. But a claim to Prophethood by one whom divine revelation describes as an *ummati* [follower of the Holy Prophet^{sas}]

on one hand and also calls him a *Nabī* [‘Prophet’] on the other, is not in contradiction to the injunctions of the Holy Quran, inasmuch as such Prophethood—being that of an *ummatī*—is a reflection of the Prophethood of the Holy Prophet, may peace and blessings of Allah be upon him, and is not an independent Prophethood.

Had you properly reflected on the *ahādīth*, this objection would not have arisen in your mind at all. You say that ‘Īsā [Jesus] who is to descend has been called *Nabiyyullāh* [‘a Prophet of God’] in *ahādīth*; I say that the same Jesus who is to descend has also been called an *ummatī* in *ahādīth*.^{1*}

Can you tell me from the Holy Quran or Hadith that ‘Īsā ibn Maryam [Jesus son of Mary], the past Prophet, has been called an *ummatī* at any place? It is thus quite clear that this ‘Īsā who is called both a Prophet and an *ummatī* is a different ‘Īsā. He is not the ‘Īsā [Jesus] who lived among the Israelites, who was an independent Prophet, and to whom the *Injīl* was revealed. How can you make him an *ummatī* [follower of Holy Prophet^{sas}]?

In *Ṣaḥīḥ Bukhārī*, where the future ‘Īsā is described as an *ummatī*, his physical appearance is also described as distinct from the first ‘Īsā. Of course, had the *ahādīth* only used the word *Nabī* and not *ummatī*, one might have been mistaken, but now that *Ṣaḥīḥ Bukhārī* has clearly written **أَمَامَكُمْ مِنْكُمْ** [‘your Imam from among you’] with regard to the coming ‘Īsā: ‘O my followers, the coming ‘Īsā is also only an *ummatī* and no more.’ Likewise, *Ṣaḥīḥ Muslim* records these words **أَمَامَكُمْ مِنْكُمْ** meaning that, ‘Īsā will be your leader and will be from among you.’ That is to say, he will be an individual from within this Ummah.

Thus, when it is proven from these *ahādīth* that the ‘Īsā to come

1. ☆ An *ummatī* is the person who cannot reach his perfection without following the Holy Prophet, may peace and blessings of Allah be upon him. So can it be imagined with regard to Ḥaḍrat ‘Īsā [Jesus], may peace be upon him, that he will remain imperfect until he returns to the world and enters the Ummah of the Holy Prophet, may peace and blessings of Allah be upon him, and follows him? (Author)

is an *ummatī*, it follows that him being called *Nabī* [Prophet] in the Word of God is not with the sense that is applicable to an independent Prophet. Rather, the only intent here is that God Almighty shall have discourse and converse with him and He shall reveal to him the news of the unseen. This is why, despite being an *ummatī*, he will also be called a *Nabī*. And if it is asked, ‘How could any *ummatī* be called a *Nabī*—it being essential for a Prophet that God speak to him—when the door of divine discourse and revelation is closed upon this Ummah till the Day of Resurrection?’; the reply is that this door is not closed upon this Ummah at all. Had this door been closed upon this Ummah, this Ummah would have been a dead ummah and would have become distant and estranged from God. Moreover, had this door been closed upon this Ummah, why would this prayer be taught in the Holy Quran:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ¹

The fact that the Holy Prophet^{sas} has been called *Khātamul-Anbiyā’* [the Seal of the Prophets] does not mean that, after him, the door to divine converse and discourse is closed. Had this been the import, this would then be an accursed ummah which, like Satan, would be forever removed and alienated from God. Instead, what it means is that direct bestowal of the gift of revelation from Almighty God is barred and it is impossible and prohibited for anyone to receive this blessing without rendering obedience to the Holy Prophet, may peace and blessings of Allah be upon him. It is a point of honour for the Holy Prophet, may peace and blessings of Allah be upon him, that obedience to him is so blessed that when a person renders the fullest obedience to him, he is granted the honour of converse and discourse of God.

What honour, stature, spiritual prowess, and holy power would a Prophet have in his person if the people who claim to render obedience

1. Guide us in the right path—the path of those on whom You have bestowed Your blessings (*Sūrah al-Fātiḥah*, 1:6–7). [Publisher]

to him are blind and devoid of sight, and God does not open their eyes through His converse and discourse. How absurd and futile is the doctrine that one should maintain that after the Holy Prophet^{ṣas} the door to divine revelation has forever been closed, and that there is no hope for it in the future till the Day of Resurrection, and that one needs only worship the tales from the past. Can such a religion be worth its name in which no direct evidence of God can be found—all it has are tales? And even if one were to give up one's life in His path, and totally lose oneself in seeking His pleasure, and give Him preference over all else, God would still not open the door to His recognition for him, and would not bless Him with His converse and discourse.

I swear by Almighty God that no one in this age would be as disgusted with such a religion as I would. I call such a religion a satanic religion—not Godly—and I am certain that such a religion leads to Hell. It keeps one blind and lets him die blind and takes him to the grave blind. But, at the same time, I swear by the Gracious and Merciful God that Islam is not such a religion. In fact, **Islam is the only religion in the world that has the quality of investing one with divine discourse on the condition that one renders true and full measure of obedience to our lord and master, the Holy Prophet, may peace and blessings of Allah be upon him.** This is the very reason why the hadith says:

علماء أمتي كأنبياء بني إسرائيل

Meaning: 'The saintly ulema of my Ummah are like the Prophets of the Israelites.' In this hadith, too, the saintly ulema are called *ummatī* on the one hand, and are likened to the Prophets on the other.

It is self-evident that whereas Almighty God has continued to speak to His servants from ancient times—so much so that even women among the Israelites were honoured with divine converse and discourse, such as the mother of Mūsā and Mary the Truthful—then how unfortunate and wretched is this Ummah that its men are not

equal even to Israelite women? Can it be expected that now is such an age that in this age God still hears but no longer speaks? If there is no dishonour for Him to hear the supplications of poor mortals, why is it a dishonour to speak to them?

Let it be remembered that attributes of God Almighty are never suspended. So, just as He shall always continue to hear, so shall He continue to speak. And what can be a clearer argument than this that the continuation of God's speaking, like His hearing will never come to an end? And it proves that there will always remain a group of people with whom God will continue to have converse and discourse. And I cannot comprehend why people get so agitated by the word *Nabī* [Prophet]. Once it has been established that the coming Messiah will be from within this Ummah, what is the harm if God called him a *Nabī*? Such people do not see that he has also been called an *ummatī* [follower of the Holy Prophet^{sas}] and invested with all the attributes of an *ummatī*. This compound name is quite distinct and Ḥaḍrat 'Īsā, the Israelite, was never known by this name. Further, Almighty God has repeatedly called me an *ummatī* as well as a *Nabī* in His revelations. Hearing these names creates extreme ecstasy in my heart and I express my gratitude that I have been honoured with this compound name. The wisdom behind the granting of this compound name seems to be to strike the whip of castigation upon the Christians that whereas they portray Jesus, son of Mary, as God, our Prophet, may peace and blessings of Allah be upon him, is a Prophet of such calibre that an individual from his Ummah can be a *Nabī* and can be called 'Īsā despite being an *ummatī*.

HIS STATEMENT—With regard to the Promised Mahdi, there are found in some *aḥādīth* words such as من وُلد فاطمة [‘from among the progeny of Fāṭimah’], and من عترتى [‘from my progeny’], and من اهل بيتى [‘from among the people of my household’], and it is also written يواطئ اسمه إسمه [‘his name will be my name, and the name of his

father will be that of my father’]. Please explain what is meant by each of them.

MY ANSWER—My claim is not that I am the Mahdi who conforms to *من ولد فاطمة* [the progeny of Fāṭimah], *من عترتي* [from my progeny], etc. Rather, my claim is that of being the Promised Messiah, and regarding the Promised Messiah, there is no statement of any *muḥaddith* [scholar of hadith] that he would be from among the progeny of Fāṭimah etc. Nevertheless, at the same time—as every *muḥaddith* says—I also say that all the *ahādīth* regarding the Promised Mahdi are moot and suspect and not one of them is authentic. The degree to which fabrication has taken place in these *ahādīth* has not taken place in any other hadith.

During the time of the Abbasid *Khulafā’* etc. the *Khulafā’* were very fond of pronouncing themselves the Promised Mahdi. So for this reason, some *ahādīth* describe the Mahdi as being from the progeny of ‘Abbās and some from the progeny of Fāṭimah. There are some *ahādīth* which also say that *رجل من أمتي* ‘He will be a man from my Ummah.’ But essentially all of these *ahādīth* are not worthy of any trust. This is not just my word; all eminent scholars of the Ahl-e-Sunnah have been saying the very same. As opposed to these *ahādīth*, this hadith recorded by Ibn-e-Majah is very authentic: *لا مهدي إلا عيسى* meaning, there is no other Mahdi; ‘Īsā is the very same Mahdi who is to come.

HIS STATEMENT—The prophecies of the Holy Prophet, may peace and blessings of Allah be upon him, that even the divines have tried to interpret [rather than taking them literally], are mostly those that have been disclosed in the form of dreams....

My Answer: I could not understand this question; hence, I am unable to answer it.

HIS STATEMENT—Literal-minded people do not possess inner insight; hence, there is no wonder that they do not recognize the Promised Messiah. But the men of God and men of insight ought to recognize His Holiness through revelations etc. as the late Qāḍī Thanāullāh of Panipat writes in regard to the Promised Mahdi, in his book *Tadhkiratul-Ma'ād*: *عصائب از شام و عراق آمده باوے بیعت کنند۔* [‘The saints from Levant and the elite from Iraq will come to pledge allegiance to him’].

MY ANSWER—All these statements are made on the basis that the Promised Mahdi will appear from amongst the progeny of Fāṭimah or the progeny of ‘Abbās, and the *Abdāl* [saints] and *Quṭb* [spiritual guiding stars] will take the oath of allegiance to him. But I have just written that eminent *muḥaddithīn* [scholars of Hadith] have held that all such *ahādīth* regarding the Mahdi are impaired and suspect; rather, most of them are fabricated, and not to be trusted even one bit. Some of the Imams (divines) have written special books to falsify such *ahādīth* and have vehemently rejected them. Thus, when the coming of the Mahdi itself is doubtful and uncertain, how can there be any credibility to the notion that the *Abdāl* will take the oath of allegiance to him?

When the basis is false, how can the offshoots be considered true? Moreover, *Abdāl* do not have any inborn physical features to be distinguished from others. *Abdāl*, in the eyes of God, are people who bring about a holy transformation in themselves. You too—if you were to bring about a holy transformation in yourself and were to devote yourself to the Truth with no regard for people’s curse and abuse—would be counted among the *Abdāl*.

Most in my Jamā‘at [Community] are people who have suffered much hardships for the sake of this Jamā‘at, and have suffered much indignities, and have not hesitated to even give up their lives. Are they not the *Abdāl*? Shaikh ‘Abdur-Raḥmān, who was strangled in front of Amīr ‘Abdur-Raḥmān on account of [his allegiance to] this Jamā‘at and chose to be slaughtered like a goat—was he not among the *Abdāl*?

Likewise, Maulawī Şāhibzādah ‘Abdul-Laṭīf—who was a *muhaddith*, a jurist, and most eminent among the scholars of Kabul—was stoned to death for [embracing] this Jamā‘at. He was counselled repeatedly that if he would break off his allegiance to this person [me] he would be honoured even more than before, but he chose to die, and did not even care about what would become of his wife and young children. For forty days his corpse lay buried in the stones.

Was he not among the *Abdāl*? I am—by the grace of God—still alive, and God has made great promises to me. Who knows how many and from which countries, pure-hearted people will enter my Jamā‘at? Besides, what is written in the chronicles with reference to the Promised Messiah is that the ulema would not accept him. There is no mention at all of any *abdāl* pledging allegiance to him.

HIS STATEMENT—So far there has appeared no clear Sign in your favour. Only two or three hundred thousand people have entered your Jamā‘at, and that amounts to no more than a drop out of an ocean. Therefore, if someone were to delay and defer entering the Jamā‘at, without rejecting, until the appearance of manifest impact—would it be permissible or not?

MY ANSWER—Waiting and delaying is also a form of denial. As for the point that many have not yet believed, this cannot be a proof that the claim remains unsubstantiated. If one who has been ordained by God possesses arguments and Signs, his claim cannot become weak by someone not believing in him. Besides, one needs to consider that the people who accepted the Holy Prophet, may peace and blessings of Allah be upon him, with a sincere heart by the time of his demise numbered no more than 150,000. Would their small number render doubtful the Prophethood of the Holy Prophet, may peace and blessings of Allah be upon him?

The fact of the matter is that the prerequisite for the truth of a true

Prophet is not that the majority should accept him. The prerequisite, indeed, is the incontrovertible evidence by irrefutable arguments. In this case, the requirements have been fulfilled incontrovertibly in consonance with the pattern of Prophethood. Thus, in keeping with the prophecy of the Holy Prophet, may peace and blessings of Allah be upon him, the lunar and solar eclipses, that was to be a Sign for the advent of the Promised Messiah, did occur twice in the world.

Likewise, a new form of transport that was alluded to in the Holy Quran and Hadith has also come into existence; i.e. the railways which have taken the place of camels for transportation, as [foretold] in the Holy Quran:

وَأَذِ الْأَوْشَارُ عُرْطَلَتْ¹

Meaning that, the Latter Days, when the she-camel will be rendered useless.

And as is mentioned in this hadith of *Ṣaḥīḥ Muslim* with regard to the Signs of the coming of the Promised Messiah: *ليتركن القلاص فلا يُسعى*² عليها. Meaning: 'Then the she-camel will become useless, and no one will ride them.' Obviously, that time has come.

It was also written that earthquakes would strike at that time. Accordingly, those earthquakes have been witnessed by people, and those that remain, shall be witnessed. And it was written that the Promised Messiah would be born at the end of the sixth millennium after Adam, may peace be upon him. Accordingly, I have been born in the same time frame.

Similarly, the Holy Quran had alluded to it that, like Ḥaḍrat 'Īsā,

1. *Sūrah at-Takwīr*, 81:5 [Publisher]

2. The present day edition of *Musnad Aḥmad bin Hanbal* has the same wording, whereas in *Ṣaḥīḥ Muslim*, instead of *وَلْيَبْرُكُنَّ* the word *وَلْيَشْرِكُنَّ* is recorded. [Publisher]

may peace be upon him, the Promised Messiah would also appear in the 14th century,^{1☆} and so my advent took place in the fourteenth century.

That is to say, just as Ḥaḍrat ‘Īsā, may peace be upon him, was born in the fourteenth century after Ḥaḍrat Mūsā, may peace be upon him, so have I appeared in the fourteenth century from the time of the Holy Prophet, may peace and blessings of Allah be upon him. Regarding these Latter Days, God had also given the news in the Holy Quran that books and magazines would be published extensively throughout the world at that time, ways of interaction between nations would open up, many canals would be dug out of rivers, new mines would be discovered, many disputes in religious matters would arise between people, and one nation would attack another.

And while all this is happening, a trumpet will be blown from Heaven; i.e. God—through sending the Promised Messiah—will manifest Himself for the propagation of Islam. Then an inclination towards Islam will develop in the pure-hearted people of every country throughout the world, and God will gather the blessed people of the entire earth into Islam to the extent He wills. Then will be the end. So, all the above have come to pass. Similarly, it was written in *ahādīth* that

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1. ☆ Although the Christians have erroneously written that Yasū‘ Masīḥ [Jesus, the Messiah], appeared in the fifteenth century after Mūsā [Moses], this is a mistake they have made. From Jewish histories it is unanimously established that Ḥaḍrat ‘Īsā [Jesus], appeared fourteen centuries after Mūsā, and this statement is correct. Even though perfect similarity is not necessary to prove resemblance, for instance if we called someone a lion it does not necessitate that he must have the claws and hide and a tail too like a lion and should have the voice of a lion too. Rather a degree of similarity is enough to liken one person to another. Thus, it wouldn’t matter even if we were to accept the Christian view that Ḥaḍrat ‘Īsā appeared fifteen centuries after Ḥaḍrat Mūsā, because the fourteenth and fifteenth centuries are adjacent and this much difference in time would not take anything away from the mutual resemblance. But I give preference to the Jewish statement in this regard who say that Ḥaḍrat ‘Īsā had claimed Prophethood exactly in the fourteenth century after Ḥaḍrat Mūsā because the Hebrew Torah they go by is more authentic than the Christians’ translations. (Author)

the Promised Messiah would appear at the head of the century and that he would be the *Mujaddid* [Reformer] of the fourteenth [Hijri] century. So these Signs, too, have been fulfilled in this age.

It was also written that, by virtue of his birth, he would have a share of two centuries. And that he would be bestowed two names. And his birth would have a share of two lineages. And the fourth dual quality is that in his birth, too, he would be born as a twin. So all these Signs have become manifest. My sharing the two centuries—i.e. my being *Dhul-Qarnain*—is so established that there is no calendar of any nation of which my life has not spanned its two centuries.

Similarly, I received two titles from God Almighty: One I was named *ummatī* [follower of the Holy Prophet^{sas}], as is indicated by my name **Ghulam Ahmad^{sas}** [i.e. **the Servant of Ahmad^{sas}**]; second, I was named, by way of reflection, *Nabī* [‘Prophet’], as God Almighty named me ‘Aḥmad’ in the earlier parts of *Barāhīn-e-Aḥmadiyya* and addressed me repeatedly by this very name.

This, indeed, was an allusion to the fact that I am a *Nabī* by way of reflection.^{1☆}

Thus, I am an *ummatī* too and also—by way of reflection—a *Nabī*. This is what is alluded to by the divine revelation set out in the earlier parts of *Barāhīn-e-Aḥmadiyya*:

كُلُّ بَرَكَةٍ مِنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَتَبَارَكَ مَنْ عَلمَ وَتَعَلَّمَ

That is, every blessing is from the Holy Prophet, may peace and blessings of Allah be upon him. Thus, greatly blessed is the person who

1. ☆ Let no one be misled by the word *Nabī* here. I have written time and again that the Prophethood referred to here is not what is called an independent Prophethood. No independent Prophet can be called an *ummatī*, whereas I am an *ummatī*. Hence, it is an honorary name from Almighty God that was obtained as a result of obedience to the Holy Prophet, may peace and blessings of Allah be upon him, so that the similarity with Ḥaḍrat ‘Īsā be complete. (Author)

taught—the Holy Prophet, may peace and blessings of Allah be upon him—and, thereafter, greatly blessed is the one who was taught—this humble one. Therefore, due to perfect obedience, I was named an *ummatī* and having acquired the full reflection of Prophethood, my title became *Nabī*. Thus, I acquired two titles.

Those who object again and again that in *Ṣaḥīḥ Muslim* the ‘Īsā to come has been called *Nabī*, it is incumbent upon them that they should read this exposition of mine with care, because the same *Muslim* in which the ‘Īsā to come has been called a *Nabī*, the ‘Īsā to come has also been called an *ummatī* therein. And it is not just the *aḥādīth*, but it is also inferred from the Holy Quran because it is explicitly stated in *Sūrah at-Tabrīm* that some individuals of this Ummah have been named ‘Maryam’ [Mary], and—on account of their perfect obedience to the Shariah—a Spirit was breathed into this ‘Maryam’ by God, and after the Spirit was breathed, ‘Īsā was born from this ‘Maryam’.

It was on this basis that God named me ‘Īsā ibn-e-Maryam, because for a time I lived only in a Mary-like state. And then when God was pleased with that Mary-like state, a Spirit was breathed into me by Him. After this Spirit was breathed into me I progressed from the Mary-like state to become ‘Īsā. A detailed account of this is present in the earlier parts of *Barāhīn-e-Aḥmadiyya*; for, in the earlier parts of *Barāhīn-e-Aḥmadiyya* I was initially named ‘Maryam’, as God says:

يا مريم اسكن انت و زوجك الجنة-

Meaning: ‘O Mary! You and the one who is your companion, enter both into Paradise.’

And then in the same *Barāhīn-e-Aḥmadiyya*, giving me the title of Maryam, He has said:

نَفَخْتُ فِيكَ مِنْ رُوحِ الصِّدْقِ

Meaning: ‘O Mary, I breathed into you the Spirit of truth.’ This

breathing of the Spirit was a kind of metaphor similar to Mary, the Truthful's conception. And then after this 'conception', at the end of the book I was named 'Īsā, as He said:

يا عيسى اتي متوفيك ورافعك الـ

Meaning: 'O 'Īsā, I will cause you to die and will raise you to Myself like believers.' Thus, I was named 'Īsā ibn Maryam [Jesus son of Mary] in the Book of God. Since Maryam is an *ummatī* individual and 'Īsā is a *Nabī*, therefore, by giving me the names Maryam and 'Īsā it was shown that I am both an *ummatī* and a *Nabī*—but a *Nabī* who is a *Nabī* only by way of reflection in the estimation of God due to the blessing of obedience [to the Holy Prophet^{sas}].

My being 'Īsā ibn Maryam is a matter that the ignorant people object to; namely: 'According to *ahādīth* the 'Īsā who was to come has been named 'Īsā ibn Maryam, whereas this man is not Ibn Maryam as his mother's name was not Maryam.' Little do they realize that, as was the promise contained in *Sūrah at-Taḥrīm*, I was first named Maryam, and then God's grace breathed the Spirit into me; i.e. by His special manifestation created a new state from that Maryam-like state and named it 'Īsā.

And since that state emanated from a Maryam-like state, God called me by the name of 'Īsā ibn Maryam, and this is how I became 'Īsā ibn Maryam. Hence, the Maryam referred to here is not Maryam, the mother of Ḥaḍrat 'Īsā, may peace be upon him; rather, God named me Maryam in the previous Parts of *Barāhīn-e-Aḥmadiyya* on account of a spiritual resemblance that I had with Maryam, mother of 'Īsā. And then He brought upon me another manifestation and compared it to the breathing of the Spirit. And then when that Spirit became manifest and reflected, He named me 'Īsā by virtue of that Spirit. So, it is on this very account that I was named 'Īsā bin Maryam.

Here, this point also needs to be understood that whereas the Quranic verse:

يُعِيسِي إِيَّيْ مُتَوَفِّيكَ وَكَرَافِعَكَ إِلَيَّ¹

referred to ‘Īsā, may peace be upon him, the verse as it appears in the previous parts of *Barāhīn-e-Aḥmadiyya* was revealed in my favour. The reason is that just as the Jews believed, on the basis of their edicts of disbelief against Ḥaḍrat ‘Īsā, that his soul was not raised towards God, the same belief is held by the opponents of (my) people with regard to me; i.e., they say this man is a disbeliever and his soul will not be raised towards God.

It is to refute them that Almighty God says to me, ‘I will raise your spirit toward Me after your death.’ And in the words إِيَّيْ مُتَوَفِّيكَ [‘I will cause you to die’] is concealed another prophecy, and it is that تَوَفَّى [tawaffī] in the Arabic language means causing someone to die a death which is a natural death, and not through murder or crucifixion. This is just as ‘Allāmah Zamakhshari in his *Tafsīr Kashshāf* with regard the same verse—‘O Jesus, I will cause you to die’—has given the following explanation: إِيَّيْ مَمِيتِكَ حَتْفَ انْفَاكِ. Meaning that, I will give you a natural death. Since God knew that the same attempt will be made to kill and crucify me as was made with regard to Ḥaḍrat ‘Īsā, may peace be upon him, He—therefore—told me by way of prophecy the very same:

يَا عِيسَى ائْتِي مُتَوَفِّيكَ

Meaning: ‘O Jesus, I will cause you to die.’ It had the hint that He would save me from being killed or crucified. It is obvious that many efforts were made to get me killed or crucified and the ulema of the [Muslim] nation issued edicts for my murder. A false case was also made against me to get me hanged, in which **Dr. Martyn Clark** was the plaintiff, and Maulawī Abū Sa‘īd **Muḥammad Ḥusain Batālawī** was among the witnesses.

1. O Jesus, I will cause you to die a natural death and will exalt you to Myself (*Sūrah Āl-e-‘Imrān*, 3:56). [Publisher]

And the charge was that I had sent a man named ‘Abdul Majīd¹ to kill Dr. Martyn Clark. Accordingly, witnesses against me were duly processed, but God had already told me even before the case that such a case will be brought, and that He would save me. That revelation from God Almighty was conveyed to about sixty, seventy, or eighty people prior to the case. Hence, in keeping with His holy revelation, God caused me to be honourably acquitted from this false charge. Thus, all that endeavour was to get me hanged as was made by the Jews with regard to Ḥaḍrat ‘Īsā, may peace be upon him.

And what is strange is that Pilate, the Roman, (Governor of the territory where the Messiah was), had said to the Jews that he found no fault with that man—that is, ‘Īsā—for which he should put him on the cross. In the same way, the official who had my case in his court, whose name was Douglas and who was the Deputy Commissioner of our District, addressed me saying, ‘I make no charge of murder against you.’ Stranger still, just as a thief was crucified alongside Ḥaḍrat ‘Īsā, similarly, the day the case of murder against me was decided, a Christian thief from the Salvation Army, who had stolen some money, was also brought before the same court the same day.

In short, when Almighty God said:

يُعِيسِي إِي مَتَوَفِّيكَ وَرَافِعُكَ إِلَىٰ ۲

with regard to me, this was a prophecy in which a hint was given that, as it happened in the case of Ḥaḍrat ‘Īsā [Jesus], some schemes would also be hatched to have me killed, and that the enemy will remain frustrated in these schemes.

The third matter which makes me dual is the issue of my nationality. As is apparently reported, I am a Mughal by ethnicity on the basis

1. This is a misprint. The actual name is ‘Abdul Hamīd. [Publisher]

2. O Jesus, I will cause you to die *a natural death* and will exalt you to Myself (Sūrah Āl-e-‘Imrān, 3:56). [Publisher]

of my paternity but some of my grandmothers were from among the *Sādāt* [progeny of the Holy Prophet^{ṣas}]. But Almighty God declares me to be of Persian ethnicity on my paternal side, and a Fatimite on the maternal side, and only what He says is the truth. The fourth matter that makes me dual is that I was born a twin—with me there was a girl who was born before me.

Again, reverting to my earlier point, I say that it is totally false and amounts to deceiving oneself to suppose, from the word *Nabī* used with regard to the Promised Messiah in *aḥādīth*, that he indeed is Ḥaḍrat ‘Īsā, may peace be upon him. For, while it is true that the ‘Īsā to come has been named *Nabī* [Prophet], it is accompanied by such a prerequisite that by virtue of that prerequisite it is impossible that Ḥaḍrat ‘Īsā [Jesus] the Israelite could be that *Nabī*, inasmuch as—notwithstanding that he is called *Nabī*—the same *aḥādīth* refer to this ‘Īsā as an *ummatī* too.

Anyone who reflects upon the significance of *ummatī* will clearly understand that it is heresy to declare Ḥaḍrat ‘Īsā to be an *ummatī*, because an *ummatī* is one who is imperfect, misguided, and faithless, prior to following the Holy Prophet, peace and blessing of Allah be upon him, and prior to following the Holy Quran, and then, he acquires faith and perfection by following the Holy Prophet, may peace and blessings of Allah be upon him, and by following the Holy Quran. Clearly, it is *kufī* [disbelief] to entertain such a thought concerning Ḥaḍrat ‘Īsā because, regardless of how much lesser he might be in status as compared to the Holy Prophet, may peace and blessings of Allah be upon him, it cannot be said that he—God forbid—is misguided and faithless, or that he is imperfect, and that his divine cognition is incomplete unless he returns to this world and enters the Ummah of the Holy Prophet, may peace and blessings of Allah be upon him.

Thus, I say to my opponents with conviction that Ḥaḍrat ‘Īsā is not an *ummatī* at all. Although he—and indeed all the Prophets—believed in the truth of the Holy Prophet, may peace and blessings of Allah be upon him, they were still followers of the teachings that were revealed to them. God had manifested Himself to them directly, and it was not

that, by following the Holy Prophet, may peace and blessings of Allah be upon him, or through his spiritual teaching, that they had become Prophets or that they were called *ummati*. God had bestowed upon them distinct Books, and they were instructed to follow those Books and teach others to do the same, and this is testified to by the Holy Quran. In view of this categorical testimony, how can Ḥaḍrat ‘Īsā be regarded the Promised Messiah? Since he is not an *ummati*, he can also not be the kind of *Nabī* who has to be an *ummati*. Similarly, Almighty God manifested hundreds of Signs for me, a portion of which has also been recorded in this part of *Barāhīn-e-Aḥmadiyya*.

His Question—What is the blessed age of your eminence at the moment? As for your tidings that your eminence gives that Islam will make great progress through your eminence, whether all that progress will happen within the lifetime of your eminence or what? I seek its elucidation.

MY ANSWER—True estimation of the age is known, of course, to God, but as far as I know at this time, which is 1323 of the Hijrah, my age is close to seventy (70) years. **والله اعلم** [And Allah knows best]. I cannot say whether the full progress of Islam will take place within my lifetime or after me. However, I reckon that the full measure of progress of faith never occurred within the lifetime of any Prophet. Rather, the task of the Prophets was that they were able to show somewhat of a sample of the progress, and then, after them, further progress came to fruition.

For instance, our Holy Prophet, may peace and blessings of Allah be upon him, was sent to the entire world—for everyone—dark or fair-skinned—but within his lifetime, the fair-skinned; i.e. European nations, did not get any share of Islam—not a single person became a Muslim. And as for those who were dark-skinned, out of them Islam spread only within the Arabian Peninsula, and the Holy Prophet, may peace and blessings of Allah be upon him, died after the fall of Makkah.

Therefore, I reckon the same will happen in my case as well. I have been vouchsafed by God this Quranic revelation repeatedly:

وَأَمَّا نُزُيُّكَ بَعْضَ الَّذِي نَعُدُّهُمْ أَوْ تَتَوَكَّلُكَ¹

I expect, from this, that some part of the success will come about during my lifetime.

His Question: In the *aḥādīth* there is stern warning concerning the drawing of a picture of any living thing, but the photographs of your eminence that have been published suggest that you deem it lawful.

MY ANSWER—I am vehemently opposed to anyone taking a photograph of me and keeping it with him like idolaters do, or publishing it. I have absolutely not given any such instruction that someone should do this. No one could be more opposed to idol-worship and image-worship than me. However, I have noticed that when the people of Europe want to read someone's book, they desire to see a picture of its author first. This is because knowledge of physiognomy is quite developed in Europe, and most of them can tell just from looking at a picture whether the claimant is truthful or a liar.

Those people, on account of the distance of thousands of miles, cannot come to me nor can they look at my face. Therefore the sagacious of that land reflect upon my inner condition by looking at my picture. There are many who have written letters to me from Europe and America and in their letters they have written that they had looked at my picture carefully and on the basis of the art of face reading they were forced to admit that it was not the picture of a liar. One American woman, upon seeing my picture, said that it was the picture of Yasū' [Jesus]; that is, 'Īsā, may peace be upon him. It is for this purpose, and

1. And if We make you witness a part of what We promised them or cause you to die (*Sūrah Yūnus*, 10:47). [Publisher]

to this extent, that I have purposely remained silent about the initiation of this practice. *انما الاعمال بالنيات* [And actions are judged by their intentions].

Also, I do not believe that prohibition of drawing of a portrait is absolute. It is evident from the Holy Quran that the sect of *Jinn* used to draw portraits for Ḥaḍrat Sulaiman [Solomon]. The Israelites, for a long time, possessed portraits of Prophets, including that of the Holy Prophet, may peace and blessings of Allah be upon him. Also, Gabriel, may peace be upon him, showed the Holy Prophet, may peace and blessings of Allah be upon him, a portrait of Ḥaḍrat ‘Ā’ishah on a silk cloth. And the images of animals become naturally imprinted on some stones under water. Moreover, the instrument that is now used for taking photographs had not been invented in the time of the Holy Prophet, may peace and blessings of Allah be upon him. It is a very useful instrument by which some diseases can be diagnosed. Another instrument has been introduced by which the image of all the bones of a person is taken to help diagnose diseases such as rheumatism and gout, and determine the nature of the illness. Similarly, many scientific benefits have been realized by means of photographs. Some Europeans have published the images of all the known living things, including many kinds of insects, and all variety of birds and animals, etc. in their books which has fostered knowledge. Is it then conceivable that God—who encourages the acquisition of knowledge—would prohibit the use of an instrument that helps to diagnose difficult diseases and which helps sagacious people to attain guidance?

All these are senseless notions that have become widespread. Why don't the *maulawīs* [religious clerics] of our country throw away from their pockets and homes all the coins, rupees, two annas, four annas, and eight annas that bear the image of the royal visage? Do not these coins bear pictures on them? It is a pity that, by uttering unreasonable things wantonly, they give the opponents an opportunity to laugh at Islam. Islam has forbidden frivolous pursuits and such pursuits as foster idolatry; and not the pursuits that foster human knowledge, help

in diagnosing diseases, and draw sagacious people closer to guidance. Despite all this, however, I do not like it at all that people of my Jamā'at should, without an unavoidable desperate need, make it an occupation of publishing my photo routinely because this is how innovations slowly take root and culminate into idolatry.

I, therefore, admonish my Jamā'at here, too, to refrain from such deeds as far as is possible for them. I have seen cards of some people on the back of which I have noticed my picture in a corner. I am vehemently against such publication. I do not want anyone in my Jamā'at to be guilty of such an act. It is one thing to do something for a legitimate and useful cause, and quite another to be like the Hindus who hang the pictures of their elders on the walls everywhere. It has always been observed that such frivolous deeds end up in idolatry and grave errors, like those which found their way among the Hindus and the Christians.

And I expect that anyone who views my admonitions with honour and deference and is my true follower will henceforth abstain from such acts; otherwise, he will be deemed to conduct himself against my instructions and interfere in the Shariah with insolence.

Some people who neither have any knowledge of faith nor of my circumstances have also published, merely out of narrow-mindedness and lack of appreciation, such allegations against me that only go to prove, if anything, that, in contrast to the efforts they put forth to acquire for this world and to achieve worldly offices and ranks, they do not have even a thousandth of that focus on faith. Hearing their objections, one is wonderstruck as to how ignorant these people are of Islam despite being called Muslims!

Well! Let us consider the nature of their objections. For example, they say that this is a ruse for collecting money and his helpers are on the payroll. Now, let anyone who has some fear of God in his heart consider whether this is not the same evil suspicion that people who are blind at heart have always entertained against the past Prophets, peace be upon them. Pharaoh also thought ill of Mūsā and, addressing his own people, said that 'The real objective of this man is to dispossess

you of your land and occupy it for himself.' Similarly, the Jews formed the same opinion concerning Ḥaḍrat 'Īsā that he was a conniving person and, under the pretext of Prophethood, wanted to rule over them.

The disbelievers of Quraish had the same misgiving with regard to our Holy Prophet, may peace and blessings of Allah be upon him, as the Holy Quran records their saying:

إِنَّ هَذَا لَكَيْفٌ يُرَادُ¹

Meaning: 'There has to be some ulterior motive in this claim.' So why should I feel disappointed by these objectors! They are displaying the trait of the deniers of the past. A seeker after truth should be in the habit of examining the claim critically and reflecting on the arguments impartially, and speaking only that which is sanctioned by reason, fear of God, and justice; rather, than proclaiming—before any scrutiny—that it is all a ruse to accumulate wealth.

Another objection they have is that prophecies were not fulfilled. In answer to this objection, it is sufficient to say لعنة الله على الكاذبين- ['May the curse of God be upon the liars']. Had they read my books carefully or queried the learned and knowledgeable of my Jamā'at, they would have known that thousands of prophecies have been fulfilled to date, and the witnesses to their fulfilment are not one or two, but in their thousands. What is the benefit of uncalled for denial? Will it make the return of Ḥaḍrat 'Īsā any more plausible?

One ought to—once and for all—give up the notion of the second coming of Ḥaḍrat 'Īsā. Let every opponent know for sure that he will reach the time of the agony of death at his appointed time and will die, but he will not see Ḥaḍrat 'Īsā descending from the heavens. This is also my prophecy which every opponent will testify to at the time of his death. Every *maulawī* and mullah and everyone who bears enmity towards me and writes against me, should know that they will

1. *Sūrah Ṣād*, 38:7 [Publisher]

die disappointed so far as they hope to see Ḥaḍrat ‘Īsā coming down from the heavens.

They will not see him descend at all while they will get sick and reach the stage of death rattles and will leave the world in great bitterness. Is this not a prophecy? Can they say that it will not be fulfilled? It will surely be fulfilled! And then if they have children, they too should remember that they will also die similarly frustrated and no one will descend from heaven! And then if their children have children, they too will share in their frustration and none of them will see Ḥaḍrat ‘Īsā [Jesus] descending from heaven!

And some ignorant people say that the prophecy with regard to Aḥmad Baig’s son-in-law was not fulfilled. They do not understand that this prophecy—like the one regarding ‘Abdullāh Ātham—was conditional. In this prophecy, Almighty God’s revelation, addressing the maternal grandmother of his betrothed was:

توبى توبى فانّ البلاء على عقبك

Meaning: ‘O woman, repent! Repent, for a calamity is to befall the daughter of your daughter!’ So when Ahmad Baig died within the appointed time frame—in keeping with the prophecy of which this prophecy is one limb—fear developed in the hearts of all concerned as is the wont of human nature, and being fearful they humbled themselves. Therefore, God delayed the fulfilment of this prophecy.

And this, indeed, was a conditional prophecy, just as the prophecy regarding the death of ‘Abdullāh Ātham—who died nearly 11 years ago—was also a conditional prophecy. But the prophecy that Prophet Yūnus [Jonah] had made with regard to the destruction of his people, had no conditions attached to it, and yet that nation was saved on account of their repentance and their asking for forgiveness. I have said it again and again that prophecies of warning can be delayed or even averted by repentance and asking for forgiveness, just as the promise of destruction concerning Yūnus’s people was averted simply due to

their repentance. Alas! How blind the people of this age are that the reply is given to them in accordance with the Book of God—again and again—yet they fail to understand!

Was Prophet Yūnus not a true Prophet in their estimation—whose prophecy was without any condition and was a categorical prophecy that his people would be destroyed by a calamity within forty days, and yet that nation was not destroyed? In the case of the prophecies under discussion, however, the objection does not even arise as it would with regard to Yūnus's prophecy. Here the prophecies about the death of 'Abdullāh Ātham, Ahmad Baig, and his son-in-law were conditional. It is surprising that, of the four prophecies, three have already been fulfilled. And 'Abdullāh Ātham, Ahmad Baig, and Lekh Rām are long dead in keeping with the prophecies, but these people still do not desist from raising objections.

And they also object as to why an effort was made for the hand of Aḥmad Baig's daughter in marriage by offering inducements of different kinds. They do not understand that the effort was only with the intent that the divine decree be thereby put off and the calamity be averted. The same effort was made with regard to 'Abdullāh Ātham and Lekh Rām. How do they know that it is forbidden to make any legitimate effort for the fulfilment of any prophecy?

Just ponder over it carefully and honestly whether it was not promised to the Holy Prophet, may peace and blessings of Allah be upon him, in the Holy Quran that idolatry of Arabia would be wiped out and Islam would be established in place of idolatry, and a day would come when the keys of the Ka'bah would be in the hands of the Holy Prophet, may peace and blessings of Allah be upon him. He would give them to whoever he chose. And that God would do all this Himself. And yet efforts were made for the spread of Islam that need not be detailed here. In fact, there is an authentic hadith that if someone sees a dream and that dream can be fulfilled by his effort, he should fulfil that dream by his own effort.

REPLY TO THE DOUBTS

raised by

‘Al-Khiṭābul-Maliḥ fi Taḥqīqil-Mahdī wal-Masīḥ’—

A Collection of Maulawī Rashīd Aḥmad Gangohī’s Absurdities



In this book, the author has tried desperately to disprove my claim. And, to lend weight to his viewpoint, he has used much that is contrary to the facts. This book is utterly untenable, baseless, and full of absurd notions and fabrications. I know that there is no need to refute it at all, and anyone who has basic knowledge of the Holy Quran and Hadith does not require a refutation to be written; however, since I have heard that Maulawī Rashīd’s followers in the vicinity of Saharanpur hold this book in great esteem and read it with much reverence—considering it to be a memorable relic of his lifetime—I thought it appropriate that, in order to save such people from being misled, answers be given to some of the more significant objections that have caused the ignorant and unlearned people of that area to fall into a pit of misguidance and take pride in this book, which is a compilation of falsehoods.

In order to open up a straight path for seekers after truth, I deem it appropriate to describe briefly the real issue that is the basis of dispute. It is that my opponents, Maulawī Rashīd Aḥmad included among them, hold the belief that Ḥaḍrat ‘Īsā [Jesus], may peace be upon him, has not

died and that he has gone to heaven with his earthly body for some purpose,^{1☆} and that he will return to the world at some time before the Day of Resurrection. They do not, however, explain the purpose for which he was raised to heaven. Was it merely to save him from the hands of the Jews, or was there something else? And they cannot explain why, now that nearly 2,000 years have passed, he is still in heaven. Is there still some fear in his heart of retribution by the Jews? They also cannot explain why he was given the distinction, withheld from all other Prophets, of being in heaven for such a long period of time—now approaching 2,000 years—and descending to earth at some point in time in accordance with the prophecy of the Holy Prophet, may peace and blessings of Allah be upon him. Moreover, they cannot explain the wisdom that God had in a physical ascension and subsequent descent. Was it the fear of the Jews apprehending him or something else? And they cannot explain why the distinction of this ascension and descent was granted to a person who God knew would be deified, and that 400 million people would believe him to be the son of God—rather, God—merely because this miracle is ascribed to him.

Although these people assert forcefully that Ḥaḍrat ‘Īsā has not died—rather, he is alive—they still cannot explain on the basis of which explicit and decisive pronouncement of the Holy Qurān his continued existence, in contravention to the practice of God, stands proven. On the other hand, the belief on which God has established me, on the basis of enlightened conviction, is that Ḥaḍrat ‘Īsā, may peace be upon him, has died like other human beings after living a natural lifetime for a human. As for his ascension to heaven with his earthly body and then

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1. ☆ It has been written by interpreters of dreams that if someone sees in a dream that he has gone to heaven with his physical body, it will be interpreted that he will die a natural death, i.e. will remain safe from the designs of his enemies to kill him. It would not be surprising that Ḥaḍrat ‘Īsā might have seen such a dream too, and ignorant people, not considering the interpretation of the dream, should have taken it for his actual ascent to heaven in his earthly body. (Author)

returning to the earth with his earthly body at some later age, these are all calumnies against him. **Allah the Lord of Honour and Glory** says:

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا¹

Thus, the real issue that needs to be settled and decided is whether it is true that Ḥaḍrat ‘Īsā, may peace be upon him, did indeed ascend to heaven with his earthly body, in contravention of divine practice. If it can be proven from the clear and explicit statements of the Holy Quran that Ḥaḍrat ‘Īsā, may peace be upon him, was in fact raised with his earthly body to heaven, then there would be no need to dispute his physical return, because, in keeping with Quranic authority, if one were to go to heaven with an earthly body, he would necessarily have to return.

So if Ḥaḍrat ‘Īsā has gone to heaven bodily, there is no doubt as to his return. The reason is that, even if he was not required to return to earth for any other purpose, he would still need to come back to die, as there is no place in heaven for graves. And it is established from the clear and explicit statement of Holy Quran that every human being shall die only on earth, be buried only in the earth, and be resurrected from the earth, as God says:

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى²

Granted, it is possible that he is ill when he descends from heaven, or becomes ill on the way, and then dies upon reaching the earth. I say this because it is established from *ahādīth* [pl. hadith] that the ‘Īsā to come

1. Say, ‘Holy is my Lord! I am not but a man *sent as a Messenger*.’ (*Sūrah Banī Isrā’īl*, 17:94) [Publisher]

2. From it have We created you, and into it shall We cause you to return, and from it shall We bring you forth once more (*Sūrah Tā Hā*, 20:56). [Publisher]

will descend clad in two saffron-coloured sheets, and all interpreters of dreams agree that a saffron-coloured sheet denotes illness.

I have declared many times that I have been ordained by God as the Promised Messiah. These two characteristics are also mentioned among my physical characteristics as recorded in *ahādīth*. Just as a saffron-coloured sheet denotes an illness, and as two saffron-coloured sheets have been mentioned in *ahādīth* with regard to the Promised Messiah, so do I suffer from two illnesses. One illness is in the upper part of my body—and this is the ‘upper sheet’—which is the vertigo from which I suffer; sometimes, I fall to the ground due to its severity and the flow of blood to my heart is reduced, creating a frightening situation. The second illness is in the lower part of the body, and that is polyuria, which is also known as diabetes. I have to pass urine frequently on a daily basis; at times it reaches up to 15 or 20 times, but on occasion it can be a hundred times during the span of a full day and night, and this, too, causes much weakness. So these are the two saffron-coloured sheets that have become my lot. Even those who do not accept me must admit that Ḥaḍrat ‘Īsā will bring with him this ‘gift’ from heaven at the time of his descent; i.e. he will suffer from two illnesses, one shall be in the upper part of his body, and the other in the lower part of his body.

Now, if someone were to say that these ‘sheets’ signify real sheets, then it would mean that Ḥaḍrat ‘Īsā, may peace be upon him, at the time of his advent, will be clad in two saffron-coloured sheets in the manner of Hindu yogis. But these meanings go against the interpretation that the Holy Prophet, may peace and blessings of Allah be upon him, has made concerning his visions. For example, the Holy Prophet, may peace and blessings of Allah be upon him, had seen [in a dream] two bangles on his hands, and he interpreted them to mean two false prophets; and he had seen cows being slaughtered, and interpreted it to mean the martyrdom of his Companions, may Allah be pleased with them. He had seen a large cloak for Ḥaḍrat ‘Umar, may Allah be pleased with him, and interpreted it to signify his *taqwā* [righteousness]. So

why, in the case of this hadith, should we not interpret the two saffron sheets in the way it has been done—in accordance with the tradition of the Holy Prophet, may peace and blessings of Allah be upon him—unanimously by all the eminent interpreters of dreams in Islam? There is not a single one opposed to this interpretation. And the interpretation is that the two saffron sheets symbolize two illnesses. I can swear by God that this is also my own experience. Countless times I have seen a saffron sheet on the body of a person in a dream—either with reference to myself or someone else—and it has always materialized as an illness. Thus, it is outrageous that just as the word متوفيك [mutawaffika—‘will cause you to die’] is interpreted differently when it pertains to Ḥaḍrat ‘Īsā—in contravention of its universal meaning—so should the two saffron sheets be interpreted in contravention of the meaning given by the Holy Prophet, may peace and blessings of Allah be upon him, his Companions, may Allah be pleased with them, the *Tābi‘īn* [the generation after the Companions], the *Taba‘ Tābi‘īn* [the generation of the *Tābi‘īn*], and the Imams of *Ahl-e-Bait* [those who belong to the household of the Holy Prophet^{sas}].

In short, the critically important discussion at this juncture is whether or not Ḥaḍrat ‘Īsā, may peace be upon him, actually died, because, if it is established that he has gone to heaven with his earthly body, then, as I have just mentioned, it is necessary for him to return to the earth in any event—whether to join the Mahdi or merely to die. This is the essential contention which, once settled, will resolve the entire dispute, and the party that possesses strong arguments in favour of the life or death of Ḥaḍrat ‘Īsā, may peace be upon him, is truthful. Once this disagreement is resolved, all peripheral discussions become unnecessary; rather, all the miscellaneous objections of the vanquished party become automatically rejected. Hence, this is the vital issue that a seeker of truth needs to ponder with full attention.

The unfortunate matter here is that despite the fact that the Holy Quran has spoken of the death of Ḥaḍrat ‘Īsā, may peace be upon him, in clear words; the Holy Prophet, may peace and blessings of Allah be

upon him, has clearly stated that Ḥaḍrat ‘Īsā, may peace be upon him, is included among the souls that have departed from this world; and the Companions, may Allah be pleased with them, have agreed to this verdict with open and manifest consensus that all Prophets have died,^{1 ☆}

1. ☆ The Companions, may Allah be pleased with them, were very grief-stricken due to the demise of the Holy Prophet, may peace and blessings of Allah be upon him. Because of this state of grief, when Ḥaḍrat ‘Umar^{ra} heard the words of some of the hypocrites, he said that the Holy Prophet, may peace and blessings of Allah be upon him, would return to the world and cut off the ears and noses of the hypocrites. Since this was an incorrect notion, Ḥaḍrat Abū Bakr Ṣiddīque first went to the house of Ḥaḍrat ‘Ā’ishah Ṣiddīqah^{ra}, lifted the sheet from the face of the Holy Prophet, may peace and blessings of Allah be upon him, kissed his blessed forehead, and said: *أَنْتَ طَيِّبٌ حَيًّا وَمَيِّتًا لَنْ يُجْمَعَ اللَّهُ عَلَيْكَ الْمَوْتَيْنِ إِلَّا مَوْتَكَ الْأُولَى*. Meaning that: ‘You are holy, in your life and in your death. God will never subject you to two deaths. For you is only the first death.’ This was meant only to convey that the Holy Prophet, may peace and blessings of Allah be upon him, would not return to this world. He then gathered all the Companions^{ra} in the Prophet’s Mosque—incidentally, on that day all the living Companions^{ra} were present in Madīnah—and after gathering them, Ḥaḍrat Abū Bakr, may Allah be pleased with him, climbed the pulpit and read the verse:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَكَافِرِينَ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ

Meaning that: ‘The Holy Prophet, may peace and blessings of Allah be upon him, is but a Prophet, and all Prophets before him have passed away. So if the Holy Prophet, may peace and blessings of Allah be upon him, too were to pass away or were killed, would you abandon the faith?’ [Sūrah Āl-e-‘Imrān, 3:145]

This was the first ever *ijmā’* [consensus] that took place among the Companions, may Allah be pleased with them, and it proves that all Prophets, including Ḥaḍrat ‘Īsā, had passed away. To hold that the meaning of the word *خَلَتْ* [*khalat*] includes being raised to heaven alive is sheer obduracy, because looking at all the Arabic lexicons nowhere do we find that the word *خَلَتْ* [*khalat*] can also be used for going to heaven while still living. Moreover, God has Himself set forth the meaning of *خَلَتْ* [*khalat*] in the second sentence because He says *أَكَافِرِينَ مَاتَ أَوْ قُتِلَ* [if he passes away or is killed], thus confining the meaning of *خَلَتْ* [*khalat*] to two possibilities, that of dying a natural death or that of being killed. Otherwise, the explanation should have been:

أَكَافِرِينَ مَاتَ أَوْ قُتِلَ أَوْ رُفِعَ إِلَى السَّمَاءِ مَعَ جِسْمِهِ الْعَنْصُرِيِّ-

[If he were to die, or be killed, or raised bodily to heaven.]

our opponents still persist in contending repeatedly that Ḥaḍrat ‘Īsā, may peace be upon him, is alive.

Despite this, our opponents set aside the Holy Quran, they set aside the Hadith, they set aside the *ijmā’* [consensus] of the Companions, and hold fast to the errors of their forefathers. They do not possess an iota of evidence that Ḥaḍrat ‘Īsā is alive and will return to the world in the Latter Days. Their opposition is being fuelled by the jealousy that is ever born in the hearts of arrogant people under the prevailing contemporary influence. And even if, contrary to my arguments, they did possess some arguments from the Holy Quran or Hadith pertaining to Ḥaḍrat ‘Īsā still being alive, even then righteousness should have demanded that they should exercise some shame and modesty in the face of a person who has appeared at the time of need, right at the head of the century, and is accompanied by powerful signs in favour of his claim. After all, Almighty God has not named them *Ḥakam* [Arbiter], so as enable them to give credence to their own thoughts over the words of the Promised Messiah. Rather, **He has named the Promised Messiah as *Ḥakam***. Thus it was a demand of righteousness that even if they did possess some presumptive arguments, they should have given them up in the face of a person who has presented definitive arguments based on the Shariah and shows Heavenly Signs. Unfortunately, these people walk in the footsteps of the Jews and support only falsehood.

It would have been contrary to eloquence to mention just two of the meanings that apply to *كَلَّمَ* [*khalat*] and omit the third meaning, which is the one opponents allege it signifies. Moreover, the true purport of Ḥaḍrat Abū Bakr, may Allah be pleased with him, in reciting this verse was that the Holy Prophet, may peace and blessings of Allah be upon him, would not return to this world a second time, as he had also made clear when kissing the forehead of the Holy Prophet, may peace and blessings of Allah be upon him. Thus, our opponent must admit that Ḥaḍrat ‘Īsā cannot return to this world in any case even if it were supposed that he is still alive. Or else the purpose of the argument would be defeated. This *ijmā’* among the Companions is something that cannot be denied. (Author)

I have been sent by Almighty God as *Hakam* yet they desire to be arbiters over me.

Now I will turn my attention to the fact that Ḥaḍrat ‘Īsā, may peace be upon him, has indeed died and that the belief that he is still alive is contrary to the Holy Quran and authentic *ahādīth*.

Keep in mind that the Holy Quran proclaims loud and clear that Ḥaḍrat ‘Īsā^{as} has died a natural death. At one place Allah the Almighty, by way of promise, says:

يُعِيسَىٰ إِنِّي مُتَوَقِّئُكَ وَرَأْفَعُكَ إِلَىٰ ۱

In another verse, He speaks of the fulfilment of this promise, as He says:

وَمَا قَتَلُوهُ يَقِينًا بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۲

The first verse means, ‘O ‘Īsā! I will cause you to die a natural death,^{3*} meaning you will not die by being killed or crucified, and I shall raise you towards Myself.’ Thus, this verse was by way of a promise.

And the second verse quoted above points to the fulfilment of this promise; its translation and commentary is as follows. The Jews

1. *Sūrah āl-e-‘Imrān*, 3:56. [Publisher]

2. *Sūrah an-Nisā’*, 4:158–159. [Publisher]

3. ☆ Keep in mind, the word *تَوَقَّى* [*tawaffī*] in the Arabic language does not just mean causing someone to die, but means causing someone to die a natural death, which is not through murder or crucifixion or other external causes. This is why the author of *Kashshāf*, who was the pre-eminent scholar of the Arabic language, has explained the words *إِنِّي مُتَوَقِّئُكَ* [*innī mutawaffika*] in his commentary as *إِنِّي مُمِيتُكَ حَتَّىٰ أَنْفِكَ* meaning that, ‘I will grant you a natural death.’ And it is on this basis that it is written in *Lisānul-‘Arab* and *Tājal-‘Arūs*: *تَوَقَّى* *الميت استيفاء مئته التي وفيت له وعدد أيامه وشهوره وأعوامه في الدنيا.* meaning that, *تَوَقَّى* [*tawaffī*] of a deceased person means that all the days, months, and years of his natural life are completed.’ And this can only happen if the death is natural and not through murder. (Author)

themselves do not believe with certainty that they have killed ‘Īsā; and where killing is not confirmed, natural death is established, which is inevitable for every human being. In this case, the matter that the Jews considered as barrier to Jesus’s **رَفَعَ إِلَى اللَّهِ** [exaltation to Allah]—his murder and crucifixion—stands refuted, and God, in keeping with His promise, exalted him towards Himself.

Here it is futile to insist that the meaning of **تَوَفَّى** [*tawaffī*] is not ‘to cause to die’,^{1*} since all the scholars of the Arabic lexicon are agreed that when the word **تَوَفَّى** [*tawaffī*] is used for a proper noun—i.e. it is used with reference to someone after identifying him—for instance if it is said that **تَوَفَّى اللَّهُ زَيْدًا**, it can mean only that ‘God caused Zaid to die.’

This is why in such instances linguists provide no meaning other than ‘to cause to die’. And so, in keeping with my argument, it is written in *Lisānul-‘Arab*: **تَوَفَّى فَلَانٌ تَوَفَّاهُ اللَّهُ إِذَا قَبِضَ نَفْسَهُ وَفِي الصَّحَاحِ إِذَا قَبِضَ رُوحَهُ**. Meaning that when it is said that **تَوَفَّى فَلَانٌ** or **تَوَفَّاهُ اللَّهُ**, it will mean only that so and so died and that God caused him to die.

In this context, it is written in *Tājal-‘Arūs*: **تَوَفَّى فَلَانٌ إِذَا مَاتَ** meaning: ‘**تَوَفَّى فَلَانٌ** [*tuwaffīya fulānun*] is said in regard to a person when he dies.’ Another statement written in *Tājal-‘Arūs* is **تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ: إِذَا قَبِضَ نَفْسَهُ**, i.e. The expression **تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ** is spoken at the time when God takes

1. ☆ In *Saḥīḥ Bukhārī*, which is known as the most authentic book after the Book of God, the meaning of **تَوَفَّى** [*tawaffī*] is given as ‘causing to die’ too, because a tradition has been attributed to Ḥaḍrat Ibn-e-‘Abbās regarding the verse **لِيُنْفِئَنِي إِلَىٰ مُتَوَفِّيكَ** [*Sūrah Āl-e-‘Imrān*, 3:56] wherein he says [that this verse means]: **إِنِّي مُتَوَفِّيكَ**. [‘I will cause you to die’]. Imām Bukhārī has expressed this same belief, for he has brought forth another hadith in its support, the gist of which is that the Holy Prophet, may peace and blessings of Allah be upon him, said, ‘Just as ‘Īsā will say on the Day of Judgment that the people of his ummah who went astray did so after he had died, so shall I say that the people of my Ummah who went astray did so after my death.’ Hence, when God is the *fā’il* [doer of the action] of *tawaffī* and a person is its *maf’ul bihi* [object of the verb], it necessarily means ‘causing to die’, and there is no denying this. (Author)

possession of someone's soul. It is written in the [lexicon] *Ṣiḥāḥ*: *تَوَفَّاهُ اللَّهُ قَبْضَ رُوحِهِ*, i.e. The term *تَوَفَّاهُ اللَّهُ* [*tawaffāhullāhu*] means that God has taken possession of someone's soul.

Furthermore, I have scrutinized *Ṣiḥāḥ Sittah* [the Six Authentic Books of Hadith] and other *aḥādīth* as far as possible, and I have not found any instance among the words of the Holy Prophet, may peace and blessings of Allah be upon him, of the Companions^{ra}, the *Tābi'in*, or the *Ṭabā' Tābi'in*, which shows that the verb *تَوَفَّى* [*tawaffī*]¹—when used with reference to a specific individual, where God is the *fā'il* [subject] and that person is the *maf'ul bihi* [object]—has any meaning other than death. Rather, on every occasion when a specific person has been named and the word *تَوَفَّى* [*tawaffī*] has been used with regard to him, and while God is the *fā'il* and that person is the *maf'ul bihi*, it means only that the person has died. I found over 300 such instances in *aḥādīth* which show that wherever God is the *fā'il* [doer] of the verb *تَوَفَّى* [*tawaffī*] and is used for the person whose name has been specified as the *maf'ul bihi*, it meant 'to cause to die', and nothing else. But despite all my research, I did not come across even one hadith where the word *تَوَفَّى* [*tawaffī*], where God is the *fā'il* and a proper noun is the *maf'ul bihi*—that is, an individual has been specified by name as the *maf'ul bihi*—meant anything other than 'being caused to die'.

Similarly, when I reviewed the Holy Quran from beginning to end, it also proved the same, as is evident from these and other verses:

تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ¹

and the verse:

1. Let death come to me in a state of submission to *Your will* and join me to the righteous (*Sūrah Yūsuf*, 12:102). [Publisher]

وَأَقَامُوا بِكَ بَعْضَ الَّذِي وَعَدْنَاهُمْ أَوْ تَتَوَقَّيْنَاكَ¹

And then, for this sole purpose, I also read collections of Arabic poetry and reviewed the verses written prior to and after the advent of Islam with great attention, and spent a great deal of time reading them, but I did not find even one instance among them wherein God is the *fā'il* of the verb **تَوَقَّى** [*tawaffi*], which is used for a proper noun as the *maf'ul bihi*—that is, some individual has been made the object by specifying him—and it has any other meaning besides ‘causing to die.’

I then queried many Arab scholars and experts as well, and verbally learned from them, too, that the idiom prevalent in the Arab world to this very day is that when a person says with regard to another person, **تَوَقَّى اللَّهُ فَلَانَا** it is taken to mean categorically and definitively that God caused that person to die. And when an Arab receives a letter from another Arab wherein it is written, for instance, **تَوَقَّى اللَّهُ زَيْدًا**, it is understood from this that ‘God has caused Zaid to die.’

After all this research, which has reached the level of true certainty, it is confirmed—and attained the level of an established and incontrovertible fact—that when the word **تَوَقَّى** [*tawaffi*] is used in this way with regard to an individual, it means that he has died and nothing else. And since the word **تَوَقَّى** [*tawaffi*] has been used in this fashion twice in the Holy Quran with reference to Ḥaḍrat ‘Īsā, it is therefore established categorically and to the degree of certainty that Ḥaḍrat ‘Īsā, may peace be upon him, has indeed died, and his *raf'a* is no more than a spiritual exaltation, and that his death did not occur through murder or crucifixion, as God Himself has said, but rather he died of his own natural death.

It is also established on the basis of *Lisān-ul-'Arab* and other lexicons that the true meaning of the word **تَوَقَّى** [*tawaffi*] is ‘to cause someone to

1. And if We make you witness a part of what We promised them or cause you to die (*Sūrah Yūnus*, 10:47). [Publisher]

die a natural death'. I have already said that a peerless Imām of the Arabic language, against whom no one has room for argument, namely 'Allāmah Zamakhsharī,^{1*} similarly interprets the verse **إِنِّي مُتَوَفِّيكَ** [*innī mutawaffika*] as **إِنِّي مُمَيِّتُكَ حَتْفَ أَنْفِكَ** ['O 'Īsā, I will cause you to die a natural death'].

The word **حَتْف** means 'death' in the Arabic lexicon while the word **انف** means 'nose', and it has been a long-standing belief among the Arabs that a person's soul leaves through the nose. This is why they termed natural death as **حَتْفَ انْف**. In the Arabic language, the proper use of the word **تَوَفَّى** [*tawaffī*] is to connote natural death, whereas when someone dies by being killed, the word **قَتَلَ** [*qatl*] is employed. This usage is not hidden from anyone who knows Arabic.

Of course, it is a common rule among Arabs that a word that is meant for a specific occasion in its original form, is applied in a different sense after establishing the context—that is, its application is widened. But when such a different context does not exist, then it is necessary that the word should be used in its original sense. Hence when 'Allāmah Zamakhsharī, with reference to the verse **إِنِّي مُتَوَفِّيكَ**, writes² **إِنِّي مُتَوَفِّيكَ حَتْفَ أَنْفِكَ**² i.e. 'O 'Īsā, I will cause you to die a natural death,' the 'Allāmah has not merely considered the original use of the word **تَوَفَّى** [*tawaffī*]; rather, by considering the verse³ **مَا قَتَلُوهُ يَقِينًا**, and the verse **مَا قَتَلُوهُ وَمَا صَلَبُوهُ**, he determined that the context required that the word **مُتَوَفِّيكَ** [*mutawaffika*—'will cause you to die a natural death'] must necessarily be used in its original meaning. That is, in this context it

1. ☆ Let it be clear that I have named Zamakhsharī as 'Allāmah and Imām only on account of his command over the linguistic art. There is no doubt that this person had great mastery over Arabic dialects, including their usage, content, literary and non-literary usage, eloquent and colloquial expressions, and the differences between synonyms. Also, he was well-versed in their characteristics, structures, old and new words, rule of syntax, and eloquence. He was the Imām and 'Allāmah of the time in all the above, and not in anything else. (Author)

2. Scribe's error. The word **مُتَوَفِّيكَ** should be **مُمَيِّتِكَ**. [Publisher]

3. *Sūrah an-Nisā'*, 4:158. [Publisher]

means, ‘O ‘Īsā, I will cause you to die your natural death.’ And this is why he interpreted the verse **إِنِّي مُتَوَفِّيكَ** [*innī mutawaffika*] to mean **إِنِّي مُمِيتُكَ حَتَّىٰ تَمُوتَ** [‘I will cause you to die of your natural death’].^{1*}

Thus, ‘Allāmah Zamakhsharī’s deep insight is truly laudable in that he did not confine himself to the use of the word **تَوَفَّىٰ** [*tawaffī*] in its original context, but also kept in view those verses of the Holy Quran which say that ‘Īsā was neither killed nor crucified, and then interpreted **مُتَوَفِّيكَ** [*mutawaffika*—will cause you to die a natural death] in keeping with the original meaning of the word. None but a true master of the art of language could have interpreted it in such a way. Keep in mind that ‘Allāmah Zamakhsharī is the recognized master of the Arabic language, and that all those who came after him bow their heads before him. Lexicologists present his opinion as authority. For instance, the author of *Tājal-‘Arūs* frequently presents the authority of his quotes.

Readers can now understand that the verse **مَا قَاتَلُوهُ يُقِينَ**² and the verse **وَمَا قَاتَلُوهُ وَمَا صَلَبُوهُ**³ have been set out only to explain the word **تَوَفَّىٰ** [*tawaffī*], and have no new purpose. This verse was meant only to elucidate that, just as it was promised in the word **مُتَوَفِّيكَ** [*mutawaffika*] that ‘Īsā would die his natural death, so did he die naturally, and that he was neither killed nor crucified. Thus the notion that had arisen in the minds of the Jews that ‘Īsā is—God forbid—accursed and, therefore, did not have a spiritual exaltation is falsified simultaneously. This is because the very basis of this notion was his murder and crucifixion, and from that

1. ☆ According to the Jewish belief, the spiritual exaltation of any Prophet depends on him dying a natural death, and being killed or crucified precludes spiritual exaltation. That is why God first said, to refute the Jews, that ‘Īsā would have a natural death. Then, since spiritual exaltation is a result of natural death, He used the words **رَافَعُكَ إِلَيَّ** [will exalt you to Myself] after the term **مُتَوَفِّيكَ** [*mutawaffika*—will cause you to die a natural death], so that the notions of the Jews were refuted comprehensively. (Author)

2. *Sūrah an-Nisā*, 4:158 [Publisher]

3. *Sūrah an-Nisā*, 4:158 [Publisher]

it was concluded that—God forbid—‘Īsā was accursed and estranged from the divine court and was not raised towards God Almighty.

Through the word **مُتَوَفِّيكَ** [*mutawaffika*], God testified that ‘Īsā died a natural death, but He did not stop there. He then explained the true meaning of the word **مُتَوَفِّيكَ** [*mutawaffika*]—i.e. to die a natural death—through the verse **مَا قَتَلُوهُ وَمَا صَلَبُوهُ** [they neither killed nor crucified him] and the verse **وَمَا قَتَلُوهُ يَقِينًا** [‘and they were not certain that they had killed him’]. For, when someone has died without any external causes such as murder etc., it will be understood concerning him that he has died a natural death. Thus, there is no doubt that the statement **وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ** [‘and they neither killed nor crucified him’] has come as explanation for the word **مُتَوَفِّيكَ** [*mutawaffika*—‘will cause you to die a natural death’]. And once absence of killing and crucifixion has been proven, then, in accordance with the maxim, ‘When the premise is falsified, the conclusion is also falsified’, it stands proven that the exaltation of Ḥaḍrat ‘Īsā was spiritual; and that is what we had set out to prove.

I will now return to the earlier discussion. It is an established fact that wherever the word **تَوَفَّى** [*tawaffi*] is used in a statement, wherein God is the *fā‘il* [subject] and some person specified by name is the *maf‘ul bihi* [object], such a sentence always means that God has caused that person to die or will cause him to die. It can have no other meaning at all. A long time has elapsed since I published an announcement regarding this established fact and challenged that if anyone produced, contrary to the above, any statement from *ahādīth* or from authentic collections of Arabic poetry where the word **تَوَفَّى** [*tawaffi*] is used, and where God is the subject and a proper noun is the object—i.e. someone who has been identified by name is the object—and yet it does not mean ‘causing to die’, I shall give a reward of this much amount to such a person. No one has answered this challenge to this day.

Now, in order to bring home this argument, I once again publicly offer 200 rupees that if any of my opponents does not consider this statement of mine to be convincing and conclusive, he should produce

just one sentence from authentic *aḥādīth* of the Prophet, or from the works of ancient Arab poets—who are considered an authority and who are Arabic-speaking and who are established masters in their art—in which the word **تَوَفَّى** [*tawaffī*] is used where the subject is God and the object is a proper noun like Zaid or Bakr or Khalid, and yet the sentence clearly means something else and does not mean ‘causing to die’. **In that case, I will award such a one with 200 rupees in cash.** Such a person will only have to prove that the hadith he presents is indeed an authentic hadith of the Holy Prophet^{ṣas}, or that it is the statement of a poet from the ancient Arab poets whose mastery over the science of Arabic idioms is established.

It will be necessary to provide evidence that the hadith or the couplet does in fact conclusively bear meaning that is in conflict with my assertion; and that the meaning becomes perverted if the definition that I deduce is applied. In other words, that hadith or that couplet should irrefutably signify the other meaning. For, if that hadith or couplet allows the possibility of the meaning that I render, then such a hadith or couplet is not worth presenting at all, since for it to be presented as precedence, it is essential that the contrary meaning should be irrefutable. The reason being that when it has been proven from hundreds of irrefutable examples that the word **تَوَفَّى** [*tawaffī*]¹—in the setting wherein God is its subject, and a proper noun, i.e. a human being specified by name, is its object—cannot have any meaning other than ‘causing that person to die a natural death’, the onus is upon the one who makes a claim contrary to such numerous and consistent examples to produce a clear example that is irrefutable.

فَإِنْ لَمْ تَفْعَلُوا وَكُنْتُمْ تَفْعَلُونَ فَاتَّقُوا النَّارَ الَّتِي أُكْتِبَتْ لَكُمْ وَالنَّاسَ وَالْحِجَارَةَ¹

1. But if you do *it* not—and never shall you do *it*—then guard against the Fire, whose fuel is men and stones (*Sūrah al-Baqarah*, 2:25). [Publisher]

The second firm and conclusive argument for the death of Ḥaḍrat ‘Īsā, may peace be upon him, is God’s word **بَلِّ وَرَفَعَهُ اللَّهُ إِلَيْهِ** [‘but Allah exalted him to Himself’] for it is evident from reviewing the Holy Quran and *ahādīth* that **رَفَعَ إِلَى اللَّهِ** [exaltation to God]—which is obviously indicated in the verse **رَفَعَهُ اللَّهُ إِلَيْهِ** [‘He exalted him to Himself’]—is not used with respect to any context other than the context of death, as God says in the Holy Quran:

يَا أَيُّهَا النَّفْسُ الطَّيِّبَةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتٍ¹

Meaning, ‘O soul at peace that is comforted by God, come back to your God while God is pleased with you and you are pleased with God. And enter among My servants, and enter into My Paradise.’

Obviously, no one from among the Muslims takes these words of Allah, the Lord of Glory, to mean that one should go and sit in Heaven alive with their earthly body. Rather, the verse **ارْجِعِي إِلَىٰ رَبِّكِ** [‘return to your Lord’] is taken only to mean death. Thus, when ‘returning to God’, on the basis of decisive Quranic dictum, means death, then why does not ‘raising to God’, which is evident from the verse **بَلِّ وَرَفَعَهُ اللَّهُ إِلَيْهِ** [‘but Allah exalted him to Himself’], also mean death?^{2*}

1. *Sūrah al-Fajr*, 89:28–31 [Publisher]

2. ☆ Likewise, there are many other verses of the Holy Quran that clearly show that the words **رَفَعَ إِلَى اللَّهِ** [*raf‘un ilallāh*—exaltation to God] and **رُجِعَ إِلَى اللَّهِ** [*ru-ju‘un ilallāh*—return to Allah] are always used to connote death. As Allah the Almighty says in the Holy Quran:

[*Sūrah as-Sajdah*, 32:12]—**قُلْ يَتُوفَّئِكُمْ مَلَائِكَةُ الْمَوْتِ الَّتِي وَجَّهَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ**

Meaning that: ‘The angel that guards over you will cause you to die, and then you will be returned to your Lord.’

And as He says at another occasion in the Holy Quran:

[*Surah al-Ankabūt*, 29:58]—**كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ**

Meaning that: ‘Every soul shall taste death, and then you shall be returned to

It is simply contrary to justice, reason, and righteousness that the meaning which is established and validated by decisive pronouncements of the Quran is discarded, while a meaning and usage is adopted for which one has no argument at all. Can anyone explain if the words رَفَعَ إِلَى اللَّهِ [raf'un ilallāh] have any meaning in the Arabic language and Arabic diction other than 'to be caused to die'? Of course, the reference is to such a death after which the soul is raised towards God Almighty, as is the death of the believers. The same is the usage found in the earlier divine scriptures.

And when God says in the above verse فَأَدْخِلْنِي فِي عِبَادِي¹—which, when read with the first sentence, means, 'return to God and then enter among the servants of God'—it proves that no one can enter among the past souls unless he first dies. So when, on the basis of decisive dictum of the Holy Quran, it is prohibited and impossible for one to enter among past souls without first dying, then how did Ḥaḍrat 'Īsā^{as} go and sit beside Ḥaḍrat Yaḥyā^{as} in the Second Heaven without first dying?

Here, keep in mind another point as well: In the above verse God Almighty has also said, وَأَدْخِلْنِي جَنَّتِي² which, when this sentence is read with the entire verse, means, 'O soul at rest, come back to your God,

Us.'

And as God says, وَرَفَعْنَاهُ مَكَانًا عَلِيًّا [Sūrah Maryam, 19:58] i.e. 'We raised him—meaning this Prophet—to a lofty place.'

The explanation of this verse is that there are various high stations for people who are raised towards God after death, and so, God says that after raising this Prophet, i.e. causing him to die, God gave him a high station there. Nawwab Siddique Hasan Khan in his *Tafsīr Faḥḥul-Bayān* says that رَفَعَ [raised] here means the spiritual exaltation that takes place after death. Otherwise, it creates the requirement that the Prophet should return to earth to die. Alas, they forget these meanings when it comes to the verse إِنَّ مَرْوَيْتِكَ وَرَأْفَتِكَ إِلَيَّ even though the word مَرْوَيْتِكَ precedes the word رَأْفَتِكَ. If just the word رَأْفَتِكَ can be taken to mean death, then why do مَرْوَيْتِكَ and رَأْفَتِكَ not mean death? (Author)

1. Sūrah al-Fajr, 89:30 [Publisher]

2. Sūrah al-Fajr, 89:31. [Publisher]

you being pleased with Him and He being pleased with you, and enter among My servants and enter My Paradise.’ It is proven from what the Holy Prophet, may peace and blessings of Allah be upon him, witnessed on the night of the *Mi‘rāj* [Spiritual Ascension] that, in keeping with this verse of the Holy Quran, the souls of the Prophets and Messengers who have passed away from this world are like a *jamā‘at* [community] in the next world, who immediately join those who have passed away before them and enter among them, as is the import of the verse:

فَادْخُلِي فِي عِبْدِي¹

And then the last sentence of these verses—²وَادْخُلِي جَنَّتِي—also demands that all those servants of God enter into Paradise without any delay. The connotation of the ³فِي عِبْدِي is not of an event to wait for, which is to transpire a after long period of time; rather, it transpires immediately upon the death of a righteous one. In other words, the party that dies later goes and joins those who passed before, without any delay. Thus, it inevitable that the second part of the verse, ⁴وَادْخُلِي جَنَّتِي [enter you My Garden], should also transpire without any delay. That is to say, when anyone from among the righteous and sinless believers dies, he should enter into Paradise without any delay. And this, indeed, is the reality.

This is expounded in other parts^{4*} of the Holy Quran, too. Among others, there is one instance where God says:

1. So enter you among My chosen servants (*Sūrah al-Fajr*, 89:30). [Publisher]
2. And enter you My Garden (*Sūrah al-Fajr*, 89:31). [Publisher]
3. ...My chosen servants (*Sūrah al-Fajr*, 89:30). [Publisher]
4. ☆ This may appear to invite the objection that if every pious and sinless believer, who bears no burden of sin and disobedience, enters Paradise without any delay, this necessitates the denial of the resurrection of bodies and all its related essentials. Because, once a person has entered Paradise, then, in

قِيلَ ادْخُلِ الْجَنَّةَ¹

Meaning: ‘It was said, “Enter into Paradise.”’^{2*}. Similarly, there are many other instances—the mention of which would cause this to become too lengthy—that prove that the souls of the pious and sinless enter Paradise immediately upon their death. Likewise, there are many *ahādīth* that confirm the same meaning, and ‘the souls of martyrs

keeping with the verse,

وَمَا هُمْ فِيهَا بِمُخْرَجِينَ

[Nor shall they *ever* be ejected therefrom (*Sūrah al-Ḥijr*, 15:49)]

their exit from Paradise is precluded. And, therefore, the whole procedure of resurrection of bodies and the events of the Hereafter is rendered false. The answer to this is that the belief that the sinless believers enter Paradise without any delay is not of my own making but it is indeed the belief that the Holy Quran has taught. As for the Holy Quran’s other teaching that relates to the resurrection of bodies and the raising of the dead, that is true as well, and we believe in it. The only difference is that this entering into Paradise is in a general sense, and the bodies the believers are given immediately [upon entering Paradise] are still imperfect. But the Day of Resurrection of bodies will be the day of the grand manifestation and on that day, perfect bodies will be granted. The link of the dwellers of Paradise will not be severed from Paradise in any way. They will be in Paradise in a way, and in the presence of God in a way. Are we to think that the martyrs who eat the fruit of Paradise like green sparrows are not to come out of Paradise and present themselves before God? **فتدبر [So ponder]. (Author)**

1. *Sūrah Yā-Sīn*, 36:21 [Publisher]
2. ☆ A body is necessary for entering Paradise, but it is not necessary that the body be elemental; in fact, a body that is not elemental is required, because the fruits etc. of Paradise are also not elemental, but rather, are a new creation, so the body will also be a new creation that will be different from the earlier body. It is, however, essential that the believers are given bodies after death. It is not only the phrase ‘of Paradise’ that points to this, but also the fact that on the night of the *Mī’rāj*, the Holy Prophet, may peace and blessings of Allah be upon him, did not merely see the souls of the Prophets; rather, he saw the bodies of all of them, and body of Ḥaḍrat ‘Īsā was not of a different kind from them. **(Author)**

eating the fruits of Paradise’ [narrations] are such well-known *ahādīth* that it is no secret to anyone. Almighty Allah says too:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ¹

Meaning: ‘Do not imagine, with regard to those who are slain in the cause of Allah the Almighty, that they are dead. Rather, they are living, they are provided with food from God Almighty.’

The same is proven by the earlier Scriptures. Thus, when the entrance of the souls of the pious and sinless into Paradise is proven—and it is obvious that Paradise is the place which will also have material delicacies of diverse types and fruits of many kinds, and entry into Paradise indeed means that one would partake of those delicacies—in such case the entry of only the soul into Paradise is meaningless and useless. Will it, after entering into Paradise, keep sitting destitute and not benefit from the bounties of Paradise?

Thus, the verse,

وَادْخُلِيْ جَنَّتِيْ²

shows clearly that a believer is bestowed a body after death.^{3*} For this

1. *Sūrah Āl-e-‘Imrān*, 3:170 [Publisher]

2. And enter you My Garden (*Sūrah al-Fajr*, 89:31). [Publisher]

3. ☆ Let it be clear that the Christians also believe the same, that Yasū‘ Masīh ‘Īsā [Jesus, the Messiah] was not raised to heaven with his elemental body, but he was bestowed a glorious body after death. Hence it is a pity—rather, a grievous pity—that Muslims of the Dark Ages who were born three centuries after [the Holy Prophet^{sas}] do not uphold the belief of the Companions, may Allah be pleased with them, regarding this issue—for all the Companions^{sa} had come to consensus that all the Prophets of the past, which includes Ḥaḍrat ‘Īsā, had died. Nor do they agree with the Jews on this issue because the Jews, by declaring ‘Īsā to be accursed—God forbid—deny only his spiritual exaltation, which is essential for a believer, because the only consequence of being crucified is to be deprived of spiritual exaltation and to become accursed and

reason, all Imams and Sufis are agreed that the believers who are pious and sinless are invested with a holy and glorious body upon death, through which they enjoy the bounties of Paradise. To reserve Paradise for martyrs alone is an injustice, indeed it is a heresy. Can a true believer utter such an impertinence as to say that the Holy Prophet, may peace and blessings of Allah be upon him, under whose grave Paradise lies, is still outside Paradise, but those who acquired faith and righteousness

nothing else. Nor do they agree with the Christians on this issue, because while the Christians do believe in 'Īsā's physical ascension they do not believe, like they [Muslims] do, in ascension with the elemental body. Rather, they believe in the ascension of the glorious body which, in their view, was bestowed upon 'Īsā after his death. And we cannot deny that Ḥaḍrat 'Īsā^{as} could have been granted a glorious body after death, which is not the earthly body, because it is granted to every believer after his death as is testified by the verse *وَادْخُلِي جَنَّتِي* [enter My garden]. This has to be so because the soul on its own is not suited to enter Paradise. Thus, Ḥaḍrat 'Īsā^{as} has no distinction in this regard. Where the Christians err, however, is in believing that the glorious body was bestowed upon 'Īsā after his death on the cross, because 'Īsā never died on the cross; otherwise, he would be considered to have lied in equating himself with the Prophet Yūnus [Jonah], God forbid, and would also have come under the purview of the purport of *la'nat* [curse]. An accursed person is he whose heart, like that of Satan, has become estranged from God and becomes God's enemy and God becomes his enemy, and who, like Satan, is barred from the divine threshold and becomes rebellious of God. Can we attribute such a connotation to 'Īsā? Absolutely not! And can any Christian commit the affront that after his crucifixion 'Īsā became estranged from God and developed a bond with Satan? This is the meaning of *la'nat* that has been put forward from time immemorial and is agreed upon by all peoples. Alas, the Christians have never reflected on this connotation, or else they would have discarded such a belief with utmost disgust. Moreover, it is evident from the events presented by the Gospels that after deliverance from the cross, only the earthly body of 'Īsā was witnessed. For instance, when the apostle Thomas doubted as to how 'Īsā could have been delivered from the cross, 'Īsā showed him his wounds to prove it, and Thomas put his finger in them. Could wounds have remained in the glorious body, too? Can we say that he was granted a glorious body and yet could not remove his wounds? The fact is that the body that was glorious was the one bestowed after his death in Kashmir. (Author)

through him and became martyrs are dwelling in Paradise due to their martyrdom and are eating the fruit of Paradise? The truth is that those who devoted their life to the cause of Almighty God have already become martyrs. So by this token, our Holy Prophet, may peace and blessings of Allah be upon him, is the foremost of martyrs. Inasmuch as this is established, we, too, say that the Messiah was raised to heaven with his body (but with a body that differs from his elemental body), and then he entered among Almighty God's servants and entered Paradise.

From this perspective, the point of contention between our opponents and us turns out to be only in terminology. And when, with this perspective, bodily exaltation is proven, why then must Ḥaḍrat 'Īsā be considered to have risen to heaven with his earthly body while it contradicts the established divine practice with regard to all Prophets, of being bestowed glorious bodies? And if the contention is that he too was bestowed a glorious body—as was bestowed upon Ḥaḍrat Ibrāhīm^{as}, Ḥaḍrat Mūsā^{as}, Ḥaḍrat Yaḥyā^{as}, and other Prophets—and with it he was raised to God Almighty, this is not something we ever deny. We agree to Ḥaḍrat Masīḥ's exaltation to heaven with such a body with all our heart and soul. [As is said:] چشم ماروشن ودل ماشاد۔ [We are content and happy.]

While the aforementioned verses are clear, explicit, and conclusive regarding the death of Ḥaḍrat 'Īsā, may peace be upon him, if the Holy Quran is perused carefully, we would find that there are many more verses which prove the death of Ḥaḍrat 'Īsā, may peace be upon him. Among them is the verse:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَلَا يَنْفَكُونَ مِمَّا قَالُوا أَنَّهُمْ كَلَّمُوا عَلَىٰ أَعْقَابِهِمْ¹

Meaning that: 'Ḥaḍrat Muḥammad, may peace and blessings of Allah be upon him, is only a Messenger. And all Messengers have passed away

1. *Sūrah āl-e-Imrān*, 3:145 [Publisher]

before him. If then he dies or is slain, would you give up the religion of Islam?’

As I have just explained, it is not right that the word *خَلَّتْ* [*khalat*], when applied to all other Prophets, means ‘to cause to die’, but when it comes to Ḥaḍrat ‘Īsā, may peace be upon him, it means that God Almighty raised him to heaven with his elemental body. Such claim is utterly baseless, and no evidence has been presented to support it.

In fact, everywhere in the Holy Quran that the word *خَلَّتْ* [*khalat*] has been used, it has only been used to connote death. No one can produce a single example from the Holy Quran where this word has been used to mean that someone was raised to heaven with his elemental body. Moreover, as I have just explained, in these very verses Almighty God has Himself explained the word *خَلَّتْ* [*khalat*] and has confined it only to death or murder. And this is the noble verse on whose authority the Companions, may Allah be pleased with them, reached the *ijmā‘* [consensus] that all the Prophets and Messengers had died and none of them was going to return to this world. In fact the real purpose of this *ijmā‘* was to assert that it is not possible for anyone to return to this world. The objective of this *ijmā‘* was to dispel the notion that had developed in the mind of Ḥaḍrat ‘Umar, may Allah be pleased with him, that the Holy Prophet, may peace and blessings of Allah be upon him, would return to this world and cut off the noses and ears of the hypocrites. This being the context, it is obvious that had Islam admitted the possibility of any Prophet to return to this world, it would not have been possible to dispel the thought of Ḥaḍrat ‘Umar^{ra} by reciting this verse, not to mention that it would entail a denigration of the Holy Prophet, may peace and blessings of Allah be upon him. Indeed in such a case it would have been out of place for Ḥaḍrat Abū Bakr^{ra} to even recite this verse. In short, this verse is also one such wonderful verse that proclaims aloud the death of Ḥaḍrat ‘Īsā, may peace be upon him. *فَالْحَمْدُ لِلَّهِ عَلَىٰ ذَٰلِكَ* [God be praised for this].

Then there is another verse that proves the death of Ḥaḍrat ‘Īsā, may peace be upon him. Allah the Exalted says:

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ

الطَّعَامَ¹—Part Number 6, Ruku' 10

Meaning: 'Īsā, Masīḥ [Jesus the Messiah] is but a Messenger; all Messengers before him have died. And his mother was a pious woman, and both of them used to eat food when they were alive.

In this verse, Allah the Exalted refutes the divinity of Ḥaḍrat 'Īsā, may peace be upon him, and says that all Messengers before him have died. To think, despite this fact, that the Messiah is sitting alive in heaven, is a fallacy. How can this argument be used to prove his divinity when the argument itself is false, for the truth is that death did not spare anyone and they all died. The second argument for him being a human is that he had a mother of whom he was born, while God has no mother. The third argument for him being a human is that when he and his mother were alive they both used to eat food, whereas God is in no need of food. That is, food restores the body as it wastes away, while God is free from the attribute of wasting away. But the Messiah continued to consume food. Thus, if he is God, then does the body of God, too, continue to waste away? This refers to the fact that, according to physiological research, the human body is replaced completely in three years, as earlier cells are broken down and new cells develop as their replacement. But this imperfection is by no means to be found in God. This is the argument invoked by Almighty God to prove that Ḥaḍrat 'Īsā was a human being.

But alas for the people who, having raised Ḥaḍrat 'Īsā to heaven, believe that his body does not possess this trait that, like all human beings, the process of dissolution should continue in him, and believe that his body would have remained safe from annihilation even without obtaining the replacement for the dissolution through food. They wish to break thereby the argument given by God and the reasoning put forth in the above-mentioned verse. God, on the other hand, gives

1. *Sūrah al-Mā'idah*, 5:76 [Publisher]

the argument to prove that Ḥaḍrat ‘Īsā, may peace be upon him, was human. Namely that, like other human beings, he too was dependent on food, without which his body could not have sustained itself, and that it required replacement for what was being consumed. The people who raise Ḥaḍrat ‘Īsā to heaven with his elemental body, hold the belief that his body can continue to exist without food, and in this manner they present an argument for the divinity of ‘Īsā in contradiction to Almighty Allah’s purport.

It is shameful that these people disrespect the argument that God has presented with the purpose of proving that Ḥaḍrat ‘Īsā was human. While Almighty God refutes that the Messiah had the attribute on the basis of which he could be deified, these people assert that he does possess that attribute. This is disrespect of the consummate argument that God puts forth with regard to Ḥaḍrat ‘Īsā being human. If it is true that Ḥaḍrat ‘Īsā, despite possessing his elemental body, does not require food, and that his body is able to continue to exist on its own, like the person of God, then this would be an argument for his divinity, which that the Christians have put forth since ancient times. It is not enough to say, in response to this, that he used to eat food while he was on earth though he does not eat in Heaven, as the opponents can say that his eating while on earth was by his own volition and that he was not dependent on food as human being are, otherwise if he was dependent on food on earth he would also be dependent on it in heaven. I deplore these people who, time and again, while God cites the eating of food as evidence that Ḥaḍrat Masīḥ was human, believe that though Ḥaḍrat Masīḥ did eat food for thirty years while on earth, he is subsisting without food in heaven for 1,900 years.

Yet another argument for the death of Ḥaḍrat ‘Īsā^{as} is the following verse of the Holy Quran, where God says:

فِيهَا تُحْيَوْنَ وَفِيهَا تُمُوتُونَ وَمِنْهَا تُخْرَجُونَ^{2,1} ☆

(Translation) ‘You [children of Adam] shall live out your lives in the earth, and shall die in the earth, and shall be raised from earth too.’ In the presence of such a clear statement, how is it possible that for about 2,000 years, or an even longer and undetermined period, Ḥaḍrat ‘Īsā, may peace be upon him, should stay in heaven—for this necessitates rejection of the Holy Quran.

Again, another argument for the death of Ḥaḍrat ‘Īsā, is this verse of the Holy Quran:

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ³

(Translation) ‘Your abode shall be on earth, and until the day of your death, from within the earth shall you find things for your comfort.’ This verse has the same import as the previous one. How is it possible that Ḥaḍrat ‘Īsā should live on earth—the abode for human beings—for just thirty-three years, and yet he should maintain his residence in

1. ☆ As I have already said, there exists an acknowledgement by Ḥaḍrat ‘Īsā himself that bears testimony to his death. In answer to Almighty God’s question, ‘O ‘Īsā, did you teach people to take you and your mother as gods?’, the reply Ḥaḍrat ‘Īsā gives is recorded in the Holy Quran and that is the verse:

وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَلَّيْتُمْ كُنْتُ أَنتَ الرَّقِيبَ عَلَيْهِمْ

Meaning: ‘I was a witness over them only as long I was among them, but when You caused me to die, You were then the Guardian over them’ [*Sūrah al-Mā'idah*, 5:118]. In this verse Ḥaḍrat ‘Īsā links the Christians remaining on the side of truth with his own lifetime. Hence, if Ḥaḍrat ‘Īsā is still living, it follows necessarily that the Christians are still upon the truth. And this verse **فَلَمَّا تَوَلَّيْتُمْ** also proves that Ḥaḍrat ‘Īsā will not return to this world before the Day of Resurrection, otherwise it follows necessarily that—God forbid—he would lie in the presence of God that he had no knowledge of his people going astray. (Author)

2. *Sūrah al-A'raf*, 7:26 [Publisher]
3. *Sūrah al-Baqarah*, 2:37 [Publisher]

heaven—which is not an abode for human beings—for 2,000 years or for an even longer, unknown period. This will lead to the impression that he is perhaps not a human being, particularly when there is no other human being who is his equal in displaying such superhuman qualities.

Then, another argument for the death of Ḥaḍrat ‘Īsā is this verse of the Holy Quran:

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً¹

(**Translation**) meaning: ‘Allah is the God who created you in a state of weakness, and after weakness gave you strength; then, after strength, gave you weakness and old age.’ Obviously, this verse applies to all human beings, to the extent that even the Prophets are included in it. Even our Holy Prophet, may peace and blessings of Allah be upon him, who is the Chief of the Prophets, is not outside its scope. The signs of old age became manifest even in him, and some grey hair had appeared in his blessed beard and he felt the effects of the weakness related to the old age in his final years. But, according to our opponents, Ḥaḍrat ‘Īsā is excluded from this, too. They say that this is one distinction of his which is extraordinary. Indeed, this is the argument for his divinity.

Thus, there are five arguments, and not just one, for the divinity of Ḥaḍrat ‘Īsā, may peace be upon him, which—according to the contention of the Christians and the doctrine of my opponents from our own people [i.e. the Muslims]—exist today and which cannot be refuted without first falsifying that special attribute of his. It is believed that Ḥaḍrat ‘Īsā holds the sole distinction of going to Heaven with his elemental body, something that no other human being shares with him; and possesses a second distinction, that he alone is acknowledged to have lived in Heaven for hundreds of years without food or water, which also no other human being shares with him; and hold a the third distinction, that he is the only one who is acknowledged to have stayed

1. *Sūrah ar-Rūm*, 30:55 [Publisher]

in Heaven free from old age and its accompanying debility for such a long period of time, which is also something no other human shares with him; and possesses a fourth distinction, that he is the only one acknowledged to descend from Heaven in the company of angels after a protracted period, and not a single human shares this quality with him either. Given this, one should ponder these four distinctions—which are assigned solely to his person, and he is considered to be **unique and without any co-sharer** in them—just how much of a trial this doctrine can prove to be for the masses.^{1☆} Moreover, consider how many rea-

1. ☆ In addition to this, my opponents from among the Muslims unfortunately and ignorantly assign a fifth distinction to Ḥaḍrat ‘Īsā and it is that, out of all the Prophets, he is the only one who is free from the touch of Satan—to the exclusion of all other Prophets. A sixth distinction is that the Holy Spirit accompanied him at all times and the Holy Spirit did not accord such constant company to any other Prophet. But all these are their fallacies. Little do they realize that all Prophets are free from the touch of Satan. Moreover, when God, through the saying of His Messenger, speaks of Ḥaḍrat ‘Īsā^{as} and his mother being free from the touch of Satan, the wisdom in it is that the inauspicious Jews accused Ḥaḍrat Maryam Ṣiddīqah [Mary the Truthful] of adultery and considered Ḥaḍrat ‘Īsā to be an illegitimate child—God forbid—and God desired to exonerate them of these charges. Accordingly, He exonerated them in this way, that the Holy Prophet, may peace and blessings of Allah be upon him, said that both of them were free from the touch of Satan. In other words, fornication is a satanic act, and both Ḥaḍrat ‘Īsā and Maryam are free from this satanic act. It does not, however, mean that only they are free from it, and other Prophets are afflicted. Likewise, the Jews believed that, being an unlawful child, Satan was the companion of Ḥaḍrat ‘Īsā, and this was their belief on the basis of the Torah. And it was to refute them that Ḥaḍrat ‘Īsā’s companionship of the Holy Spirit was mentioned. It is also not correct that Ḥaḍrat ‘Īsā possesses the distinction that he was conceived through the influence of the Holy Spirit, because it has been established from the Holy *Qurān* and the Torah that some people are born in the shadow of Satan and have satanic qualities, while some are born in the shadow of the Holy Spirit and have virtuous qualities. As for those who are unlawfully begotten, they are conceived in the maternal womb in the shadow of Satan. It was, therefore, essential to refute that Ḥaḍrat ‘Īsā’s birth was unlawful, and so the Gospel also speaks of the shadow of the Holy Spirit to make it known that he was not born in the shadow of Satan and that he was not unlawfully begotten. (Author)

sons it provides to those who deify Ḥaḍrat ‘Īsā—reasons that stand as ‘proven’ by the admission of the Muslims themselves.

Had Almighty God had not refuted all these distinctions by declaring Ḥaḍrat ‘Īsā to be dead, another way to refute them was that Almighty God should have provided some precedents that would show that certain other human beings also shared these extraordinary qualities with him, just as God had provided the precedent of Adam in being fatherless. But if God neither declared Ḥaḍrat ‘Īsā to be dead nor refuted all these distinctions, then in this context God became, as it were, dumbfounded in the face of the Christians’ argument. And if you say that you also believe that Ḥaḍrat ‘Īsā will return in the Latter Days and then die after a while, then Christians do not accept this assertion. They convict you by your own admissions. And they are not obligated to accept your unsubstantiated claim. For, if Ḥaḍrat ‘Īsā were to remain alive till the Day of Judgment, and were to have all the features of godhood in him—such as raising the dead—then it is possible that he should remain immune to death. And this is, in fact, what the Christians believe—that Ḥaḍrat ‘Īsā will not die after descending from Heaven; rather, in his capacity as ‘God’, he will reward and punish people. So in the scenario, where these four distinctions of Ḥaḍrat ‘Īsā are proven according to your own admission, the Christians will get the better of you, because, according to them, these four distinctions are sufficient to make Ḥaḍrat ‘Īsā God.

It is far from the wisdom of God Almighty that He should bestow these four distinctions on someone who is being deified by 400 million people. At the time of the Holy Prophet, may peace and blessings of Allah be upon him, the Christians had presented just one feature as the distinction of Ḥaḍrat ‘Īsā—that he was born without a father—and Allah the Exalted at once countered it and said,

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ¹

1. *Sūrah Āl-e-‘Imrān*, 3:60 [Publisher]

meaning: ‘The case of ‘Īsā with Allah is like the case of Adam. God created him out of dust, then He said to him, ‘Be!’ and he became alive and vibrant.’ This meant that being born without a father was not something peculiar to Ḥaḍrat ‘Īsā, may peace be upon him, as that would necessarily imply that he was God, for Adam has neither father nor mother.

Hence while divine honour demanded that Ḥaḍrat ‘Īsā should not remain peculiar in the distinction of being fatherless so that it may not be claimed as evidence for his godhood, how then is it possible that God should have accepted four supernatural distinctions in Ḥaḍrat ‘Īsā? Of course, if God has cited some precedents to refute these distinctions, then those precedents should be presented, otherwise it will have to be admitted that God could not answer the claim of the Christians, for these are indeed the distinctions that the Christians cite and declare these distinctions to be the proof of the godhead of Ḥaḍrat ‘Īsā, may peace be upon him. So, while God has not refuted these four distinctions by citing some precedents, as He did in the case of Adam’s birth, then it would have to be confessed that God has accepted the Christian claim. But if He has refuted it and has cited some precedent of these four distinctions, then present those verses from the Holy Quran.

Among the verses that categorically prove the death of Ḥaḍrat ‘Īsā, may peace be upon him, is this verse of the Holy Quran:

وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ أَمْوَاتٌ غَيْرٌ أَحْيَاءُ ۗ وَمَا يَشْعُرُونَ
أَيَّانَ يُبْعَثُونَ¹

Meaning: ‘Those who are worshipped in place of God cannot create anything; rather, they have themselves been created, and they are all dead, not living, and they know not when they will be raised.’ One ought to ponder carefully as to how vividly these verses demonstrate the death of Ḥaḍrat Masīḥ and all other people whom the Christians,

1. *Sūrah an-Nahl*, 16:21–22 [Publisher]

Jews, and some Arab sects held as deities and worshipped. Keep in mind that this is the declaration of God, and God Almighty is above and free from saying things that are contrary to facts. So when He says in clear and explicit words that all human beings who are worshipped and taken as ‘God’ by different faiths are dead—and not one of them is alive—then what level of defiance, disobedience, and contradiction of the commandment of God is it to consider Ḥaḍrat ‘Īsā, may peace be upon him, to still be alive. Is Ḥaḍrat ‘Īsā, may peace be upon him, not among those who have been deified or those who are beseeched to help resolve difficulties? Indeed he is the foremost among those people, because the insistence and exaggeration with which 400 million people are striving claim divinity for Ḥaḍrat ‘Īsā, is not to be found in any other faith.

All the verses that I have quoted here are sufficient to prove the death of Ḥaḍrat ‘Īsā, may peace be upon him. And the same is also substantiated when we look at the blessed *ahādīth* of the Holy Prophet, may peace and blessings of Allah be upon him—the only difference being that, while God testifies to the death of Ḥaḍrat ‘Īsā with His Word, the Holy Prophet, may peace be upon him, does so through his eyewitness testimony. Thus, God with His Word, and the Holy Prophet, may peace and blessings of Allah be upon him, with his action—i.e. by his eyewitness account—have put a seal on the fact that Ḥaḍrat ‘Īsā has died. For the Holy Prophet, may peace and blessings of Allah be upon him, testifies by his eyewitness account that on the night of the *Mī‘rāj* [Spiritual Ascension] he saw Ḥaḍrat ‘Īsā in Heaven among the previous Prophets who had passed away from this world and had reached the next world. Not only that, but he saw the same kind of body for Ḥaḍrat ‘Īsā as those for other Prophets, may peace be upon them. Moreover, I have already explained that it is an error to think that it is only the souls of the earlier Prophets, may peace be upon them, who have passed away from this world that are present in Heaven; rather, they have with them luminous and glorious bodies with which they were raised from

this world after their death—and the verse ¹ *وَادْخُلْ جَنَّتِي* represents a clear statement with regard to it. This is because a body is required to enter Paradise, and the Holy Quran time and again says clearly that people who will enter Paradise shall have their bodies with them; no soul shall enter Paradise just by itself.

Thus, the verse ² *وَادْخُلْ جَنَّتِي* shows clearly that every righteous person who enters Paradise after death is necessarily granted a body after death. The second testimony to the bestowal of a body is the observation of the Holy Prophet, may peace and blessings of Allah be upon him. For, on the night of the *Mi'raj*, he did not see merely the souls of the Prophets, but rather, he saw their bodies as well; and he did not see any novel body for Ḥaḍrat 'Īsā. He saw the same kind of body for Ḥaḍrat 'Īsā as he saw for other Prophets. Therefore, if one does not insist unfairly on following falsehood, it is very easy for him to understand that the body with which Ḥaḍrat 'Īsā was raised was not the physical one, but was the body that is bestowed upon every believer after death, because God Himself bars the physical body from going to Heaven, as He says:

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءَ وَ أَمْوَاتًا³

Translation: Have We not created the earth in a manner whereby it is drawing people's bodies, whether dead or alive, towards itself, and does not let any of them climb to Heaven?

On another occasion He says:

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا⁴

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1. And enter you My Garden (*Sūrah al-Fajr*, 89:31). [Publisher]
 2. And enter you My Garden (*Sūrah al-Fajr*, 89:31). [Publisher]
 3. *Sūrah al-Mursalāt*, 77:26–27 [Publisher]
 4. *Sūrah Banī Isrā'īl*, 17:94 [Publisher]

Meaning that: When the disbelievers asked the Holy Prophet, may peace and blessings of Allah be upon him, to climb to Heaven—in that he need show only the miracle of climbing to Heaven with his physical body—they were told: *قُلْ سُبْحَانَ رَبِّيَ الْعَلِيِّ*. Meaning: Say to them, it is unworthy of my Lord to go against His word and promise, and He has already said that no earthly body will go to Heaven, as He said:

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءَ وَ أَمْوَاتًا¹

and

فِيهَا نَحْيُونَ وَ فِيهَا نَمُوتُونَ²

and

وَ لَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَ مَتَاعٌ إِلَىٰ حِينٍ³

This was mischief on the part of the disbelievers of Arabia, that they sought a miracle that was contrary to the divine promise and pledge, and they knew quite well that such a miracle would never be shown for it was against the aforesaid word of Almighty God. And it is not worthy of Almighty God to break His promise. And then Almighty God said, ‘Say to them that I am but a human being, and it is forbidden for a human being that his earthly body should go to Heaven.’

Pious people can of course go to Heaven, just in a different body, in the same way as the souls of all Prophets, Messengers, and believers

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1. Have We not made the earth so as to hold, the living and the dead? (*Sūrah al-Mursalāt*, 77:26–27) [Publisher]
 2. Therein shall you live, and therein shall you die (*Sūrah al-Aʿrāf*, 7:26). [Publisher]
 3. And for you there is an abode on the earth and a provision for a time (*Sūrah al-Aʿrāf*, 7:25). [Publisher]

go to Heaven after death, and it is specifically with regard to them that Allah the Almighty says:

مُفْتَحَةٌ لَهُمُ الْبَابُ¹

Meaning that the gates of Heaven shall be opened for the believers.

Take note that if there had been only souls, the pronoun لهم [lahum] would not have been used for them. This usage strongly supports that when a believer is raised after their death, it is along with a body, but the body is not an earthly one. Rather, the soul of the believer is granted a different body that is pure and glorious and is immune from the suffering and defects that form a necessary part of the physical body. In other words, it is neither dependent on earthly food nor is it in need of earthly water. All those who are granted a station close to Almighty God receive similar bodies. It is our belief that Ḥaḍrat ‘Īsā received a similar body after his death and he was raised towards God with that body.

Some ignorant people present the following verses of the Holy Quran:

وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ²

and

فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ³

Then they raise the objection: ‘These verses of the Holy Quran clearly

1. *Sūrah Ṣād*, 38:51 [Publisher]

2. And I was a witness over them as long as I remained among them (*Sūrah al-Mā'idah*, 5:118). [Publisher]

3. But since You did cause me to die, You have been the Watcher over them (*Sūrah al-Mā'idah*, 5:118). [Publisher]

specify that Ḥaḍrat ‘Īsā, may peace be upon him, will plead before God that people went astray after his death and not in his lifetime. Therefore, if this belief is correct, that Ḥaḍrat ‘Īsā escaped the cross and went to Kashmir and lived there for 87 years, it would be incorrect to say that his people went astray after his death; and he should instead have said that people had gone astray after his journey to Kashmir, for his death occurred 87 years after incident of the cross.’

So, keep in mind that such a doubt is born only out of lack of reflection. Otherwise, the journey to Kashmir is not in contradiction with this statement, because the meaning of *مَا دُمْتُ فِيهِمْ* is, ‘As long as I was among my people who had believed in me,’ and does not mean, ‘As long as I was in their land,’ for we do accept that Ḥaḍrat ‘Īsā had migrated from the Levant to Kashmir, but we do not accept that the mother of Ḥaḍrat ‘Īsā and his Disciples remained behind. Instead, it is evident from historical records, that the Disciples came and joined him, some accompanying Ḥaḍrat ‘Īsā and some arriving later. For instance, Thomas went with Ḥaḍrat ‘Īsā, while the other Disciples came afterwards. Ḥaḍrat ‘Īsā, may peace be upon him, chose just one person, Thomas, to accompany him, just as our Holy Prophet, may peace and blessings of Allah be upon him, chose only Ḥaḍrat Abū Bakr^{ra} at the time of the migration to Madīnah.

The Roman Empire had declared Ḥaḍrat ‘Īsā to be a rebel, and even Pilate had been assassinated on the order of Caesar due to the same accusation, because he was a secret supporter of Ḥaḍrat ‘Īsā and his wife was also the follower of Ḥaḍrat ‘Īsā. Hence, it was necessary that Ḥaḍrat ‘Īsā should depart the country secretly and not take a group with him. Therefore, he took only Thomas with him on this journey, just as our Holy Prophet, may peace and blessings of Allah be upon him, took only Ḥaḍrat Abū Bakr^{ra} with him in his journey to Madīnah. And just as the rest of the Companions of our Holy Prophet, may peace and blessings of Allah be upon him, joined him in Madīnah having taken different routes, so did the Disciples of Ḥaḍrat ‘Īsā, may peace be upon him, join him through different routes at different times. And as long

as Ḥaḍrat ‘Īsā remained among them—in keeping with the purport of the verse ¹ مَا دُمْتُ فِيهِمْ—they all remained firm on *Tauḥīd* [the Oneness of God]. Their progeny went astray after the death of Ḥaḍrat ‘Īsā. It is not known in which generation they fell into this error. Historians maintain that the Christian faith was still on its original principles till its third century. In any case, it appears that all those people returned to their homeland after the death of Ḥaḍrat ‘Īsā; perhaps because the Emperor of Rome became Christian, so it was no longer necessary for them to remain in exile.

Here, bear in mind that the journey of Ḥaḍrat ‘Īsā, may peace be upon him, to Kashmir is not without proof. Rather, this matter has been established with strong arguments, so much so that the word ‘Kashmir’ itself is evidence of this, inasmuch as the word ‘Kashmir’ is a word that is pronounced ‘Kashīr’ in the Kashmiri language, and every Kashmiri calls it ‘Kashīr’. As such, it appears that this word is evidently of Hebrew origin and is the composite of the words *kāf* and *ashīr*. The land of Syria is called *ashīr* in Hebrew, and [the preposition] ك—*kāf* is used to connote similarity. Hence the word was كَأَشِير [Ka-Ashīr], where the letter *kāf* was distinct from *ashīr*, and the term meant, ‘like the country of Syria’. And since this country was the place to which Ḥaḍrat ‘Īsā, may peace be upon him, had migrated, and he was the dweller of a cold country, therefore, God, in order to comfort him, named this country *Ka-Ashīr*, meaning, ‘like the country of *Ashīr*’. Then, with frequent usage, the ا—*alif* [i.e. the ‘a’ sound in *ashīr*] became obsolete and only *Kashīr* was left. Then, other nations, who were neither the dwellers of *Kashīr* nor possessed its language, added a م—*mīm* [i.e. an ‘m’ sound] and made it ‘Kashmir’. But, it is by the grace and mercy of God Almighty that to this day it is spoken and written as *Kashīr* in the Kashmiri language.

Besides this, to this day, there are many things in the land of Kashmir that bear Hebrew names; even some mountains have been named after

1. *Sūrah al-Mā'idah*, 5:118 [Publisher]

Prophets, from which it is deduced that Hebrew people must have lived in this land at some point in time. For example, there is a mountain in Kashmir by the name of Solomon, the Prophet. To prove this point, I have already published in some of my books a list of Hebrew words and names of Israelite Prophets that are in use in Kashmir to this day. It is also learnt, in great detail, from books on Kashmiri history, which I have collected with much labour and which I have in my possession, that at one time—roughly 2,000 years ago according to our reckoning—an Israelite Prophet came to Kashmir. He was from the Israelites and was known as ‘Shāhzādah Nabī’ [‘Prince Prophet’]. His tomb is present in Mohalla Khanyar, and is known widely as the Tomb of Yuz Asaf. Now, it is obvious that these books were published in Kashmir long before my birth, so how can anyone imagine that the Kashmiris wrote these books by way of fabrication. Why did those people need this fabrication and what was their objective for which they perpetrated such a fabrication? What is even more peculiar is that these people, in their utter simplicity, believe, like other Muslims, that Ḥaḍrat ‘Īsā had ascended to Heaven with his physical body.

In spite of this belief, they know with full conviction that an Israelite Prophet did come to Kashmir and that he introduced himself as the ‘Prince Prophet’. Their books relate that, on the basis of calculation, a little more than 1,900 years have elapsed since that time. The simplicity of the Kashmiris has here benefited us, for had they known who that ‘Prince Prophet’ from among the Israelites was, and who the Prophet was who lived some 1,900 years ago, they would never have shown these books to us. This is why I say that we have benefited greatly from their simplicity. Besides, they say that the name of the Prince Prophet was ‘Yuz Asaf’. This word clearly appears to be the distortion of ‘Yasu Asaf’. In Hebrew, ‘Asaf’ refers to a person who is in search of his people. Since Ḥaḍrat ‘Īsā had arrived in Kashmir in search of his people who were the missing tribes of Jews, he called himself ‘Yasu Asaf’. Further, it is written clearly in the scripture of Yuz Asaf that the *Injīl* [Gospel] had been revealed to him by God. Thus, in the presence of

so many clear proofs, how is it possible to refute that Yuz Asaf is none other than Ḥaḍrat ‘Īsā, may peace be upon him? Otherwise, the onus of proof is on our opponents, to show us who this person is, who called himself the Prince Prophet and whose time corresponds perfectly with the time of Ḥaḍrat ‘Īsā. We have also learnt that when Ḥaḍrat ‘Īsā came to Kashmir, he was mentioned by the Buddhists of that time in their scriptures.

Another potent argument for this is that God says:

أَوَيْنَهُمَا إِلَىٰ رِبْوٍ وَذَاتِ قَرَارٍ وَمَعِينٍ¹

Meaning: ‘We gave ‘Īsā and his mother refuge on a hill which was a place of comfort and was far from the reach of every enemy, and its water was pleasant.’

Be mindful that the word *أوى* [*āwā*] is used in Arabic when a person is given refuge from a tribulation in a place that is a peaceful abode. That abode of peace cannot possibly be the land of Shām, because the land of Shām was in the jurisdiction of the Caesar of Rome and Ḥaḍrat ‘Īsā had been declared a rebel against Caesar. Therefore, it was indeed Kashmir, which was similar to the land of Shām, and was a place of shelter—i.e. it was an abode of peace—meaning that the Caesar of Rome had nothing to do with it.

Some people here raise another objection that it is said that the dispensation of Muhammad has been established along the lines of the dispensation of Mūsā, and this dispensation bears similarity to every good and bad aspect of the dispensation of Mūsā; therefore, it was essential that just as the Holy Prophet, may peace and blessings of Allah be upon him, has been called ‘the like of Mūsā’ in the Holy Quran, so should the last *Khalīfah* [Successor] of this dispensation be called ‘the like of ‘Īsā’; however, the person who would come in the Latter Days of this *Khilāfat* [Institution of Successorship] has been called ‘Īsā ibn

1. *Sūrah al-Mu’minūn*, 23:51 [Publisher]

Maryam [Jesus son of Mary]—and not ‘the like of ‘Īsā’—in both the Gospel and the *ahādīth* of the Holy Prophet, may peace and blessings of Allah be upon him.

The answer to this misconception is that it was essential that Almighty God should have described the *Khalīfah* of the first part of Islam and the *Khalīfah* of the last part of Islam in the same style in which it was described in the earlier scriptures. Thus, it is not hidden from anyone that the prophecy in the Torah regarding the Holy Prophet, may peace and blessings of Allah be upon him, is in similar phraseology, and that is: ‘God Almighty shall raise up a Prophet like unto Mūsā from among your brethren.’ It was not written there that God Almighty would send Mūsā. Therefore, it was essential that, with regard to the coming of the Holy Prophet, may peace and blessings of Allah be upon him, God should have used the phraseology corresponding to that of the Torah, so that no discord would develop between the Torah and the Holy Quran. This is why Allah the Almighty said—concerning the Holy Prophet, may peace and blessings of Allah be upon him:

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا¹

Meaning: ‘We have sent a Messenger to you like the Messenger who was sent to Pharaoh.’

But as for the last *Khalīfah*, who has been named ‘Īsā, the Gospel did not say that someone like ‘Īsā would come in the Latter Days; rather, it says that ‘Īsā will come. So it was essential that, in keeping with the prophecy of the Gospel, the last *Khalīfah* of Islam should have been named ‘Īsā so that no discord would develop between the Gospel and the *ahādīth* of the Holy Prophet^{sas}.

At this point, a seeker after truth does of course have the right to ask the reason and wisdom that, in the Torah, the Holy Prophet, may

1. *Sūrah al-Muzzammil*, 73:16 [Publisher]

peace and blessings of Allah be upon him, was referred to simply as ‘the like of Mūsā’, while in the Gospel it was stated that ‘Īsā himself would come; moreover, why is it not possible that ‘Īsā here refers to ‘Īsā himself and that he was the one who would return?

The answer to this is that Ḥaḍrat ‘Īsā, may peace be upon him, cannot come back in any case, because he has died, and his death has been declared by Allah the Almighty in the Holy Quran in categorical terms. Moreover, the Holy Prophet, may peace and blessings of Allah be upon him, saw Ḥaḍrat ‘Īsā, may peace be upon him, in Heaven seated among those who have passed away from this world. The third testimony in this regard is that the death of all Prophets is established by the *ijmā’* [consensus] of the Companions, may Allah be pleased with them. Then there is the testimony of sane reason that supports the above three testimonies; because ever since the world was created, it has never seen an instance like this, and no Prophet has ever gone to Heaven or returned from it with a physical body. These four testimonies together give the definitive verdict that Ḥaḍrat ‘Īsā, may peace be upon him, has died; and it is slanderous to claim that he ever went to Heaven with his physical body, that he is still alive, and that he will at some point in time return to the earth with his physical body. It is unfortunate that although Islam was far removed from idolatry, in the end this doctrine found its way into Islam as a form of idolatry, in that such distinctions were accorded to Ḥaḍrat ‘Īsā as are not to be found in any other Prophet. May God Almighty rescue Muslims from this kind of idolatry! If ‘Īsā dies, Islam lives; and if ‘Īsā lives, Islam dies. May God usher in the day when the heedless Muslims cast a glance toward the right path. *Āmīn*.

Now the summary of this discourse is that, when the death of Ḥaḍrat ‘Īsā, may peace be upon him, is indubitably proven, then it is demonstrably false to presume that Ḥaḍrat ‘Īsā, may peace be upon him, will return to this world. Then there is the answer to the part of the aforementioned question, as to the wisdom behind naming an *ummatī* as ‘Īsā, and as to why he was named ‘Īsā in the Gospel and *aḥādīth* of

the Holy Prophet^{sas}, and why he was not referred to here by ‘the like of ‘Īsā’ in the same vein as ‘the like of Mūsā’.

The answer is that God was pleased to make the last *Khalīfah* of this Ummah share that great incident which took place with the Israelite ‘Īsā—and he could share this incident if he was given the name ‘Īsā. Since God desired to demonstrate the congruity of the two dispensations, He named the Holy Prophet, may peace and blessings of Allah be upon him, ‘the like of Mūsā’. For, the similarity between the incident [i.e. the exodus] that Ḥaḍrat Mūsā experienced with Pharaoh and [the Hijrah of] the Holy Prophet, may peace and blessings of Allah be upon him, could become conspicuous only if he was proclaimed ‘the like of Mūsā’. But the incident that was experienced by Ḥaḍrat ‘Īsā could stand true for the last *Khalīfah* of this Ummah only if he was named ‘Īsā. The reason being, Ḥaḍrat ‘Īsā, may peace be upon him, was not accepted by the Jews only because it had been recorded in the book of the Prophet Malachi that ‘Īsā would not appear until Prophet Ilyās [Elijah] returned to this world. But Prophet Ilyās did not return, and Ḥaḍrat Yaḥyā [John] was declared to be Ilyās. For this reason, the Jews did not accept Ḥaḍrat ‘Īsā^{as}. Hence it was decided in the decree of God that in order to complete the likeness, in the Latter Days some people of this Ummah would become like the Jews who had rejected the Prophethood and veracity of Ḥaḍrat ‘Īsā by failing to understand the real import of the ‘return of Ilyās’. For such ‘Jews’ it was essential that there should have been some prophecy mentioning the return of a previous Prophet—as was the case in the prophecy regarding Ilyās—and it had been decided in the decree of God that such ‘Jews’ would definitely be born in this Ummah as well.

This is why I was named ‘Īsā, just as Ḥaḍrat Yaḥyā was named ‘Ilyās’. This is what is indicated by the verse:

عَلَىٰ الْغُفُورِ عَلَيْهِمْ¹

1. Those who have not incurred displeasure (*Sūrah al-Fātiḥah*, 1:7). [Publisher]

Thus, the prophecy concerning the coming of ‘Īsā was for this ummah like the prophecy concerning the coming of Prophet Ilyās was for the Jews. Therefore, it was to establish this similarity that I was named ‘Īsā. And not just that the deniers of this ‘Īsā who were to appear in this Ummah were called ‘Jews’, to which the verse ¹عَذْرَ الْمُضُؤِبِ عَلَيْهِمْ refers, i.e. the ‘Jews’ who deny the ‘Īsā of this Ummah are akin to the Jews who did not accept Ḥaḍrat ‘Īsā. Thus, in this way a perfect similarity was established, in that—just as the Jews who were waiting the return of Prophet Ilyās did not believe in Ḥaḍrat ‘Īsā on the pretext that Ilyās had not returned—these people did not believe in the ‘Īsā of this Ummah only for the excuse that the Israelite Ḥaḍrat ‘Īsā had not returned. A similarity was thus established between the Jews who had not believed in Ḥaḍrat ‘Īsā because Ilyās had not returned, and these Jews who await the second coming of Ḥaḍrat ‘Īsā. And this was what God had desired.

Just as a similarity between the Israelite Jews and these ‘Jews’ stands proven, so is the similarity between the Israelite ‘Īsā and this ‘Īsā, who I am, of the perfect order. That ‘Īsā was rejected from the perspective of the Jews because a Prophet did not return to the world, and similarly this ‘Īsā—who I am—was rejected from the perspective of these ‘Jews’ because a Prophet did not return to the world.

And it is quite obvious that the people who are labelled as ‘Jews of this Ummah’—and to whom the verse ²عَذْرَ الْمُضُؤِبِ عَلَيْهِمْ refers—are not the actual Jews, but are indeed people of this Ummah who have been named Jews. Likewise, this ‘Īsā is also not the actual ‘Īsā who was a Prophet from among the Israelites; rather, he is from within this Ummah as well. It is far removed from Almighty God’s grace and mercy that He has for this Ummah that he should give it the title of ‘Jews’—rather, give them the title of those Jews who had called Ḥaḍrat ‘Īsā a disbeliever and liar on the basis of the argument that Prophet Ilyās was to return—but He should not give an individual from this Ummah the

1. Those who have not incurred displeasure (*Sūrah al-Fātiḥah*, 1:7). [Publisher]

2. Those who have not incurred displeasure (*Sūrah al-Fātiḥah*, 1:7). [Publisher]

title of ‘Īsā. Would it not mean that this Ummah is so wretched and unfortunate in the estimation of God that while it can earn the title of the mischievous and disobedient Jews in His eyes, there is not even one individual in this Ummah who can receive the title of ‘Īsā? This was the reason why Almighty God, on the one hand, termed some people of this Ummah ‘the Jews’, while on the other, named one individual ‘Īsā.

Some people, out of sheer ignorance or extreme prejudice and in order to deceive, put forward this verse as evidence that Ḥaḍrat ‘Īsā, may peace be upon him, is alive:

وَأَنْ مِّنْ أَهْلِ الْكِتَابِ إِلَّا كَفُورًا بِمَا قَبِلُوا مِنْهُ¹

The meaning they wish to infer from this verse is that Ḥaḍrat ‘Īsā will not die until all the People of the Book have believed in him. However, only one who does not possess a thorough understanding of the Holy Quran, or who lacks honesty, will infer such meaning from it. For, this meaning negates a prophecy of the Holy Quran where Allah the Almighty says:

فَأَعْرَبْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ²

And at yet another place He says:

وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ³

The meaning of these verses is, ‘We have caused enmity and hostility

1. And there is none among the People of the Book but will believe in it before his death (*Sūrah an-Nisā*, 4:160). [Publisher]
2. So We made mutual enmity and hatred their lot till the Day of Resurrection (*Sūrah al-Mā'idah*, 5:15). [Publisher]
3. And We have cast among them enmity and hatred till the Day of Resurrection (*Sūrah al-Mā'idah*, 5:65). [Publisher]

between the Jews and the Christians till the Day of Judgment.’ Thus, if the aforementioned verse does indeed mean that all Jews will have believed in Ḥaḍrat ‘Īsā^{as} before the Day of Judgment, then this necessitates that mutual enmity between the Jews and Christians will also come to an end at some point, and the seed of the Jewish faith will not be left on the earth. But it is evident from these verses and many other verses of the Holy Quran that the Jewish faith will persist to the Day of Judgment, albeit disgrace and misery will accompany them, and they will live under the protection of other powers.

Hence, the correct translation of the above-mentioned verse I quoted is, ‘Every person from among the People of the Book will, before his death, believe in the Holy Prophet, may peace and blessings of Allah be upon him, or in Ḥaḍrat ‘Īsā.’ The word **مَوْتِهِ** [his death] refers to the People of the Book, and not Ḥaḍrat ‘Īsā. This is why in another reading of this verse the words are **مَوْتِهِمْ** [‘their death’]. Why would **مَوْتِهِمْ** [‘their death’] be present in the other reading if it referred to Ḥaḍrat ‘Īsā? See *Tafsīr Thanā’i*, for it strongly confirms my statement. It also says that Abū Hurairah, may Allah be pleased with him, gives the same interpretation, though the author qualifies that Abū Hurairah was deficient in his comprehension of the Holy Quran and many *muhaddithīn* [scholars of hadith] have criticized the soundness of his understanding. Abū Hurairah had the aptitude to quote, but he was quite deficient in understanding and discernment. I contend that even if Abū Hurairah, may Allah be pleased with him, has interpreted it in this way, it has been a mistake on his part, as it has been proven by *muhaddithīn* that in many instances Abū Hurairah^{ra} is mistaken and stumbles in matters that pertain to understanding and discernment. It is an established norm that the opinion of just one Companion cannot be regarded as a valid argument per the law of the Shariah. The valid argument per the law of the Shariah is only the *ijmā’* of the Companions^{ra}, and I have already explained, that consensus of the Companions^{ra} occurred concerning the point that all Prophets had died.

Keep in mind that in view of the alternative reading of the verse

قَبْلَ مُوتِهِ [‘before his death’], i.e. قَبْلَ مُوتِهِم [‘before their death’]—which, according to the norms held by the scholars of Hadith, is tantamount to an authentic hadith, i.e. it is such a hadith that stands proven to be from the Holy Prophet, may peace and blessings of Allah be upon him—the mere opinion of Abū Hurairah is worth rejecting as it is inconsequential and worthless when compared to the words of the Holy Prophet, may peace and blessings of Allah be upon him. To insist on it can lead one to disbelief. Not only that, the statement of Abū Hurairah necessitates repudiation of the Holy Quran because time and again the Holy Quran says that the Jews and the Christians will continue to exist till the Day of Judgment and they will not be wiped out completely, whereas Abū Hurairah says that the Jews will be wiped out completely, and this is in clear contradiction to the Holy Quran. Anyone who believes in the Holy Quran ought to discard the statement of Abū Hurairah as a thing of little value. In contrast, the alternative reading of the verse, according to the norms held by the scholars of Hadith, holds the status of an authentic hadith—and here the alternative reading of the verse قَبْلَ مُوتِهِم does exist, as قَبْلَ مُوتِهِم, which has to be taken as an authentic hadith—so in this case the statement of Abū Hurairah is, in fact, in contravention of both the Holy Quran and Hadith. - فلا شكَّ انه باطل ومن تبعه فانه مفسد بطال. [No doubt he is in the wrong, and anyone who follows him is a mischief-maker and a great liar].

T H E E N D

EPILOGUE



A very significant objective before me in writing this epilogue is to record all those matters and revelations that were mentioned briefly in the first four parts [of *Barāhīn-e-Aḥmadiyya*], or the prophecies that were recorded in those parts, but at that time had not been fulfilled; however, in due course afterwards they came to fruition—to document the incidence and occurrence of all those events in this epilogue, and to discuss the true connotation of those matters whose true purport has since become evident.

Thus, this fifth part is really an exposition of the first four parts, and it was not in my power to give this exposition until God Almighty had provided all the means with His own hand. The promise has been vouchsafed in the revealed prophecies that are recorded in the previous parts that many Signs shall be shown, and there is also the promise that God Almighty shall teach this humble one the truths and verities of the Holy Quran. In those very parts I have been named Maryam [Mary], ‘Īsā [Jesus], Mūsā [Moses], and Adam—indeed, I was given the names of all the Prophets. This mystery, as to why I was so named, was not understood. It was impossible for me to understand all these matters without the ability bestowed by Allah Almighty.

The manifestation of heavenly Signs, in particular, is a matter indubitably above and beyond the range of human power. And the will of God Almighty had decreed a time frame for all these things to transpire, and Part V of this book was meant to be the commentary on these matters. How was it possible, then, for **Part V** to be penned prior to the

unfolding of all the events that were like a commentary for the first four parts. And those events were to be the subject matter of the fifth part. And when the twenty-fourth year of the deferment dawned, the breeze of divine favour shed light from every perspective on all matters that were hidden and veiled in the previous parts of *Barāhīn-e-Aḥmadiyya*.

On the one hand, the prophecies whose fulfilment was awaited were fulfilled to a large extent. On the other, the insights and verities of the Holy Quran that were to bring knowledge to perfection **became abundantly clear**. Moreover, the mystery concerning the names of the Prophets—**the names of the Prophets** that were assigned to me in the previous parts—that laid hidden in the first four parts, became fully elucidated, i.e. as to why God had named me after all the Prophets, may peace be upon them, in the previous parts of *Barāhīn-e-Aḥmadiyya*, as well as **the hidden wisdom** of why I was given the names of both ‘Īsā, who is the *Khātām-ul-Anbiyā*’ [Seal of the Prophets] with respect to the Israelite Prophets, and the name of Islam’s *Khātām-ul-Anbiyā*’ [Seal of the Prophets], which is **Ahmad** and **Muhammad** (may peace and blessings of Allah be upon him). All these hidden truths were elucidated. And my being named ‘Īsā etc. in heaven was the mystery that God had kept hidden, just as He had kept *Aṣḥāb-e-Kahf* [the People of the Cave] hidden for hundreds of years.

It was necessary that all those mysteries should remain sealed up till the Hour comes which had been ordained from the very beginning. And when that hour came and all these things came to pass, then the time arrived to write of the fifth part. It was this very constraint that kept the completion of *Barāhīn-e-Aḥmadiyya* in abeyance for twenty-three years. These are the mysteries of God which man cannot fathom unless he is informed by Him. Anyone who reads this fifth part will be forced to admit that if this part had been written before these prophecies and other mysteries unfolded, it could not have served as the mirror to reflect the truth of the previous parts; rather, it would have been disjointed and disconnected. Thus, God, who is Wise and the Knower of the unseen, and all of whose actions have a determined

time, indeed desired that first all those prophecies and all those truths that had not yet manifested at the time the previous parts were written, should be fulfilled and then the fifth part should be written, so that He should announce the manifestation and completion of all the matters that had hitherto remained secret and hidden. In fact, the point at which the writing of the earlier parts ended left a state of expectancy that could not have been addressed without this kind of Part V.

This was so because a large portion of those four parts comprises prophecies in which news is given that God shall cause such and such things to happen. And until those prophecies were fulfilled, how could anyone appreciate that all those revelations, in which these prophecies are vouchsafed, were from God? It was for this very reason that all my opponents rejected these prophecies. But God did not will that those prophecies be considered false. It was also against the norms of research that, instead of providing the proof of the truth of the previous parts, an unrelated fifth part be penned. It was, therefore, warranted that decree and destiny of God Almighty should have prevented this humble one from writing the fifth part for such a prolonged period till all those prophecies and other matters that laid hidden and concealed in the first four parts should become manifest. So, praise and gratitude is due to God, that in this period, which was twenty-three full years, all those things came to pass and God Himself made all these provisions.

Apart from manifesting these Signs, glorious visions from God revealed to me the truth of Islam and made me comprehend many difficult portions of the Holy Quran. Otherwise, it was beyond my ability to uncover those sublime mysteries on my own. But after the provision of this resource, I became able to write, in the fifth part, the exegesis concerning those precepts from the first four parts, which I could not have written in those earlier times. Once these provisions were granted, I decided that I should first write, in this epilogue, about the truth of Islam, and what Islam means. Then I should write briefly about the sublime and perfect teachings of the Holy Quran, referencing its verses, and demonstrate that the spirit of Islam serves as the focal point for all

the verses of the Holy Quran, and all the Quranic verses are revolving around it.

And then after this, I should give an account of the Signs that were to be displayed at my hands—as vouchsafed in the previous parts of *Barāhīn-e-Aḥmadiyya*—which are a consequence of obedience to the Holy Quran. And following all these, I should write an exegesis on the revelations in which God has named me ‘Īsā or has identified me by the names of other Prophets, as well as other revealed pronouncements that He has vouchsafed which require explanation. Thus, in keeping with the above-mentioned requirements, this epilogue has been divided into four parts:

PART ONE—in elucidation of the truth of Islam.

PART TWO—in elucidation of the sublime and perfect teaching of the Holy Quran.

PART THREE—in elucidation of the Signs the appearance of which was promised in *Barāhīn-e-Aḥmadiyya*; and which God manifested at my hand.

PART FOUR—in explanation of the revelations in which I was named ‘Īsā or I was given the names of other Prophets or other revealed pronouncements which He has vouchsafed that merit explanation. God willing, I will now discuss these four parts below in accordance with this delineation.

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ رَبِّ أَنْطَقْنَا بِالْحَقِّ وَانْشَيْفَ عَلَيْنَا الْحَقُّ وَاهْدِنَا إِلَى حَقِّ مُبِينٍ-

أَمِينَ ثُمَّ أَمِينَ ٥

[I have no power except through God. Lord, make us speak with the truth and reveal the truth to us, and guide us to the manifest truth. *Āmīn*, again *āmīn*].

Given below are the
MISCELLANEOUS NOTES
written by
His Holiness about this Article
that were found among his Manuscripts

Verses of the Holy Quran that will, God-willing, be written in this treatise.

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ¹ — Page 56^{2☆}

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۚ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ ۖ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ³
If you give alms openly, it is well and good; and if you—
conceal alms-giving, it's far better. Such alms will remove your
sins—Page 60

1. There should be no compulsion in religion. Surely, right has become distinct from wrong (*Sūrah al-Baqarah*, 2:257). [Publisher]
2. ☆ Note: These references are from the copy of the Holy Quran that the Promise Messiah^{as} had with him at the time. [Publisher]
3. *Sūrah al-Baqarah*, 2:272 [Publisher]

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ¹ Page 61

وَأِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي
لَعَلَّهُمْ يَرْشُدُونَ² Page 37
Sūrah al-Baqarah, Part 2. They should follow My command-
ments and believe in Me so that they may benefit therefrom.

فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا³ Page 41. Part 2, *Sūrah al-Baqarah*—
Remember God with the heart brimming with love as you
remember your fathers.

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ رَءُوفٌ بِالْعَاجِلِ⁴ —
Page 42. Part 2, *al-Baqarah*

There are some who sell themselves in the path of God so that
somehow He may be pleased.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً ۗ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۗ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ⁵ —
Page 43

O ye who believe! Come into submission in the path of God
and follow not the Satanic ways, for Satan is your enemy.
Here, Satan means those people who enjoin evil.

1. Those who spend their wealth by night and day, secretly and openly, have their reward with the Lord; on them *shall come* no fear, nor shall they grieve (*Sūrah al-Baqarah*, 2:275). [Publisher]
2. And when My servants ask you about Me, *say*: I am near. I answer the prayers of the supplicant when he prays to Me (*Sūrah al-Baqarah*, 2:187). [Publisher]
3. *Sūrah al-Baqarah*, 2:201 [Publisher]
4. *Sūrah al-Baqarah*, 2:208 [Publisher]
5. *Sūrah al-Baqarah*, 2:209 [Publisher]

Page 46—¹ لَا تَجْعَلُوا اللَّهَ عُرْصَةً لِّإِيْمَانِكُمْ

Page 58—² يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صِدْقِكُمْ بِأَيْمِنِكُمْ وَالْأَدْوَى

كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ
فَإِذَا صَبَاهُ وَابِهٌ فَنَزَعَهُ صَدًّا³

Page 58—³

The Holy Quran has this special quality that its moral teaching is meant for the whole world, while the moral teaching of the Gospel is only for the Jews.

Regarding the discussion that the Holy Quran also compliments the good people from other nations.

لَيْسُوا سَوَاءً ۗ مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَابِلَةٌ يَتَّبِعُونَ آيَاتِ اللَّهِ أَنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ يُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ ۗ وَأُولَئِكَ مِنْ
الضَّالِّينَ⁴

Page 85—⁴

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةَ قَوْمٍ دُونِكُمْ لَا يَأْتُونَكُمْ خَبْرًا ۗ وَدُوَامًا عَنِّي ۗ

1. Make not Allah a target for your oaths (*Sūrah al-Baqarah*, 2:225 [Publisher])
2. O ye who believe! render not vain your alms by taunt and injury (*Sūrah al-Baqarah*, 2:265). [Publisher]
3. Like him who spends his wealth to be seen of men, and he believes not in Allah and the Last Day. His case is like the case of a smooth rock covered with earth, on which heavy rain falls, leaving it bare, smooth and hard (*Sūrah al-Baqarah*, 2:265). [Publisher]
4. They are not *all* alike. Among the People of the Book there is a party who stand firm *by their covenant*; they recite the word of Allah in the hours of night and prostrate themselves *before Him*. They believe in Allah and the Last Day, and enjoy what is good and forbid evil, and hasten, vying with one another, in good works. And these are among the righteous. (*Sūrah Āl-e-Imrān*, 3:114-115). [Publisher]

Allah is the Guardian over everything.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَكَعَنَاهُ وَآعَدَ لَهُ عَذَابًا عَظِيمًا¹

Sūrah an-Nisā', page 123, Part 5

وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا²—

Sūrah an-Nisā' p. 123

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا³—

Page 130, Rukū' 18, Sūrah an-Nisā' Part 5

*Submission to
Allah*

وَالصُّلْحُ خَيْرٌ⁴—

Page 130, Rukū' 19, Sūrah an-Nisā'

Reconciliation

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ⁵—

Page 136, Part 5, Sūrah an-Nisā'

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ مِنَ قَبْلُ⁺
وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا⁶—

Page 132

1. And whoso kills a believer intentionally, his reward shall be Hell wherein he shall abide. And Allah will be wroth with him and will curse him and will prepare for him a great punishment (*Sūrah an-Nisā'*, 4:94) [Publisher]
2. Say not to anyone who greets you with the greeting of peace, 'You are not a believer.' (*Sūrah an-Nisā'*, 4:95) [Publisher]
3. And who is better in faith than he who submits himself to Allah, and he is a doer of good, and follows the religion of Abraham (*Sūrah an-Nisā'*, 4:126). [Publisher]
4. And reconciliation is best (*Sūrah an-Nisā'*, 4:129). [Publisher]
5. O ye who believe! Be strict in observing justice, being witnesses for the sake of Allah, even though it be against your selves or *against* parents and kindred (*Sūrah an-Nisā'*, 4:136). [Publisher]
6. O ye who believe! Believe in Allah and His Messenger, and in the Book which He has revealed to His Messenger, and the Book which He revealed before *it*. And whoso disbelieves in Allah and His angels, and His Books, and His Messengers, and the Last Day, has surely strayed far away (*Sūrah an-Nisā'*, 4:137). [Publisher]

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا..... وَمَا أَوْحِيَ النَّبِيُّونَ مِن رَّبِّهِمْ ۚ لَا نَفَرُّ بَيْنَ أَحَدٍ مِنْهُمْ ۚ وَنَحْنُ
لَهُ مُسْلِمُونَ¹ Page 27, *Sūrah al-Baqarah*

فَإِن أَمِنُوا بِبَيْتِنَا مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِن كَوَّلُوا فَأِنَّمَا هُمْ فِي شِقَاقٍ² —
Page 27, *Sūrah al-Baqarah*

If they believe as you have believed, then are they surely guided; but if they do not believe in such a way, then they are a people who does not want to stop opposing or does not want to seek peace

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لَعَلَّ يُكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ ۚ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
Page 137, *Sūrah an-Nisā', Part 6*³

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَن يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ
بِبَعْضٍ وَيُرِيدُونَ أَن يُنْخِذُوا بِبَيْنِ ذَلِكَ سَبِيلًا أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا
مُّهِينًا⁴ Page 135, *Sūrah an-Nisā'*

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَن إِذَا سَأَلْتُمُ اللَّهَ يَكْفُرْ بِهَا وَيُسْتَهْزَأْ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ⁵ —
Page 133

1. Say ye! 'We believe in Allah and what has been revealed to us...and what was given to *all other* Prophets from their Lord. We make no difference between any of them; and to Him we submit ourselves.' (*Sūrah al-Baqarah*, 2:137) [Publisher]
2. *Sūrah al-Baqarah*, 2:138 [Publisher]
3. Messengers, bearers of glad tidings and warners, so that people may have no plea against Allah *after the coming of* the Messengers. And Allah is Mighty, Wise (*Sūrah an-Nisā'*, 4:166). [Publisher]
4. Surely, those who disbelieve in Allah and His Messengers and desire to make a distinction between Allah and His Messengers, and say, 'We believe in some and disbelieve in others,' and desire to take a way in between, these indeed are veritable disbelievers, and We have prepared for the disbelievers a humiliating punishment (*Sūrah an-Nisā'*, 4:151-152). [Publisher]
5. And He has already revealed to you in the Book that, when you hear the Signs of Allah being denied and mocked at, sit not with them... (*Sūrah an-Nisā'*, 4:141) [Publisher]

مَا يَفْعَلُ اللَّهُ بِعَدَالِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ ۗ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا¹—

Page 135, *Sūrah an-Nisā'*

إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ ۗ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوْحٌ مِّنْهُ ۗ قَامُوا بِاللَّهِ وَرُسُلِهِ ۗ وَلَا تَقُولُوا ثَلَاثَةً ۗ إِنَّمَا هُوَ أَحَدٌ كَلِمَةً²—

Page 139, *Sūrah an-Nisā'*, Part 6—

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ ۗ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي ۗ وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا³—

Page 141—

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۗ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ آلَا تَعْدُوا ۗ إِنَّمَا عَدَاوَةٌ بَيْنَ النَّاسِ ۗ إِنَّمَا اللَّهُ خَيْرٌ مِّنْ مَّا تَعْبُدُونَ⁴—

Page 143, *Sūrah al-Mā'idah*, Part 6.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ ۗ وَإِيتَايَ ذِي الْقُرْبَىٰ⁵

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ⁶—

Page 161, *Sūrah al-Mā'idah*—

1. Why should Allah punish you, if you are thankful and *if* you believe? And Allah is Appreciating, All-Knowing. (*Sūrah an-Nisā'*, 4:148). [Publisher]
2. Verily the Messiah, Jesus, son of Mary, was only a Messenger of Allah and a *fulfilment* of His word which He sent down to Mary, and a mercy from Him. So believe in Allah and His Messengers, and say not '*they are three*'. Desist, *it will be better* for you (*Sūrah an-Nisā'*, 4:172). [Publisher]
3. This day have I perfected your religion for you and completed My favours upon you and have chosen for you Islam as religion. (*Sūrah al-Mā'idah*, 5:4). [Publisher]
4. O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be *always* just, that is nearer to righteousness. And fear Allah. Surely Allah is aware of what you do. (*Sūrah al-Mā'idah*, 5:9). [Publisher]
5. Verily, Allah enjoins justice, and he doing of good to others; and giving like kindred (*Sūrah an-Nahl*, 16:91). [Publisher]
6. O ye who believe! intoxicants and games of chance and idols and divining arrows are only an abomination of Satan's handiwork. So shun *each one* of them that you may prosper (*Sūrah al-Mā'idah*, 5:91). [Publisher]

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ¹

قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ² —

Page 199, *al-An'ām*, Part 8 to page 208

قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا³... وَمَنْ كَانَ فِي لَهْدٍ اعْنَى فَهُوَ فِي الْأَخْرَجِ اعْنَى⁴

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا لِبَيْنِ يَدَيْ رَحْمَتِهِ⁵ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا مِثْقَالَ أُسْقُنُهُ لِبَلَدٍ
مَّيِّتٍ فَاَنْزَلْنَا بِهِ الْمَاءَ فَخَرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ⁶ كَذَلِكَ نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ وَالْبَلَدُ
الْكَلْبُ يُخْرِجُ نَبَاتَهُ بِأَذْنِ رَبِّهِ⁷ وَالَّذِي خَبَتْ لَا يُخْرِجُ إِلَّا كُنُودًا⁸ كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ
يَشْكُرُونَ⁹

Page 209, *Sūrah al-A'rāf*, Part 8 —

...its vegetation does not come forth but little...

وَمَا أَرْسَلْنَا فِي قَدِيمٍ مِّنْ نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضْحَكُونَ⁶ —

Sūrah al-A'rāf, Page 215

And never did We send a Messenger to any township but that,

1. Say, 'If you love Allah, follow me: *then* will Allah love you... (*Sūrah Āl-e-Imrān*, 3:32) [Publisher]
2. Say, 'My Prayer and my sacrifice and my life and my death are *all* for Allah, the Lord of the worlds (*Sūrah al-An'ām*, 6:163). [Publisher]
3. Surely, he prospers who augments it; And he who corrupts it is ruined (*Sūrah ash-Shams*, 91:10–11). [Publisher]
4. But whoso is blind in this world will be blind in the Hereafter (*Sūrah Bani Isrā'il*, 17:73). [Publisher]
5. And He it is Who sends the winds as glad tidings before His mercy, till, when they bear a heavy cloud, We drive it to a dead land, then We send down water therefrom, and We bring forth therewith fruits of every kind. In like manner do We bring forth the dead that you may remember. And *as for* the good land, its vegetation comes forth *plentifully* by the command of its Lord; and that which is bad, *its vegetation* does not come forth but scantily. In like manner do We vary the Signs for a people who are grateful (*Sūrah al-A'rāf*, 7:58–59). [Publisher]
6. *Sūrah al-A'rāf*, 7:95 [Publisher]

when they rejected, We seized them with famine and epidemic so that they may show humility as a result of it.

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ¹

Page 215, *Sūrah al-A'rāf*, Part 9—

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ²

Page 215, *al-A'rāf*—

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيِّنَاتًا وَهُمْ نَائِمُونَ أَوْ أَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا ضَيِّقًا
وَهُمْ يَافِقُونَ³

Page 215—

يَأْمُرُهُم بِالْعُرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَاتِ وَيَضَعُ عَنْهُمْ
إِصْرَهُمْ وَالْأَعْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ⁴ قَالَتِ الَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ
مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ⁴

Page 225, *al-A'rāf*, Part 9—

This Prophet enjoins that which is not contrary to reason, and forbids that which reason also forbids. And makes lawful the good things and declares the bad things to be unlawful, and removes the burden from the heads of nations under which they were buried and he delivers them from the shackles around their necks due to which the necks

1. Then We changed *their evil condition* into good until they grew *in affluence and number* and said, 'Suffering and happiness betided our fathers *also*.' Then We seized them suddenly, while they perceived not (*Sūrah al-A'rāf*, 7:96). [Publisher]
2. And if the people of *those* towns had believed and been righteous, We would have surely opened for them blessings from heaven and earth; but they disbelieved, so We seized them because of that which they used to earn. (*Sūrah al-A'rāf*, 7:97). [Publisher]
3. Are the people of *these* towns secure from the coming of Our punishment upon them by night while they are asleep? Are the people of *these* towns secure from the coming of Our punishment upon them in the early part of the forenoon while they are engaged in play? (*Sūrah al-A'rāf*, 7:98–99) [Publisher]
4. *Sūrah al-A'rāf*, 7:158 [Publisher]

could not be straightened. So those who shall believe in him, and shall strengthen him by joining him, and shall help him, and shall follow the light that has been sent down with him—they shall be delivered from the adversities of this world and the Hereafter.

Page 225, *al-A'rāf*, Part 9—¹قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولٌ لِّمَلَأِ اللَّهُ إِلَيْكُمْ جَمِيعًا

[Page] 228—²وَالَّذِينَ يَسْكُونُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ

And those who hold fast the Book, and establish Prayer, We suffer not their reward to perish.

Page 229—³أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ

The faculties of souls, which have the love of God ingrained in them, testify in their very being that they have been created by God.

Hence if the question was to arise as to how we can believe in the Holy Quran when there is contradiction between the two teachings, the answer is that there is no contradiction, because the *shurtis* of the Vedas have been interpreted in thousands of ways, and among them is one interpretation that also concurs with the Holy Quran.

He who does not fear God treats a truth with such resistance as though he were being dragged towards his death and was trying to save his life.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو
الْفَضْلِ الْعَظِيمِ

Page 239, *al-Anfāl*, number 19—⁴

1. Say, 'O mankind! Truly I am a Messenger to you all from Allah (*Sūrah al-A'rāf*, 7:159). [Publisher]
2. *Sūrah al-A'rāf*, 7:171 [Publisher]
3. *Sūrah al-A'rāf*, 7:173 [Publisher]
4. *Sūrah al-Anfāl*, 8:30 [Publisher]

(Translation) O ye who believe! If you adopt *taqwā* [righteousness], God will create a distinction between you and others, and will purify you, and will forgive you sins; and your God is Lord of great bounty.

إِنْ أُولَئِكَ إِلَّا الْمُتَكُونُونَ¹

NOTE: Faith and religion is not a merely a verbal phenomenon. Rather, just as gold is recognized by its qualities, so is the follower of a true religion recognized by the light he exhibits.

God destroys him who has been destroyed by evidence and keeps alive him who is sustained by evidence.

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْعَلْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ²

Page 244, *Al-Anfāl*, [Part] number 10

And if the opponents incline towards peace, you too should so incline, and put your trust in God...

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ بِبَصِيرَةٍ وَالْمُؤْمِنِينَ³

Page 244, *Sūrah al-Anfāl*

And if they carry deceit in their heart at the time of reconciliation, then God is sufficient for you to counter that deceit.

أَلَا تَقَاتِلُونَ قَوْمًا نَكَتُوا أَيْمَانَهُمْ وَهُمُوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُوكُمْ
أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ ۗ قَالَ اللَّهُ أَلَيْسَ إِنَّ تَخْشَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ⁴

Sūrah at-Taubah. Page 250. Part and number 10

1. Its *true* guardians are only those who are righteous (*Sūrah al-Anfāl*, 8:35). [Publisher]
2. *Sūrah al-Anfāl*, 8:62 [Publisher]
3. *Sūrah al-Anfāl*, 8:63 [Publisher]
4. Will you not fight a people who have broken their oaths, and who plotted

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَالٌ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ¹

Page 252, *Sūrah at-Taubah*, Part and number 10

وَصَلِّ عَلَيْهِمْ ۗ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ² — Page 268, *at-Taubah*, number 10

الَّذِينَ يُؤْنَسُ بِوَجْهِكَ يُضَاجِرُونَ النَّاسَ بِالْحَقِّ وَأَلْقَوْا الْحَصْبَ عَلَى الْحِجَابِ خِشْيَةً مِنَ اللَّهِ وَرَسُولِهِ ۗ إِنَّ اللَّهَ لَمُبْشِرُ الْمُؤْمِنِينَ³

Page 271 *Sūrah at-Taubah*, Part 11

(Translation:) Fortunate are those who leave all else and turn to God, and are engrossed in His worship and keep busy in glorifying God, and go around the world in the path of God to proclaim His message, and bow before God, and prostrate—they are the believers who are given the glad tidings of salvation.

God has divided calamities, in His law of nature, into five categories: the Signs of calamity that cause fear; next is stepping into the

to turn out the Messenger, and they were the first to commence *hostilities* against you? Do you fear them? Nay, Allah is most worthy that you should fear Him, if you are believers (*Sūrah at-Taubah*, 9:13). [Publisher]

1. Say, if your fathers, and your sons, and your brethren, and your wives, and your kinsfolk, and the wealth you have acquired, and the trade whose dullness you fear, and the dwellings which you love are dearer to you than Allah and His Messenger and striving in His cause, then wait until Allah comes with His judgment; and Allah guides not the disobedient people (*Sūrah at-Taubah*, 9:24). [Publisher]
2. And pray for them; your prayer is indeed a *source of* tranquillity for them (*Sūrah at-Taubah*, 9:103) [Publisher]
3. *They are* the ones who turn to God in repentance, who worship Him, who praise Him, who go about in the land *serving Him*, who bow down to God, who prostrate themselves in Prayer, who enjoin good and forbid evil, and who watch the limits set by Allah. And give glad tidings to those who believe (*Sūrah at-Taubah*, 9:112) [Publisher]

calamity; then is the state of despair; and then the dark time of calamity; and then the dawn of the mercy of Allah. These are the five times that are symbolized in the five [daily] prayers.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ¹

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ²



[**Publisher's Note:** The following are some objections and some facts that have been found in the Promised Messiah's^{as} notes that he had written with regard to this article. He had intended to refute these objections and to shed light on these facts on the basis of the teachings of the Holy Quran. Similarly, some issues seem to have been taken from a Buddhist book that was under his review at that time and regarding which he wanted to write something.]

1. What is so novel in the revealed books that was not known before?
2. What scientific enigma have the Prophets solved that until then was unsolved?
3. The Prophets told nothing about the nature and substance of the soul, nor gave much of a description of the afterlife, nor could they

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1. O ye who believe! Why do you say what you do not do? Most hateful is it in the sight of Allah that you say what you do not do (*Sūrah aṣ-Ṣaff*, 61:3-4). [Publisher]
 2. And who is more unjust than he who forges a lie against Allah or gives the lie to His Signs? Surely, the unjust shall not prosper (*Sūrah al-An'ām*, 6:22). [Publisher]

give a detailed description of God. In biology, sleep is described as a natural phenomenon, but the Prophets have stated that there are other causes of sleep. **أَمْنَةٌ نُّعَاسًا** [slumber of peace—*Sūrah Āl-e-Imrān*, 3:155]

4. They did not resolve past errors nor did they solve complicated questions, and instead placed people in even greater confusion.
5. The moral teaching of the Buddha is superior to all.
6. When someone is separated from something that he loves, this becomes torture for him.
7. And if he finds something that he loves, this becomes a source of his bliss. **وَجِيلٌ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ**¹
8. The annihilation of desire leads to salvation.
9. In this world, salvation is at times achieved through correct knowledge, at times through correct action, at times through correct speech, and at times through correct conduct. At times, fair dealing with people becomes the cause of salvation, and sometimes a good relationship with God rids one of pain and suffering. And sometimes one pain serves to redeem other pains.
10. Speak the truth. Do not tell a lie. Shun things that are absurd. Do not hurt anyone, either with your deed or your word. Keep your life pure, do not backbite nor slander anyone. Do not let carnal passions overwhelm you. Get rid of malice and jealousy. Purify your heart of rancour. Do not do to your enemy what you would not

1. And a barrier will be placed between them and that which they long for (*Sūrah Saba*, 34:55) [Publisher]

want done to yourself. Do not advise others to do what you yourself do not act upon. Keep trying to increase your knowledge and understanding. Free your heart from ignorance. Do not be hasty in levelling objections at someone.

Hate does not remove hate but only increases it further. Love cools hatred and does away with it.

كُنْ يَنَالُ اللَّهُ لِحُومِهَا وَلَا دِمَائِهَا وَلَكِنْ يَنَالُهَا التَّقْوَىٰ مِنْكُمْ¹

Meaning that purifying the hearts is the true sacrifice. The sacrifice of flesh and blood is not true sacrifice. While common people sacrifice animals, the elect sacrifice their [own] hearts.

But God has also not stopped these sacrifices so that it may be known that these sacrifices, too, are related to man.

God has described the good things of Paradise in the guise of things that were cherished by the Arabs so that their hearts would be drawn towards it. In reality, those things are of a different nature and not things of this world. But it was necessary to describe them in this way so that the hearts may be drawn towards them.

*Buddhist
book
page 79*

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ²

He who remains preoccupied in fulfilling his carnal desires utterly destroys himself. But he who walks on the true path, not only his body but his soul too will attain salvation.

He who remains preoccupied in fulfilling his carnal desires utterly destroys himself. He not only puts his body in peril but destroys his soul as well. But he who walks on the right path and is not the follower

1. *Sūrah al-Ḥajj*, 22:38 [Publisher]

2. A description of the Garden promised to the righteous (*Sūrah Muḥammad*, 47:16). [Publisher]

of his carnal passions not only saves his body from destruction but leads his soul to salvation as well.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا¹

There were 100 houses in a village but only one had a burning lamp. When people learnt of this they brought their lamps and all of them lit their lamps with that lamp. In the same way, one light can multiply. Referring to this God Almighty says:

وَدَاعِيًا إِلَى اللَّهِ بِأَذْنِهِ وَسِرَاجًا مُنِيرًا²

Man does not own even his life, let alone be the owner of wealth. A spoon cannot taste the syrup even though it is dipped into it many times. A sweetmeat reaches the mouth by means of the hands, but the hands cannot taste the sweetmeat. In the same way, one who has not been granted the required senses by God derives no benefit even by becoming the medium for it:

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ³ - صُمُّكُمْ عَمَىٰ فَهُمْ لَا يَرْجِعُونَ⁴

A greater pleasure makes one oblivious to a lesser pleasure, as Allah the Almighty says:

أَلَا يَذْكُرُ اللَّهُ تَطْمِئِينَ الْقُلُوبِ⁵ ... وَ لَذِكْرُ اللَّهِ أَكْبَرُ⁶

1. Surely, he prospers who augments it, and he who corrupts it is ruined (*Sūrah ash-Shams*, 91:10–11). [Publisher]
2. And as a Summoner to Allah by His command, and as a radiant Lamp (*Sūrah al-Aḥzāb*, 33:47). [Publisher]
3. Allah knows best where to place His Message (*Sūrah al-An'ām*, 6:125) [Publisher]
4. *They are deaf, dumb and blind; so they will not return* (*Sūrah al-Baqarah*, 2:19). [Publisher]
5. Aye! It is in the remembrance of Allah that hearts can find comfort (*Sūrah ar-Ra'd*, 13:29). [Publisher]
6. And remembrance of Allah indeed is the greatest *virtue* (*Sūrah al-Ankabūt*, 29:46). [Publisher]

(1) Faith is the seed; (2) Righteous deeds are the rain; and (3) Striving—physical and spiritual—are the plough, the self that reproaches itself being the disciplined ox, and the Shariah being the stick that drives it—the harvest growing therefrom being Eternal Life.

An outcast is one who is devoid of righteous qualities, because it is the righteous qualities of a person that constitute his personality. There are very few who understand the inner promptings of their hearts. Things in which they perceive their prosperity are not really the means to prosperity.

He who does not counter evil with evil, but forgives, is undoubtedly worthy of praise. But even more praiseworthy is he who is not constrained by forgiveness or retribution, but abides by God and does what is appropriate for the occasion, because God, too, treats everyone commensurate with his condition. He punishes the one who deserves to be punished and forgives one who deserves forgiveness.

جَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۗ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ¹

Two groups are plentiful in the world. One is those who like justice, and the second is those who favour benevolence. And the third group is those who are so overwhelmed by true sympathy that they are no longer bound by the norms of justice or benevolence. Rather, guided by true sympathy, they act as is appropriate for the occasion. This is just like a mother's treatment of her child, who gives sweet and delicious food to him, but when necessary gives him bitter medicine, too, and in both conditions her...

1. The recompense of an injury is an injury the like therefore; but whoso forgives and *his act* brings about reformation, his reward is with Allah (*Sūrah ash-Shūrā*, 42:41). [Publisher]

In my discourse, there will not be a single word against the British Government. We are grateful to this government because we have found peace and comfort from it. I find it necessary to say this much with regard to my claim that I have not come on my own but have been sent by the will of God so that I may remove misconceptions, clarify obscure matters, and show the light of Islam to other nations. Let it be known that the unattractive face of Islam that is being projected by our opponents is not the true face of Islam. In fact, Islam is such a brilliant diamond that every side of it is brilliant. It is like a grand palace with many lamps, one being visible from one window and another from another corner.

The same is true of Islam. Its heavenly light is not just observable from one aspect; rather, its eternal lamps are visible from every vantage. Its teaching is itself a lamp, and its spiritual prowess is itself a lamp, and the signs of God's succour that accompany it are each a lamp. And the one who comes from God to demonstrate its truth is also a lamp.

The greater part of my life has been spent studying the books of other nations, and I say it in all truth that I have not found the teaching of any other religion—be it with regard to doctrine, morality, social management, state politics or the doing of good deeds—to equal the exposition of the Holy Quran. I do not say this because I am a Muslim; rather, the truth forces me to give this testimony. And my testimony is not ill-timed. Indeed, it comes at time when a battle of religions has begun in the world. I have been given the tidings that Islam will finally emerge victorious from this battle. I do not say earthly things, for I am not from the earth, I say only that which God has put into my mouth. Worldly people might think that perhaps in the end the Christian faith will prevail in the world or the Buddhist faith will become dominant in the world, but they are mistaken in this notion.

Bear in mind, nothing transpires on earth until it has been decreed in Heaven. And so, the God of Heaven tells me that the religion of Islam will conquer the hearts in the end. And in this battle of religions I have been commanded to warn those who are looking for the *Hakam*

[Arbiter]. My case is like that of a person who warns of some robbers who want to attack a village while it is unaware. Therefore, anyone who listens to him saves his possessions from the transgression of those robbers, and he who does not listen is ruined.

In our times there are two kinds of robbers—some come from the outside and some from within. And only the one who does not store his possessions in a place of safety is destroyed. In this age, the way to save the wealth of faith is to be aware of the excellences of Islam, to be aware of the spiritual prowess of Islam, to be aware of the living miracles of Islam, and be aware of the person who would be appointed as the shepherd for the sheep of Islam, because the old wolf is still alive—it is not dead. When it sees a sheep straying away from the shepherd it will surely snatch it away.

O creatures of God! You know that when there is a drought and it does not rain for a long time, its ultimate effect is that even the wells start to dry up. So just as in the physical realm, where heavenly water causes earthly water to well up, in the same way, in the spiritual realm, it is the heavenly water (i.e. **revelation from God**) that brings vitality to earthly intellects. And so, this age too stood in need of **heavenly water**.

I consider it necessary to say this much with regard to my claim that I have been sent by God **at the very time of need**. In this age many took on the character of the Jews, and not only bade farewell to **virtue and righteousness** but, like the Jews in the time of Ḥaḍrat ‘Īsā, became the enemies of truth; and so, as against them, God named me the **Messiah**. It is not just that I invite the people of this age to myself; rather the age itself **has invited me**.



GLOSSARY

- Ahl-e-Bait** The members of the household of the Holy Prophet^{sas}.
- Allāhu Akbar** Arabic expression meaning ‘Allah is the Greatest.’
- Āryah Samāj** A Hindu sect founded by Pundit Dayanand in 1875. Their first and foremost belief is that Parmeshwar [God] is not the Creator of matter and souls. Rather, that all of these things are eternal and self-subsisting like Parmeshwar.
- Aṣḥābu-Ṣuffah** A term used for those indigent emigrants who lived in the Mosque of the Holy Prophet^{sas} in Madinah and dedicated themselves to the worship of Allah, company of the Holy Prophet^{sas} and recitation of the Holy Quran.
- Auliya’** Plural of *walī*. See *Walī*
- Avatār** A term in Hinduism referring to the appearance of a deity upon earth in reincarnated form.
- Bai’at** An oath of allegiance to a religious leader; initiation at the hands of a Prophet or his Khalifah. Literally means ‘to be sold’.
- Barāhīn** Convincing arguments or proofs; the singular is *burhān*.
- Brahmū Samāj** A Hindu revival movement that believes in the One God, but believes that reason alone is enough to guide mankind towards Him. They do not believe in divine revelation.
- Dajjāl** An Arabic word literally meaning a ‘great deceiver’. In Islamic terminology *Dajjāl* refers to those satanic forces which would be unleashed in the Latter Days to oppose the Promised Messiah and Imam Mahdi^{as}.
- Furqān** Another name for the Holy Quran, meaning the discrimination between right and wrong.
- Ḥadīth** A saying of the Holy Prophet Muhammad^{sas}. The plural is *ahādīth*.
- Ḥaḍrat** A term of respect used to show honour and reverence for a person of established righteousness and piety. The literal meaning is: His/Her Holiness, Worship, Eminence, etc. It is also used for God in the superlative sense.
- Ḥakam** Arbiter. A title bestowed upon the Promised Messiah and Imam Mahdi by the Holy Prophet^{sas}.
- Ḥaqqu-Ḥaqīn** True certainty.

- Holy Prophet**^{sas} A title used exclusively for the Founder of Islam, Ḥaḍrat Muhammad^{sas}.
- Holy Quran** The final and perfect Scripture revealed by Allah for the guidance of mankind for all times to come. It was revealed word by word to the Holy Prophet Muhammad^{sas} over a period of twenty-three years.
- Ijmā'** Concensus of Muslim scholars regarding a religious matter.
- Istighfār** Seeking forgiveness of Allah.
- Jamā'at** Community.
- Ka'bah** The first house built for the worship of God. Located in Makkah. Muslims face the Ka'bah while performing their daily Prayers and perform circuits around it as an act of devotion.
- Kāfir** Disbeliever.
- Kazzāb** Liar.
- Khairul-Qurūn** The Best of Centuries—of early Islam
- Khalifatullāh** Vicegerent of God.
- Khalq-e-Ākhar** The sixth and highest stage of physical and spiritual development. Literally means 'the other creation.'
- Khātam-e-Nubuwwat** Bearer of the Seal of Prophethood.
- Khātam-e-Wilāyat** Bearer of the Seal of Sainthood.
- Khātamul-Anbiyā'** The Seal of the Prophets, a title accorded to the Holy Prophet^{sas}.
- Kufr** Disbelief.
- La'nat** Curse. Literally means 'Absence of exaltation.'
- Maulawī** A Muslim religious cleric.
- Mubāhalah** A prayer duel.
- Muḥaddath** A recipient of divine revelation. Plural is *muḥaddathīn* or *muḥaddathūn*.
- Muḥaddith** A scholar of the Hadith.
- Muhammad**^{sas} Founder of Islam. *see* Holy Prophet^{sas}.
- Mujaddid** A Reformer.
- Nafs-e-ammārah** The self that incites to evil.
- Nawwāb** An honorific title ratified and bestowed by Mughal emperors to semi-autonomous Muslim rulers of princely states in South Asia. The female equivalent is 'Begum' or 'Nawwab Begum'.
- Parmeshwar** A term in Hinduism for God, sometimes also written as Parmeshar.
- Qasidah** An ode.
- Quran** *see* Holy Quran.
- Raḥīm** Merciful—an attribute of God as mentioned in *Sūrah al-Fātiḥah* and throughout the Holy Quran.

- The verbal noun of this attribute is *Raḥīmīyyat*.
- Raḥmān** Gracious—an attribute of God as mentioned in *Sūrah al-Fātiḥah* and throughout the Holy Quran. The verbal noun of this attribute is *Raḥmāniyyat*.
- Rubūbiyyat** The divine quality of sustaining or nurturing; the verbal noun of the attribute *Rabb* or 'Lord'.
- Shariah** Religious Law of Islam. The term is also used in a general sense for any religion's revealed legal code.
- Shurtī** Any Vedic text.
- Sūrah** A chapter of the Holy Quran.
- Taba' Tābi'in** The generation after that of the *Tābi'in*.
- Tābi'in** The generation of pious Muslims after the generations of the Companions.
- Tafrīd** Uniqueness.
- Takfir** The practice of adjudging Muslims as non-Muslims, used chiefly by Muslims.
- Taqwā** Righteousness.
- Tauḥīd** The Oneness of God—the fundamental Islamic belief that there is none worthy of worship except Allah.
- Ṭawāf** To perform circuit.
- Vedas** The most ancient Hindu scriptures, written in Sanskrit and containing hymns, philosophy, and guidance on rituals for the priests of the Vedic religion. There are four Vedas—*Rigveda*, *Samaveda*, *Yajurveda*, and *Atharvaveda*.
- Walāyat** The state of being a friend of God, or *waliyyullāh*.
- Wali** Literally, 'friend'. In the terminology of Islamic mysticism, it refers to a very pious person or a friend of Allah. The singular form is *walī* [friend] or *waliyyullāh* [friend of Allah], the plural form is *auliyā'ullāh* which is sometimes abbreviated as *auliyā'*.

BIBLICAL AND QURANIC NAMES

Names of Prophets

Ādam Adam

Dāwūd David

Ibrāhīm Abraham

Ibn-e-Maryam Son of Mary (Jesus)

Ilyās Elijah

‘Īsā Jesus

Ismā‘īl Ishmael

Masīḥ Messiah

Muḥammad Muhammad

Mūsā Moses

Nūḥ Noah

Yahyā John the Baptist

Sulaimān Solomon

Ya‘qūb Jacob

Yasū‘ Jesus

Yasū‘ā Joshua [son of Nun]

Yūnus Jonah

Yūsuf Joseph

Zakariyyā Zachariah

Other Foreign Names

Dhul-Qarnain Lit. One who lives in two centuries or one with two horns. Historical figure mentioned in the Holy Quran. Also contains a prophecy about the Promised Messiah^{as}.

Hāmān Senior official of Pharaoh

Khiḍr A divine who met Moses

Maryam Mary

Ya'jūj and Ma'jūj Gog and Magog.

Zulaikhā Potiphar's wife.

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