

THE ESSENCE OF
ISLĀM
VOLUME V

Extracts from the Writings, Speeches,
Announcements and Discourses of

The Promised Messiah and Mahdi
Ḥaḍrat Mirzā Ghulām Aḥmad
of Qadian
[May peace be upon him]

Published under the auspices of
Ḥaḍrat Mirzā Masroor Aḥmad
Fifth Successor to the Promised Messiah
[May Allāh be his help]

The Essence of Islām, Volume V

A rendering into English of extracts from the writings, speeches, announcements and discourses of Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian, the Promised Messiah and Mahdi, Founder of the Aḥmadiyya Muslim Jamā'at.

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CONTENTS VOLUME V

FOREWORD.....	V
PUBLISHERS' NOTE	VII
ACKNOWLEDGMENTS	XI
MIRACLES, SIGNS AND PROPHECIES	1
MARRIAGE AND RIGHTEOUS PROGENY	41
THE CONFERENCE OF GREAT RELIGIONS	57
'ABDULLĀH ĀTHAM.....	63
LEKH RĀM	69
THE PLAGUE.....	85
THE GREAT VICTORY	113
EXTRAORDINARY RENOWN AND DIVINE SUCCOUR	119
EARTHQUAKES AND WARS.....	139
KING OF THE PEN	155
THE REVEALED SERMON.....	159
MISCELLANEOUS SIGNS	161
INDEX OF VERSES OF THE HOLY QURAN	217
SUBJECT INDEX	219

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of Allah, the Gracious, the Merciful.

FOREWORD

The Essence of Islām is an English translation of extracts from the writings, speeches, announcements and discourses of Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian^{as} (1835-1908), the Promised Messiah, Mahdi and Founder of the worldwide Aḥmadiyya Muslim Jamā‘at.

The original compilation was made with great care and effort by the late Sayyed Mīr Dāwūd Aḥmad, and was published in the form of a book titled *Ḥaḍrat Mirzā Ghulām Aḥmad Qadianī^{as} Apnī Tehrīroḥ Kī Rū Sey* (Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian^{as}, according to his Writings). May Allāh reward him for his labour of love.

The present volume contains extracts relating to the Prophecies, Signs and Miracles of the Promised Messiah^{as}. It has been translated by Dr. Saleem-ur-Raḥmān, and revised by Wakālat Taṣnīf, Rabwah.

**Chaudhry Muḥammad ‘Alī
Wakīl Taṣnīf
Tehrīk Jadīd
Rabwah
May, 2007**

PUBLISHERS' NOTE

The system used for references is the same as adopted in Volumes I, II, III and IV. All references, unless otherwise noted, are from the Holy Quran. In the text, the references to the Holy Quran are given exactly as they were given in the original writings. In the footnotes, references are given in the modern numerical system. In these references, we have counted *Bismillāhir Raḥmānir Raḥīm* as the first verse and have used the numerical system in which the first number refers to the *Sūrah* (chapter) and the second number refers to the *Āyah* (verse).

References to the Books of the Promised Messiah^{as} are based on the London Edition of the *Rūḥānī Khazā'in* published in 1984. References to *Malḥūzāt* and *Majmū'ah Ishṭihārāt* are also based on the London Edition.

The following abbreviations have been used in this book, Readers are requested to recite the full salutations when reading the book:

sa. An abbreviation for *ṣal-lallāhu 'alaihi wa sallam*, meaning “May peace and blessings of Allāh be upon him,” is written after the name of the Holy Prophet Muḥammad^{sa}.

as. An abbreviation for *'alaihis salām*, meaning “May peace be upon him,” is written after the names of Prophets other than the Holy Prophet^{sa}.

ra. An abbreviation for *raḍī-Allāho 'anhu/'anhā/'anhum* meaning, “May Allāh be pleased with him/her/them,” is written after the names of the Companions of the Holy Prophet^{sa} and of the Promised Messiah^{as}.

In transliterating Arabic words we have followed the fol-

lowing system adopted by the Royal Asiatic Society.

ا	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	<i>th</i> , pronounced like <i>th</i> in the English word 'thing'.
ح	<i>h</i> , a guttural aspirate, stronger than h.
خ	<i>kh</i> , pronounced like the Scotch ch in 'loch'.
ذ	<i>dh</i> , pronounced like the English th in 'that'.
ص	<i>s</i> , strongly articulated s.
ض	<i>d</i> , similar to the English th in 'this'.
ط	<i>t</i> , strongly articulated palatal t.
ظ	<i>z</i> , strongly articulated z.
ع	' , a strong guttural, the pronunciation of which must be learnt by the ear.
غ	<i>gh</i> , a sound approached very nearly in the r 'grasseye' in French, and in the German r. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.
ق	<i>q</i> , a deep guttural k sound.
ى	' , a sort of catch in the voice.

Short vowels are represented by *a* for $\overset{\curvearrowright}{\text{—}}$ (like *u* in 'bud'); *i* for — (like *i* in 'bid'); *u* for $\overset{\curvearrowright}{\text{—}}$ (like *oo* in 'wood'); the long vowels by \bar{a} for — or \bar{a} (like *a* in 'father'); \bar{i} for — or — (like *ee* in 'deep'); *ai* for — (like *i* in 'site')[♦]; \bar{u} for — (like *oo* in 'root'); *au* for — (resembling *ou* in 'sound').

Please note that in transliterated words the letter 'e' is to be pronounced as in 'prey' which rhymes with 'day'; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian words 'e' is

♦ In Arabic words like شيخ (Shaikh) there is an element of diphthong which is missing when the word is pronounced in Urdu.

lengthened a bit more it is transliterated as 'ei' to be pronounced as 'ei' in 'feign' without the element of diphthong thus 'كے' is transliterated as 'Kei'. For the nasal sound of 'n' we have used the symbol 'ń'. Thus Urdu word 'میں' would be transliterated as 'meiń'.*

The consonants not included above have the same phonetic value as in the principal languages of Europe.

We have not transliterated Arabic words which have become part of English language, e.g., Islam, Mahdi, Quran, Hijra, Ramadan, Hadith, ulema, umma, Sahib, Imam, etc.

Please also note that the words in the text in normal brackets () and in between the long dashes — are the words of the Promised Messiah^{as} and if any explanatory words or phrases are added by the publisher for the purpose of clarification, they are put in square brackets [].

May Allāh accept our humble efforts and make this blessed task a source of guidance for many. Āmīn.

The Publisher

May, 2007

* These transliterations are not included in the system of transliteration by Royal Asiatic Society. [Publisher]

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May Allāh reward them all.

Chaudhry Muḥammad ‘Alī

*Though miracles may have vanished without a trace;
Come, witness them at the hand of the servants of Muḥammad^{sa}*

Miracles, Signs and Prophecies

“In order to prove that I am from Him, God Almighty has shown so many signs that were they to be divided among a thousand Prophets, they would suffice to establish the Prophethood of them all.”

MIRACLES, SIGNS AND PROPHECIES

God has informed me directly through His living Word that if I am troubled by people asking how they should know that I am from Him, I should tell them: It is sufficient proof that His heavenly signs are my witness, my prayers are accepted, knowledge of the unseen is revealed to me beforehand, and such mysteries, as are known to none other than God, are disclosed to me in advance. And the second sign is that should anyone want to challenge me in the aforesaid matters—in the acceptance of prayers, being given prior knowledge of their acceptance, and in being given knowledge of unseen matters that lie beyond the limits of human knowledge—he will surely be defeated in this challenge, be he from the East or from the West. These are the signs that have been vouchsafed to me.

[Government Angrezī Aur Jihād, Rūḥānī Khazā'in, vol. 17, pp. 29-30]

I swear by God, in Whose hand is my life, that if all the people who have witnessed the signs that have been shown for my sake and for my support were to be gathered at one place, there would be no monarch on earth whose army would exceed them in numbers. Yet the earth is so full of sin that people are rejecting even these signs. Heaven has testified in my support and so has the Earth.

[I'jāz-e-Aḥmadī, Rūḥānī Khazā'in, vol. 19, p. 108]

I emphatically claim that if a Christian were to stay in my company, he would witness a number of signs within one year. Divine signs are raining down in this place and God, Whom people have forgotten and have put His creatures in His place, is now manifesting Himself in my heart. He wants to reveal Himself. Is there anyone desirous of beholding Him?

[Kitāb-ul-Bariyyah, Rūhānī Khazā'in, vol. 13, p. 108]

If someone were to object, 'Where are the miracles you speak of?', I would not merely say that I can show them, rather, by the grace of God, I would say that God has shown so many miracles in order to prove the truth of my claim that few are the Prophets who have shown so many miracles. The truth is that He has caused a river of miracles to flow and—with the sole exception of our Holy Prophet^{sa}—it is impossible to find categorical evidence of so many miracles being shown by any of the past Prophets^{as}. For His part, God has incontrovertibly established the point. It is now up to the people to accept it or not.

[Ḥaqīqat-ul-Wahī, Rūhānī Khazā'in, vol. 22, p. 574]

God has shown so many signs in my support that if I were to count them one by one up to this day, 16th July, 1906, I can swear by God that they are in excess of three hundred thousand. And if someone does not believe in my oath, I can provide him with proof. Some of these signs are to do with occasions when God Almighty, in keeping with His promise, protected me from being harmed by the enemy. Some of the signs are such that, in keeping with His promise,

God always fulfilled my needs and my wishes. And some are of the kind whereby, in keeping with His promise ¹ *إِنِّي مُهَيِّئُ مَن آوَدَ إِهَانَتَكَ* God brought humiliation and disgrace upon those who tried to harm me. Some signs are of the kind in which, according to His Prophecies, He made me victorious over those who filed lawsuits against me. Some are of the kind that pertain to the length of my ministry, for ever since the world was created no impostor has ever been allowed such a long period of respite. Some signs are of the kind that are manifested through observing the condition of the age—that this age is in need of an Imam. Some signs are of the kind which represent the fulfilment of my prayers in favour of my friends. Some signs are of the kind which represent the fulfilment of my prayer against malicious enemies. Some signs are of the kind in which terminally ill patients were cured and I was informed of their recovery in advance. Some signs are of the nature whereby, for my sake, God caused a number of heavenly and earthly calamities as a testimony to my claim. Some are of the sort whereby many eminent and renowned saints saw dreams in which the Holy Prophet^{sa} appeared to them and testified to my claim, among these is the *Sajjādah Nashīn* Ṣāhib-ul-‘Alam of Sindh who has nearly one hundred thousand followers, and Khawāja Ghulām Farīd of Chāchrān. Some signs are such that thousands of people pledged Bai‘at at my hand only because they were informed in a dream of my truth-

¹ I shall humiliate him who designs to humiliate thee. [Publisher]

fulness and of my being from God; while some others did so because they saw the Holy Prophet^{sa} in a dream, and he told them that the end of the world is near and that this man is the last Vicegerent of God and the Promised Messiah. Some signs relate to certain eminent saints who mentioned me by name even before my birth, or before I came of age, and spoke about my being the Promised Messiah. Among these are Ne‘matullāh Walī and Miān Gulāb Shāh of Jamālpur, District Ludhiāna.

[Haqīqat-ul-Wahī, Rūḥānī Khazā’in, vol. 22, pp.70-71]

It was for me that God caused the solar and lunar eclipses in heaven during the month of Ramadan, and caused numerous other signs to be manifested on earth, and thus, in accordance with Divine practice, my truth was conclusively established. God, in Whose hand rests my life, is my witness that if you cleanse your hearts and seek other signs from God, the Omnipotent One is capable of showing a sign according to His own will and power, without being subject to any of your importunities. And I am sure that if you demand a sign from me, with a genuine desire to repent, and promise earnestly before God that if an extraordinary sign appears which is beyond human power, you will shed all this rancour and enmity and, purely for the sake of winning God’s pleasure, will enter into the pledge of Bai‘at with me, then God, being so Kind and Merciful, will certainly show you some sign. However, it is not within my power to fix a period of two or three days for showing a sign, or to

do exactly as you wish. It is the prerogative of God to choose the time.

[Arba'in, no. 2, Rūhānī Khazā'in, vol. 17, pp. 374-375]

Even if a person were to strive all his life in the hope of finding some prophecy of mine about which he could assert that it has remained unfulfilled, he will not find a single one, though, out of shameless audacity or ignorance, he may say whatever he likes. I declare emphatically that there are thousands of explicit prophecies of mine that have been fulfilled with great clarity and to which hundreds of thousands of people bear witness. If you try to find precedence among past Prophets, you will not find it, with the sole exception of the Holy Prophet^{sa}...I know it for a fact that the clarity with which God Almighty is manifesting Himself in this age and the way He is revealing to His servant hundreds of matters pertaining to the unseen, no parallel of it can be found in earlier times. People will soon see the Countenance of God Almighty becoming manifest in this age, as though He Himself had descended from heaven. For a long time He kept Himself hidden, and He was denied but He remained silent. Now, however, He will conceal Himself no longer and the world shall witness such manifestation of His Power as their forefathers had never seen. This shall happen because the world has become corrupt, and people no longer believe in the Creator of heaven and earth. They only pay lip service to Him, but their hearts have turned away from Him. This is why God said, 'Now I shall create a new Heaven and a new

Earth.’ This simply means that the earth had died, i.e., the hearts of the people of this earth had become cold as if they were dead, for the Countenance of God was hidden from them, and all previous heavenly signs had come to be regarded as mere tales. God, therefore, willed to create a new Earth and a new Heaven. What is that new Heaven? And what is that new Earth? The new Earth are the pure hearts whom God prepares with His own hand; they are manifested by God and He shall be manifested through them. The new Heaven are the signs that are being shown by His servant with His permission. Alas! the world treated this New Manifestation of God with hostility. They are left with nothing but tales, and their ‘God’ is none other than their own fantasies. Their hearts are awry, their will exhausted, and their eyes covered with veils.

[Kashfī Nūḥ, Rūḥānī Khazā’in, vol. 19, pp. 6-7]

In fact there is none of my prophecies that has remained unfulfilled. If anyone harbours any such doubt in his mind, let him come to me with honest intention, and let him present his objection face to face. If he does not receive a wholly satisfying answer, I will be liable to pay him any compensation. The fact is that these people raise objections out of meanness and not out of fair-mindedness. Had they lived in the times of other Prophets^{as}, they would have levelled the same objections against them as they do against me. One can show the way to a person who has eyes to see, but what can one do for him who is blinded by meanness, selfishness and arrogance?

More than three thousand blessed prophecies, which are based on revelations vouchsafed to me, and which pose no threat to public peace, have already been fulfilled and hundreds of pious people have witnessed them. Many of my writings [prophecies] had been published before their time of fulfilment. But if someone still raises doubts and objections in a biased way, and does not sincerely try to gain personal experience by staying in my company, and does not inquire from those who have had such personal experience, and gives currency to misleading objections through deception and duplicity, and does not desist from dishonesty and falsehood, he becomes heir to the disbelievers who in previous times opposed the Prophets^{as}. May God protect His servants from the calumnies of such scheming people! Why is it that these people raise objections from a distance like thieves, and do not—like people with a clear conscience—come and present their objections face to face? And why is it that they do not care to listen to our answers? The reason is that they are well-aware of their deceit and dishonesty, and their conscience keeps warning them that if they raised face to face such absurd objections as are full of ignorance and dishonesty, they will stand roundly exposed, and their chicanery shall be laid bare once and for all, and nothing but shame and embarrassment will be their lot, and their objection will be completely demolished.

It must be remembered that there is nothing in my prophecies which does not have a precedent in the

prophecies of earlier Prophets^{as}. But ignorant and uncouth people—bereft as they are of the subtle verities and truths of religion, and unaware as they are of the ways of God—are driven by their bias and prejudice to raise hasty objections. They are always waiting for some calamity to befall me in keeping with the verse ²يَكْرَهُنَّ بِكُمْ الدَّوَابَّ عَنِهِمْ دَائِرَةُ السَّوْءِ³ but are themselves unconscious of the

[Ḥaḳīqat-ul-Mahdi, Rūḥānī Khazā'in, vol. 14, pp. 441-442]

God Almighty deals with everyone according to one's relationship with Him. Though the loved ones of God also suffer hardships, Divine help and succour is still clearly on their side, and He, in His honour, never allows them to be humiliated and disgraced. Nor can His love [for them] allow their name to be obliterated from the face of the earth. Also, the very essence of miracles is that when a man, with all his being, becomes God's, and no intervening veil is left between him and his Lord, and he completes all the stages of loyalty and truthfulness which remove the veil, he then becomes heir to God and to His powers, and God Almighty shows all kinds of signs for his sake, some of which are for repelling evil while others are for bestowing good. Some of these signs pertain to his person, some to his family, some to his foes, and some to his friends. Some relate to his countrymen while others are universal. Some belong to the earth

² They wishfully await calamities to befall you.—Al-Taubah, 9: 98

[Publisher]

³ Let evil befall them instead.—Al-Taubah, 9: 98 [Publisher]

and some to heaven. Thus every kind of sign is shown for him. This stage is not too difficult to understand and we need not discuss it any further. For if, as stated earlier, someone has attained this third station, the world can never compete with him. Anyone who falls on him shall be shattered, and anyone on whom he falls will be smashed into smithereens, because his hand is the Hand of God and his countenance is the Countenance of God. And his station is beyond anyone's reach.

[*Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in*, vol. 22, p. 53]

Let it be known that a miracle is one of the Divine practices, or one of the acts of the Omnipotent One, that can be called supernatural. Thus, the reality of supernatural phenomena is that when those whose souls are purified transcend the ordinary human condition, and cut through their low habits, and march forward trying to gain nearness to God, He then deals with them in such a strange way—in accordance with their condition—that, as compared to the normal human state, it appears to be an altogether supernatural phenomenon. And to the extent that a person forges ahead on the path of love and devotion, having renounced his mortal state and having torn up the veils of the self, to the same extent do these miracles appear for him with greater clarity, transparency and brilliance. When the purity of the human self reaches its perfection, and one's heart becomes totally devoid of everything other than God, and becomes suffused with His love, it is then that all his acts and deeds,

gestures and motions, his conduct, his worship, and his morals, which are of the highest order, become supernormal. So vis-à-vis the condition of such a perfectly transformed man, God deals with him in a supernormal manner.

[Surmah Chashm Āryā, Rūḥānī Khazā'in, vol. 2, pp. 68-69, footnote]

A miracle is in fact an extraordinary phenomenon, the like of which the opponent is unable to produce, even though it appears to be within human power. An example of this is the miracle of the Holy Quran that was shown to all the people of Arabia. Although, on the face of it, it seemed to be within the scope of human potential, all the people of Arabia were frustrated in their efforts to produce anything like it. Thus, for understanding the nature of miracles, the Holy Quran serves as a very clear example. It may seem to be a discourse like that of human beings, but in respect of its eloquent expression, its extremely delectable, pure and colourful diction—characterized in every instance by truth and wisdom—and its brilliant arguments that countered the arguments of the whole world, and, last but not least, in respect of its majestic prophecies, it is a matchless miracle, and one that no opponent has been able to contest despite the passage of thirteen hundred years, and none has the power to do so. The Holy Quran enjoys the distinction among all the books of the world in that it presents its prophecies, which are themselves miraculous, in a language that is also miraculous, highly eloquent, convincing, and full of truth and wisdom. In short, the true purpose of

a miracle is to demonstrate the distinction between the truth and falsehood, or between the truthful and the liar. Such distinguishing phenomenon is called a miracle or a sign. A sign is an essential phenomenon without which it is neither possible to have full faith in the existence of God, nor to reap the fruit that grows out of full conviction. Since the truth of a religion is directly linked to the recognition of God, it is therefore an essential and important prerequisite of a true religion to possess the signs that conclusively and definitively prove His existence.

[Brāhīn-e-Aḥmadiyya, part 5, Rūḥānī Khazā'in, vol. 21, pp.59-60]

It is appropriate in this context to address the question that if everything is subject to the eternal laws, or is predetermined, then what is the significance of miracles? It is undoubtedly true that nothing lies outside the eternal laws or the eternal will of God and His decree, whether we are aware of it or not.

حَفَّ الْقَلَمُ بِمَا هُوَ كَائِنٌ⁴

And yet the same Divine practice—also called the law of nature—has made certain things dependent upon others. Likewise, there are certain phenomena which the eternal will has made conditional upon the prayers of the holy ones, and the blessings of their holy breath, and upon their attention, their firm resolve and their glory, and has linked them to the entreaties and supplications of these people. When

⁴ Whatever is going to happen has been written and the pen has dried.

such phenomena occur through these means and under these conditions then, in this particular situation, they are called miracles, wonders, signs or supernatural phenomena. Here the term ‘supernormal phenomena’ should not lead someone to think that there are things which lie outside the scope of Divine practice [laws]. Because, in the present context, the expression ‘supernormal phenomena’ carries an additional significance: Although nothing lies outside the eternal practice of the God of glory, His practice that relates to mankind is of two kinds. First there are ‘ordinary practices’, which, in the form of cause and effect, apply to everyone. Second there are the ‘special practices’ which, with or without the agency of the visible causes, relate only to those who are totally lost in His love and completely given to His desire. That is to say, when a person turns completely to God and brings about a transformation in his human condition, for the sake of gaining His pleasure, then God, in accordance with his transformed state, deals with him in a special manner, which He does not practice when dealing with others. In other words, this special treatment, relatively speaking, is *Khāriq-e-‘Ādat* [supernormal], the nature of which is revealed only to those who are drawn towards God through His grace. When a person, in his eagerness to have communion with God, breaks out of his mortal habits, which intervene between him and his Lord, then, for the sake of such a person, God too breaks His customary ways. This phenomenon of ‘breaking’ is also part of the eternal practice of God and is not something novel

that should be called into question. It has been the way of God since eternity that as man's faith in Him increases, He too casts more and more light of His Omnipotence upon him. And, just as a pure and perfect relationship continues to develop from the man's side, so do the perfect and pure bounties of God descend upon man's outer and inner self. And just as the tidal waves of Divine love surge from the heart of His true lover, so does a pure and pristine river of love gush forth from the other side, which envelopes him and, by virtue of its Divine force, takes him to even greater heights. This matter is not only very clear but is also in conformity with our natures. One of the hallmarks of the purity of reciprocal love is that, as we advance in friendship, love and sincerity, the signs of devotion, unity and solidarity appear on both sides, and do not remain one-sided. Every person deals with his friend in an extraordinary way, compared to other people. The moment a person attains a 'new' life—which may be called supernormal when compared to his earlier life—the same Eternal God, through His extraordinary manifestations, reveals Himself to him as a 'New God'; and deals with him in such a way that he could never have imagined in his earlier life. The key to miracles—which set the wonders of Nature in motion—is the transformed human soul. A genuine transformation exhibits such visible signs, and the fervent cries of love at times so overwhelm the heart, that the passionate emotions of love for God and the powerful pull of truth and conviction transport one to a state where, if he were cast into a fire, it

would have no effect on him whatsoever. Likewise, if he were to be thrown before lions, wolves or bears, they would not be able to do him any harm, because, at that moment, due to the perfect and powerful manifestations of truth and love, he breaks out of the human condition and is a different being altogether. Just as fire engulfs a piece of iron and makes it seem like fire, so do such people, by virtue of being overwhelmed by the fire of love for God, begin to exhibit something of the attributes of the Great Power which has overwhelmed them. It is little wonder, therefore, that such supernormal phenomenon should occur when the servant, in his submission, comes under the complete influence of the Lord. In fact, it would be surprising if, despite such an influence, no change is brought about in the ordinary state of the person, for even a piece of iron, when it is heated in fire, starts to partially exhibit the properties of fire, and this is in total conformity with the laws of nature. But, if it is exposed to intense heat and still maintains its former state, and acquires no new characteristic, such a thing would be contrary to reason. Empirical philosophy also testifies to the necessity of such phenomena. This is no fiction. Ponder over it with true wisdom.

[Surmah Chashm Āryā, Rūḥānī Khazā'in, vol. 2, pp. 105-107]

Remember, it is only to demonstrate the distinction between truth and falsehood that miracles are granted to men of God. The real purpose of a miracle is none other than that a distinction between a truthful one and a liar be established in the eyes of the wise and

just. A miracle is shown only to the extent that is sufficient to establish such distinction. And this extent is determined by the need of the time, as is the nature of the miracles. It does not mean that whenever a prejudiced, ignorant, and evil-minded person demands a miracle, it has to be shown, no matter how contrary it is to the 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 all be witnessed in this world, then no difference would be left between this world and the hereafter. It is due to this very difference that the righteous actions and true beliefs, when adopted in this world, earn reward; but if the same beliefs and actions are adopted in the hereafter, they will not be worthy of any reward whatsoever. As is stated in the books of all Prophets as well as in the Holy Quran, no belief or deed will be of any avail on the Day of Judgement, and all affirmations of faith will be futile. For faith is considered to be faith only in so far as one believes in something hidden. But when the veil has been lifted and the sun of the spiritual realm has risen, and things have been manifested which leave no doubt about the existence of God and the Day of Judgement, to believe at such a time, or to have faith is like trying to achieve what has already been achieved. In short, a sign is not something so 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 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 wise, just, righteous and truthful people derive benefit from signs. They are the ones who, on account of their intuition, far-sightedness, observation, fair-mindedness, fear of God and righteous conduct, come to realize that these phenomena are not ordinary phenomena of this world, nor could any impostor have the power to show them. They know that such things are far removed from human contrivance, and are beyond the reach of mortals, and have such a quality and distinction about them that the humble powers of man and his elaborate schemes are powerless against them. And these people, by virtue of their profound wisdom and light of intuition, understand that these phenomena possess a certain light and a fragrance which comes from the hand of God, which cannot be mistaken for any cunning, deceit, or trickery. Thus, just as sunlight alone is not enough for one to believe in the light of the sun, but it is equally necessary to have eyesight with which to see the light, similarly, in order to believe in the light of a miracle, the miracle itself is not sufficient, and the light of intuition is equally necessary. Unless he who witnesses the miracle is naturally endowed with true insight and light of reason, it is impossible for

him to believe in it. But the wretched one, who is bereft of the light of intuition, does not find any satisfaction in miracles that are only meant for making a distinction, and persists in his demand that he will not accept any miracle save 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 who should do wonderful things, as angels do. Or that many 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 this too were not enough, these resurrected people must hold rallies in different cities and deliver lectures in which they should proclaim that they are the dead who have been brought back to the world so that they may testify to the truth of a particular religion, or that they have come 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 Will of God.

[Brāhīn-e-Aḥmadiyya, part 5, Rūḥānī Khazā'in, vol. 21, pp. 44-46]

Miracles are, in fact, like moonlight which is partly obscured by clouds. This light is of no use to a person who is night-blind, and, therefore, cannot see anything at night. In this world miracles have never been, nor shall ever be, manifested in the way as they will be manifested in the hereafter. For example it can never happen that two or three hundred people rise from the dead, and they should have with them both the fruits of paradise and the flames of hellfire, and they should 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 these people as the dead who have been brought back to life; and that the latter should raise a commotion with their sermons and lectures that this person who claims to be a Prophet is true in his claim.

Remember that such miracles have never been shown, nor will they ever be shown till the Day of Judgement. Anyone who claims that such miracles have ever been shown, is simply deluded by baseless myths and is totally unaware of the ways of God. Had such miracles ever happened, this world would cease to be what it is, and all veils would have been lifted, and faith would not have deserved any reward whatsoever.

[Brāhīn-e-Aḥmadiyya, part 5, Rūḥānī Khazā'in, vol. 21, pp. 43-44]

Statement by Deputy Mr. ‘Abdullāh Ātham:...In response to your *Mubāhala* [invitation to prayer duel]

of yesterday, we Christians see no need of fresh miracles for old teachings; nor do we find ourselves up to the task. We have only been promised that whatever supplications we make, consistent with Divine will, shall be granted, but we have not been promised any signs, whereas you, sir, seem to take pride in showing signs. We have no objection to witnessing a sign, and if it is indeed in the interest of mankind that a decision should be reached through the showing of a sign, we, for our part, have already expressed our inability to do so; it is now up to you to show a sign if you so please.

This is what you said in yesterday's closing statement, and this is what you have hinted at today; so there is no need to discuss the matter any further. We are both well-advanced in age, and the grave is our destination. Let us be merciful to mankind and settle the matter on the basis of some heavenly sign. You have also said that you have received special revelation to the effect that victory shall be yours in this contest, and that the Just God is surely with those who are true, therefore, this is bound to happen. We have already pointed out in reply to the summary of your statement that we are not debating with you because we consider you to be a Prophet or a Messenger or the recipient of revelation. Nor are we concerned with your personal beliefs, your arguments and your revelations. We assume that you are a Mohammedan, and are therefore having a dialogue with you on the subject of Christianity and Mohammedanism on the basis of the principles that are generally accepted by both.

But as you are willing to show a sign of Divine power and are inviting us for contest in this regard, we have no objection to witnessing a sign. So here are three people, one is blind, one has an amputated leg, and one is dumb. You are welcome to cure any one of them if you can. And whatever penalty falls upon us as a result of this miracle, we shall be willing to pay. By your own admission, you believe in a God Who is not only All-Powerful in name but is truly All-Powerful; He should, therefore, have no difficulty in curing them. Why wait then, as, in your own words, God shall most surely be with the truthful. Please do have mercy on God's creatures, and be quick about it. Moreover, you must have been informed [by God] that today you will face this situation and you must have known that this is going to happen, for the same God Who told you that victory shall be yours in this contest, must have also informed you that a blind man and other afflicted persons are going to be presented before you. So please go ahead and do as you have claimed right here in the presence of both Christians and Mohammedans....

Statement by Ḥaḍrat Mirzā Ṣāhib:...Let it be clear that I wrote to Deputy ‘Abdullāh Ātham and told him that just as he considers the Christian faith to be the only means of salvation, so does the Holy Quran regard Islam as the sole way to salvation. You have made your claim on your own, while I have quoted the actual verses from the Holy Quran. But a claim without proof is of little value. This is why I said to

him that the Holy Quran has described the hallmarks of those who have attained salvation, and, in keeping with these hallmarks, we find that that the followers of this Holy Book attain salvation in this very life. But do you find, in your religion, believers who possess the signs of salvation as Jesus himself has described them? For instance, it is written in Mark 16:17,

“And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”

So now I respectfully submit the following and beg to be forgiven if there is any harshness or bitterness in my words: With regard to the three sick persons you have presented before me, let me say that they symbolize a sign which Jesus has particularly attributed to the Christians. He says, ‘If you are a true believer then your sign will be that you will lay hands on the sick and they will recover.’ Pardon me, but if you indeed claim to be a true believer, we have here three sick persons, whom you yourselves have presented; just lay your hand on them, and if they recover we will believe that you are indeed true believers and have attained salvation. Otherwise, there is no ground for accepting your claim, because Jesus also says, “If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place;

and it shall remove.”⁵ I do not want you to remove a mountain right now, because there are no mountains around here, but we do have a very good opportunity for you, since you yourselves have presented the sick, go ahead, therefore, and lay your hand on them and just heal them! Otherwise you will not be left with any faith, not even as little as a mustard seed!

But the same cannot be said of us. Because, in the Holy Quran, Allāh has never given us the special distinction that whenever we lay our hands on the sick, they will be cured. True, He has said that He shall accept our prayers as and when He pleases. And if a prayer is not worthy of acceptance, or runs counter to Divine wisdom then, at the very least, one would be apprised of it. Nowhere has He said that you have been given the power to do whatever you please. On the other hand, it seems to be the decree of Jesus^{as} that he grants his followers powers such as to cure the sick, as it is written in Matthew 10:1,

“And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.”

It has now become incumbent upon you, and indeed a test of your faith, that you should cure these sick persons; or else you have to confess that you do not have faith even as little as a mustard seed. Remember, everyone is called to account according to his own Book.

⁵ Matthew, 17:20 [Publisher]

Nowhere in our Holy Quran is it stated that we would be granted such power. Rather, it clearly says:

قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ

i.e., ‘Tell them that signs are with Allāh.’ He shows whatever sign He wills. Man has no power to force a sign from Him. Such things are only to be found in your Books. According to you, Jesus used to show miracles of his own power and he also transferred this power to his disciples. It is also your belief that Jesus is still alive, ever-living, self-existing, all-powerful, and knows the unseen, and that he is with you day and night and can grant whatever you wish. Therefore, you should request Jesus to cure these three sick ones as you place your hands on them, so that you are spared your faith. Otherwise, it is not appropriate that you enter into debate with the People of Truth [Muslims] claiming to be true Christians, but when you are asked to show the signs of a true Christian, you say that you do not have the power to show them. By such statements you confess that your religion is no longer a living religion. For my part, I am prepared to show the signs of a true believer, exactly as God has described them. If I fail to do so, you are free to punish me as you wish, and cut my throat with the knife of your choice.

The way in which I have been appointed to show signs, is that when, at the time of a contest, the True and Perfect Prophet^{sa} is rejected, I humbly implore

⁶ Al-An‘ām, 6:110 [Publisher]

God, Who is my True and All-Powerful Master, to show a sign. He then shows a sign out of His own will, without being subservient or subordinate to us...I neither claim to be God nor do I have any power of my own. I am a Muslim and a follower of the Holy Quran, and it is in accordance with its teachings that I claim to be the salvation of this age. I lay no claim to Prophethood; you are either mistaken in this regard or you are saying such things for some motive of your own. Is it a must for someone who claims to receive revelation that he should be a Prophet? I am only a follower of Muḥammad^{sa}, and I am perfectly subservient to Allāh and His Prophet^{sa}. I hesitate to call these signs 'miracles'; in fact, in our religion, signs that are granted through true obedience to Allāh and to the Holy Prophet^{sa} are called *karāmāt*. Hence, for the sake of inviting towards the truth, I once again offer the final and incontrovertible argument, that true salvation and the blessings and fruits accompanying it are found exclusively in those who are the followers of Ḥaḍrat Muḥammad Muṣṭafā^{sa}, and who truly submit to the injunctions of the Holy Quran. My demand, in keeping with the Holy Quran, is only that if there is a Christian gentleman who denies that true salvation can be achieved through the Holy Quran, he is free to seek the heavenly signs of true salvation from his Messiah and present them against me...For my part, I shall be bound to prove from the Holy Quran that I possess the signs of a true believer. But here it should be remembered that the Holy Quran does not grant us personal power or au-

thority, in fact we shudder at the very thought of it. We know not what sign He will show. He is God and there is no god besides Him. What I can solemnly promise is that Allāh the Glorious has disclosed to me that I will surely emerge victorious in every contest. But I do not know what sign He will show and in what manner. The true purpose, after all, is that the sign should be such as lies beyond human power. Should we first deify a human being and then compel him to grant us miracles? This is not what we believe, for the signs that are promised to us by God are quite general and open-ended in nature. If I turn out to be a liar in this, I am ready to accept whatever punishment you propose, even if it be death. But if you transgress the bounds of moderation and justice, and demand from me signs that ‘Lord’ Jesus himself could not show, I consider such a claim to be blasphemous. And Jesus himself used to hurl abuse at those who made such demands.

[Jang-e-Muqaddas, Rūhānī Khazā’in, vol. 6, pp. 149-157]

Those who demanded spontaneous signs were told by the Holy Quran:

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا⁷

That is to say, Divine Glory is free from the criticism that any of His Messengers, or Prophets, or recipients of revelation should exhibit with their own power the supernatural phenomena that are in fact peculiar to Divinity. He says, [O Prophet] tell them that I am

⁷ Banī Isrā’īl, 17:94 [Publisher]

only a Messenger from among the mortals, and am not empowered to do anything on my own; I only obey the command of God. It is therefore foolish to demand from me only some particular signs. I can show only what God has decreed, and no more.

[*Toḥfah Ghaznaviyyah, Rūḥānī Khazā'in, vol. 15, p. 540*]

Many miracles were shown by the Holy Prophet^{sa} on his own, without any supplication on his part. On some occasions he dipped his fingers into a mere bowlful of water and caused it to increase so much that the whole army, including camels and horses, drank of it, and yet the water remained as it was. On other occasions he would place his hand on a few pieces of bread and they would serve to satiate thousands of hungry people. At times he would bless a little milk with the touch of his lips, and would feed the whole company with it. On yet other occasions, he would put his saliva into a well of brackish water, and it would become delectably sweet. Sometimes, he would place his hand on the grievously wounded and heal them. On occasions when someone's eyeballs fell out of his eyes during a battle, he would restore them by blessing them with his hands. He likewise performed many other miracles through his personal power, which was also accompanied by some hidden Divine power...

But it must be remembered that even though such phenomena as are performed by man on his own do in fact emanate from God, they cannot in any way equal those special acts of God which He manifests on His

own without the medium of another person's will, nor is it appropriate that this should be so. That is why, when a Prophet or a saint shows on his own authority, and without the medium of prayer, such supernormal phenomena as no man has been empowered to show through any means, method or remedy, such an act of the Prophet would remain inferior to the acts of God which He so visibly manifests with His perfect power. That is to say, a miracle shown by one's personal power, when compared to the acts of God that are directly manifested by Him, must contain some fault or weakness, so that people who view things only superficially may not confuse the two phenomena as identical. That is why the rod of Prophet Moses^{as}, despite turning into a serpent on a number of occasions, always remained a rod. Similarly, the birds which are said to have been created by Jesus^{as} were no more than clay, despite the fact that their miraculous flight is evident from the Holy Quran. God nowhere says that they actually became alive. But since the miracles shown by the Holy Prophet^{sa} on his own were imbued with Divine Power to ultimate degree—and since he was the ultimate, loftiest, and most perfect embodiment of Divine attributes—it is hard to place his miracles within the realm of human power. Nevertheless, we do believe that even in this instance there must be some difference between the act of God and that of His Holy Prophet^{sa}.

The truth of the matter is that God Almighty does not do anything against the laws of nature. What He does is that He creates the causes, whether we know of them or not, and these are always present. Hence, miracles, such as splitting of the moon and ⁸يُنَارُ كُونِ بَرْدًا وَسَلَامًا are also no exceptions. Rather, they too resulted from some very subtle and hidden means, and were based on true and factual science. Short-sighted people and those who are enamoured of dark philosophy cannot comprehend these things.

[Malfūzāt, vol. 1, p. 72]

Another subtle point that needs to be borne in mind is that when men of God show miracles, for instance, when water is not able to drown them or fire is not able to harm them, the secret behind such manifestations is that at times when the friends of God focus their attention towards a particular thing, the All-Wise God—Whose infinite secrets man can never comprehend—shows a sign of His power, and their attention begins to exercise control in the universe. The convergence of the means which, for instance, cause the heat of the fire to cease casting its effect—whether they are related to heavenly bodies, to some hidden property of the fire itself, or to some subtle property of the body that is put in the fire, or whether it is a combination of all these—all these means come into operation through such attention and such prayer. It is

⁸ Turn cold, O Fire, and be a source of peace.—Al-Anbiyā', 21:70. (This verse refers to the miracle whereby the fire became cold when Abraham^{as} was thrown into it.) [Publisher]

thus that an extraordinary miracle is shown. But this does not cause us to lose faith in the reality of things, nor does it render knowledge useless, for such miracles are themselves a branch among the branches of Divine knowledge. They have their own dimensions, just as, for instance, the burning quality of fire has its own. Let us understand it this way: there are spiritual elements that manifest themselves by subjugating the fire, and they are peculiar to their own time and place. Human intellect falls short of understanding the secret that a perfect man is the locus for the manifestation of the spirit of God Almighty. And when the time comes for the perfect man to display this manifestation, everything begins to fear him as it fears God. You may now throw him before a beast or into a fire, he will suffer no harm; for at such moments the spirit of God Almighty is upon him and everything is bound to fear Him. This is the ultimate secret of Divine knowledge which cannot be understood without keeping company with the perfect ones. Being a very profound and rare phenomenon, every intellect is not aware of this philosophy. But, remember, everything listens to the voice of God. He has control over everything and He holds all the strings in His Hand. His wisdom knows no limit and it penetrates to the root of every particle. Nothing possesses properties that are in excess of His power. All the qualities that things may possess are within the scope of His power. He who does not believe in this is among those about whom it has been said:

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ⁹

Since the perfect man is the perfect manifestation of the whole world, the world is therefore drawn towards him from time to time. He is like a spider of the spiritual world and the whole world is his web. This is the secret behind miracles.

بر کاروبار هستی اثری ست عارفان را
ز جہاں چہ دید آں کس کہ ندید این جہاں را¹⁰

[Barakāt-ud-Du'ā, Rūḥānī Khazā'in, vol. 6, pp. 29-31, footnote]

Let it be clear that signs are of two kinds: (1) Signs of warning and chastisement, which may also be called signs of Divine wrath. (2) Signs containing good news and solace, which may also be called signs of Divine mercy.

The signs of warning are manifested for the hardened disbelievers, the crooked of heart, the defiant, the faithless, and those with pharaonic dispositions, so that they may be inspired with fear and their hearts may be filled with the awe of Divine wrath and Divine majesty. The signs of glad tidings, on the other hand, are manifested for the seekers after truth and sincere believers who, in their meekness and humility, crave for perfect certainty and wish to strengthen their faith. The purpose of the signs of glad tidings is not to frighten or to intimidate, they are rather meant to be-

⁹ They failed to respect Allāh as He should be respected.—Al-An'ām, 6:92 [Publisher]

¹⁰ Those who possess true knowledge, influence the scheme of things; What has he seen of the world who has no experience of their world!

stow satisfaction upon God's obedient servants, and to make them progress in their faith and certitude, and also to reassure their troubled hearts through love and affection. A believer, therefore, continues to receive signs of glad tidings through the Holy Quran, and keeps growing in faith and conviction. He gets assurance from the signs of glad tidings, and the disquietude—which is ingrained in human nature—disappears, and calmness descends upon his heart. By virtue of following the Book of Allāh, a believer continues to receive signs related to glad tidings to the last day of his life. Signs of peace and tranquillity continue to descend on him, so that he may forever progress in his faith and in Divine knowledge, and may reach the stage of absolute certainty. Another wonderful thing about these signs of glad tidings is that they not only help a believer to advance in certainty, knowledge and faith, but also help him to progress with each passing day in his love and devotion to God, because he experiences Divine gifts, favours, and bounties—which are both obvious and hidden, manifest and latent, and which abound in the signs of glad tidings. Thus, these wonderful and effective and blessed signs of glad tidings lead the seeker to the stage of perfect knowledge and personal love, which is the highest station for the elect of God.

[Aik 'Isā'ī Ke Tīn Sawāl Aur Un Ke Jawābāt, pp. 13-14]

It is a guiding principle for a wise person to realize that, in contrast to prophecies, which may at times contain metaphors and allegorical expressions, the

basic teachings have to be very clear and elaborate. Therefore, whenever there seems to be a contradiction between the teaching and a prophecy, it is imperative to give preference to the teaching. If a prophecy seems to run counter to the teaching, it should not be taken literally but should be made to conform to the teaching so that the contradiction is removed. In any case, one must give priority to the teaching, because, in addition to providing elucidation and detail, the teaching is frequently put into practice and its aims and objectives cannot remain hidden, unlike the prophecies which often remain unknown.

[Kitāb-ul-Bariyyah, Rūḥānī Khazā'in, vol. 13, p.51]

Let it be known that the miracles of Prophets are of two kinds: (1) Those that are purely heavenly phenomena, in which human design and reason play no part, such as the miracle of the splitting of the moon, a miracle of our lord and master, the Holy Prophet^{sa}. God manifested this miracle through His infinite power to manifest the majesty of His true and perfect Prophet^{sa}. (2) Miracles of wisdom. These are manifested with the help of the extraordinary wisdom that only comes from Divine revelation. An example of this is the miracle of Solomon referred to in the verse ¹¹صَرَحَ مُصَرَّدٌ مِنْ قَوَارِيرٍ which was witnessed by Queen Sheba and she was consequently blessed with faith.

[Izāla-e-Auhām, Rūḥānī Khazā'in, vol. 3, pp. 253-254, footnote]

¹¹ A palace paved smooth with slabs of glass.—Al-Naml, 27:45

When reason recognizes a miracle and testifies that it is from Allāh, such a miracle is a thousand times better than the miracles that are related only as tales and myths. For this there are two reasons: The first is that reported miracles cannot be considered by us—who were born hundreds of years after their occurrence—as something which we ourselves have seen and experienced. And since they are only based on reports that have reached us, they can never be accorded the same degree of credence as is given to observed and tangible phenomena. Secondly, even for those who actually witnessed them, such reported miracles, as are beyond the realm of reason, cannot be truly convincing. This is because there are many wondrous feats which even conjurors can easily perform, but they are no more than cunning tricks. How then are we to convince a suspicious opponent that the wonders manifested through Prophets—such as creating a serpent, or bringing a dead man back to life—are free from the sleight of hand practised by these conjurors. These difficulties are not peculiar to our times: it is quite possible that the same questions may have risen at the time when these miracles occurred. For instance, when we look at verses 2-5 of Chapter 5, in the Gospel of John, we read:

“Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches. In these lay a great multitude of sick people, blind, lame, paralysed, waiting for the moving of the water. For an angel went down at a certain time into the pool, and stirred up the water; then

whoever stepped in first after the stirring of the water was made well of whatever disease he had...”

When a person who denies the Prophethood of Jesus and his miracles reads this statement of John and learns that there was a pond which had existed in the land of Jesus for a long time, which had always possessed the peculiarity that a single dive into it was sufficient to cure every kind of disease, no matter how serious, the suspicion is sure to cross his mind that if Jesus did indeed show any miracles, he must have made use of the water of this pond to show them. Many such examples are to be found in the world, and we find them to this day. It also stands to reason that if Jesus indeed cured blind and lame people, he must have taken the formula from the pond, and must have spread this notion among the ignorant and simple people—who can't get to the bottom of things and realize the truth—that he worked such wonders with the help of a spirit. This becomes even more evident from the fact that Jesus often came to that pond.

In short the miracles that the pond had been showing for a long time continue to cause Jesus' opponents to view him with suspicion, and it becomes extremely difficult to prove that he was a righteous man, and was not—as the Jews believe him to be—a deceitful person and a conjuror who did not get any help from the ancient pond to work his wonders, and that he did indeed perform miracles. Although after believing in the Holy Quran one is relieved of such doubts, how can someone who does not believe in the Holy Quran,

or is a Jew, or a Hindu, or a Christian, get rid of such doubts, and how can his heart be satisfied?...The common people, who often behave like cattle, never even think of getting to the bottom of things. Moreover, conjurors have a lot of margin to do their tricks and people find little opportunity to discover their secrets, because these tricks last a very short time and a person finds little opportunity to scrutinize their tricks. Besides, ordinary people have no knowledge of the natural sciences, philosophy and arts, and are completely unaware of all the amazing qualities which the All-Wise has invested in the universe. Hence at every time and age they are ready to be deceived. And why should they not be deceived, for the properties of things are indeed wondrous, and ignorance only increases the wonder. For instance, flies and some other insects have this property that if they have died, but have not yet undergone significant disintegration and their organs have not yet decayed, and they have not been dead for more than two or three hours—like in the case of flies that die in water—if such creatures are buried under salt that has been properly ground, and an equal measure of ash is also sprinkled over them, they come to life and fly away. This property is so well-known that even little boys know of it, but if there is a simpleton who is unaware of it, and a fraud—claiming to be the Messiah of the flies—is to perform this trick before him and is to bring some flies back to life, mumbling some mantras all the time, and trying to give the impression that he has performed the feat through the mantras, would the

simpleton have the sense or the time to go about making investigations? Do you not see that even in this very time and age frauds and cheats are playing havoc with the world? While one claims to be an alchemist and boasts of turning things into gold, another buries stones under the ground himself and then brings out a female deity in front of the Hindus, and yet another goes to the extent of mixing *Jamāl Gota* with ink and then uses this ink to write out amulet for a simpleton so that the resulting loose motions may be attributed to the amulet. There are thousands of similar frauds and tricks being practised in this very day and age. And some deceptions are so subtle that even some wise people are taken in by them. In this age, subtle aspects of natural sciences, and physiological compositions, and amazing properties of certain forces are daily coming to light through new experiments. These new discoveries can be exploited by the pseudo miracle-workers to show novel tricks. The above discourse proves that miracles which resemble such tricks, even if they are true, are still susceptible to doubt, and there are great difficulties in establishing their truth.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, vol. 1, pp. 511-557]

The miracle of a saint is in fact the miracle of the Prophet whom he follows. This is something quite obvious and self-evident. When a manifestation depends upon complete submission to a Prophet or to a Book, and it cannot happen in any other way, it becomes obvious that though the manifestation may

have taken place at the hands of the follower of a Prophet, it practically emanates from the Prophet himself. The secret as to how a Prophet's miracle can be shown through another person is that when someone acts strictly in keeping with the injunctions of his law-bearer, and abstains from everything which he forbids, and faithfully follows the Book that he gives him, he then loses his own identity and becomes the total responsibility of his law-bearer. Thus, if the law-bearer leads unerringly on the straight path—like a skilled physician—and brings a holy book which contains remedies for the spiritual maladies of his follower, as well as provisions for his intellectual and practical progress, and the follower for his part accepts those teachings wholeheartedly, without even slightly deviating from them in form or content, then whatever signs and miracles result from such perfect submission will only be through the blessing of the law-bearing Prophet. In this way, if an extraordinary phenomenon is manifested through a saint, it will necessary be the miracle of the Prophet whom he follows.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, vol. 1, pp. 593-609]

I have mentioned time and again that Allāh has granted me four kinds of signs, which I have forcefully proclaimed through writings and publications.

The first of these is the sign of the knowledge of Arabic. This sign was given to me at the time when Muḥammad Ḥussain wrote that I did not know anything of Arabic, even though I had never claimed any knowledge of the language. Only those who are con-

versant with Arabic grammar and diction can realize its difficulties, and do justice to its beauty and excellence...The greatest difficulty is when I fail to find the appropriate idiom or expression. But God reveals it to me. It is easier to invent new or artificial diction than to express oneself in truly idiomatic language. Moreover, I have published books with offers of valuable prizes and I have announced that the opponents may seek help from whosoever they please, and may even employ the assistance of native Arabs, but God Almighty has assured me that they will never be able to compete with me, for this sign has been granted to me as a reflection of the miracles of the Holy Quran.

The second sign is the acceptance of prayers. During the composition of my books which are in Arabic, I have experienced the fulfilment of great many of my prayers. I have prayed at every single word, and I declare that there is no one else whose prayers have been accepted as much as mine. Of course, I make an exception of the Holy Prophet^{sa}, (for it is only because of him and through submission to him that all this has been given to me). I cannot say if the number of prayers that have been accepted are in the thousands or hundreds of thousands. Some of these signs of acceptance are universally acknowledged.

The third sign is that of prophecies, or the disclosure of the unseen. The fact is that at times even fortune-tellers and soothsayers predict things, by way of conjecture, and they partially come true. History tells us that in the time of the Holy Prophet^{sa} too there were some sooth-

sayers who would foretell matters relating to the unseen. Saṭīḥ was one of them. But there is a world of difference between the soothsayer's conjectural knowledge of the unseen, and the knowledge that is revealed to the Messengers of Allāh, and to those who receive Divine revelations...

The fourth sign is about the profundities and subtleties of the Holy Quran. The verities of the Holy Quran cannot be disclosed to anyone but to him who is purified.

لَا يَمَسُّهَا إِلَّا الْمَطَهَّرُونَ ﴿١٢﴾

(Part 27)

I have repeatedly asked my opponents to write a commentary on a Chapter of the Holy Quran. I will do the same and then the two may be compared. But no one has dared to take up this challenge.

[Malfūzāt, vol. 1, pp. 182-183]

These prophecies are such that they will move a righteous person to tears, and yet people persist in claiming that none of them has been fulfilled. They do not seem to realize that even they have to die one day. If the signs that have been shown to them had been shown to the people of Noah, they would not have been drowned; and if the people of Lot had been apprised of them, they would not have been showered with stones.

[I'jāz-e-Aḥmadī, Rūḥānī Khazā'in, vol. 19, p. 110]

¹² Which none shall touch except those who are purified.—Al-Wāqī'ah, 56: 80 [Publisher]

MARRIAGE AND RIGHTEOUS PROGENY

قَدْ أَحْبَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ الْمَسِيحَ الْمَوْعُودَ
يَتَزَوَّجُ وَيَوْلِدُ لَهُ فَفِي هَذَا إِشَارَةٌ إِلَى أَنَّ اللَّهَ يُعْطِيهِ وَلَدًا صَالِحًا يُشَابِهُهُ
أَبَاهُ وَلَا يَأْبَاهُ وَيَكُونُ مِنْ عِبَادِ اللَّهِ الْمُكْرَمِينَ وَالسِّرُّ فِي ذَلِكَ أَنَّ
اللَّهَ لَا يُبَشِّرُ الْأَنْبِيَاءَ وَالْأَوْلِيَاءَ بِذُرِّيَّةٍ إِلَّا إِذَا قَدَّرَ تَوْلِيدَ الصَّالِحِينَ¹³

[Ā'īna-e-Kamālāt-e-Islam, Rūhānī Khazā'in, vol. 5, p. 578, footnote]

The Holy Prophet^{sa} has already foretold, **يَتَزَوَّجُ وَيَوْلِدُ لَهُ** which means that the Promised Messiah will take a wife and have children. Obviously marriage and children have not been mentioned incidentally, because everyone normally gets married and has children, and there is nothing remarkable about it. Marriage here means an extraordinary marriage which would serve as a sign, and the children are the special children regarding whom I have already made a prophecy. In other words, the Holy Prophet^{sa} has answered these dark-hearted deniers and has told them that these prophecies will surely be fulfilled.

[Anjām-e-Ātham, Rūhānī Khazā'in, vol. 11, p. 337, footnote]

Approximately sixteen years have passed since I informed Shaikh Ḥāmid 'Alī, Lāla Sharampat Khatri

¹³ The Holy Prophet^{sa} has foretold that the Promised Messiah will marry and have children. In this there is an indication that Allāh will grant him a righteous son, who will resemble his father, and will not defy him, and will be one of the revered servants of Allāh. The secret of it is that Allāh does not give glad tidings to Prophets or Saints regarding their progeny, unless He has decreed the birth of righteous progeny. [Publisher]

of Qadian, Lāla Malāwa Mal Khatrī of Qadian, the late Jān Muḥammad of Qadian, and many others, that God had informed me through His revelation that He would arrange for me to be married in a noble family which would be Sayyed by caste; and that my wife would be blessed by God and she would bear children. I saw this dream when I was extremely feeble and weak as a result of some renunciations and illnesses, and it was not long after I had fallen ill with tuberculosis. Due to my life of solitude and renunciation, my heart was strongly averse to taking up the responsibilities of married life. Then, while I was contemplating this sorry state of affairs, I received the revelation:

ہرچہ باید نوع و سے راہمہ ساماں کنم

Which means that you need not worry about this marriage, I take it upon Myself to fulfil your needs. I swear by the One in Whose Hands is my life that, in keeping with His promise, God always kept me relieved of every burden of marriage, and provided me with great comfort and peace. No father could have brought up his son as He did, and no mother could have taken such care of her child as He cared for me day and night. And He fulfilled His promise exactly as He had made it such a long time ago in *Brāhīn-e-Aḥmadiyya*:

يَا أَحْمَدُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ¹⁴

¹⁴ O Aḥmad, dwell thou and thy wife in the garden. [Publisher]

Not for a single moment did He let me worry about my livelihood, nor did He allow me to be anxious about the responsibilities of running a household.

[Tiryāq-ul-Qulūb, Rūḥānī Khazā'in, vol. 15, pp. 201-203]

أَشْكُرُ نِعْمَتِي رَأَيْتَ خَدِيجَتِي

(Brāhīn-e-Aḥmadiyya, p. 558)

Translation: Be grateful to Me that you have found My Khadīja.

This was a glad tidings given to me years ago regarding my marriage in a family of Sādāt in Delhi, as a result of which, four sons were born to me, by the grace of God. My wife had been called Khadīja because, in keeping with this prophecy, she was to be the mother of a blessed progeny, and it was also indicated that she would belong to a Sādāt family.

[Nuzūl-ul-Masīh, Rūḥānī Khazā'in, vol. 18, pp. 524-525]

The following prophecy has been on record for the last eighteen years:

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ لَكُمْ الصِّهْرَ وَالنَّسَبَ

It is the True God Who made you son-in-law of a noble Sayyed family. He made your own lineage noble which is a blend of Persian and Sādāt blood. This prophecy has been explained further in other revelations, and even the name of the city has been mentioned, which is Delhi, and the prophecy was communicated to many people...And just as it was written, so did it come to pass; for, without any prior ties of kinship, I was married in a noble and renowned Sādāt family of Delhi. This family is descended from

the daughter of Khawāja Mīr Dard, who had been among the famous patriarchs of Sādāt in Delhi...

Since it was God Almighty's promise that, through my offspring, He would lay a great foundation in support of Islam, and would cause a person to be born into my family who would be blessed with a heavenly soul, He was pleased to give the daughter of this family in marriage to me, so that from her He may bring forth progeny that would help to spread the Divine light whose seed has been sown through me. It is a strange coincidence that just as the paternal grandmother of Sādāt was named Shehr Bāno, my wife, who shall be the mother of a future generation, is similarly named Nuṣrat Jahān Begum.¹⁵ This seems to signify that God has laid the foundation of my future family to help the whole world. It is a Divine practice that at times even names contain prophecies.

[Tiryāq-ul-Qulūb, Rūḥānī Khazā'in, vol. 15, pp. 272-275]

God, the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills, (glory be to Him and exalted be His name), has granted me the following revelation:

“I confer upon thee a sign of My mercy according to thy supplications. I have heard thy entreaties and have honoured thy prayers with My acceptance through My mercy and have blessed this thy journey (to Hoshiārpur and Ludhiāna). A sign of power, mercy,

¹⁵ Shehr Bāno means ‘the noble lady of the city’, and Nuṣrat Jahān Begum means ‘the lady for the help of the world’. [Publisher]

nearness to Me is bestowed on thee, a sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace be on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge there from, and so that the superiority of Islam and the dignity of God's word may become manifest unto the people, and so that truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His book and His holy Messenger, Muḥammad, the chosen one^{sa}, may be confronted with a clear sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on thee, thou wilt receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashīr. He has been invested with the holy spirit, and he will be free from all impurity. He is the light of Allāh. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterised with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of

the holy spirit. He is the Word of Allāh, for Allāh's mercy and honour have equipped him with the Word of Majesty. He will be extremely wise and intelligent, and will be meek of heart, and will be filled with secular and spiritual knowledge. And he will convert three into four (of this the meaning is not clear). It is Monday a blessed Monday. Son, delight of the heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allāh has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour Our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and people will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.”

[Majmū'ah Ishtihārāt, vol. 1, pp. 95-96]

Then, God Almighty gave me a glad tidings and said:

“Thy house will be filled with blessings and I shall perfect My favours unto thee and thou wilt have a large progeny from blessed women, some of whom thou wilt find later and I will cause a great increase in thy progeny and will bless it; but some of them will die in early age and thy progeny will spread greatly in different lands. Every branch of thy collaterals will be cut off and will come to an end soon through child-

lessness. If they do not repent they shall come to an end. Their houses will be filled with widows and God's wrath will descend upon their walls. But if they turn to God He will turn to them in mercy. God will spread thy blessings and will revive a deserted house through thee and will fill a dreaded house with blessings. Thy progeny will not be cut off and will flourish till the end of days. God will maintain thy name with honour till the day when the world comes to an end and will convey thy message to the ends of the earth. I shall exalt thee and shall call thee to Myself but thy name will never be erased from the face of the earth. It will so happen that all those who seek to humiliate thee and to cause thee to fail and wish to ruin thee will be frustrated and will die, being brought to naught. God will bestow every success upon thee and will grant thee all that thou dost desire. I will cause an increase of thy true and sincere friends and shall bless their lives and their possessions and they will grow in number and they will always prevail over the other Muslims who are jealous of thee and are hostile to thee. God will not forget thy supporters and will not overlook them and they will have their reward according to the degree of their devotion. Thou art to Me as the Prophets of Banī Isrā'īl (that is: thou dost resemble them as a reflection). Thou art to Me as My Unity. Thou art of Me and I am of thee. The time is approaching; indeed it is near when God will put thy love in the hearts of kings and nobles till they will seek blessings from thy garments. O you who deny and who oppose the truth, if you are in doubt concern-

ing My servant, if you deny the grace and bounty that I have bestowed upon My servant, then produce some true sign concerning yourselves like this sign of mercy, if you are truthful. If you are unable to produce it, and be sure you will never be able to produce it, then be mindful of the fire which has been prepared for the disobedient, the liars and the transgressors.”

Announced by:

Ghulām Aḥmad,

Author of *Brāhīn-e-Aḥmadiyya*,

Hoshiārpur

At the house of the Nobleman, Shaikh Mehr ‘Alī

[Majmū‘ah Ishtihārāt, vol. 1, pp. 96-97]

In my announcement of 20th February, 1886...there is a prophecy of the birth of a righteous son possessing the qualities mentioned in the said announcement...Such a son, according to the Divine promise, will surely be born within nine years. Whether he is born soon or late, he will certainly be born within this period...

This is not only a prophecy but also a grand heavenly sign which has been manifested by God to demonstrate the truth and greatness of our noble Prophet, the compassionate and merciful, Muḥammad, the Chosen One^{sa}. This sign is in fact hundreds of times superior and more potent and majestic and glorious than the sign of bringing a dead person back to life.

[Majmū‘ah Ishtihārāt, vol. 1, pp. 98-99]

As written in the announcements of 10th July and 1st December, 1888, God had graciously promised that,

after the demise of the first Bashīr, a second Bashīr—who will also be called Maḥmūd—will be given to me. God had addressed this humble one and said: He shall be a person of high resolve and will be like thee in beauty and benevolence. God is Almighty and He creates whatever He wills.

Today, Saturday 12th January, 1889, which conforms to 9th *Jamādi-ul-Awwal*, 1306 AH, a son was born to me. He has been named Bashīr and Maḥmūd in anticipation. An announcement will be made after the matter has become clear, for I have not yet been given to understand whether this son will grow up to be the Promised Reformer or there will be another. I know, however, and I know it for a certainty, that God Almighty will deal with me according to His promise, and that, even if it is not yet the time for the birth of the Promised Son, he will certainly appear at some other time. If there should remain only one day out of the time specified, God will not let that day come to an end till His promise has been fulfilled. Once, in a dream, I found myself reciting the following verse with regard to the Promised Reformer:

اے فخرِ رسل قرب تو معلوم شد
دیر آمدہ زراہ دور آمدہ¹⁶

If it had been the Divine will that the 'delay' was only until this son—who has been named Bashīruddīn

¹⁶ O pride of Messengers, I realize the degree of your nearness to God, your coming has been delayed as you have come from a long distance.

Maḥmood in anticipation—was born, then it would be no wonder if this same son should prove to be the Promised Son. Even if not, he is sure to come at some other time.

Those who harbour feelings of jealousy against me must remember that I have no personal desire for offsprings, nor do I associate any happiness with their long lives. Thus it was a great error on the part of the opponents to express joy and make merry on the death of Bashīr Aḥmad. They must remember that even if I had as many offsprings as there are leaves in the world, and all of them had died, their death would not in the least interfere with my true peace and contentment. The love of the One, compared to the love of the dead, so overwhelms my heart that I would readily sacrifice any of my dear sons with my own hands, just like *Khalīlullāh* [Abraham^{as}], if this was indeed the desire of the True Beloved. The fact is that I have no beloved, except Him, glory be to Him and exalted be His name. *فَالْحَمْدُ لِلَّهِ عَلَىٰ إِحْسَانِهِ* [All praise be to Allāh for His beneficence.]

[Majmū'ah Ishtihārāt, vol. 1, pp. 160-161, footnote]

The Promised Reformer has been named Faḍl in the revelation. His second name is Maḥmood, and his third name is Bashīr Thānī [Bashīr the Second]. In another revelation, he has been named Faḍl-e-‘Umar.

[Sabz Ishtihār, Rūḥānī Khazā'in, vol. 2, p. 467, footnote]

My first son, who is alive and is named Maḥmood, was not yet born when I was given the glad tidings of his birth through a vision. I saw his name Maḥmood

written on the wall of a mosque. Thereupon I published an announcement on green paper, and it was issued on 1st December, 1888.

[Tiryāq-ul-Qulūb, Rūhānī Khazā'in, vol. 15, p. 214]

بشارت دی کہ اک بیٹا ہے تیرا جو ہوگا ایک دن محبوب میرا
 کروں گا دور اس مہ سے اندھیرا دکھاؤں گا کہ اک عالم کو پھیرا
 بشارت کیا ہے اک دل کی غدا دی فُسُبْحَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ الْعَرَبِيّ ۝ ۱۷

[Durr-e-Thamīn, p. 50]

The words of the Prophecy regarding the birth of my second son, whose name is Bashīr Aḥmad...are:

يَأْتِي قَمَرُ الْأَنْبِيَاءِ وَ أَمْرُكَ يَتَأْتِي - يَسُرُّ اللَّهُ وَجْهَكَ وَيُيَسِّرُ
 بُرْهَانَكَ سَيُؤَلِّدُكَ الْوَلَدُ وَ يُدْنِي مِنْكَ الْفَضْلُ - إِنَّ نُورِي قَرِيبٌ

i.e., The Moon of Prophets shall come, and your task shall be accomplished. A son will be born to you and Divine grace shall be brought closer to you. In other words, he will be the source of Divine Grace...In keeping with this prophecy, this son was born on 20th April, 1893, and was named Bashīr Aḥmad, as is evident from the Announcement published on 20th April, 1893.

[Tiryāq-ul-Qulūb, Rūhānī Khazā'in, vol. 15, p. 220]

¹⁷ He gave me the glad tidings: thou shalt have a son,
 Who shall one day become My darling.

I shall dispel all darkness through this Moon,
 And demonstrate the transformation of a world;

It's not just a glad tidings, but is the very sustenance of my soul,
 Holy is He Who disgraced the enemies!

The prophecy regarding the birth of my third son, whose name is Sharīf Aḥmad, is recorded in the footnote on page 39 of my book *Anwār-ul-Islam*. This book was published in September 1894 ... Thus this son, Sharīf Aḥmad, was born on 24th May, 1895, which conforms to 27th *Dhul Qa'da*, 1312 AH, as published on the back cover of my book *Diā'-ul-Ḥaq*.

[Tiryāq-ul-Qulūb, Rūḥānī Khazā'in, vol. 15, pp. 220-221]

The name of my fourth son is Mubārak Aḥmad. The prophecy about his birth was made in an Announcement published on 20th February, 1886. Subsequently this Prophecy appeared on page 183 of *Anjām-e-Ātham*, on 14th September, 1896, and this book was circulated far and wide in the country during the month of September 1896. Then again this Prophecy was recorded on page 58 of the Appendix to *Anjām-e-Ātham*, with the condition that 'Abdul Ḥaq Ghaznavī, who lived in Amritsar and was amongst the followers of Maulavī 'Abdul Jabbar Ghaznavī, would not die until this fourth son had been born. It was also stated on page 58 that if 'Abdul Ḥaq Ghaznavī was right in opposing me and did indeed enjoy Divine support then let him avert this Prophecy through his prayers. This Prophecy was also recorded on page 15 of the Appendix to *Anjām-e-Ātham*. Thus, in order to testify to the truth of my claim and to belie all my opponents, and also to warn 'Abdul Ḥaq Ghaznavī, God Almighty fulfilled the Prophecy about this fourth son of mine on Wednesday, 14th June, 1899, which conforms to 4th *Ṣafar*, 1317 AH, when the fourth blessed son was born.

[Tiryāq-ul-Qulūb, Rūhānī Khazā'in, vol. 15, p. 221]

God Almighty gave me the glad tidings of a daughter during a pregnancy, and said about her: *تُنشأُ فِي الْحُلِيِّ* i.e., she will be brought up in ornaments. This means that she will not die in infancy, nor will she experience deprivation. A daughter was accordingly born and she was named Mubārasah Begum...

I was informed through Divine revelation that another daughter would be born, but would not live. This revelation was communicated to many people beforehand. A daughter was then born and she died a few months later...

Thereafter, the glad tidings of another daughter was given in these words *Dukht-e-Kirām* [the noble daughter]. This Revelation was published in either one or both the newspapers *Al-Hakam* and *Al-Badr*. A daughter was then born, who was named Amat-ul-Ḥafiz, and is still alive.

[Ḥaqīqat-ul-Wahī, Rūhānī Khazā'in, vol. 22, pp. 227-228]

These are the four sons regarding each of whose birth God Almighty informed me beforehand. And each of these four Prophecies was not only communicated to people verbally, but was conveyed to hundreds of thousands of people through announcements and books. No precedent for such magnificent foretelling of the unseen is to be found in the Punjab, or India, or even the whole world. You will never find such a prophecy whereby God Almighty should first give the glad tidings of the birth of four sons; and then, prior to the birth of each, should intimate

through revelation that he is about to be born. What is more, these Prophecies were publicized among hundreds of thousands of people beforehand. Seek out the whole world, and try to produce a precedent if you can...

A man can never dare to formulate such a scheme whereby he should first publicize a prophecy about the birth of four sons—as I did in the announcement of 20th February, 1886—and should then go on to make prophecies before the birth of each and every son, and the sons should continue to be born in keeping with these prophecies until the figure of four—which was mentioned in the initial prophecy—is reached. And all this despite the fact that person who makes these prophecies falsely claims to be from God. Is it possible that God Almighty should continue to help an impostor for fourteen long years—from 1886 to the end of 1899? Has God ever favoured an impostor in this manner, and can such a precedent be found on the face of the earth?

[Tiryāq-ul-Qulūb, Rūḥānī Khazā'in, vol. 15, pp. 218-222]

خدا یا تیرے فضلوں کو کروں یاد
 کہا ہرگز نہیں ہوں گے یہ برباد
 خبر مجھ کو یہ تو نے بارہا دی
 مری اولاد سب تیری عطا ہے
 بشارت تو نے دی اور پھر یہ اولاد
 بڑھینگے جیسے بانگوں میں ہوں شمشاد
 فَسُبْحَانَ الَّذِي أَخْرَجَ الْأَعْدَى
 یہ پانچوں جو کہ نسل سیدہ ہے
 ہر اک تیری بشارت سے ہوا ہے
 یہی ہیں پنجتن جن پر پنا ہے
 فَسُبْحَانَ الَّذِي أَخْرَجَ الْأَعْدَى¹⁸
 یہ تیرا فضل ہے اے میرے ہادی
 [Durr-e-Thamin, p. 49]

¹⁸ O, God! I do remember Thy favours;
 You first gave the glad tidings and then these children.
 You promised that their lives would not be wasted;
 And they would grow like the box-trees in the gardens.
 On numerous occasions did You give me this tiding;
 Holy is He Who disgraced the enemies.
 My offspring are a gift from You;
 Each one of them came as a result of Your glad tidings.
 These five, who are descended from a *Sayyedah*
 Are 'The Five' on whom rests the foundation.
 This is only out of Your Grace, O my Guide!
 Holy is He Who disgraced the enemies.

THE CONFERENCE OF GREAT RELIGIONS

It was revealed to me beforehand that the paper which would be read on my behalf in the conference of religions to be held in Lahore, would surpass all other papers. I, therefore, published an announcement about it well in advance, which I now reproduce in the footnote. In accordance with the revelation, my paper was accorded such wide acclaim that even my opponents were forced to acknowledge that the paper surpassed all others.

[Anjām-e-Ātham, Rūhānī Khazā'in, vol. 11, p. 299]

A Great News for Seekers after Truth

In the 'Conference of Great Religions', which will be held in Lahore Town Hall, on 26th, 27th and 28th December, 1896, a paper written by this humble one, dealing with the excellences and miracles of the Holy Quran, will be read out. This paper is not the result of any ordinary human effort, but is a sign among the signs of God, written with His special support. It sets forth the beauties and the truths of the Holy Quran and establishes, as clear as day, that the Holy Quran is truly God's own Word, and is a Book revealed by the Lord of all creation. Everyone who listens to this paper and to my treatment of all the five themes set out for the conference from beginning to end, will surely develop a new faith and will perceive a new light

shining within him, and will acquire a comprehensive commentary on the Holy Word of God. This paper of mine is free from human weakness, empty boasts and vain assertions.

I have been moved by sympathy for my fellow beings to make this announcement, so that they should witness the beauty of the Holy Quran, and should realize how mistaken our opponents are in their love of darkness and their hatred for light. God, the All-Knowing, has revealed to me that my paper will be declared supreme over all others. It is full of the light of truth and wisdom and understanding, which will put to shame all the other parties, provided they attend the conference and listen to it from beginning to end. They will never be able to show these qualities in their own scriptures, whether they are Christians, Āryas, those belonging to Sanātan Dharam, or anyone else. This is because God Almighty has determined that the glory of His Holy Book shall be manifested on that day. I saw in a vision that, out of the unseen, a hand was laid on my mansion, and by the touch of that hand a shining light emerged from the mansion and spread in all directions. It also illumined my hands. Thereupon someone who was standing by me cried out:

اللَّهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ¹⁹

The interpretation is that the mansion signifies my heart, on which the heavenly light of the verities of the Holy Quran is descending, and Khaibar signifies

¹⁹ God is Great! Khaibar has fallen! [Publisher]

all the perverted religions that are afflicted with paganism and falsehood and in which man has been raised to occupy the place of God, or Divine attributes have been cast down from their perfect station. It was thus disclosed to me that the wide publication of this paper would expose the untruth of false religions, and the truth of the Holy Quran will spread progressively around the earth till it arrives at its climax. From this vision, my mind moved towards revelation, and the following was revealed to me:

إِنَّ اللَّهَ مَعَكَ - إِنَّ اللَّهَ يَقُومُ أَيْنَمَا قُمْتَ

i.e., God is with you, God stands where you stand. This metaphorically conveys the assurance of Divine support. I need not write any further. I urge everyone to attend the Conference in Lahore, even at some inconvenience, and to listen to these verities. If they do so, their reason and their faith will derive benefit beyond their expectation. وَالسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ [Peace be upon him who follows the guidance.]

**The humble one,
Ghulām Aḥmad,
Qadian, 21st December, 1896.**

[Anjām-e-Ātham, Rūḥānī Khazā'in, vol. 11, pp. 299-301, footnote]

I prayed to God that He may reveal to me a discourse that may triumph over all the speeches that would be made in that Conference. After this supplication, I found that a certain power had been breathed into me, and I felt this heavenly power stirring within me. My friends who were present at the time know that I did not write any preliminary draft of this paper. What-

ever I wrote, I wrote extemporaneously. And I wrote the manuscript so quickly and with such flow that the copyist found it hard to keep pace with me. When I finished writing the paper, I received this Revelation from God Almighty, '*The paper transcends all others.*' Thus when the paper was being read out in that conference, the audience were in an ecstasy and exclamations of acclaim were heard from every corner. So much so that the Hindu gentleman who presided over the conference, could not help exclaiming, "The paper transcends all others." An English daily, *The Civil and Military Gazette*, which is published from Lahore, also recorded its testimony, "The paper transcends all others." About twenty Urdu newspapers also gave the same testimony. With the exception of a few prejudiced individuals, everyone present bore out that this paper had surpassed all others. To this day there are hundreds of people who continue to give the same testimony. Thus with the testimony of every sect, as well as of the English newspapers, my prophecy, '*The paper transcends all others*', was fulfilled. This challenge was like the one that Prophet Moses^{as} had to take up against the sorcerers, for in this Conference exponents of different schools of thought delivered speeches about their respective faiths. Some of them were Christians, some were Hindus of Sanātan Dharam or Ārya Samāj, some were Brahmūs, some were Sikhs, and some were Muslims who oppose us. All of them had turned their sticks into imaginary snakes, but when God unleashed the rod of the truth of Islam against them in the form of a pure

and profound discourse, it turned into a python and devoured all their snakes. To this day people are all praise for the address that issued from my mouth.

فَالْحَمْدُ لِلَّهِ عَلَىٰ ذَٰلِكَ [Praise be to Allāh for this.]

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, pp. 291-292]

‘ABDULLĀH ĀTHAM

Among the great signs of Allāh, the Almighty, is the sign He manifested with regard to Deputy ‘Abdullāh Ātham, a Christian. It was occasioned by a debate between Islam and Christianity which took place at the urging of Dr. Martyn Clark in May and June 1893. The Christians selected Deputy ‘Abdullāh Ātham for this debate, and I represented the Muslims. A few days before the debate began, ‘Abdullāh Ātham had used the term *Dajjāl* [Antichrist] with reference to our Holy Prophet (peace and blessings of Allāh be on him), in his book *Andrūna-e-Bible*, as I have mentioned on the last page of *Jang-e-Muqaddas*. His mischief and insolence during the entire debate is still fresh in my memory, and I earnestly wished that God should grant me some prophecy regarding his chastisement. It was with this in mind that I took a signed statement from Ātham, so that when I announced the prophecy he should not rush to the court like other Christians and try to harm me. I was occupied in the debate for fifteen days and continued to pray privately for [a sign of] reprimand for Ātham. When the debate was over, I was informed by God Almighty that if Ātham would not repent of his audacity and insolence, and would not retract the word *Dajjāl*, which he wrote in his book with reference to the Holy Prophet^{sa}, he would be cast in *hāwīa* [hell] within a

period of fifteen months. Having received this revelation, I addressed ‘Abdullāh Ātham on the day that the debate was concluded. This was before a large gathering, which included Dr. Martyn Clark and about thirty other Christians, as well as about thirty or forty members of my Jamā‘at. Among these were brother Maulavī Ḥakīm Nūruddīn, brother Maulavī ‘Abdul Karīm, brother Shaikh Raḥmatullāh, brother Munshī Tājuddīn (Accountant Railway Office, Lahore), brother ‘Abdul ‘Azīz Khan (clerk in the Office of the Examiner, Railway, Lahore), brother Khalīfa Nūruddīn, and others. I said to Deputy ‘Abdullāh Ātham: ‘Although this debate has ended in the intellectual and rational sense, there is still another ongoing contest that remains to be decided, and it has been ordained by God. It is as follows: In your book, *Andrūna-e-Bible*, you have called our Holy Prophet^{sa} *Dajjāl*, whereas I believe him to be a true Messenger, and I firmly believe Islam to be from God. Now this is something that will be decided by heaven. The heavenly decree is that whichever of us is false in his statement and unjustly declares the true Messenger to be a liar and *Dajjāl*, and whichever of us is an enemy of the truth, shall be cast in *hāwia* [hell] within fifteen months from today, in the lifetime of the truthful one, unless he turns to the truth, i.e., desists from calling the Righteous and True Prophet^{sa} *Dajjāl* and refrains from impertinence and abuse.

I said this because the mere denial of a religion does not merit punishment in this world, it is audacious,

impertinent and insolent vilification that makes one deserve punishment. Thus when Ātham was apprised of this Prophecy in this gathering of more than seventy people, he blanched visibly, his face turned pale, and his hands started to tremble. He immediately took his tongue out of his mouth, touched his ears with both hands, and began to shake his head and hands just like frightened culprit who vehemently denies any wrongdoing, repents and shows great humility. With a quivering tongue, he kept saying, I repent! I repent! I am not guilty of any disrespect or blasphemy; and I have never ever called the Holy Prophet^{sa} *Dajjāl*. All the while he was trembling, and this spectacle was not only beheld by Muslims but his humble attitude was also witnessed by a large number of Christians. His denial seemed to signify that his statement in his book *Andrūna-e-Bible* was not meant as an insult. In any case, he ended up retracting the word *Dajjāl* before this gathering of about seventy people, and it was this one word that had occasioned the prophecy. He escaped death within a period of fifteen months, because he had recanted that blasphemous word on which the prophecy depended and God would surely never forget the condition that He Himself had attached. Although this should have been enough for Ātham to avail himself of the condition of repentance, he not only retracted the word *Dajjāl* but, from the very day that he heard the prophecy, he stopped attacking Islam altogether. The fear this Prophecy instilled in his heart continued to increase until he became a nervous wreck. All his peace and

tranquillity was gone. He changed himself so much that he completely ceased to have debates with Muslims and stopped writing books against Islam, as had previously been his habit. He stopped uttering sacrilegious and insulting remarks, as though his mouth had been sealed. He became very quiet and depressed. Such was his depression that he despaired of his very life and, in a state of frenzy, began travelling from town to town to pay a last visit to his relatives. It was in the course of these travels that he finally met his death in Ferozepur.

The question is, why was he caught up by Divine punishment and why did he die shortly thereafter while he had repented publicly of his sacrilegious remark, and had more than once expressed aversion to using the word *Dajjāl*? The answer is that since he had become the target of *mubāhala* [prayer-duel], therefore, in keeping with the prophecies that were made fifteen months later, while Ātham was still alive, and are recorded on the first page of the book *Anjām-e-Ātham*, it was inevitable that he should die. It was clearly stated in these prophecies that Ātham would die soon after his refusal to swear an oath and after concealing the testimony and after reverting to his impertinence. Since he was guilty of these offences, he died seven months after my last announcement was published. His death was also ineluctable because it was implicit in the prophecy that the liar would die before the truthful one.

If any Christian still doubts Ātham’s deception, then let him have his doubt removed through the Heavenly Testimony. Ātham died in accordance with the prophecy, now let any person proclaim himself as his surrogate and swear that Ātham was not overawed by the prophecy, and that he was in fact attacked four times, and if he who takes this oath survives for one year, I will declare publicly that my prophecy proved to be false. But this oath will have to be without any preconditions. In this manner the matter will be clearly resolved and the person who is false in the sight of God will be exposed.

If the Christians do firmly believe that this prophecy was false, then what prevents them from putting it to this test?

[Anjām-e-Ātham, Rūḥānī Khazā’in, vol. 11, pp. 15-16]

LEKH RĀM

Let it be clear that among the awe-inspiring and majestic signs is the sign of Pundit Lekh Rām's death. My books, *Barakāt-ud-Du'ā*, *Karāmāt-uṣ-Ṣādiqīn*, and *Ā'īna-e-Kamālāt-e-Islam* are the basic sources of this prophecy. It was foretold that within six years Lekh Rām would depart from this world as a result of an assassination, and that the day of his assassination would be the very next day after Eid, and this would be a Saturday. Thus it was decreed that the Eid should be on Friday and, just as this signifies two Eids for the Muslims, the following day would bring two kinds of mourning for the house of the Āryas. This prophecy is not only recorded in my books, but Lekh Rām himself quoted it in his book and, thereby, made it known to his own community prior to its fulfilment. In response to this prophecy, he wrote in his book concerning me, "My Parmeshwar has revealed to me that this man (meaning myself) will die of cholera within three years, for he is a liar..."

I had prophesied that Lekh Rām would be cut to pieces like the calf of Sāmīrī,²⁰ and this hinted at the fact that the fate of Lekh Rām would be like the calf of Sāmīrī that was smashed to pieces on a Saturday. And it also alluded to the fact that he would be assas-

²⁰ Sāmīrī: The man who led the Israelites into calf-worship.

sinated. Accordingly, Lekh Rām was assassinated on Saturday. Only a day before—on Friday—the Muslims had celebrated Eid. The calf of Sāmirī had also been cut to pieces on a Saturday, and that had also been a day of Eid for the Jews. Just as the calf of Sāmirī was burnt after being cut to pieces, so was Lekh Rām burnt after he had been cut to pieces. His assassin lacerated his intestines to begin with, and then the surgeon further opened up his wounds, and he was finally cremated. His bones were then cast into the river just like Sāmirī's calf. God Almighty also likened him to Sāmirī's calf because just as the latter was quite lifeless and was like modern toys that produce a sound when they are pressed, Lekh Rām was also lifeless and devoid of the spiritual life. And his sound too was quite like that of Sāmirī's calf, and he was without true knowledge, true perception, true relationship with God, and true love for Him. It was the fault of the Āryas that they accorded to this lifeless person, who had no life of spirituality in him and was simply dead, a position where a living person should have been. Therefore, he ended up like Sāmirī's calf...

I know for a fact that his blood is upon them. Despite all his zealotry, he did have a certain naivety in his disposition as he would let himself be swayed by the remarks of mischievous people, without investigating or inquiring into them. This is why God Almighty compared him to a calf. At any rate, we cannot help feeling sad at his sudden death. But what could we

do? That which was decreed by God Almighty was bound to be fulfilled...

God knows that I bear no malice against anyone. Although I am happy to see the Divine prophecy come true in the case of Lekh Rām, I am also sad that he had to die in the prime of his life. Had he turned towards me, I would have prayed for him so that this calamity would have been averted. And for this he did not have to become a Muslim, all he had to do was to refrain from using abusive and foul language.

[Ḥaqīqat-ul-Wahī, Rūḥānī Khazā'in, vol. 22, pp. 294-302]

Now, I proceed to set out in detail the prophecy concerning Lekh Rām, along with the original text from the books that contain this prophecy. I call upon my readers to fear God and read these lines carefully, and then ponder as to whether it is the work of man or of God, Who is the Lord of heaven and earth, and is All-Powerful...

A very important thing worth remembering here, which is also the object of this book, is that this prophecy was meant for a great purpose. It was meant to prove that the Ārya religion is totally false, that the Vedas are not from God, that our lord and master Muḥammad^{sa} is His Holy Messenger and His Chosen Prophet, and that Islam is His true religion. This is what I had written again and again, and it was with this object in mind that I had prayed. Thus this prophecy must not be taken only as a prophecy. Rather, it constitutes a Heavenly Decree from God Almighty to decide between Hindus and Muslims. For some time

past, the Hindus had become more and more aggressive. And Lekh Rām did not even seem to believe in God. Hence, God showed a dazzling sign to these people. Everyone had better learn a lesson from it. The end of such a person can never be good who lets his tongue loose against the holy Prophets of God.

Lekh Rām, with his death, has furnished an abiding warning to the Āryas. They ought to dissociate themselves from the mischief that Dayānand has spread in the country, and should treat Islam with courtesy, warmth and respect. It is now up to them. It is also time for foolish and nominal Muslims, who had inclined towards the Āryas, to repent. They must realize the power of the God of Islam. At the time of this prophecy, the Āryas were informed through published announcements that if your religion is true, and Islam is false, then the only option you have is to save Lekh Rām, your advocate, from the consequences of this prophecy, and to pray for him as much as you can. Enough respite was given for prayers, but they could not change the wrathful will of God. For a certainty the dagger that killed Lekh Rām was the same which he himself had so disrespectfully, and for so many years, employed against our lord and master the Holy Prophet^{sa}. The very sharpness of his tongue took the shape of a knife and penetrated his belly. For, until the knife moves in heaven it can never move on earth. People would think that Lekh Rām has only now been murdered, but I considered him a murdered man ever since an angel with a blood-thirsty visage had visited

me and asked, ‘Where is Lekh Rām?’ You will read all about this in the prophecies that follow.

First (On page 4 of the announcement published on 20th February, 1886, only the following reference is to be found regarding Lekh Rām):

In the coming book, I shall write something about the fate of Lekh Rām and specify the time and date. If such a prophecy happens to hurt someone, he is free to inform me in writing, with his signature, before 1st March, 1886, or within precisely two weeks of the first publication of this article in any newspaper, so that the prophecy whose fulfilment they fear may be excluded from this book and no one may be told about it, lest it should hurt people’s feelings.

Thereupon, I received a postcard from Pundit Lekh Rām which stated: ‘I grant permission that the prophecy concerning my death be publicized, but a time limit must be fixed...’

Second: The following Revelation, recorded in *Karāmāt-uş-Şādiqīn*, published in *Şafar*, 1311 AH:

وَعَدَنِي رَبِّي وَاسْتَجَابَ دُعَائِي فِي رَجُلٍ مُفْسِدٍ عَدُوِّ اللَّهِ وَرَسُولِهِ
 الْمُسْتَمِي لِيكْهْرَامِ الْفَشَاوِرِيِّ وَأَخْبَرَنِي أَنَّهُ مِنَ الْهَالِكِينَ۔ إِنَّهُ كَانَ
 يَسُبُّ نَبِيَّ اللَّهِ وَيَتَكَلَّمُ فِي شَأْنِهِ بِكَلِمَاتٍ حَيْثُوتُهُ فَدَعَا عَلَيْهِ
 فَبَشَّرَنِي رَبِّي بِمَوْتِهِ فِي سِتَّةِ سَنَةٍ۔ إِنَّ فِي ذَلِكَ لَآيَةً لِلظَّالِمِينَ

i.e., God Almighty gave me a promise and heard my prayer concerning Lekh Rām, who is an enemy of Allāh and His Messenger^{sa} and utters profanities

against the Holy Prophet^{sa}. When I prayed against him, God gave me the tidings that Lekh Rām would perish within six years. This is a sign for those who are in search of the true faith.

Third: The following Revelation recorded in the Announcement of 20th February, 1893, which is also included in *Ā'īna-e-Kamālāt-e-Islam...*

A Prophecy regarding Lekh Rām of Peshawar

On 20th February, 1886, I published an announcement wherein I proposed to Indarman and to Lekh Rām of Peshawar that, if they so wished, I could publish some prophecy regarding their future destiny. Inderman avoided my proposal and died soon afterwards. Lekh Rām, on the other hand, accepted the proposal with great audacity and wrote to me a letter stating that I could go ahead and publish any prophecy regarding him. Thus, in answer to my supplications, I received the following Revelation from God Almighty:

عَجَلُ جَسَدٍ لَّهُ خَوَارٍ لَّهُ نَصَبٌ وَعَذَابٌ

i.e., This is just a lifeless calf, from which a mournful bleating emanates. For him, on account of his blasphemy and foul language, grief and severe chastisement has been ordained.

Today, Monday 20th February, 1893, when I prayed to be informed about the time of this impending punishment, it was revealed to me that within six years from today—20th February, 1893—this person would suffer dreadful chastisement on account of the foul and abusive language he has used against the Holy

Prophet^{sa}. Therefore, I now publish this prophecy for the knowledge of Muslims, Christians, Āryas, and people of other faiths. If this person is not visited by some Divine punishment—which is miraculous in nature, and is distinct from everyday afflictions, and is far beyond ordinary suffering, and is accompanied by Divine awe—within these six years, then let it be known that I have not been commissioned by God, and these words are not from Him. And if I prove to be false in my prophecy I shall be ready to face any punishment, and shall be quite willing to be hanged. Notwithstanding this willingness on my part, a man can't face greater humiliation than to be proved false in his prophecy. What more can I say?

Be it clear that this man is guilty of showing such rank disrespect to the Holy Prophet^{sa} that one shudders at the thought of it. His books are filled with a shocking variety of insult, sacrilege and abuse. Who among the Muslims can listen to anything from these books without feeling his heart torn to pieces? Besides being insolent and spiteful, he is grossly ignorant. He does not even have a nodding acquaintance with Arabic, nor the potential for writing refined Urdu. This prophecy is not a matter of chance. On the contrary, I prayed specifically for this purpose and received the foregoing answer. This prophecy is a sign for the Muslims as well. Only if they would realize the truth, and if only their hearts would soften! I now conclude in the name of the Glorious God in Whose name I had begun.

وَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ مُحَمَّدٍ يَا الْمُصْطَفَى
 أَفْضَلِ الرُّسُلِ وَخَيْرِ الْوَرَى سَيِّدِنَا وَ سَيِّدِ كُلِّ مَا فِي الْأَرْضِ وَالسَّمَاءِ²¹

**The humble one,
 Mirzā Ghulām Aḥmad
 Qadian, District Gurdaspur
 20th February, 1893.**

Fourth: The following reply to an objection, recorded on the title page of *Barakāt-ud-Du‘ā*, along with a prophecy given in the footnote of page 4 of the title page:

Example of an Accepted Prayer
**Anīs-e-Hind of Meerut and an Objection to
 My Prophecy**

I have received *Anīs-e-Hind* of 25th March, 1893, which contains some criticism of the prophecy I had published with regard to Lekh Rām of Peshawar. I have learnt that some other newspapers have also found this word of truth disagreeable. In fact, it quite pleases me to see that this prophecy is gaining publicity and fame at the very hands of my opponents.

In response to this criticism, I consider it sufficient for the time being to say that God Almighty has done what He wished and as He wished. None of this is of my doing. As regards the objection that such a prophecy shall fulfil no purpose and some doubts will yet

²¹ All praise belongs to Allāh, and peace and blessings be upon His Messenger, Muḥammad, the chosen one, the best of all the Messengers, and indeed the best of all creations, our master and the chief of all that is in heaven and earth. [Publisher]

remain in this connection, I consider such a presumption to be premature.

I freely admit and reiterate that if, as the critics believe, this prophecy results in some ordinary fever or he [Lekh Rām] suffers a little pain or a bout of Cholera, after which he fully recovers, it will not be considered a prophecy, rather it will amount to fraud and deception, for no one is free from such illness and we all fall sick at one time or the other. In such a situation, I will still deserve the punishment that I have stated. But if this prophecy manifests itself in such a way that the signs of Divine wrath are clearly and openly witnessed, then let it be known that it is from God. The fact is that the inherent greatness and awe of a prophecy does not require that the time and day [of its fulfilment] should be fixed, and it is enough to set a time limit within which the punishment will come. When a prophecy actually reveals itself with appalling awe, it automatically draws hearts towards itself, and all the conjecture and criticism that prematurely take root in the hearts are so vanquished that people who possess judicious and sound judgement retract their previous ideas and are ashamed of them.

Moreover I too am subject to the laws of nature. If I published this prophecy as a hoax, merely on the basis of presumptions and with some common ailments in mind, then the person who is the focus of the prophecy can likewise make a prophecy concerning me, based on similar presumptions. I am quite willing

that instead of six years, which is the limit I have set for him, he may stretch it to ten years in my case. Lekh Rām at present would be no more than thirty years old. He is a well-built young man enjoying excellent health, and I, on the other hand, am more than fifty years old, weak, chronically ill, and suffering from several ailments. Nevertheless, the contest will make amply clear as to which is the word of a mortal and which is the word of God Almighty.

The critics' contention that this is no longer the age for such prophecies, is no more than a assertion commonly uttered by people. I, however, believe that this is the age for the acceptance of the immutable and perfect truths and verities, and there has probably never been such an age. It is true that no fraud or deceit can remain hidden in this age, but this is all the more pleasing for the righteous, because only a person who knows how to differentiate between truth and falsehood can truly appreciate the truth and embrace it with joy and eagerness. There is such attraction in the truth that it draws people towards itself. Evidently, people of this age are accepting hundreds of new facts which their forefathers did not accept. If the people of the age are not thirsty for the truth, then what is the reason for the beginning of such a wonderful revolution? The present age is undoubtedly a friend, and not foe, of the truth. To say that this is the age of wise people, and gone is the time of the simple-minded, amounts to the condemnation of the age...Āryas, however, are at liberty to

comment on this article as they wish. I am not bothered by whatever they might say, for I know that to praise or condemn the prophecy at this stage is of no consequence. If this prophecy is from God Almighty—and I know it is from Him—then it will definitely manifest itself with awesome signs and will cause hearts to tremble. And if it is not from Him, it will result in my humiliation. If, upon the fulfilment of this prophecy, I indulge in weak and futile interpretations, I will suffer even more disgrace. The Eternal and Holy Being, Who holds all power in His Hand, never bestows honour upon a liar.

It is wrong to imagine that I have anything personal against Lekh Rām, or against anyone else for that matter. But Lekh Rām is the enemy of the truth and has insulted the Perfect and Holy one^{sa}, who is the fountain of all truth. This is why God Almighty has desired to manifest throughout the world the dignity and honour of the one whom He loves.

وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ [Peace be on him who follows the guidance.]

Another Prophecy about Lekh Rām of Peshawar

*(Mentioned in the footnote to the title page of
Barakāt-ud-Du‘ā)*

Today, on the morning of 2nd April, 1893, which is 14th of the month of Ramadan, 1310 AH, in a state of slight drowsiness, I saw myself sitting in a large house with some friends, when a robust and frightful man, who seemed to be in a terrible rage, appeared

before me. I looked up and saw that he was a man of an unfamiliar creation and disposition. He seemed not a man but one of the terrible and awe-inspiring angels, and his terror seized the hearts. As I looked at him, he asked, ‘Where is Lekh Rām?’ He also named another person and asked of his whereabouts. It was then that I realized that this man had been appointed for the chastisement of both Lekh Rām and the other person, whose name I do recollect. But I do remember that he was one of those regarding whom I have already published an announcement. This happened on Sunday at four o’clock in the morning. *فَالْحَمْدُ لِلَّهِ عَلَىٰ ذَٰلِكَ* [Allāh be praised for it]...

In sum, this prophecy refers to a terrifying incident that will take place within six years, on a day that will be next to the day of Eid—2nd *Shawwāl*.

Now pause and ponder: Could it be the work of man that the date was foretold, and the time was foretold, and the cause of death was foretold, and it was also foretold that this incident would take place in an awe-inspiring manner? All this was fully depicted in *Barakāt-ud-Du‘ā*. Can it be the work of a schemer to make a prophecy six years in advance with such explicit signs, and, what is more, the prophecy should be fulfilled? The Torah testifies that the prophecy made by a false prophet can never be fulfilled. God stands up against it lest the world is ruined. For instance, during those very days Lekh Rām had also cunningly made the following announcement with regard to me: ‘You will die within a period of three

years.’ Now, why couldn’t he conspire with an assassin to make his words come true?

And it is outright devilish to think that a disciple of mine could have murdered him. Any sensible person can see that disciples have a delicate relationship with their guide, and their faith [in him] is based on his righteousness, purity, and virtuous conduct. Those who take someone as their mentor do so because they are convinced that he is a Godly man, and that his heart is free from deceit and mischief. But if he is such a sinful and accursed person that he fabricates a false prophecy about someone’s death and, when its time is about to expire, humbly begs one of his disciples to save his face and prove his truthfulness by putting the noose around his own neck, let me ask fair-minded people if anyone would retain the relationship of discipleship with such a wicked and accursed man, having found him guilty of such misdemeanour and having listened to his diabolic plan? Would he not consider his mentor to be an evil, accursed, depraved and sinful man? Would he not say to him, ‘O scoundrel! O corrupter of our faith! was this the reality of your prophecies? Is it your intention that while you tell the lie, the noose should tighten around someone else’s neck, so that your prophecy may be fulfilled?...

I proclaim aloud that my Jamā‘at consists of upright, civilized and righteous people. Is there any impure and accursed ‘disciple’ of mine who claims that I had appointed him to murder Lekh Rām? I consider worse than a dog the mentor, and the disciple, who

concocts self-made prophecies and then contrives through deception and trickery to fulfil them or to have them fulfilled...

Still if someone finds it hard to dispel his doubts and thinks that I am involved in the conspiracy of this murder, as has been propagandized by Hindu newspapers, then let me put forth the following proposal which will settle the whole matter: Such a person should swear an oath before me in the following words: 'I know for a fact that this man is involved in the conspiracy of murder, or the murder took place at his behest. But if this is not true, then, O Omnipotent God! inflict upon me, within one year, such a terrifying punishment as involves no human agency and can be ascribed to no human design.' Then if such a person survives for one year, despite my prayer against him, I shall be the guilty and shall merit the same punishment as a murderer. Now, if there is a stout-hearted Ārya who wishes to free the entire world from doubt, let him adopt this very simple and decisive method. Perhaps our Maulavīs can also benefit from this method. I have written this in all sincerity. But, remember, the person who wishes to try this method must come to Qadian in person, and I will myself bear all his travel expenses. The statements from both sides will be published. If God does not destroy him through a punishment, which contains no traces of human intervention, I shall prove to be a liar. And let the whole world stand witness

that, in such an event, I shall deserve the same punishment as a murderer.

[Sirāj-e-Munir, Rūḥānī Khazā'in, vol. 12, pp. 11-29]

When Lekh Rām was murdered, in accordance with my prophecy, there was much hue and cry against me among the Āryas, and they hatched plots to kill me or to have me arrested, and even some newspapermen published such things in their papers. It was then that God Almighty granted me this Revelation:

سلامت بر تو اے مردِ سلامت

‘Peace upon thee, O man of peace.’ This Revelation was published through an announcement and, in keeping with this promise, Almighty Allāh protected me from the machinations and designs of my opponents.

[Nuzūl-ul-Masīḥ, Rūḥānī Khazā'in, vol. 18, p.571]

THE PLAGUE

The havoc this pestilence has caused and is still causing in Bombay and other towns and villages hardly needs to be mentioned. In just two years thousands of children have been orphaned and thousands of homes have been left desolate. Friends have forever been separated from friends, and relatives from relatives. And there is still no end in sight. There can be no doubt that, out of great sympathy and concern for its people, our kind government has taken all necessary measures, and has taken upon itself expenditure of hundreds of thousands of rupees, and has publicized medical instructions as widely as possible. But this killer disease has not yet been fully eradicated. It is in fact on the rise in Bombay, and the land of the Punjab is undoubtedly in danger. At such a time everyone should come out to help mankind, according to his knowledge and understanding, for one who is lacking in sympathy is not a man...

There is yet another important thing which my overwhelming sympathy for mankind has moved me to mention. I know it well that those who are devoid of spirituality will look upon it with jest and ridicule, but it is my duty to reveal it for the benefit of mankind. It is as follows: This is Sunday, 6th February, 1898. Last night I saw in a dream that God's angels were planting black trees in different parts of the Punjab. The trees

were black, ugly, terrifying and of small size. I asked some of those who were planting them, ‘What kind of trees are these?’ They made answer, ‘These are trees of the plague which is about to spread in the country.’ I am not quite sure whether it was said that the plague would spread during the next winter or the winter after, but it was a terrible sight that I saw. Prior to this I had also received a Revelation concerning the plague:

إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُعَيِّرُوهُمَا بِأَنفُسِهِمْ إِنَّهُ أَوَىٰ الْقُرَيَّةَ²²

It means that until the epidemic of sinfulness goes away, the physical epidemic will also not go away. The fact is that evil has become rampant in the country, and love for God has cooled down, and a storm of greed and lust has taken its place. Most hearts have ceased to fear God and epidemics have come to be seen as ordinary afflictions that can be eradicated by human endeavours. Sin of every description is being committed with great brazenness. I do not speak of other communities, but those who call themselves Muslims, particularly the poor and deprived among them, indulge shamelessly in theft and fraud, and resort to unlawful means; they tell lies liberally, engage in all sorts of despicable and loathsome activities, and live like savages. They do not even wash their faces or clothes for days, let alone offer their daily prayers. As for the rich, and the chiefs and lords, and the big businessmen, and landowners, and contractors, and

²² Surely, Allāh changes not the condition of a people until they change that which is in their hearts. He will shelter the town.

other wealthy people, most of them are steeped in licentiousness, and are given to drinking, adultery, immorality and extravagance. They are Muslims in name only. They are totally indifferent to religious matters and have no sympathy for their faith.

Now, since the Revelation which I have just mentioned shows that this is a matter of *Taqdīr-e-Mu‘allaq* [Conditional Destiny] and can be averted through repentance, seeking God’s forgiveness, doing good deeds, renouncing sin, offering charity, and bringing about a pious change in oneself, I therefore urge everyone to adopt piety from the bottom of their hearts, and occupy themselves with righteous deeds, and renounce all transgression and depravity. Muslims should sincerely follow the commandments of Allāh, observe the daily prayers and eschew all kinds of sinful and immoral acts. They should repent and do good deeds, while fearing and remembering Allāh, the Almighty. They should conduct themselves kindly towards the poor, the neighbours, the orphans, the widows, the wayfarers and other helpless people. They must offer charity and alms and offer their prayers with congregation. They should cry and beseech God in their prayers so as to be saved from this calamity. They should wake up in the small hours of the night and supplicate in their prayers. In short, they should perform all kinds of good deeds and avoid wrongdoing of every description, and should fear God Who, in His wrath, can destroy the whole world in an instant...

Remember, these are extremely perilous times, and the calamity is close at hand! Be virtuous, and perform good deeds. God Almighty is Most Forbearing, but at the same time His wrath is a fire that consumes everything. He does not allow the virtuous to be wasted.

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَآمَنْتُمْ²³

بہتر سید از خدائے بے نیاز و سخت قہارے	نہ پندارم کہ بد بیند خدا تر سے نکو کارے
مرا باور نمی آید کہ رسوا گرد آں مردے	کہی تر سدازاں یارے کہ غفّارست و ستارے
گر آں چیزے کہ می بینم عزیزاں نیز دیدندے	ز دنیا تو بہ کردندے پیشم زار و خونارے
خور تاہاں سیہ گشت ست از بدکاری مردم	زمیں طاعوں ہی آرد پے تخریف و اندارے
بہ تشویش قیامت ماند این تشویش گر بینی	علاجے نیست بہر دفع آں جز حسن کردارے
نشاہد تافتن سرزاں جناب عزّت و غیرت	کہ گر خواہد گشاد در یکدمے چوں کرم بیکارے
من از ہمدردی ات گفتم تو خود ہم کلام کن بارے	خرداز بہر ایں روز ست اے داناؤ ہیشارے ²⁴

[Majmū‘ah Ishtihārāt, vol. 3, pp. 2-7]

²³ Why should Allāh punish you, if you are thankful and if you believe?—Al-Nisā’, 4:148 [Publisher]

²⁴ Fear God, the Independent, the Most Supreme;

I do not imagine that a God-fearing and virtuous person ever comes to harm.

I do not believe that such a person is disgraced,
Who fears the Beloved—the Most Forgiving and Most Overlooking.

If my dear friends could also have seen what I see;

They would have renounced the world and shed tears from their eyes.

The shining sun has become dark because of the evil of the people;
The earth is also filled with the plague to warn and to admonish.

If you come to think of it, this calamity is like doomsday;
And to ward it off there is no remedy except recourse to righteousness.

چو آمد از خدا طاعون بہ میں از چشم اکرامش تو خود ملعونی اے فاسق چرا ملعون نہی نامش
 زمان تو بہ وقت صلاح و ترک خبث است ایں کسے کو بر بدی چہ نہ بینم نیک انجامش²⁵

People have all kinds of views about this terrible disease that is spreading fast in the country. Physicians, whose thinking is limited to physical causes, insist that it is caused by a natural process which produces certain germs in the earth. These germs first infect rats, and then the disease spreads among human beings who start dying in large numbers. They believe that religion has nothing to do with this pestilence, and advise people to keep their houses and drains free from filth and stagnation, and disinfect them regularly with phenol and other such chemicals. They should also keep their houses warm with fire, and build them in a way that admits both air and sunlight. There should be no overcrowding in houses, for the germs might proliferate through breath, urine or excrement. Unhygienic food must be avoided. And the best remedy is to get inoculated. People must vacate houses where dead rats are found, and it would be better for

One should never defy God the Glorious;
 For if He so wills He can destroy you instantly like a worthless
 worm.

I have said this out of sheer sympathy for you, now you too should
 think for yourself;

O, wise and clever one! wisdom is meant for a day like this.

[Publisher]

²⁵ Since plague has come from God, look at it with respect;

O, you sinner! Why do you curse the plague? You yourself are
 accursed;

This is the time for repentance, self-reform and shedding evil;

Anyone who adheres to evil, I do not see his good end. [Publisher]

them to live in open spaces and avoid using dirty clothes. Moreover, they should not let anyone enter their towns or villages who comes from an infected or plagued area. And should anyone who falls prey to this disease, should be expelled from the village or town, and people must avoid coming into contact with such a person. Thus, according to these people, this is all that can be done with regard to the plague. This then is the opinion of intelligent doctors and physicians. I neither see it as an adequate or permanent remedy, nor do I dismiss it as utterly futile. I do not consider it adequate because experience has shown that some people have died even though they had moved out of their dwellings and some have departed from this world even though they took all the necessary hygienic measures. Others got vaccinated with great hopes but still landed in their graves. Hence who can claim or reassure us that these measures constitute an adequate remedy? In fact one has to admit that although all these measures are effective to a degree, they cannot by any means be considered a complete success in stamping out the plague from this country.

At the same time these measures are not completely useless, and are proving beneficial wherever God has so willed, but it is not something to be jubilant about. It is true that if, for instance, a hundred people have been inoculated and the same number have not been inoculated, the rate of mortality is comparatively higher among those who were not inoculated. But since inoculation is only effective for up to two or

three months at the most, those who are inoculated will continue to be at risk until they die. The difference is that whereas those who do not get inoculated are riding on a horse which can convey them to the valley of death in twenty-four hours, those who do get inoculated are riding on a slow-moving pony that will take them to the same place in twenty-four days. At any rate, all the medical measures that have been adopted are neither fully satisfactory, nor utterly ineffectual. And since the plague is devouring the country so rapidly, our compassion for mankind demands that we should find some alternative method for averting this calamity.

Muslims—as is evident from the announcement published during this month, April 1902, by Miān Shams-ud-Dīn, Secretary, Anjuman Ḥimāyat-e-Islam, Lahore—seem to stress the idea that all sects of the Muslims, Shiites, Sunnis, Muqallid²⁶ and non-Muqallid, should gather in open spaces on one particular day and should supplicate and pray according to their respective tenets. This, in their view, is the formula which can instantly do away with the plague. But they do not say how it will possible for them to all come together. How will it be possible for the Ḥanafis to pray along with the Wahābīs, when the latter do not consider it lawful to pray without reciting *Fātiḥah*. Would this not result in a conflict between them? Besides, the author of the announcement does

²⁶ Muqallid: Followers of one of the four Imams in Islamic Jurisprudence. [Publisher]

not suggest what the Hindus should do to ward off this pestilence. Would it be permissible for them to seek help from their idols at such a time? And what method should the Christians adopt? And what about the sects which regard Ḥaḍrat Ḥussain^{ra} or Ḥaḍrat ‘Alī^{ra} to be the ‘fulfillers of all needs’, and submit to them thousands of entreaties for the fulfilment of their desires during the *tāziyahs* in *Muḥarram*? Similarly, what should the Muslims do who worship Sayyed ‘Abdul Qādir Jilānī, or Shāh Madār, or Sakhī Sarwar? Moreover, are not all these sects already praying? The fact is that every sect is frightened and is calling out to its own ‘deity’. Go and visit Shia neighbourhoods, you will hardly find a house without this couplet written on its door:

لِيْ حَمْسَةٌ أَطْفَى بِهَا حَرَّ الْوَبَاءِ الْخَاطِمَةِ
 الْمُصْطَفَى وَالْمُرْتَضَى وَإِنَّا لَهُمَا وَالْفَاطِمَةَ²⁷

One of my teachers was a revered Shia. He used to say that the only way to be immune against an epidemic is *tawallā* and *tabarrā*, which means to take one’s love for the Imams of the Ahl-e-Bait to the degree of worship, and to keep abusing the Companions^{ra} of the Holy Prophet^{sa}. He believed that there could be no better remedy. I have heard that when the plague broke out in Bombay, people at first thought that it was a miracle of Imam Ḥussain, for it had be-

²⁷ For me, there are The Five through whom I dissipate the heat of this devastating epidemic:

Muṣṭafā (the Holy Prophet^{sa}), Murtaḍā (Ḥaḍrat ‘Alī^{ra}), his two sons (Ḥaḍrat Ḥasan^{ra} and Ḥussain^{ra}), and Fāṭima^{ra}. [Publisher]

gun to spread among the Hindus who had quarrelled with the Shias. But when the same disease stepped into the Shia households, the chants of ‘Yā Ḥussain!’ died down.

These then are the methods which the Muslims have devised for fighting the plague!

The Christian point of view has recently been expressed in an announcement by Padre White Brecht and his Association. They claim that no remedy can be successful against the plague unless people accept Jesus as God and believe in the Atonement.

Among the Hindus, it is the Āryas who are crying themselves hoarse proclaiming that this calamity is only the result of the abandonment of the Vedas, and that all sects should believe in the truth of the Vedas, and should declare all Prophets to be impostors—God forbid—only then will the plague disappear.

Another Hindu sect, Sanātan Dharam, has also expressed its own opinion about getting rid of the plague. Had I not read the newspaper *Akhbār-e-Ām*, I would probably have remained unaware of this bizarre view. According to them this pestilence has broken out because of the cow, and if government would only pass the law that cows in this country should never be slaughtered, you will see how the plague disappears. Elsewhere, the same newspaper reports that a certain individual heard a cow saying, ‘It is only because of me that the plague has come to this country.’

Now, readers! think for yourselves, which one of these conflicting statements and claims should the world accept as true? These are matters of faith and the world will probably come to an end sooner than people can reach a decision about them. Let us, therefore, accept what is easily understood and is supported by evidence, and it is as follows:

Four years ago I published a prophecy that a severe plague was about to break out in the Punjab. I saw that black trees of the plague were being planted in every town and village of this land, and that if the people repented the disease would not last more than two winters and God would remove it. But, instead of showing any sign of repentance, they continued to abuse me and published announcements full of foul language against me. The result is the plague you are witnessing now. This is the holy word of God that I received:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ إِنَّهُ أَوَى الْقَرْيَةَ

i.e., Allāh has willed not to remove this pestilence until and unless people do away with the thoughts lurking in their hearts. In other words, until they accept the Prophet and Messenger of God, the plague shall not go away. And the All-Powerful God shall protect Qadian against the ravages of the plague, in order to show you that it was spared only because a Messenger of God was present in it. Just look! the last three years testify that both these aspects have been fulfilled. First, the plague has spread throughout the Punjab, and, secondly, Qadian is safe from plague,

despite the fact that it is wreaking havoc all around it outside a two-kilometre radius. Moreover, anyone who has come to Qadian, after being afflicted by the plague, has been cured. Could there be greater proof than the fact that everything that had been foretold four years ago has come to pass? In fact the plague had been foretold twenty-two years ago in *Brāhīn-e-Aḥmadiyya*, and no one possesses such foreknowledge, except God. The message that God revealed to me for removing this disease is that people should wholeheartedly accept me as the Promised Messiah. Had I made a mere claim without an argument, as Miān Shams-ud-Dīn, Secretary, Ḥimāyat-e-Islam Lahore, or Padre White Brecht have done in their announcements, I too could be accused of talking irrationally, whereas the fact is that whatever I had foretold has come to pass.

And only recently God has revealed to me:

مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ - إِنَّهُ أَوَى الْقُرْيَةَ - لَوْلَا الْإِكْرَامُ لَهَلَكَ الْمُقَامُ - إِنِّي أَنَا الرَّحْمَنُ دَافِعُ الْأَذَى - إِنِّي لَا يَخَافُ لَدَيْكَ الْمُرْسَلُونَ - إِنِّي حَفِيزٌ - إِنِّي مَعَ الرَّسُولِ أَقْوَمٌ وَالْوَمُّ مَنْ يَلُومُ - أَفْطَرُ وَأَصُومُ - عَضِبْتُ عَضْبًا شَدِيدًا - الْأَمْرَاضُ تُشَاعُ - وَالنُّفُوسُ تُضَاعُ - إِلَّا الَّذِينَ آمَنُوا أَوْلَئِكَ يَلْبَسُوا إِيمَانَهُمْ بِظُلْمٍ - أَوْلَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ - إِنَّا نَاتَى الْأَرْضَ نَنفُصُهَا مِنْ أَطْرَافِهَا - إِنِّي أَحْبَبْتُ الْحَيْشَ فَاصْبَحُوا فِي دَارِهِمْ جَاهِلِينَ سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ نَضْرِبُ مِنَ اللَّهِ وَفَتْحٌ مُبِينٌ - إِنِّي بَابِعْتُكَ بَا يَعْنِي رَبِّي - أَنْتَ مَبْنِي بِمَنْزِلَةِ أَوْلَادِي - أَنْتَ مَبْنِي وَأَنَا مِنْكَ - عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا - الْفَوْقَ مَعَكَ وَاللَّحْتَ مَعَ أَعْدَائِكَ - فَاصْبِرْ حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ - يَا بَنِي عَلِيٍّ جَهَنَّمَ زَمَانٌ لَيْسَ فِيهَا أَحَدٌ

Translation: Allāh would not chastise them while you are among them. He has given shelter to this town. Were it not for honouring thee, this town, would have been destroyed. I am the Gracious One Who removes affliction. My Messengers are not afraid in My presence. I am keeping watch. I shall stand with My Messenger, and shall rebuke the one who rebukes him. I keep a fast and break the fast. I am greatly wroth. Disease will spread and people will die except those who believe and do not adulterate their faith with the least wrong. For them is security and they are rightly guided. We are reducing the earth from its boundaries. I am preparing My armies and they will be left in their homes prone on their faces. We shall show them Our signs in the universe and in their own selves. Help from Allāh and clear victory. I have made a bargain with thee. My Lord has made a bargain with me. You are to Me like My children. You are from Me and I am from you. It may be that thy Lord will raise thee to a praiseworthy station. The above is with thee and the below is with thy enemies. Then, be steadfast till the decree of Allāh arrives. There will come a time upon hell when there will be no one in it.

Now this revelation proves three things: (1) The plague has visited the world because the Promised Messiah, who is from God, has not only been rejected, but has also been tormented. Plots have been hatched to kill him, and he has been called a disbeliever and *Dajjāl*. God, therefore, did not want His Messenger to remain

without testimony...(2) The second point established by this Revelation is that the plague will go away when people accept the Messenger of God, or, at the very least, desist from hurting him and using foul language against him...(3) The third point established by this Revelation is that, as long as the plague stays in the world, even if it were to persist for seventy years, God Almighty will always protect Qadian from its ravages, because it is the seat of His Messenger. This is a sign for all nations.

Now, anyone who denies this Divine Messenger and this sign, and thinks that despite opposing and defying this Messenger, the plague can be eradicated merely by resorting to ceremonial prayers, or by worshipping Christ, or through the blessings of the cow, or by believing in the Vedas, he is quite mistaken in this belief, as it is without proof. Thus, if anyone among these religious sects wishes to establish the truth of his religion, this is an excellent opportunity for him. It is as though God has prepared a testing ground for ascertaining the truth or falsity of all religions. And He has put forward the name of Qadian in advance. Now if the Āryas believe the Vedas to be true, they should make a prophecy that Banāras—the centre for Vedic learning—will be protected from the plague by their Parmeshwar. And the followers of Sanātan Dharam should also make a prophecy about any town, such as Amritsar—where cows are to be found in abundance—and claim that, by the blessing of the cow, the plague will not enter that town. If the cow,

somehow, succeeds in showing such a miracle, the government will no doubt protect the life of such a miracle-working animal. Similarly, the Christians should prophesy that Calcutta will not be struck by the plague, because the chief Bishop of British India resides in that city. Likewise, Miān Shams-ud-Dīn, along with the members of his *Anjuman-e-Himāyat-e-Islam*, should make a prophecy that Lahore shall remain immune to the plague. This is also an ideal opportunity for Munshī Ilāhī Bakhsh, Accountant, who claims to be the recipient of revelation, to lend a helping hand to *Anjuman-e-Himāyat-e-Islam* by making a prophecy concerning Lahore based on his own revelation. And it would be quite in order if ‘Abdul Jabbār and ‘Abdul Ḥaq should also make a prophecy about Amritsar. Since Delhi is the bastion of the *Wahābī* sect, it would be quite appropriate for Nadhīr Ḥussain and Muḥammad Ḥussain to make a prophecy that that city will remain immune from the plague. In this way, the entire Punjab will be saved from this fatal disease, and the government will also be relieved and saved a great deal of expenditure. But if these people fail in this, it will necessarily follow that the true God is He Who has sent His Messenger in Qadian.

In the end, remember that if all these people—who include the claimants of revelation from among the Muslims, pundits of the Āryas, and padres of the Christians—remain silent, it will prove that they are all false. And the day comes when Qadian will shine forth like the sun, for it is the Seat of a Truthful One.

Lastly, let me say that you, Miān Shams-ud-Dīn, hope in vain that your prayers will be accepted on the basis of the following Quranic verse which you have published in your announcement:

أَقْرَبُ يُجِيبُ الْمُضْطَرَّ²⁸

This is because the word of God contains the term *Muḍṭar*, which signifies a person who has fallen into distress, not as a punishment, but only by way of a trial. Hence it does not apply to anyone whose distress is a result of Divine chastisement. If this were not so, then the prayers which were offered by the people of Noah, the people of Lot, and Pharaoh, in their hour of distress, they must also have been accepted. But nothing of the kind happened, and God's hand destroyed those people. If Miān Shams-ud-Dīn were to ask which verse applies to his condition, I would quote the this verse:

مَا دَعَا الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ²⁹

Since it is quite probable that some simple-minded people may misunderstand the true purpose of this announcement, I would therefore like to reiterate the message that is obligatory upon me. The plague has broken out in this country only because people have refused to accept the Promised One who, in keeping with the prophecies of all the Prophets^{as}, has appeared in the seventh millennium. People have not only re-

²⁸ Or, Who answers the distressed person?—Al-Naml, 27:63

[Publisher]

²⁹ But the prayer of disbelievers is of no avail.—Al-Mu'min, 40:51

[Publisher]

jected him, but have hurled abuses at this Messiah who has come from God. They have called him a disbeliever, they have attempted to kill him, and have done to him as they wished. That is why God's honour willed that a warning be sent to them in consequence of their audacity and their insolence. God had already informed in the earlier holy scriptures that, at the time of the advent of the Messiah, a severe plague would break out in the country because people would reject him. Thus the plague was inevitable. The plague is also called *Ṭā'ūn* because it is the answer to those who *Ṭa'n* [taunt]. Among the Israelites also we find that the plague would always break out when they taunted [the Prophets]. According to Arabic lexicon, *Ṭā'ūn* means one who is always taunting others. This signifies that the plague does not break out in the initial stage of taunts and slurs, and it only breaks out when the Messenger and Appointed One of God has been persecuted and insulted in the extreme. So, my dear ones! there is absolutely no remedy against it except that His Messiah be accepted wholeheartedly and in all sincerity. This is a sure remedy. But a lesser remedy is that people must refrain from rejecting him, and must hold their tongues from uttering profanities against him, and must realize his true status. Mark my words, the time comes—indeed it is close at hand—when people will rush towards me saying:

يَا مَسِيحَ الْخَلْقِ عَدَوَانَا

These are the words of God, and they mean, ‘O you, who has been commissioned as Messiah for the people! do intercede for us with regard to this killer disease.’ You must understand that the only intercessor you have today, apart from the Holy Prophet^{sa}, is this Messiah. And this Messiah is not separate from the Holy Prophet^{sa}. His intercession is in fact the intercession of the Holy Prophet^{sa}. O Christian missionaries! stop crying, ‘Messiah is our Lord’, for there is one before you who is greater than that Messiah. And, O Shias! do not insist that Ḥussain is your redeemer, for I truly say that today there is one amongst you who is greater than Ḥussain. I am a liar if I say these things on my own; but if I say this on the basis of God’s testimony, then do not challenge Him, lest you be counted among those who fight Him. Hasten towards me, for now is the time. He who rushes towards me now is like him who finds safety in a ship during a terrible storm. But he who does not believe in me, I see him throwing himself into the storm with nothing to protect him. I am the true intercessor, for I am the shadow of the Exalted Intercessor, whom the blind of his age did not accept and tried to denigrate, namely, the Holy Prophet Muḥammad^{sa}. That is why God took revenge from the padres for this sin with just one word: Since the Christian missionaries deified Jesus son of Mary^{as} and abused our lord and master^{sa}, who is the true intercessor, and defiled the world with books full of foul language, God sent the Promised Messiah among the Muslims, and this Messiah far excelled the earlier Messiah who

had been considered ‘God’. What is more, God named this Messiah ‘Ghulām-e-Aḥmad’ [Slave of Aḥmad^{sa}] to expose the reality of the divinity of the Christian Messiah, who cannot compare even to a humble slave of Aḥmad^{sa}! In other words, what sort of Messiah was he, who, in his nearness to God and in his status as an intercessor, was far inferior to the slave of Aḥmad^{sa}?

My dear ones! this is not something to be angry about. If you do not believe that this ‘Slave of Aḥmad’, who has been sent as the Promised Messiah, is superior to the earlier Messiah, and continue to declare that the latter alone is your intercessor and saviour, then come forth and prove your claim. God has said regarding this ‘Slave of Aḥmad’:

إِنَّهٗ آوَى الْقَرْيَةَ لَوْلَا الْإِكْرَامُ لَهَلَكَ الْمَقَامُ

This means that God protected the village of Qadian from the plague in order to manifest the true standing of this Intercessor. And you can see that it has indeed been immune to the plague for the last five, six years. God further says that had He not willed to demonstrate the glory and honour of this ‘Slave of Aḥmad’, He would have caused havoc in Qadian as well. Now, if you believe that Jesus son of Mary is the true intercessor and saviour, then you too should point out a city in the Punjab, as against Qadian, and declare that that city shall remain free from the plague by the blessing and intercession of your Lord Jesus. And if you fail to do so, then pause for a moment and ponder; One whose intercession is not

proven even in this world, how can he intercede for you in the hereafter?...

Here is an excellent opportunity for Maulavī Aḥmad Ḥasan of Amroha to compete with me, for I have heard that, in order to defend his polytheistic belief, he too is striving, like other Maulavīs, to somehow save Jesus son of Mary from death, and to bring him back from heaven, and to make him *Khātam-ul-Anbiyā*'...but if Maulavī Aḥmad Ḥasan remains adamant, then the time has come for him to be informed through the Heavenly Decree. That is to say, if he really believes me to be a liar and regards my revelations as human fabrications and not the word of God, then the straightforward course is that, just as I have declared on the basis of Divine revelation:

إِنَّهُ أَوْى الْقَرِيَّةَ لَوْلَا الْإِكْرَامُ لَهْلَكَ الْمَقَامُ³⁰

so should he declare:

إِنَّهُ أَوْى امْرُوهه³¹

God hears the prayers of the believers. What kind of believer would he be whose own prayers are not heard while the prayers of the one whom he considers to be a *Dajjāl*, non-believer and impostor are accepted?...If, by virtue of his imaginary Messiah, he does succeed in having his prayer heard, and God does agree to spare Amroha, this will not only constitute a great victory for him but will also be an act of

³⁰ He has given shelter to this town. Had it not been out of regard for you, this town would have been ruined. [Publisher]

³¹ Surely, He will protect Amroha. [Publisher]

great kindness for the people of Amroha, and they will not be able to thank him enough. It seems appropriate that within fifteen days of the publication of this announcement, he too should publish an announcement containing the *Mubāhala* in the following terms:

‘I publish this announcement in response to that of Mirzā Ghulām Aḥmad, who has claimed to be the Promised Messiah. I, being a true believer, hereby announce—placing my trust in the acceptance of prayer, or on the basis of some revelation or dream—that Amroha will most certainly remain safe from the ravages of the plague, while Qadian will be ruined, for it is the dwelling-place of an impostor.’

Such an announcement will probably decide the issue by the next winter, or by the second or third winter at most...

Since the Punjab is closest to the residence of the Promised Messiah, and the Punjabis are the first to be addressed by him, that is why the Punjab has been the first to suffer from this epidemic. But Amroha is not beyond the reach of the Promised Messiah’s spiritual influence either, and his breath—which annihilates the disbelievers—is certain to reach Amroha as well. This certainly is my claim. If Maulavī Aḥmad Ḥasan, after publishing the above announcement—which he must publish under oath—is able to protect Amroha from the plague for at least three winters, then surely I am not from God. Can there be a better way of reaching a decision? For my part, I swear by God Almighty

that I am the Promised Messiah, the same whose advent was promised by the Prophets^{as}. There is a prophecy regarding me and my time in the Torah, in the Gospels, as well as in the Holy Quran, which says that lunar and solar eclipses shall occur at the time and a severe plague shall visit the earth.

This then is my sign: If any of my opponents—whether he lives in Amroha, in Amritsar, in Delhi, in Calcutta, in Lahore, in Golra, or in Batāla—declares under oath that his particular town will remain immune from the plague, then let me tell you that that town will most certainly be hit by the epidemic, for such a person shall be guilty of insolence towards God.

[Dāfe'-ul-Balā, Rūḥānī Khazā'in, vol. 18, pp. 221-238]

Since God Almighty knew that the plague would break out in this country on a large scale, and even Qadian would not remain completely immune from it, He had, therefore, already revealed to me twenty-three years ago that anyone who would enter this mosque and this house, with sincerity and faith, would be saved from the plague. In the same context, He also said to me in those days:

إِنِّي أَحَافِظُ كُلَّ مَنْ فِي الدَّارِ - إِلَّا الَّذِينَ عَلَوْا مِنْ اسْتِكْبَارٍ
وَأَحَافِظُكَ حَاصَّةً - سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ

This means: I shall safeguard all those who dwell in thy house from death by the plague, with the exception of those who are arrogant and think highly of themselves. And I shall particularly safeguard thee. Peace be on you from God, the Merciful.

Let it be known that the word of God has divided His Will regarding Qadian into two parts: (1) The first concerns this village as a whole, which means that this village will remain immune from the severity of the plague that causes chaos and destruction and leaves the whole village in ruins. (2) The second Divine will is that the Merciful God will protect this house in particular, and will keep it safe from the torment suffered by the other dwellers of the village. The latter part of the Revelation constitutes a warning for those whose hearts are full of arrogance.

Therefore, I advise my Jamā'at to eschew arrogance, for arrogance is most repulsive in the sight of our Glorious God. Perhaps you do not realize what arrogance is. Come and ask me, for I speak by the spirit of God.

[Nuzūl-ul-Masīḥ, Rūḥānī Khazā'in, vol. 18, pp. 401-402]

I had the following dream about the plague: I saw an animal which was as large as an elephant, but its face resembled that of a man and some of its limbs were like those of other animals. And I saw that the hand of Providence had created it just like that. I found myself sitting in a place and all around me were forests which were full of oxen, donkeys, horses, dogs, swine, wolves, camels, and so on. I was made to understand that all these were actually human beings who had been given these shapes because of their misdeeds. Then I saw that the animal, which was huge as an elephant and was a compound of various forms, and which had emerged from the

earth by Providence, came and sat down near me with its face pointing to the north. It seemed to be a silent creature and modesty was apparent from its eyes. Every few minutes it would run into one of the forests, and, the moment it entered, cries like doomsday would be heard from there. It would start devouring the animals and one could hear it chewing their bones. After every such raid it would come back and sit down close to me for some ten or so minutes, after which it would charge into some other forest, and the same things would take place as before, after which it would again return to me. Its eyes were very large and I studied it carefully each time it came back. It would convey to me, by the expression of its face, that it was helpless in the matter, and was only doing what it was commanded. It appeared to me to be a gentle and pious creature, who did nothing on its own, but only did whatever it was commanded to do.

Then it was conveyed to me that this animal was in fact the plague, and was *دَابَّةُ الْأَرْضِ* [the insect of the earth], regarding which God had promised in the Holy Quran that He would bring it out in the latter days, and it would bite people because they did not believe in His signs. God Almighty says:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ

تُكَلِّمُهُمْ ۗ لَا أَنْ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٣٢﴾

...He again says:

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٣٢﴾
 حَتَّىٰ إِذَا جَاءَهُمْ وَقَالَ أَكْذَبْتُمْ بِآيَاتِي وَلَمْ تُحِطُوا بِهَا عَلِمْنَا مَاذَا
 كُنْتُمْ تَعْمَلُونَ ﴿٣٣﴾ وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَظُنُّونَ ﴿٣٣﴾

...In short, the very *دَابَّةُ الْأَرْضِ* [insect of the earth] mentioned in these verses had always been destined to appear at the time of the Promised Messiah. It was the same animal of many features that I had seen in my dream. And it was put in my heart that this was the germ of the plague, which God had named ‘the insect of the earth’ because this disease is caused by germs that come out of the earth. It first affects rats and then assumes various forms. Just as it affects people, so does it affect every other animal, and that is why it was shown to me in various forms in the vision.

[Nuzūl-ul-Masīh, Rūhānī Khazā’in, vol. 18, pp. 415-417]

God be thanked that the British government, showing kindness to its subjects, has once again advised inoculation against the plague, and has undertaken the

³² And when the sentence is passed against them, We shall bring forth for them a creature out of the earth which shall injure them because people did not believe in Our Signs.—Al-Naml, 27:83 [Publisher]

³³ And remind them of the day when We shall gather together from every people a party from among those who rejected Our Signs, and they shall be placed in separate bands. Till when they come, He will say, ‘Did you reject My Signs hastily while you had not yet gained full knowledge about them? If not this what else was it, that you were doing?’ And the sentence shall fall upon them because they did wrong, and they will not be able to speak.—Al-Naml, 27:84-86

[Publisher]

expenditure of hundreds of thousands of rupees for their welfare. It is the duty of wise subjects to welcome this action with gratitude. Anyone who views the inoculation with mistrust is not only naive but is his own enemy, for it has been observed time and again that this cautious government is averse to administering any hazardous treatment, and prescribes only remedies that have been thoroughly tested and proven to be effective. It is against the norms of honesty and civility to attribute ulterior motives to the government which is continuing to spend millions of rupees out of genuine sympathy for its subjects. Unfortunate are the people who reach such a degree of suspicion and mistrust. There can be no doubt that inoculation is by far the best physical remedy that the government has found, and there is no denying that this remedy has proven to be effective. It is the duty of the people to make use of all available means so that the government can be relieved of the pain it feels for them. But we must say to this kind government, with all due respect, that had there not been a Heavenly prohibition for us, we would have been the first to get inoculated. The Heavenly prohibition is that God in this age desires to show a sign of His mercy to mankind. Addressing me, He said, 'You and those who dwell inside your house, and those who become identified with you through perfect obedience and complete righteousness, shall be safeguarded against the plague. This will be a Divine sign in the latter days so that He might demonstrate a distinction between people. But those who do not follow you

completely are not of you. Be not anxious on their account.’ This is a Divine guarantee, on account of which I myself and all those who dwell within my house have no need to be inoculated. As I have mentioned, God—Who is the Lord of heaven and earth, and nothing lies outside Whose knowledge and power—revealed to me long ago that He would save from the plague everyone who lives inside this house, provided he gives up all antagonism and enters into the allegiance of Bai‘at in all sincerity, humility and submission. He must not be arrogant, wilful, proud, vain or heedless towards God’s commands and His Appointed One, and his conduct must be in conformity with the teachings. He has also told me that Qadian will be saved from such ravages of the plague that cause people to die like dogs and become mad with grief, and that the members of this Jamā‘at, however large in number, will be safe against the plague as compared to those who are opposed to me. But such of my followers may fall prey to the plague who do not fully abide by their Bai‘at, or concerning whom there is some hidden reason in the knowledge of God. But in the end people will marvel and acknowledge that, by comparison, Divine support is with these people, and that He has saved them through His special mercy in a way that has no precedence. Some people will be startled to hear this, others will laugh, some others will denounce me as mad, and still others will wonder if such a God really exists Who can send down His mercy without resorting to the physical means. The answer is, yes, such a

God does indeed exist, and if He did not, those who are close to Him would have died a living death. He is wonderfully Omnipotent and marvellous are His holy powers. While, on the one hand, He allows the ignorant opponents to attack His friends like dogs, on the other hand He commands His angels to serve them. In the same way, when His wrath comes upon the world and His anger surges against the wrongdoers, His Eye protects His chosen ones. Otherwise, the whole mission of godly people would end in disarray and no one would recognize them. His powers are limitless, but they are revealed to people in proportion to their belief. Those who are blessed with faith and love and are totally lost in Him, and break free from selfish habits, it is for their sake that miracles are shown. God does what He wills, but He chooses to demonstrate His miraculous powers only to those who break from their habits for His sake. In this day and age there are very few people who know Him and believe in His amazing powers. But there are many who have no belief whatsoever in the All-Powerful God, Whose voice is heard by everything and for Whom nothing is impossible.

Let it be remembered that to get treatment for the plague or other diseases is not a sin. In fact it is recorded in a Hadith that there is no disease for which God has not created a remedy. But I consider it a sin to make this sign dubious by getting inoculated, for it is a sign which God, for our sake, wishes to demonstrate clearly in the world. I dare not demean His true

sign and His true word by resorting to inoculation. If I did, I would be accountable for the sin of not believing in the promise that God had given to me. If I resort to inoculation, then I should be grateful to the doctor who invented the injection, and not to God Who promised me that He would protect everyone dwelling in this house.

I proclaim by way of insight that the promises of the Omnipotent God are indeed true. And I see the coming days as if they have already come.

[Kashf Nuh, Rūḥānī Khazā'in, vol. 19, pp. 1-3]

THE GREAT VICTORY

**Dr. John Alexander Dowie—the false prophet of
America—died as a result of my prophecy.**

Be it clear that the man whose name is mentioned in the title was a bitter enemy of Islam. He was also a false claimant to prophethood, and believed that Muḥammad^{sa}—the Chief of Prophets, the Most Truthful of the true, the Best of Messengers, the Leader of the Pure, the Chosen One of God—was a liar and impostor. Out of his evil nature, he would use extremely foul and obscene language with regard to the Holy Prophet^{sa}, and, because of his malice towards Islam, extremely evil traits were found in him. Just as swine see no value in pearls, so did he view the Islamic [concept of] Divine Unity with contempt and wanted to destroy it. He believed Jesus to be God and had such a passion for spreading the doctrine of Trinity in the world, that though I have read hundreds of books by Christian clergymen, I have not seen such passion in anyone else...I subscribed to his newspaper *Leaves of Healing*, and was constantly aware of his foul and abusive language. When his insolence had reached the limit, I sent him a letter in English in which I invited him to a *mubāhala* [prayer-duel] so that God may cause the liar among us to die during the lifetime of the one who is truthful. This invitation was sent to him twice, in 1902 and again in 1903, and

was also published in some well-known newspapers in America...It is only by the grace of God that the editors of these American newspapers, despite being Christians and hostile to Islam, published my article about *mubāhala* so widely and with such enthusiasm that it became widely known throughout America and Europe, and the news of it even reverberated back to India. The gist of my *mubāhala* was that Islam is the true faith and the Christian doctrine is false; and I am the Messiah who is from God, and whose coming in the latter days was promised in the scriptures of the Prophets. I also wrote that Dr. Dowie was false in his claim of Prophethood, as well as in his doctrine of Trinity, and that if he accepted the challenge of *mubāhala* he would die within my lifetime in great pain and misery. Even if he did not accept the challenge, he would still not be able to escape Divine punishment. In response to this, the ill-fated Dowie published the following lines sometime in December 1903, and also in the 26th September, 1903 issue of his newspaper:

“There is a foolish Mohammedan Messiah in India who keeps on writing to me that Jesus Christ lies buried in Kashmir. People ask me why do I not reply to him. Do you think that I should reply to these gnats and flies? If I were to put my foot on them, I would trample them to death.”

In his issue of 19th December, 1902, he wrote:

“My mission is to gather people from the East and West, North and South, and populate this town and other towns with Christians, until the

day arrives when the Mohammedan faith is effaced from the earth. O Lord! show us that hour.”

In short this man became more and more impudent after the publication of my *mubāhala* in Europe, America, here in India, and effectively in the whole world. For my part I only waited, for I was sure that God would decide between us as I had beseeched Him to do, and His decision would distinguish between the liar and the truthful one. I kept praying to God asking for the death of the liar. Hence God Almighty informed me a number of times that I would be victorious and the enemy would be destroyed. Just fifteen days before Dowie’s death, God Almighty once again informed me of my victory through His revelation...

Thus the sign of Dowie’s death (which has resulted in a great victory) can serve as a luminous sign for the people of Asia, America, Europe and India. The other signs which have appeared as a result of my prophecies have been limited to the Punjab and India, and nobody in America or Europe knew about them. But this sign, which emerged as a prophecy from the Punjab, reached all the way to America, and found fulfilment in a person known by everyone in Europe and America. And no sooner had he died, than the news of his death was conveyed to India through telegrams. The news was published by *The Pioneer* (published from Allahābād), on 11th March, 1907, and by *The Civil and Military Gazette* (published from Lahore), on 12th March, 1907, and by *The Indian*

Daily Telegraph (published from Lucknow), on 12th March, 1907. Hence the news was published round the world.

Such was the worldly status of this man that he was honoured like lords and princes...But despite the prestige and fame he enjoyed in America and Europe, it so happened, by the grace of God, that my *mubāhala* against him was published in the major daily newspapers of America and became well-known all over Europe and America. And, after it became so widely publicized, the prophecy of his death and destruction was fulfilled with such clarity, that it is impossible to conceive anything more obvious and irrefutable. Every aspect of his life was stricken with calamity. He was found to be an embezzler and drinker, although he had prohibited the use of liquor in his teachings. In a state of great despair he was driven out of Zion—the city which he had himself established at a cost of millions of rupees. He was also deprived of seventy million rupees which he possessed in cash. His wife and son turned against him and his father even announced that he was an misbegotten son, and it was established before the people that his birth was illegitimate. As for his claim that he miraculously cured the sick, all such bragging and boasting turned out to be false, and he suffered all sorts of humiliation. He was finally afflicted with paralysis and had to be carried about by men like a wooden plank. Soon afterwards he went mad due to his intense grief and sorrow. His claim that he had a

long life ahead of him and that he was getting younger by the day, while others were getting old, turned out to be another lie. Finally, in the first week of March 1907, he died in a state of great distress, pain and sorrow. Can there be a greater miracle? My true mission is to break the Cross, and a great part of the Cross has been broken with his death. Since he was the world's foremost defender of the Cross, and claimed to be a Messenger, and claimed that all Muslims would be destroyed by his prayers, and Islam would be destroyed, and the Kaaba would fall into ruins, God Almighty therefore caused him to perish at my hands. I also believe that the prophecy about the 'slaying of the swine' has been clearly fulfilled with his death, for who could be more dangerous than the one who makes a false claim of Prophethood and eats the filth of falsehood like a pig? He himself wrote that nearly a hundred thousand wealthy people had joined him.

The fact is that Musailma, the Impostor, and Aswad 'Ansī were nothing as compared to him. Neither of them enjoyed the popularity he did, nor did they possess millions of rupees like him. So I can swear by God that he was the same 'swine' whose death at the hands of the Promised Messiah had been foretold by the Holy Prophet^{sa}. Had I not invited him to *mubāhala*, or invoked curse on him, or published the prophecy regarding his ruin, his death would not have served as a testimony to the truth of Islam. But since I had published beforehand in hundreds of newspapers that he would die during my lifetime, and I wrote time

and again that I am the Promised Messiah and Dowie is a liar, and that the proof of this would be that he would die in ignominy and despair within my lifetime, that is why he met his death during my life. Can there be a greater miracle that testifies to the truth of the prophecy of the Holy Prophet^{sa}? Only he who is the enemy of truth will deny it.

وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ [Peace be on him who follows the guidance].

Announced by:
Mirzā Ghulām Aḥmad
The Promised Messiah
Qadian, District Gurdāspur, Punjab
7th April, 1907

[Ḥaqīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, pp. 504-516]

EXTRAORDINARY RENOWN AND DIVINE SUCCOUR

من در حریمِ قدس چراغِ صداقتم دستش محافظ است ز هر بادِ بصر صرم³⁴

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

Let it be known that *Brāhīn-e-Aḥmadiyya* is my book that was published in 1880, or 1297 AH. At that time, as is apparent from the contents of the book, I lived in a state of obscurity and very few people even knew that I existed. I was alone and no one was acquainted with me. I lived a life of solitude and was quite happy and contented, when out of Divine favour, I had this sudden experience. One day, towards evening, in this very house and at the exact spot where I am now standing writing these lines, I was overcome by a slight slumber and received this Revelation from God:

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

i.e., O Aḥmad! God has blessed you. You did not shoot, when you shot, but Allāh shot. The Gracious One taught you the Quran, revealing to you its true meaning, so that you might warn a people whose ancestors had not been warned, and so that the way of

³⁴I am the lamp of Truth, in the Chamber of Holiness,
His hand is my protector against every fierce and cold wind.

[Publisher]

the guilty ones might become manifest and they may be held accountable for rejecting you. Tell them: I have been commissioned from God, and I am the first of the believers.

On receiving this Revelation, while I was moved to express my gratitude for the limitless favours of God Almighty in having chosen a man like me who had no ability in him for such a great mission, at the same time I was also assailed by the thought that, in keeping with the ways of God, everyone who is [Divinely] commissioned must have a community of followers, so that they may assist him and be his helpers. And it is also necessary to have financial resources to be spent for the needs of religion. And, in keeping with the ways of Allāh, the presence of enemies is also essential, and it is also essential to overcome them, so as to be saved from their evil. In addition, it is also necessary that the preaching should be effective, so that it may serve as proof of the Truth of the claimant, and so that he may not fail in the mission that has been entrusted to him.

As I thought these matters over, a host of difficulties loomed large and a very frightful scenario appeared, for I found myself obscure and solitary. I was neither the successor of a saint, nor affiliated with a shrine, so that those who were devoted to my ancestors should rally around me and make my task easy, nor was I descended from some renowned scholar, thereby retaining the link with hundreds of his disciples, nor had I received formal education or certification from

a scholar, so that I might have relied on my accumulated wealth of knowledge. I was not a monarch, nor a lord or ruler, so that the awe inspired by my governance might have made thousands of people my followers. Instead, I was a man without any means, living in a far-flung village, and completely cut off from the distinguished people, who are, or can be, the centre of people's attention.

In short, I enjoyed no distinction, popularity or renown, which could have made it easier for me to accomplish the task of spreading the message. Naturally, I perceived this mission to be extremely difficult and apparently impossible. There were yet more difficulties in preaching this message, since it contained things which one could never hope that people would accept. In fact, one could not even expect them to believe that 'non-law-bearing revelation' has not been discontinued after the Holy Prophet^{sa} and that this kind of revelation will continue to the Last Day. On the other hand, it seemed quite obvious that the claim of being a recipient of revelation would be rewarded with the charge of unbelief, and all the ulema would present a united front to persecute and destroy such a claimant, for, in their view Divine revelation had been cut off after our master, the Seal of Prophets and Messenger of Allāh^{sa}, till the day of judgement, and it is now impossible for anyone to experience Divine converse. In short, they believe that this blessed umma has been eternally denied the kind of blessings whereby God Almighty may honour

them with His converse and spur the growth of their spiritual knowledge and inform them directly of His existence. Now, in their blind belief, they merely beat the drum that hangs from their necks. And they do not possess an iota of spiritual knowledge based on personal experience. True, some of them hold the absurd belief that, though revelation may be received by the pious, there is no way telling if it is from God or from Satan. Now it is obvious that a ‘revelation’ that can also be attributed to Satan, cannot be counted among the Divine favours that are beneficial to one’s faith. Instead, the dubious nature of such revelations, and their resemblance to the words of Satan, is a curse that can land someone in Hell. If God has accepted the prayer ³⁵ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ from any one of His servants and has admitted him into the fold of the blessed, then, in keeping with His promise, He must also have granted him a portion of the spiritual reward, which necessarily includes Divine converse.

This was something which would have provided people in this blind world an occasion to express their fury and wrath. So, for a helpless and lonely person like me, the confluence of all these factors meant apparent failure. Rather it spelled absolute disaster, for no aspect of it was at all favourable. The first requirement was money, but at the time of this Divine revelation, all our [landed] property had been lost, and there was not a single person with me who could

³⁵ [Guide us on the path—]the path of those on whom Thou hast bestowed Thy blessings.—Al-Fātiḥah, 1:7 [Publisher]

provide financial support. Secondly, I was not the scion of an influential family to have influence on anyone. I was helpless on all counts. It was but natural for me to have been overawed by this Revelation. At that time I stood in great need to be comforted by God's glorious promises, lest I should die of unbearable sorrow. I have, therefore, no words to thank God, the Glorious and the All-Powerful, Who did support me with His glad tidings in my hour of helplessness and anguish, and subsequently fulfilled all His promises. If Divine help and succour had come about without prior prophecies, it could have been attributed to fortune or chance, but now they constitute such extraordinary signs that only a person of satanic nature will dare to deny them.

Thereafter God fulfilled all the promises He had made to me a long time ago in the form of prophecies. He helped and supported me in every way. He removed all difficulties and dispelled all anxieties, the mere thought of which was enough to break my back, and because of which I was afraid I would die. And as He had promised, so did He bring forth. Although He could have shown me His help and support without informing me beforehand, He chose not to do so. Instead, He granted me prophecies about His support and help at a time of hopelessness that could be likened to the period of the Holy Prophet's^{sa} life when he would walk about the streets of Mecca all alone, with no one by his side, and with no apparent sign of success. The prophecies that were made during the

days when I was so unknown were regarded by people as ludicrous, unreasonable and like the ravings of a maniac. Who could then have known that, in keeping with these prophecies, it would actually come to pass that thousands would come to visit me in Qadian, several hundred thousand would enter into the fold of allegiance with me, and I would not remain alone as I had been at the time. God gave me these tidings when I was unknown and solitary, so that they should stand out as great signs in the sight of a man of understanding and a seeker after truth, and so that the seekers may become convinced in their hearts that this enterprise is not, and cannot be, of human origin.

[Brāhīn-e-Aḥmadiyya, part 5, Rūḥānī Khazā'in, vol. 21, pp. 65-70]

My purpose in writing the book *Dāfe'-ul-Balā*, which was about the plague, was to warn people so that they may purify their hearts and keep their tongues, their eyes, their ears and their hands from all that is not worthy of saying, seeing, hearing, or doing, and that they may fear God so that He may have mercy on them and may remove the terrible epidemic that has broken out in their country. Alas! presumptuousness increased even further and tongues wagged more than ever. In their pamphlets they spared no effort to hurt and revile me. They used all means, except those which were beyond them, to persecute me. They went to such lengths in cursing and abusing me that they left the Shias far behind, for the Shias seem to think that it is they who have perfected the art of cursing

from Alif to Yā i.e., from Abū-Bakr to Yazīd. But these people who are called Ahl-e-Hadith or Ḥanafī seem to regard the work of the Shias as incomplete. In order to complete the circle of curse-mongering, they hurled abuse at the one whom God has pronounced as ‘the manifestation of all the Prophets’ from Adam to Yesu Masīḥ—from Alif to Yā—and then God had completed the circle from Alif back to Alif, by making him the perfect manifestation of the attributes of all Prophets, from Adam^{as} to Aḥmad^{sa}.

وَسَبَّعِلَهُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٣٦﴾

But they must remember that all the abuse that issues from their mouths, and the insults that dwell upon their lips, and the filthy papers which they publish in opposition to the truth, all this furnishes the material for their spiritual chastisement which they have prepared with their own hands. No life is more cursed than the one spent in lying. Do they imagine that by their designs, their baseless lies, their allegations, their ridicule and their mockery, they can frustrate the Will of God? Or can they, by deceiving the world, put on hold what God has willed in heaven? If ever in the past the opponents of truth succeeded through these means, then they too shall succeed, but when it is an established fact that those who oppose God, and oppose the purpose which He has willed in heaven, are always humiliated and defeated, then there must come a day when these people too shall meet with defeat

³⁶ And the wrongdoers will soon know to what place of return they shall return.—Al-Shu‘arā’, 26:228 [Publisher]

and humiliation. The word of God has never remained, nor will it ever remain, unfulfilled. He says:

كَتَبَ اللَّهُ لَأَعْلَيْنَا أَنَا وَرُسُلِي³⁷

It means that God has ordained from the beginning and has declared it to be His law and His practice, that He and His Messengers shall always prevail. Since I am His Messenger, who has been sent by Him, though without any new shariah or any new claim or any new name, rather I have come in the name of the Noble Prophet^{sa}—the Seal of Prophets—and through him, and as his manifestation, I therefore proclaim that, just as this verse has been proven true from the time of Adam to the time of the Holy Prophet^{sa}, so will it prove to be true in my case. Do these people not notice that at the time when these Maulavīs and their camp followers had launched a campaign of rejection and vilification against me, there was not a single person in my Bai‘at, and all I had were a few friends who could be counted on fingertips. But now, by the grace of God, the number of those who are in my Bai‘at has reached nearly seventy thousand. This has not come about due to any effort on my part, it is in fact the wind blowing from heaven that has made them rush towards me. Let these people think for themselves, how they strived to destroy this Jamā‘at and how they used all kinds of deceit and went to the extent of giving information to the authorities and appearing before courts as witnesses in falsely instituted murder cases, and thus incited the Muslims against me. And

³⁷ Al-Mujādalah, 58:22 [Publisher]

how they wrote thousands of posters and pamphlets, and issued edicts of disbelief and proclaimed verdicts of death against me, and how they met in committees to devise schemes against me. But did all these efforts end up in anything other than failure? Had this mission been man-made, it would certainly have been annihilated through their strenuous efforts. Can anyone cite a single precedent in which so much effort was deployed against an impostor, but, instead of being destroyed, he grew a thousand-fold? Is this not a great sign that, despite all efforts to destroy this seed and to leave no trace of it on the face of the earth, it germinated and burgeoned and grew into a tree and its branches spread far and wide and it has now grown so big that thousands of birds are resting upon it!

[Nuzūl-ul-Masīḥ, Rūḥānī Khazā'in, vol. 18, pp. 379-384]

The following prophecy is mentioned in *Brāhīn-e-Aḥmadiyya*:

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

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

This prophecy dates back to the time when I had no opponents, in fact, no one even knew my name. Then, in accordance with the prophecy, I became known in the world with honour and respect and thousands accepted me. This was followed by fierce opposition. People of Mecca were told misleading things about

me and an edict of disbelief regarding me was acquired from Mecca. A universal cry of heresy was raised against me, edicts were issued urging my assassination, the authorities were provoked against me, and the common people were alienated from me and my Jamā'at. In short, every effort was made to destroy me. But, in keeping with the Divine prophecy, all the Maulavīs and their ilk completely failed in their efforts. How blind are my opponents, for they do not see the grandeur of these prophecies: they do not realize how far back these prophecies were made, and with what majesty they have been fulfilled! Can this be the work of anyone but God Himself? If it can, then please come forward with a precedent. Do they not realize that had this been the work of man and against the Will of God, they would not have been frustrated in their efforts? Who was it that frustrated them? It was the same God Who is with me.

[Ḥaqīqat-ul-Wahī, Rūḥānī Khazā'in, vol. 22, pp. 241-242]

There is another prophecy also recorded in *Brāhīn-e-Aḥmadiyya*:

يَعْصُمُكَ اللَّهُ مِنْ عِنْدِهِ وَكَوَلَّمَ يَعْصُمُكَ النَّاسُ

i.e., Allāh will shield you from all calamities, even though people do not wish to see you saved from them. This prophecy goes back to the time when I lived in obscurity, and no one had any relationship with me, either of Bai'at or that of enmity. Subsequently, when I claimed to be the Promised Messiah, all the Maulavīs and their ilk flared up like fire. In those days a clergyman, by the name of Dr. Martyn Clark, instituted a case

of murder against me, which brought home to me the fact that the Maulavīs of the Punjab were thirsty for my blood, and that they considered me even worse than a Christian who is the enemy of the Holy Prophet^{sa} and abuses him. This was because some Maulavīs appeared in court against me and testified in favour of the clergyman, while others were busy praying that he may win. I have it on good authority that they would pray in the mosques crying: ‘O God, help this clergyman and grant him victory.’ But God, the All-Knowing, heard none of their supplications. Neither the witnesses succeeded in their testimonies, nor the supplicants in their prayers. So much for the ulema, the so-called defenders of the faith, and so much for the so called umma! They tried their utmost and used all means at their disposal to send me to the gallows, and supported one who was an enemy of God and His Messenger^{sa}.

Here the question will naturally cross one’s mind as to how I was saved from this blazing fire while all the Maulavīs and their followers had become my mortal enemies, and eight or nine witnesses had already appeared before the court to secure my conviction? The answer is that I was protected by the One Who had promised me twenty-five years ago that though my nation will not protect me and will even try to destroy me, He shall protect me. It was also in accordance with what God had foretold twenty-five years ago and what had been recorded in *Brāhīn-e-Aḥmadiyya*,

فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا

i.e., God cleared him of the charge brought against him, and he has a high standing with Allāh.

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, pp. 242-243]

Among the great signs which God Almighty has shown in my support and which resemble the signs of Prophethood, is this prophecy recorded in *Brāhīn-e-Aḥmadiyya*:

يُعْصِمُكَ اللَّهُ وَإِنْ لَمْ يُعْصِمِكَ النَّاسُ - وَإِنْ لَمْ يُعْصِمِكَ النَّاسُ يُعْصِمُكَ اللَّهُ³⁸

This prophecy pointed to the time of trials and tribulations when everyone would turn away from me, and would conspire to destroy or assassinate me. And this is what came to pass after I made my claim of being the Promised Messiah and Mahdi. All at once everyone stood up against me, and began to find ways to denounce me with reference to the Holy Quran and Hadith. But when they failed in this, and it was established from the explicit verses that the Messiah had in fact died, then the Maulavīs started issuing edicts urging my assassination, and began inciting the general public through pamphlets and books by telling them that they could earn great spiritual reward by assassinating me...In a frenzy of animosity, they started thinking up every possible scheme that one can think of in order to destroy one's enemy. They conspired secretly and spared no effort in executing their plans. They exerted all their power and, just like the infidels of Mecca, left no stone unturned to humiliate and de-

³⁸ Allāh shall shield thee, even though the people will not; and even if the people do not protect thee, Allāh shall protect thee. [Publisher]

stroy me. But twenty years ago God Almighty had clearly told me in the above Revelation, ‘I will protect you from the evil of the enemies.’ In keeping with His true promise, He protected me...

It was only by the grace of God that, even though these people hatched all kinds of plots to kill me, their efforts came to naught. And God Almighty fulfilled His promise which is recorded on page 510 of *Brāhīn-e-Aḥmadiyya*, i.e., God Almighty would protect me from every evil design of the enemies even though they might want to destroy me. It was, therefore, a grand prophecy and was in keeping with the norms of Prophethood, for all past Prophets and Messengers had to face this trial; evil people would surround them like dogs, and they would not rest content with ridicule and derision but would want to tear them apart and cut them to pieces. Yet the Hand of Almighty God saved them. The same thing has happened in my case. In their opposition to me, the Maulavīs have even forgotten their mutual differences, and, as far as possible, they have got pundits and padres from other faiths to make common cause with them. As a result, the earth has been filled with animosity towards me, like a cup that is filled with poison. But God Almighty protected my honour from the attacks of these people, just as He has always protected His holy Prophets. This was a grand prophecy published twenty years ago in *Brāhīn-e-Aḥmadiyya*, which has now been fulfilled in full glory. Let him

who has eyes see whether this is the work of God or of man!

[Tiryāq-ul-Qulūb, Rūḥānī Khazā'in, vol. 15, pp 451-464]

Brāhīn-e-Aḥmadiyya, which was distributed twenty-five years ago in all countries, and was sent to all parts of the Punjab, India, Arabia, Syria, Kabul and Bukhāra, and to all Islamic countries, contains the prophecy:

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

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

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

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۗ أُعِدَّتْ لِلْكَافِرِينَ ﴿٣٩﴾

[Ḥaqīqat-ul-Waḥī, Rūḥānī Khazā‘in, vol. 22, pp. 248-250]

The hundredth sign is the prophecy recorded on page 241 of *Brāhīn-e-Aḥmadiyya*, which reads as follows:

³⁹ But if you do not [produce something like it]—and never shall you do it—then guard against the Fire, whose fuel is men and stones, which is prepared for the disbelievers.—Al-Baqarah, 2:25 [Publisher]

لَا تَيْئَسُ مِنْ رَوْحِ اللَّهِ- أَلَا إِنَّ رَوْحَ اللَّهِ قَرِيبٌ- أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ- يَا تَيْئِكَ
 مِنْ كُلِّ فَجٍّ عَمِيقٍ- يَأْتُونَ مِنْ كُلِّ فَجٍّ عَمِيقٍ- يَنْصُرُكَ اللَّهُ مِنْ عِنْدِهِ- يَنْصُرُكَ
 رِجَالٌ نُوحِيَ إِلَيْهِمْ مِنَ السَّمَاءِ- وَلَا تُصَعِّرْ لِخَلْقِ اللَّهِ وَلَا تَسْتَمَنَّ مِنَ النَّاسِ

(Translation) Despair not of the mercy of Allāh. Hearken, the help of Allāh is near. It will come to thee by every distant track. People will come to thee by every distant track. Allāh will help thee from Himself. Men will help thee whom We shall inspire from heaven. Be not arrogant towards Allāh's creatures and be not tired of receiving visitors.

Twenty-five years have now passed since this prophecy was published in *Brāhīn-e-Aḥmadiyya*. It dates back to the time when I was hidden in obscurity and none of these people, who are now with me, even knew me. Nor was I one of those who are renowned for their status. I was a mere non-entity, completely solitary and unknown. With the exception of a few people, who already knew my family, there was none who had anything to do with me. This is a fact, and none of the inhabitants of Qadian can testify against it. Thereafter, in order to fulfil this prophecy, God Almighty caused His servants to turn towards me and people came to Qadian in droves and continue to do so; they have given, and continue to give, so many gifts to me, in cash as well as in kind, that I simply cannot count them. The Maulavīs did create obstacles, and did exert all their power to stop the people from visiting me, so much so that religious edicts were secured from Mecca and about two hundred Maulavīs

issued edicts of unbelief against me, and they even publicized edicts urging people to kill me, but they were frustrated in all their efforts, and my Jamā‘at spread in all the towns and villages of the Punjab, and took root everywhere in India. In fact, even some Europeans and Americans embraced Islam by joining this Jamā‘at. So many people flocked to Qadian that at several places the road was rutted by the sheer number of *yakkās*. One must think about this prophecy, and reflect that had it not been from God, this storm of opposition and the people of Punjab and India who had turned against me and wanted to trample me under their feet, would certainly have succeeded in their arduous efforts and would surely have brought about my destruction. But they failed one and all. I do know that all the uproar and all the efforts that were made to destroy me, and the raging storm of opposition against me, was never meant by God to destroy me. All this happened so that the signs of God might appear, and the Lord of Power, Who cannot be subdued by anyone, may demonstrate His might in response to these people, and so that He may manifest the sign of His power. And so He did. Who would have known and who would have thought that I, who had been sown as a tiny seed—and was trampled under the feet of thousands, and storms and tempests blew against me, and opposition swept over me like a flood—would have survived these calamities? By the grace of God, this seed did not go to waste, and it sprouted and flourished and is today a giant tree under whose shade three hundred thousand human beings

are resting. These are the works of God which are beyond the comprehension of man. God cannot be subdued by anyone. O people! Will you not, for once, be ashamed before God? Can you show anything like this from the life of an impostor?

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, pp. 261-263]

You can see that despite your fierce opposition and your prayers against me, God has not forsaken me, and has defended me in every field. He protected me with His own hand from every stone that was hurled at me. Every arrow that was shot at me was returned by Him to the enemy. I was helpless, He gave me shelter. I was alone, He took me into His bosom. I was a mere nothing, He brought me renown and honour and caused hundreds of thousands to become devoted to me. He further says in the same holy revelation that when My help reaches you, and My words are fulfilled—when My servants turn to you and all kinds of financial help reaches you—then will it be said to the disbelievers, ‘Look, has everything not been fulfilled, concerning which you used to show such impatience?’ Today all those things have come to pass. There is no need to mention that God kept His promise and caused hundreds of thousands of people to turn towards me, and gave me such financial support as was beyond anyone’s imagination. O, my opponents! May God have mercy on you, and may He open your eyes. Just think, can all this be a result of human trickery? These promises had been made at the time when I wrote *Brāhīn-e-Aḥmadiyya*,

and it was ridiculous even to speak of these things at that time, and my own worth was no more than that of a mustard seed. Is there anyone among you who can belie this statement? Who among you can prove that even a single one of these thousands of people was with me at that time? I was completely unknown when *Brāhīn-e-Aḥmadiyya* was published. This book was printed in a press in Amritsar which was owned by a Christian clergyman named Rajab ‘Alī. I would travel all alone to Amritsar to check the proofs and come back alone, and no one would even ask me who I was, nor did anyone know me, nor did I enjoy any honourable position. Even the Āryas of Qadian are witness to these things, and one of them, Sharampat by name, still lives in Qadian. He would at times accompany me to Padre Rajab ‘Alī’s press in Amritsar where my book *Brāhīn-e-Aḥmadiyya* was being printed. All the prophecies were transcribed by Rajab ‘Alī’s scribe, and he himself would read those prophecies, soliloquising and wondering all the while as to how it could be possible that a whole world would turn towards such an ordinary man. But because those words were from God, and not of my own making, they came true in their own good time and continue to do so. At one time people’s eyes regarded them with astonishment, and at another time they beheld their fulfilment.

[*Brāhīn-e-Aḥmadiyya*, part 5, Rūḥānī Khazā’in, vol. 21, pp.79-80]

Look, God has caused a whole world to turn towards me;
 He found me a non-entity, and gave me universal fame.
 He fulfilled all that I desired;

I had nothing, but He gave me plenty.
 There is none among the bounties of this world,
 That He has not granted me through His grace.
 His bounty has transformed a single drop into a river;
 I was mere dust, He turned me into the Pleiades.
 I was destitute, helpless, unknown, and without any
 ability;
 No one even knew where Qadian was.
 People were simply unaware of this place;
 No one knew if I even existed.
 Now, you see, how the world has turned this way!
 This very Qadian has become focus of every eminent
 person.

[Brāhīn-e-Aḥmadiyya, part 5, Rūḥānī Khazā'in, vol. 21, pp. 19-20]

EARTHQUAKES AND WARS

The Divine Prophecy regarding the Coming of Five Earthquakes, the Words of which are:

“FIVE TIMES SHALL I SHOW YOU THE DAZZLING MANIFESTATION OF THIS SIGN”

This is the meaning of this Divine revelation: God says that, in order to testify to the truth of my claim, and so that people may realize that I am from Him, five terrifying earthquakes will occur, one after the other, at short intervals. They will bear witness to the truth of my claim and each one of them will display such brilliance that the beholder will at once be reminded of God. Such a terrifying effect will they have on people's hearts and so extraordinary will be their power, intensity, and devastation, that people who behold them will lose their very senses. All this will be the result of Divine jealousy, for people did not recognize the hour. God says, I was hidden, but now I shall reveal Myself and shall display My Brilliance and liberate My servants, just as Prophet Moses^{as} and his people were liberated from the hands of Pharaoh. These miracles shall be manifested in the same way as those performed by Moses^{as} in the presence of Pharaoh. And God says that He shall make a clear distinction between the truthful and the liar, and He shall support the one who is from Him, and oppose anyone who opposes him. So, O you who hear, you

should all remember that if these prophecies come to be fulfilled in just an ordinary way, then know that I am not from God. But if these prophecies do create a panic in the world at the time of their fulfilment, and their severity leads people to the verge of insanity, and there is widespread loss of life or property, then fear God Who made all this happen for my sake. How can man run away from God, Who has control over every speck and particle. He says that He will come secretly like a thief, meaning thereby that no astrologer or claimant of revelation or dreamer will be given any intimation of His coming, except what He has revealed to His Promised Messiah, or whatever He may add to it in the future. After these signs, a transformation will come about in the world and the hearts of many will be drawn to God. In many blessed hearts the love of the world shall grow cold and the veils of indifference shall be lifted, and they shall be given the elixir of True Islam to drink. As God Himself says:

چو دور خسروی آغاز کردند مسلمان را مسلمان باز کردند⁴⁰

Khusrau's era refers to the era of the Call of this humble one. But it does not suggest an earthly kingdom, rather it signifies the heavenly kingdom which has been given to me. What this revelation briefly means is that in the era of Khusrau, i.e., the era of the Messiah—which God considers to be a heavenly kingdom—began at the end of the sixth millennium, as prophesied by God's holy Messengers^{as}. And the

⁴⁰ When the Khusrau's era begins,
Muslims will be reconverted to Islam. [Publisher]

result was that those who were Muslims only in name started becoming true Muslims, as nearly four hundred thousand have already become. I thank God that at my hand almost four hundred thousand people have repented from transgression, sin, and idolatry, and a number of Hindus and Englishmen have also embraced Islam. Only yesterday a Hindu embraced Islam at my hand and was given the name Muḥammad Iqbāl. Yesterday, while I was continuously reciting the above Divine revelation, my spirit was all of a sudden imbibed with the following words, which are a sequel to the above revelation:

مقامِ او میں از راہِ تحقیر
بدورائش رسولاں ناز کردند⁴¹

Similarly, in the following revelation God Almighty gave me the glad tidings that Islam would be spread through me, as He said:

يَاقَمَرُ يَا شَمْسُ أَنْتَ مِنِّي وَأَنَا مِنْكَ

i.e., O Moon! and O Sun! you are of Me, and I am of you. In this revelation God Almighty has first called me the Moon and named Himself the Sun. This means that just as the light of the moon is a bounty from the sun, in the same way my light is a bounty from God Almighty. Then God has called Himself the Moon and named me the Sun. This means that He will manifest His glorious light through me. He was hidden but He shall now manifest Himself through

⁴¹ Do not look down upon his station with disdain
For even the Prophets take pride in his era. [Publisher]

me. The world was unaware of His light, but now, through me, His glorious light will spread all over the world. Just as you see a bolt of lightning illuminating the whole sky in a flash, so will happen in this age. Addressing me, God Almighty says, ‘For your sake I descended upon the earth; and for you did My name shine; and I chose you out of the whole world.’ And He says:

قَالَ رَبُّكَ إِنَّهُ نَزَّلُ مِنَ السَّمَاءِ مَا يُرِيدُكَ

i.e., Your God says that such powerful miracles will descend from heaven that you shall be pleased. Of these, one is the plague, and there have already occurred two strong earthquakes—about which I had foretold after receiving revelation from God. But now God says that five more earthquakes shall occur, and the world shall witness their extraordinary brilliance, and shall know for a certainty that they are in fact signs from God which have appeared in support of His servant the Promised Messiah. Alas! The astrologers and soothsayers of this age contend with me in the matter of these prophecies, just as the magicians had contended with Prophet Moses^{as}. Some ignorant claimants to revelation, who languish in pits of darkness, abandon the truth and abet the misguided in order to confront me, just like Balaam. But God says that He will humiliate them, and shall not grant this honour to anyone else. Now is the time for them all to confront me with their astrology or their revelations. And if they now spare me any of their onslaughts, they shall surely be the losers. God says: I shall defeat

them all and shall become the enemy of thy enemies. He says: You alone have I chosen for the manifestation of My mysteries, and the earth and the heavens are with you as they are with Me. You are to Me as is My Throne. In support of [this revelation] there is the following verse in the Holy Quran, which distinguishes God's chosen Prophets from other people:

لَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۚ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ⁴²

i.e., the clear knowledge of the unseen is only given to His chosen Messengers. No one else has any share in it. Hence members of our Jamā'at should not stumble, nor should they give any credence to those who oppose me and have not pledged allegiance to me through Bai'at, or else they will come under Divine wrath. Whenever some foul-mouthed person makes a prophecy, God puts the true believers to the test, to see whether they accord such a person the regard and honour that is due only to God and to His Messenger. He also sees whether or not they are firmly established upon the truth that has been given to them.

Remember, when these five earthquakes will have occurred, and the degree of destruction which God has willed will have taken place, His mercy shall once again surge forth and, for a time, extraordinary and terrifying earthquakes shall cease. The plague too shall disappear from the land, as God addressed me and said:

يَأْتِي عَلَىٰ جَهَنَّمَ زَمَانٌ لَّيْسَ فِيهَا أَحَدٌ

⁴² Al-Jinn, 72:27-28 [Publisher]

This means that a time will come when the hell of the plague and earthquakes will come to an end in this country and no one shall be left in this hell. Just as it happened in the time of Noah, that after the death of a large number of people a period of peace and security was granted, the same would happen in this case. After this revelation, God says:

ثُمَّ يَغَاثُ النَّاسُ وَيَعْصِرُونَ

i.e., the supplications of the people will be heard, rains will come on time, and orchards and fields shall bear fruit in abundance. A period of happiness shall begin and extraordinary calamities shall disappear, lest people should think that God is only *Qahhār* [the Avenger] and not *Rahīm* [Merciful], and lest they should consider His Messiah to be ill-omened.

Remember, it was necessary for a large number of people to die at the time of the Promised Messiah, and it was also destined that earthquakes and the plague should occur.

This is the meaning of the Hadith wherein it is written that people would die with the breath of the Promised Messiah, and his annihilating breath would work as far as his eyes would see. One must not conclude that in this Hadith the Promised Messiah has been called an enchanter who would take people's lives just by looking at them. What it really means is that wherever his pure breath—his words—would spread in the world, people would deny him, reject him, and abuse him, so much so that their rejection shall become a

cause of chastisement for them. This Hadith indicates that the Promised Messiah will be vehemently opposed, and consequently a great many people shall die in the country, the most severe earthquakes shall take place, and peace shall disappear altogether. It would otherwise be irrational to think that pious and righteous people should be unduly subjected to various punishments. This is the reason why in earlier ages also ignorant people considered every Prophet to be a bearer of misfortune and blamed him for what were actually the consequences of their own misdeeds. The truth is that it is not the Prophet who brings punishment, rather the Prophet comes as a final warning when the people have become deserving of punishment and have thus created the necessity for his advent. Severe punishment never comes until a Prophet has been sent, as God says in the Holy Quran:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا ۝⁴³

Why then is it that while the plague is devouring the country on the one hand, at the same time there is no respite from terrifying earthquakes? O, heedless ones! look around, perchance God has raised a Prophet among you and you have rejected him. It is already the twenty-fourth year of the Hijrah century. Why then, without the advent of a Prophet, are you being afflicted with this calamity which takes away your friends and loved ones each year and brings sorrow to

⁴³ We never punish until We have sent a Messenger.—Bani-Isrā'il, 17:16 [Publisher]

your hearts? There must be a reason, why do you not look for it?...

If God had not given me all these tidings beforehand, then I would be a liar, but if these tidings have been recorded in my books for the last twenty-five years and I have been constantly warning you ahead of time, then you must be mindful lest you come under Divine censure. You have already heard that I had published the prophecy regarding the earthquake which occurred on 4th April, 1905, one year before it occurred. That prophecy contained not only the words: زلزال كادها⁴⁴ but also the revelation:

عَفَّتِ الدِّيَارُ مَحَلُّهَا وَمَقَامُهَا

which means that, in some parts of the Punjab, buildings would collapse and disappear. I need not dwell on how very clearly this prophecy has been fulfilled. Then, in the same month of April, I published another prophecy in which God had revealed to me that just as the earthquake of 4th April, 1905 had struck in spring, the other earthquake would also strike in spring, and not before. That earthquake, therefore, could not strike earlier than 25th February, 1906.⁴⁵ Hence, for eleven months, there was no earthquake. But, when the date of 25th February, 1906, had passed, such a severe earthquake struck at 1:00 a.m. on the night of 27th February, 1906, right in spring, that even English newspapers such as *The Civil & Military Gazette* had

⁴⁴ A jolt of quake. [Publisher]

⁴⁵ The date when spring formally begins in India. [Publisher]

to concede that this earthquake was equal in intensity to that of 4th April, 1905. There was a great loss of life and property in Rāmpur City, in Simla, and in many other places. It was the same earthquake about which, eleven months ago, I had been granted knowledge through this Divine revelation:

پھر بہار آئی خدا کی بات پھر پوری ہوئی⁴⁶

The earthquake, accordingly, struck in spring. Reflect upon this. Is there anyone besides God who has the power to foretell events with such precision? The earth's layers were not under my control that I could hold them for eleven months and then give them a powerful jolt just after 25th February, 1906!

So my dear ones! now that you have witnessed these two earthquakes, it should be easy for you to understand that the prophecy about the five earthquakes to come is also no idle talk...

You can well understand that no authority in the science of seismology can make these predictions with such clarity and precision. But God, Who is the Lord of heavens and earth, reveals these secrets only to His chosen Messengers, so that people may be saved from disbelief and denial, and so that they may believe and be saved from the torment of hell. Behold, I present the earth and heaven as my witness that today I have clearly stated the prophecy regarding five earthquakes so that it may serve as a warning to you, and so that

⁴⁶ The spring has come round again, and God's word has again been fulfilled. [Publisher]

death may not overtake you while you are astray. O dear ones, do not fight God, for you can never win this battle. God does not and has never sent down such severe punishment upon a people without first sending His Messenger to them, or until a Messenger, who has been sent by Him, has appeared among them. Hence, make use of this age-old law of God, and look for the person for whose sake, right before your eyes, the solar and lunar eclipses took place in the month of Ramadan and the plague spread over the earth and earthquakes occurred. Who was it that conveyed these prophecies to you before their time? And who was it that claimed, ‘I am the Promised Messiah?’ Seek out that person for he is present among you, and he is none other than the one who now speaks to you.

وَلَا تَأْيِسُوا مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يَأْتِيَنَّكُمْ مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ⁴⁷

[Tajalliyāt-e-Ilāhiyah, Rūhānī Khazā’in, vol. 20, pp. 395-404]

Bear in mind that God has informed me time and again about the coming of earthquakes. So be sure that just as there have been earthquakes in America and in Europe, in keeping with the prophecies, so will they occur in different parts of Asia, and some of them will be as terrifying as doomsday. There will be death on such a large scale that rivers will run with blood, and even birds and animals will not escape it. Such destruction will overtake the earth as has not happened since man was born. Most places will be turned upside down as if they had never been inhab-

⁴⁷ And despair not of the mercy of Allāh; for none despairs of Allāh’s mercy save the unbelieving people.—Yūsuf, 12:88 [Publisher]

ited. There will also be other terrible afflictions, both in heaven and earth, and every sensible person will realize that they are no ordinary phenomena, and no trace of them will be found in books of astronomy or philosophy. Then people will be seized by anxiety and they will wonder what is going to happen? Many will be saved, and many will perish. Those days are near, indeed they are at the door, when the world shall witness a spectacle of doomsday. Not only will there be earthquakes, but other terrible calamities will also appear, some from heaven and some from the earth. This will happen because men have given up the worship of their God, and all their thoughts and their designs and their resolves are diverted towards the world. Had I not come, these calamities might have been delayed for a while, but with my coming the secret designs of God's wrath, that had long been hidden, have been manifested. As God said:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا⁴⁸

Those who repent shall find security and those who fear before the calamity overtakes them will be shown mercy. Do you think that you will be safe from these earthquakes, or that you can save yourselves by your own designs? No, you cannot. All human designs will come to naught that day. Do not imagine that only America has been shaken by the earthquake and that you are safe, for you may experience even greater calamities. O Europe! you are not secure, O Asia! you

⁴⁸ We never punish until We have sent a Messenger.—Banī Isrā'īl, 17:16 [Publisher]

are not secure, O you who dwell in the Islands, no artificial god will come to your aid. I see the cities falling and I see the habitations in ruin. The One and the Unique has long remained silent. Abominations were committed before His eyes and yet He remained silent. But now He shall reveal His countenance in a dreadful manner. He who has ears to hear, let him hear! The hour is not far. I tried to bring everyone under the security of God, but the decrees of destiny had to be fulfilled. Assuredly, I say that this country's turn is also drawing near. The days of Noah shall appear before your eyes, and you will see with your own eyes what happened to the land of Lot. But God is slow to wrath, repent so that you are shown mercy. He who abandons God is a worm, not a man, and he who does not fear Him is dead, not alive.

[Ḥaḳīqat-ul-Wahī, Rūḥānī Khazā'in, vol. 22, pp. 268-269]

Wake up quick, O you who sleep; for this is not the time for slumber,

My heart is in anguish due to what Divine revelation has communicated to me.

I see the earth turned upside down by the earthquake;
The time is very near and the flood is at the gates.

The Benevolent Master stands at the roadside;
The righteous have nothing to fear from the terrible storm.

No boat can save you from this flood;
Every scheme has failed, and there remains only the One Who is Oft-Returning with compassion.

[Durr-e-Thamīn, p. 68]

A sign will appear some days from now,
Which shall devastate country and town and meadow.

So suddenly will people be seized by Divine wrath,
An undressed person will have no time to secure his loincloth.

They shall all be suddenly shaken by the earthquake;
 Be it men, or trees, or rocks, or oceans.
 In the twinkling of an eye the earth will be thrown upside down,
 Blood will flow like in streams.
 Those whose night garments were white as Jasmine,
 Will wake up in the morning clad in red.
 Men and animals will lose their senses,
 And pigeons and nightingales will forget their songs.
 That hour will be hard upon every traveller;
 And every wayfarer will lose his way in agony.
 With the blood of the dead,
 Mountain streams will become red as red wine.
 Men high and low will be convulsed with fear;
 Even the Czar, at that hour, will be in a wretched state.
 This sign will be an example of Divine Wrath,
 And Heaven will attack with a drawn sword.
 Hasten not to repudiate it, you ignorant fool,
 For on the fulfilment of this sign depends my truth.
 This is the word of God, and it will surely be fulfilled;
 Be patient a while, and be righteous and forbearing.
 Never imagine that this mistrust will be forgiven;
 It is a credit and shall be repaid to you in full.

[Brāhīn-e-Aḥmadiyya, part 5, Rūḥānī Khazā'in, vol. 21, pp. 151-152]

The Sign of the earthquake that occurred on Tuesday,
 Was but a morsel fed to you on empty stomach.
 O heedless ones! A big feast is to be laid out in a few days;
 Which the Gracious God speaks about repeatedly in the Quran.
 It will become manifestly clear to the people as to whose faith
 is true;
 They will learn whether the hallowed site of purification is
 Kaaba or Haridwār?
 Though Divine revelation apparently speaks of an earthquake;
 It may yet be that some other calamity is in store for you.
 Whatever it may be, it will surely be unprecedented;
 It will be out of the ordinary, and will present a spectacle of
 doomsday.

Such destruction will come upon towns and villages,
 The like of which is not to be seen in the world.
 In an instant, houses of mirth shall turn into houses of
 mourning;
 Those rejoicing shall beat their breasts in sorrow.
 The high palaces and the lofty castles,
 Shall come tumbling down like caves.
 In a single jolt, houses will be reduced to a heap of rubble,
 There will be no counting the dead.
 But God is Merciful, and there is no fear
 For those who bow to Him in humility.
 It is happy indeed that everything lies in the Hand of the One,
 Who is slow to wrath and quick to forgive.
 When exactly all this will happen, only God knows;
 But He did reveal to me that it would be in the days of spring.
 “The spring comes again, and God’s word is once again
 fulfilled;”
 These are the words of God, consider, O men of understanding!
 Remember the words of the Quran, ‘When the earth is shaken
 with her violent shaking’;
 What has been decreed in heaven will surely come to pass one
 day.
 Those will be the days of great lamentation and distress,
 But for the good they shall bring forth sweet fruits.
 Of course it is fire, but all will be saved from it,
 Who love the God of wonderful powers.
 O ignorant ones, it is not good to bear malice towards Prophets,
 Keep away, for this is the den of lions.

[Durr-e-Thamīn, pp. 153-154]

Divine revelation has repeatedly employed the word ‘earthquake’ and has indicated that the earthquake will present a spectacle of doomsday, as described in the Surah ⁴⁹ إِذَا زُلْزِلَتِ الْأَرْضُ زُرَّكَاهَا⁴⁹ But I cannot say with certainty if it will in fact be an earthquake. It may not be

⁴⁹ When the earth is shaken with her *violent* shaking.—Al-Zilzāl, 99:2

an 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.

[Brāhīn-e-Aḥmadiyya, part 5, Rūḥānī Khazā'in, vol. 21, p. 151, footnote]

Sultān-ul-Qalam

KING OF THE PEN

Allāh the Almighty has named this humble one سُلْطَانُ الْقَلَمِ [King of the Pen] and has called my pen the *Dhulfaqār*⁵⁰ of ‘Alī^{ra}.

[Tadhkirah, p. 333]

یَدِ بَرِیضَا کِه با او تابنده
باز با ذوالفقار مے بینم

That is, I see his hand, which flashes like a sword in respect of incontrovertible arguments, and then I see him with *Dhulfaqār*.

This means that there was a time when ‘Alī (may Allāh bless his countenance), held the *Dhulfaqār* in his hand; but God Almighty will grant the sword to this Imam, and his shining hand will accomplish that which had been accomplished by *Dhulfaqār* in the past. Thus his hand will seem as if it was the *Dhulfaqār* of ‘Alī^{ra} that has reappeared. This also indicates that the said Imam will be سُلْطَانُ الْقَلَمِ and his pen will serve as *Dhulfaqār*. This prophecy is an exact translation of a revelation granted to me, and published in *Brāhīn-e-Aḥmadiyya* ten years ago. It reads:

کِتَابُ الْوَلِيِّ ذُو الْفَقَارِ عَلَيَّ

⁵⁰ *Dhulfaqār*: The sword of Ḥaḍrat ‘Alī^{ra}. [Publisher]

That is to say, The book of this saint is the *Dhulfaqār* of ‘Alī. This refers to myself, and on this account I have been called *غزاة* [*Ghāzī*] in some visions.

[Nishān-e-Āsmānī, Rūḥānī Khazā’in, vol. 4, p. 375]

I particularly experience God’s miraculous power when I put my pen to paper. Whenever I write something in Arabic or Urdu, I feel as if someone is instructing me from within. My writings, whether in Arabic, Urdu or Persian, are of two kinds. (i) Words and their meanings keep unfolding themselves before me and I go on writing without too much difficulty. This is not something beyond my own mental capacity, and even if I was not accompanied by special Divine support, I could still be able to write it with the help of His grace—which is a necessary accompaniment of human faculties—though after expending a great deal of time. وَاللَّهُ أَعْلَمُ [God knows best].

(ii) The second part of my writings is completely miraculous in nature. For instance, when I write something in Arabic and require a word that I do not know, Divine revelation guides me and the Holy Spirit puts that word in my heart in the form of verbal revelation and causes it to flow over my tongue, and for an instant I am cut off from the outer world. For instance, once when I was writing in Arabic, I required a word that would be the exact translation of ‘a large family’. I did not know the word but I needed it in that piece of writing. Then all of a sudden the word *صَفَفْتُ* (*dafaf*), which means ‘a large family’, was put into my heart in the form of verbal revelation. An-

other time I needed a word that would convey the sense of ‘becoming speechless due to grief or anger’, but I did not know it. All at once I received the revelation: *وَجُومٌ* (*wujūm*). The same thing happens with regard to whole sentences in Arabic. During the process of writing Arabic, hundreds of complete sentences descend upon my heart, either in the form of verbal revelation or in the form of a writing on a paper which is shown to me by an angel. Some of these sentences are verses of the Holy Quran, or similar to them with minor modification. Sometimes I only find out later that a certain Arabic sentence that had been revealed to me by God was in fact present in a certain book. God, being the Lord of everything, has the authority to reveal to my heart a fine sentence from some book, or an exquisite verse from some book of poetry. So much for Arabic, but even more surprising is the fact that I receive revelations in languages like English, Sanskrit or Hebrew, with which I have no familiarity whatsoever. Some specimens of these were included in *Brāhīn-e-Aḥmadiyya*. God, in Whose hand is my life, is my witness that this is how He has been dealing with me. This is one of the signs pertaining to matters of the unseen that continue to be revealed to me in various forms. My God cares not if any phrase that is revealed to me happens to figure in some Arabic, Sanskrit or English book, because for me it is a matter of the unseen. For instance, God Almighty has related many episodes from the Torah in the Holy Quran, and has included them in the category of the unseen, because they were the unseen for

the Holy Prophet^{sa}, though not for the Jews. This is why I challenge the whole world to compete with me in writing a miraculous exegesis of the Holy Quran in eloquent Arabic. Otherwise what is a mere mortal, and what power does a son of Adam have to arrogantly challenge the whole world?

[Nuzūl-ul-Masīḥ, Rūḥānī Khazā'in, vol. 18, pp. 434-436]

Khutbah Ilhāmiyyah

THE REVEALED SERMON

On the morning of 11th April, 1900, the day of Eid-ul-Adḥā, I received a revelation, ‘Today you shall make a speech in Arabic. You are given the power’. This was followed by the revelation:

كَلَامٌ أُفْصِحَتْ مِنْ لَدُنِّ رَبِّ كَرِيمٍ

This means, that the Gracious God has endowed this address with eloquence. The following people were immediately apprised of this revelation: The Late Maulavī ‘Abdul Karīm Sahib, Maulavī Ḥakīm Nūr-ruddīn Sahib, Shaikh Raḥmatullāh Sahib, Muftī Muḥammad Ṣādiq Sahib, Maulavī Muḥammad ‘Alī Sahib M.A., Master ‘Abdul Raḥmān Sahib, Master Sher ‘Alī Sahib B.A., Ḥāfīz ‘Abdul ‘Alī, and many others.

Accordingly, I stood up after Eid prayer to deliver the Eid sermon in Arabic. God Almighty knows that the capacity was bestowed upon me from the unseen and the eloquent Arabic address that proceeded extemporarily from my mouth was definitely beyond my power. I cannot imagine that anyone in the world can deliver such a speech, extending over so many pages, with such eloquence and without the help of Divine revelation. This Arabic address, which has been named *Khutbah Ilhāmiyyah* [*The Revealed Sermon*],

was delivered to an audience of about two hundred people. All praise is due to God. It seemed as if a fountain had begun to flow from the unseen, and I knew not whether it was I who was speaking or whether it was an angel speaking through my tongue. I knew only that I had no part in this address. Sentence after sentence issued from my mouth and each one was for me a sign. These sentences have been published by the name of *The Revealed Sermon*. Read this book and you will realize how impossible it is for someone to stand up and extemporarily deliver such a long speech in Arabic. This is a miracle of a literary nature that God has shown, and no one can present anything like it.

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, pp. 375-376]

MISCELLANEOUS SIGNS

My late father Mirzā Ghulām Murtaḍā was a well-known chief in this area. He received pension from the British government as well as four hundred rupees as stipend. He also owned four villages. The pension and the stipend would last only as long as he lived. As for the landed property, lawsuits by his collaterals were about to begin. It was in such a state of affairs that he fell ill at the age of eighty-five. Though he did recover eventually, he continued to suffer from a minor complaint of dyspepsia. It was a Saturday afternoon when a slight slumber came over me and I received the following revelation from God:

وَالسَّمَاءِ وَالطَّارِقِ⁵¹

Its meaning was communicated to me thus: ‘By the heaven, and by the tragedy that will occur after sunset.’ I was made to feel that this prophecy was about my father, and that he would die on the same day after sunset, and that the revealed words were in the manner of a commiseration from God. Immediately after I had received this revelation, the thought crossed my mind, as warranted by the human condition, that I would be faced with great difficulties as a result of his death. All the sources of income that were linked to his person would now cease and a ma-

⁵¹ By the heaven and the morning star. [Publisher]

major portion of the agricultural land would be taken away by the collaterals, and only God could tell what else lay in store for me. I was still dwelling upon these thoughts when I was suddenly overcome by a slight slumber, and received this revelation:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

‘Is Allāh not sufficient for His servant?’ After this, a feeling of comfort and tranquillity descended upon my heart. I went downstairs after *Zuhr*. It was June and the weather was very hot. I found my father sitting and looking strong. He did not need any support for sitting, getting up, or moving about. It was hard to believe that he would die that very day. In the evening he went to the lavatory and came back. At this moment the sun had set, and when he sat down on his bed the pangs of death began. At first he said to me, ‘What is happening?’ He then lay down and did not speak again. After a few minutes he departed from this transitory world. Today—10th August, 1902—twenty-eight years have passed since the demise of the late Mirzā Sahib. After performing his funeral rites I had the revelation *أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ* engraved on a signet and kept the signet with me. I swear by Him, in Whose hand is my life, that this prophecy was fulfilled in a miraculous manner. It is not only me, but everyone who knows about the life I led under my father can testify that I was quite unknown at the time. After his death, God Almighty strengthened my hand and sustained me in such a manner as was beyond anyone’s imagination. He proved to be my

Helper and Supporter in every respect. I was only worried about how I would provide for my own table, but He has caused millions to eat at my table up to this day. Go and ask the post office how much money He has sent me. I believe it is not less than a million. Tell me honestly, is this not a miracle?

[Nuzūl-ul-Masīḥ, Rūḥānī Khazā'in, vol. 18, pp. 494-496]

God has said to me repeatedly:

إِنِّي مُهَيِّنٌ مِّنْ أَرَادَ إِهَانَتَكَ

‘I shall humiliate him who designs to humiliate you.’ This prophecy has been fulfilled against hundreds of my enemies. This book is barely enough to accommodate all the details. Most of these opponents had said regarding me, ‘He is an impostor, and will die of the plague,’ but by God’s power, they themselves died of the plague. There were many who came up with their revelations and said, ‘God has told us that this man will die soon.’ Glory be to God, they themselves died soon afterwards. Still others prayed against me that I may soon die. But they themselves died very soon. People might remember the revelation of Maulavī Moḥyi-ud-Dīn of Lakhokay, who had proclaimed that I was a disbeliever and had likened me to the Pharaoh, and had published his ‘revelations’ about the torment that was to befall me. In the end, he himself died, and it has now been several years since he departed from this world. Maulavī Ghulām Dastgīr of Kaṣūr had similarly crossed all limits in hurling abuses at me. He had procured from Mecca edicts of disbelief against me and would invoke curses upon

me day in and day out. *لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ* [The curse of Allāh be upon the liars] was his routine invocation...But since I was the truthful one, Ghulām Dastgīr fell prey to the Divine revelation *إِنِّي مُهَيِّئُ مَنْ أَرَادَ إِهَانَتَكَ* [I shall humiliate him who designs to humiliate you], and the perpetual humiliation which he had wished for me, overtook his own self.

[Ḥaqīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, pp. 353-354]

Be it clear that what happened in Kabul after the martyrdom of Maulavī Ṣāḥibzāda ‘Abdul Laṭīf was also a Divine sign in my favour. Since the murder of this innocent martyr was intended to humiliate me, Divine wrath drew the sword of His fury at Kabul. A severe cholera broke out in the city after the murder of this innocent martyr, and most of those who had taken part in the conspiracy of murder fell victim to it. The house of the Amīr of Kabul itself suffered fatalities and became a scene of mourning. Thousands of people who were rejoicing over this murder also fell prey to death. The cholera epidemic struck with such ferocity as was never witnessed in Kabul before. Thus, the Revelation, *إِنِّي مُهَيِّئُ مَنْ أَرَادَ إِهَانَتَكَ* was fulfilled in this case also.

بگر که خونِ ناحق پروانه شمع را چندان اماں نہ داد کہ شبِ راسخ کند⁵²

[Ḥaqīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, p. 364]

The following are the details of the sign relating to the *mubāhala* initiated by Charāgh Dīn. When

⁵² Look! The innocent blood of the moth,

Didn't give the candle respite enough even to see the dawn.

Charāgh Dīn continuously received satanic revelations to the effect that I was *Dajjāl* [the Antichrist] and that he himself had been commissioned by God to annihilate this *Dajjāl*, and that Jesus had given him his own sceptre to kill him, his arrogance knew no bounds. He wrote a book entitled *Mināratul Masīh* in which he stressed again and again that I was, in fact, the promised *Dajjāl*. A year after the publication of *Mināratul Masīh*, he wrote another book to prove that I was the *Dajjāl*, and continued to remind people that I was the same *Dajjāl* whose advent has been foretold in Hadith. Since the hour of Divine wrath upon him had drawn near, he included in the second book the prayer of *mubāhala*, and supplicated before God for my destruction. After denouncing me as ‘a mischief-maker’, he prayed to God that He may rid the world of my ‘mischief’. It is a marvellous manifestation of Divine power, as well as a warning, that when he had handed over the piece of writing concerning *mubāhala* to the scribe, and even before it could be placed on the lithographic plates, both his sons died of the plague. Finally, on 4th April, 1901, only two or three days after the death of his sons, he too contracted the plague and departed from this world, thus making it clear to the people who was the truthful one, and who was the liar. Those who were present at the time of his death report him as having said, “Now even God has turned against me.”

The following Hadith related by Imam Muḥammad Bāqir is recorded in *Ṣaḥīḥ Dār-Quṭnī*:

إِنَّ لِمَهْدِيْنَا آيَتَيْنِ لَمْ تَكُونَا مُنْذُ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ يَنْكَسِفُ
الْقَمَرَ لِأَوَّلِ لَيْلَةٍ مِنْ رَمَضَانَ وَتَنْكَسِفُ الشَّمْسُ فِي الْبَصْفِ مِنْهُ

Translation: There are two signs for our Mahdi, and ever since God created the heavens and earth, these two signs have never appeared at the time of any other Appointed One or Messenger of God. One of them is that, in the time of the Promised Mahdi, during the month of Ramadan, the lunar eclipse will take place on the first night, i.e., on the thirteenth; while the solar eclipse will take place on the middle of its days, i.e., on the twenty-eighth day of the month of Ramadan. Such a phenomenon has never occurred at the time of any Messenger or Prophet since the beginning of the world. It was destined to occur only at the time of the Promised Mahdi.

All English and Urdu newspapers and all astronomers testify that in my time lunar and solar eclipses of this particular description did take place about twelve years ago, during the month of Ramadan.

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, p.202]

A strange revelation was vouchsafed to me in Urdu in 1868 or 1869, and it would be quite appropriate to mention it here. It happened this way: When Maulavī Abū Sa'īd Muḥammad Ḥussain Batālvī—who had at one time been my fellow student—came back to Batāla after finishing his theological studies, the people of Batāla were offended by his ideas. One of them

insisted that I should hold a debate with Maulavī Sahib on a certain issue. Yielding to his persistent request, I accompanied him to the residence of Maulavī Sahib one evening and found him in the mosque with his father. To cut a long story short, when I heard the views of Maulavī Sahib, I concluded that there was nothing objectionable in what he said. Therefore, merely for the sake of Allāh, I forbore to hold a debate with him. That night God granted me the following revelation with reference to my refraining from the debate:

تیرا خدا تیرے اس فعل سے راضی ہوا اور وہ تجھے بہت برکت دے
گا یہاں تک کہ بادشاہ تیرے کپڑوں سے برکت ڈھونڈیں گے⁵³

Thereafter, in a vision, I was shown the kings riding upon horses. Since I had adopted humility and disgrace purely for the sake of God and His Messenger^{sa}, the Absolutely Benevolent did not desire to leave this act of mine unrewarded.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, vol. 1, pp. 621-622, sub-footnote 3]

Once Khalīfa Sayyed Muḥammad Ḥasan, minister of the State of Patiāla, wrote to me in a state of great anxiety and requested me to pray for him. Since he had rendered services to our Jamā'at on several occasions, I prayed for him and received this revelation from God:

چل رہی ہے یہ تم رحمت کی جو دُعا کیجئے قبول ہے آج⁵⁴

⁵³ Your God is well pleased with what you have done. He shall bless you greatly, so much so that kings shall seek blessings from your garments. [Publisher]

⁵⁴ Blowing is the breeze of Divine grace,

All that you pray for shall be granted this day. [Publisher]

Thereafter, out of His infinite grace, God Almighty removed his troubles and he wrote a letter to me expressing his gratitude.

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, pp.393-394]

Some signs are such that there is not even a minute's delay in their fulfilment. They are fulfilled instantly. In such cases it is hard to produce an eyewitness. The following sign falls in the same category. One day, after morning prayer, I passed into a state of vision, in which I saw that my son Mubārak Aḥmad was coming in from outside when his foot slipped on the floor-mat near me, and he fell down and hurt himself so badly that his whole shirt was covered with blood. Immediately after I had narrated this vision to Mubārak Aḥmad's mother, who was standing close by, he came running from somewhere. As soon as he reached the floor-mat, he slipped and fell down and hurt himself seriously, and his shirt was soaked in blood. Thus this prophecy was fulfilled within a minute. An ignorant person would say, 'How can we trust the testimony of his wife?' Such a person does not seem to understand that every person naturally guards his faith, and does not dare to tell a lie having sworn in the name of God Almighty.

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, pp.398-399]

Shaikh Ḥāmid 'Alī, resident of Thae Ghulām Nabī in Gurdaspur district, who has lived with me for a long time and is witness to a number of signs, saw the following take place before his very eyes. One day, about the time of *Zuhr*, I received the Revelation

تَرَى فَحَدًّا أَلِيمًا ‘You will see a painful thigh’. I told him of this revelation and immediately afterwards I went to the mosque for prayers with him. We had just got down from the stairs when we saw two young men, one younger than the other but none more than twenty years of age. They were riding on horses and stopped near us. One of them said to me, ‘This rider is my brother. He is feeling severe pain in his thigh, and we have called to inquire about some remedy.’ I said to Ḥāmid ‘Alī, ‘Bear witness, this prophecy has been fulfilled within a mere two or three minutes.’

[Tiryāq-ul-Qulūb, Rūḥānī Khazā’in, vol. 15, pp. 196-197]

When it was widely rumoured that Daleep Singh was arriving in the Punjab, I was shown [in a vision] that Daleep Singh would fail in his intention, and would never set foot in India. I told this vision to Lāla Sharampat, an Ārya who lived in Qadian, as well as to several other Hindus and Muslims. I also published an announcement that was printed and distributed in February 1882. And this is exactly what happened. Daleep Singh had to turn back from Aden, and his honour and comfort were seriously jeopardized, exactly as I had already told hundreds of people.

[Nuzūl-ul-Masīḥ, Rūḥānī Khazā’in, vol. 18, p. 604]

I have a sincere friend, Mirzā Muḥammad Yūsuf Baig, who hails from Samāna in the State of Patiāla, and has had ties with me for a long time, and I hope that he will maintain them throughout his life till he departs from the world. Once he wrote to me request-

ing me to pray for his ailing son, the late Mirzā Ibrāhīm Baig. I supplicated for him and saw in a vision that Ibrāhīm was sitting close to me and saying, ‘Convey to me greetings from Paradise.’ From this I understood that his life was about to end. I was reluctant to let his father know, but after much thought I informed Mirzā Muḥammad Yūsuf Baig of the impending tragedy. A few days later his grown-up, gentle, and obedient son departed from this transitory world before his eyes.

[Nuzūl-ul-Masīḥ, Rūḥānī Khazā’in, vol. 18, p.601]

I had a daughter by the name of ‘Iṣmat Bībī. Once I received a revelation concerning her, ⁵⁵ كَرُمُ الْجَنَّةِ دَوْحَةُ الْجَنَّةِ from which I understood that she would not live, and so it came to be. Lest some presumptuous person should harbour any objections with regard to such signs, and ask why I did not pray for her to have long life, and, if I did, why was it not accepted, let me make it clear that whenever one receives such revelations, the recipients naturally experience two kinds of feelings. Sometimes, inspired by the unseen, they feel great concentration and urge to pray, which indicates that God has willed to accept the prayer. And sometimes God does not want to accept the prayer and desires instead to show His will. He, therefore, cools down the supplicant’s urge to pray, and does not allow the necessary conditions of concentration and enthusiasm for prayer to come into play.

[Nuzūl-ul-Masīḥ, Rūḥānī Khazā’in, vol. 18, p. 593]

⁵⁵ A vine of paradise, a big tree of paradise. [Publisher]

On 20th February, 1886, and then on 12th March, 1897, I publicized a prophecy in an announcement, the gist of which was that Sayyed Aḥmad Khan, K.C.S.I., would be afflicted by various kinds of troubles and difficulties. This is exactly what came to pass. First, in his old age, Sayyed Sahib had to bear the heavy bereavement of the demise of his grown-up son. Then a close confidant of his, a malicious Hindu, betrayed him by embezzling one hundred and fifty thousand rupees which had been entrusted to Sir Sayyed by the Muslims. As a result he suffered such shock, grief and agony that it sapped all his powers and faculties. Soon afterwards he went the way of all flesh.

[Nuzūl-ul-Masīḥ, Rūḥānī Khazā'in, vol. 18, p.569]

Having been informed by God, the All-Knowing and the All-Aware, I had disclosed in my announcement of 12th March, 1897, that the death of Sayyed Aḥmad Khan, K.C.S.I., was near. I also expressed my regret for not having met him, but I urged him to read the announcement carefully as it was a substitute for our meeting. One year after that announcement Sayyed Sahib died.

[Nuzūl-ul-Masīḥ, Rūḥānī Khazā'in, vol. 18, pp.569-570]

Mirzā A'zam Baig, a retired Extra Assistant Commissioner, instituted a suit against us on behalf of some of our absentee co-sharers to recover their share from our property. My brother, Mirzā Ghulām Qādir believed that our case was strong and began to prepare its defence. When I prayed about the matter, I received a revelation from the All-Knowing God:

أَجِيبُ كُلَّ دُعَايِكَ إِلَّا فِي شُرَكَائِكَ⁵⁶

Thereupon I collected all my relatives and told them very clearly that God, the All-Knowing, had informed me that they would not succeed in that lawsuit and they should therefore not proceed with its defence. But they paid no heed to my warning and, relying upon the apparent strength of their case, went on trying to defend it. In the court of first instance the decision went in favour of my brother, but in the Chief Court he lost the case, for how could the matter be concluded contrary to the revelation of the All-Knowing God! Thus the truth of the revelation became manifest to everyone.

[Nuzūl-ul-Masīh, Rūḥānī Khazā'in, vol. 18, pp. 590-591]

It has happened more than two thousand times that, at the time of need, God Almighty informs me through a revelation or a vision that some money will soon arrive. Sometimes I have even been informed of the exact amount, and at times I have been told that such an amount of money would arrive on such and such a date and from such and such a person. And it would come to pass in the same manner. A number of Hindu residents of Qadian and several hundred Muslims have witnessed these happenings, and they can testify to them under oath. Two thousand or more of such signs have occurred. This is further evidence of how God Almighty has been my Helper and Caretaker at every hour of need. More often than not, God informs

⁵⁶ I shall accept all your supplications except those relating to your collaterals. [Publisher]

me in advance of any worldly gift that He desires to bestow on me. Quite often He informs me that tomorrow I will eat or drink such and such a thing, or a particular thing will be given to me. And so it comes to pass. Everyone, after living in my company for a few weeks, can testify to such happenings.

[Tiryāq-ul-Qulūb, Rūḥānī Khazā'in, vol. 15, pp. 199-200]

Once I received a specific revelation that on that day I would receive exactly twenty-one rupees, not an anna more or less. Therefore, in order to give the lie to the Āryas of Qadian, I informed them that this amount would be forthcoming. Hearing this an Ārya went to investigate. He returned and announced gleefully that only five rupees had been received. Then again I received the revelation 'Twenty-one rupees have arrived.' Another Ārya then rushed to the post office and brought back the news that in fact twenty rupees had arrived, and that the post office had been mistaken in reporting five rupees. After this a man named Wazīr Singh paid one rupee for medical treatment. Thus the amount added up to twenty-one rupees. The twenty rupees had been sent to me by Munshī Ilāhī Bakhsh, Accountant. When this prophecy had thus been fulfilled so clearly and the Āryas had borne witness to it, I bought sweetmeats worth one rupee and distributed them among the Āryas so that they may always remember this prophecy.

[Nuzūl-ul-Masīḥ, Rūḥānī Khazā'in, vol. 18, p.512]

Once this Divine revelation issued from my tongue: 'Abdullāh Khan, Dera Ismā'il Khan. It was still morning and some Hindus happened to be with me,

Bishan Dās among them. I informed them that God had revealed to me that some money would come to me today from a man of this name. Bishan Dās at once said, ‘I will go to the post office and test your claim.’ Since in those days the mail reached Qadian at about two in the afternoon, he immediately went to the post office and brought back the information that, according to the postal clerk, a man by the name of ‘Abdullāh Khan, who was an Extra Assistant, had in fact sent money from Dera Ismā‘īl Khan. He then asked me in great surprise, ‘How on earth did you know?’ I replied, ‘God, Whom you people do not recognize, informed me.’

[Nuzūl-ul-Masīḥ, Rūḥānī Khazā‘in, vol. 18, pp. 537-538]

Once I was in need of fifty rupees and, as sometimes happens to mendicants and people who put their trust in God, I had no money at all. When I went out for a walk in the morning I was urged by my need to pray in the jungle. I, therefore, found a solitary place on the bank of the canal which is three miles from Qadian on the way to Batāla, and made my supplication there. As soon as I had finished, I received a revelation which is translated as follows: ‘Observe how quickly I accept your prayers.’ I returned joyfully to Qadian and went to bazaar to inquire at the post office whether any money had arrived for me. There I received a letter in which it was mentioned that someone from Ludhiāna had sent me fifty rupees, and the amount reached me the same day or the next day.

[Nuzūl-ul-Masīḥ, Rūḥānī Khazā‘in, vol. 18, p. 612]

Early in the morning one day, I received the revelation: ‘Some money will arrive today from a relative of Ḥājī Arbāb Muḥammad Lashkar Khan.’ I communicated this prophecy to two Āryas of Qadian, Sharampat and Malāva Mal. It was still morning and long before the mail was delivered. But, on account of their religious hostility, both the Āryas insisted that they would only believe if one of them went to the post office. The sub-postmaster also happened to be a Hindu. I accepted their request and when the hour approached Malāva Mal went to collect the mail. He returned with a letter in which it was stated that Sarwar Khan had sent ten rupees. This gave rise to the question as to whether or not Sarwar Khan was in any way related to Muḥammad Lashkar Khan. The Āryas had the right to have this matter settled so that the truth may be ascertained. A letter was thereafter dispatched to Munshī Ilāhī Bakhsh, Accountant and author of ‘*Aṣā-e-Mūsa*, who was in Hotī, Mardān, at the time, and had not yet turned against me. He was asked whether Sarwar Khan was related to Muḥammad Lashkar Khan or not. A few days later Munshī Ilāhī Bakhsh’s reply was received from Hotī, and he wrote that Sarwar Khan was the son of Arbāb Lashkar Khan. Upon this both the Āryas were left speechless. This is the knowledge of the unseen which reason cannot attribute to anyone other than God!

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā’in, vol. 22, p.260]

Some time ago I was in dire need of money and the local Āryas who used to come to visit me knew this

very well. They also knew that there was nothing I could place my hopes on. They were personally aware of the state of my affairs and can testify to them. Since they had full knowledge of my difficulty as well as of the paucity of means to resolve it, the desire surged in my heart that I should pray to God, the One and Only, so that He may resolve my difficulty, and so that, through the acceptance of my prayer I may not only overcome my own difficulty, but may also furnish a proof of Divine support to my opponents—a sign to which people should bear witness. The same day I prayed that, as a sign from Him, God should inform me of the coming of financial assistance. Thereafter I received the revelation:

”دس دن کے بعد میں موج دکھاتا ہوں آلا ان نَصَرَ اللّٰهُ قَرِيبٌ فِیْ سَآئِلِ الْمُتَّقِیْنَ

Then will you go to Amritsar.”

This means that the money will arrive after ten days, and that God’s succour is as close as the birth of the foal when a she-camel raises her tail to give birth, and that after the money arrives I will have to go to Amritsar, as was revealed in English. All this was fulfilled in the presence of Hindus (the Āryas aforementioned), exactly as it had been foretold. I did not receive a penny for ten days, and then, on the eleventh day, I received 110 rupees from Muḥammad Afdal Khan, Superintendent, of Settlement, Rawalpindi, as well as twenty rupees from some other source, and thereafter money began to come in quite unexpectedly. On the same day, when the money had come from Muḥammad Afdal Khan and others, I had

to go to Amritsar having received a summons from the Small Causes Court to appear as a witness. This is the great prophecy of which the local Āryas are well aware.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, vol. 1, pp. 559-561, sub-footnote 3]

Once, the late Nawāb 'Alī Muḥammad Khan, a chief of Ludhiāna, wrote to me that he had lost some of his means of income and therefore wished me to pray for their restoration. When I supplicated on his behalf, I received the revelation *کھل جائیگے* [They will be restored]. I communicated this to him through a letter, and three or four days later those means of income were restored and his faith in me was greatly strengthened. On another occasion, he sent me a letter regarding some private matter. The moment he had posted it, it was revealed to me that a letter from him, with such and such contents, would arrive shortly. I immediately wrote to him that he would send me a letter with these contents. His letter arrived the next day. And when he received my letter, he was greatly amazed as to how I came to know his secret, because no one had been privy to it. As a result his faith in me increased so much so that he was totally lost in his love and affection for me. He recorded both these signs in a small diary which he would always keep with him.

[Ḥaqīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, pp.257-258]

There is a lawyer in Siālkot, by the name of Lāla Bhīm Sen. When he appeared in the law examination from Siālkot district, I told him that it had been conveyed to me in a dream that the candidates who had taken the law examination, or that of paralegal status

from that district, would all fail, with the sole exception of Lāla Bhīm Sen. I communicated this to about thirty other people also. So it came to pass: with the exception of Lāla Bhīm Sen, all candidates who sat for the law or paralegal examination were declared unsuccessful. He still lives in Siālkot and can testify on oath to what I have stated.

[Tiryāq-ul-Qulūb, Rūhānī Khazā'in, vol. 15, p.256]

When Dayānand, the founder of the Ārya faith, propagated his views in the Punjab and incited mean-minded Hindus to insult our Holy Prophet^{SA} and other Prophets; and when he himself, from the moment he began to write, had insulted and denigrated all holy and chosen Prophets of God, and had made frequent use of the filth of lies, particularly in *Satyārath Prakāsh*, and had abused the chosen Prophets, it was then that I received this revelation about him:

خدا تعالیٰ ایسے موذی کو جلد تر دنیا سے اٹھا لے گا⁵⁷

I also received this revelation:

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

That is, Ārya religion is fated to be defeated by God, and they will run away from their religion, turning their backs on it, and will finally become non-existent. This revelation came to me a long time ago, a matter of nearly thirty years, and I communicated it to Lāla Sharampat of Ārya Samāj. He was told in plain words that their foul-mouthed pundit Dayānand

⁵⁷ God Almighty shall soon remove this tormentor from the earth.

would die soon. Accordingly, God Almighty saved His religion from this abusive pundit before the year was out.

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, p.607]

I had published in my announcement of 24th May, 1897, that the character of most of the Ottoman officials was injurious to their Empire. As mentioned in the same announcement, what led me to publish this prophecy was a man named Ḥussain Bek Kāmī, vice consul, based in Karachi, also known as the Ambassador of the Ottoman Empire, who once came to Qadian to see me. He was of the opinion that he and his father had the interests of the Turkish Empire at heart, and were its loyal confidants, beside being men of integrity. When he came to see me, my intuition testified that this man was neither trustworthy nor honourable of character. At the same time, my God revealed to me that the Ottoman Empire was in grave peril due to misdeeds of such people. Hence I became averse to him. But he requested a private audience with me, and since he was a guest I could not refuse him. He requested me to pray for him when we met privately. The answer I gave him was the same as was published in the announcement of 24th May, 1897. This announcement contained two prophecies: First, you are a people of evil character, and you lack the moral qualities of integrity and trustworthiness. Second, if you continue as you are, the result will not be too laudable nor will your end be a good one. It was also pointed out in the announcement that it would have been better

for him not to have come to see me, and that it was his sheer misfortune that he would return with such a warning from me. Thus he did not like my admonition and spoke ill of me upon his return. In the announcement of 25th June, 1897 I had also pointed out: Is it not possible that what I have said about the internal workings of the Ottoman Empire may actually be true, and might there not be in the fabric of the Turkish government strands that will snap at the crucial moment and betray their treasonable intent? These were the revelations vouchsafed to me that were publicized through announcements among hundreds of thousands of people. It is regrettable that thousands of Muslims and Muslim editors of newspapers pounced upon me with frenzied rage. About Ḥussain Kāmī they said that he was the representative of the Divine Caliph, the Sublime Porte, and that he was divine light incarnate on account of his righteousness. With regard to me they declared that I deserved to be put to death. Now, let it be known that these prophecies were fulfilled two years after this episode, and there was an uproar in the whole of India about Ḥussain Kāmī's embezzlement and criminal breach of trust. For instance, let me quote here an excerpt from the newspaper *Nayyar-e-Āsfī*, Madras, dated 12th October, 1899:

“Ḥussain Kāmī, with brazen cheek, misappropriate all the money (collected in India for the poor victims of Crete). With great finesse and effort the concerned committee forced him to repay the whole amount which was approximately one thousand and six hundred rupees, and it

was recovered through public auction of the landed properties owned by Ḥussain Kāmī. And he was dismissed on account of this embezzlement.”

[Nuzūl-ul-Masīḥ, Rūḥānī Khazā'in, vol. 18, pp.565-566]

About twelve years ago, a Hindu gentleman, who is now a member of the Ārya Samāj Qadian and is still alive, used to deny the miracles and prophecies of the Holy Prophet^{sa}. Because of his antagonism, he believed, as did Christian clergymen, that all these prophecies had been concocted by the Muslims and that God had never revealed anything of the unseen to the Holy Prophet^{sa}, and that he was totally devoid of this particular sign of Prophethood. But we can only glorify God for the grace and the lofty station He has granted this innocent and holy Prophet^{sa}, for the rays of his truthfulness shine even today as brilliantly as ever. A few days later it so happened that a relative of this Hindu was coincidentally implicated in some offence and sent to jail along with another Hindu. Their case was taken up to the Chief Court on appeal. In that state of uncertainty and anxiety, the Ārya gentleman said to me that if someone could inform them of the result of their appeal beforehand, it would certainly constitute a true prophecy. I replied that the knowledge of the unseen is an attribute peculiar to God, and that no one is cognizant of His hidden mysteries, whether he is an astrologer, a diviner or any other creature. God, Who knows all that happens in heaven and earth, reveals certain hidden mysteries to His perfect and holy Messengers as and when He

wills. At times He also discloses certain secrets to the perfect followers of His True Prophet^{sa}, who are the Muslims, on account of their obedience and being inheritors of the Holy Prophet's knowledge, so that this may serve as a sign of the truth of their religion. But those who are in the wrong, such as Hindus and their pundits, or Christians and their padres, are all devoid of these perfect blessings. The moment I said all this, he began to insist that if the followers of Islam had any superiority over the people of other faiths, then such a superiority should be demonstrated there and then. I said that it was God alone Who had such power, and that man had no authority over the unseen. But he continued to persist in his demand. When I saw that he was a vehement denier of the prophecies of the Holy Prophet^{sa} and the excellences of the religion of Islam, I was overwhelmed by an intense desire that God should confound him in this very matter. I therefore supplicated: "Lord of Majesty, this man denies the honour and greatness of Thy Noble Prophet^{sa}, and denies the signs and prophecies that Thou hast shown and promulgated through Thy Messenger, and he can certainly be confounded if the result of this lawsuit can be revealed to him beforehand. Thou hast power over everything. Thou dost ordain everything according to Thy will and Thy pleasure, and there is nothing hidden from Thee and nothing beyond Thy all-encompassing knowledge." Thereupon God—Who upholds His true faith of Islam and desires the honour and greatness of His Messenger^{sa}—revealed to me the whole matter in a dream that same night, and

disclosed to me the Divine will that the case would be remitted by the Chief Court back to the Lower Court, and there the sentence of Bishambar Dās would be reduced by one half but he would not be acquitted; his companion would also not be acquitted and would serve out the whole of his sentence. On waking up after this dream, I thanked my Gracious God that He had saved me from embarrassment before an opponent of Islam. I related this dream to a large number of people and informed Sharampat about it the same day. Maulavī Sahib! you may come here and inquire, in whatever way you like, from that Hindu who lives here in Qadian, and ask other people as well, whether or not the account I have related is true and accurate.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, vol. 1, pp. 277-279, sub-footnote 1]

I was once shown in a dream that the carpet of Shaikh Mehr 'Alī's house, a chief of Hoshiārpur, had caught fire, and I poured water over it until the fire was put out. At once God caused its true meanings to dawn upon my heart with great clarity: Shaikh Sahib and his honour would be in great peril, and it would only be removed through my prayer. I wrote a detailed letter to the aforesaid Shaikh Sahib and informed him of the matter. Six months later, he became so seriously embroiled in a lawsuit that he was sentenced to death by hanging. At that critical time, upon the request of his son, I prayed for him and conveyed to his son in writing the glad tidings of his acquittal. He was accordingly acquitted.

[Nuzūl-ul-Masīḥ, Rūḥānī Khazā'in, vol. 18, p. 579]

A few years ago, Seth ‘Abdur Raḥmān, a businessman of Madras, and a very sincere member of my Jamā‘at, came to Qadian. His business matters were in a state of disarray. He requested for prayer and I consequently received the following revelation:

قادر ہے وہ بارگاہِ گونا گام بناوے بنا بنایا توڑ دے کوئی اس کا بھید نہ پاوے⁵⁸

The meaning of these revealed words was that God Almighty would set right a ruined undertaking but, after a while, He would again break it up. This revelation was communicated to Seth Sahib while he was still in Qadian. Within a few days, God caused a sharp upturn in his business affairs and certain factors came into play from the unseen that brought him financial benefit. But it all collapsed after some time.

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā’in, vol. 22, pp.259-260]

Approximately twenty-five years have passed since I saw in a dream a long ditch running for miles on end. Thousands of sheep were laid alongside the ditch and their heads were laid over its edge so that the blood would flow into it when they were slaughtered. The rest of their bodies were outside the ditch. The ditch ran from east to west and the sheep had been laid on the south side. Each sheep was attended by a butcher, and every butcher had a knife in his hand which was placed on the neck of the sheep. The butchers were looking towards the sky, as if waiting for the Divine command. I found myself walking in the plain to the north and felt

⁵⁸ Almighty is He, Who sets right what is in ruins;

And destroys what already exists; none can comprehend His secrets.

[Publisher]

that the butchers were, in fact, angels who were ready to slaughter the sheep as soon as they received the command from above. I approached them and recited this verse of the Holy Quran:

قُلْ مَا يَجِبُ عَلَيْكُمْ رَبِّي لَوْلَا دَعَاؤُكُمْ⁵⁹

That is: ‘Say to them, What does my God care for you, if you do not worship Him and obey His commandments.’

The moment I said this, the angels understood that they had been granted permission, as though the words of my mouth were the Words of God. Thereupon the angels, who looked like butchers, ran their knives through the necks of the sheep, and the sheep began to writhe in agony. The angels severed the necks of the sheep saying: ‘You are no more than rubbish-eating sheep.’

I interpreted this to mean that there would be a severe epidemic and many would die of it on account of their misdeeds. I related this dream to a large number of people; most of whom are still alive and can affirm it on oath. This was followed by a cholera epidemic in the Punjab and other parts of India. In Amritsar and Lahore hundreds of thousands of people lost their lives and corpses were taken for burial or cremation loaded on carts, and it became difficult for Muslims to arrange funeral prayers.

[Tiryāq-ul-Qulūb, Rūhānī Khazā'in, vol. 15, pp. 263-264]

⁵⁹ Al-Furqān, 25:78 [Publisher]

The Divine revelation, “The sick shall be blessed through you,” covers both the spiritually sick and the physically sick. Spiritually, because I see that there are thousands of people whose conduct was unbecoming prior to their Bai‘at to me, but after pledging Bai‘at their conduct improved, and they repented of all kinds of sins and became regular in their prayers. I find hundreds of people in my Jamā‘at whose hearts are burning with the desire to be cleansed of carnal passions. As for physical illnesses, I have observed on numerous occasions that most of those who suffered from serious diseases were cured as a result of my prayer and attention. My son Mubārak Aḥmad became so seriously ill at the age of about two that his condition appeared hopeless. While I was still praying, someone called out, ‘The boy is dead!’, which implied that I should stop praying as prayer was of no use now. But I did not cease to pray. I placed my hand on my son’s body while still praying to God, and, suddenly, I found him breathing. Before I moved my hand away I felt definite signs of life in him. Within a few minutes he had regained consciousness and was sitting up.

Again, at a time when Qadian was afflicted with the plague, my son Sharīf Aḥmad was suffering from high fever which seemed to be typhoid. He had lost consciousness and was beating about his arms in that condition. I thought to myself that no one was immortal, but if this boy died while the plague was raging in Qadian, all my enemies would say that this

fever had in fact been the plague, and would claim that the Divine revelation vouchsafed to me:

إِنِّي أَحَافِظُ كُلَّ مَنْ فِي الدَّارِ

[I shall safeguard all who dwell in thy house], had been false. This caused me indescribable distress. At about midnight the boy's condition deteriorated and I became apprehensive that it may be something quite serious and not just ordinary fever. I cannot describe my feeling, because if the boy was to die—God forbid—it would provide the prejudiced people with a convenient excuse to suppress the truth. In that state I performed the ablution and stood up for prayer. Immediately I found myself in the state which is a clear sign of the acceptance of prayer. I call God to witness, in Whose hand is my life, that I had just completed about three *rak'as* when I saw in a vision that the boy had recovered completely. When I finished my prayer, I saw him sitting fully conscious asking for water. He was immediately given water and when I put my hand on his body I found no trace of temperature whatsoever. His state of delirium, restlessness, and unconsciousness completely disappeared, and he regained full health. I was thus granted fresh faith in the acceptance of prayer through witnessing this spectacle of Divine Power.

Then, a long time afterwards, it so happened that the son of Nawāb Sardār Muḥammad 'Alī Khan, a nobleman of Malīr Kotla, fell seriously ill in Qadian, and his life was almost despaired of. He beseeched me for

prayer. So I retired to my *Bait-ud-Du‘ā*⁶⁰ and prayed for him. After I had prayed I learned that his death had been decreed and that it was futile to pray at the time. Upon this I said: ‘Lord, if the prayer is not to be accepted, then I intercede on his behalf that You may cure him for my sake.’ These words involuntarily escaped my lips but I was afterwards filled with remorse for having uttered them. Immediately after this I received the revelation:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

‘Who can dare to intercede without His permission?’ I fell silent after hearing this revelation. Hardly a minute had passed before I received the following revelation:

إِنَّكَ أَنْتَ الْمَجَازُ

‘You are granted permission to intercede.’ I then prayed fervently and I could feel that this time the prayer would not go unanswered. The boy recovered that very day, nay that very moment, and it was as if he had come out of his grave. I know for a fact that the miracles of Jesus^{as}, whereby he gave life to the dead, were no greater than this. I am grateful to God that many miracles of this kind have been demonstrated at my hands.

Once my son Bashīr Aḥmad became ill due to an eye condition. He received a long treatment but to no avail. In view of his restlessness I prayed to God and received this revelation:

⁶⁰ A room in the Promised Messiah’s^{as} house that was reserved for prayer and supplication. [Publisher]

بَرَقَ طِفْلِي بِشَيْرٍ

That is, ‘My son Bashir has opened his eyes.’ By the grace of God, his eyes were cured the same day.

Once I myself fell so seriously ill that people thought I was about to die, and *Sūrah Yā-Sīn* was recited to me three times. But God Almighty accepted my prayer and healed me without the agency of any medicine. I had fully recovered when I woke up the next morning. Immediately, I received the revelation:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِشَفَاءٍ مِّمَّنْ مِثْلِهِ

This is, ‘If you are in doubt as to the mercy which We have poured upon Our servant, then do bring any precedent of such recovery.’ I have had numerous similar experiences in which, only through prayer and earnest concern on my part, God Almighty healed the sick, and their number defies counting. Recently, on the night preceding 8th July, 1906, my son Mubārak Aḥmad was down with measles and feeling very restless. He spent the whole night tossing and turning with pain, with hardly a moment’s sleep. The following night he was much worse and in a state of delirium. His whole body itched terribly. I was greatly overcome and received the revelation:

أَدْعُونِي ۖ أَسْتَجِبْ لَكُمْ⁶¹

Then I prayed and immediately afterwards I saw in a vision that there were numerous mice-like creatures on his bed that were biting him. Someone then got up,

⁶¹ Pray unto Me; I will answer your prayer. [Publisher]

collected all these creatures, tied them up in a sheet, and said, ‘Throw them out.’ Then the vision faded; and I cannot say whether the vision had faded first or whether the illness had disappeared first. The boy slept comfortably till the morning. As God Almighty has granted me this special miracle from Himself, I therefore proclaim it with the certainty that nobody on the face of the earth can compete with me in this miracle of healing the sick. And if someone tries to compete with me in this, God shall put him to shame.

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā’in, vol. 22, pp. 86-91, footnote]

On a number of occasions, I saw ill-boding dreams which clearly indicated that the family of Mīr Nāṣir Nawāb, my father-in-law, was likely to face some tribulation... When it became obvious to me that there was some impending trouble in store for the family of Mīr Sahib, I turned to God and engaged myself in prayer. It so happened that my father-in-law, along with his son Ishāq and the rest of the family, were about to leave for Lahore. I related all those dreams to him and stopped them from going. He said he would never go to Lahore without my leave. Next morning Mīr Sahib’s son Ishāq was laid up with high fever and was very restless. Buboës appeared on both sides of his groin, and it was thought to be a clear case of the plague which had broken out in some villages of the district. It was then that I learnt the interpretation of those dreams, and my heart was overwhelmed with grief. I told the members of Mīr Sahib’s family that I would undoubtedly pray for him, but they too must

repent and seek God's forgiveness, because I had seen in a dream that they themselves had invited the enemy to their house, which indicated some wrongdoing on their part. I knew that death was an eternal law of nature, yet it occurred to me that if someone died of the plague in my house it would give rise to such an uproar of denial, that even if I were to present a thousand signs they would be of no avail against this particular objection. I had already written and publicized hundreds of times, and told thousands of people, that all members of my household would remain safe from death by the plague. I can not describe my feelings at the time. I immediately engaged myself in prayer, after which I witnessed a wondrous spectacle of Divine power that, within two or three hours, Ishāq's fever miraculously disappeared and no trace of the buboes was left. He not only sat up but started walking, playing, and running around, as if he had never been ill! This, indeed, is giving life to the dead! I proclaim it on oath, that raising of the dead by Jesus^{as} was absolutely no more than this. Let people exaggerate his miracles as much as they like, but this is what their reality was. He who really dies, and truly passes away from this world, and the Angel of Death takes away his spirit, can never return. Look, Allāh says in the Holy Quran:

فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ⁶²

[Ḥaqīqat-ul-Wahī, Rūḥānī Khazā'in, vol. 22, pp. 340-342]

⁶² And then He retains those against which He has decreed death.

—Al-Zumar, 39:43 [Publisher]

Once it was shown to me in a dream that very few days, in fact no more than fifteen days, were left in the life of my brother, the late Mirzā Ghulām Qādir. After this he suddenly became very ill and was reduced to mere bones. He became so emaciated that he was hardly visible in his bed. One could not tell whether someone was lying on the bed or it was empty. He would defecate and urinate on the bed since he was unconscious most of the time. My father, the late Mirzā Ghulām Murtaḍā, who was a skilled physician, declared his condition to be hopeless, and said that it would be all over within a few days. I was full of youthful vigour at the time, and had the power to undertake spiritual exercises. I am, by nature, a strong believer in the Omnipotence of God. No one can ascertain the limits of His powers and nothing is impossible to Him, except for things that are contrary to His promise, or inconsistent with His glory and His Oneness. Thus, despite his hopeless condition, I started praying for him. I had decided in my mind that through this prayer I would enhance my spiritual perception with regard to three things:

First, I wanted to see if I was worthy enough in the sight of God for Him to accept my supplications.

Second, I wanted to know if it could be possible for dreams or revelations received in the form of warning to be averted.

Third, is it possible for a patient, who has been reduced to a mere skeleton, to be cured through prayer?

With these things in mind I started to pray. I swear by Him, in Whose Hands is my life, that, simultaneous with the prayer, his condition began to change for the better. In the meantime I saw him in another dream walking in the courtyard on his own, whereas his real condition was such that he needed help even to change his side on the bed. After I had prayed for fifteen days, there were visible signs of recovery in his condition and he said that he wanted to walk a few steps. He was helped to his feet and started walking with the help of a stick. He later discarded the stick and was restored to full health in a few days.

[Ḥaḳīqat-ul-Wahī, Rūḥānī Khazā'in, vol. 22, pp. 265-266]

The fifth sign that was manifested in those days was that of the acceptance of prayer, and it in fact amounted to the raising of the dead. The details of this episode are as follows: 'Abdul Karīm, son of 'Abdur Raḥmān, who is from Hyderabad, Deccan, is a student in our school. He was bitten by a mad dog and we sent him to Kasauli where he underwent treatment for a few days and then returned to Qadian. But a few days later he began to show signs of madness that are peculiar to being bitten by a mad dog. He became hydrophobic and his condition deteriorated rapidly. I was deeply moved out of pity for this poor boy, who was so far away from his home, and I felt a strange urge to supplicate for him. Everyone thought that the poor boy would expire within a matter of hours. Inevitably, he had to be moved out of the boarding house and placed in a room away from other people. He was given great

care and a telegram was sent to the British doctors at Kasauli, inquiring if there was any remedy available for his condition. The reply came by telegram that there was no remedy for him. This added to my feeling of pity for him and I was deeply concerned about this poor homeless lad. My friends also insisted that I should pray for him, for his pitiable condition aroused great compassion. I was also afraid that if he died under these dire circumstances, his death would provide the enemies with an occasion to rejoice. This further added to my feeling of sympathy for him and I was moved in an extraordinary manner. Such a feeling cannot be self-induced, it can only be caused by God Almighty Himself. Once such a condition comes about, it is so effective that—by God’s permission—it can very nearly bring the dead back to life. In short, the condition of absolute reliance on Allāh was vouchsafed to me, and when my concern for him reached its limit and anguish took hold of my heart, the patient—who had been as good as dead—began to show signs of recovery. He who had been so afraid of water and light at once took a turn for the better and said that he was not afraid of water anymore. He was given water which he drank fearlessly. He then performed ablution with it, offered his prayer and slept through the night. His frightful and wild condition disappeared and he recovered completely within a few days. I was suddenly made to feel that the madness had not come to him as a presage of death, rather it was meant as a sign from God.

Once, on account of mental fatigue and headache, I became so weak that I was afraid I would not be able to go on writing anymore. Such was my weakness that I felt no life in my body. In this condition, I received the revelation:

تُرْدُّ إِلَيْكَ أَنْوَارُ الشَّبَابِ⁶³

Within a few days I began to feel that my lost powers were being restored, and I soon became so strong that I am now able to write at least two chapters of a new book everyday with my own hand, and am able to do the reflection and thinking that are necessary for such creative writing. Of course I suffer from two ailments, one relating to the upper part of my body, and the other to the lower one. In the upper part I suffer from headache, and in the lower I suffer from frequent urge to pass water. I have suffered from these ailments ever since I published my claim that I had been appointed by God. I supplicated for relief from these ailments, but the answer was always no. I was also made to feel that it had been decreed from the beginning that the Promised Messiah would descend clad in two yellow sheets, with his hands resting on the shoulders of two angels. These [two illnesses] are indeed the same two yellow sheets which represent my physical condition. All Prophets agree that yellow sheet are interpreted as disease. The two yellow sheets therefore symbolize two ailments, which relate to two parts of the body. God too has disclosed to me

⁶³ The capacities of youth are restored to you. [Publisher]

that two yellow sheets stand for two ailments. And the word of God was bound to be fulfilled.

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, pp. 319-320]

Once I fell seriously ill, so much so that on three different occasions my relatives—perceiving that my last moment had arrived—recited *Sūrah Yā-Sīn* to me, as is customary among Muslims. On the third occasion that the *Sūrah* was being recited, I saw that some of my relatives, who have since passed away, were standing behind walls, crying uncontrollably. I was suffering from a species of severe colic, and was purging blood every few minutes and continued in this condition for sixteen days. Another man who had been suffering from the same disease had died on the eighth day, even though he had not suffered as severely as I had. When the sixteenth day arrived, everybody despaired of my life, and *Sūrah Yā-Sīn* was recited to me for the third time. All my relatives were now sure that I would be in my grave before sunset. Then it so happened that just as in the past God has taught some of His Prophets prayers for deliverance from afflictions, so did He teach me this prayer through revelation:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ—اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ⁶⁴

God also revealed to my heart that I should put my hand in some water from the river, mixed with some sand, and then wipe my chest, my back, my hands and

⁶⁴ Holy is Allāh and worthy of all praise, Holy is Allāh the Great. O Allāh, bestow Thy blessings on Muḥammad and the people of Muḥammad. [Publisher]

my face with it. In this manner I would be healed. Accordingly, water was quickly brought from the river with some sand and I started doing as I had been directed. My condition at the time was such that I felt a fire leaping out of every strand of my hair and my whole body was in terrible pain. At that time the thought involuntarily came to me that death would be preferable to this condition, for it would bring relief. But when I started doing as I had been directed, I call God to witness in Whose hands is my life, that every time I recited these blessed words and wiped my body with the water from the river, I felt the fire departing from my body and a coolness and peace taking its place. The water in the vessel had not yet been used up when I felt that my illness had completely departed from me and, after sixteen days, I at last slept peacefully. The next morning I received this revelation:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِشِفَاءٍ مِّنْ مِّثْلِهِ

‘If you are in doubt as to the sign that We have shown by granting you recovery, then do cite a cure like this one.’ There are more than fifty people who are aware of this episode.

[Tiryāq-ul-Qulūb, Rūhānī Khazā’in, vol. 15, pp. 208-209]

I once suffered from severe toothache and couldn’t find a moment’s peace. I inquired of someone if there was any cure, but he told me that the only cure for an aching tooth was to remove it. But this I shrank from. I was sitting on the floor feeling quite restless and there was a bedstead nearby when I felt a little drowsiness coming over me. In my restlessness, I

placed my hand on the foot of the bedstead and fell asleep for a while. When I woke up there was no sign of the toothache, and this revelation was on my lips:

إِذَا مَرَضْتَ فَهُوَ يَشْفِيْ

i.e., ‘When you fall ill, it is He that heals.’

فَأَلْحَمْدُ لِلَّهِ عَلَى ذَلِكَ [Allāh be praised for this.]

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, pp. 246-247]

On 27th January, 1905, the Promised Messiah^{as} felt a swelling on his right cheek which was very painful. On supplication, he received the following words through revelation. When he recited these words upon himself, he was instantly cured:

بِسْمِ اللَّهِ الْكَافِيْ - بِسْمِ اللَّهِ الشَّافِيْ - بِسْمِ اللَّهِ الْغُفُورِ الرَّحِيمِ
 بِسْمِ اللَّهِ الْبَرِّ الْكَرِيمِ - يَا حَفِيْظُ - يَا عَزِيْزُ - يَا رَفِيْقُ - يَا وَلِيَّ اشْفِنِيْ⁶⁵

[Tadhkirah, p. 442]

I have had the experience during several illnesses that, by the grace of God, I was cured through prayer alone. Only a few days ago I had become very weak due to the increased urge to pass urine, as well as diarrhoea. I prayed and received the revelation:

دُعَاؤُكَ مُسْتَجَابٌ⁶⁶

Immediately after that the illness abated. God is the Prescription better than all other prescriptions, and is

⁶⁵ In the name of Allāh, the Sufficient; In the name of Allāh, the Healer; In the name of Allāh, the Most Forgiving, the Merciful; In the name of the Benevolent, the Noble. O Mighty One! O Protector! O Companion! O Guardian! Heal me. [Publisher]

⁶⁶ Your prayer is accepted. [Publisher]

worth being kept a secret, but since this would be a miserly thing to do, I have no choice but to disclose it.

[Tadhkirah, p. 385]

Once a leading Ārya of Qadian, by the name of Malāva Mal, was stricken with tuberculosis. His fever had become chronic and all hope for his life was fading out. One day he came to me and requested for treatment. He seemed utterly hopeless and cried bitterly. I prayed for his recovery and God answered:

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا

i.e., ‘We said, O fire of fever! Cool down and become a source of peace.’ Hence he recovered within a week and is still alive.

[Nuzul-ul-Masih, Rūhānī Khazā’in, vol. 18, p.538]

Miān ‘Abdullāh Saurī, who is a *patwārī* [rural revenue officer] in Patiāla State, was pursuing a matter very diligently and for some reason was very hopeful about it. He requested me to pray for him and I did so. Immediately, the revelation came to me:

اے بسا آرزو کہ خاک شدہ⁶⁷

I then told him that the object he was pursuing would not be achieved and informed him of the words of the revelation. And it finally so happened that certain difficulties arose and the object, although it had seemed within reach, could not be achieved.

[Nuzul-ul-Masih, Rūhānī Khazā’in, vol. 18, p. 612]

⁶⁷ How many are the desires that are reduced to dust! [Publisher]

Among the Divine signs which appeared in my support is the sign pertaining to Nawāb Şiddīq Ḥasan Khan, a Minister in the State of Bhopal, and it is as follows: Nawāb Şiddīq Ḥasan Khan had written in some of his books that when the Promised Mahdi would appear, monarchs belonging to other faiths would be arrested and brought before him. In this context he had also said that since this country was under the British rule, it was quite possible that when the Mahdi appeared, the Christian monarch of this country would also be brought before him. These were the words that he had used in his book and are still to be found therein; and these words were taken as evoking rebellion....

Since Nawāb Şiddīq Ḥasan Khan was under the influence of extreme Wahhābism, he had threatened non-Muslims with the sword of the Mahdi, and was eventually arrested. His title of ‘Nawāb’ was revoked and he wrote very humbly to me, requesting me to pray for him. Considering his situation pitiable, I prayed for him and God Almighty said to me:

سرکوبی سے اُس کی عزت بچائی گئی⁶⁸

I informed him of this through a letter, and I also informed many others who were then my opponents. Among them were Ḥāfiẓ Muḥammad Yūsuf—a district irrigation officer, presently a pensioner, and a resident of Amritsar—and Maulavī Muḥammad Ḥussain Batālvī. After some time, the Government issued orders

⁶⁸ He is saved from disgrace. [Publisher]

to the effect that Şiddīq Ḥasan Khan's title of 'Nawāb' would be restored. They understood that what he had said was no more than a customary religious belief, and that he did not mean to be seditious.⁶⁹

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, pp. 467-470]

It so happened in the year 1900 that one of my paternal cousins, Imam-ud-Dīn, who was bitterly opposed to me, created a great difficulty for us by building a wall across the front of our house. The wall stood in such a place that it blocked our access to the mosque and also stopped visitors from coming to see me in my sitting room or in the mosque. Thus me and my Jamā'at were put in a great deal of trouble and we felt besieged. We were therefore compelled to go to the Civil Court to obtain relief, and we filed a suit in the court of Munshī Khudā Bakhsh, District Judge. After we had filed the suit, we learnt that the case could not be won because it was evident from a previous decree that Imam-ud-Dīn—the defendant—had long been the owner of the land on which the wall had been erected. This piece of land had belonged to a co-sharer by the name of Ghulām Jilānī but it had gone out of his possession and he had sued Imam-ud-Dīn for recovery of possession in the Civil Court at Gurdaspur. This suit was dismissed on the basis of evidence that the opponent was the owner of the land. And Imam-ud-Dīn

⁶⁹ This misfortune encountered by Nawāb Şiddīq Ḥasan Khan was the result of a prophecy of mine, which is recorded in *Brāhīn-e-Aḥmadiyya*. He had torn up this book of mine and sent it back to me. I had then prayed that his reputation might be torn apart. And so it came to pass. [Author]

had since continued to be in possession of this land. Now Imam-ud-Dīn had erected a wall on the same land claiming that it was his. Thus after we had filed the suit we saw an old decree which placed an insoluble problem before us, and clearly indicated that our suit would be dismissed, for, as I have already mentioned, this old decree established that Imam-ud-Dīn was in possession of the land. In face of this difficulty, our lawyer Khawāja Kamāl-ud-Dīn advised us to settle the matter through compromise. That is to say, we should appease Imam-ud-Dīn by offering him some money. I reluctantly agreed to this suggestion, but Imam-ud-Dīn was not to be persuaded so easily. He harboured a personal grudge against me, and indeed against Islam itself. He had realized that our suit could never succeed, and therefore became more arrogant than ever. In the end we resigned the matter to God Almighty. But, as far as we and our advocate was concerned, we knew that there was no chance of success, for the old decree established the possession of Imam-ud-Dīn. And he intended even further mischief. He would stand in the courtyard in front of our house where our visitors' *yakkās* arrived and would obstruct them and abuse me. What is worse, he also planned that after our case has been dismissed, he would erect a long wall in front of the gates of our house in order to besiege us like prisoners and make it impossible for us to go out. These were days of great anxiety for us, so much so that the verse:

صَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ⁷⁰

applied perfectly to our condition. It was a calamity that had appeared out of nowhere. Thus I prayed to God and sought His help, after which I received the revelation which follows. This revelation was not received bit by bit at different times, but was revealed at one and the same time. I remember that when the revelation began, Sayyed Faḍl Shāh of Lahore, brother of Sayyed Nāṣir Shāh, who was an overseer stationed at Bāramūla, Kashmir, was kneading my feet. It was noon when this series of revelations relating to the case began. I told Sayyed Sahib that this revelation was about the lawsuit relating to the wall and he should write it down as I receive it. He therefore took up pen and paper. It so happened that every time drowsiness came over me, Divine revelation would come sentence by sentence—as is the way of God—and after one sentence was completed and written down, I would again feel drowsy and the next sentence would flow from my tongue, until the entire revelation was completed and written down by Sayyed Faḍl Shāh of Lahore. I was given to understand that these revelations related to the case relating to the wall that had been erected by Imam-ud-Dīn, and I understood that in the end the case would be decided in our favour. Accordingly, I announced these revelations to a large number of my followers and informed them of their meaning and the occasion of their being revealed.

⁷⁰ The earth seemed too narrow for them despite all its vastness.

—Al-Taubah, 9:118 [Publisher]

They were also published in *Al-Hakam* and I told everyone that, though the case appeared hopeless, God Almighty would create the means whereby we would win. The text of these revelations, along with their translation, is as follows:

الرَّحَى تَدُورُ وَيَنْزِلُ الْقَضَاءُ إِنَّ فَضْلَ اللَّهِ لَا تِلْ وَلَا تِلْ وَلَا تِلْ لَا حَادٍ أَنْ يُوَدَّ مَا أَتَى - قُلْ إِي
 وَرَبِّي إِنَّهُ لَحَقُّ لَا يَنْبَدُّ وَلَا يَخْفَى - وَيَنْزِلُ مَا تَعَجَّبُ مِنْهُ - وَحَى مِنْ رَبِّ
 السَّمَوَاتِ الْعُلَى - إِنَّ رَبِّي لَا يَظِلُّ وَلَا يَنْسَى - طَفَرٌ مُبِينٌ - وَإِنَّمَا يُؤَجِّرُهُمْ إِلَىٰ أَحَلِّ
 مُسَمَّى - أَنْتَ مَعِيَ وَأَنَا مَعَكَ - قُلِ اللَّهُ ثُمَّ ذَرَهُ فِي غَيْبِهِ يَتَمَطَّى - إِنَّهُ مَعَكَ وَإِنَّهُ يَعْلَمُ
 السِّرَّ وَمَا خَفَى - لَا إِلَهَ إِلَّا هُوَ يَعْلَمُ كُلَّ شَيْءٍ وَيَرَى - إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ
 هُمْ يُحْسِنُونَ الْحُسْنَى - إِنَّا أَرْسَلْنَا أَحْمَدَ إِلَىٰ قَوْمِهِ فَأَعْرَضُوا وَقَالُوا كَذَّابٌ أَشِرٌّ
 وَجَعَلُوا يَشْهَدُونَ عَلَيْهِ وَيَسْتَلُونَ إِلَيْهِ كَمَا مِنْهُمْ - إِنَّ حَبِيْبِي قَرِيْبٌ إِنَّهُ قَرِيْبٌ مُسْتَسْتَرٌّ⁷¹

...This is the prophecy which was made at a time when the opponents were sure that the lawsuit would be dismissed. Regarding me they would say, ‘We will

⁷¹ The mill will revolve and Divine decree will descend. The grace of Allāh will surely come, and no one can ever turn it away. Tell them: Yea, by my Lord, this is the truth. It will not change nor will it remain hidden. A matter will arise which will surprise you. This is a revelation from the Lord of the high heavens. Surely, my Lord does not err nor does He forget. There will be a clear victory, but it will be delayed till its fixed term. You are with Me, and I am with you. Tell him: this matter is in the hand of Allāh; and then leave him in his error and pride and arrogance. He is with you, and He knows all that is secret and most hidden. There is no God but He. He knows everything and sees everything. Allāh is with those who are righteous, and with those who do good fully and in every respect. Surely, We sent Aḥmad to his people, but they turned away, and they said: He is a wicked liar. They bore witness against him, and they fell upon him like a fierce storm that comes down from above, but he says: My Beloved is near. He is near but is hidden from the eyes of His opponents. [Publisher]

erect a wall in front of all the gates of his house, and torment him so much that he will feel like in a prison!’ But, as I have already pointed out, in this prophecy God communicated to me that He would disclose something on account of which the victim would become the victor and the victor would become the victim. This prophecy was so widely publicized that a number of my followers had memorized it, and hundreds knew about it and wondered how it would happen. At any rate, no one can deny that this prophecy had become commonly known several months before the judgment was passed. It had also been published in the newspaper *Al-Hakam* and had reached people in the remotest corners of the country. Then came the day when the judgement was to be delivered. On that day my opponents were jubilant that the suit would be dismissed, and they announced that from then on they would find every opportunity to torment me in every conceivable manner. That indeed was the day when the meaning of the prophecy was destined to be disclosed, that something hidden would be revealed at the end which would turn the case around. It so happened that my counsel, Khawāja Kamāl-ud-Dīn thought of consulting the index, or appendix, of the old file of the case which contains a summary of the pertinent judgements. The appendix, when examined, disclosed what we never expected to find. It was an order certified by the competent authority that this portion of land is under the occupation of not only Imam-ud-Dīn, but also of Ghulām Murtaḍā, that is, my father. At this our counsel realized that we had as

good as won the case! When this fact was brought to the notice of the judge, he at once ordered the index to be produced and, upon consulting it, immediately arrived at the truth and passed a decree against Imam-ud-Dīn with costs. Had that document not been produced before the competent authority, what choice would he have but to dismiss the suit, and to leave us to suffer at the hands of our malicious enemies? These are the ways of Allāh! He does whatever He wills.

[Haqīqat-ul-Wahī, Rūḥānī Khazā'in, vol. 22, pp. 278-284]

In my book *Anjām-e-Ātham*, I invited many opposing Maulavīs to a *mubāhala* [prayer-duel] by name, and wrote on page 66 of the book that should anyone of them enter into *mubāhala* with me, I would pray that some of them may become blind, while others may be stricken with paralysis, or go mad, or die of snakebite, or meet an untimely death, or be dishonoured, or suffer financial loss. Although all the opposing Maulavīs were not courageous enough to accept the challenge of *mubāhala*, they continued to abuse me behind my back, and persisted in their denial. Rashīd Aḥmad of Gangoha, for instance, not only invoked

لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ⁷²

on me, but also denounced me as 'Satan' in one of his announcements. Consequently, only twenty out of the fifty-two opposing Maulavīs have survived so far, and they too are victims of one tribulation or another. The rest have all perished. Maulavī Rashīd Aḥmad became

⁷² The curse of Allāh be on the liars. [Publisher]

blind and later died of snakebite, as a result of the prayer of *mubāhala*. Maulavī Shāh Dīn went mad and died. Maulavī Ghulām Dastgīr became a victim of the *mubāhala* initiated by himself. As for those who are still alive, none of them has been spared one of the above named calamities, although they never formally entered into *mubāhala* in the prescribed manner.

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, p. 313]

In order to hurt me and to abuse me, the Āryas of Qadian brought out a newspaper from Qadian which was named *Shubh Chintak*. It was edited and managed by three people, Soam Rāj, Ichchar Chand and Bhagat Rām. The deaths of these three served as three signs from God. All three of them were extremely malicious and cruel.

Anyone who has read even a few issues of their paper *Shubh Chintak* will concede that all these papers were full of filth and lies...About me it said:

‘This man is selfish, self-conceived, depraved and a sinner; that is why he sees dirty and unholy dreams...Mirzā of Qadian is an immoral fame seeker, and a glutton...A wretched, one who shirks work to earn a living, and a past master at cunning, deception and lying...We will surely expose his shenanigans, and we do hope to succeed in our plans...Mirzā is an impostor and a liar. Members of the Mirzā'ī community are evil-doers and rogues.’

In short, every single issue of their paper has been full of filthy abuse. I beseeched God a number of times that

He may destroy the people who run this newspaper and eliminate this mischief. As a result it was disclosed to me a number of times that God Almighty would root them out. What disturbed me most was the fact that these people lived in Qadian, and their lies were taken as the truth due to their proximity to me...When the editor and manager of the newspaper *Shubh Chintak* crossed all limits in abusing me, God revealed to me that their end was imminent. Most of those revelations were published in the newspapers *Al-Badr* and *Al-Hakam*. Then arrived the hour of retribution for these luckless ones, and they were three in number: one was Soam Rāj, the second was Ichchar Chand and the third was Bhagat Rām. Divine wrath made short work of them within a matter of three days and all three died of the plague. Their offsprings and their families too got their share of retribution. For instance, Soam Rāj did not die until he had seen his dear ones die of the plague. Such is the punishment for mischief and impudence! But I still cannot believe that the rest of their ilk, who are living in Qadian, will stop short of mischief. On account of their abuse and blasphemy, the spirits of the chosen Prophets^{as} are invoking Divine intervention. Without doubt these holy souls do have such position of honour that Divine wrath should flare up for their sake. These people are certainly planting the seed of their own destruction with their own hands. Remember! Those who are evil can never prosper. How can a tree which is dried up and poisonous ever deserve to be protected? It should in fact be the first to be cut down.

About thirteen years ago, I received the following revelation concerning Sa‘dullāh of Ludhiāna, a new convert to Islam:

إِنَّ شَانِكَ هُوَ الْآبُتْرُ⁷³

(see *Anwār-ul-Islam*, p. 12, Announcement entitled ‘A Prize of Rs. 2000’.) Sa‘dullah had a son who was about fifteen or sixteen years old. Though thirteen years have passed since this revelation, no child has been born to him. As for his first son, he is unable to procreate in accordance with the revelation. This clearly proves the fulfilment of the prophecy about being issueless, and all the indications are that his progeny will not continue.⁷⁴

[Ḥaqīqat-ul-Waḥī, Rūḥānī Khazā’in, vol. 22, pp. 377-378]

The martyrdom of Ṣāhibzāda Maulavī ‘Abdul Laṭīf is also a sign of my truth, for ever since God created the world it has never happened that a person should knowingly sacrifice his life for the sake of an impostor, and a charlatan, and a liar, or put his wife through

⁷³ Surely it is your enemy who shall be without progeny. [Publisher]

⁷⁴ If the first son of Sa‘dullāh, who was born before the above revelation and is now about 30 years of age, is not impotent, then why has he not been married despite his age and all the means available to him? Nor do they seem to be worried about his marriage. There is something fishy about the whole affair. If Sa‘dullāh wants to prove that this prophecy is false, it is incumbent upon him either to produce an offspring of his own, or prove the manhood of his son by arranging for him to marry and procreate. But, let him remember, he will fail miserably on both these accounts, for the word of God calls him ‘issueless’, and it is impossible for the Word of God to be false. He will no doubt die an issueless man, as is indeed indicated by the signs. [Author]

[Ḥaqīqat-ul-Waḥī, Rūḥānī Khazā’in, vol. 22, pp. 377-378]

the misery of becoming a widow, or be willing to make his children orphans, or offer himself to be stoned to death. True, there are hundreds of people who are killed unjustly, but when I proclaim the martyrdom of Şāhibzāda Maulavī ‘Abdul Laṭīf Sahib to be a grand sign, I do not do so because he was killed unjustly and was martyred, rather I proclaim it because at the time of his martyrdom he demonstrated such steadfastness that one can conceive of no greater miracle. On three different occasions, the Amīr counselled him in a conciliatory manner, that if he would only renounce the oath of allegiance to the man from Qadian who claimed to be the Promised Messiah, he would be freed, nay he would be honoured more than before; and if he did not, he would be stoned to death. But every time he replied, ‘I am a man of learning and have experienced the world. I have entered into his Bai‘at by way of enlightened conviction. I know him better than the whole world.’ He was kept in prison for many days and tortured. He was tied from head to foot with a heavy chain. And he was made to understand time and again that if he renounced his Bai‘at he would be greatly honoured, for he had had a long-standing relationship with the State of Kabul, and possessed privileges in the state due to his services. But he kept saying, ‘I am not insane. I have found the truth. I am absolutely convinced that the Messiah who was to come is none other than the one at whose hands I have pledged Bai‘at.’ They then despaired of him, pierced his nose, put a rope through it, and led him in chains to an open ground to be stoned

to death. Just before stoning him to death, the Amīr once again advised him, “There still is time for you to revoke the Bai‘at and turn back.” “This shall never be,” he replied. “My end is near. I would never prefer the life of this world over my faith.” It is reported that after witnessing such perseverance on his part, hundreds of people were awestruck and declared, “How unshakable is his faith! We have never seen anything like it.” And there were many who said, ‘If the man, to whom he pledged allegiance of Bai‘at had not been sent from God, Ṣāhibzāda ‘Abdul Laṭīf would never have shown such perseverance.’ Thereafter this innocent man was stoned to death but he did not let out so much as a cry.

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā‘in, vol. 22, pp. 359-360]

إِنِّي رَأَيْتُ فِي مَبَسَّرَةٍ أُرِيَتْهَا جَمَاعَةٌ مِنَ الْمُؤْمِنِينَ وَالْمُحْلِصِينَ وَالْمُلُوكِ الْعَادِلِينَ الصَّالِحِينَ
بَعْضُهُمْ مِنْ هَذَا الْمَلِكِ وَبَعْضُهُمْ مِنَ الْعَرَبِ وَبَعْضُهُمْ مِنْ فَارِسٍ وَبَعْضُهُمْ مِنْ بِلَادِ الشَّامِ وَ
بَعْضُهُمْ مِنْ أَرْضِ الرُّومِ وَبَعْضُهُمْ مِنْ بِلَادٍ لَا أَعْرِفُهَا ثُمَّ قِيلَ لِي مِنْ حَضْرَةِ الْغَيْبِ إِنَّ هَؤُلَاءِ
يُصَلِّفُونَكَ وَيُؤْمِنُونَ بِكَ وَيُصَلُّونَ عَلَيْكَ وَيَدْعُونَ لَكَ وَاعْطَى لَكَ بَرَكَاتٍ حَتَّى يَتَبَرَّكَ
الْمُلُوكُ بِبَيْتَابِكَ وَأَدْخَلَهُمْ فِي الْمُحْلِصِينَ هَذَا رَأَيْتُ فِي الْمَنَامِ وَالْهَمْتُ مِنَ اللَّهِ الْعَلَامِ⁷⁵

[Lujjat-un-Nūr, Rūḥānī Khazā‘in, vol. 16, pp. 339-340]

⁷⁵ In a dream I saw a group of people who included true and righteous believers and just kings. Some of them belonged to this country and some were from Arabia and Persia and Syria and the Ottoman Empire, and some from countries unknown to me. Then the Lord of the unseen said to me, ‘Surely, these are the ones who testify to thy truthfulness, and believe in thee, and invoke blessings on thee, and pray for thee. And I shall bless thee so much so that kings shall seek blessings from thy garments; and I shall count them among the sincere ones.’ This is what I saw in the dream, and this is what was revealed to me by Allāh, the All-Knowing. [Publisher]

Allāh, the Lord of glory, has also given me the glad tidings that He will cause some chiefs and monarchs to join my Jamā‘at. He told me, ‘I shall bestow blessings upon blessings on thee, so much so that kings shall seek blessings from thy garments.’

[Barakāt-ud-Du‘ā, Rūḥānī Khazā‘in, vol. 6, p.35]

In a vision I was shown some kings who were riding upon horses, and I was told, ‘These are the ones who will carry the yoke of obedience to you, and God will bless them.’

[Tajalliyyāt-e-Ilāhiyah, Rūḥānī Khazā‘in, vol. 20, p. 409, footnote]

وَإِنِّي مَعَكُمْ يَا نُجَبَاءَ الْعَرَبِ بِالْقَلْبِ وَالرُّوحِ وَإِنَّ رَبِّي قَدْ بَشَّرَنِي
فِي الْعَرَبِ وَالْهَمَنِى أَنْ أَمُونَهُمْ وَأُرِيَهُمْ طَرِيقَهُمْ وَأُصْلِحَ لَهُمْ
شُؤْنَهُمْ وَسَتَجِدُ وَنَبِي فِي هَذَا الْأَمْرِ إِنْ شَاءَ اللَّهُ مِنَ الْفَائِزِينَ⁷⁶

[Ḥamāma-tul-Bushrā, Rūḥānī Khazā‘in, vol. 7, p.182]

يَدْعُونَ لَكَ أَبْدَالَ الشَّامِ وَعِبَادُ اللَّهِ مِنَ الْعَرَبِ

i.e., ‘The saints of Syria and the servants of Allāh from amongst the Arabs supplicate for you.’ I do not know the import of this, nor do I know when or how it might come to pass. [God knows best].

[Maktūbāt-e-Aḥmadiyya, vol. 1, p. 86]

إِنِّي أَرَى أَنَّ أَهْلَ مَكَّةَ يَدْخُلُونَ أَفْوَاجًا فِي حِزْبِ اللَّهِ الْقَادِرِ
الْمُخْتَارِ وَهَذَا مِنْ رَبِّ السَّمَاءِ وَعَجِيبٌ فِي أَعْيُنِ أَهْلِ الْأَرْضِينَ

⁷⁶ I am with you heart and soul, O Arabs of noble descent! My Lord has surely given me glad tidings about Arabs, and has revealed to me so that I may safeguard their trust, and show them their path, and set their affairs right. And you will find me successful in this objective, by the grace of God. [Publisher]

I see that the people of Mecca shall join the party of Allāh, the Almighty, in troops. This has been decreed by the Lord of heaven, and it is strange in the eyes of the people.

[Nūr-ul-Ḥaq, Rūḥānī Khazā'in, vol. 8, p. 197]

I saw [in a vision] that I was holding the Sceptre of the Czar of Russia, which was quite long and beautiful. On closer examination, it turned out to be a gun, although it did not appear to be one. It contained hidden barrels so that, though it only looked like a sceptre, it was also a gun. Then I saw myself holding the bow of the King Khwārisim—who was a contemporary of Avicenna—and Avicenna was also standing nearby. I also killed a lion with this bow and arrow.

[Al-Ḥakam, vol. 7, no. 4, 31st January, 1903, p. 15]

The Promised Messiah^{as} said: 'I see my Jamā'at in the land of Russia, as numerous as the grains of sand.'

[Tadhkirah, p. 691]

I have also been told in clear words that [the followers of] the Hindu faith will once again turn towards Islam en masse.

[Tadhkirah, p. 247]

Do not even consider that the Āryas—the Hindus of Dayānand's persuasion—count for anything. They are like the wasp which knows only how to sting. They have no idea of *Tauḥīd* [Oneness of God] and are totally devoid of spirituality. Finding fault with the holy Messengers of Allāh and abusing them is their pastime. Their greatest service is that, with the help of

satanic inspirations, they keep piling up heaps of objections. And they are totally devoid of the spirit of righteousness and purity. Remember, no religion can succeed without spirituality, for religion without spirituality doesn't count for anything. The religion is dead which lacks spirituality, which has no relationship of converse with God, which is devoid of the spirit of truth and purity, which is not supported by a Heavenly attraction, and which does not show examples of extraordinary transformation. Do not be afraid of this faith, millions among you will live to see its extinction. This is because the faith of Āryas is of the earth and not of heaven. It speaks of the earth and not of heaven. Rejoice, therefore, and jump with joy, that **God is with you**. If you hold fast to the truth and to the faith, angels shall teach you, heavenly bliss shall descend upon you, and you shall be helped by the holy spirit. At every step God shall stand by you and none will be able to overcome you. Wait for God's grace with patience. Endure abuse and keep calm. Suffer oppression and exercise forbearance. Do not resist evil with evil, as far as it lies in your power, so that you may be accepted in heaven.

[Tadhkirat-ush-Shahādatain, Rūḥānī Khazā'in, vol. 20, pp. 67-68]

A dream: Towards morning, this writing was shown to me:

آه نادرشاه کہاں گیا⁷⁷

[Tadhkirah, p. 461]

⁷⁷ Alas! Where is Nādir Shāh! [Publisher]

A revelation:

پہلے بنگالہ کی نسبت جو کچھ حکم جاری کیا گیا تھا اب اُنکی دلجوئی ہوگی⁷⁸

[Tadhkirah, p. 508]

During the reign of Queen Victoria, God Almighty disclosed to me the news:

سلطنت برطانیہ تاہشت سال بعد ازاں ضعف و فساد و اختلال⁷⁹

[Tadhkirah, p. 650]

God, the Lord of glory, be thanked a thousand times, for He demonstrated these signs in my support merely out of His grace and kindness. I did not have the power even to produce a particle of evidence in my support, either from earth or from heaven, but He, Who is the Lord of heaven and earth and the yoke of Whose obedience is borne by every particle of this universe, caused a river of signs to flow in my support. He demonstrated such support for me as I could not even imagine. For my part, I testify that I was not worthy of such honour. Yet the God of Glory and Majesty manifested these miracles for my sake, purely and solely out of His limitless mercy. I regret that I could not achieve the level of obedience and piety in His way which was my heart's desire, and I could not serve His faith as much as I would have liked to. I will carry with me the anguish that I could not do what I should have done. Yet God, the Gracious, showed such wonders of

⁷⁸ They will now be consoled with regard to the earlier order concerning Bengal. [Publisher]

⁷⁹ The British Empire will last for eight years; Thereafter there will be weakness, disturbance and decline. [Publisher]

His Might in my favour as are only shown for His chosen ones. I know well that I was not worthy of the esteem and honour which my Lord accorded me. When I look at my own weakness, I feel more an insect than a man, and more dead than alive. But, glory be to His wondrous power, that such a humble and insignificant person as myself was chosen by Him. Others have attained eminence by virtue of their deeds, but I was a mere nothing. It is only because of His infinite mercy that He approved of someone like me. I can never adequately thank Him for this grace.

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, pp. 492-493]

God Almighty has not yet ceased to show the signs of His help and succour. And I swear by His name that He will not rest until He has demonstrated my truthfulness to the whole world. Listen all of you who can hear me! Be fearful of God and do not transgress the limits set by Him. Were this a human scheme, God would have destroyed me and not a trace of my Jamā'at would have been left. But you have seen for yourselves how Divine help and succour continues to be with me. So many signs have been manifested for me as defy counting. Look at the number of my enemies who perished after entering into *mubāhala* [prayer-duel] against me. O creatures of God! do pause and think, is this the way God deals with liars?

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, p. 554]

INDEX OF VERSES OF THE HOLY QURAN

Ref.	Verse	Page
9:98	يَتَرَبَّصُّ بِكُمْ اللَّهُ وَإِيرٌ ۝	8
9:98	عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۝	8
6:110	قُلْ إِنَّمَا أَلِيتُ عِنْدَ اللَّهِ	23
17:94	قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا	25
21:70	يَتَارِكُونِي بُرْدًا وَسَلْمًا	28
6:92	مَا قَدَرُوا اللَّهَ حَتَّى قَدَرِهِ	30
27:45	صَرَخَ مُمَرَّدٌ مِّنْ قَوَارِيرَ	32
56:80	لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٢٤٣﴾	39
4:148	مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنَّ شُكْرُكُمْ وَاْمْتَعٌ ۝	88
27:63	أَمْرٌ يُجِيبُ الْمُضْطَرَّ	99
40:51	مَا نَعُوذُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ۝	99
27:83	وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ۝	107
27:84-86	وَيَوْمَ نُخَشِّرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يُكَذِّبُ بِالْآيَاتِ فَهُمْ يُوزَعُونَ ﴿١٠٧﴾ حَتَّىٰ إِذَا جَاءَهُمْ قَالَ كَذَّبْتُمْ بِالَّذِي وَكَّلْنَا بِهَا عِلْمًا آمَنَاتًا مُّكِّنْتُم مَّعْمَلُونَ ﴿١٠٨﴾ وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿١٠٩﴾	108
1:7	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝	122
26:228	وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٨﴾	125
58:22	كَتَبَ اللَّهُ لَأَعْلَبَنَ آتَا وَرُسُلِي ۝	126
2:25	فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۗ أَجَدَّتْ الْكُفْرِينَ ﴿٢٥﴾	133
72:27-8	لَا يَظْهَرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٧﴾ إِلَّا أَمِنَ الرَّحْمَنُ مِنَ رَّسُولٍ	143
17:16	وَمَا كُنَّا مَعَذِّبِينَ حَتَّىٰ تَبْعَثَ رَسُولًا ﴿١٦﴾	145
12:88	وَلَا تَأْتِيهِمْ مِنْ رُّوحِ اللَّهِ إِنَّهُ لَا يَأْتِيهِمْ مِنْ رُّوحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ ﴿٨٨﴾	148
17:16	وَمَا كُنَّا مَعَذِّبِينَ حَتَّىٰ تَبْعَثَ رَسُولًا ﴿١٦﴾	149
99:2	إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا	152
25:78	قُلْ صَابِعُوا بِكُرْسِيِّ رَبِّي لَوْلَا دَعَاؤُكُمْ ۝	185
39:43	فَيَمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ	191
9:118	صَلَّاتٍ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ	203

SUBJECT INDEX

‘Abdullāh Ātham

sign of Allah Almighty to
defeat challenges of,..... 63-66
response given to Promised
Messiah^{as} regarding prayer
duel 18

‘Abdullāh Khān Dera

Ismā‘īl Khan

prophecy of 174

‘Abdul Karīm

Promised Messiah's^{as} prayer
for,..... 193

Age

characteristics of present, 78

Alexander Dowie

death of, 117
worldly status of,..... 116

‘Alī Muḥammad Khan

prophecy regarding a matter
with, 177

Amat-ul-Ḥafīz

prophecy concerning, 53

Amroha

challenge of Promised
Messiah^{as} to the people of, 104

Announcements

regarding Lekh Rām..... 73

Arrogance

repulsive in the sight of God.. 106

Ārya faith

Lekh Rām as a warning for
people of, 72
Lekh Rām's prophecy as
sign of falsehood of,..... 71
Promised Messiah's^{as}
challenge to people of, 97

Bai‘at

positive effects of taking, 132-133

Bashīr

name given to the Promised
son of the Promised
Messiah
..... 45, 48

Bashīr Aḥmad

prophecy concerning, 51

Bashīruddīn Maḥmūd

given the name Faḍl by God
Almighty 50
prophesised Son of the
Promised Messiah 50

Blessings

of God upon Promised
Messiah 123, 130

Challenge

of Promised Messiah
against Dowie covered by
newspapers 115
to Alexander Dowie 113
to critics of the prophecy of
Lekh Rām..... 82
to other religions regarding
the plague 97
to people of Amroha 104

Charāgh Dīn

Mubāhala initiated by, 163

Christianity

attacks on the Holy
Prophet^{sa} by, 63
no longer a living religion 23

Christians

advice to, regarding the
plague..... 101
claim to show the signs of
healing the sick 21
do not see a need for new
miracles 19
plans on how to avert the
plague..... 92

- Promised Messiah's
 challenge to, 98
 wrongly died Jesus 101
 occur because man has
 given up the worship of God.. 149
- Clamities**
 period of happiness shall
 begin after, 144
 will occur in parts of Asia 148
- Conference of Great Religions**
 held in Lahore in 1896 57
 Promised Messiah's
 Divinely inspired paper read
 at, 57
- Dajjāl**
 ‘Abdullāh Ātham's usage of
 the word, 63-66
- Daleep Singh**
 prophecy about, 169
- Dayānand**
 prophecy about, 178
- Death**
 Lekh Rām's, was not the
 work of man 80
- Destiny**
 plague is an example of
 conditional, 87
- Doctors**
 on the natural causes of
 plague 89
- Dream**
 of Promised Messiah
 regarding the plague 85, 106
- Earthquakes**
 in prophesies may also
 mean other calamity 153
 as a means of distinction
 between the truthful and the
 liar 139
 caused by divine jealousy 139
 five earthquakes as a sign of
 God 142
- prophesies about five, 139
 prophesies regarding, 146
 reasons for, 140
 spectacle of doomsday ... 149, 152
- Eclipse**
 prophecy regarding solar
 and lunar, 105
 sign of the coming of
 Promised Messiah 4
- Emmanuel**
see Bashīr
- Epidemic**
 Promised Messiah was
 informed in a dream about a
 severe, 185
- Evil**
 as a cause for the coming of
 the plague 86
- Faql-e-‘Umar**
 revealed name of Promised
 Son 50
- God Almighty**
 accepted Promised
 Messiah's prayer regarding
 Lekh Rām 73
 blessings upon Promised
 Messiah 123, 136
 exhibits supernatural
 phenomena 12
 never sends punishment
 without sending messengers
 first 148
 protection offered to
 Promised Messiah 129, 131
 wait patiently for the
 grace of, 215
- Government**
 positive response to the
 plague 85, 108
- Ḥājī Arbāb Muḥammad Lashkar Khan**
 prophecy regarding money
 sent from the relatives of, 175

Hindus

plans on how to avert the plague..... 92

Holy Prophet Muḥammad^{sa}

Dowie's use of abusive language against,..... 113
Lekh Rām used abusive language against,..... 74-75
prophesised about the marriage and children of the Promised Messiah 41

Holy Quran

continues to deliver signs to a true believer..... 31
description of those who demand immediate signs 25
descriptions of the beauties of,..... 58-59
determines Islam as only means of salvation..... 20
does not grant personal power over miracles 25
miracle of, 10
philosophy regarding acceptance of prayers in 22
removes doubts introduced by current form of earlier scriptures 35
suttleties of, disclosed to the purified..... 39

Ḥussain Kāmī

Promised Messiah's admonition to, 179

Islam

way of salvation 20
would be spread through the Promised Messiah 141

Jamā'at

of Promised Messiah saved from the plague 110

Jesus

diefication of, 101

Kabul

God's punishment to the people of, 163

Khalīfa Sayyed Muḥammad**Ḥasan**

Promised Messiah's prayer for,..... 167

Khusrau

Promised Messiah resemblance with,..... 140

Lāla Bhīm Sen

dream about the success of,.... 177

Lekh Rām

accepted Promised Messiah's prophecy 73
age in comparison to Promised Messiah 78
announcement about 73
as a warning for Āryas 72
as sign for falsehood of Ārya faith 71
challenge to the critics of the prophecy about, 82
could have averted divine punishment 71
likened to a calf..... 69, 74
plots against Promised Messiah after death of, 83
Promised Messiah held no personal enmity against, 79
prophecy about death of, 69, 75, 79
prophecy of, is not a coincidence 77, 80, 81
purpose behind prophecy of, 71
time limit on the prophecy of, 74
used abusive language against Holy Prophet Muhammad^{sa} 74, 75

Malāva Mal

revelation regarding the recovery of, 199

Marriage

of the Promised Messiah
into a noble family 42-44

Maulavī Ghulām Dastgīr

humiliating end of, 163

Maulavī Moḥyi-ud-Dīn

prophecy about, 163

Maulavīs

opposition to Promised
Messiah 128, 131, 134

Messengers

knowledge of unseen is only
given to, 143, 147, 181

Messiah

reason for a Muslim, 101

Miān ‘Abdullāh Sanaurī

a persian revelation
regarding, 199

Mīr Ishāq Aḥmad

recovery of, through the
Promised Messiah's prayers ... 191

Miracles

a branch of divine
knowledge 29
‘Abdullāh Ātham's
statement about, 18
based upon factual science
which may be hidden 28
benefit only the wise 16
charlatans producing false, 35
displayed to Prophets
through divine revelation 32
distinction between acts of
God and the Holy Prophet
Muḥammad^{sa} 27
divine practice of, 9
Holy Quran an example of, 10
manifested through hidden
forces or elements 28
only disbelievers demand
unreasonable, 17
performed by the Holy
Prophet Muhammad^{sa} 26

Promised Messiah's
definition of 9
proof of the the truthfulness
of the Promised Messiah 2
saints display the miracles
of their prophets 36
shown in accordance with
the need of the time 15
shown only by Allah's will 25
significance in relation to
eternal laws 11
true purpose of, 10, 14

Mirzā Bashīr Aḥmad

revelation of Promised
Messiah about the cure of
the eyes of, 189

Mirzā Ghulām Qādir

Promised Messiah's
conviction in praying for, ... 192

Mirzā Ibrāhīm Baig

prophecy about the demise
of, 170

Mirzā Imam-ud-Dīn

prophecy regarding the
lawsuit filed against, 204

Mirzā Mubarak Aḥmad

a vision about the injury of, ... 168
revelation about the
recovery of, 189

Mirzā Sharif Aḥmad

Promised Messiah's prayer
and the miraculous recovery
of, 187

Mubārak Aḥmad

prophecy concerning, 52

Mubārakah Begum

prophecy concerning, 53

Maulavī Ghulām Dastgīr

Mubāhala challenge to, 207

Mulvi Shāh Dīn

Mubāhala challenge to, 207

Muslims

God is with, 214

- plans on how to avert the plague..... 91
- Promised Messiah sent amongst the,..... 101
- Nawāb Sardār Muḥammad ‘Alī**
- Promised Messiah's intercession for the recovery of the son of, 188
- Nawāb Ṣiddīq Ḥasan**
- prophecy regarding, 200
- Newspapers**
- coverage of Promised Messiah's challenge to Dowie..... 115
- Physicians**
- on the natural causes of plague..... 89
- Plague**
- as an example of conditional destiny 87
- challenge to other religions regarding, 97
- could be averted through repentance 87, 94
- foretold in Brāhīn-e-Aḥmadiyya 95
- God's protection offered to Promised Messiah 109
- government's response to, 85, 108
- hygienic measures not adequate for protection from,..... 90
- is a miracle from heaven 142
- likened to the insect of the earth 107
- negative impacts of, 85
- not solely a natural process 89
- physical remedies to, 109
- plans by followers of different religions on how to avert, 91-92
- Promised Messiah's dream about, 106
- Promised Messiah's Jamā‘at saved from,..... 110
- Promised Messiah's purpose in writing a book about, 124
- prophecy of Promised Messiah regarding, 85, 94
- Qadian will be protected from,..... 106
- reason for the coming of, ... 86, 99
- revelation of Promised Messiah concerning,..... 96
- seeking physical treatment for,..... 111
- philosophy behind the acceptance of,..... 170
- Prophecies about unparalleled qualities of the Promised Messiah's,..... 53
- Prophecy of the Promised Messiah's promised, 44-46, 49
- Promised Messiah**
- age in comparison to Lekh Rām..... 78
- answers to those who doubt the prophecies of, 6
- as an intercessor 101
- blessings of God upon, ... 123, 136
- challenge offered to the critics of the prophecy of Lekh Rām..... 82
- challenge to other religions regarding the plague 97
- corrupt state of affairs of the people at the time of,..... 5
- dream regarding the plague 85
- four types of signs for the coming of,; 37-38
- held no personal enmity against Lekh Rām..... 79
- house will be protected from plague 106

- Lekh Rām accepted the publication of prophecy of, 73
 mention of death of Lekh Rām in books of, 69
 opposition of, 128, 131, 134-135
 paper of, read at the Conference of Great Religions 57
 people should accept, in order to remove plague 95-96, 100
 plots against the life of, 83
 prophecies regarding progeny 53-54
 prophecy of the Holy Prophet regarding the wife and children of, 41
 recipient of God's protection 129, 131
 response to criticism against prophecies of, 76
 signs of truthfulness 1
 solar and lunar eclipse a testimony to the truthfulness of, 4
 solitary beginnings of, 120, 132, 134
 statement to 'Abdullāh Ātham 20
 superior to Christian messiah 102
 support of God against enemies of, 126
 under God's protection 3
 Allah is sufficient for, 162
 both spiritually and physically sick will be blessed through, 186
 called as a moon by God 141
 called as 'Ghāzi' in visions .. 156
 challenge to astrologers and soothsayers 142
 chestisement falls due to the rejection of, 145
 debate with Muḥammad Ḥussain Batālvi 167
 delivered the revealed sermon 159
 descent in two yellow sheets means two ailments 195
Dhulfaqār is the pen of, 155
 Divine support in the writings of, 156
 evil character of Ottomon empire was revealed to, 180
 God frequently showed signs for, 216
 God will humiliate the enemies of, 163
 heavenly kingship of, 140
 heavens and earths are with, 143
 helped by God in Arabic writings 157
 humbleness of, 215
 Islam would spread through, .. 141
 kings will carry the yoke of obedience with, 212-213
 light of God will spread through, 142
 miracles from heaven will descend for, 142
 named as the 'King of the Pen' 155
 occurrence of a sever epidemic foretold in dream to, 185
 praying for Mirzā Ghulām Qādir 192
 prophecy about 21 rupees 173
 prophecy about his father's demise 161
 repentance of people of different faith at the hands of, 141
 results of a lawsuit against an Āryan revealed to, 183

- revelation about an illness of, 198
 - revelation about his own critical condition 189, 195-196
 - time of Noah resembles the time of, 144
 - two kinds of writings of, 156
 - two signs from the Heaven for the truth of, 166
- Prophecies**
 - about Lekh Rām 69, 75, 79
 - about the birth of a daughter 53
 - about the birth of Promised Messiah's son 44-45, 51-52
 - God Almighty warns 'Abdullāh Ātham 63-64
 - how to resolve contradiction in, 32
 - Lekh Rām's, not a coincidence 77, 80-81
 - many are a witness of Promised Messiah's, 5
 - of five earthquakes 139
 - of solar and lunar eclipse 105
 - Promised message to spread to the end of the earth 47
 - Promised Messiah's prophecies completely fulfilled 5
 - regarding the birth of the second son, Bashīr Aḥmad 51
 - removal of doubts about Promised Messiah's prophecies 6
 - response to criticism against Promised Messiah's, 76
 - response to critics who say this is not the age of, 78
- Prophet(s)**
 - demand in this age for, 145
 - miracles displayed by, 32
 - wrongly blamed for misfortune 145
- Qadian**
 - protected from plague 95, 97, 106
- Repentance**
 - could avert the plague 87, 94
- Revealed Sermon**
 - miracle of a literary nature 160
- Revelation**
 - about Promised Messiah's marriage into noble family 42-44
 - about Promised Messiah's paper at Conference of Great Religions 57, 59
 - misconceptions about, 122
 - non-law-bearing, will continue 121
 - see also Prophecies*
- Sa'dullāh of Ludhiāna**
 - prophecy regarding, 209
- Şāhibzāda 'Abdul Laṭīf**
 - account of martyrdom of, ... 209
- Sāmīrī**
 - Lekh Rām likened to the calf of, 69
- Sanātan Dharam**
 - Promised Messiah's challenge to, 97
- Seth 'Abdur Raḥmān**
 - Promised Messiah's revelation about the matter concerning, 184
- Shaikh Mehr 'Alī**
 - prophecy of the Promised Messiah about, 183
- Sharīf Aḥmad**
 - Prophecy concerning, 51
- Shehr Bāno**
 - Prophecy regarding the name of, 44
- Shias**
 - advice to, regarding the plague 101

Shubh Chintak

humiliating end of the
managers of,..... 208

Signs

defeat of ‘Abdullāh Ātham..... 63
defeat of enemies of the
Promised Messiah 3
defined 3
divine mercy and wrath..... 30
prerogative of God not men 23
proof of the the truthfulness
of the Promised Messiah 1
shown by God in support of
a true believer..... 8

Soothsayers

lack true knowledge of the
unseen 38-39

Spirituality

no religion can succeed
without, 214

Supernormal

phenomena defined 12
reality of such experiences, 9

Syed Aḥmad Khan

prophecy about, 171

Truth

natural attraction towards, 78

Visions

natural attraction towards, 78
of Promised Messiah
regarding the death of Lekh
Rām..... 79