

MALFUZAT

Sayings & Discourses of the Promised Messiah

VOLUME III

*Hazrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah and Mahdi
(on whom be peace)*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MALFUZAT

————— of —————

The Promised Messiah & Mahdi^{as}

MALFUZAT

*Sayings and Discourses of the Promised Messiah and Mahdi^{as}
Founder of the Ahmadiyya Muslim Community*

Volume III

A collection from September 1900 to August 1901

Hazrat Mirza Ghulam Ahmad

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

*Published under the auspices of Hazrat Mirza Masroor Ahmad,
Imam and Head of the Worldwide Ahmadiyya Muslim Community,
Fifth Successor to the Promised Messiah^{as},
May Allah be his Helper*

Malfuzat — Volume III

Sayings and Discourses of Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi, on whom be peace,
Founder of the Ahmadiyya Muslim Community

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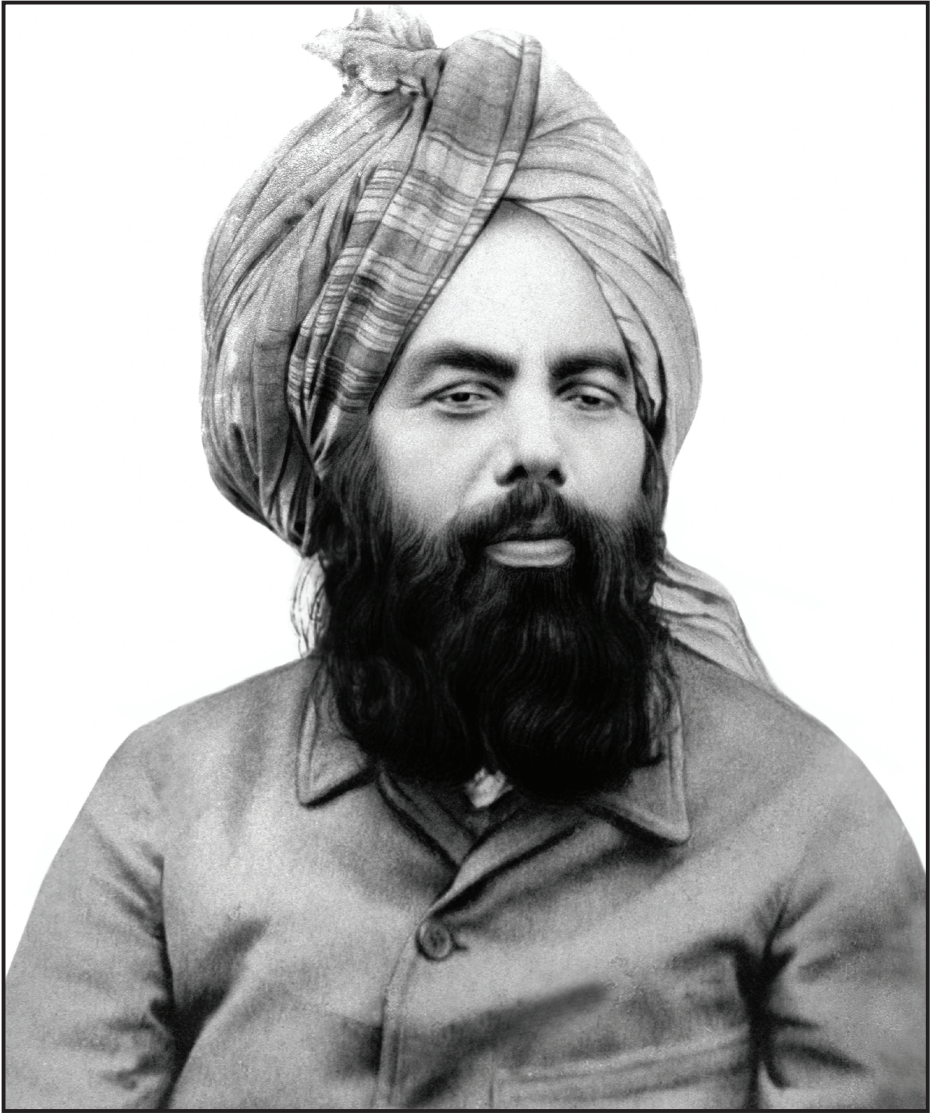
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Hazrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi
(on whom be peace)

About the Promised Messiah^{as}

Hazrat Mirza Ghulam Ahmad, on whom be peace, was born in 1835 in Qadian, India. From his early life, he dedicated himself to prayer, the study of the Holy Quran and other scriptures. He was deeply pained to observe the plight of Islam, which was being attacked from all directions. In order to defend Islam and present its teachings in their pristine purity, he wrote more than ninety books, thousands of letters and participated in many religious debates. He argued that Islam is a living Faith, which can lead humanity to the achievement of moral and spiritual perfection by establishing communion with God.

Hazrat Mirza Ghulam Ahmad, on whom be peace, started experiencing divine dreams, visions and revelations at a young age. In 1889, under divine command, he started accepting initiation into the Ahmadiyya Muslim Community. He continued to receive divine revelations and was thereafter commanded by God to announce that he was the divinely appointed Reformer of the Latter Days, as prophesied by various religions under different titles. He claimed to be the same Promised Messiah and Mahdi whose advent had been prophesied by the Holy Prophet Muhammad, peace and blessings of Allah be upon him. The Ahmadiyya Muslim Community is now established in more than two hundred countries of the world.

After the demise of the Promised Messiah, on whom be peace, in 1908, the institution of *Khilafat* (successorship) was established to continue his mission, in fulfilment of the prophecies made in the Holy Quran and by the Holy Prophet Muhammad, peace and blessings of Allah be upon him. Hazrat Mirza Masroor Ahmad, may Allah be his Helper, is the Fifth Successor to the Promised Messiah, on whom be peace, and the present head of the Ahmadiyya Muslim Community.

A Note About the Translation

References to the Holy Quran contain the name of the *Surah* [i.e. chapter] followed by a chapter:verse citation, e.g. *al-Jumu'ah*, 62:4, and counts *Bismillahir-Rahmanir-Rahim* [In the name of Allah, the Gracious, the Merciful] as the first verse in every chapter it appears.

Explanatory footnotes are clearly marked as being from the Publisher throughout the book.

The name of Muhammad^{sa}, the Holy Prophet of Islam, has been followed by the symbol ^{sa}, which is an abbreviation for the salutation *sallallahu alayhi wa sallam* (peace and blessings of Allah be upon him).

The names of other Prophets and Messengers are followed by the symbol ^{as}, an abbreviation for *alayhis-salam* (on whom be peace).

The names of the companions of the Holy Prophet Muhammad^{sa} or of the Promised Messiah^{as} are followed by the symbol ^{ra}, which is an abbreviation for the salutation *radiyallu anhu/anha/anhum* (may Allah be pleased with him/her/them).

The names of deceased pious Muslims who are not companions of the Holy Prophet Muhammad^{sa} or of the Promised Messiah^{as} are followed by the symbol ^{rh}, which is an abbreviation for *rahmatullahi alayhi/alayha/alayhim* (may Allah have mercy upon him/her/them).

In instances, the actual salutations have been set out in full, but wherever this is not the case, they should nevertheless, be understood as being repeated in full in each case.

Preface

It is by the sheer grace and mercy of Allah Almighty, and the blessings and guidance of Hazrat Khalifatul-Masih V (may Allah be his Helper) that the third volume of *Malfuzat—Sayings & Discourses of the Promised Messiah*^{as} is being published in English. This translation is based on the new ten-volume typed edition of *Malfuzat* prepared and published by Nazarat-e-Isha'at Sadr Anjuman Ahmadiyya in 2016; and the present volume in English spans from September 1900 to August 1901

A collection of sayings and discourses of the Promised Messiah^{as} was first published in the form of a complete set by Al-Shirkatul Islamiyyah in ten volumes. Subsequently, Nazarat-e-Isha'at published the content of this ten-volume set in five volumes.

Following this, Hazrat Khalifatul-Masih V (may Allah be his Helper) instructed that a computerised typeset edition of *Malfuzat* be prepared. He stated that the books in the five-volume set of *Malfuzat* were heavy and uneasy to handle; therefore, the five-volume *Malfuzat* should be printed in ten volumes again. In light of these instructions, a new typeset edition of *Malfuzat* was prepared and published in ten volumes.

In the preparation of this most recent typeset edition, the original sources from *Al-Hakam* and *Al-Badr* Qadian were studied and every effort was made to include any spoken words of the Promised Messiah, on whom be peace, which had been missed from inclusion previously. Hence, due to this effort there were certain sayings and discourses of the Promised Messiah, which had not previously been included in the collection known as *Malfuzat*; and so they have now been added to this new edition.

In view of the guidance of Hazrat Khalifatul-Masih V (may Allah be his Helper), wherever there are differences in the reports of *Al-Hakam* and *Al-Badr*, these have been recorded in footnotes. The relevant words have been recorded as footnotes in a manner that the context of the respective text is clear. Therefore, in view of this, footnotes have been added in the new edition as required.

In the earlier edition of *Malfuzat* there were certain sayings of the Promised Messiah^{as} which had not been placed correctly in terms of chronological order. All such sections have been appropriately rearranged. In certain instances, notes from the Editor had been misplaced; this has been corrected as well.

This English translation is a rendering of pp. 1-277 (or the first half) of volume 2, from the new 2016 edition of *Malfuzat* prepared by Nazarat-e-Isha'at. In accordance with the instructions of Hazrat Khalifatul-Masih V (may Allah be his Helper), this was done so that the size of the English volume could be kept lightweight and as easy to read as possible.

In various sections throughout the Urdu text, it was found that there were misprints or errors in reporting, which had followed through since the old edition of *Malfuzat*, and in fact, even existed in the original sources as recorded by *Al-Hakam*. All such instances were presented with detailed reports to Hazrat Khalifatul-Masih V (may Allah be his Helper), and after his approval, were corrected in the English translation within the main text. No footnotes stating the original misprint and the correction were given in light of guidance from Huzoor-e-Anwar (may Allah be his Helper).

Ayyaz Mahmood Khan was blessed with the good fortune of rendering this English translation from the Urdu. The tireless efforts of Abdul Quddus Arif are also worthy of mention, who worked with the translator to check the English work against the original source text. The valuable contribution of Faisal Mahmood Khan is also worthy of mention who assisted in checking the final translation. The selfless devotion of Syed Muhammad Tahir Nasser and Nadia Mahmood must also be highlighted, both of whom edited the final manuscript and offered invaluable improvements to the overall style and readability of the translation. Immense gratitude is also due to Farhan Naseer who designed the layout of the book and prepared it for print.

Additionally, we are grateful to Syed Muhammad Umar Nasser, Syeda Sadaf Nasir Shah, Sadia Rana, and Fatima Amatullah Naseer for assisting in proofreading various sections of the manuscript.

Hafiz Muzaffar Ahmad also assisted in researching difficult passages and Abdul Ghany Jahangeer Khan also provided unrelenting assistance whenever he was called upon.

The Central Arabic Desk also offered their full assistance in various capacities. Throughout the course of this project, Malik Khalid Masood, Nazir Isha'at,

offered constant and invaluable support in addressing any queries that were directed to him. From India, if ever any research was required Mamoon Rasheed Tabrez of Qadian, offered his full cooperation.

May Allah the Exalted reward all those who assisted—in any capacity—to bring this work to fruition; may He shower His mercy and grace upon their families and accept their services. *Ameen*, and again, *ameen*.

Publisher

20 February 2021

Introduction

Written for the Five-Volume Set of Malfuzat

Malfuzat refers to the holy and insightful words of the Founder of the Ahmadiyya Muslim Community, Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi, on whom be peace, which he expressed verbally from time to time in his pure and holy gatherings or before congregations at the Annual Convention, for the purification of his followers and for their spiritual and moral training, thus enabling them to forge a living relationship with God; to teach the knowledge and wisdom of the Holy Quran; to revive the religion of Islam and to establish the shariah of Muhammad^{sa}.

These blessed sayings and discourses of his Holiness, on whom be peace, are an invaluable source of content that presents decisive verdicts issued by the divinely appointed Arbiter of this age regarding theological debates that had confused the Muslims for 1300 years and also sheds light on other matters of religion; it provides a rebuttal to the allegations levelled against Islam by the Christian priests and the Aryas; it provides evidence for the existence of God and refutes the objections of atheists and western philosophers with relation to life after death, revelation and prophethood; it provides for new converts, who have joined the Ahmadiyya Community, heart-warming advice and guidance of the Promised Messiah^{as}; it showcases the unparalleled love that the Promised Messiah^{as} possessed for his Master, the Holy Prophet Muhammad, the Seal of the Prophets, peace and blessings of Allah be upon him; it covers the divine claims and teachings of the Promised Messiah^{as} and also various incidents from his day to day life; and also sheds light on the life and character of his Holiness and the important milestones in the history of Ahmadiyyat.

It is an immense favour of Allah the Almighty that in this day and age, He has made available such means that these spiritually rejuvenating and faith-inspiring, blessed words of the Imam of the Latter Days have been preserved until the end of

time. May Allah Almighty elevate the station of pure-hearted, loyal, unrelenting and revered men such as Hazrat Maulvi Abdul Karim^{ra}, Hazrat Mufti Muhammad Sadiq^{ra} and Sheikh Yaqub Ali Irfani^{ra}, whom Allah had granted a unique fervour, passion and strength in this regard. Fulfilling their oath of giving precedence to the Faith over worldly affairs, these great men worked tirelessly, day and night, with immense toil and effort to preserve in writing the *Malfuzat* of the Promised Messiah^{as}, exactly as he had spoken them; and continued to publish these blessed words in *Badr* and *Al-Hakam*, during the lifetime of the Promised Messiah^{as}.

Efforts to compile *Malfuzat* in book form were undertaken in the past, but it was Hazrat Maulana Jalal-ud-Din Shams^{ra} who received the honour of first publishing them in the form of a complete set. Under his supervision, ten volumes of *Malfuzat* were compiled and published in the short time spanning from 1960 to 1967. Albeit, the first volume of *Malfuzat* which comprises the blessed words of the Promised Messiah^{as} from 1891 to 1899, was published by Nazarat Talif-o-Tasnif, Sadr Anjuman Ahmadiyya Qadian. This volume was compiled by Chaudhary Ahmad Jaan Sahib, Sheikh Abdul-Qadir Sahib and Maulvi Abdur-Rashid Sahib Zerwi. The second and third volumes were compiled by Chaudhary Ahmad Jaan Sahib. The subsequent parts from volume 4 to volume 10, comprise the blessed words of the Promised Messiah^{as} from 15 October 1902 to the date of his demise on 26 May 1908; the honour of collating the content for these volumes was received by Hazrat Maulvi Muhammad Ismael Sahib Fazil Diyalgarhi.

The index for the first four volumes was compiled by Hazrat Maulana Jalal-ud-Din Shams^{ra} and the index for the remaining six volumes was prepared by Hazrat Maulana Abdul-Latif Bahawalpuri. This set was published in England some years ago. However, in light of the guidance of Hazrat Khalifatul-Masih IV (may Allah be his Helper):

- i. The ten-volume *Malfuzat* has been printed in five volumes, and benefits from high quality script and binding.
- ii. All verses of the Holy Quran quoted in the text have been referenced.
- iii. As required, new subject headings have been added.
- iv. For the ease of readers, a new index of subject matter, Quranic verses, names and places have been included.

Wassalam,
Humbly,
Syed Abdul Hayee

Foreword

Written for the Ten-Volume Set of Malfuzat (First Edition)

After we had finished publishing all the books of the Promised Messiah, on whom be peace, we initially planned to begin publishing a new series of the *Rubani Khaza'in* (Spiritual Treasures) comprising the announcements, letters and blessed words of the Promised Messiah, on whom be peace. However, on the request of our friends and especially on the extreme insistence of Hazrat Sahibzadah Mirza Nasir Ahmad, may Allah protect him, who were of the view that *Malfuzat* ought to be printed quickly, Al-Shirkatul Islamiyyah Limited is now publishing *Malfuzat*.

One reason for our change of plan is the strong feeling of our community that there is a dire need for spiritual training at present. The second reason is—as stated in the foreword to the first edition of *Malfuzat*, Volume 1—that the *Malfuzat* of the Promised Messiah, on whom be peace, is a valuable treasure of extraordinary content that commands the power to teach and train not only us, but also our future generations.

The words of the Promised Messiah, on whom be peace, may be divided into four categories:

Firstly: The books, written treatises, and announcements of the Promised Messiah, on whom be peace, which he wrote himself for publication.

Secondly: Letters of the Promised Messiah, on whom be peace, which he wrote with his own pen and sent to his friends, dear ones and others.

Thirdly: The *Malfuzat* of the Promised Messiah, on whom be peace, referring to those of his words that he spoke in the form of an address or discussion in the presence of a congregation or gathering, or during leisurely moments, etc., and which were noted down by scribes and published in the form of a diary, etc., in the very lifetime of the Promised Messiah, on whom be peace.

Fourthly: Narrations are also a form of *Malfuzat*, but they were not immediately put to writing; in fact, they are collected and recorded from the memory of narrators.

As mentioned in the foreword to the first edition of *Malfuzat*, Volume 1, the reliability and authenticity of the four categories just mentioned ought to be taken in the sequence that they appear above. That is to say, in terms of authenticity, the books of the Promised Messiah^{as} stand first, then his letters, followed by his *Malfuzat*, and finally, narrations.

Having said this, as far as the spiritual and moral training of the community is concerned, in a way, *Malfuzat* stands first from among the words of the Promised Messiah^{as}. The reason being that the *Malfuzat* of the Promised Messiah, on whom be peace, are those of his words that he spoke directly to his friends and followers. Moreover, these words of his Holiness, on whom be peace, were spoken by him mostly in such settings when he had the education and training of the community in view. Hence, from among the categories mentioned above, *Malfuzat* comprises the greatest treasure as far as moral training and the reformation of one's inner self is concerned. As such, in his book *Fath-e-Islam*, the Promised Messiah, on whom be peace, sheds light on the significance and need of such words in the following manner:

There can be no doubt in the fact that these verbal discourses which have taken place in the past or even now, or if I make an address of my own accord at an appropriate time and place—in certain cases—proves more beneficial, effective and swifter in touching people's hearts than reaching them through books. That is why all the Prophets have relied on this method. With the exception of the Word of Allah Almighty, which was recorded in writing with special care and published, whatever else the Prophets preached has always been in the form of discourses and addresses made at the appropriate time. The general practice of Prophets was to find strength from the soul and make addresses like wise lecturers at times of need, in various gatherings and assemblies, in view of their specific circumstances. However, they did not do so like the speakers of today, whose only purpose is to flaunt their wealth of knowledge in their speeches, or who speak to ensnare simple people through their own false logic and sophistries—making those people more worthy of hell than even themselves. On the contrary, Prophets speak with immense simplicity and whatever would gush forth from their own hearts, they would

fill into the hearts of others.

Their holy words would always fit the occasion perfectly and fulfilled the needs of the time. They would not speak to entertain their addressees or tell them false tales. They find the people ailing, drowned in diverse spiritual afflictions, and give them counsel in order to cure them, or dispel their doubts through conclusive arguments. Their words are few, but house a treasure of vast meaning. Thus, it is this very principle that my humble self keeps in view. As such, the door of dialogue and discourse remains open so that I may speak to my guests and visitors in accordance with the respective capacities, requirements and ailments which afflict them. To view evil as a target towards which one shoots the arrows of one's vital counsel in order to prevent sin and reform the morals of others just as dislocated limbs must be restored is not possible fully unless people are cured face to face. (Ruhani Khaza'in, Volume 3, Fath-e-Islam, pp. 15-17)

Therefore, in view of the education, moral training and reformation of our community, Al-Shirkatul Islamiyyah has changed its initial plan and is now publishing the blessed *Malfuzat* of the Promised Messiah, on whom be peace, earlier than what was previously decided.

About the Present Volume

The text of this volume has been reproduced from *Malfuzat*, Volume 1, published in December of 1936, by the community's central directorate of publications in Qadian. This first edition was arranged and compiled primarily by the efforts of Chaudhary Ahmad Jaan Sahib (Director Finances of Tahrik Jadid), Sheikh Abdul-Qadir Sahib (Maulvi Fazil and currently serving as missionary in Lahore) and Maulvi Abdur-Rashid Sahib (Maulvi Fazil). May Allah grant them the best of rewards. This edition of *Malfuzat* comprises a collection collated from various newspapers and periodicals that spans from 1891 to 1899.

Malfuzat-e-Ahmadiyyah, Part 2, which was compiled by the late Raja Manzur Ilahi (from the Lahore Ahmadiyya Movement) contained extracts from the following sources: *Al-Hakam*, vol. 13, no. 19, pp. 3-4 (under the title 'Before 1873'); *Al-Hakam*, vol. 7, no. 36, pp. 10-11 (under the title 'Near 1879'); *Al-Hakam*, vol. 6, no. 23 (under the title, 'Near the Time of 1879'); *Al-Hakam*, vol. 6, no. 44-45 (under the title 'Before 1879'); *Al-Hakam*, vol. 6, no. 46 and *Al-Hakam*, vol. 7, no. 3 (under the title 'Prior to 1879'); *Akhbar-e-Aam Lahore*, printed on

10 May 1885 (under the title '8 May 1885'); a treatise entitled, '*The Responses to Three Questions by Abdullah James, the Christian*'. Since all of these writings were treatises penned by the Promised Messiah^{as} himself, they have not been included in *Malfuzat*. We shall include these sources when the announcements of the Promised Messiah^{as} are compiled. As mentioned, *Malfuzat* refers to those words of his Holiness which he expressed verbally and which were then recorded by writers who kept a diary of his words.

May Allah the Exalted make these blessed *Malfuzat* a source of benefit for not only members of the community, but for others as well.

Humbly,
Jalal-ud-Din Shams
Currently in Quetta
20 August 1960

Hence, I loudly proclaim once again, and my friends ought to take heed that they must not disregard my advice and view them as the tales of a story-teller. Everything that I have said to you, I have said with a burning heart and true sympathy, which are inherently a part of my soul. Heed to my words with the ear of your heart and act upon them.

— *Hazrat Mirza Ghulam Ahmad of Qadian*
The Promised Messiah & Mahdi ^{as}

*In the name of Allah, the Most Gracious, Ever Merciful
We praise Allah and invoke blessings upon His Noble Messenger^{as};
And upon his servant, the Promised Messiah^{as}*

Malfuzat of the Promised Messiah^{as}

1 September 1900

The Demand of God's Attribute of Self-Sufficiency

Our Most Honoured Promised Messiah, on whom be peace, delivered a touching and awe-inspiring address on the Self-Sufficiency of God's Being. He said: "Although God Almighty has promised: إِنَّهُ أَوْى الْقَرْيَةَ (He will give shelter to the town of Qadian), He will not be ruled by anyone. His attribute of Self-Sufficiency demands at every moment that man should never sit in peace, contented. The will of Allah Almighty is that man should spend his time in fear and awe, so that a state of humility and servitude remains ever present."

The Promised Messiah^{as} also said: "Cholera is a sword of God Almighty, as it were. Pray profusely so that Allah the Exalted may preserve our village from this disease. In the eyes of our opponents, when people die in other localities, they are considered martyrs; but God-forbid, if the epidemic strikes here, they will say that we are subject to divine wrath."¹

¹ *Al-Hakam*, vol. 10, no. 35, dated 10 October 1906, p. 9 (From *Maktubat-e-Karimiyyah*, no. 3)

3 September 1900

A Revealed Glad Tiding in Relation to *Tohfa-e-Golarhviyyah*

Many deep and remarkable insights and verities have been written in *Tohfa-e-Golarhviyyah*. Today, the Promised Messiah^{as} said: “I have received a revelation from God Almighty which means that this treatise will prove most blessed indeed; so, complete it. Then, I received the revelation:

قُلْ رَبِّ زِدْنِي عِلْمًا

Say, ‘O my Lord, increase me in knowledge.’

Since a whole host of points are coming to me and this requires an uninterrupted train of thought, and if ever there is a break, this flow is lost, it is therefore appropriate that the *Zuhr* and *Asr* Prayers are once again combined until Thursday.”

In this manner, the prophecy of the Messenger of Allah, peace and blessings of Allah be upon him, which is: تُجْمَعُ لَهُ الصَّلَاةُ (the Prayer will be combined for him) was fulfilled and proven true. —Editor Al-Hakam¹

4 September 1900

A Great Spiritual Reward

One day, His Holiness^{as} addressed Maulana Abdul-Karim Sahib^{ra} and said: “Now, even you are a part of the curses that are hurled at me. This is cause for great spiritual reward.”²

7 September 1900

A Revelation

Yesterday, while His Holiness^{as} was suffering from a headache, he received the following revelation again and again:

إِنِّي مَعَ الْأَمْرَاءِ أَتَيْكَ بَغْتَةً

Meaning, I shall come to you suddenly with the leaders. This revelation gives the

¹ *Al-Hakam*, vol. 10, no. 35, dated 10 October 1906, p. 9 (from *Maktubat-e-Karimiyyah*, no. 3)

² *Al-Hakam*, vol. 10, no. 35, dated 10 October 1906, p. 10

glad tiding that now it is the will of Allah Almighty to turn the attention of leaders to this heavenly dispensation.

8 September 1900

Three Forms of Divine Converse

Last night, Maulvi Nur-ud-Din Sahib^{ra} asked the Promised Messiah^{as} about the following verse:

وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَخِيَا أَوْ مِنْ وَرَائِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا¹

And it is not for a man that Allah should speak to him except by revelation or from behind a veil or by sending a messenger.

Maulvi Sahib mentioned that there was much debate on this verse. The Promised Messiah^{as} said: “Before I turn to elaborate on this verse, I should state that we observe practically that there are three ways in which God Almighty speaks; there is no fourth method. Firstly, there are dreams; secondly, visions; and thirdly, revelation.”

After the Isha Prayer had been offered, the Promised Messiah^{as} said: “Maulvi Sahib! The meaning of this verse has become very clear. The words مِنْ وَرَائِ حِجَابٍ (*from behind a veil*) refer to the mode known as dreams. In reality, the meaning of the meaning of مِنْ وَرَائِ حِجَابٍ (*from behind a veil*) alludes to a method of converse where metaphors are dominant and this is characteristic of a veil, which describes the nature of dreams.

Then, the words يُرْسِلَ رَسُولًا (*by sending a messenger*) allude to visions. It is in visions that messengers are perceived in apparent form. The underlying reality of visions is also that they are experiences where things are seen in apparent form.”

Then the Promised Messiah^{as} said with great passion and joy: “Just look at the profoundly true and magnificent knowledge that is presented by the Holy Quran. Find something from the Gospel or Torah that is anything like this verse if you can.”

Before the Promised Messiah^{as} had provided this commentary, Maulvi Sahib had asked whether the words مِنْ وَرَائِ حِجَابٍ (*from behind a veil*) could be understood to mean that it was not necessary to see God Almighty. The Promised Messiah^{as} said: “Not only this, for this is already understood in the context of

¹ ash-Shura, 42:52

dreams. The words *مِنْ وَرَائِي حِجَابٍ* (*from behind a veil*) allude to the underlying nature of the philosophy of dreams.”¹

8 September 1900

Trials Are a Means of Mercy

His Holiness^{as} received a letter from Sheikh Rahmatullah Sahib, in which he had written of a trial with which he was faced. The Promised Messiah^{as} said: “I pray fervently for him during this time of tribulation. I am very pleased. In actuality, trials are a means of attracting immense mercy from God. On the one hand, the inherent nature of man known as servitude (*ubudiyyat*) becomes restless and severs its ties on all fronts in order to incline towards the One True Provider of Means, while on the other hand, divinity (*uluhiyyat*) marches forward with its army of blessings to console man. When I observe the way of Prophets, peace be upon them, and the custom of Allah, I always find that the kindness and compassion that this revered community fervently shows towards their servants at a time of trial is far greater than the time when ease and comfort prevails.”²

9 September 1900

An Exhortation to Remain Patient

His Holiness^{as} delivered a most exquisite address prior to the *Zuhr* Prayer and addressed Maulana Abdul-Karim Sahib^{ra} in the following words: “Whatever is happening at this time is in accordance with the will of God. It was necessary for these people to set a seal with their own hands on the truth of those signs which foretold that when the Promised Mahdi appears, there would be a great uproar, and the Promised Mahdi would be deemed a disbeliever who forges doctrines that are at odds with their predecessors and forefathers. At this time, our friends ought to show patience just as our Noble Prophet, peace and blessings of Allah be upon him, and his companions demonstrated while they were in Mecca, the Great. They did not commit any action that would make them guilty in the eyes of the ruling authorities. At this time, do not depend on anyone and entertain the thought that such and such person will help us. Remember that in this hour,

¹ *Al-Hakam*, vol. 10, no. 35, dated 10 October 1906, p. 10

² *Al-Hakam*, vol. 10, no. 35, dated 10 October 1906, p. 10

we have no friend or helper except for God, the Lord of Glory and Greatness.”¹

The Outcome of Warring with Saints

A certain individual brought a lengthy announcement published by some Sheikh Abdur-Rahman of Kashmiri Bazar to His Holiness^{as}. On this, the Promised Messiah^{as} said: “Now, these people fail to understand my words. In reality, until light descends from heaven and bestows understanding upon their hearts, neither can anyone make them understand, nor can they understand themselves. These are days of trial.”

Then the Promised Messiah^{as} said: “How true it is that to war with the saints of God Almighty results not only in a loss of faith, but also a loss of sense. At present, everyone repeats the same thing, and many letters from various places are being received, stating that since Mehr Shah accepted all of Mirza Sahib’s conditions, why then did I not come forth to contend against him? Goodness gracious! A storm of insolence rages on and no one stops to reflect on the actual fact of the matter.”²

15 September 1900

Categories of Divine Converse

On 20 Jamadi-yul-Ula 1318 A.H., after offering the *Maghrib* Prayer, the Promised Messiah^{as} granted a blessed audience. The Promised Messiah^{as} said: “There are three categories of divine converse: revelation, dreams and visions. Revelation refers to such words which descend directly upon a pure heart without any intermediary, and which are clear and lucid.” His Holiness^{as} gave an example stating: “For example, Hafiz Sahib, who is blind, is sitting near me. He does not make even the slightest mistake in hearing me and he knows for certain that the words which he has heard are mine, even though he cannot see me with his physical eyes. The second form is of dreams. This form of converse is illustrative, subtle and metaphoric, and carries meaning, like when the Messenger of Allah, peace and blessings of Allah be upon him, saw (in a dream) bangles around his blessed wrists, or when he saw one of his blessed wives as having the longest hands, or when he saw a cow, etc. Divine converse of this nature requires interpretation.

¹ *Al-Hakam*, vol. 10, no. 35, dated 10 October 1906, p. 10

² *Al-Hakam*, vol. 10, no. 35, dated 10 October 1906, p. 10

The third form is of visions where things are shown in apparent form, whether this is in the form of Gabriel^{as}, an angel, or anything else.” The Promised Messiah^{as} recited the following verse:

أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا¹

And it is not for a man that Allah should speak to him except by revelation or from behind a veil or by sending a messenger.

Then, the Promised Messiah^{as} stated: “In addition to these three aforementioned categories of divine converse, there is no other method.”²

13 October 1900

Divine Wisdom in Illness

In the late afternoon, the Promised Messiah^{as} said: “I am feeling very ill. Prayers are needed.” I was overcome³ by emotion upon hearing these words. I said: “You are that man about whom God Almighty has said:

أَنْتَ الشَّيْخُ الْمَسِيحُ الَّذِي لَا يُضَاعُ وَقْتُهُ

You are the revered Messiah whose time shall not be wasted.

I trust that God Almighty desires to increase you in rank immensely—on the one hand, God has assigned you such a multitude of tasks that even the thought of them would break the back of the strongest men, and on the other hand, you suffer from a host of illnesses.” The Promised Messiah^{as} smiled and said: “Yes, in this I am certain that God Almighty has His own wisdom in view.”

The Prophecy about Ahmad Baig

In the context of an allegation levelled about the prophecy of Ahmad Baig, the Promised Messiah^{as} said: “Anyone who reflects with fear of God Almighty over the fact that my prophecy was about the death of four individuals, and three of them have already met their end, while only one remains (i.e. Ahmad Baig’s son-in-law), their soul would tremble at the thought of how audacious the people are and how they can raise objections in this regard. Such a one ought to understand

¹ *ash-Shura*, 42:52

² *Al-Hakam*, vol. 5, no. 11, dated 24 March 1901, p. 6

³ Maulana Abdul-Karim Sahib [Compiler]

that in this is the wisdom of God Almighty. It is the custom of God Almighty to prolong the lives of those who oppose the righteous so that this may add to the vibrancy of their dispensation. God Almighty possessed the power to strike Abu Jahl and others like him with a sudden and unexpected bolt of lightning while they were in Mecca, the Great, and He could have uprooted them before they were able to inflict any substantial injury. However, their designs and machinations, and they themselves, were not destroyed until the Day of Badr dawned. If such matters were dealt with swiftly, the Prophet would be done with his work in no time; but then how would the vibrant countenance of God shine forth as a result of the heated uproar of the opponents, and without which diverse forms of knowledge and wisdom could not be employed and brought forth? God Almighty does not let the truthful die until their truth is made manifest, and until He clears them of the charges levelled against them by the improvident.”

The Hadith About the Mahdi and Antichrist

After *Isha* Prayer, the Promised Messiah^{as} said: “Today I was reading through *Kanz-ul-Ummal* which contains eighty-five Hadith about the Mahdi and Antichrist. All of these Hadith state that as soon as the Mahdi comes, he will at once begin spilling blood and thus redden the face of the earth with the blood of humanity. Only God can know the degree to which these people, who have fabricated such Hadith, thirsted for cruelty, craved to take the lives of God’s creation, and how dense and shallow their minds had become. These people have failed to realise that it is never the case that a divinely commissioned one of God appears, and then, without fully conveying and clarifying the truth to the people, begins to immediately wield the sword to spill blood—this is diametrically opposed to the very principles of preaching and divine appointment. It is strange that, on the other hand, these very same people have declared that the age of the latter days is one that is distant from the era of the Best of Creation, the Messenger of Allah, peace and blessings of Allah be upon him. Now obviously, the further away an era grows from the era of prophethood, the malady of negligence, indolence and aversion to Allah becomes all the more severe. Yet, despite this, they assert that the reformer and divinely appointed one to appear in the latter days would be a man who, upon his very arrival, would immediately take up the sword and say not a single word to clinch the argument against those who disbelieve. What sort of a reformer is this? Such a person would be a bloodthirsty tyrant.

It is unfortunate that these fabricated Hadith are a collection of contradictions so innumerable that even absurd and senseless tales could not be so ridden with inconsistency. However, the intellects of those people could not penetrate the depth of these absurdities.”

Then the Promised Messiah^{as} said: “Upon reading these Hadith, I was horrified and the thought crossed my heart—with great pain indeed—that if God Almighty had not dealt with this, and if He had not established this dispensation, which has taken on the responsibility of disseminating the actual truth, this collection of fabricated Hadith surely would have soon driven countless people to renounce Islam. These narrations have laid the foundation for Islam’s destruction and a perilous wave of apostasy. Now, when these narrations were bound to remain unfulfilled, and the baseless prophecies made within them were nothing but mere lies that would never flourish and were comprised of false stories, it is clear that these narrations would be presented after some time before the coming generations, still unfulfilled. This in turn would obviously lead people to entertain the doubt that Islam is also a baseless religion, standing on mere tales in the same manner as the old Indian religions. Our future generations would have laughed and mocked uncontrollably, and would have been at liberty to audaciously claim: ‘O you who turn the Antichrist into God! Could a religion that ascribes the complete and perfect attributes of God to the Antichrist possibly have the right to claim that it is the religion of truth and the religion that teaches God’s Oneness?’”¹

The Perfection of the Propagation of Guidance is Destined at the Hand of the Promised Messiah

The Promised Messiah^{as} states: “I cannot understand what sort of reformation this is. The fact of the matter is that a distance from the era of prophethood in itself gives rise to a state that is worthy of pity. In the case of Islam, there was destined to be thousands of trials and calamities as well. Then what benefit can there possibly be in war? In any case, after all of this, a narration also states:

لَا مَهْدِيَّ إِلَّا عَيْسَى

There is no Mahdi except for Jesus.

¹ *Al-Hakam*, vol. 4, no. 37, dated 17 October 1900, pp. 1-3

This demonstrates that only the Quran can grant us salvation. We observe a sequence whereby, on the one hand, only two objectives of the Messenger of Allah have been mentioned therein: firstly, the perfection of guidance and secondly, the perfection of the propagation of guidance. The former reached its completion on the sixth day, i.e. on Friday, when the following verse was revealed:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ¹

This day have I perfected your religion for you.

As for the completion of the second objective, it has been accepted by all that this will occur in the time of the Messiah son of Mary, i.e. in the time of the Promised Messiah. Allah the Exalted states:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى²

He it is Who has sent His Messenger with guidance.

All of the commentators have written unanimously that this verse would be fulfilled in the time of the Promised Messiah. Now when the first objective was completed on the sixth day, it was only natural that the second objective also reach completion on the sixth day. One day, according to the Quran, is equal to a thousand years. In other words, the Promised Messiah was destined to appear in the sixth millennium.”

Then the Promised Messiah^{as} stated: “It is only the Quran that is worthy of being recited, because in fact, this is the very meaning of the word *Quran*.”

Then, during the course of discussion, the Promised Messiah^{as} also mentioned that the Arya Samajists have raised allegations in relation to the term *Khayr-ul-Makirin* (the Best of Planners) which is used for God, and other words, due to their lack of understanding the Holy Quran; even though the Vedas describe Indra to be a great deceiver. The Promised Messiah^{as} went on to explain that the various false Hadith about the Mahdi were fabricated out of a greed for sovereignty.³

A Prophecy in the Name ‘Quran’

The Promised Messiah^{as} stated: “If we did not have the Quran, and if these

¹ *al-Ma'idah*, 5:4

² *as-Saff*, 61:10

³ *Al-Hakam*, vol. 12, no. 44, dated 26 July 1908, p. 3

collections of Hadith had been the crowning glory of our faith and belief, we would not even have been able to show our faces to other nations out of shame. I reflected over the word *Quran* and then it became evident to me that this blessed word in itself contains a magnificent prophecy. The prophecy is that this book alone is the *Quran*, i.e. a book that is worthy of being recited, and there will be a time when this will be the case even more so than before. In the era when other books will also be recited alongside the *Quran*, the *Quran* alone shall be worthy of being recited so that the honour of Islam may be saved and falsehood may be uprooted; other books will deserve to be forsaken completely. This is also the meaning of *Furqan* (distinction). In other words, this book alone shall stand to distinguish between truth and falsehood, and no other compilation of Hadith, or any other book for that matter, shall be equal in value or stature.”

Then, the Promised Messiah^{as} said with great fervour and emphasis: “Now forsake all other books and read the Book of Allah day and night. Truly devoid of faith is the one who does not turn to the *Quran* and who remains, day and night, engaged in studying other books. Our community ought to become absorbed with heart and soul in studying and reflecting on the Holy *Quran* and should not let themselves become overly preoccupied in studying the Hadith. It is most regrettable that the Holy *Quran* is not given the same attention, nor studied, as are the Hadith. At this time, if you employ the weapon known as the Holy *Quran*, you shall be victorious. No darkness will be able to stand in the face of this light.”¹

14 October 1900

The Creation of Adam and the Effects of Saturn

On his morning walk, His Holiness^{as} said: “Adam was born in the late afternoon on the sixth day. At that time, the cycle of Jupiter was coming to an end and Saturn’s cycle was about to begin. Since the effects of Saturn promote bloodshed and carnage, in view of the fact that Adam would be born in a cycle subjected to the influences of Saturn, the angels said:

¹ *Al-Hakam*, vol. 4, no. 37, dated 17 October 1900, p. 5

أَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا¹

Wilt Thou place therein such as will cause disorder in it?

It is a matter of principle that just as humans are aware of the inherent nature of earthly influences and plants, in the same manner, heavenly creatures possess a knowledge about heavenly influences.”

The Best Prayer

The Promised Messiah^{as} went on to state: “On the one hand, the beauty and beneficence of Allah’s attributes *ar-Rabb* (the Lord), *ar-Rahman* (the Gracious), *ar-Rahim* (the Merciful) and *Maliki Yawm-id-Din* (the Master of the Day of Judgement), move us to declare *إِيَّاكَ نَعْبُدُ* (*thee alone do we worship*), while on the other hand, a person’s helplessness and inability are also factors which move man to naturally proclaim *إِيَّاكَ نَسْتَعِينُ* (*thee alone do we implore for help*). The best prayer is one which seeks every form of good and repels all forms of harm. It is for this very reason that in the words *أَنْعَمْتَ عَلَيْهِمْ* (*those upon whom God has bestowed His blessings*), the favours bestowed upon all those who have been blessed by Allah from the time of Adam^{as} to the Holy Prophet, peace and blessings of Allah be upon him, have been sought in this prayer; and the words *غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ لَا الضَّالِّينَ* (*not those who have incurred divine displeasure, nor those who have gone astray*) are a supplication in which one prays to be saved from every form of harm.”

Islam Was Not Spread by the Sword

After this, the Promised Messiah^{as} said: “Those who assert that Islam was spread by the sword are wrong completely. Islam did not take up the sword until it was confronted by the sword. It is clearly written in the Noble Quran that you are to make use of the weapon that is used by the enemy to attack Islam. There are people who say that the Mahdi will come and take up the sword to do his work. This is false. Who attacks us with the sword now so that we would be justified to unsheathe our swords? Then, how regrettable that even though the Muslims believe that the Messiah will accept their established beliefs and he will descend from heaven accompanied by angels, an edict of disbelief will still be issued against him, as is established in light of various books. In fact, it is recorded that

¹ *al-Baqarah, 2:31*

a certain individual will even go so far as to state:

إِنَّ هَذَا الرَّجُلَ غَيَّرَ دِينَنَا

Indeed, this man changes our religion.

I would like the members of my community to be knowledgeable in these arguments so they are not made to suffer embarrassment in any gathering. Mir Muhammad Saeed Sahib of Hyderabad and Ya'qub Ali, along with a few others, ought to prepare books in the form of questions and answers which teach about my mission and its objectives, and then introduce them in our school.”¹

17 October 1900

The Middle State Between a Vision and a Revelation

In the morning, as per custom, His Holiness, on whom be peace, went for a walk. During his walk, he said: “There have been many occasions where the Messenger of Allah, peace and blessings of Allah be upon him, tells me something and I hear these words, but I do not see him. This is a state between vision and revelation.

Two Signs of the Promised Messiah

Last night the Holy Prophet^{sa} said in relation to the Promised Messiah:

يَضَعُ الْحَرْبَ وَيُصَالِحُ النَّاسَ

This means that on the one hand, the Promised Messiah will do away with war and conflict, and on the other hand, he will bring about reconciliation internally. That is to say the Promised Messiah will be distinguished with two signs: firstly, the external sign that there would be no war; secondly, the internal sign that mutual harmony would prevail between the people. Then, the Holy Prophet^{sa} also stated:

سَلْمَانٌ مِنَّا أَهْلَ الْبَيْتِ

Salman is from among us, a member of the household.

The word *silman* means two kinds of peace. Then, he also stated:

¹ *Al-Hakam*, vol. 12, no. 44, dated 26 July 1908, p. 3

عَلَى مَشْرَبِ الْحَسَنِ

According to the way of Hasan

That is to say, the person of Hazrat Hasan, may Allah be pleased with him, brought about two forms of peace. Firstly, he made peace with Hazrat Mu'awiyah, and then he also brought about peace between the companions of the Holy Prophet^{sa}. From this we learn that the Promised Messiah would possess the characteristics of Hasan^{ra}.

Further, in *Hujaj-ul-Kiramah*, Nawab Siddiq Hasan Khan has also written that in certain narrations, it is recorded that the Mahdi will possess the nature of Hasan^{ra}. Then, the Holy Prophet^{sa} said: 'He will drink the same milk that Hasan drank.' Those who say that the Mahdi will be a descendant of the Holy Prophet^{sa} have their answer here in the aforementioned revelation. Moreover, the task of the Promised Messiah, who is also the Mahdi, has also been expounded here. Therefore, those who suggest that he will wield the sword as soon as he appears and kill the infidels are false. The fact of the matter is what has been explained in this revelation, in that he will be the inheritor of two forms of peace; that is to say, he will establish peace externally, and also bring about reconciliation internally. The word 'descendant' in this context possesses a deeper meaning. Since descendants inherit from their forefathers, in the same manner, the true heirs or descendants of Prophets, peace be upon them, are those who spiritually inherit their teaching, hence the statement:

كُلُّ تَقِيٍّ وَتَقِيٍّ إِلَى

Every God-fearing and pure person is from my progeny."

A Commentary of the Verse 'Solomon Did Not Disbelieve'

Maulvi Jamal-ud-Din Sahib of Syedwala inquired about the commentary of the following verse:

مَا كَفَرَ سُلَيْمٰنُ¹

Solomon did not disbelieve.

In response, His Holiness^{as} said: "There are certain wicked nations who claim that Solomon, peace be upon him, was an idol-worshipper. Allah the Exalted has

¹ *al-Baqarah*, 2:103

refuted such people in this verse. The fact of the matter is that the Noble Quran discusses various incidents as they occurred. The Quran is a collection of all the world's truths; it is the crown of all religious scriptures. As such, the Holy Quran states:

فِيهَا كُتِبَ قَيِّمَةٌ¹

Therein are lasting commandments.

The Holy Quran also proclaims:

يَتْلُوْا صُحُفًا مُّطَهَّرَةً²

Reciting unto them the pure Scriptures.

Therefore, when interpreting the Holy Quran, do not be led to man-made tales; rather, keep in view the actual accounts that took place. For example, the Holy Quran states:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَلِكِ يَوْمِ الدِّينِ³

*All praise belongs to Allah, Lord of all the worlds, the Gracious,
the Merciful, Master of the Day of Judgement.*

Now, the Holy Quran opens Surah Fatihah with these aforementioned names of Allah. What is the secret in this? Since certain nations denied the existence of Allah Almighty and rejected His attributes of being the Lord, the Merciful, and the Master of the Day of Judgement, this is why such a manner of expression has been employed. Remember, anyone who does not hold firm to the words and phrases of the Holy Quran—which possess the nature of law—has not given due regard to it.

Now just observe how in this instance, Allah the Exalted has not used the words *Khaliq-ul-Alamin* (the Creator of all the worlds); rather, He uses the words *Rabb-ul-Alamin* (the Lord of all the worlds). Here, Allah the Exalted also uses the words *Rabb-ul-Alamin* to establish that He is the Lord of the fundamental, uncompounded elements in our universe as well, and of those too which come forth from nothingness by Allah's command. For basic, foundational elements are created by Allah's command (*amr*), whereas compound and mixed elements

¹ *al-Bayyinah*, 8:3

² *al-Bayyinah*, 8:4

³ *al-Fatihah*, 1:2-4

come into existence by creation (*khalq*). There are certain nations who reject the phenomenon of God's providence (*rububiyyat*) and claim that whatever they receive is due to their own actions. For instance, they give the example of milk and claim that if we did not sin and as a result return in the form of a cow, buffalo, or the like through reincarnation, then there would be no such thing as milk. Since creation (*khalq*) only means to shape and fashion, therefore, in this instance, Allah the Exalted puts forth His attribute of *Rabb-ul-Alamin*, which is most superior. In the same manner, there are people in the world who reject Allah's graciousness (*rahmaniyyat*) and His mercy (*rahimiyyat*).

In short, the Holy Quran keeps in view the corrupt beliefs of false religions and then puts forth its own expositions. So too, in this account, the purpose is to show the innocence of Solomon, peace be upon him, and to absolve him from this vile allegation levelled against him that he was an idol-worshipper. As such, God stated:

مَا كَفَرَ سُلَيْمٰنُ¹

Meaning, Solomon did not disbelieve.”²

20 October 1900

Two Kinds of Creatures

Maulvi Jamal-ud-Din Sahib of Syedwala related his own incidents, on which the Promised Messiah^{as} said: “Today, I was writing an exposition on:

اَيَّدْنَهُ بِرُوحِ الْقُدُسِ³

We strengthened (Jesus) with the Spirit of holiness.

In this, I have explained that the Messiah possesses no distinction. All those who are good-natured and righteous are the sons of the Holy Spirit. It is these very people to whom the Holy Quran refers in the following words:

اِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ⁴

Surely, thou shalt have no power over My servants

¹ *al-Baqarah*, 2:103

² *Al-Hakam*, vol. 4, no. 40, dated 10 November 1900, pp. 3-4

³ *al-Baqarah*, 2:88

⁴ *al-Hijr*, 15:43

The Holy Quran speaks of creatures who are of two kinds. Firstly, there are those who are the sons of the Holy Spirit; being born without a father is no distinction. Secondly, there are the sons of Satan.”¹

21 October 1900

An Important Prophecy

During his walk, the Promised Messiah^{as} spoke about the state of the corrupt scholars of Islam and said: “If only there was someone who could make them understand and tell them to reflect with a sincere heart even over one sign.” Then the Promised Messiah^{as} said: “There is little hope that these people will turn to God, but their future progeny will belong to us.”

24 October 1900

Hell is Temporary while Paradise Is Eternal

On his morning walk, whilst discussing the concept of heaven and hell, the Promised Messiah^{as} said: “It is our belief that a man will only remain in hell for a limited period of time and then he will be taken out. In other words, those who could not be reformed by prophethood will be reformed by hell. It is narrated in a Hadith that a time would come when not a single person would remain in hell and its gates would be heard to rattle in the blowing breeze.

On the contrary, in relation to the bounties of paradise, the Holy Quran states:

عَطَاءٌ غَيْرَ مَجْدُودٍ²

A gift that shall not be cut off.

And this is exactly how it should have been, because if it had been otherwise, people would lose hope and despair. On witnessing the limitless span over which the bounties of paradise will continue, one swells with joy. Then, on observing the limited period of hell, one gains hope through the promise of God Almighty. A poet has described this in the following words:

گویند که بخشرتو جنتتو خواهد بود
وال یار عزیزتند تو خواهد بود

¹ *Al-Hakam*, vol. 12, no. 44, dated 26 July 1908, p. 3

² *Hud*, 11:109

از خیر محض شر سے نیاید ہرگز
خوش باش کہ انجام بخیر خواهد بود

*They say on the Day of Resurrection there will be a thorough reckoning;
On that day, they say that Dear Beloved will be harsh.
Ill treatment is not possible from a Being that epitomises sheer goodness;
Rest assured the end will be good.”¹*

The Categories of Miracles

During the course of a discussion on the miracles of the Messiah^{as}, His Holiness^{as} said: “Miracles are of three kinds: those manifested through prayer, those which serve as a harbinger, and those which are manifested through the spiritual power of Prophets. Miracles which serve as forerunners are not manifested through the influence of prayer. Miracles that are manifested through the spiritual power of Prophets are of the nature where the Messenger of Allah, peace and blessings of Allah be upon him, dipped his fingers into a limited source of water and a large number of people continued to drink. On one occasion, he put his blessed spittle into a well and its water became sweet. The Messiah^{as} also manifested miracles of this nature. Allah the Exalted has even addressed me and said: ‘Kings will seek blessings from thy garments.’”

24 October 1900

The Difference Between Hypnotism and the Influence of Prophets

The Promised Messiah^{as} said: “There is a stark difference between hypnotism and the prayer of Prophets, peace be upon them. The mesmerism of hypnotists is an acquired knowledge, but the influence that results from prayer is a bestowal from the Divine. When a Prophet is touched to feel sympathy for mankind, God Almighty transforms their disposition to become fully absorbed in prayer and makes it so that their voice is heard and accepted.”²

¹ *Al-Hakam*, vol. 5, no. 19, dated 24 May 1901, p. 3

² *Al-Hakam*, vol. 5, no. 19, dated 24 May 1901, pp. 3-4

The Hallmarks of Those Who Enjoy Divine Nearness

A couplet of the Promised Messiah^{as}:

آن خدائے کہ از و اہل جہاں بے خبر اند
بر من او بلوہ نمود ست گر اہلی بہیز

*The God of whom the people of the world are uninformed
Has manifested Himself to me, so if you are worthy, then accept.*

The Promised Messiah^{as} said: “Every nation claims that there are many from among their people who love God Almighty, but what needs to be established is whether God Almighty loves them or not. God’s expression of love is that He first removes the veil which covers a person’s heart—the veil that prevents man from believing with certainty in the existence of God Almighty. On account of this, a person does believe in God, but only with a blurred and obscure understanding. In fact, often in times of trial, such a one denies God’s existence altogether. This veil cannot be lifted in any other way except through converse with the Divine. Hence, man plunges into the fountain of true divine insight on the day that God Almighty addresses him with the glad tiding:

أَنَا الْمَوْجُودُ

I am present.

It is then that a person’s understanding of the Divine no longer remains confined to mere conjecture or argumentation. In fact, such a one grows so near to God Almighty that he, as if, sees Him. It is absolutely true that perfect faith in God is granted to a person on the day that Allah, the Lord of Glory Himself, informs them of His own existence.

The second sign of God’s love is that He not only informs His beloved servants of His own existence, but also manifests especially to them the signs of His mercy and grace, by accepting their prayers concerning matters which are beyond apparent hope, and informing them of this through His revelation and word. It is then that their hearts are reassured that their God is a Powerful God who listens to their prayers and informs them, delivering them from difficulties. It is at this point that one understands the mystery of salvation as well and one truly learns of God’s existence. In order to awaken and warn, it is occasionally possible that other people may experience true dreams as well; but the experience of converse

with God is unique in nature, majesty and quality. This form of divine discourse is reserved for those special servants of God who enjoy His nearness. When a chosen one of God supplicates, God Almighty manifests Himself to such a person with divine majesty, and sends down His Spirit upon him, and gives him glad tidings of the acceptance of his prayer with His loving words. Anyone who experiences this divine converse frequently is referred to as a Prophet or *Muhaddath*.

The Sign of a True Religion

The sign of a true religion is that its teachings continue to produce such virtuous individuals who attain the station of a *Muhaddath*—to whom God Almighty speaks directly. The principal sign of Islam’s divine origin and truth is that righteous people with whom God Almighty converses, always appear within it.

تَنْزَلُ عَلَيْهِمُ الْمَلَائِكَةُ الْأَتْخَافُوا وَلَا تَحْزَنُوا¹

The angels descend on them, saying: ‘Fear ye not, nor grieve.’

So, this is the criterion for a truthful, living and divinely accepted religion. I know for a fact that this light is possessed only by Islam and other religions are bereft of this light. The one argument which outweighs a thousand, and which establishes the falsity of these religions, is that the dead can never contest against the living, nor can a blind man be equal to one who sees.

کوئی مذہب نہیں ایسا کہ نشاں دکھلائے
یہ ثمر باغِ محمدؐ سے ہی کھایا ہم نے

There is no other Faith that can manifest a sign;

It is from the orchard of Muhammad^{sa} that we have partaken of this fruit.”

The Promised Messiah^{as} said: “My humble self has been sent to convey to mankind the message that of all the present Faiths, the true religion which accords with the will of God Almighty is the one brought by the Holy Quran, and that the gate to enter the House of Salvation, as it were, is:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

*There is none worthy of worship except Allah,
Muhammad is the Messenger of Allah.”*

¹ Ha Mim as-Sajdah, 41:31

Become Imbued in the Hue of Allah Almighty

The Promised Messiah^{as} said: “The thought came to my mind that the Holy Quran states:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَلِكِ يَوْمِ الدِّينِ¹

All praise belongs to Allah, Lord of all the worlds, the Gracious, the Merciful, Master of the Day of Judgement.

There is an indication in these words that man ought to develop these attributes within himself. So all praiseworthy attributes belong to Allah Almighty, who is the Lord or Nourisher of all realms, i.e. in every state of creation, from the sperm to when it becomes a shapeless lump, etc. In short, He is the Provider in all spheres. Then, in every realm, He is also the Gracious, the Merciful and Master of the Day of Judgement. Now, when a person says: *إِيَّاكَ نَعْبُدُ* (*thee alone do we worship*), an individual ought to inculcate within themselves the qualities of providence, graciousness, mercy and mastership by way of reflection. The pinnacle of man’s servitude and devotion to God is for them to embody:

تَخَلَّقُوا بِأَخْلَاقِ اللَّهِ

This means, imbue yourselves in the hue of Allah Almighty; and until you reach this state, do not tire or lose hope. After this, an attraction and magnetic force develops itself which draws a person to the worship of God. It is at this point that the following becomes applicable to them:

يَفْعَلُونَ مَا يُؤْمَرُونَ²

*They do what they are commanded.*³

30 October 1900

The Key to Prophethood and the Holy Quran

As per custom, His Holiness, our Noble Leader, peace and salutations be upon him, went for a walk. On the way, he said: “Understanding my claim is the key to prophethood and the Holy Quran. An individual who understands my claim will

¹ *al-Fatihah*, 1:2-4

² *an-Nahl*, 16:51

³ *Al-Hakam*, vol. 5, no. 19, dated 24 May 1901, p. 4

begin to comprehend the essence of prophethood and the insight of the Holy Quran. One who does not understand my claim can neither develop full certainty in the Holy Quran, nor in the institution of prophethood.”

Following the Leader

The Promised Messiah^{as} said: “There is a verse in the Holy Quran:

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ¹

Do they not then look at the camel, how it is created?

This verse is very helpful in expounding the philosophy of prophethood and spiritual leadership. There are about one thousand words in the Arabic language for ‘camel.’ What then is the secret in using the word *ibil* for camel in this instance? The words in this verse could have been *ilal-jamal* as well.

The wisdom in this seems to be that the word *jamal* is used for ‘one camel’ whereas the word *ibil* is a collective noun. In this verse, it is the purpose of Allah Almighty to show the manner in which this animal socially coexists together in collective harmony. This deeper sense is not conveyed in the word *jamal*, which refers to one, individual camel. It is for this reason that Allah the Exalted preferred the word *ibil* in this context.

Camels possess a nature whereby they follow and obey. Just observe how camels move in a long line, and how they walk in a particular manner and speed behind the camel that is in front. The camel that is at the very front of the line, as a leader and guide, is the most experienced and familiar with the route. Moreover, all the camels walk one behind the other at the same pace; none of them feel greed in their heart to walk shoulder to shoulder with the one in front, as is the case with horses and other animals. That is to say, an established phenomenon that is observed in the nature of the camel is that it follows its leader. Allah the Exalted states:

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ²

Do they not then look at the camel?

By stating these words, God Almighty alludes to the overall, collective state of camels when they are moving forward in the form of a line. Similarly, a leader is

¹ *al-Ghashiyah*, 88:18

² *al-Ghashiyah*, 88:18

needed in order to safeguard humanity socially and maintain unity.

Then, also bear in mind that camels arrange themselves in this line formation when they are on a journey. As such, on the journey of life, if there were no leader, man would deviate and be led astray to ruin. Further, a camel carries immense load and can walk for long distances. This is a lesson for us to develop patience and forbearance. Another quality of the camel is that on long journeys it keeps a store of water that is enough for many days and is not careless. Hence, a believer must always remain prepared and mindful of their own journey, and the best provision is righteousness.

فَأَنَّ خَيْرَ الرِّزْقِ التَّقْوَى¹

Surely, the best provision is righteousness.

The word *yanzuruna* (they look) demonstrates that man is not instructed to look in the manner of children. In fact, by this example, we are meant to take a lesson in obedience. In this instance, the social cohesion and unity of camels has been shown—they possess a strength on account of their following a leader. In the same manner, it is imperative for man to make it his practice to show obedience to their leader, because even camels, who are created to serve humans, possess this quality.

Moreover, the words *kayfa khuliqat* (how it is created) make reference to the sum total of all those benefits that are reaped due to the collective unity present in the camel (*ibil*).”

The Reincarnation of Souls

The Promised Messiah^{as} said: “The concept of reincarnation is a blasphemy and turns a person’s moral faculties to dust. For when it is accepted that everything we attain in this world is the result of our deeds, it must also be accepted in turn that, God forbid, Allah Almighty sits idle completely. The reason being that, by virtue of this concept, it is suggested that the Creator cannot create anything of His own accord and that He is not the Creator of even a single particle, because the view put forth in this regard is that everything that is received in this world is the result of man’s actions. For example, if no one were to commit evil deeds so that they would return in the form of a cow or buffalo, or become a sheep or

¹ *al-Baqarah*, 2:198

goat, no one would have any milk or anything else for that matter. Now if a god who neither creates anything nor grants anyone anything is not a useless god, then what is he?

Another damage that is inflicted upon one's moral strength by this concept of transmigration is that one's faculty of honour is completely destroyed. Now when the Vedas have provided no list specifying that such and such person has returned in such and such form, how can one rule out the possibility that a man, in a certain cycle of birth could even marry his mother or sister and produce children; or a father could return in the form of a horse and his son could mount it and discipline it with a whip? In short, this concept is one which leads to vile consequences. Was transmigration not enough? The Aryas even advance the concept of *niyoga* from the Vedas as well.”¹

3 November 1900—Ten Points

1—Muhammad^{sa} as a Manifestation of Graciousness and Mercy

The Promised Messiah^{as} said: “Muhammad, peace and blessings of Allah be upon him, is a perfect manifestation of divine graciousness (*rahmaniyyat*) because the meaning of *Muhammad* is ‘one who is praised immensely.’ The meaning of *Rahman* (the Gracious) is one who gives not as remuneration, but without being asked and without distinction between believer or non-believer. It is obvious that one who grants without being asked will definitely be praised. As such, in the name *Muhammad*, divine graciousness was manifested. The name *Ahmad* shone through as a manifestation of divine mercy (*rahimiyyat*). For the meaning of *Rahim* (the Merciful) is one who saves efforts and endeavours from being wasted. The meaning of *Ahmad* is one who praises. Now it is obvious also that when someone does good to a person, that person becomes pleased with them, endeavours to repay them for their effort and praises them in return. In this context, God's mercy is manifested in the name *Ahmad*. Therefore, Allah is the Gracious, as manifested in the name *Muhammad*, and He is the Merciful, as manifested in the name *Ahmad*. In other words, the Messenger of Allah, peace and blessings of Allah be upon him, was a manifestation of these two magnificent attributes of divine graciousness and mercy.”

¹ *Al-Hakam*, vol. 4, no. 42, dated 24 November 1900, pp. 4-5

2—The World is a Train

The Promised Messiah^{as} said: “The world is a train and we have each been given the ticket of a lifetime. Wherever a certain individual’s station arrives, they are made to disembark, i.e. they die. Then on what basis does man build castles in the sky with the thought of a long life and on what basis does he make long-term plans?”

3—The Secret in the Spiritual Ascension of the Holy Prophet^{sa}

The Promised Messiah^{as} said: “The spiritual ascension of the Holy Prophet^{sa} (*mi’raj*) was an experience of complete detachment from the world and the secret in this was to show the spiritual station of the soul of Allah’s Messenger, peace and blessings of Allah be upon him. Each and every soul has a station in heaven, which it does not surpass. The spiritual station of the soul of Allah’s Messenger, peace and blessings of Allah be upon him, was the throne of God. The True Companion on High (*Rafiq-e-Ala*) is God. There is no one more honourable and esteemed than the Messenger of Allah, peace and blessings of Allah be upon him.”

4—The Prayer is an Amulet

The Promised Messiah^{as} said: “The Prayer is man’s amulet. One receives an opportunity to supplicate five times a day. Some supplication or other is bound to be heard. Therefore, one ought to beautify the observance of one’s Prayers. This is what I hold most dear.”

5—The Wisdom in the Seven Verses of Surah Fatihah

The Promised Messiah^{as} said: “Surah Fatihah consists of seven verses because there are seven gates of hell. Hence, every verse, as if, saves a person from one gate of hell.”

6—True Paradise

The Promised Messiah^{as} said: “The highest pleasure is attained in God, beyond whom no greater pleasure exists. The word *jannat* (paradise) refers to something that is hidden. The reason paradise is referred to as *jannat* is because it is covered

with God's favours and bounties. The true paradise is God, to whom no form of anxiety or worry can be attributed. This is why the greatest of all bounties in paradise is none other than:

رِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ¹

The pleasure of Allah is the greatest of all.

Man, being human, is plagued by some grief or unease. However, the more and more one advances in nearness to God, one continues to become imbued in:

تَخَلَّقُوا بِأَخْلَاقِ اللَّهِ

Develop within yourselves the attributes of Allah.

The more this occurs, the more one grows in comfort and tranquillity. The degree to which one basks in divine nearness is the degree to which one partakes of the bounties of God; this is the meaning of elevation (*rafa*).

Perfect salvation is attained when one ascends towards God. One who is not raised in this manner falls true to the following:

أَخْلَدَ إِلَى الْأَرْضِ²

He inclined to the earth.

Hence, the exaltation of the Messiah^{as} is an indication towards his being amongst those blessed with salvation; these are spiritual ranks and every eye cannot discern the manner in which a human being is spiritually raised to the heavens.”

7—The Meaning of *Nuzul*

The Promised Messiah^{as} said: “The word *nuzul* (to descend) is used to describe the expression of honour and glory. As such, the nature of my descent possesses the very same grandeur as well. So, naturally, the ‘minaret’ that was to herald my ‘descent’ was always meant to be.³ The word *nuzul* does not refer only to one

¹ *at-Tawbah*, 9:72

² *al-Araf*, 7:177

³ It is mentioned repeatedly in the Hadith of the Holy Prophet^{sa} that the Messiah to come would appear as the Man of the Minaret. This signified that in his age, the truth of Islam will reach the greatest of heights in the likeness of a towering minaret, and that the religion of Islam will prevail over all religions just as the voice of he who makes the call to Prayer, standing atop of a tall minaret, dominates all other voices. So it was but destined that the same would happen in the time of the Messiah. —*Khutbah Ilhamiyah, Ruhani Khaza'in, vol. 16, p. 18.* [Publisher]

being commissioned by God.”

8—A Comprehensive Commentary of Surah Fatihah

The Promised Messiah^{as} said: “The Holy Quran begins with the words:

الْحَمْدُ لِلَّهِ¹

All praise belongs to Allah.

This is in order to allude to the name of the Messenger of Allah, peace and blessings of Allah be upon him.

Then, it is stated in this chapter:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ²

Guide us in the right path.

This indicates that when human efforts are exhausted, ultimately one is compelled to turn towards Allah the Exalted.

A prayer is all-encompassing only when it seeks every form of good and seeks protection from every kind of evil. Hence, every form of good is implied in the words:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ³

Guide us in the right path.

Then, the chapter goes on to state:

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ⁴

Not the path of those who have incurred Thy displeasure, nor of those who have gone astray.

This is a supplication which seeks protection from every evil, even from the trial of the Antichrist. Commentators are in agreement that those who have incurred divine wrath (*maghdub*) refers to the Jews and those who have gone astray (*dalleen*) alludes to the Christians. Now, if there was no underlying secret or deeper reality in this, what would be the purpose in teaching this prayer? Then, such

¹ *al-Fatihah*, 1:2

² *al-Fatihah*, 1:6

³ *al-Fatihah*, 1:6

⁴ *al-Fatihah*, 1:7

emphasis is laid on this supplication that without it, the formal Prayer is not complete; it is necessary to recite this supplication in every *rak'at* of the Prayer. The underlying secret in this supplication is that it refers to my era. At present, the right path (*sirat-e-mustaqim*) is the path that I have shown.”

9—The Story of the Identical Messiah

The Promised Messiah^{as} said: “It is said that a lookalike of the Messiah^{as} was put on the cross. However, I should like to state that logic would lead us to deduce that the man who was turned into an identical image of the Messiah^{as} would either be a friend or foe. If the lookalike was an enemy, he would have definitely raised a hue and cry; he would have said that I am not the Messiah, my relatives are present, my wife and I share so-and-so secret, and I consider the Messiah to be such and such. In short, he would have raised an uproar to clear and absolve himself. However, no authentic historical account states that the person who was hung on the cross protested to secure his own freedom.

If, however, this identical likeness was a friend of the Messiah^{as} and a disciple, then the matter is clear. In this case, the man would have to be a believer in Allah who bore an unwarranted curse due to his death on the cross, and who God made accursed. Now remains the question as to why a person who dies on the cross is accursed. It is a widely known fact that a thing which relates to a certain group of people becomes associated with them. The cross bore a relationship with criminals who were worthy of being cut off, as it were. God can never have a relationship with a criminal and this is a curse. This is why a person who dies on the cross is accursed.

Therefore, it is impossible for a believer who has committed no sin to be declared accursed. Hence, both of these suggestions are false. The truth is, as has been revealed to me by Allah the Exalted, that the Messiah^{as} went into a state of swoon and so on, and appeared as though he were dead.”

10—Prophets Are Preserved from Foul Diseases

The Promised Messiah^{as} said: “The Prophets, peace be upon them, and those commissioned by Allah Almighty are preserved from foul and disgraceful diseases, such as syphilis for example, or leprosy, or any other vile disease of this nature. It is the wicked who are afflicted with such diseases.

الْخَيْبَاتُ لِلْخَيْرِينَ¹

Bad things are for bad men.

The word used in this verse is general in meaning and even in the specific connotations here a generality is implied. Therefore, Allah the Exalted safeguards those commissioned by Him and His chosen ones from every foul illness. Never is a false accusation levelled against a believer from which they are not absolved; especially in the case of divine reformers and those commissioned by God. This is also the reason that divine reformers and those commissioned by God especially belong to high-ranking, noble families. I do believe it to be true that in the estimation of God Almighty, righteousness alone is the criterion for honour and esteem. I believe that even a person belonging to the scheduled caste² can become a Muslim and attain the highest level of nearness and status in the eyes of Allah Almighty, in Whose presence no particular nation or caste enjoys any distinction. However, the way of Allah is that when He commissions someone or appoints a reformer, He chooses them from a high-ranking, noble family. This is so that people are influenced by these divinely appointed individuals and so that no one can taunt them.”³

15 November 1900

The Difference in the Manner of a Prophet’s Worship and that of a Saint

The Promised Messiah^{as} states: “Perfidy and ostentation are two things that are very slow-paced and elusive. If a devoutly religious man were to be called a transgressor, he would feel a sense of pleasure, because the secret relationship between him and his Beloved Master and Lord remains hidden. The Sufis say that if someone were to walk in on a sincere believer when they were engaged in worship, hidden away in a chamber or room, they would feel as embarrassed as someone who was caught committing an evil act and seeks to hide his action. Just as a believer of this nature feels pleasure when someone calls them a sinner, in the same manner, an honest person must not become incensed when someone calls

¹ *an-Nur*, 24:27

² Historically, in the subcontinent, Hindus belonging to the lowest, socially disadvantaged class were officially referred to as the scheduled caste. [Publisher]

³ *Al-Hakam*, vol. 5, no. 6, dated 17 February 1901, pp. 7-8, as narrated by Sahibzadah Miyan Mahmud Ahmad Sahib^{ra} in *Tashhidh-ul-Adbhan*.

them dishonest.

Prophets are an exception, however, because if they hide their worship and deeds, the world would perish. For example, if a Prophet has offered his Prayer and someone alleged that he had not done so, it would be inappropriate for the Prophet to remain silent and he would have to openly say: ‘You are wrong. I have offered my Prayer.’ For if the Prophet does not openly respond, the people could be misled and ruined. Therefore, it is necessary for the Prophets to observe a part of their worship openly; the purpose is to show the people so that they may be educated. This is not ostentation. If someone raises the question as to why Khizr performed such actions which appear to contravene divine law, the response to this would be that Khizr did not bring a religious law. He was a saint. There are two aspects to a Prophet. This is why they are commanded to perform good deeds both:

سِرًّا وَعَلَانِيَةً

Secretly and openly.”

Come to Me and Pay Heed

The Promised Messiah^{as} said: “I am not an ordinary cleric; rather, my position is similar in nature to the Prophets. Believe in me as a heavenly man and all the quarrels and disputes in which the Muslims are entangled can be settled at once. That interpretation of the Holy Quran is correct which is put forth by the man appointed by God as the Arbiter; and those Hadith which he deems authentic are truly authentic. Otherwise, one can observe that even until today, the disputes that rage on between the Sunnis and Shias have no end. On the one hand, Shias practice *tabarra*, while there are some who say in relation to Hazrat Ali, may Allah honour him:

بر خلافت دلش بے مائل
لیک بو بکر شد درمیاں حائل

*In his heart he greatly desired caliphate for himself,
but in this, Abu Bakr became a hindrance.*

However, I proclaim that until these people abandon their own path and look at these issues according to my understanding, they shall never find the truth. If

these people do not believe, they should at least realise that one day death will come and filth can never lead a person to salvation after death. When even a respectable man considers abusive language and invectives to be inappropriate, how can the worship of those who are guilty of this be accepted in the presence of God, the Holy? This is why I say that you should come to me and pay heed to me, so that you can see the truth. I desire to fully lift the veil of all obscurity. Repent sincerely and become a believer.

I declare that I am the spiritual leader you await. Seek evidence of this from me. I do not consider the claim that Hazrat Ali^{ra} was the immediate Successor of the Holy Prophet^{sa} to be an appropriate or respectful comment. What am I to do with such a vile allegation? It is to remove such filthy proponents that God has sent me.

One can observe that the Sunnis deem Shia narrations to be unsubstantiated. The Shias on the other hand, state that their own narrations can be traced directly to the Holy Prophet^{sa} without any missing links in the chain of narration, and that they are reported by the Imams. In my view, however, these disputes are senseless. Now put aside these dead arguments and recognise the living Imam so that you may be granted the soul of life. If you are in search of God, then search for him who has been appointed by God. An individual who does not abandon filth should know that I am not blind. Am I not able to smell the stench of a hypocrite's heart? I am able to see through a person immediately and can see what lies at the heart of their statement.

So remember that the path that pleases God is the one that I have shown and this closer path is from God Himself. Now, if someone were to forsake a comfortable mode of transport such as the train, and mount a lame, frail pony, they will not be able to reach their destination. Alas! These people forsake the words of God and die for the statements of such and such or another. Ask them who has transmitted these narrations.

I say time and again that I call you to a path on which you must become a new Muslim once more and then Allah Almighty will reveal the actual truth to you Himself. I honestly say that if those Imams with whom these people are so infatuated were alive today, they would be averse to them. When I ignore these people, they say that 'we raised such and such allegation for which no response was given.' Sometimes these people will then even publish announcements asserting the same. However, why should I care about such claims; my task is to do my duty.

Therefore, put aside these debates over the early caliphate and accept the new caliphate. A living Ali is present in your midst; yet you forsake him and search for the Ali who has died.”¹

8 December 1900

A Revelation of the Promised Messiah^{as} and His Belief in His Own Revelation

The Promised Messiah^{as} said: “Last night I felt pain in my fingertip and it was so severe that I was worried about how I would manage through the night. Then, I was overtaken by a light slumber and received the following revelation:

كُونِي بَرْدًا وَسَلَامًا

Be thou cold and a means of safety.

The last word of the revelation *salaman* had barely finished when immediately the pain disappeared, as though there were no pain at all.”

Then, the Promised Messiah^{as} said: “I have such firm belief and possess such insightful certainty in the words of God Almighty, which are sent to me as revelation, that I am willing to stand in the House of Allah and swear unconditionally under oath that they are true. In fact, it is my belief that if I deny this revelation or even entertain the doubt that it is not from God, I would immediately become a disbeliever.”²

13 December 1900

Divine Succour is a Decisive Judge

After reading in full from beginning to end a book by an opponent named Ilahi Bakhsh of Lahore entitled *Asa-e-Musa*, His Holiness^{as} said: “Allah the Exalted knows that if the absurdities are ignored, it would take no more than a few hours to write a rebuttal. However, merely out of compassion, for some time I will abstain, so that these people can have their joy. After all, he was an old friend.

Moreover, during this time, the insight, sense and faith of many people will also become evident when the names of those who review this book and the nature

¹ *Al-Hakam*, vol. 4, no. 41, dated 17 November 1900, pp. 1-2

² *Al-Hakam*, vol. 4, no. 44, dated 10 December 1900, p. 6

of their reviews come to light, and also when it becomes clear as to who among the people are influenced by the objections in this book. In any case, it is wise for some time to ignore this matter.

Do not surmise that this book is harmful to us in any way. Bear in mind that God Almighty intends to grant us immense benefit through this means. Ultimately, what can be greater than the help and support of God Almighty as a means by which to reach a conclusive verdict? The allegations that this man has raised against me are the same in nature as those raised by the Christians against the character of the Holy Prophet, peace and blessings of Allah be upon him. Finally, it was established that all these trivial objections were false as per the verdict:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ¹

Verily, We have granted thee a clear victory, that Allah may cover up for thee thy shortcomings, past and future.

The Aryas have raised countless objections against Moses^{as} alleging that he misappropriated the wealth of the Egyptians, slaughtered children, and many more things. However, the help of Allah which drowned Pharaoh and saved Moses^{as} served as a verdict to establish which of the two stood on truth. Even now, it will be divine support that shall serve as a verdict between my opponents and I.”²

22 December 1900

The Value of Time

The Promised Messiah^{as} addressed Dr Muhammad Ismail Sahib and said: “Doctor Sahib! My friends are of two kinds. Firstly, there are those with whom I have a close relationship; secondly, those who are not open with me. Since the latter remain distanced from me, their hearts have an effect on me as well, and I cannot be as close to them as I would like. You are also one of those people with whom I am close. It is my desire that those friends of mine with whom no veil remains should stay with me because there is no telling when death will arrive. All of us are boarded on the fleeting train of life and each of us has been given a ticket for different destinations. Some disembark on the destination of ten years, others at

¹ *al-Fath*, 48:2-3

² *Al-Hakam*, vol. 4, no. 45, dated 17 December 1900, p. 2

twenty and thirty, and very few reach the destination of eighty years. When this is the state of affairs, how unfortunate is the person who does not value the time that they have been given and wastes it away.”

Supplication and Tears in the Formal Prayer

The Promised Messiah^{as} said: “The formal Prayer is a very important criterion to judge whether one lives a pious life. An individual who constantly weeps in their Prayer, remains safe. For example, a child weeps and wails in the lap of its mother and as a result feels her love and affection. In the same manner, an individual who weeps before God with humility and emotion puts themselves in the benevolent lap of divine providence. Remember, one who has not experienced the pleasure in Prayer has not felt the pleasure of faith. Hollow movements are no Prayer. Certain people take a few pecks just as a chicken pecks its beak and then, after finishing the Prayer, begin to make long supplications. The opportunity that such people are given to make their submissions before Allah Almighty, they quickly bring to a close as though it were a mere ritual or vain custom. When they leave the presence of God, it is then that they begin to supplicate. Make your supplications in the formal Prayer and consider it to be a way or means by which to put forth your entreaties.

In Arabic, the word *fatihah* means ‘to gain victory.’ It makes a believer a believer and turns a disbeliever into a disbeliever, i.e. it creates a distinction between both, and opens the heart and expands the breast. Therefore, one ought to recite Surah Fatihah abundantly; and it is imperative that one reflects deeply over this prayer. An individual must become a complete beggar and wholly dependant; and just as a beggar—at times with his facial expression and at other times with his voice—solicits the mercy of others with extreme humility, in the same manner, one ought to present their own state in the presence of Allah Almighty with emotion, tears and humility. In short, until one passionately weeps in their Prayer and does not consider the Prayer to be a means of offering one’s supplications, how can one experience pleasure in Prayer?”

To Supplicate in One’s Own Language

The Promised Messiah^{as} said: “It is not necessary for a person to make their supplications in the Arabic language. As the fundamental purpose in the Prayer is

to arouse emotion, tears and humility, one ought to supplicate in one's mother tongue. One possesses a special attachment to one's mother tongue and has a command over their own language. No matter how well-versed and extremely proficient an individual is in another language, a feeling of disassociation forever remains. Hence, one ought to supplicate in one's mother tongue."

Do Not Be Unmindful of Death

The Promised Messiah^{as} said: "How does a person know if after the *Zuhr* Prayer, they will live until *Asr*. On certain occasions, blood circulation is cut off suddenly and a person meets their death. Sometimes, perfectly healthy individuals die unexpectedly.

Wazir Muhammad Hasan Khan returned after he had gone out for some fresh air. He happily began to climb the stairs to his home when after a couple of steps he felt dizzy and sat down. His servant asked him whether he required assistance, but he responded in the negative. Then, he ascended two or three more steps, but felt dizzy again and died. Similarly, Ghulam Muhy-ud-Din, a member of Kotli, Kashmir, was met with a sudden death as well. In short, we have no idea when death will come and this is why it is crucial that we do not lose sight of it. Sympathy for the cause of religion is a great thing, which confers honour on a man in his agony of death. It is stated in the Holy Quran:

إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ¹

Verily, the earthquake of the Hour is a tremendous thing.

The 'hour' also refers to the Day of Resurrection; I do not deny this, but here, it is the agony of death that is being alluded to in reality. For death is a time where a man's relations are severed completely. An individual is suddenly separated from their pleasures and attachments, and a strange tremor shakes the person, as though they were gripped from within. Therefore, the sum total of man's good fortune is for him to be mindful of death, and not be too attached to the world and its pleasures so that when the final hour arrives, it is painful to part from these attachments. A poet has said in relation to the world and its comforts:

اِسْ هِمَّ رَا بِه كَشْتَتِ آهِنِگ
گَاهِ بَصَلِحِ كَشْتَنَدِ وَ گَاهِ بَجِنِگ

¹ *al-Hajj*, 22:2

*They all seek to murder you;
at times they kill you with harmony, and at times with war.*

The Holy Quran has encapsulated this subject in the following verse:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ¹

Your wealth and your children are but a trial.

In this verse, the word *amwalukum* (your wealth) refers to wives as well. Since women cover and veil themselves, they have been veiled, as it were, in the aforementioned verse, and not mentioned explicitly by name. This word also refers to women because man spends his wealth to bring home a wife. The word *mal*, which means ‘wealth’, refers to that which naturally attracts and inclines a person to itself, and therefore, this word is derived from *ma’il* (to be naturally inclined or fond of something). Since the male is naturally attracted to the female, the word *mal*, refers to women as well. In this instance, the word *mal* has been used so that other pleasures more general in nature are not excluded. Otherwise, in this verse, if only the word *nisa* (women) had been used, the statement would refer only to two things: one’s wife and children. Now, in addition to this, if man’s other pleasures had been enumerated individually, the list would have no end, even after many, many pages had been exhausted. Therefore, *mal*, refers to:

كُلَّ مَا يَمِيلُ إِلَيْهِ الْقَلْبُ

All that to which the heart is inclined.

In this instance, children have been mentioned because one considers them to be a piece of one’s heart; an heir. In summary, Allah the Exalted and the worldly pleasures of man are two things that are diametrically opposed to one another. Both cannot coexist simultaneously.

Benevolence Towards One’s Wife

Now, do not surmise from this that women are possessions of low and insignificant standing. Not at all! Our Perfect Guide, the Messenger of Allah, peace and blessings of Allah be upon him, has said:

¹ *al-Anfal*, 8:29

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ

This means, the best among you is the one who is excellent in the treatment of his wife. How can one who does not treat and consort with his wife in a kind and noble manner be righteous? A person can only be good and virtuous in the matter of other people when he treats his wife benevolently and lives with her amicably; not if over petty matters he abuses and beats her. There have been examples of certain cases where an angered man became enraged with his wife on a trivial issue and hit her, and as a result, his wife sustained an injury at a sensitive spot, which caused her death. Therefore, in favour of women, Allah the Exalted states:

عَاشِرُوهُنَّ بِالْمَعْرُوفِ¹

And consort with them in kindness.

Of course, if someone's wife does something inappropriate, it is necessary to strongly advise her. The duty of a husband is to firmly ingrain into the heart of his wife that he can never be pleased with any action that is against the teachings of religion, but also, he must demonstrate that he is not so cruel and oppressive that he cannot overlook her faults.

A husband is, to his wife, a reflection of Allah the Exalted. It is narrated in a Hadith that if Allah Almighty had permitted one to prostrate before anyone other than God, He would order a wife to prostrate before her husband. A husband must possess both a nature of strength and tenderness. If a husband tells his wife to move a heap of bricks from one place to another, she does not have the right to object.

The Relationship Between a Spiritual Guide and a Disciple

Similarly, we learn from the Holy Quran and Hadith that the relationship of a disciple with their spiritual guide ought to be like the relationship of a wife with her husband. A follower must not refuse any command given to them by their spiritual guide, nor ask for any justifications. This is why the Holy Quran states:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ²

Guide us in the right path—the path of those on whom Thou hast bestowed Thy blessings.

¹ *an-Nisa*, 4:20

² *al-Fatihah*, 1:6-7

This means that one must commit themselves to the path of those upon whom Allah has bestowed His blessings. Since man naturally desires freedom, this verse instructs man to follow the path of those alluded to in this verse. Even if an experienced physician makes an error, that is better than being treated by someone who is ignorant. High quality sharp instruments in the possession of an ignorant man, without the hand of an experienced surgeon, would be useless. A poet has said:

اگر دستِ سلیمانی نہ باشد
چہ خاصیت دہد نقشِ سلیمانی

*Without the hand of Solomon;
What power can the ring of Solomon wield?¹*

Hence, the Holy Quran is a sharp instrument, but a highly skilled doctor, who is blessed with the succour of God Almighty, is required to make proper use of it. One must possess a pure heart. However, since this treasure is not possessed by all, Allah the Exalted created the Prophets—everyone cannot be a Prophet and this class of people is limited in number.

The Deeper Reality in My Being Named Adam

It is Adam alone who was born without the agency of sperm. In this relation, there is a revelation of mine which is as follows:

أَرَدْتُ أَنْ أَسْتَخْلِفَ فَخَلَقْتُ آدَمَ

I decided to appoint a vicegerent in this age and so, I created this Adam.

This hints to the fact that he would have no need to swear an oath of allegiance to anyone else or follow some other spiritual guide. On the contrary, just as God created Adam with His hand of beauty and majesty, this Vicegerent of Allah would be taught by Him and would swear allegiance to Him, as it were. This is why Allah Almighty has kept me away from such paths that are opposed to the precepts of prophethood. Now, it is true that one must develop a pure heart, but

¹ Here reference is made to the ancient legend that Solomon^{as} possessed a ring with special powers, which was given to him directly from heaven. This is nothing but a false tale narrated in old books. Since the 'ring of Solomon' has become proverbial, this is the context in which the Promised Messiah^{as} makes reference to this verse. This does not suggest that the Promised Messiah^{as} considered the story to be true. [Publisher]

this cannot be achieved until one remains in the company of a holy individual who has come on the precepts of prophethood; and one cannot benefit from the company of such an individual until one first realises with certainty that he is mortal. This realisation alone gives one an opportunity to benefit from the company of a truthful man of God. It is narrated in a Hadith that when Allah the Exalted desires righteousness for a person, He raises an admonisher, as it were, in his heart. The greatest admonisher a person can have within themselves is one which moves them to understand the deeper essence of:

كُونُوا مَعَ الصَّادِقِينَ¹

Be with the truthful.

Develop the Hue of the Companions

Observe the state of the noble companions: what did they not do to benefit from the company of the Messenger of Allah, peace and blessings of Allah be upon him? It is incumbent upon our community to follow in the footsteps of the companions and develop a similar nature within themselves. Without this, they cannot attain the true objective for which I have been sent. Do the members of our community have needs and requirements which the companions did not have? Do you not see how ardently desirous the companions were to offer the Prayer with the Messenger of Allah, peace and blessings of Allah be upon him, and listen to his words?

Allah the Exalted has conferred upon this community that is with the Promised Messiah, the rank that it will join the community of the companions.

وَالْآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ²

And among others from among them who have not yet joined them.

Commentators have agreed that this verse refers to the community of the Promised Messiah, which will, as if, be the community of the companions. This community will not belong to the Promised Messiah, but rather, it will actually belong to the Messenger of Allah, peace and blessings of Allah be upon him, because the Promised Messiah will appear as a manifestation of the Holy Prophet^{sa}, embodying his attribute of beauty. This Promised Messiah will be commissioned to bring

¹ *at-Tawbah*, 9:119

² *al-Jumu'ah*, 62:4

to completion the propagation of the message of the Holy Prophet^{sa}.

For this reason, my heart throbs with pain so that Allah the Exalted bestows upon our community the favours that were conferred upon the companions; and so that my community develops within themselves the truth, loyalty, sincerity and obedience that was the hallmark of the companions. May this community fear no one but God; may they be righteous, because the love of God embraces the righteous. Allah the Exalted states:

أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ¹

*Allah is with the righteous.*²

Since Allah the Exalted accompanies the righteous, even an enemy is struck by awe in the face of a righteous person. However, it must be borne in mind that true righteousness can never be attained until one benefits from the company of the truthful and holy men of God, and until one annihilates themselves completely in obedience to the chosen ones of God. It is for this very reason that Allah the Exalted states:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ³

Meaning, O ye who believe! Be righteous, remain in the company of the truthful and gain strength from their company. This clearly demonstrates that the deeper reality of faith is revealed only after one becomes righteous. The true essence of fear of Allah cannot be grasped until one benefits from the holy company of a man who is himself lost in God. It ought to be remembered also that to merely remain in the company of such a person is not the least beneficial and effective either. In reality, to remain in the company of the truthful is an indication of the fact that one must obey them. As such, in another instance, Allah the Exalted states:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ⁴

In other words, obey Allah and His Messenger, and obey your rulers. Obedience is a quality, which if practiced wholeheartedly, bestows a spiritual radiance to the heart and illuminates the soul, granting it a pleasure. Spiritual exercises are not

¹ *al-Baqarah*, 2:195

² *Al-Hakam*, vol. 4, no. 46, dated 24 December 1900, pp. 1-3

³ *at-Tawbah*, 9:119

⁴ *an-Nisa*, 4:60

needed as much as obedience is required. The condition, however, is that this obedience ought to be sincere, and this is the challenge at hand. For obedience, one must slaughter their base desires. Without this, obedience is impossible. It is base desires which have the potential to become an idol in the hearts of even the greatest believers in God's Oneness. How blessed were the companions, may Allah be pleased with all of them, and how lost this community was in obedience to the Messenger of Allah, peace and blessings of Allah be upon him. It is true that no group of people can be deemed a nation, and the spirit of community and unity cannot be blown into them, until they adopt the principle of obedience. If a community is plagued by differing views and disunity, then one may be certain that these are signs of ill-fate and decline. One factor among others, which resulted in the weakening and decline of the Muslims was mutual discord and internal dissension as well. Hence, if difference of opinion is set aside and the entire community obeys one leader—to whom Allah Almighty has made obedience obligatory—any objective can be achieved. The hand of God rests on those who are one community. This is the secret that lies beneath the surface. Allah Almighty likes unity and unity cannot be developed without obedience. In the time of the Messenger of God, peace and blessings of Allah be upon him, there were many learned companions who commanded wise views because this was the nature vested in them by God. They were experienced in principles of rule and administration, because ultimately when Hazrat Abu Bakr, may Allah be pleased with him, and Hazrat Umar, may Allah be pleased with him, and other companions became the Caliph and assumed rule, the impeccable manner in which they managed the heavy burden of sovereignty sheds ample light on their capability and wise judgement. But despite this, in the presence of the Messenger of Allah, peace and blessings of Allah be upon him, when he would say something, all of these companions would consider all of their own views and knowledge to be worthless, and they would consider it necessary to act upon whatever instruction was given to them by the Messenger of Allah, peace and blessings of Allah be upon him. They were so lost in obedience to the Holy Prophet^{sa} that they would seek blessings from the water left over after the Holy Prophet^{sa} would finish with his ablution; they considered his holy saliva to carry blessings. If the companions did not possess this nature of obedience and submission, and if each of them gave preference to their own view, resulting in disunity, they would not have attained to the lofty ranks that they acquired. In my view, the one argument that is amply

sufficient for the Sunnis and Shias to do away with their disputes is that the noble companions were free from mutual discord; indeed, all forms of discord and enmity. For their successes and their triumphs establish that they were one, and that they harboured no malice at all with anyone.

Uninformed opponents allege that Islam was spread by the force of the sword, but I proclaim that this is not true. The actual fact is that the arteries of their hearts were saturated with the water of obedience, which surged forth intensely. It was due to this very obedience and unity that other hearts were conquered. My belief is that when the Muslims were compelled to take up the sword, this was only in self-defence. Even if they had not taken up the sword, they surely would have conquered the world with their tongues alone.

سخن کز دل بروں آید نشیند لاجرم بر دل

*A word which springs from the heart invariably
finds place in the hearts of others.*

These people accepted truth and rectitude for what it was, and they did so with a sincere heart. There was nothing artificial about their acceptance, nor was this a mere display. It was their truth and sincerity which resulted in their triumphs. In actuality, a truthful person only wields the sword of truth.

Even the countenance alone of the Messenger of God, peace and blessings of Allah be upon him, which radiated with the light of trust in God, and shone forth with complexions of glory and grace, possessed a magnetism and force that drew in hearts uncontrollably. Then, the exemplary manner in which his community demonstrated obedience to him, and the way in which they exhibited a level of steadfastness that was no short of a miracle, would draw in helplessly, anyone who saw them. In short, the character and unity of the companions is what we require even today, because Allah the Exalted has counted this community—which is being prepared at the hand of the Promised Messiah—to be among the community that was moulded by the Messenger of Allah, peace and blessings of Allah be upon him. Since communities advance and progress through the examples demonstrated by the sort of people that I have just described, you who are the community of the Promised Messiah, you who yearn to join the community of the companions, must develop within yourselves the hue of the companions; show obedience like them, show mutual love and brotherhood like them. In every aspect and in every quality, adopt a nature that is similar to the

companions. I do not care in the least when my opponents verbally abuse me, and call me the Antichrist and a disbeliever, because Allah the Exalted has given everyone individually an inner sense of enlightenment and a sense of judgement. Any individual can smell the foul stench of waste that is excreted from their own body. Now when this is an established and accepted fact, then can a fabricator not smell the stench of his own lie, which is even worse than the reek of excrement? Indeed, he does. Hence, I cannot accept that a person who forges a lie against Allah would have the strength and steadfastness to put forth a claim with the strength and firmness that is always the distinction of the truthful. How then can these opponents succeed and what harm can they possibly do to me?

If I had not been sent by God, and if it was not He Himself Who had appointed me, do tell me why would I, or anyone else for that matter, bother to bear the trials and tribulations that I am faced with—verbal abuse, the uproar and clamour against me, opposition, edicts calling for my death, lawsuits accusing me of attempted murder and the like. No one would tolerate the obscene announcements that are published against me and the letters filled with abuse that are sent to me. But I speak the truth when I say that this matter is not in my control. God does what He wills, because it is He Who has laid the foundation of this community. It is God who has given my heart such strength that all of these afflictions and difficulties mean nothing to me; in fact, I feel as if I am not even being addressed. So think for yourselves, can such dignity, such strength, and such perseverance be possessed by a liar? I will not accept that a deceiver could ever be granted such strength. A person who commits murder is accused by truth itself. Ultimately, the person will confess his crime himself in court. The underlying secret in this is that a liar does not possess the same strength with which a truthful person is blessed. Lies make a person weak and cowardly. This is why God Almighty states:

فَلَا جُنُبَ إِلَّا الرِّجْسُ مِنَ الْأَوْثَانِ وَاجْتَبُوا قَوْلَ الرُّورِ¹

Shun therefore the abomination of idols, and shun all words of untruth.

Hence, it is imperative that everyone observes the determination and unwavering resolve of a claimant. As we would expect, as regards my community, Allah the Exalted has promised:

¹ *al-Hajj, 22:31*

وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ¹

And He will place those who follow thee above those who disbelieve.

The promises of Allah Almighty are true and they are never broken. So all of you ought to endeavour to partake in these promises.

Here, Allah the Exalted speaks of a form of contest. The Arabic word *fawq* (to be above) means that the followers of the Messiah would defeat their opponents. This obviously does not mean that the followers of the Messiah would develop strong and heavier bodies to fight a physical contest. For this community has not been permitted to fight because there is an instruction of the Holy Prophet^{sa} as follows:

يَضَعُ الْحَرْبَ

He will suspend war.

Therefore, the ascendancy that the community of the Messiah will enjoy is one of spiritual truth and its fruits; of knowledge, insight, points of wisdom, hidden verities, nearness to Allah Almighty, and the discovery of fresh knowledge due to this affinity with God and matters divine. The water, as it were, possessed by the opponents, is not heavenly water, and it has no relationship with that which comes from above; this is why it quickly becomes polluted and sullied. However, the ascendancy of the followers of the Promised Messiah is heavenly in nature, due to which they constantly receive fresh knowledge and unique insight. As per nature's way, if water does not descend from heaven, the water on earth either becomes dry or develops impure and infectious elements. Hence, for the purpose of purification, the law established by Allah Almighty is that there is rainfall from above at least once or twice a year, which cleanses all the pollution in the atmosphere and various forms of contamination, along with other elements of uncleanness on earth as well. In this phenomenon of nature, Allah the Exalted has made a hidden indication to the law of revival, and in doing so, He has clearly demonstrated how the system of spiritual and physical revival functions. The Hadith that a Reformer would appear at the head of every century may be deemed inauthentic by our opponents, but I say that when the law of nature clearly exhibits a similar phenomenon, how can one reject this Hadith? Everything at some point, requires rejuvenation. Hence, every new century has the right to be blessed with

¹ Aal-e-Imran, 3:56

holy men, who should sow the seed of wisdom and truth. Allah the Exalted states:

بَعْدَ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى¹

After We had destroyed the earlier generations.

Here also, this very phenomenon of revival has been mentioned. Just as Reformers were needed in ages gone by, this need shall continue until the Day of Resurrection. The Prophets, peace be upon them, have always been limited in number, while a greater number of Reformers have appeared. However, it is important to realise that revival does not simply mean that a community of such people be formed who utter a few verbal declarations. God desires the manifestation of His glory. Therefore, a Reformer seeks to see a person transformed with a new heart and a new soul. For this reason, I forever long to see my community transformed in this manner, in that whether young or old, it should be as though they have become human beings in a new world. When the community reaches this level, it is then that extraordinary progress will be attained. So each and every one of you ought to endeavour to become a new person because you have accepted a Reformer.

You must also bear in mind that righteousness is necessary if you are to triumph over your opponents, and for this purpose, at the present time, there is no better way than to stay in my company. The very first to have understood this secret is Maulvi Nur-ud-Din Sahib, who has come to live here in a remote hamlet merely for the pleasure of God and for the sake of religion. He has made a great sacrifice. He has left behind his lands and possessions to reside in this remote village. I can say with certainty that a man as qualified and capable as Maulvi Sahib could easily attain immense worldly benefit if he lived in Lahore or Amritsar. In fact, the people of Lahore and Amritsar have expressed their desire many times for Maulvi Sahib to come and reside in their cities, but he has never once given preference to the income and benefits that he could gain in other places over living here. May Allah the Exalted grant him the best of rewards. It is these sorts of people that I hope for, who bring with them a spirit and faith of this nature when they come here.

Then, I see that a number of our friends bid farewell to this world every year. No one knows who will be alive in the year to come and who shall be summoned by God. Therefore, before a person departs this world, they must be in good

¹ *al-Qamar*, 28:44

standing with God. It is also true that no individual can receive divine grace until they possess sincere love for the chosen one of God. The manner in which one can truly prove their love is by obeying the one sent by God.

The Sufis say that a follower can have no benefit until they consider their spiritual guide to be better than all others. In my view, this is undoubtedly true. However, those who suggest that a spiritual guide should sit with a constant scowl on their face are wrong in my estimation. Why should a person do away with good morals? A spiritual guide must never forsake the way of the Prophets; rather, they must be men of great magnanimity and kindness. Those who come from God on the precepts of prophethood bring with them sublime morals. This is my belief. In my view, anything but praise for the Prophets, peace be upon them, is blasphemy.”

Note: O you who are unwise and issue edicts of disbelief, where are you now! Do you hear what this man says? Despite all this, you allege that the Promised Messiah^{as} dishonours the Prophets. Have some fear of God. —Editor

The Promised Messiah^{as} says: “Therefore, a truly magnificent quality for an individual is to inculcate exemplary morals and righteousness. This, however, requires one to remain in the company of those who are among the Truthful, so be concerned about how you can stay with me. Consider these days to be a gift and look at the life of the Messenger of Allah, peace and blessings of Allah be upon him, as an example to follow.”¹

26 December 1900

Belief in the Unseen

Nawab Imad-ul-Mulk Fath-e-Nawaz Jang Syed Mahdi Husain Sahib, Bar at Law, who was a trustee of Aligarh College, came to visit His Holiness^{as} with immense joy and sincerity. The Promised Messiah^{as} delivered the following address: “Each and every step that is taken on the path of rectitude, and in search of the truth, is blessed with a great reward. However, the realm of spiritual reward is hidden and cannot be seen by the physical eye.

The fact of the matter is that despite being manifest, Allah Almighty is the most hidden and concealed; one of His names is *Al-Ghayb* (the Unseen). In the same

¹ *Al-Hakam*, vol. 5, no. 5, dated 10 February 1901, pp. 1-3

manner, belief in the unseen is also an aspect of faith which, although beyond the physical eyes, becomes manifest through the practical state of an individual. At present, belief in the unseen has become extremely weak. If people truly believed in God, why do they not possess a thirst for truth and rectitude, which is the hallmark of faith?

The Power of Faith

It is faith which moves a person to bear hardships on the path of God, and to become fully prepared to endure trials and tribulations in His cause. Faith is a power that grants one true courage and resolve. This example can be found in the lives of the noble companions, may Allah be pleased with all of them. When they accepted the Messenger of Allah, peace and blessings of Allah be upon him, what gave them the hope of receiving spiritual reward for joining a seemingly weak and helpless man? All that a worldly eye could see was that after joining this one man, all the surrounding peoples became enemies. As far as this community was concerned, it was inevitable that a mountain of hardships and afflictions would fall upon them and crush them, and they would perish. But these people possessed another eye as well, which saw these trials and tribulations as though they were nothing, and which made them feel that it was a means of pleasure and tranquility to die in this cause. This eye saw what was completely hidden and imperceptible by the eyes of those who viewed the apparent. This was the eye of faith and the power of faith, which made all this pain and suffering seem insignificant. Ultimately, it was faith that prevailed. Indeed, it was a miracle of faith that he who was the target of ridicule, and who was deemed weak and helpless, raised—through the power of faith—this community of followers to remarkable heights. That spiritual reward, which was hidden initially, later became so manifest that the world witnessed it and was able to perceive that it was indeed the fruit of their faith. It was by the gift of faith that the community of the companions did not tire, nor lose strength. In fact, moved by the power of faith, they made the greatest, most magnificent achievements; and after all this, they would say that they had not done as much as they should have. Faith granted the companions such strength that putting forward their necks and laying down their lives was insignificant, and all this at a time when the Muslims were yet to see any concrete results. Just observe the kinds of hardship and affliction that the Muslims endured at the hands of their enemies merely for proclaiming:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

*There is none worthy of worship except Allah and
Muhammad is the Messenger of Allah.*

There was a time when laying forth one's head to be slaughtered seemed insignificant. Yet, now we are in an era where people have fallen so weak in the strength of their faith that even though our opponents do not subject us to such torments, even though we live under the shade of a just government, even though the ruling power does not interfere in our religious obligations, even though every facility is available for the acquisition of religious knowledge, even though there is no actual difficulty in fulfilling the tenets of our religion, even one prostration in Prayer seems a heavy burden on the people. Reflect! On the one hand, there are people whose heads were severed, while here all that is required is one prostration. This clearly demonstrates the extent to which the people's faith has deteriorated.

Ablution and the Formal Prayer

People are negligent, even though the observance of Prayer and performing ablution carries medical benefits as well. Physicians say that if every day a person did not wash their face, this would cause ophthalmia (an inflammation of the eye—Editor) and this is a precursor to cataract. This results in many other ailments as well. Tell me, why does it feel like the end of the world for people to perform ablution? Anyone can see the excellence in this practice. In the ablution, a person must rinse their mouth with water and they must brush their teeth; this expels foul odour from the mouth and strengthens the teeth, which in turn enables one to properly chew their food so that it may be easily digested. Then, one is required to clean their nose. When a foul smell enters the nasal passages, this disturbs the mind. Now do tell me, what is so unacceptable about this? After this, they take their needs before Allah Almighty and receive an opportunity to submit their requests to Him. During this time one has ample opportunity to make their supplications. At most, it takes one hour to offer the Prayer; although some Prayers take less than fifteen minutes. It is astonishing then that the offering of Prayer is considered to be a waste of time, even though it possesses such merits and benefits. Even if the entire day and night are wasted away in vain and useless things, or in sport and merriment, this is regarded as being occupied. If the people possessed strong faith—rather, strong faith aside, if they possessed any faith at all,

why would this be their condition and why would matters reach such a plight?

The People's Aversion for the One Who Counsels Them

The state of the people's faith has deteriorated immensely. Yet, the individual who desires to make the people realise this weakness and cure it, and the one who tells them of a path by which they can receive strength and courage from God, is labelled a disbeliever and Antichrist. I say that if the people cannot accept with certainty that faith bears fruit, then in the least, let them suppose it. Even assumed propositions lead to great and significant outcomes. Just observe how the entire foundation of Euclid is based on a set of initial axioms; thus, even assumptions are remarkably beneficial. Many important and fundamental sciences are based initially on hypotheses. Now, if the people had accepted faith even on the basis of assumption, I am certain that they would not have remained deprived of belief completely. However, the state of affairs in this era is that they consider faith to be something that is wholly meaningless.

The Faith of the Companions

Once again, I present the state of the companions as an example and say that they believed in the Messenger of Allah, peace and blessings of Allah be upon him, and demonstrated through their practical example that they witnessed with their eyes—indeed, with their eyes—that God Who is the most unseen of all beings, and Who is hidden and veiled from the sight of those who worship falsehood. Otherwise, do tell me, why did they not care even slightly for the fact that they were compelled to leave their people, abandon their homeland, forsake their properties and sever ties with their friends and relatives? It was nothing other than trust in God alone. It was through trust in God that they were able to accomplish feats which fill a person with astonishment and wonder when passing through the pages of history. The companions possessed faith, and faith alone. In contrast, they were confronted by the schemes and designs of worldly people, along with their utmost endeavours and intense efforts, yet their opponents could not prevail over them. The opposition was greater in number, supporters, wealth and in everything else, but they were devoid of faith. It was due to their lacking this one aspect—faith—that they perished without attaining success. The companions, on the other hand, won over everything due to the strength of their faith. They

heard the voice of a man who was brought up without a formal education, as one unlettered, but he was renowned for his truth, honesty and righteousness. When he announced that he had come from Allah Almighty, they joined him at once, and followed him madly. I reiterate once more that it was only one thing that transformed the state of the companions, and it was faith. Remember! Faith in God is a magnificent quality.

The Existence of God Almighty

The British and other western nations in general are occupied in worldly investigations and objectives. Initially, they begin their work on the basis of a presumed and supposed hope. Hundreds of lives are wasted and thousands, if not hundreds of thousands of rupees, are spent and exhausted in this cause. Ultimately, they do find some truth. Then, how unfortunate and surprising is it that people say one cannot find God. Who has ever made an effort, and striven in this cause, and then not found God? God can be found, and very quickly at that, but where are those who seek Him?

If someone were to raise the allegation that God does not exist, I would say that this is absolutely absurd; nothing could be more foolish and ignorant than to deny the existence of God. Worldly courts issue a verdict even if there are two witnesses; in fact, a few witnesses are enough for the courts to issue a verdict against something as valuable as life itself, and people are hung. This is despite the fact that fabrication and conspiracy in the matter of witnesses is not just some imaginary risk; there are actual cases of this as well. Yet, when it comes to God, the testimony of thousands, in fact, hundreds of thousands of people who are categorically recognised in their own nation and country as being righteous and of good character, is deemed insufficient. What could be more asinine and obstinate? Hundreds of thousands from among the holy bear witness, and have demonstrated through their practical example, and written testimony with the blood of their heart that God most definitely exists. After all this, anyone still in denial is foolish.

Such people are strange indeed. Anyone who gives a view on a certain matter, must have knowledge of the subject under discussion. A person who is uneducated in the subject at hand also does not have the right to advance a view in that regard; and if they did, would people not consider them to be extremely foolish and unwise? Of course they would. In fact, other intellectuals in the field would

put them to shame by saying: 'You foolish person, when you have no knowledge in this field, how can you put forth a view on this subject?' Similarly, those who say that God does not exist, what right do they have to give a view on this, when they have no knowledge of matters divine, and they have never made a struggle in this field.

Indeed, they would have the right to make this assertion only if they had first made a positive effort to search for the truth and find God in the method taught by the godly. If after this, they were unable to find God, they would have been justified in saying that God does not exist. But when these people have made no effort or struggle on this path, they do not have the right to reject the existence of God.

In short, God does exist, and the more one increases in their belief of Him, the more strength they receive and the more they are able to behold this immensely hidden Being, until finally, one is able to see Him openly and manifestly. Then, this strength grows day after day. It is this very objective that the world ought to seek, but in today's world, these powers have become weak.

The Progress of Islam Does Not Lie in Following the West

This strength of faith that was brought by Islam has now become extremely weak. Generally, Muslims have also felt that they have lost strength. If this were not the case, why are gatherings and events being held so often, and why are new associations being formed so abundantly, which claim that they are working to advocate and support Islam. I am disappointed when I hear these people chanting slogans for the nation and singing songs promoting national progress in their gatherings. Someone ought to tell me, in earlier times, was our nation built by following in the footsteps of Europe? Did our people attain all of their successes by following in the footsteps of Western nations? If it is proven that indeed, this is how progress was attained in the past, then it would undoubtedly be a sin if we did not follow in the footsteps of the Europeans. But if this cannot be proven, and surely, it cannot, then how grave an injustice that the nation should follow a materialistic people, and abandon the principles of Islam and forsake the Quran, which transformed savages into humans, and then humans into godly people. Those who wish to see Islam in a better state, as a living Faith, by making the Western world their ideal, cannot succeed. Only those will succeed who follow the Holy Quran.

Success is impossible and inconceivable if one forsakes the Quran. These people are pursuing an imaginary hope in search of success. Keep the examples of the companions before you. When the companions followed the Prophet of God, peace and blessings of Allah be upon him, and gave precedence to religion over worldly affairs, all of the promises made to them by Allah Almighty were fulfilled. Initially, the opponents would mock the companions and say that those who cannot even leave their homes with freedom claim that they shall be given kingdoms. However, when the companions lost themselves in obedience to the Messenger of Allah, peace and blessings of Allah be upon him, they attained all that of which they were long deprived. They loved the Holy Quran and the Messenger of Allah, peace and blessings of Allah be upon him, and strove to obey and follow him, day and night. They would not even follow the disbelievers in their customs and traditions. As long as Islam remained in this state, it enjoyed an era of prosperity and success. The secret in this was:

خدا داری چه نعم داری

When God is yours, how can you suffer any grief?

The key to the victories and triumphs of the Muslims was faith as well. Salah-ud-Din was confronted by a swarm of attacks, but to the very end, no one was able to defeat him. His intention was to serve Islam. Hence, for a period in time, this era prevailed. However, when Muslim kings began to follow a course of sin and impiety, the wrath of Allah Almighty struck them, and gradually they began to suffer such a decline that now you can see the current state of affairs. In my view, the people's assessment of this malady is one with which I disagree. Further, the remedy that is proposed to cure this disease will prove even more dangerously harmful. Until Muslims turn to the Holy Quran, they will not develop true faith, they will not become healthy. Honour and success will only be attained on the path from which it was achieved in previous times.

Give Precedence to Religion over Worldly Affairs

My purpose is not to suggest that Muslims ought to become indolent. Islam does not make anyone slothful. You ought to engage in business and employment as well, but I do not approve that you should have no time at all for God. When it is time to engage in business, engage in business; but even then, keep the fear

and awe of Allah Almighty in view so that even your businesses become a form of worship. When it is time for the Prayer, do not miss your Prayer. In every situation, whatever it may be, give precedence to religion. Let not the world itself become your objective; instead, religion ought to be the actual objective that you seek. When this becomes your way, even your worldly engagements will be deemed religious. Look at the companions—even in the most trying times, they did not forsake God. At a time of war, when the sword is drawn, one is faced with such danger that even the mere thought of this makes one anxious. This is a time of passion and anger, but even in this state, the companions never turned away from God; they did not miss their Prayers. In fact, they remained engaged in supplication. The unfortunate thing now is that Muslims exert efforts in every other way; they deliver eloquent speeches, they hold conventions in order to further the progress of the Muslims, but they are so negligent of God that they do not turn to Him even by mistake. When this is the state of the Muslims, how can they hope that their efforts will bear fruit, when all of them are so materialistic?

Remember! Until the words *لَا إِلَهَ إِلَّا اللَّهُ* (*there is none worthy of worship except Allah*) saturate our heart and soul, and until every particle of our being is not illuminated and ruled by Islam, progress can never be attained. If you present the example of the Western nations and say that they are advancing, then remember that they are a different case. You have been given a Book and the truth has been conveyed and clarified to you completely. As I have said, they are a different case and shall be called to account on another day. If you, however, abandon the Book of Allah, your hell will be waiting for you here on earth.

In the current climate, there are associations and conferences held in order to improve the state of the Muslims in almost every city. But none of Islam's advocates say that Muslims should make the Quran their guiding star. Follow the Quran. All that these people say is that you should study English, establish colleges and become barristers. This demonstrates that these people do not have faith in God. If an experienced physician sees that his medicine is not proving effective after ten days or so, he stops administering that particular medicine. Here, Muslims are met with failure upon failure, but they do not give up their methods. If there is no God, then Muslims can abandon Him and surely succeed, but when God most definitely exists, Muslims will never be able to attain success if they forsake Him. They dishonour God, they disrespect His Book, and then they wish to be successful and create a nation? Never will they succeed.

My view is nothing but the obvious. There is only one path to success and it is to recognise God and to develop a living faith in Him. If I were to say these things in a gathering of these materialists, they would mock me, but I pity them. It is unfortunate that such people cannot see what I can see. God Almighty has given you an opportunity to have made such a long journey to come here and you have suffered the difficulties that any journey entails. I believe that if you had not been moved by the power of faith, you would not have subjected yourself to such travails. May Allah the Exalted reward you and further strengthen this power of yours, so that you are blessed with eyes that are able to behold this radiance and spiritual light, and what Allah Almighty has sent down to the world in this age through His grace.

On certain occasions, it so happens that a person will go somewhere, but then return quickly. But after the individual has returned, their soul feels restless over why they returned. Our friends come to visit us and then they return to their homes due to various compelling circumstances, but then, they feel a sense of regret for leaving so quickly.”

On this, Maulvi Syed Mahdi Husain Sahib said: “I am sure that I will also feel the same way. If I had not already sent a telegram to Nawab Muhsin-ul-Mulk Sahib and others, I would have stayed for longer.”

The Promised Messiah^{as} responded by saying: “In any case, I do not wish to hold you back from your promise. As you have informed them already, you must go, but I am hopeful that you will return here again. I advise, merely for the sake of Allah, that if on another occasion, you come here and stay for a week or two at least, this will prove extremely beneficial for you. You will be able to hear those words which God has sent me to convey. At the time of the Messenger of Allah, peace and blessings of Allah be upon him, the disbelievers had the following view about him:

إِنَّ هَذَا لَشَيْءٌ عَجَابٌ¹

This is indeed a strange thing.

The disbelievers would allege that this was a worldly enterprise. Those opponents who do not receive the opportunity to remain in the company of one sent by God are unable to form a proper opinion. It is not right for one to form a view from afar, because until a person comes closer and gains first-hand knowledge of the

¹ Sad, 38:7

matter at hand, how can they form a proper opinion?

This Community Has Been Established on the Precepts of Prophethood

I observe that at this time Allah Almighty has laid the foundation for a heavenly community and there is nothing new about this fact. For this community has been established precisely on the precepts of prophethood. This fact may be ascertained in the same manner that the truth of the communities of other Prophets, peace be upon them, was determined. That way is to remain patient in the company of the Prophet and to think well of them. Since their opponents do not receive the necessary opportunities, they are unable to form the right opinion and come to a conclusive outcome. Until one is able to cut through the veils of these diverse thoughts and ideas, one cannot receive true insight, strength and courage. Only such a one is fortunate who remains attached to the men of God—those sent by Allah Almighty at their appointed time—and attains the objective for which they are raised. Although such people are few and far between, they nevertheless exist.

وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ¹

But few of My servants are grateful.

If these were not few in number, their value would be diminished. This is why gold and silver is not as widely available as iron and tin.

It is necessary also that opponents exist as well, because it is the way of Allah that every individual who advances towards God, must be tried. God Almighty states:

أَحْسِبَ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ²

Do men think that they will be left alone because they say, 'We believe,' and that they will not be tested?

It is the custom of God to test His servants. One should not entertain the idea as to why God, Who is the Knower of the unseen, has a need to try us. Such an idea is the fault of one's own understanding. Allah Almighty has no need to test us; it is man who requires this so that he may be informed of his own state of affairs and so that the reality of his faith may be revealed to him. If a person was

¹ Saba, 34:14

² al-Ankabut, 29:3

overcome upon hearing an opposing view, it would have to be accepted that they do not possess any strength. Further, without tests and trials, one would not be able to understand any of the arts and sciences that exist in our world. The purpose in God subjecting us to trials is so that we may realise the state of our own condition. This is why those commissioned by Allah always have enemies, who inflict pain and suffering upon them; who dishonour them. In this backdrop, those blessed with an enlightened conscience are able to determine their truthfulness. Hence, the opponents of those divinely commissioned must exist, just as flowers are accompanied by thorns, or in the same manner that where there are antidotes, poisons exist as well. Tell me of an era of any Prophet who was not met with opponents; any Prophet whose opponents did not allege that he was a man seeking worldly profit; and that he was an imposter, a liar and a fabricator. Allegations were levelled against Moses, peace be upon him, as well; in fact, a wicked person went so far as to allege that he was guilty of fornication and even put forth a woman to support this lie. Therefore, all sorts of aspersions are cast upon the divinely commissioned so that the people may be tested. The saplings planted by God can never be destroyed by the breath of these worthless people. This is the one sign and distinction that proves that the divinely commissioned are truly sent by God, in that the opponents strive to eliminate them, but they only grow and flourish. Of course, those who are not from God ultimately perish and fade into non-existence. He who is planted by the hand of God, however, cannot be destroyed by anyone's efforts. The opponents endeavour to uproot him, but he blooms and prospers. This clearly demonstrates that it is the hand of God that protects him.

What a magnificent miracle of the Messenger of Allah, peace and blessings of Allah be upon him, in that he was opposed on every front, but he reigned victorious in every field. When the companions witnessed this sight, imagine the heartfelt joy they would have felt on witnessing this proof.

What is Islam? It is the contribution of countless lives. Our forefathers also are the fruits of this very contribution. Now, in this era as well, Allah the Exalted has willed to make Islam prevail over all other nations. God has sent me for this very purpose in the same manner that other divinely commissioned men of God appeared. And so, you will hear many things in opposition against me and will observe many schemes working against me, but I say to you as a word of counsel for the sake of Allah that you ought to think and reflect: can these waves of

opposition tire me or have they had even the smallest effect upon me? Absolutely not. The hidden hand of God works with me in my favour; for if this were not the case, who am I and of what value is my existence? It is said that I seek fame. However, do the people who make this assertion not realise the amount of verbal abuse I bear for the discharge of my obligation? Nonetheless, I do not care even for a moment or worry about the abuse that I hear and the pain that is inflicted upon me; in fact, truth be told, I feel no suffering at all. My God stands by me. If I had not been sent by God, I would not have had to bear at all any of this opposition either.

You have travelled a long distance and have suffered the difficulties that accompany a journey. This is worthy of reward in the sight of Allah Almighty. May Allah the Exalted give you a good reward and may He give you the ability to reflect over this community which has been established by God Almighty. Ameen.”¹

28 December 1900

The Fortunate and Unfortunate

After the Friday Prayer, the Promised Messiah, on whom be peace and blessings, delivered the following address in a public gathering: “Look here, I would like to briefly say a few words merely for the sake of Allah. I am feeling unwell and there is no need for lengthy speeches either, because those whom Allah the Exalted has granted a righteous and pure disposition, and those blessed with excellent abilities, do not require elaborate explanations. Even a slight hint is enough for such people to understand the actual purpose and purport of words, and grasp the objective at hand. However, those who do not possess a good disposition and outstanding abilities, and who do not believe in the being and power of Allah Almighty, pursue their own selfish motives. These people are in such a degenerate state that even if all the Prophets, peace be upon them, came together and stood on the same platform to exhort the people, they would still gain no benefit at all.

Here lies the secret that there are always two groups of people in the time of every Prophet and those commissioned by God: one group known as the fortunate and those who are referred to as the unfortunate. As far as exhortation and advice is concerned, both these groups have always been equal in the eyes of the Prophets, peace be upon them, and they have dealt with both groups all the same.

¹ *Al-Hakam*, vol. 5, no. 4, dated 31 January 1901, pp. 2-6

This holy community has never held back from imparting teachings to either one of these two groups; they have always fulfilled their duty to convey the truth without distinction to both the fortunate and the unfortunate. The community known as the fortunate, however, possessed ears with which they heard, possessed eyes with which they saw and possessed hearts with which they understood. On the other hand, the unfortunate were a party that possessed no ears with which to hear, no eyes with which to see and no heart with which to understand, and so they remained deprived.

Abu Bakr, may Allah be pleased with him, and Abu Jahl were both raised from the same soil—Mecca. The city of Mecca, is the same Mecca where now tens of millions of people belonging to every rank and class of society gather from all parts of the world. Both these aforementioned individuals were born in the same land. The first of them was guided due to his pure and blessed nature and righteousness, ultimately attaining the highest station among the Truthful. The second, however, is notorious for his mischief, ignorance, unjust enmity and opposition to the truth.

Bear in mind that distinction can only be of two kinds: divine and satanic. Men of divine distinction receive renown and honour in heaven. Similarly, men of satanic distinction are famed among the spawn of Satan.

In short, both of the aforementioned men existed in the same place. The Messenger of God, peace and blessings of Allah be upon him, did not differentiate between anyone. All of the commandments that were given to him by Allah Almighty, he conveyed to the people equally; but the unfortunate and wretched were left deprived, while the fortunate were guided and attained to a station of excellence. Abu Jahl and his ilk witnessed numerous signs and observed the light of God and His blessings, but all this went in vain.

This is a matter of fear. After all, what was it that left Abu Jahl deprived? He witnessed the era of a magnificent Prophet—one whose era the other Prophets yearned to see. From Adam, peace be upon him, to the last, each and every one of them longed to see him, but they could not live to see his era. This wretched man was alive in a time, more blessed than all other eras, but he took no benefit. This makes it evidently clear—and one ought to be fearful—that until one is blessed with an eye that can behold Allah the Exalted, and an ear that can hear Him, and a heart that can understand Him, no one can benefit in the least from the words of a Prophet or one divinely commissioned. I reiterate that in truth, dispositions

are of two kinds. Certain people are blessed with excellent faculties, and are filled with capacities that make them open to receive blessings and guidance, like a bottle brimming with perfume. This may be likened to a wick and oil, which needs no more than a spark. A small flick is enough to ignite it and set it alight.

Abu Bakr, may Allah be pleased with him, was a man whose nature possessed the fuel and wick of goodness. And so, the pure teaching of the Messenger of Allah, peace and blessings of Allah be upon him, touched him immediately and set him alight. He did not argue with the Holy Prophet^{sa} at all; he did not ask to be shown any sign or miracle. As soon as he heard that the Holy Prophet^{sa} had made his claim, all that he asked was: 'Do you claim to be a Prophet?' When the Messenger of Allah, peace and blessings of Allah be upon him, replied in the affirmative, he proclaimed: 'Bear witness that I am the first to believe.'

Thinking Well of Others and Patience

Experience tells us that those who are particular about asking questions rarely attain guidance. However, those who think well of others and show patience fully partake of guidance. An example of this can be seen in Abu Bakr^{ra} and Abu Jahl. Abu Bakr^{ra} did not argue, nor demand a sign, but he was granted that which those who demanded signs were left without. He witnessed sign upon sign and in fact, he became a magnificent sign himself. Abu Jahl, on the other hand, argued, and did not refrain from his opposition and ignorance. He witnessed sign upon sign, but could not see. Ultimately, he became a sign for others and died as an opponent. This clearly demonstrates that those whose dispositions are illuminated with the light of faith do not require long explanations. They grasp the essence with a slight indication alone. Their hearts are filled with light and as soon as these people hear, they are illuminated, and the divine power that lies within them is ignited and nurtured. Those who lose this strength are left deprived and ruined. This is the custom that we have always observed since time immemorial. Now everyone ought to be fearful. If in any era a divinely commissioned one is raised for the reformation of the people, those who are inclined to accept him and believe in him are blessed. However, those who feel an aversion in their hearts and whose hearts are not inclined to accept him ought to have fear, as these are signs of an evil end and a means of deprivation.

Know for certain—and this is a secret—that those who do not accept after witnessing signs and arguments in favour of the truth, and those who do not think

well and show patience, and those who constantly search for ways to refute them, do behold the finest signs and the most compelling of arguments, but they do not attempt to understand them. In fact, these people become consumed in thinking of ways to rebut these arguments. Such people ought to be fearful because this is the way of the unfortunate. This class of people has never benefited from those who enjoin goodness and forbid evil. When these people hear the message of Allah Almighty and the voice of the divinely commissioned reaches their ears, they always stand up to oppose him, and begin thinking of ways to refute him due to their deformed reason, covetousness, and unjust enmity. Then, these people do not stop at this; since man naturally grows—both in friendship and enmity—ultimately there comes a time when he begins to engage in serious opposition and evil schemes, which lead to his ruin.

This is what we observe in the era of God's Messenger, peace and blessings of Allah be upon him. There was one class of people who grew in their faith to such an extent that they presented themselves to be slaughtered like sheep at God's command, without thinking about what their wives and children would do after them. The wine of love had so intoxicated them that they lay down their lives without a second thought. The divine effect on these people becomes evident when one observes the manner in which they obeyed the Messenger of Allah, peace and blessings of Allah be upon him.

Grasp the Essence of Swearing Allegiance

Do not be misled to believe that swearing an oath of allegiance to me is enough to please God. This is a mere shell. The kernel lies within. The law of nature, which one often observes, is that a shell houses the kernel within. The shell is of no benefit; it is the kernel that is used. There are some who lose their substance completely, in the likeness of wind eggs produced by certain chickens, which have neither yolk, nor proper egg white—eggs that are of no use and are thrown away as rubbish. If anything, they can entertain a child for a minute or two.

In the same manner, a person who swears allegiance to me and claims to have faith, but does not possess within themselves the essence of both, ought to be fearful. For a time comes when such a one is thrown away in the likeness of a wind egg that is smashed to pieces even by a slight hit and then thrown away.

Similarly, one who claims to have sworn an oath of allegiance to me and to have faith ought to examine themselves and ask whether they are a shell or the kernel.

Without the essence, without faith, without love, without obedience, without swearing an oath of allegiance, without belief, without being a follower, a person who claims to be a Muslim is not true in their claim. Bear in mind that in truth, a shell without the kernel has no value whatsoever in the estimation of Allah the Exalted. Also, bear well in mind that one does not know when death will come, but what is for certain is that death is inevitable. So you must never suffice on a mere claim and be pleased by this alone; this is never, ever useful. Until one brings upon oneself many deaths, and undergoes many changes and transformations, one cannot attain the true purpose of humanity.

The Essence of Humanity

The word *insan* (human) is derived from *unsan*, i.e. one who possesses two forms of true love (*uns*); one love for Allah and the second, love and sympathy for mankind. When a person develops these two loves within themselves, only then do they become a human (*insan*). This is the very characteristic that is the essence of humanity (*insaniyyat*) and it is at this station that one is classed among the people of understanding. Until this is achieved, all is naught. One can make a thousand claims, but in the estimation of Allah Almighty, in the view of his Prophets and angels, this amounts to nothing.

The Example of the Prophets

Moreover, it is also worthy to note that all people require an example, and the best example that one can find is in the person of the Prophets, peace be upon them. Allah the Exalted possessed the power to write His Word on trees, but there is an underlying secret in His sending Prophets, and sending down His Word upon them in the form of revelation. The reason was so that humans could witness the divine manifestation that is witnessed through the Messengers.

The Prophets are a manifestation of divinity and a reflection of God. Then, a true Muslim and a true believer is one who becomes a reflection of the Prophets. The noble companions understood this secret well, and became so lost and absorbed in obedience to the Messenger of Allah, peace and blessings of Allah be upon him, that nothing else remained in their persons. Anyone who saw them found them fully absorbed. So remember that even in this era, until one reaches a state where they are absorbed completely and lost in obedience like the noble

companions, only then will one's claim of being a follower and believer be honest and true. Instil firmly in your mind that until Allah the Exalted begins to dwell in you, and the signs of God become manifest in your person, you will be subjected to the influence of Satanic rule.

Satan invites you to falsehood, injustice, passion, murder, far-fetched hopes, ostentation and arrogance. In contrast, Allah Almighty calls on you to adopt sublime morals, to show patience, to be absorbed and annihilated in Him, to demonstrate sincerity and faith, and He calls you to prosperity. A person is subjected to the influence of both forces. Ultimately, he who is blessed with a pure nature and possesses the seed of goodness, even in the face of thousands of Satanic temptations and inner passions, hastens towards none other than Allah the Exalted, due to the blessing of the inherent faculty of righteousness, goodness, and purity that lies within him; and it is in God alone that such a one finds pleasure, comfort and satisfaction.

The Signs of Faith

However, everything is accompanied by signs. Until a thing possesses the signs that are characteristic of it, it cannot be considered genuine. One may observe the manner in which a physician is able to identify various medicines. If *viola odorata*, *cassia fistula* and *turpeth* did not possess the characteristics that have been established in them, after a long period of experience, a physician would throw them away like rubbish. This is also the case with the signs of faith. Allah the Exalted has alluded to them in His Book repeatedly. It is true that when faith enters a person, the greatness of Allah Almighty, i.e. His glory, holiness, greatness, power, and more than anything else, the true essence of *لَا إِلَهَ إِلَّا اللَّهُ* (*There is none worthy of worship except Allah*) enters him as well. This is to such an extent that Allah the Exalted begins to dwell in him; a death overtakes one's satanic life; one's inclination towards sin dies. It is at this time that a new life begins—a spiritual life. In fact, one could say that the first day of one's heavenly birth is when death overtakes a person's satanic life to usher in the beginning of the spiritual life, like the birth of a child.

The Perfect God of Islam

Allah the Exalted has alluded to this very birth in Surah al-Fatihah, where He

states:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مُلْكِ يَوْمِ الدِّينِ¹

*All praise belongs to Allah, Lord of all the worlds, the Gracious,
the Merciful, Master of the Day of Judgement.*

The four attributes aforementioned are attributes of Allah the Exalted, or that God Who possesses all praiseworthy qualities. There is no merit that one could possibly think of or imagine which Allah the Exalted does not possess. As a matter of fact, man can never enumerate the qualities and merits that are possessed by the Noble God. The God that Islam presents before the world is the true and perfect God. This is the very reason that the Quran begins with:

الْحَمْدُ لِلَّهِ

All praise belongs to Allah.

The gods to which other nations and scriptures have invited humanity are marred by one defect or another. If one has no hands, the other has no ears, one is unable to speak while another has some other deficiency; in short, each one is blemished by some defect or weakness. For example, the one whom the Christians deem to be God is such that, on reflection, one realises that if a period of 1900 years had not elapsed since the rise of this delusional belief, they would have had nothing in their hands at all. Now, except for the absurd argument that this doctrine must be true because it has existed for 1900 years, the Christians have nothing whatsoever in support of the divinity of Christ. Those who deify the Messiah despite their 'expert philosophy' in this regard, would have felt shame had they reflected over the idea that a weak and helpless child born in such an ordinary way from the womb of a woman, through the filth of her internal passages, could ever be God—a child whose life depends on food and drink, and who must yield to the call of nature, and who is bound by every conceivable human need. All that the Christians hold on to as an argument is the fact that this concept has existed since antiquity. Similarly, Hindus believe that the water of the Ganges is pure and blessed, even though it is an ordinary river home to frogs and turtles just like other rivers, and the remains of the dead are thrown into it. Now if one were to ask a Hindu of the logic in this, they would respond by saying that the reasoning lies in their heart and they cannot explain it in words.

¹ *al-Fatihah*, 1:2-4

Similarly, the God (Parmeshwar) presented to the world by the foolish Aryas is no greater than a carpenter or craftsman, because all he can do is join things together and he is bereft of the sublime quality of creating from nothing. This god has no control over the soul or the universe itself, because he has not created them. He cannot give salvation to his servants because this would upset the workings of the entire universe and the world would slip even further out of his control. He cannot hear the prayer of even one of his sincere devotees, nor can he give them anything out of his grace, because whatever he grants to the people can be nothing more than the fruits of their actions in the form of karma.

In short, the god presented by every nation and scripture is one that moves a person to shame. A follower of Islam is never put to shame and this is a superiority and pride that is reserved for Islam alone. A Muslim grasps firmly to the mantle of the Perfect God and it is to that Perfect Being that he shall return.¹

The Advent of the Prophet Muhammad^{sa}

And so, this is the sheer favour and grace of Allah the Exalted. Then, Allah has conferred a magnificent bounty upon us by raising the Prophet of God, peace and blessings of Allah be upon him. If the blessed personage of the Holy Prophet^{sa} had not appeared, many false and useless gods made of clay, stone and the like, would have been taken for worship like those who hail ‘*Ram, Ram*.’ Infinite gratitude is due to Allah Almighty that the Immaculate Prophet, peace and blessings of Allah be upon him, appeared and saved us from idol-worshippers. This is the secret underlying the fact that only the Messenger of Allah, peace and blessings of Allah be upon him, and him alone, due to his favours, was conferred the honour that:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا²

Allah and His angels send blessings on the Prophet. O ye who believe! you also should invoke blessings on him and salute him with the salutation of peace.

On the other hand, the Hindus have made 330 million deities. Looking at the state of the world at that time, no one can tell where believers in the Oneness of God had disappeared. This sheds light on Allah the Exalted and the nature of His being, and how His jealousy demands the spread of guidance in times of darkness. The Hindus proclaimed ‘*Ram, Ram*,’ while the Christians declared,

¹ *Al-Hakam*, vol. 5, no. 1, dated 10 January 1901, pp. 2-4

² *al-Ahzab*, 33:57

‘Our Lord Christ, Our Lord Christ.’ There was no one who proclaimed the name of God. The great and glorious name of Allah Almighty was hidden behind a million veils. When Allah the Lord of Glory chose to bestow His favour upon the world, He raised Muhammad, peace and blessings of Allah be upon him. The name of the Holy Prophet^{sa} is *Muhammad*, which means ‘the one who is exceedingly praised.’ This name is in the measure of the form known as *taf’il* in Arabic grammar.¹ The wisdom in this name is that an individual is worthy of praise to a degree that is equal to the level of their work. The Prophets of previous ages were sent to their respective peoples and one significant aspect previously lacking was that a grand reformation of magnificent proportions was not required in those times. For example, when the Messiah, peace be upon him, appeared, he came only to gather the lost tribes of the children of Israel and the Jews already possessed the Torah. These very teachings of the Torah were deemed sufficient for practice at that time. The Jews believed in the commandments and teachings of the Torah and acted upon it; albeit, there were certain moral weaknesses that had taken root in them.

Now, it is obviously clear that to merely rid the people of their moral weaknesses and identify their deficiencies is no great achievement. Even an ordinary person can do so and be a preacher of good morals. This is why the Messiah was not named Muhammad. For the services of the Messiah were not as great. Similarly, when Moses, peace be upon him, appeared, although he brought a divine law, his major task was to free the children of Israel from servitude to the Pharaoh—even though, after 400 years of bitter affliction, the people themselves as a nation were ready and waiting for a reason to rise up and go forth. The essential groundwork was prepared and the only required element was a motivating spark or catalyst. When any individual is forcibly or unjustly inflicted with pain, they naturally seek a means of deliverance from their suffering and work to free themselves. As such, when the children of Israel were suffering under the bondage of Pharaoh and at a time when they were secretly engaged in thoughts of securing their own freedom anyway, Moses, peace be upon him, who was divinely commissioned by Allah Almighty, announced that he would deliver the children of Israel from the bondage of Pharaoh; and when he did so, the people were ready at once to follow him. If one carefully reflects over the circumstances and accounts that surround

¹ In the Arabic language, verbs and nouns in the measure of *taf’il* convey a number of additional nuances compared to their basic analogues, including intensity, extensiveness and repetition. [Publisher]

the children of Israel, the true reason for their believing in Moses, peace be upon him, becomes clear. The main reason was because they sought deliverance from servitude to Pharaoh. As far as matters of spirituality and worship of God were concerned, they always stumbled, and constantly exhibited disrespectful and impertinent behaviour. This was to such an extent that they said:

لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً¹

We will by no means believe thee until we see Allah face to face.

Then, they also said:

إِذْ هَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ²

Therefore, go thou and thy Lord and fight, and here we sit.

Moreover, during the brief time when Moses^{as} was away, they began to worship the calf, and they were obstinate and constantly raised objections. When one reflects on their state of affairs as a whole, it becomes clearly evident that all they wanted was to be free from the bondage of Pharaoh and nothing more. They were themselves devoid of direction or leadership, and so they immediately became prepared to do as Moses, peace be upon him, commanded. Since they had suffered immensely, and as the adage goes: what will a man not do to save himself from death, the only way that they could see themselves uplifted was by going forth with Moses^{as}, but ultimately they became a stumbling block in the way of his triumphs. In short, Moses^{as} was not compelled to toil and labour as greatly. His nation was fettered in the bondage of slavery and were ready to accept someone who would liberate them. On account of this, many hundreds and thousands of people accepted Moses^{as} in one day, and these people demonstrated through their actions, the sort of nation they were and the degree of benefit that they derived from the teaching of Moses^{as}. In short, as far as leading them out of Egypt was concerned, this was no great accomplishment. When the time came for them to be reformed and when Moses^{as} sought to transform them into worshippers of God so that they could enter the promised land, this era was lost away in insolence, disrespect and internal transgression. As a result, ultimately, even Moses^{as} himself could not enter the promised land, and so he too could not be given the name *Muhammad* (the Most Praised).

¹ *al-Baqarah, 2:56*

² *al-Ma'idah, 5:25*

The Excellence of the Noble Prophet^{sa}

Therefore, the more one contemplates, the more it becomes clear that no other Prophet was deserving of the blessed name aforementioned until the era of our Noble Prophet^{sa} dawned. It was as though our Noble Prophet^{sa} had stepped foot in a place of thorns when darkness had reached its extreme. It is my belief that if the Messenger of Allah, peace and blessings of Allah be upon him, stood to one side and each of the Prophets who had gone by before him had come as one, all of them together would not have been able to accomplish what the Messenger of Allah, peace and blessings of Allah be upon him, achieved by himself, and they would not have been able to bring about the reformation that he brought forth. For they did not possess the heart and strength that was bestowed upon our Prophet^{sa}. Anyone who suggests that this is, God-forbid, a disrespect to the other Prophets, is foolish and is guilty of slander against me. I consider it a part of my faith to honour and revere the Prophets, but my belief in the superiority of the Noble Prophet^{sa} over all the other Prophets, peace be upon them, is the greatest aspect of my faith, and is a part of my very being and fibre. It is not within my power to remove this nature. An unfortunate and blind opponent can say whatever they please. Our Noble Prophet, peace and blessings of Allah be upon him, accomplished such a feat which no one else could have done individually or collectively; this is the grace of Allah Almighty.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ¹

That is Allah's grace; He bestows it on whom He pleases.

The Most Praised in Every Possible Sense

If one understands the circumstances with which the Messenger of Allah, peace and blessings of Allah be upon him, was faced, and if one comes to know fully of the state of the world at the time of his advent and what he achieved, one becomes entranced and proclaims:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

O Allah, bless Muhammad^{sa}.

I truthfully say that this is no fanciful or hollow statement. The Holy Quran,

¹ *al-Jumu'ah*, 62:5

along with the history of the world, clearly testify to what the Noble Prophet^{sa} accomplished. Otherwise, why would Allah the Exalted refer to him especially in the following words:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا¹

Allah and His angels send blessings on the Prophet. O ye who believe! You also should invoke blessings on him and salute him with the salutation of peace.

This statement was not made about any other Prophet. It was this person alone who appeared in the world with every form of success and with the greatest praise, the man whose name was Muhammad (the Most Praised), may the peace and blessings of Allah be upon him. It is the custom of Allah that time moves forward. At last, the era of the Seal of Prophets dawned, and he was the only person ever to proclaim:

يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا²

O mankind! Truly I am a Messenger to you all from Allah.

One could say that these are a few words and he who is blind could suggest that there is nothing exceptional about this statement. However, he who has a heart can understand, and he who has ears can hear, and he who has eyes can see that these are no ordinary words. My response to such people is that if this is an unexceptional statement, then why did Moses, peace be upon him, or the Messiah, peace be upon him, or any other Prophet for that matter not have the strength to say these words? The fact of the matter is that those who were not given this strength and this lofty station, simply could not make such a declaration. I proclaim once again that no other Prophet received the greatness and glory that was conferred upon our Noble Prophet^{sa}. If someone feeds meat to a sheep on a daily basis, this will not turn it into a lion.

Therefore, bear this truth in mind that the only person who was ever worthy and truly deserving of this name was the man named Muhammad (the Most Praised). This is the bestowal of God, which vests the heart and mind of a person with these faculties. God knows full well who is best suited to receive and take on these faculties. It is not within everyone's scope to comprehend this secret, and all people do not have the strength to proclaim:

¹ *al-Abzab*, 33:57

² *al-Araf*, 7:159

إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Truly I am a Messenger to you all from Allah.

Without the special support of the Holy Spirit one cannot make such a statement.

The Messenger of Allah possessed all those faculties and strengths which make a person 'the most praiseworthy,' so that matters of potentiality could be brought into the realm of actuality. It is for this reason that he claimed:

إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Truly I am a Messenger to you all from Allah.

The difficulties in dealing with just one nation give rise to countless challenges. In fact, if a person is forced to put up with even one servant who is wicked in nature, it becomes difficult to put him right. Ultimately, the master becomes so frustrated and helpless that he will dismiss such a worker. But how worthy of praise would such a one be who instead, reforms that servant; and what a champion then is the one who reforms his entire nation, though this too is not entirely exceptional. Now, just reflect on how excellent and sublime the faculties of such an individual would be who was sent to reform the diverse nations of the world. It is no small achievement to gather under one teaching people of varying dispositions and ages, belonging to different countries, and who subscribe to a wide array of ideologies and possess differing faculties; and then to train and mould all these people as well. Then, this instruction was no worldly training, rather it was spiritual in nature, and its purpose was to nurture divine cognisance and to fully enlighten people of the deepest and most subtle mysteries of divine insight; further, the objective was not simply to impart a teaching, but also to mould humanity to act upon this teaching as well—this is no small task. People will come together for worldly objectives because they are motivated by personal gain and materialistic greed. However, someone ought to tell me, how could one join a person merely for the sake of Allah at a time when the entire world is ignorant of His glorious name; and in circumstances when proclaiming belief in Him would mean to take upon oneself all the afflictions of the world? This is only possible when the person who invites the people to Allah possesses a magnificent power of attraction, which draws in the hearts of people uncontrollably, so that all of the trials and tribulations associated with this evoke a sense of pleasure and

delight. Now reflect over the Messenger of Allah, peace and blessings of Allah be upon him, and his community, and it will become brilliantly clear that only the Holy Prophet^{sa} was worthy of being named Muhammad (the most praiseworthy). Only he was capable of demonstrating by action the claim that he made verbally:

إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Truly I am a Messenger to you all from Allah.

Then, came the time:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا¹

When the help of Allah comes, and the victory; and thou seest men entering the religion of Allah in troops.

This clearly indicates that when the Holy Prophet^{sa} appeared in the world no one knew of God's chosen religion and the world was wholly plunged in darkness. But when he left this world, he saw before his eyes the following words fulfilled:

يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

People entering the religion of Allah in troops.

He did not tire or fall weak until he had achieved this purpose. The opposition of his adversaries, the conspiracies and schemes of his enemies, their plots to murder him, and the pains inflicted upon him by his people were worthless and futile in the face of his courage and spirit. Nothing was able to thwart him even for a moment in any of his objectives. Allah the Exalted kept the Holy Prophet^{sa} alive until he had completed the task for which he had come. This is also a hidden secret that those who come from God cannot be likened to those who are liars.

In the same manner, the greatest sign of the truth of the prophethood of the Holy Prophet^{sa} is his very own life. Is there anyone who would realise this point? The Holy Prophet^{sa} was sent in a time when darkness had engulfed the world and he was kept alive until the time that he heard the call:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي²

This day have I perfected your religion for you and completed My favour upon you.

¹ *an-Nasr*, 110:2-3

² *al-Ma'idah*, 5:4

He remained alive long enough to see a multitude of hosts entering Islam. So, it is due to a plethora of reasons such as these that the Holy Prophet^{sa} was named Muhammad (the Most Praiseworthy).

Ahmad^{sa} the Chosen One

Then, the Holy Prophet^{sa} was also given another name and that is: *Ahmad* (the one who is greatest in giving praise). As such, this was also the very name in the prophecy made by the Messiah^{as} as well:

مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ¹

Meaning, after me I give you glad tidings of the coming of a Prophet whose name will be Ahmad. This was an indication of the fact that he would be one who praises Allah the Exalted beyond measure. One can clearly derive from this name—and this is the truth as well—that a person will only praise someone from whom they receive something, and the more one receives from another, the more one will praise them. If an individual were to receive one rupee from someone, they would praise them accordingly, and someone who receives a thousand rupees gives praise in proportional degree. Therefore, this clearly establishes that the Messenger of Allah, peace and blessings of Allah be upon him, received the grace of God more than all others. In actuality, there was a prophecy in this name that the Holy Prophet^{sa} would inherit and possess blessings, supremely great.

Muhammad and Ahmad

There is an underlying secret in the blessed names of the Holy Prophet^{sa}. His two names, Muhammad, meaning the most praiseworthy, and Ahmad, meaning the one who is greatest in giving praise, both allude to two distinct forms of excellence possessed by the Holy Prophet^{sa}. The name Muhammad demands characteristics of glory and majestic greatness because the name means ‘one who is praised immensely’ and it naturally follows that the bearer of this name be loved, because he who is loved is praised. In short, this name reflects a nature of glory. However, the name Ahmad suggests that the bearer of this name be absorbed in love for another, because a lover is one who praises—a lover incessantly showers his beloved with praise. Therefore, just as the name Muhammad is associated with

¹ *as-Saff*, 61:7

characteristics of glory and majestic greatness, which are the hallmarks of one who is loved, in the same manner, the name Ahmad inherently bears qualities of humility and meekness, which are the distinctions of one who loves another. The underlying secret in these names is that the life of the Holy Prophet^{sa} has essentially been divided into two parts. First there was his life in Mecca which spanned a period of thirteen years. The second part of his life was spent in Medina, which lasted ten years. During his life in Mecca, we see a manifestation of his name Ahmad. During this time, the Holy Prophet^{sa} engaged himself in weeping and crying before God Almighty day and night and would spend his time seeking divine help and in prayer. Anyone who is fully aware of the manner in which the Holy Prophet^{sa} spent his life during this time knows that no lover has ever cried and wept so fervently in search of their beloved as the Holy Prophet^{sa} did during his life in Mecca, and nor will anyone ever be able to match him in this regard. Then, these lamentations of the Holy Prophet^{sa} were not for his own soul, but due to his clear knowledge of the state of the world. The worship of God had disappeared completely. The soul and the inherent nature of the Holy Prophet^{sa} was leavened by a faith in Allah the Exalted, which fostered within him pleasure and delight. The Holy Prophet^{sa} naturally desired to fill the world with this pleasure and joy as well. But when he cast a glance on the world, he found that their capacities and natures had been strangely deformed, and there were many difficulties and hardships at hand. In short, the Holy Prophet^{sa} would weep and cry over this state of the world, and he did so to such an extent that he may well-nigh have lost his life. It is to this that the following words of Allah the Exalted allude:

لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ¹

Haply thou wilt grieve thyself to death because they believe not.

This was the life of the Holy Prophet^{sa} in which he humbly begged for divine grace and mercy, a life which showed a manifestation of his name Ahmad. During this era, the Holy Prophet^{sa} was engaged in deep contemplation. The effects of this contemplation and prayer became apparent during life in Medina, when the name Muhammad was manifested, as is evident from the following verse:

¹ *ash-Shu'ara*, 26:4

وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ¹

And they prayed for victory, and as a result thereof every haughty enemy of truth came to naught.

The Trials Faced by the Divinely Commissioned

It is the way of Allah that those who are commissioned by Him are given grief and pain. They are confronted by one difficulty after another. However, this is not so that they would perish but so that they may attract the help of Allah. This is the very reason that the life of the Holy Prophet^{sa} in Mecca spans over a longer period than the time he spent in Medina. The Holy Prophet^{sa} spent thirteen years in Mecca and ten years in Medina. As it is clear from the aforementioned verse, every Prophet and all those who are divinely commissioned are made to suffer in the beginning; they are branded as liars, cheats, and merchants, and given all sorts of names. There is no derogatory name that is not attributed to them. The Prophets and the divinely commissioned tolerate all of this and endure every pain that is inflicted upon them, but when this reaches an extreme, another power is manifested out of sympathy for mankind. In the same manner, the Messenger of Allah, peace and blessings of Allah be upon him, was tormented in every possible way and given every dishonourable name. Ultimately, the spiritual concentration of the Holy Prophet^{sa} was roused until it reached an extreme, as is derived from *اِسْتَفْتَحُوا* (*they prayed for victory*), and this ultimately resulted in *وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ* (*and as a result thereof every haughty enemy of truth came to naught*). All the wicked and those who perpetrated schemes against him perished. This spiritual concentration of the godly is roused when the mischief of their enemies reaches its extreme, because if it were to surge forth in the very beginning, every enemy would be destroyed at once! During his life in Mecca, the Holy Prophet^{sa} fell before the One True God and cried before him in such a manner that those who saw him or heard him would tremble. But after all this, just observe the majestic glory of his life in Medina. All those who were actively engaged in mischief and who hatched schemes to kill and expel the Holy Prophet^{sa} from his homeland perished, and those who remained were left with no choice but to humbly accept their wrongdoings and beg for his forgiveness.

¹ *Ibrahim*, 14:16

Hazrat Umar^{ra} Accepts Islam

Observe the degree to which Hazrat Umar, may Allah the Exalted be pleased with him, benefitted the Muslims. There was a time when he had not yet accepted the Holy Prophet^{sa} and four years had gone by since the advent of Islam. Allah the Exalted knows best the wisdom in this underlying mystery. Abu Jahl was in search of someone who would murder the Messenger of Allah. During those times, Hazrat Umar^{ra} was renowned for his bravery and courage, and was a man of great stature. The two discussed the matter with one another and Hazrat Umar^{ra} took on the responsibility of putting an end to the Messenger of Allah. The agreement was signed by Hazrat Umar^{ra} and Abu Jahl, and it was settled that if Umar^{ra} was successful in killing the Holy Prophet^{sa}, he would be given such and such amount as remuneration.¹

It is due to the power of Allah Almighty that the very same Umar, may Allah be pleased with him, who at one time was proceeding to martyr the Messenger of Allah, peace and blessings of Allah be upon him, later accepted Islam and himself became a martyr. What a wondrous era that was. And so, it was settled that Hazrat Umar^{ra} would kill the Holy Prophet^{sa}. After this agreement had been put to writing, Umar^{ra} began to scour the streets in pursuit of the Holy Prophet^{sa} and stalked him at night so that he could find an opportunity to kill him when he was alone. He would ask the people when and where the Holy Prophet^{sa} would spend time alone. The people said that he comes to the Ka'bah after midnight to offer his Prayer. Hazrat Umar^{ra} was very pleased to hear this and so he came and hid near the Ka'bah. When some time had passed, he began to hear a voice coming from the wilderness. A man was proclaiming:

لَا إِلَهَ إِلَّا اللَّهُ

There is none worthy of worship except Allah.

This was the voice of none other than the Holy Prophet, peace and blessings of Allah be upon him. On hearing this voice and confirming that the voice was moving towards him, Hazrat Umar^{ra} hid himself even more carefully and determined that when the Holy Prophet^{sa} would fall into prostration, he would strike him with his sword and sever his blessed head. The Holy Prophet^{sa} began to offer his Prayer as soon as he arrived, and the events that transpired thereafter are

¹ *Al-Hakam*, vol. 5, no. 2, dated 17 January 1901, pp. 2-4

narrated by Hazrat Umar^{ra} himself. He relates that: ‘While he was in prostration the Messenger of Allah, peace and blessings of Allah be upon him, wept and cried so emotionally in his supplications that my body began to tremble. At one point, the Holy Prophet^{sa} also made the following submission to God:

سَجَدَ لَكَ رُوحِي وَجَنَانِي

Meaning, O my Lord! My soul and my heart have fallen before You in prostration. Hazrat Umar^{ra} says: ‘As I heard these supplications, they pierced my heart. Ultimately, due to the awe-inspiring nature of the truth, my sword fell from my hand. I understood from this state of the Holy Prophet^{sa} that he was truthful and that he would definitely succeed in his mission. But the self that incites to evil is a terrible thing. When the Holy Prophet^{sa} had finished his Prayer and left, I began to pursue him. When he sensed the footsteps behind him, in the dark of night, the Holy Prophet^{sa} inquired: ‘Who is there?’ ‘Umar,’ I responded. The Prophet^{sa} said: ‘O Umar, you do not stop pursuing me at night, nor during the day.’ It was at that moment that I began to sense the fragrance of the soul of Allah’s Messenger, peace and blessings of Allah be upon him, and in my heart I felt that he would perhaps pray against me. I said: ‘Do not pray against me!’ Hazrat Umar^{ra} relates: ‘This was the time, this was the hour that was reserved for my acceptance and so God enabled me and I became a Muslim.’

Just reflect over the kind of sword that was hidden in these emotional entreaties and cries—a sword that was wielded against a man like Umar^{ra}, who had come after settling a contract to kill the Holy Prophet^{sa}—and which turned Umar^{ra} into a martyr through its charm. This spiritual concentration of the Prophets and their tearful supplications command a sword that is far greater than metal swords and spears. Therefore, the life of the Holy Prophet, peace and blessings of Allah be upon him, in Mecca was an era in which his name Ahmad was manifested. As such, in Mecca the Holy Prophet^{sa} carried himself in a manner that was especially characteristic of a lover’s love for his Beloved. He mixed himself to dust and bore a thousand deaths. No one but Allah Almighty can know the extent of his passion, devotion, humility and tearful supplications. It was after these deaths that the Holy Prophet^{sa} was granted a strength and life by which he was able to breathe life into thousands, rather, hundreds of thousands of the dead, and he was the one who brought together the whole of mankind; in fact, even today, through the power of his spiritual influence, he is giving life to tens of millions of

the dead, and he shall continue to do so until the day of resurrection.

Hence, the life of the Holy Prophet^{sa} in Mecca was a manifestation of a lover's love for the beloved and was a reflection of the inherent nature of his name Ahmad^{sa}, which means 'the one who is greatest in praise.' After this time had passed, his life of majestic glory began, which was a manifestation of his name Muhammad, peace and blessings of Allah be upon him—a name which reflects the phenomenon that is observed when a beloved draws in the affection of one who loves him. In this latter life, the enmity of the Meccan people surpassed all limits, and so the prayers and supplications of the Holy Prophet^{sa} also reached their pinnacle. The animosity of his vile opponents ultimately became the cause for his expulsion from the House of Allah in Mecca. But his enemies did not stop at this; they pursued him and left no stone unturned in causing him grief and injury. Even when the Holy Prophet^{sa} had migrated to Medina, the Meccans resolved to attack him. It was then that the indignation of Allah Almighty surged forth, and divine might and glory demanded that a manifestation of the name Muhammad, which means 'the most praiseworthy', be shown during the life of the Holy Prophet^{sa} in Medina.

The fundamental purpose of the advent of the Messenger of Allah, peace and blessings of Allah be upon him, was none other than to manifest the glory of God on earth, as it had become hidden from the eyes and hearts of humanity; false and worthless deities, idols and stones had taken the place of God. Now this was only possible if Allah the Exalted manifested Himself through the life of Allah's Messenger, peace and blessings of Allah be upon him, which was distinguished by divine grace and also through his life which was characterised by divine might and glory; it was only possible if God exhibited a miraculous display of His hand of power.

The Only Way to Become the Beloved of God is to Obey the Messenger of Allah

The Messenger of Allah, peace and blessings of Allah be upon him, was a perfect example of one who attained the pleasure of Allah and became the beloved of God. This is why Allah the Exalted clearly states:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ¹

Meaning, Say, 'If you desire to become the beloved of God and for your sins to be forgiven, there is only one way, and that is for you to obey me.' This means that following the Holy Prophet^{sa} never lets a person despair of divine mercy; it becomes a means for the forgiveness of one's sins and makes an individual the beloved of Allah Almighty. Moreover, a person's claim that they love Allah the Exalted shall only prove to be true and sincere when they follow the Holy Prophet^{sa}.

This verse clearly establishes that man cannot become the beloved of Allah Almighty and become worthy of His nearness by self-invented forms of spiritual exercise, labour or meditation. Divine light and blessings cannot descend on anyone until they become lost in obedience to the Messenger of Allah, peace and blessings of Allah be upon him. A person who becomes absorbed in love for the Holy Prophet, peace and blessings of Allah be upon him, and takes upon their own soul every death in order to obey and follow him, is conferred the light of faith, love and passion, which frees them from all that is besides Allah, releases them from the bondage of sin and grants them salvation. Such a one is blessed with a holy life in this very world, and is pulled out from the dark and narrow graves of carnal passion and desire. It is to this that the following Hadith alludes:

أَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمِي

Meaning, I am the one who raises the dead and at whose feet the people are raised. In short, such knowledge on which salvation is based cannot be conclusively and categorically attained except by a life which is bestowed through the Holy Spirit. The aforementioned verse of the Holy Quran manifestly and openly declares that such a spiritual life can only be attained by way of obedience to the Messenger of Allah, peace and blessings of Allah be upon him. All those who defy the Noble Prophet^{sa} due to their own close-mindedness and animosity, are under the shade of Satan. Such an individual is deprived of the pure life just mentioned. Although they seem to be alive, they are actually dead and Satan rules their heart.

Be Mindful of Death

It is a pity that such people are not mindful of death. Is death a far off thing? A person who has reached the age of fifty will live perhaps for a few more years, or

¹ Aal-e-Imran, 3:32

ten years at most; ultimately, he must die. Death is certain and no one can evade it in any way. I observe that people remain inexplicably absorbed in counting their money but never bother to count the days of their lives. Unfortunate is the one who gives no attention to counting the days of one's life. It is one's life which is most important and most worthy of being calculated, lest death arrive and a person is forced to depart from this world deprived. It is established from the Holy Quran that just as the heavenly life begins in this world, so too a life of hell begins here on earth. When a person is at the brink of death with their desires unfulfilled, they suffer an excruciating form of hell. When one sees that they are about to depart this world and when they become afflicted by cholera, plague, typhoid, palpitations, or some other severe disease, they experience a death before their actual death, which crushes their heart and soul, as it were, and this is also a sort of deprivation. Certain ailments do not let a person live in peace for even a few moments and finish a man within no time. A person who realises that they are nothing more than a creature bound to die, will reflect on the means by which to save themselves from that punishment which consumes a person through grief.

One of our relatives began to suffer from colic and his condition reached a state where he could no longer pass urine. He vomited a black substance after which he could no longer hold up his head. It was at this time that he said: 'I have now realised that the world is worth nothing.' Always remember, the world has no value. Who can say that those of us who are present here at this time will also definitely be alive in the coming year. Many of our friends who were alive last year are no longer with us today. What did they know that they would no longer be in the year to come. Similarly, who can say at this time that they will definitely be present when the new year dawns, and who can know the names of such people who are in the list of those destined to pass on. Hence, an individual who does not reconcile with God before they die, and who gives precedence to their superficial relations, is utterly foolish and ignorant.

Evil Company

Keeping evil company is also from among the things which lead a man to ruin. One may observe that Abu Jahl not only perished himself, but also took many others along with him to destruction—the people who would go and sit in his company. His meetings and gatherings were characterised by nothing except mockery and ridicule. These people would say:

إِنَّ هَذَا الشَّيْءَ عَيْبٌ¹

Meaning, this is mere fabrication. Now do tell us, is it the light of him who was named a fraud and a deceiver that shines in the world today or the light of someone else? Abu Jahl is dead and has nothing but curses to his name. However, observe the lofty grandeur of the Messenger of Allah, peace and blessings of Allah be upon him. Day and night, rather, at every moment, people far and wide invoke salutations upon him and he commands a following of 990 million Muslims. If today Abu Jahl returned, he would be astonished to witness the same man whom he once saw walking the streets of Mecca alone and whom he subjected to every possible grief, with a community consisting of 990 million people; in fact, this very sight would be enough to kill him. This is proof of the truthfulness of the prophethood of the Holy Prophet^{sa}. If Allah the Exalted had not been with him, the Holy Prophet^{sa} could not have triumphed in such a manner. How numerous were the efforts and schemes that were employed against him out of enmity and opposition, but ultimately, all of these adversaries were frustrated and met with failure. In this state of affairs, at the very outset when there were only a handful of people with the Holy Prophet^{sa}, who could imagine that he would attain such greatness in the world and that he would emerge safe and unscathed from all the conspiracies of his opponents to gain victory? But bear in mind that it is the custom of Allah Almighty that the ultimate victory belongs to the servants of God. Conspiracies of murder, edicts of disbelief, and varying forms of injury can do them no harm. Allah the Exalted is true when He states:

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ²

Meaning, these evil disbelievers desire to extinguish the light of Allah with the breath of their mouths, but Allah will perfect His light, even if the disbelievers dislike it. What exactly is the *breath of their mouths*? It is when he who belongs to God is branded a cheat, labelled a deceiver, dubbed a disbeliever, called irreligious. Therefore, those who level such allegations desire to extinguish the light of Allah the Exalted, but they can never succeed.

The armies of those who belong to Allah Almighty are in heaven; and so, the disbelievers and worldly people cannot see them. If they came to know of these hosts and if they were able to behold them even slightly, they would die of fear.

¹ *Sad*, 38:7

² *as-Saff*, 61:9

But this army cannot be seen until one is covered by the mantle of Allah Almighty.

The Path to Great Prosperity

I return to my actual subject and say that there is only one path appointed by Allah Almighty to attain ultimate prosperity and that is to obey the Messenger of Allah, peace and blessings of Allah be upon him. As Allah the Exalted states:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ¹

That is, come and follow me, so that Allah may also take you as a friend. This does not mean that one should engage in worship in the form of a tradition. If this is the essence of religion, then of what significance is Prayer and fasting? To refrain from a certain action, or to perform an action of one's own accord—this is not the true meaning of Islam. The meaning of Islam is for one to place their head to be slaughtered like a sheep, just as the Messenger of Allah, peace and blessings of Allah be upon him, said: 'My death, my life, my Prayer and my sacrifices are for Allah alone, and I am the first to put forth my neck to be sacrificed.' This pride of Islam was first and foremost the distinction of the Messenger of Allah, peace and blessings of Allah be upon him, not Abraham^{as} or anyone else. It is to this very point that the following words allude:

كُنْتُ نَبِيًّا وَأَدَمُ بَيْنَ الْمَاءِ وَالطِّينِ

I was a Prophet even when Adam was in the initial stages of creation between water and clay.

Although the Holy Prophet^{sa} appeared after all other Prophets, the call that 'my death and my life are all for the sake of Allah Almighty' was not proclaimed by anyone else.

The Actual State of the Muslims

Observe the state of the world today. Our Noble Prophet, peace and blessings of Allah be upon him, demonstrated through his own actions that his death and his life were all for the sake of Allah Almighty alone, but then, there are the Muslims of today. If someone is asked whether they are a Muslim, they will respond in the affirmative by saying: '*All praise belongs to Allah.*' But the man whose creed they

¹ Aal-e-Imran, 3:32

recite was one whose entire life was based on the guiding principle of devotion to God. Yet the Muslim of today lives for the world and dies for the world. Until they finally begin to breathe their last, it is the world that is their objective, the object of their love and desire. How then can such a one say that they follow the Messenger of Allah, peace and blessings of Allah be upon him?

This is an instance for contemplation; do not consider this to be an ordinary matter. It is not easy to be a Muslim. Do not rest until you develop obedience for the Messenger of Allah, peace and blessings of Allah be upon him, and inculcate a true image of Islam within yourselves.

The current state of affairs may be likened to a shell and nothing more. You may call yourselves Muslims without truly following the Messenger of Allah, but bear in mind that it is unwise to be content with a name alone, and nothing but the husk. It is written that a Muslim told a Jew to accept Islam, to which the Jew responded: 'Do not be pleased by a mere name. I named my son Khalid (i.e. one who lives long) but I was forced to lay him to rest before the start of the evening.' So seek the essence. Do not be satisfied with mere names. How shameful is it to call oneself the follower of such a magnificent Prophet, yet spend a life akin to that of disbelievers. Show an example of Muhammad, the Messenger of Allah, peace and blessings of Allah be upon him, in your own lives and foster within yourselves a similar state. Be mindful that if you have not developed such a condition, then you are a follower of Satan.

In short, it can now be very well understood that becoming the beloved of Allah Almighty ought to be the prime objective of a person's life. Until a person is endeared to Allah the Exalted and they do not receive His love, they cannot live a life of success. Now this is not possible until one sincerely obeys and follows the Messenger of Allah. The Messenger of Allah, peace and blessings of Allah be upon him, has shown through his own example what Islam truly is, so inculcate that very same Islam within yourselves so that you may become the beloved of God.

I wish to reiterate that it is the word *hamd* (praise) from which Muhammad and Ahmad are derived—may the peace and blessings of Allah be upon the Holy Prophet. These are two names of the Holy Prophet, peace and blessings of Allah be upon him, which were two manifestations of *hamd* or 'praise.' Then, in Surah Fatihah, after *alhamdulillah* (All praise belongs to Allah), four attributes of Allah Almighty have been mentioned: *Rabb-ul-Alamin* (the Provider and Nourisher of

all the worlds), *Ar-Rahman* (the Gracious), *Ar-Rahim* (the Merciful) and *Maliki Yawm-id-Din* (the Master of the Day of Judgement).

A Manifestation of ‘All Praise Belongs to Allah’

I have just mentioned that *alhamdulillah* (All praise belongs to Allah) was reflected by two manifestations of the Messenger of Allah, peace and blessings of Allah be upon him: namely, Muhammad and Ahmad. Now our Perfect Prophet, peace and blessings of Allah be upon him, not only expounded these four aforementioned attributes of Allah the Exalted but demonstrated them to be true in favour of the noble companions as well. This indicates that Allah the Exalted desires to confer His attributes by way of reflection. As such, the meaning of a person being annihilated in God (*fana-fillah*) is when a person is absorbed in divine attributes.

A Manifestation of Divine Attributes

Now observe the manner in which the Holy Prophet^{sa} demonstrated a practical example of these four aforementioned attributes in relation to his companions. When the Messenger of Allah, peace and blessings of Allah be upon him, was born, the people of Mecca could be likened to an infant who depends on milk; that is to say, they were in need of divine providence and nourishment (*rububiyyat*). For they were living a life of beasts and savages at the time. In the likeness of a mother, the Holy Prophet, peace and blessings of Allah be upon him, gave them milk and nurtured them. Then the Holy Prophet^{sa} reflected in himself the attribute of divine graciousness (*rahmaniyyat*) and in doing so, conferred upon them such provisions for which they had made no effort on their part. For example, the Messenger of Allah^{sa} gave them a blessing as great as the Holy Quran and graced them with his own practical example. Then, he also displayed within himself a manifestation of divine mercy (*rahimiyyat*), in that he made fruitful their endeavours, he accepted and trusted their faith, and saved them from going astray like the Christians. In fact, he granted them the ability to remain steadfast and determined. The blessing in making a sincere effort is that God makes a person steadfast. No one from among the companions of the Holy Prophet^{sa} became an apostate, while there were thousands among the followers of other Prophets. In just one day, five hundred followers of the Messiah abandoned their Faith, and from among those in whom he had great confidence and trust, there was one who

had him arrested for a mere thirty pieces of silver, while another cursed him three times.

The fact of the matter is that the faculties of a teacher carry influence. The more influential and complete a teacher, the stronger and more lasting the effects of their training.

Proof of the Spiritual Influence of the Noble Prophet^{sa}

Another proof that our Noble Prophet, peace and blessings of Allah be upon him, was the greatest and most perfect in his spiritual influence lies in the fact that the community trained by him was so steadfast and firm that they showed no hesitation whatsoever in even laying down their lives and sacrificing their wealth. A clear proof of the weakness of the Messiah is that the community which he prepared was the one who turned out to be responsible for having him arrested and put to death, and it was they who cursed him. Therefore, it was due to the effect of the divine mercy (*rahimiyyat*) reflected within the Holy Prophet^{sa} that his companions possessed steadfastness and perseverance. Then, the practical manifestation of *Maliki Yawm-id-Din* (Master of the Day of Recompense), as it was demonstrated in the life of the companions, is that God made a distinction between them and others. Or one could say, the divine insight and love of God which the companions were blessed with in this world, was their recompense in the present life. In short, a manifestation of these four attributes shone in the lives of the companions, may Allah be pleased with them.

The Community of the Promised Messiah Will Also Be from Amongst the Companions

However, there is a point here that is worthy of great attention. Do not consider the companions to be a community limited to a people who have now passed on. There is another party that Allah Almighty has mentioned in the Holy Quran. The followers of that man who is a spiritual reflection of Ahmad are also from among the companions. As such, Allah the Exalted states:

وَالْآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ¹

And among others from among them who have not yet joined them.

¹ *al-Jumu'ah*, 62:4

Meaning, do not consider the companions to be a community who came and went in the past. The followers of the Promised Messiah, who belong to his era, are also from among the companions.

The commentators accept in respect of this verse that the party referred to here is the community of the Promised Messiah. The arabic words *minhum* (from among them) establish that this community would be the recipient of the same spiritual influence and grace with which the companions were blessed. The companions were trained in the apparent sense, but now no one can see them physically. However, this community of the latter days would also be trained, as it were, by the Messenger of Allah, peace and blessings of Allah be upon him. It is for this reason that all the scholars have referred to this latter day community as ‘the companions.’ Just as the four divine attributes mentioned previously were manifested in the lives of the first companions, so too it is necessary for this manifestation to be shown in the lives of that community of the companions who is referred to in the words:

الْآخِرِينَ مِنْهُمْ لَمَّا يَنْظُرُوا إِلَيْهِمْ

Others from among them who have not yet joined them.

Observe how the companions were divinely supported at Badr; and Allah the Exalted states that this support was at a time when the Muslims were few. On the occasion of Badr, the back of the disbelievers was broken.

A Prophecy Regarding the Era of the Promised Messiah in the Incident of Badr

There was a prophecy for the future in the magnificent sign that was manifested at Badr. The full moon is also called *badr* and so, this is an allusion to the succour of Allah Almighty, which was to be manifested in the fourteenth century. Even illiterate women would say that the fourteenth century is one that would bring good fortune and blessing. The words of God Almighty were fulfilled and in the fourteenth century, as per divine will, the spiritual reflection of the name Ahmad was manifested. I am the one about whom a prophecy was made in the incident of Badr, to whom the Messenger of Allah, peace and blessings of Allah be upon him, conveyed his greetings of peace. But alas! When that day arrived and the full moon emerged, I was called a deceiver, I was accused of being selfish. Pity on those who have seen the truth but yet do not see; those who saw the

awaited era but failed to recognise it. Those who stood on pulpits and tearfully proclaimed that this prophecy would be fulfilled in the fourteenth century have died, and now those remain who stand on pulpits and announce that the one who has appeared is a liar! What has happened to these people? Why do they not see and why do they not reflect? Even in the previous era, it was at Badr that Allah the Exalted bestowed His support, and that divine support was for a people who were referred to as *adhillah* (weak). It was at a time when only 313 people entered the field of battle with a few wooden swords. Most of those 313 were small children. What could be a greater state of weakness? On the opposing end was a large and elite force of experienced and powerful warriors. In terms of materialistic equipment, the Holy Prophet^{sa} had nothing. In the face of these circumstances, the Messenger of Allah, peace and blessings of Allah be upon him, prayed:

اللَّهُمَّ إِنْ أَهْلَكَتَ هَذِهِ الْعَصَابَةَ لَنْ تُعْبَدَ فِي الْأَرْضِ أَبَدًا

Meaning, O Allah! If, today, you allow this community to perish, there will remain no one to worship You.

The Present Era Is like the Time of Badr

Hearken! I proclaim with certainty that even in this age we are faced with a state of affairs that are akin to the time of Badr. In the same way, Allah the Exalted is preparing a community, and the very same words, *badr* and *adhillah* (the weak), have been used in connection with them. Is it not false to state that Islam has suffered no weakness and disgrace? It possesses no stature in terms of worldly sovereignty either. Even when Europe confronts them, they flee and have no strength whatsoever to raise their heads. What is the state in this country? Are the Muslims not suffering humiliation and weakness here? Even the Hindus are greater in power than the Muslims. Is there only one form of indignity in which the Muslims are greater than others? You will find Muslims in all of the lowest professions. Muslims are at the forefront in begging. If one visits the jails, one will find that among the imprisoned, criminals who are Muslim outnumber people of other Faiths. If one visits the taverns, one will find them abundantly full of Muslims. Even now Muslims suggest that they have not been disgraced? Filthy and abusive books, which number in the tens of millions, have been written against Islam. Mughals and Syeds from among our people and others belonging to noble families have converted to Christianity and then they actively attack

the Chief of the Sinless, the Seal of the Prophets, peace and blessings of Allah be upon him. Take the example of Safdar Ali and Imad-ud-Din and others like them. Who was the writer of *Mothers of the Believers*,¹ a book that sparked great outrage and clamour; yet after everything, the Muslims managed to achieve nothing. Despite this, the Muslims assert that they have not been disgraced and weakened. Will such people continue in their denial until even the last shred of Islam's good name is tarnished? Is it then that they will finally concede that now Islam has been disgraced!

Alas! How shall I demonstrate to you the state of Islam in this day and age? Heed my words! I openly declare once again that the present age is the time of Badr. Islam is currently suffering from weakness and disgrace, but now God has willed to help Islam. As such, God Almighty has sent me so that I may demonstrate the superiority of Islam over all other religions and Faiths through evidence and conclusive argumentation. In this blessed era, Allah the Exalted has willed to manifest His glory, and there is no one who can stand in His way. Just as God's four attributes mentioned earlier were especially manifested previously in the age of the companions of the Holy Prophet^{sa}, this too is a similar age. The time has now come for God to manifest His providence. Foolish opponents seek to separate this child as it were, but the loving care of God shall not allow it. God is showering His mercy at present like a rain. These Muslim clerics who call themselves supporters of the religion of Islam desire to extinguish the light of Allah Almighty through their opposition, but this light shall be perfected, just as Allah the Exalted has willed. It pleases these people, it seems, and they accept it when Christian priests stand up and announce that the Prophet of the Muslims has died and the only Prophet who lives is the Messiah, and when they claim that only the Messiah was saved from the touch of Satan, and when they assert that the Messiah revived the dead. And then, the Muslims further reinforce them by suggesting that indeed, the Messiah created and gave life to birds. A believer in the unity of God once visited me and I said to him: 'The birds which the Messiah used to create, must have multiplied by now to a great number. How can one now distinguish them from the ones created by God?' He said: 'Yes, they have all become mixed with one another.' In this way, such people have turned the

¹ In 1897, Ahmad Shah Shaiq, a Muslim turned Christian, wrote an extremely offensive and hurtful book attacking the wives of the Holy Prophet^{sa} and named it *Ummahat-ul-Mu'minin—Darbar-e-Mustafa'i Kay Asrar*, i.e. Mothers of the Believers—The Mysteries of the Court of Mustafa. One thousand copies of this book were sent free to Muslims in India. [Publisher]

Messiah into a partner of half of God's divinity. Similarly, they also believe that the Antichrist will give life to the dead and that he would perform other miraculous feats. The Muslim creed *لَا إِلَهَ إِلَّا اللَّهُ* (*There is none worthy of worship except Allah*) is a sword as it were, and with it, the Holy Quran slays all those beings to whom divine attributes are falsely attributed. Then from where has this Antichrist emerged? Surah Fatihah teaches us a prayer so that we may be saved from following in the footsteps of the Jews and Christians. Did God forget to mention this grave trial of the Antichrist? The fact of the matter is that these people have lost their senses and they are like the one who cuts off the branch they sit on.

When these people began to disgrace Islam, Allah the Exalted sent me at the head of the fourteenth century to establish the greatness of the Holy Quran in accordance with His promise:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ¹

*Verily, We Ourselves have sent down this Exhortation,
and most surely We will be its Guardian.*

Do the people not observe how His signs are being manifested? The lunar and solar eclipses have taken place in the month of Ramadan. Is it possible for this sign of the Mahdi to be fulfilled without the Mahdi actually being present? Was God mistaken? Then, even after camels have become obsolete as a means of transport, has the Messiah not arrived? The signs of heaven and earth have been fulfilled. The state of the present age itself calls for the advent of the one who is awaited, but these people go on in their denial. The one awaited has appeared and the denial of his opponents, and their clamour and outrage can do no harm. This has always been the way of such people. The words of God are true and they are always fulfilled. All that is required of you is that you ought to save yourselves from the evil company of such people, remain engaged in prayer and develop within yourselves the true spirit of Islam.”²

December 1900

The Birth of Eve

The Promised Messiah^{as} said: “It is from the rib that Eve was created. I believe in

¹ *al-Hijr*, 15:10

² *Al-Hakam*, vol. 5, no. 3, dated 24 January 1901, pp. 1-5

the power of Allah Almighty. Now if someone were to assert that if this were the case, we would have no rib, I would respond by saying that this is a false analogy. Do not judge Allah the Exalted by your own standards. If I did not consider God Almighty to be Powerful and Magnificent, I would not be able to witness these examples of the acceptance of my prayers. One may observe whose power was at work in the case that was presented before Captain Douglas. Doctor Clark, a man that commanded influence on account of his religion, was involved and he was joined by the lawyer Ram Bajhat, from the Aryas; then Maulvi Muhammad Hussain, a staunch enemy was presented as a witness against me. With all of this, there was the statement of Abdul Hameed himself, in which he alleged that I had sent him to commit the murder in question. This statement was submitted in Amritsar and he repeated this statement before the Deputy Commissioner as well. Now, who moved the heart of Captain Douglas to doubt the statement made by Abdul Hameed and hand him over to the police again to ascertain the actual truth of the matter? In short, everything that transpired during the course of this case clearly demonstrated the power and control of Allah the Exalted. The reason I have mentioned this case is only to explain that it is utterly foolish and in fact a sin to measure Allah the Exalted by the same yardstick that one would use to measure a lowly human, no matter who that person may be.

Therefore, to suggest that if the rib of Adam, peace be upon him, was taken out and then Eve was fashioned from that rib, then how do human beings at present have ribs, is a very ignorant thing to say and is an affront to Allah Almighty. Bear in mind that European philosophy is full of misguidance and leads a person to ruin. In the same manner, to claim that there was no era in time in which humans were created from clay is wrong. I do not believe in the eternity of species at all. I do believe, however, that Allah the Exalted has never ceased being the Creator; the world has withered away into non-existence many times and then been recreated anew; this is nothing unusual. When death occurs in individual cases, why should it not be a possibility that the whole of existence will taste of death? Even the Hindus and Greeks believe in the Great Reckoning. Those who consider Allah the Exalted to be a Being of finite powers may be described as follows:

مَا قَدَّرُوا اللَّهَ حَقَّ قَدْرِهِ¹

They do not make a just estimate of Allah.

¹ *al-Hajj, 22:75*

Such people believe in God only in a limited sense. This is also a branch of naturalism.

The Holy Quran clearly tells us:

إِنَّ رَبَّكَ فَعَالٌ لِّمَا يُرِيدُ¹

Surely, thy Lord does bring about what He pleases.

Then, the Holy Quran states:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ²

Verily His command, when He intends a thing, is only that He says to it, 'Be!', and it is.

It is this very omnipotence of Allah the Exalted, and His extraordinarily supreme powers which have instilled a passion in my heart for prayer.

The Philosophy of the Acceptance of Prayer

Prayer is a magnificent thing! Alas, people fail to understand it. Some people believe that every prayer, irrespective of the manner and state in which it is made, ought to be accepted in every case. For this reason, when certain people pray but do not see their supplication fulfilled in the manner that they have assumed in their own minds, they become disheartened and lose hope, and as a result they begin to think ill of God Almighty. The greatness of a believer lies in their not losing hope even though apparently they may not have achieved the objective of their prayer. For divine mercy considers that prayer to be contrary to their best interest. You may observe that if a child attempts to grasp a piece of flaming coal, the mother will run towards the child and stop it from doing so. In fact, if a mother slapped her child on account of such foolish behaviour, this would not be surprising either. In the same manner, I feel pleasure and delight when I reflect on this philosophy of prayer and observe that the All-Knowing, All-Aware God knows which prayer is suited to our best interest.

The Etiquette of Prayer

I am so disappointed time and again when people send letters for prayer and also

¹ Hud, 11:108

² Yasin, 36:83

write in those requests that if such and such prayer is not accepted in their favour, they will consider me to be false. Alas! How uninformed these people are of the etiquette of prayer. Such people are unaware of the requirements that fall upon one who prays and the one who makes a request for prayer. Such people fall prey to ill thinking even before the prayer is made and act as if they do a favour upon me by accepting me and threaten to reject and deny me. I am able to perceive the stench of such letters and I believe that it would have been better if such people had not written a request for prayer at all.

I have spoken on this issue many a time and briefly advise that Allah the Exalted desires to maintain with His servants a relationship of friends. The relationship between two friends is one of give and take. A similar relationship exists between Allah the Exalted and His servant.

What is a relationship of give and take in the estimation of Allah Almighty? God fulfills and accepts the many thousands of prayers made by His servant, covers his flaws, and showers divine grace and mercy upon him, despite his being a most lowly and worthless creature. In the same manner, God also deserves, by way of right, that His servant accepts His will as well. In other words, if a servant is unsuccessful in attaining the objective that he seeks in a certain prayer, as per his own will, he should not think ill of God. On the contrary, such a one ought to ascribe their failure to some mistake of their own and accept the will of Allah Almighty with open-heartedness, believing that this is what their Lord desires.

The Trials of Believers

This is the very concept to which Allah the Exalted alludes in the following verse:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ¹
And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits.

The word fear (*khawf*) in this context refers to an empty fear and implies that the final outcome is destined to be a positive one. This alone becomes an atonement for one's sins. Then, the word hunger (*al-ju*) refers to straitened circumstances such as hunger or poverty. Sometimes when a person's shirt becomes torn, they do not have the ability to buy a new one. The Arabic word *ju* has been used here

¹ *al-Baqarah*, 2:156

and not thirst (*atash*) because the definition of the latter is encompassed in the former word. Then, there is the loss of one's wealth (*naqsim-minal-amwal*) when, for example, a thief robs everything that a person owns and does not even leave enough for the victim to eat in the morning. Just reflect! How painful and agonising are such misfortunes. Then, there is the loss of life. Some people are forced to bear the death of their children, one after another, until not even a single child remains. In this verse, a loss of life implies that the individual being tried remains alive, but their dear ones and relatives die. In times like these a person is faced with great tragedy. There are a large number of friends with whom I hold such a close relationship that they themselves and their families are, as if, my own. When any of these dear ones depart this world, I feel as much grief as one who loses their most beloved child. The term fruits (*thamarat*) includes a person's children as well and also the final success that one expects after their efforts. When such efforts are wasted, this causes a sense of deep anguish as well. It has been observed countless times that when a person sitting an exam fails, they will be driven to take their own lives. The condition of Ayub Baig also worsened after he failed in his examination. Previously, he was very healthy and well.

Therefore, Allah the Exalted gives glad tidings to those who are faced with such tribulations and states:

وَبَشِّرِ الصَّابِرِينَ

But give glad tidings to the patient.

That is to say, in such circumstances, when a person bears these hardships with fortitude, they are given glad tidings. When such people are struck by misfortune, they say:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Surely, to Allah we belong and to Him shall we return.

Bear in mind that a chosen servant of God only grows in nearness to the Divine when they give precedence to God over every affliction. In short, there is an aspect of this relationship where God desires that His servants submit to His will. The meaning of prayer is when a human being expresses his desire and requests for something to happen. On certain occasions the desire of the Noble Lord ought to be given precedence. At times, however, Allah, who is Compassionate, fulfills the desire of His servant.

The other aspect of this give and take relationship is expressed in the following verse:

أَدْعُونِي أَجِبْ لَكُمْ¹

Pray unto Me; I will answer your prayer.

This is not a contradiction. When the situation at hand is different, there is no question of contradiction. In this particular instance, Allah the Exalted accepts the will of His servant.

A Condition for the Acceptance of Prayer

Bear well in mind that a person's prayer is accepted when they abandon heedlessness, sin and transgression for the sake of Allah Almighty. The more an individual grows in divine nearness, the greater they will partake of the fruits of the acceptance of prayer. This is why Allah the Exalted states:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلَعَلَّهُمْ يَرْشُدُونَ²

And when My servants ask thee about Me, say: 'I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.'

At another place, Allah the Exalted states:

وَأَن لَّهُمُ التَّنَافُوسُ مِن مَّكَانٍ بَعِيدٍ³

But how can the attaining of faith be possible to them from a position so far-off.

In other words, why should I listen to the prayer of one who is distant from Me? A lesson has been given here based on what we generally observe in the law of nature. This does not mean that God cannot hear, for He is privy to the most hidden desires buried in our hearts. In fact, He is aware of even those desires which have not yet come into existence. However, in this verse, Allah the Exalted has directed man's attention to attaining divine nearness and explains that just as a distant voice cannot be clearly heard, in the same manner, an individual who is plunged in heedlessness, sin and transgression, becomes distant from God. The further away a person grows from God, the more obstructed and improbable the

¹ *al-Mu'min*, 40:61

² *al-Baqarah*, 2:187

³ *Saba*, 34:53

possibility of the acceptance of their prayer becomes. How true it is:

پیدا است ندارا کہ بلند هست جنابت

It is clear from the voice that your royal court sits at a lofty station.

As I have said, although God is the Knower of the unseen, the law of nature stipulates that nothing can be gained without righteousness. Sometimes a foolish person will renounce their faith due to the non-acceptance of their prayer.

The True Nature of Voluntary Deeds

There is a Hadith in *Sabih Bukhari* that through voluntary acts of worship a believer grows closer to Allah. There are obligations and then there are deeds done voluntarily. In other words, there are those injunctions that are necessary rights that must be fulfilled, and then there are voluntary deeds which are above and beyond one's obligations. These voluntary deeds are prescribed to complement a potential deficiency in one's obligations.

People believe that voluntary worship is limited to the formal Prayer alone. This is not the case. Every deed can be supported by an act of voluntary service. For example, a person who pays the zakat should give charity that is above and beyond this basic requirement. People fast during the month of Ramadan, but one should fast at other times during the year as well. If someone must repay a debt, they ought to return an amount that is somewhat greater, because the one who gave them the loan did them a kindness.

Voluntary deeds serve to complete a person's obligations. When a person performs voluntary deeds, they do so with humility and fear in the hope that this will compensate for the lapses in their obligations. This is the secret that underpins the very deep relationship between voluntary acts of worship and nearness to God. Essentially, people who engage in voluntary service develop within themselves a state of humility, meekness, and detachment from the world. Fasts are observed on the thirteenth, fourteenth and fifteenth day of the lunar month and also there are the six fasts which are observed in the month of Shawwal. All of these are voluntary acts of worship to attain the nearness of God.

So remember that perfect love of God can only be developed through voluntary acts of worship. As a result of this, God states: 'I become the sight of My believing servants who are close to Me', that is to say that the sight of such people is directed

exactly in the direction that God wills. One who is sincere and true to God does not wait for death and is never heedless of the Divine.

Then God Almighty states that He becomes the ears of such people. This means that wherever Allah, His Messenger or His Book are being dishonoured and denigrated, they become averse and displeased with such gatherings and leave at once. They cannot hear such things and do not pay heed to anything that is contrary to the will of Allah Almighty or against His command. They do not sit in the sorts of gatherings aforementioned. In the same manner, they avoid discussions revolving around sin and transgression, and stay away from the indecent displays and voices that are characteristic of the Sufi practice of *sama*. Illicit thoughts roused by listening to the voices of those who are beyond the permissible bounds is a fornication of the ears. This is why Islam has taught the practice of the veil. The statement of the Messiah that one should not look at someone with adulterous eyes is no complete teaching. In contrast, a complete teaching is one which saves a person even from the initial causes that lead to sin. Allah the Exalted states:

قُلْ لِلْمُؤْمِنِينَ يَعْصُوا مِنْ أَبْصَارِهِمْ¹

Meaning, do not look at women with any intention because a man's heart is not within his control. What a perfect teaching indeed. Then, Allah the Exalted states that I become the hands of such people. On certain occasions, an individual inflicts grave cruelty on another by the use of their hands. God states that the hands of a believer do not unjustly cross the limits of moderation; they do not touch a person of the opposite gender who is beyond the permissible bounds. Allah Almighty also states that He becomes the tongue of one who grows close to Him through voluntary worship. This may be expounded further by the following verse:

مَا يَنْطِقُ عَنِ الْهَوَى²

He does not speak of his own desire.

It is for this reason that all the words of the Messenger, peace and blessings of Allah be upon him, were actually the words of Allah Almighty. In respect of the hand of the Holy Prophet^{sa}, Allah the Exalted states:

¹ *an-Nur*, 24:31

² *an-Najm*, 53:4

مَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ¹

Thou threwest not when thou didst throw, but it was Allah Who threw.

In short, through voluntary acts of worship, an individual achieves a great rank indeed and attains the nearness of God, until they are admitted into the class of those who are known as friends of God. In respect of such people, Allah the Exalted states:

مَنْ عَادَلِيَّ وَلِيًّا فَقَدْ بَارَزْتُهُ بِالْحَرْبِ

Meaning, I say to the enemy of my friend that he should be prepared to fight Me. It is related in a Hadith that God pounces on such an enemy in the likeness of a lioness who defends her cub if it is taken from her. Therefore, man should constantly strive to reach such a level. No one knows when death will arrive. It behoves a believer to never grow heedless and to forever remain in fear of God Almighty.”²

1900

Satan Cannot Touch Those Who Possess Absolute Faith

During the days of his illness, Qazi Muhammad Alim Sahib, a resident of Qazikot, wrote to Qazi Ziya-ud-Din Sahib, who was also a resident of Qazikot but was in Qadian at the time, to submit a request for prayer to His Holiness^{as}. The Promised Messiah^{as} said: “I will definitely pray for him. You should reassure Muhammad Alim. He should not give in to any apprehensions on account of Ahmad Shah, for indeed he is nothing. He ought to consider such evil suggestions to be an association of partners with God. The more people seek to mislead him, the more their mockery and ridicule begins to show its effects, the more he should consider his path to be clear and unimpeded. Satan cannot even touch those who possess complete faith. It is my belief that Adam^{as} was somewhat neglectful in the use of his faculties. After all, this is why Satan was able to misguide him. By God, if the Holy Prophet^{sa}—the unparalleled gem of a man that he was—had been put through the same test, Satan would have been utterly helpless.

¹ *al-Anfal*, 8:18

² *Al-Hakam*, vol. 4, no. 44, dated 10 December 1900, pp. 2-4

Attachment to the Present Life Is the Root of Sin

An excessive desire for the present life is often the root of sin and weakness. Our friends must endeavour always to spend their precious time in attaining the pleasure of God, their True Master; this is everything. Otherwise, what difference is there in dying today or departing this world in another fifty years? The sun and moon that exists today, will be the same then. Allah the Exalted Himself blesses the life and health of a person who is beneficial to the world and is a servant of God's religion; and He does not care about the evil designs of the people. So, in all circumstances, do your every deed for the sake of God, and Allah the Exalted will protect you Himself.

It has been more than thirty years since Allah the Exalted stated to me in categorical words that I would live to eighty years, or perhaps a few years more or less. There is an underlying secret in this statement, which is that the work assigned to me was destined to be completed in this number of years. Therefore, when I am ill, I am never grieved at the thought of death.

I remember vividly the trees that I played beneath when I was six or seven years of age. Even today, those trees stand in their places flourishing and thriving, as lush green as they were then. But when I look at myself, the state of affairs is completely different. You can reflect over this as well.

Consider the reproach and mockery of your contemporaries to be a blessing. This serves as a means of reformation for one's soul. If this ceased to exist, how would your service to the Noble Lord and your offering to the God of Reverence be worthy of Him? You are worried on account of an illness. However, your brethren before you—the companions—swore allegiance on the very purpose of laying down their lives, and would always wait for the time when they could sacrifice their lives in the way of God, their True Master. Therefore, in every state of affairs, whether you enjoy good health or suffer an illness, keep your affairs in good standing with the Noble Lord. Everything as a result will turn out positively.”¹

4 January 1901

The Fulfilment of a Prophecy

Hazrat Amman Jan^{ra} was feeling somewhat unwell on 3 January 1901. In this

¹ *Badr*, vol. 12, no. 2, dated 11 July 1912, p. 2

regard, His Holiness^{as} mentioned during his walk: “A few days ago at home I said that I had seen a vision in which a woman has come to our house and said: ‘Something has happened to you’ (i.e. Hazrat Amman Jan—Editor) and then I received the revelation:

أَصَحَّ زَوْجَتِي

My wife has recovered.

As such, yesterday, on 3 January 1901, this vision and the revelation vouchsafed to me was fulfilled. My wife suddenly fell unconscious and just as I had seen in my vision, a lady brought this news.”¹

Fasting in Ramadan

The Promised Messiah^{as} said: “The month of Ramadan is a blessed one. It is a month of prayer.”²

Then, the Promised Messiah^{as} said: “As for me, I only leave my fast if I have reached a state that is near death. Otherwise, my disposition feels an aversion to foregoing the fasts. These are blessed days; they are days in which the grace and mercy of Allah Almighty are sent down.”

Simplicity

The Promised Messiah^{as} said: “Remember that until you inculcate within yourselves the simplicity that is characteristic of children, one cannot follow the way of the Prophets.”³

11 January 1901

The Pillar of Life

The Promised Messiah^{as} was feeling somewhat unwell. He said: “Everything rests on a pillar, and the pillar of life and health is the grace of God Almighty.”⁴

¹ *Al-Hakam*, vol. 5, no. 3, dated 24 January 1901, p. 5

² *Al-Hakam*, vol. 5, no. 3, dated 24 January 1901, p. 11

³ *Al-Hakam*, vol. 5, no. 3, dated 24 January 1901, p. 5

⁴ *Al-Hakam*, vol. 5, no. 3, dated 24 January 1901, p. 10

12 January 1901

An individual told the Promised Messiah^{as} that various renowned booksellers are receiving demands from far-off places for his books. At this, the Promised Messiah^{as} said: “This is because Allah the Exalted has given rise to this atmosphere and people are engaged in their own personal research.”

Academic Miracles

The Promised Messiah^{as} said: “The greatest miracle is one which relates to knowledge. The greatest miracle of the Noble Messenger, peace and blessings of Allah be upon him, was the Holy Quran, which stands supreme even today.”

The Promised Messiah^{as} published various announcements when he was writing his commentary of Surah al-Fatihah as a challenge to Pir Mehr Ali Shah of Golra and other scholars. During this time, on one occasion he said: “A scholar is recognised by their knowledge. The fact of the matter is that there are no scholars among our opponents—not even one—otherwise, why would they not accept my challenge and write an eloquent and articulate commentary in Arabic, to prove their scholarship. If a person who is able to see is told that they are blind, they become angry and indignant; they do not rest until they prove that they can see. These people ought to prove that they are scholars by exhibiting their knowledge.”

The Promised Messiah^{as} said: “This objection that many scholars have rejected the truth of this community is a false criticism. Along with His vigorous challenges and declarations, God has shown academic miracles in our favour and established that none of our opponents have a single scholar in their midst. Therefore, it is false to say that scholars have opposed us.”

15 January 1901

A Grand Miracle

The Promised Messiah^{as} said: “Last night I received the following revelation:

مَنْعَهُ مَا نَعَّ مِنْ السَّمَاءِ

Meaning, no one will be able to compete with you in this contest of writing commentary of the Holy Quran. God has seized the ability and knowledge of the

opponents. Although the pronoun in this revelation is singular, masculine, third person, thus referring to a single individual, i.e. Mehr Shah, I have been made to understand by God that in the person of this sole individual, all of my opponents are implied, and so only one has been stated explicitly. The purpose is to establish this miracle as being the most supreme and greatest of all others, and to demonstrate that even if all of my opponents became one, and countless people came together in an attempt to challenge me in writing commentary, they would never be able to do so.”

The Promised Messiah^{as} said: “A human being can do what is in the power of human beings. Our opponents are also human; they are known as scholars and clerics. Why then are they unable to accomplish what I have done? This very fact is a miracle. If a Prophet were to throw a staff on the ground and say that no one except for him would be able to lift it, this too would be a miracle. And then, the challenge of writing commentary of the Holy Quran is a miracle of academic nature.”

The Promised Messiah^{as} said: “I began writing this commentary in the blessed month of Ramadan, just as the revelation of the Holy Quran also began in this month, and I expect that it shall be completed in a time between the two Eids. As Sheikh Sa’di has said in respect of someone:

بروز ہمایوں و سال سعید
بتاریخ فرخ میان دو عید

A blessed era and a blessed year;

On a blessed date between the two Eids.”

The Promised Messiah^{as} said: “In an attempt to challenge the miraculous nature of the Holy Quran in respect of its eloquence and articulacy, Reverend Pfander once presented various passages of Hariri, Abul-Fadl and other English books. This was quite a while ago. Even then, I thought to myself that he was being deceptive. Firstly, none of these writers have ever claimed that their words are unparalleled; in fact, they have always admitted their own inability and praised the Holy Quran. Secondly, in the works of such authors, meaning is always subordinated to the choice of words. They are nothing but words joined together. For the purpose of rhyme, a writer looks for one word to complement the other, and wisdom and meaning is ignored in the text. However, the Holy Quran ensures that the

truth and wisdom are never compromised. The fact of the matter is that to state words of truth and wisdom and also maintain rhyme in such words is a feat that is possible only through divine succour. Otherwise, the words of human beings are like the examples we see in the works of Hariri and others.”

19 January 1901

Seeking Forgiveness from God is the Key to Spiritual Progress

Someone submitted a request for prayer to the Promised Messiah^{as} for his debts. The Promised Messiah^{as} said: “Recite the prayer for God’s forgiveness often. This is the way in which a person can free themselves from grief.”¹

The Promised Messiah^{as} stressed to someone the importance of seeking forgiveness from God and said: “Seeking forgiveness from God is the key to spiritual progress.”²

20 January 1901

The Promised Messiah and His Community Mentioned in the Holy Quran

The Promised Messiah^{as} said: “There are four chapters in the Holy Quran which are recited often, and they contain mention of the Promised Messiah and his community. Firstly, there is Surah Fatihah, which is recited in every *rak’at* of the formal Prayer. This chapter contains proof in support of my claim, as shall be established in this commentary. Secondly, there is Surah Jumu’ah which contains the following verse in respect of the Promised Messiah and his community:

الْآخِرِينَ مِنْهُمْ³

And among others from among them.

This Surah is recited every Friday. Thirdly, there is Surah Kahf, the recitation of which the Messenger of Allah, peace and blessings of Allah be upon him, has emphasised. The first and last ten verses of this chapter speak of the Antichrist. Fourthly, the last chapter of the Holy Quran, in which the Antichrist has been given the name *khannas* (the evil whisperer); this is the same word which has

¹ *Al-Hakam*, vol. 5, no. 3, dated 24 January 1901, pp. 10-11

² *Al-Hakam*, vol. 5, no. 4, dated 31 January 1901, p. 11

³ *al-Jumu’ah*, 62:4

also been used for the Antichrist in the Hebrew Torah, i.e. *Nabash* (נָבַשׁ). In the same manner, there is extensive mention in other instances throughout the Holy Quran as well.”¹

The Commentary of Surah Fatihah

Work has not yet begun on the commentary of Surah Fatihah and only a short period of time remains. On this, the Promised Messiah^{as} said: “I do not know as of yet what I should write. It is with the trust of Allah that I have undertaken this work. I do not depend on the material that is present already. I depend solely on God so that He will put something in my heart and this is something that is beyond my control. When I am able to find the points and verities which I seek, I shall pen them in eloquent and articulate Arabic. Since people must reflect in order to attain spiritual reward, for this reason I am engaged in thought, but the rest I leave to God Almighty so that He inspires me whenever He so wills. I pray to God and it is my experience that when I seek help from God, He does lend His support.”

The Promised Messiah, peace be upon him, had written a preamble to the commentary he was preparing. In relation to this, Hazrat Maulvi Syed Muhammad Ahsan Sahib submitted: “The Pir of Golra wanted a speech and a debate before engaging in this contest of writing commentary of the Holy Quran. This preamble has served to address these demands as well.” During the course of discussion, there was mention of Hazrat Syed Ahmad Shaheedth and Maulvi Muhammad Isma’il Shaheedth. The Promised Messiah^{as} said: “These people were of pure intention. They wanted to see a removal of the restrictions laid down by the Sikhs in this country on Muslims offering the Prayer, making the call to Prayer and performing sacrifices. God accepted their prayer and manifested this acceptance by the arrival of the British in this country and the decline of Sikh rule. These two were wise to not fight against the British and deemed it appropriate to engage in a jihad against the Sikh regime. However, since the era had almost arrived in which religious war was destined to end with the advent of the Promised Mahdi, they could not succeed in this jihad. However, since they were well-intentioned, their desire to see the Muslims make their calls to Prayer and offer the Prayer was fulfilled when the British arrived in this country.”

¹ *Al-Hakam*, vol. 5, no. 3, dated 24 January 1901, p. 11

The Time of the Advent of the Promised Messiah and Mahdi

Then, the Promised Messiah^{as} said: “Time can be described in two respects: firstly, in the external and apparent sense; secondly, in the internal sense, i.e. spiritually. The visions of the Noble Messenger, the saints and other holy people which tell us that the Promised Messiah and Mahdi would appear in the fourteenth century, refer to the apparent aspect of this era. Time in the internal sense, i.e. in terms of spirituality, is that the state of the present era proclaims the need for the advent of the Messiah. In the present age, the time has come in both respects.”

22 January 1901

The Name of the Ahmadiyya Community

When our community was named Ahmadi, a certain individual said that someone had raised the objection that this was a new name. There was some discussion on this. The Promised Messiah^{as} said: “Certain people have named themselves *Hanafi*, *Shafa’i*, and so on—this is an innovation in the Faith. The Noble Messenger, peace and blessings of Allah be upon him, only had two names: Muhammad and Ahmad, peace and blessings of Allah be upon him. The Greatest Name (*ism-e-azam*) of the Holy Prophet^{sa} is Muhammad, peace and blessings of Allah be upon him, just as the Greatest Name of God Almighty is Allah. All of God’s other names such as *Hayy* (the Living), *Qayyum* (the Self-Subsisting and All-Sustaining), *Rahman* (the Gracious), *Rahim* (the Merciful) etc., refer to the name Allah. Ahmad is the name of the Noble Messenger^{sa} which was mentioned by the Messiah^{as} as follows:

يَأْتِي مِنِّي بَعْدِي اسْمُهُ أَحْمَدٌ¹

A Messenger will come after me. His name will be Ahmad.

The words *mim ba’di* (after me) indicate that the Prophet referred to here would be the very next one to appear after the Messiah, i.e. there would be no other Prophet between the Messiah and him. Moses^{as} did not say anything of this nature, in fact he made a prophecy about the life of the Messenger of Allah, peace and blessings of Allah be upon him, in Medina, as is alluded to in the following words:

¹ *as-Saff*, 61:7

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ¹

Muhammad is the Messenger of Allah. And those who are with him are hard against the disbeliever, tender among themselves.

This was a time when the Holy Prophet^{sa} was accompanied by a large number of believers, who fought against the disbelievers in war. The name that Moses^{as} mentioned in his prophecy was Muhammad, peace and blessings of Allah be upon him, and this was the name of the Holy Prophet^{sa}, which carried the nature of majesty, because even Moses^{as} himself was characterised by majesty. Jesus^{as} on the other hand, referred to the Holy Prophet^{sa} by his name Ahmad, because he was himself characterised by beauty. Now, since our community also possesses a nature of grace and beauty, it has been named *Ahmadi*.”

The Promised Messiah^{as} said: “Adam, peace be upon him, was born on a Friday and this has always been the real day of blessing, but the religious communities of the past were mistaken. Some have taken Saturday to be their holy day, while others have chosen Sunday. The Noble Messenger, peace and blessings of Allah be upon him, selected the most befitting of days. Similarly, the various sects of Islam have erred. Some call themselves *Hanafi*, others *Maliki*, certain others *Shia* and some *Sunni*. However, the Noble Messenger, peace and blessings of Allah be upon him, only had two names: Muhammad and Ahmad, peace and blessings of Allah be upon him. There can only be, therefore, two sects within the Muslims: Muhammadi and Ahmadi. The Muhammadi sect will exist only in an era in which might and glory is to be manifested, while the name Ahmadi is reserved for a time that is characterised by beauty.”

Seeking Forgiveness from God and Certainty of Faith

An individual submitted: “Your Holiness, please pray for me so that I am blessed with children.” The Promised Messiah^{as} said: “Recite the prayer for God’s forgiveness abundantly. Through this Allah the Exalted not only forgives a person’s sins, but also grants them children as well. Remember, certainty of faith is a great thing. God Almighty always supports the one who has absolute faith in Him.”²

¹ *al-Fath*, 48:30

² *Al-Hakam*, vol. 5, no. 6, dated 31 January 1901, p. 11

22 January 1901

Eid-ul-Fitr in Qadian, the Abode of Peace

Before the Prayer, His Holiness, our Leader, on whom be peace and blessings, inquired of Maulvi Abdur-Rahim Sahib of Cuttack: “Has the announcement about the Ahmadiyya sect reached your area as well and has it been published widely?” The esteemed Maulvi Sahib responded: “Your Holiness, the announcement has indeed reached Cuttack and has also been published extensively. The opponents have raised many allegations and have provoked the ignorant by saying that now we will change the Islamic creed to: *لَا إِلَهَ إِلَّا اللَّهُ أَحْمَدُ رَسُولُ اللَّهِ* (*there is none worthy of worship except Allah, and Ahmad is the Messenger of Allah*).

On this, His Holiness^{as}, Allah’s Messenger, delivered an address, which was presented partly by my brother Mufti Muhammad Sadiq in last week’s diary. I shall now present the sections that were not touched upon by him. The Promised Messiah^{as} said: “Everything becomes a stumbling block for the ignorant. Such people ought to be told that the Messenger of Allah, peace and blessings of Allah be upon him, only had two names. When the Messiah^{as} prophesied his advent, he spoke of the name Ahmad, because he himself came with a disposition that was characterised by beauty. This is the same name which is translated as ‘Paraclete.’

The ignorant are devoid of sense, so until one advises them with obvious examples, they do not understand. Such people need to be given lessons like children. Women and children also learn through various sorts of examples.

Today, the Holy Quran has been lost to the people. Those who have found this blessing have a responsibility to advise others. Why should those who possess the truth not prevail? An individual who possesses the truth but does not exhort those who are unaware of it, is guilty of cowardice and sin. When that individual counsels another, if nothing else, at least they will refrain from raising objections. The state of these people is such that if the Messenger of God, peace and blessings of Allah be upon him, had another name which was mentioned in the Holy Quran and that name was used now, they would still raise allegations. When have I ever said anything of my own accord? I have only ever presented the Holy Quran before them, and they have always raised objections. The name Muhammad, peace and blessings of Allah be upon him, has been used in the Muslim creed, which is:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

*There is none worthy of worship except Allah,
Muhammad is the Messenger of Allah.*

The secret in this is that the negation of false gods and the affirmation of divine unity was soon to be manifested in a majestic and awe-inspiring manner. The Arabs were not ones to be easily corrected, therefore, the majesty of Muhammad^{sa} was manifested. The Arabs were not ones who could be moulded by the nature of beauty, which was characteristic of the name Ahmad. Some 124,000 prophets appeared in this manner of beauty, but they could not attain the success which Muhammad, the Messenger of Allah, peace and blessings of Allah be upon him, attained. This was to indicate that divine unity would be propagated in a majestic manner. Allah was always best accompanied by Muhammad, because Allah is the Greatest Name (*ism-e-azam*) and it is a name distinguished by majesty. I possess arguments in this respect. In the whole of the Holy Quran it is the name Allah that is described by all other praiseworthy attributes. Allah the Exalted states:

لَهُ الْأَسْمَاءُ الْحُسْنَىٰ

His are the most beautiful names.

This refers to all those names and attributes that are mentioned in the Holy Quran. It is Allah, the Greatest Name, to which homage is paid by all these attributes. In short, it was most befitting that the Greatest Name of God be manifested through the name Muhammad, peace and blessings of Allah be upon him. One who clings to obstinacy, even now, is devoid of faith.”¹

12 February 1901

A request for prayer was submitted to the Promised Messiah^{as} for someone who was facing a trial. The Promised Messiah^{as} said: “Prayers are offered, but on various occasions, Allah the Exalted has reserved for an individual some other bounty, and it does not seem likely that a certain prayer will be accepted according to the words in which it is apparently expressed. This is a trial, especially for those who are apparently righteous, because sometimes a person will feel that since they are righteous, why have they been subjected to trial?”

¹ *Al-Hakam*, vol. 5, no. 5, dated 10 February 1901, p. 4

Trust in God Almighty

In the evening, the Promised Messiah^{as} said: “I have such firm trust in God that I do not even pray for myself because God is well aware of my state. When the disbelievers were casting Abraham^{as} into the fire, the angels came to Abraham^{as} and asked him whether he needed anything. Abraham^{as} responded by saying:

بَلَىٰ وَلَٰكِنُ الْيَكْمُ لَا

Meaning, Yes; but though I am in need, there is no need to present it before you. The angels responded: ‘Alright, then supplicate before God Almighty.’ To this, Abraham^{as} said:

عَلَّمَهُ مِنْ حَالِي حَسْبِي مِنْ سَوَالِي

In other words, He is so well aware of my state that there is no need for me to submit a request to Him.”

14 February 1901

Trials

Whilst mentioning that believers are subjected to trial and hardship, the Promised Messiah^{as} said: “An individual came to the Messenger of Allah, peace and blessings of Allah be upon him, and made a marriage proposal to the Holy Prophet^{sa} for his daughter. Along with the many other qualities that he presented to him in respect of his daughter, one was that she had reached such and such age, but had never suffered from any illness. The Holy Prophet, peace and blessings be upon him, said: ‘Those who are the beloved of God are invariably subjected to trial and suffering.’” One of the members of the community who had suffered immense grief at the hands of his adversaries, related his troubles. The Promised Messiah^{as} said: “You have suffered many hardships. This is a compliment to you. The more one is faced with trials, the more one shall be blessed.

إِنَّ مَعَ الْعُسْرِ يُسْرًا¹

Surely, there is ease after hardship.

¹ *al-Inshirah, 94:7*

Our Response to Opponents

There was a discussion on how certain opponents treat members of our community in a harsh manner and inflict grief upon them. The Promised Messiah^{as} advised his followers to be kind and forgiving, and to refrain from mischief. He stated: “One should not be incensed by one’s opponents. I especially advise those who are young that it is imperative for you to visit me as often as possible. There is no telling how long you shall live after me. Spending time in my company is beneficial. If a person remains inclined towards God, they become an embodiment of divine attributes. Moreover, by staying with me, a person can observe and learn many things.”

The Definition of a Journey

A written question from someone was submitted to the Promised Messiah^{as}. The individual inquired that since they are compelled to travel here and there for up to a distance of 30 miles or so, what should they consider a journey and is the Islamic injunction of shortening the Prayer whilst on a journey applicable to them? The person stated that they were not interested in academic discussions from books and all they wanted was a verdict from our Truthful Leader. His Holiness^{as} stated: “It is my belief that an individual ought not to impose undue difficulty upon themselves. The definition of a journey is based on the general understanding of society, even if the distance itself is only a few miles. So, if this is the case, a person should follow injunctions which are applicable in the case of a journey and shorten the Prayer.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

Deeds are based on intentions.

At times, we will cover a distance of even two or three miles when we are walking with our friends, but no one has the slightest thought in their minds that they are on a journey. However, when a person packs their belongings and sets out with the intention that they are about to undertake a journey, they are a traveller. The foundation of the shariah is not based on difficulty. A journey is a journey by generally accepted standards.”

The Prophecy of the Prayers Being Combined for the Promised Messiah

The Promised Messiah^{as} said: “Just as one fulfils the obligations owed to God, so too one should accept the relaxations that are afforded by Him. Where obligations are prescribed by God, it is God Himself who gives exemptions as well.

One may observe that even I benefit from the relaxations given by God. I have been combining the Prayers for about two months now. This is because I am ill and also heavily engaged in writing my commentary on Surah Fatihah. By combining the Prayers in this way, a prophecy related in the Hadith **تُجْمَعُ لَهُ الصَّلَاةُ** is also being fulfilled that when the Messiah appears, the Prayers will be combined for him. This Hadith also establishes that the Promised Messiah will not lead the congregation in Prayer, rather someone else will lead the Prayer, and that he will combine the Prayers out of consideration for the Messiah. As such, this is exactly what happens. On certain days when my illness is severe and I am unable to come to the mosque at all, the Prayers are not combined. It seems from the words of this Hadith that the Noble Messenger, peace and blessings of Allah be upon him, stated by way of affection that the Prayers will be combined for the sake of the Messiah. We ought to show honour and respect for the prophecies of the Noble Messenger, peace and blessings of Allah be upon him. We should not view them with an air of disregard. It would be a grave sin for us to look at the prophecies of the Holy Prophet, peace and blessings of Allah be upon him, with contempt. God Almighty has given rise to such conditions Himself due to which the Prayers are being combined for this long. If the Prayers had been combined for only a few days, this would not have constituted a sign. I revere each and every word and letter spoken by the Noble Messenger, peace and blessings of Allah be upon him.”

The Merits and Virtues of the Seal of the Prophets Expounded in the Commentary of Surah Fatihah

In the context of the commentary of Surah Fatihah, the Promised Messiah^{as} said: “In my book, the virtues and merits of the Noble Prophet, peace and blessings of Allah be upon him, are now being discussed so abundantly that I do not feel like bringing the discussion to a close. If the deadline had not arrived, I would have preferred to continue writing.”

Progress is Limitless

The Promised Messiah^{as} said: “Even in paradise, there will be avenues of progress for the believers, and even for the Prophets. For if this was not the case, why would we invoke blessings and salutations upon the Holy Prophet^{sa}. It is my belief that progress is limitless.”

Divine Attributes of Beauty

The Promised Messiah^{as} said: “The words بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (*In the name of Allah, the Gracious, the Merciful*) are a summary of the entire Holy Quran. The fundamental attributes of Allah the Exalted are also of beauty and the actual name of God is also one which is characterised by beauty. It is the faithless who, on account of their misdeeds, cause such a state of affairs that on occasions it becomes necessary for God to manifest His attributes of majesty. At the present time, since this is not required, I have, therefore, appeared with an inherent nature that is characterised by beauty.”

During the course of discussion, there was mention of building memorials in honour of Her Majesty the Queen. His Holiness^{as} said: “In my opinion, a magnificent college or hospital ought to be built.”

A Great Achievement of the Holy Prophet^{sa}

The Promised Messiah^{as} said: “The people undertake useless efforts to attribute a long life to the Messiah^{as}. What result was achieved in the brief life that he spent on earth so that one should desire that he lives a longer life? Worship of the Cross has become rampant on earth and polytheism has become widespread. Indeed, if it was possible for anyone to receive such an unnaturally long life, then the Noble Messenger, peace and blessings of Allah be upon him, was most deserving, who in a brief life, filled the earth with believers in God’s Oneness, and filled their hearts with true and passionate love of God.”¹

15 February 1901

The Cricket that Will Be Played Until the End of Time

The students of Madrassa Talim-ul-Islam in Qadian had a cricket match. Some

¹ *Al-Hakam*, vol. 5, no. 6, dated 17 February 1901, pp. 13-14

of the elders came to the field in order to encourage the students. In a child's innocence, one of the sons of the Promised Messiah^{as} said: "Father, why did you not go to the cricket match?" The Promised Messiah^{as} was engaged in writing his commentary on Surah Fatihah at the time. He said: "The others will play their match and return to their homes, but the cricket that I am playing at the moment will last until the end of time."¹

16 February 1901

Reciting Surah Fatihah Behind the Imam

During the course of discussion the point was raised that if one joins the Prayer while the congregation is in the bowing position (*ruku*), will one be deemed to have completed that cycle of the Prayer? His Holiness inquired about the views of other Muslim scholars. The beliefs of various Islamic schools of thought were mentioned. Finally, the Promised Messiah gave a verdict in this regard and said: "My belief is: لَا صَلَاةَ إِلَّا بِفَاتِحَةِ الْكِتَابِ (*There is no Prayer without the opening chapter of the Book*). Whether a person is offering their Prayer behind an Imam or alone, in any case, they should recite Surah Fatihah. However, the Imam should not recite Surah Fatihah hastily. On the contrary, he should recite slowly so that the people who are offering the Prayer behind him can listen and recite themselves as well. If not this, the Imam should pause for enough time after each verse so that everyone in the congregation can repeat each verse themselves as well. In any case, the followers of the congregation must be given enough time to listen to the recitation of the Imam and then repeat those words themselves. It is necessary to recite Surah Fatihah, because it is the Mother of the Book. However, an individual who—despite their effort to join the Prayer—arrives when the congregation is in the bowing position and was unable to join earlier, will be deemed to have completed that specific *rak'at* of the Prayer, even if they have not recited Surah Fatihah. This is because it is recorded in a Hadith that a person who joins the congregation in the bowing position, has completed that specific cycle of Prayer. Religious issues are of two kinds. On the one hand, the Noble Messenger has instructed and emphasised that Surah Fatihah must be recited in the Prayer; it is the Mother of the Book and the essence of the Prayer. However, since the basis of religion is on ease and leniency, the Noble Messenger, peace and blessings of

¹ *Al-Hakam*, vol. 5, no. 7, dated 24 February 1901, p. 10

Allah be upon him, has stated that if an individual, despite their effort to join the Prayer without delay, arrives during the bowing position, it will be considered as if they have completed that particular unit of the Prayer. Such an individual does not denigrate the importance of Surah Fatihah, rather benefits from the relaxation granted to those who are somewhat late to join the congregational Prayer. God has fashioned my heart in such a way that I feel a natural aversion to that which is unlawful and I cannot bring myself to do such a thing. It is clear that in the Prayer, when a person has been able to complete three parts but was delayed in a fourth due to compelling circumstances, there is no harm. An individual should accept the concessions that are given to them. However, as for the individual who is negligent on purpose and delays joining the congregation, their Prayer is corrupted anyway.”¹

20 February 1901

Seeking Forgiveness from God

An individual submitted a request for prayer to the Promised Messiah^{as} as he was in debt. The Promised Messiah^{as} said: “Invoke God’s forgiveness often.”

A Hidden Power for Writing Commentary of the Holy Quran in Arabic

In respect of his commentary, the Promised Messiah^{as} said: “There are only a few days left. Now, I write as quickly as one writes Urdu. In fact, many a time my pen goes on and on and I do not even know what I am writing.”²

Offering the Prayer Behind Others

Someone inquired why the Promised Messiah^{as} had instructed the members of his community to refrain from offering their Prayers behind those who were not from among his followers. The Promised Messiah^{as} said: “Those who have acted in haste and who, out of ill-thinking, have rejected this community, which has been established by Allah the Exalted, and who have disregarded a multitude of signs, and who are indifferent to the afflictions that have befallen Islam, have not acted righteously. Allah the Exalted states in His Holy Word:

¹ *Al-Hakam*, vol. 5, no. 7, dated 24 February 1901, pp. 9-10

² *Al-Hakam*, vol. 5, no. 7, dated 24 February 1901, pp. 9-10

إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الصَّالِحِينَ¹

Meaning, Allah the Exalted only accepts the Prayers of the righteous. This is why there is an instruction that one ought not to offer their Prayer behind an individual whose own Prayer will not reach a level of acceptance.”

The Outcome of Rejecting the Promised Messiah

The Promised Messiah^{as} said: “It has been the view of the saintly since ancient times that an individual who opposes the truth, slowly but surely loses their faith completely. An individual who does not accept the Messenger of God, peace and blessings of Allah be upon him, is a disbeliever. However, one who does not accept the Mahdi and the Messiah, will also lose their faith. The outcome is the same. First there is opposition, then a person grows distant, then they begin to harbour enmity, then they exceed all bounds, and finally, they lose their faith completely.”

The Pious Never Harbour Enmity For One Another

Someone posed the question that even in the early period of Islam, there were certain cases where Muslims harboured enmity and hostilities against one another, and there have been differences of opinion as well; yet despite this, we cannot refer to either party as a disbeliever. His Holiness^{as} said: “This is the view of the Shias that there was animosity between the companions of the Holy Prophet^{sa}, but this is not true. Allah the Exalted refutes such a notion Himself:

نَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ²

We shall remove whatever of rancour may be in their breasts.

Hostilities do arise between families, but in times of marriage or death, they come together as one. The pious, also, can never be bloodthirsty enemies of one another.”

Who Are Those Upon Whom Allah Has Bestowed His Blessings

A certain individual asked: “What is the state of those who do not call you a disbeliever, but are not from among your followers either, what will be their state

¹ *al-Ma'idah*, 5:28

² *al-Hijr*, 15:48

of affairs?” His Holiness^{as} responded: “Who do such people keep with and with whom do they hold relations? Ultimately, they must attribute themselves to one group or another. A person is deemed to be from among those with whom they associate themselves.”

A question was posed as to whether those who do not believe in the Promised Messiah^{as} could be from among the class referred to in *اَنْعَمْتُ عَلَيْهِمْ* (*those upon whom Allah has bestowed His blessings*). His Holiness, the Promised Messiah^{as} said: “I cannot even guarantee that my own community will be from among those alluded to in *اَنْعَمْتُ عَلَيْهِمْ* (*those upon whom Allah has bestowed His blessings*), until God Himself makes them from among these people. A person who professes the Islamic creed and who is ready to act upon the Quran with heartfelt sincerity, when they are advised, will receive their reward. An individual will receive spiritual reward that is commensurate to the level of their belief. The more one grows in disbelief, the more harm they will suffer.

I say on oath that I harbour no malice whatsoever against the people. As for those who do not label me a disbeliever, their hearts are in the hand of God. However, to believe that the Messiah^{as} is the Creator and Self-Subsisting is tantamount to associating partners with God. If those who entertain this notion posit that the Messiah^{as} possessed these qualities with God’s permission, I would say, why was the Noble Messenger, peace and blessings of Allah be upon him, not given these attributes by God’s permission? God wars with the one who harbours animosity towards a friend of His. What faith can remain in one with whom God is at war?”¹

23 February 1901

A Revelation

His Holiness^{as} received the following revelation:

كَلِمَاتِكَ الْمُسْتَهْزِئِينَ

We shall suffice against those who mock you.

¹ *Al-Hakam*, vol. 5, no. 10, dated 17 March 1901, p. 8

The Miraculous Nature of the Commentary *Ijaz-ul-Masih*

There was discussion on the commentary *Ijaz-ul-Masih* and how no one from among the opponents has been given the power by God to write anything in contestation. At this, His Holiness^{as} said: “There are two views on the Holy Quran being a miracle. The first idea is that God Almighty deprived the opponents of their ability to come forth in contestation; in other words, these people were unable to find an opportunity, which would make it possible for them, at the time, to take up this challenge. The second view, which is the most correct, true and most firm—and this is my view as well—is that the opponents were inherently incapable of taking up this challenge in question. The fact of the matter is that they had lost all sense of knowledge and reason. The miracle of the Holy Quran can be understood very well in light of the circumstances that surround the commentary of the Holy Quran which I have written. Thousands of opponents renowned as learned scholars are currently present. Many sentences have been published in my various announcements to arouse their honour, but no one has been able to come forth in contestation to show the like of the sign that I have manifested.”¹

24 February 1901

The Greatness of *Sahih Bukhari* and *Muslim*

In relation to *Sahih Bukhari*, the Promised Messiah^{as} said: “Of all the world’s books, *Sahih Bukhari* is the one which follows and accords with the Holy Quran most; it is the most superior and authentic of all books. Its sister, as it were, is the collection known as *Muslim*.”

A Partial Superiority of the Promised Messiah

The Holy Quran states:

رَبَّنَا الَّذِي آعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ²

Our Lord is He Who gave unto everything its proper form and then guided it to its proper function.

In relation to the aforementioned verse, the Promised Messiah^{as} stated: “There

¹ *Al-Hakam*, vol. 5, no. 8, dated 3 March 1901, p. 12

² *Taba*, 20:51

are two classes of people who primarily benefit from the bestowal alluded to in this verse: kings and divinely appointed men of God. First, God appoints His chosen ones, *ثُمَّ هَدَىٰ*, i.e. then He furnishes everything that is required by them for the propagation of their message. In my case, God has provided all the means that I require; rail transport, telegram services, postal facilities, the printing press, etc., which are facilities that the previous Prophets, peace be upon them, were not granted. This is a form of superiority that I enjoy in one aspect, and a partial superiority of this nature is no dishonour to the Prophets.”

The State of the Godly

The Promised Messiah^{as} said: “My work on the commentary that I was writing has now come to its conclusion and it was my desire to take some rest for two or three days before turning to other important tasks, but I cannot bring myself to sit idle. It is written in Maulana Rum’s *Mathnawi* that there is an illness in which a person feels the need to be constantly massaged. So too is the case with the godly; they can never sit at rest. At times, God will send down a difficult task for them to accomplish, and at other times, they will, of their own accord, take on a challenge for themselves.

It is very blessed indeed for an individual to remain engaged in some work for the sake of God. A day that goes by empty of such labour is a day of grief. There can be nothing more fulfilling in the world than for a person to work in the way of God, and then for God to open a way for such people and bless them with His support. However, without sincerity, every labour is useless. One ought to work purely for the sake of God with no vested interest.”¹

25 February 1901

Important Advice for the Community

Whilst exhorting the members of his community to show love for one another, instructing them to be kind and gentle on noticing a person’s spiritual weakness, and whilst expressing the sincere pain in his heart for the well-being of his community, the Promised Messiah^{as} said: “I advise the members of my community to have mercy on those from among them who are weak and fragile. They ought to

¹ *Al-Hakam*, vol. 5, no. 8, dated 3 March 1901, p. 12

endeavour to rid them of their weakness. They must not be harsh with them, nor treat anyone discourteously. In fact, they should advise them. Even in the time of the companions, may Allah be pleased with them, there were hypocrites who would join them, but the Noble Messenger, peace and blessings be upon him, would treat them with kindness. As such, on one occasion, Abdullah ibn Ubayy said that the dominant will expel the ignoble from the city. This is stated in Surah Munafiqun and the intent of his words was that the disbelievers would force out the believers. When this man died, the Noble Messenger^{sa} sent his own shirt for him to be buried with it.

I have vowed to help my community with prayers. Nothing can be achieved without prayers. Even from among the companions, the greatness of those who belonged to the era of prayers, i.e. from the time of Mecca, could not be matched by others. When Hazrat Abu Bakr^{ra} accepted the Holy Prophet^{sa}, what is it that he saw? Although he did not witness a sign, he was aware of the good morals and inner state of the Noble Messenger, peace and blessings of Allah be upon him. And so, as soon as he heard that the Holy Prophet^{sa} claimed to be a Prophet, he accepted. This is why I often say that my friends should come here to visit often and stay. Those who develop close ties of friendship and become fully acquainted, derive immense benefit. Miracles and signs do not bring the same benefit. What benefit did Pharaoh derive from miracles? There are thousands who reject miracles but no one can deny a person's good morals. A seeker ought to learn about a claimant's actual circumstances intimately.

The Good Morals of the Holy Prophet^{sa}

The Arya Samajists have raised countless allegations against the Noble Messenger^{sa}, but if these people had come to know about his true state of affairs and the actual nature of his moral qualities, they would never have been so rudely brazen. The Messenger of God, peace and blessings of Allah be upon him, exhibited exemplary morals in two respects. Firstly, during his time in Mecca, when his community consisted of only a few people and he had no authority; and secondly, during his life in Medina, when he became a victor and the same disbelievers who would inflict pain upon him and whose abuse the Holy Prophet^{sa} bore with patience, were now under his control. At that time, the Holy Prophet^{sa} had the authority to punish them in any way that he pleased, but he proclaimed:

لَا تَأْتِيكُمْ عَلَيْكُمْ الْيَوْمَ

No blame shall lie on you this day.

And with these words, he released them without any punishment. I believe in the Messiah^{as} and love him, however, I have no choice but to state that he never possessed power or authority over his opponents and therefore, never received the opportunity to first gain ascendancy over his enemies and then demonstrate his good morals. We do not know how he would have acted, if he was faced with similar circumstances. A true Muslim is one who treats others with sympathy. I am determined to do two things. Firstly, to pray for my community. Although, I always pray for my community, but what I mean to say is that I am in search of an opportunity where I am able to pray with extreme fervour. Secondly, I would like to write a summary of the Holy Quran for them.

A Miracle of the Holy Quran

The Holy Quran contains everything, but until one possesses insight, nothing can be derived from it. When a person who studies the Holy Quran moves on into the next year and looks back in retrospect, they feel as though they were a student at the elementary level, because this is the Word of God Almighty and so it develops a person accordingly as well. I disapprove of people who state that the Holy Quran is a book of varying interpretations, for they dishonour the Holy Quran. One ought to say that the Holy Quran encompasses diverse insights. Every part of it is full of countless insights, and one point of wisdom does not contradict the other. However, personalities that are predisposed to impatience, enmity and anger have no affinity with the Holy Quran, nor is the Holy Quran opened to such people. It is my intention to prepare a commentary which exhibits the breadth of meaning in the Holy Quran. Mere intelligence and belief are not sufficient for salvation, until they are manifested in a practical light. Words empty of action are worthless. One ought to believe in the Holy Quran in such a manner that they truly accept it to be a miracle; and one ought to possess such a relationship with God as if one can see Him. Until the people develop these qualities, I will have formed no community at all. If a person errs and opposes me in a certain respect on the basis of a misunderstanding, I am not one to be offended, because I know that the weak deserve mercy. If a child defecates in bed and a mother throws the child in anger, she is guilty of immense cruelty. If a mother begins to grow

displeased with her child and becomes disgruntled on a daily basis, this will not do. A mother knows that her child is foolish now; however, God will slowly but surely make the child wiser, such that a time will come when her child will begin to understand that certain things are inappropriate. In the same way, why should I be displeased? If I am a liar, my falsehood is sufficient enough to bring about my ruin. I am not the first to tread this path so that I should be apprehensive about the manner in which Allah the Exalted treats those who stand on truth. I am well acquainted with the way of Allah. Tens of millions of allegations were levelled against the Chief of Prophets^{sa}. I have yet to be subjected to the same number of objections. Some relate that in the Battle of Uhud, the Holy Prophet^{sa} was struck by swords seventy times. The seed of truth is never wasted. There are very few dispositions like that of Abu Bakr^{ra} who accept the truth instantly. People possess varying natures. However, a sign is not enough to guide someone, for inner tranquillity descends from heaven. Transformations that take place within, change a person at once. It is then that one is guided. Guidance is the result of God's command, and in this, no other being has any part. If it was in my control, I would turn everyone into saints and make them holy. However, this phenomenon is purely in the hands of God Almighty. Indeed, I do pray nonetheless.

A Call for Reconciliation

If my opponents are willing to reconcile with me, I too am prepared. I have a sack of letters full of their abusive words against me. I only just received another letter of the same sort and I have added it to the collection. But I let all of this go. Although the sympathy that I have for my own community is special, my compassion extends to all, even to my adversaries. When a physician gives a cup of medicine to an ailing person so that they may be cured, sometimes the patient will break the cup out of anger. On such an occasion, the physician feels pity and mercy for such an individual. Whenever I write harsh words addressing my adversaries, I do so only with pure intentions, just as a mother sternly addresses her child at times, even though her heart is full of pain. In the sight of God, the affair of a truthful one and a liar is not the same. When God casts a glance of love upon someone, He does not treat them in the same manner as others. How could God treat all people in the same manner?

I invite my opponents to make peace with us. I invite them to resume friendly relations. They are free to remain on their own belief. Meeting one another makes

clear a person's actual state of affairs. Some of my opponents from Amritsar think that I do not believe in God and consume alcohol. The cause for such ill-thinking is that such people completely refuse to interact with us. Only the weak isolate themselves in this manner and separate themselves completely.

الْحَقُّ يَغْلِبُ وَلَا يُغْلَبُ

The truth always triumphs and can never be defeated.

Why are you so afraid of us? If we are so ignoble, then you will prevail over us. If you refuse to reconcile with me then you ought to come forth and compete. For God supports the one who is truthful when two stand against one another in contest.

كَتَبَ اللَّهُ لَا غَلِبَ إِلَّا أَنَا وَرُسُلِي¹

*Allah has decreed: 'Most surely I will prevail, I and My Messengers.'*²

26 February 1901

The Greatness of the Imam Mahdi

Prophets By Way of Spiritual Reflection in the Community of Muhammad^{sa}

The Promised Messiah^{as} said: “The prayer *إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ* (*guide us in the right path*) establishes that it is the will of Allah Almighty to establish an institution of Messengers by way of spiritual reflection within the Muslim nation. However, the Holy Quran does not mention each and every one of the Prophets by name, and speaks of Moses^{as} and Jesus^{as} often. This proves that even in the ummah, the likeness of Moses^{as}, i.e. the Holy Prophet, peace and blessings of Allah be upon him, and the likeness of Jesus^{as}, i.e. the Imam Mahdi, are the greatest and most worthy of mention.”

¹ *al-Mujadalah*, 58:22

² *Al-Hakam*, vol. 5, no. 9, dated 10 March 1901, pp. 8-10

28 February 1901

Judgemental Errors Made by the Prophets

The Promised Messiah^{as} said: “All of the Prophets commit errors of judgement and none of them are any different to me in this regard. This is necessary so that a human being is not given the status of God. One may observe that even in the case of Jesus^{as}, the Jews vociferously alleged that this man claimed that he had brought a kingdom, but this turned out to be false. It is possible that the Messiah^{as} thought at some point that he would become a king and in view of this, swords were purchased as well. However, this was an error of judgement on his part. Afterwards, God informed him of the truth and Jesus^{as} then announced that his kingdom would be a spiritual one. Simplicity is a man’s pride. Whatever Jesus^{as} had previously claimed was out of genuine simplicity. This is not a means of disgrace and dishonour for him. Similarly, the Holy Prophet, peace and blessings of Allah be upon him, had initially thought that he would migrate to Yamamah, but ultimately he migrated to the holy city of Medina. The Prophet^{sa} also thought that his dream about the grapes related to Abu Jahl, but later it became clear that this referred to Ikrimah. Even the Prophets grow in their knowledge by stages. It is for this reason that the Holy Quran states:

قُلْ رَبِّ زِدْنِي عِلْمًا¹

Say, ‘O my Lord, increase me in knowledge.’

The fact that the Holy Prophet^{sa} would admit his mistake is proof of his excellence and purity of heart. This does not disgrace the Prophets in any way. A physician treats thousands of patients, so what if one of them should die; this does not taint his expertise as a physician. At times, even a *Hafiz* needs to be reminded of the correct verse when they recite the Holy Quran in the Prayer, but when this happens, it is not said that now the individual is no longer a *Hafiz*. Matters are decided based on general conditions that are applicable consistently and more often.”

God Does Not Waste the Sincere

The Promised Messiah^{as} said: “God does not waste those who are sincere. Our

¹ *Taba*, 20:115

Holy Master, peace and blessings of Allah be upon him, was born in a forsaken land, but observe the manner in which God furnished him all sorts of means. It is a challenging task to win over even one person, but reflect on the number of people who joined the Holy Prophet^{sa}. Allah the Exalted has revealed in my connection: ‘Kings would seek blessings from thy garments.’ Obviously, it is when people of such rank become my followers, that this will be the case. In the present era, you can see how people disrespect me, and so the spiritual reward of accepting me at this time will not be the same in times to come.”

1 March 1901

The Relationship of Sincerity and Prayer

The Promised Messiah^{as} said: “Supplication and sincerity has a relationship with the formal Prayer. A believer cannot be one to harbour malice. A person ought not to ruin their Prayer by offering it behind one who is unrighteous.”

3 March 1901

Excellence Never Ceases to Exist

The Promised Messiah^{as} said: “Faith in God and excellence are not exhaustible entities that vanish away from the earth. God is never miserly. The nature that one person develops can be inculcated by another as well. If the qualities of a Prophet could not be adopted by others, then his very person would be useless. A Sufi by the name of Ibni Hazam states: *‘I embraced the Noble Messenger, peace and blessings of Allah be upon him, until I myself became the Messenger of Allah.’*”¹

March 1901

A Seeker of the Truth and His Meeting with the Promised Messiah^{as}

For some days now, a seeker of the truth from the district of Gujrat has been here to visit His Holiness, the Promised Messiah^{as}. The seeker submitted: “I have always felt an inclination to religion within myself and in view of this, I have been performing what I consider to be good deeds. However, when I cast a

¹ *Al-Hakam*, vol. 5, no. 10, dated 17 March 1901, pp. 8-9

glance upon the world around me and those that seek it, I feel an immense degree of pain and I struggle at an internal level as well. I was once walking along the Jhelum River when I witnessed a wondrous vision of *prem* (love); I felt such a joy and delight. Wherever I turned my sight, I felt nothing but pleasure and tranquillity. Whether it was in eating and drinking, walking and moving about; in short, every single movement and in every action, I felt an overarching sense of love. After a few hours had elapsed, this vision ended, but a remnant of it remained for about two months after; that is to say, I began to undergo an experience of lesser pleasure. At this time, I am in an inexplicable state of anxiety. I have tried tirelessly to experience the same once more, but to no avail. It was in search of this that I came to Babu Abnash Chandar Formdar in Lahore, who is an active member of the Brahma Samaj, but unfortunately, he could not give me more than a few minutes of his time, and even that meeting was out of his office. Then I visited Pandit Shiv Narayana Satyananda Agnihotri and I felt that the people here were somewhat perceptive of spirituality. For some two months, I worked in their high school situated in Moga as a Third Master and continued to strive for my own self-reformation. I went there for no other reason than to make a life for myself. During this period I did begin to witness somewhat of an experience; however, this was by no means sufficient to satisfy me and grant me the comfort that I sought. I could not find the tranquillity and love that I desired and for which I was in search. Although I had wanted to remain there patiently, I fell ill and had to return. In my own city, I once heard Sheikh Maula Bakhsh Sahib read out the exposition that you had written for the Conference of Great Religions. I was going along, absorbed in my own thoughts, when I heard him reading out your paper. Extraordinarily, my soul felt that these words were full of light and the person whose words these are must also be a man who possesses inner light. I read your paper many times and developed a desire to visit Qadian. However, in view of the recent incident of Lekhram's murder, whenever I would ask any Muslim in Lahore the way to Qadian, they would refuse to tell me. Perhaps those Muslims thought that I was planning to murder Mirza Sahib. In any case, my heart was in a state of anxiety. Now that desire of mine has been fulfilled and I would like to bring about a reformation in my life. It is for this reason that I have submitted myself in the presence of His Holiness."

The Essence of Islam

In response to the aforementioned, His Holiness, our Noble Leader, on whom be peace and blessings, said: “In truth, one should not settle for the outer shell and husk, nor can one be satisfied in doing so, for man naturally desires to move forward. The religion of Islam seeks to uplift man to attain the essence and spirit that he longs for by his inherent nature. The very name *Islam* grants pleasure to the soul. There is no other religion whose name fills the soul with such a degree of satisfaction. For example, what spirituality can we derive from the name *Arya*. The religion of Islam has been established to grant tranquillity, peace and satisfaction—all things for which the human soul hungers and thirsts—so that the one who hears this name can understand that an individual who believes in this religion with heartfelt sincerity and acts upon its teachings, is a person who possesses spiritual insight of the Divine. However, if an individual expects that everything should happen all at once and that they can attain to the highest levels of divine insight instantly, then this will never happen. Everything in the world takes place in stages. One may observe that there is no form of knowledge or science which human beings do not attain slowly and gradually. It is imperative that one grows in stages. Do reflect! A farmer must wait after they plant a seed into the earth. First, he must bury his valuable grain into the earth, even though it is vulnerable to being plucked out by various animals, rotting in the earth, or being ruined in some other way. However, experience gives the farmer comfort that despite these possibilities, a time will come when the seeds that he entrusted to the land will sprout and the crop will bloom and flourish, and this dirt-covered seed will turn into provision.

Patience Is Necessary for Reformation

Now take a moment to reflect that material, physical nourishment, which a person can live without for a few days, requires six months to produce, even though a worldly life, which is sustained on physical sustenance, is not everlasting and will come to an end. How then can one attain spiritual provision, which is the nourishment for one’s spiritual life, a life that will never end and remain for all eternity, within a few days? Indeed Allah Almighty has the power to do whatever He pleases in an instant, and it is my belief that nothing is impossible for Him. However, the God which Islam has presented is not like the God (*Parmeshwar*)

of the Aryas, who has neither created a single soul (*jiv*), nor matter, and who does not have the power to grant true peace and eternal salvation to the seekers and truthful ones who tread on His path. Nay! The God which Islam has presented is One who is unparalleled and matchless in His strengths and powers. However, in view of the law that He has established, everything happens in a systematic and gradual manner. Therefore, if one does not remain patient and think positively, success is difficult. I recall that once a person came to visit me and said that in previous times, saints would elevate people to the highest spiritual stations by a single incantation. I told the person that they were mistaken; this is not how the law of God Almighty operates. For example, if one was to lay flooring in a house, one will have to first repair any sections that may be damaged, and wherever there is filth and rubbish, one will have to clean it with phenyl and the like. In short, only after numerous repair works and preparations have been made will the space be ready for flooring. Similarly, before a person's heart becomes worthy enough to be the dwelling place of God Almighty, it remains the seat of Satan and is ruled by the kingdom of Satan. In order to usher in the heavenly kingdom, the kingdom of Satan must be uprooted.

Most unfortunate is the one who sets out in search of the truth but does not keep a positive frame of mind. Just observe the many lengths that a potter must go to in order to craft a clay vessel. Observe the countless steps that a washerman must go to when he begins to clean spoiled and dirty clothes. At times, a launderer will put clothes over the heat, he will rub them with soap, and then he will employ various techniques in order to remove the dirt and grime. Finally, after all this, the clothes become clean and brilliant white, and all the dirt on the clothes is washed off completely. So, even insignificant things such as these require a great deal of patience. How foolish then is the person who wants to see their life reformed and their heart purified of its filth and impurities by having an incantation blown on them that would purify their heart?

Bear in mind that patience is a condition for reformation. Secondly, one's morals and inner self cannot be purified until one remains in the company of someone who is able to purify the souls of others. Firstly, the door that is opened on this path can only be opened to a person when they cleanse themselves of impurity. Those impurities which bear an affinity with a person's disposition remain hidden within, but when one is blessed with the antidote of saintly company, this inner impurity begins to gradually disappear. This is because a person cannot

have a relationship with a pure soul—which in the Holy Quran and according to Islamic terminology, is referred to as the Holy Spirit—until they themselves bear an affinity in nature with such people. I cannot say how long it takes for such a relationship to be developed. Indeed, one ought to act as the saying goes:

ناک شو پیش از آنکه ناک شوی

Turn into dust before you return to dust.

Reduce yourself to dust in this way and tread this path with the utmost patience and perseverance. Ultimately, Allah the Exalted will not let the sincere effort of such a one go in vain, and will grant them the light that they seek. I am left astonished and fail to understand how human beings can be so audacious when they know that God exists.

Spiritual Discipline

So, the person that I have mentioned said to me that the saints of the past would turn people into saints and divines of the highest order with spells. I told the individual that this was not true and that the way of God does not function in this way. I told him to engage in spiritual discipline and only then will Allah Almighty open to him the avenues which lead to Him. The man who had come to me did not lend any attention to my words and left. After some time, the same person came to me again and I found him to be in an even worse state than before. In short, the unfortunate thing about man is that he seeks a law which brings instant results, and when he observes that nothing can be attained instantaneously—because the law of Allah Almighty functions gradually and in stages—he becomes anxious. Ultimately, such people become atheists. This is the first step to atheism. I have seen people who either make extravagant claims and entertain overly bold aspirations about what they will become, but then ultimately settle for the most ignoble of lives. On one occasion, someone visited me and asked me for something. The man was a yogi. He told me that he went to a certain place; he visited so-and-so. But ultimately, it was evident from his state of affairs and manner of speech that he thought a life of begging was perfectly acceptable. The honest truth is that one ought to remain patient. Sa'di wonderfully states:

گر نباشد به دوست راه مُردن
شرط عشق است در طلب مُردن

*Even if no path remains to lead one to the beloved;
love demands that one dies in this pursuit.*

Allah the Exalted observes a person until the very end. A person who is insincere and treacherous in the estimation of God, cannot advance towards Him.

طلب کار باید صبور و جمول
که نشنیده ام کیمیا گر مَلُول

*A seeker must remain patient and enduring;
Never have I seen an alchemist tire in his quest.*

Even though alchemists know that nothing has been achieved so far, they persistently endure in their magical experiments. What I mean to say is that first and foremost, it is patience that is required; and with this, if a person possesses a good nature, Allah the Exalted will not let them go to waste. The fundamental purpose of life is to love God Almighty. However, in my view, love is the next stage, or rather, it is the end result. The most important thing to begin with is that one possesses certainty of belief in the existence of Allah Almighty. It is only after this that a person's soul develops an attraction by itself and is naturally drawn towards God. The more one grows in cognisance and insight of the Divine the more they will increase in pleasure and joy. Without divine insight, no pleasure can be attained. The real source of pleasure and delight is, in fact, insight of matters divine.

Deeper Insight

It is deeper insight alone which gives birth to love. The union of insight and love begets pleasure. One ought to remember that the mere observance of beauty is not sufficient to arouse a sense of love, until one develops a deeper understanding and insight. Know for certain that love is impossible without insight. How can one love someone without first gaining a deeper understanding of their being? To think otherwise is to entertain an imaginary belief. There are many people who consider a weak human to be God. What pleasure can such people derive from the true God? The Christians deify the Messiah^{as} and go on chanting that 'God

is love, God is love.' However, the love of such people cannot be true love. This will always remain to be a self-proclaimed and imaginary love, so long as they are deprived of true insight in respect of God Almighty.

The Means to Attain the Love of God

Rectification of Belief, Righteous Company, Divine Insight, Patience, Positive Thinking and Prayer

Therefore, first and foremost, it is incumbent for one to correct their belief. The Hindus present their own concepts and the Christians put forth their own ideas. The Chinese present a completely different view of God, while Muslims believe in the God they have presented before the world in light of the Quran. Until that true God is recognised, no relationship and love can be fostered with Him. Mere claims are of no substance.¹

Therefore, when a person has rectified their belief, the second step is to remain in holy company so that one may increase in one's level of divine insight, and to seek understanding through prayer. The more one advances in divine insight and understanding, the more one will grow in love. It must not be forgotten that one cannot grow in love without deeper understanding. You can observe that people are not as fond of tin and iron as they are of copper, and they are not as fond of copper as they are of silver, while they love gold even more so, and then they hold diamonds and other gems dearer still. What is the reason for this? The reason is that people have a deeper understanding of the value of these metals and stones, which cause people to love one more than the other. So, the fact of the matter is that greater knowledge is what increases a person in love, and also gives them a greater sense of value and worth. Therefore, before an individual can hope to derive pleasure and joy from something, they must develop a deeper understanding of it. However, the most important factor on which all these things are based is patience and positive thinking. Until an individual develops an astonishing degree of patience, nothing can be achieved. When a person, purely to seek the truth, strives and struggles on the path of Allah Almighty with relentless patience, it is then that Allah the Exalted, by His grace and mercy, and in accordance with His promise, opens the way that leads to the divine threshold.

¹ *Al-Hakam*, vol. 5, no. 11, dated 24 March 1901, pp. 9-11

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا¹

In other words, as for those who strive and struggle in Our path, We ultimately guide them in Our ways; doors are opened to them. It is true that those who seek, find. Someone has beautifully stated:

اے خواجہ درد نیست و گرنہ طیب ہست

*Honourable sir! The pain simply does not exist,
for the physician is at hand.*

The Etiquette of Seeking God

It is my view that those who come to visit me and engage in a brief exchange, and then leave hastily without sitting with me, as if mock God. This is not how one finds God, nor has Allah the Exalted established such a law. Hence, the first condition in the search for God is a sincere desire. Secondly, one must remain engaged in this quest with patience. It is a matter of principle that the older a man becomes, the more experience they accumulate. Then, in order to develop divine insight, is it not crucial for one to remain in the company of a holy person for a good amount of time? I have seen many people who in the prime of their youth abandon the world completely, and then they wail and lament. Ultimately, I have found that such people became engrossed in the world of materialism and turned into worms of the earth. You may observe how certain trees are accustomed to false fruiting. For example, a kind of temporary fruit grows on the mulberry tree, which eventually falls off completely. It is after this process that the real fruit grows. Similarly, the search for God is an inclination that grows temporarily at an inner level. If a person does not demonstrate patience and remain firmly persistent with a positive mindset, the temporary passion which surges forth from within, not only dissipates with time, but is in fact, forever expunged from the heart completely and turns a person into a worm of the earth. However, if one remains sincere and determined, after this temporary fervour and thirst to seek God, one develops a true and genuine yearning and desire which grows with every passing day. So great does this longing become that even if one is faced with a mountain of hardships and afflictions, one does not care in the least, and one continues to advance on this path. Therefore, an individual, who remains

¹ *al-Ankabut, 29:70*

determined after this initial passion and desire, and who realises that they must remain faithful to their last breath, is most fortunate indeed. An individual, who after a few attempts fails to remain determined and then gives up completely in their quest, is left with nothing in their hands except for their own constant tendency to claim that they have come across many loquacious individuals who are nothing more than profiteers, and not a single one of them was true and godly.

So, this is my advice. I am not aware of the state of those people who come to visit me and who express that they have come here for the sake of God and that they would like to seek God. I cannot know the intention of such people. But what I can say is that anyone who advances in search of Allah Almighty must first rectify their belief before anything else. Such an individual ought to determine for themselves which God they wish to seek. Does the person seek that True God who is the Creator and Master of the universe, and the possessor of all perfect attributes and free from every ill and defect? Or is the individual in question searching for a god who is the child of a woman, or perhaps other similar gods who are weak and powerless, and number 330 million? For if the actual beloved and objective to be sought is on the coast, what use is there to dive into the sea in search of it?

I will elaborate by providing an example. For instance, the Christians say that the Messiah son of Mary, who was born from the womb of a woman in the same manner that all human beings are born, and who ate and drank and defecated and urinated like other human beings, was God. Now, it is possible for an individual to love such a person, but the human intellect can never suggest that such a weak and powerless human being is God, nor can one accept that gods are born from the wombs of women. Now, as for the person whose very first step has landed on falsehood, how can it be expected that their next step will lead to the path of truth? Those rays which shine on the heart when one believes in a Living God, Who is the possessor of perfect attributes, can never be received by those who worship images of a mortal being that is weak and powerless!

As the saying goes:

الطَّالِبُ لَا مَذْهَبَ لَهُ

A seeker has no opinion.

A seeker must forgo all of his prejudice and preconceived beliefs, and then set out in search of doctrines that are founded on truth. Positive progress can only

be expected when this is the case. For this purpose, the first brick ought to be God, and only then will the final brick be God. Haste is detrimental indeed and often becomes the cause for an unfortunate person being deprived. For example, if you do not remain in my company and leave quickly, and then state that there was no use in staying here and nothing was gained, do tell me, what harm will this do to me? There are many in the world today who make such statements, but they themselves are deprived and unfortunate. If one was to put some Euclidean diagrams before a child, it is possible that the child may find some attractive. However, the child's attraction to such illustrations is of no real benefit, because it is ignorant of the results that they produce, and has no idea of the benefits that may be derived from these drawings.

I have not only observed various critics of Islam, but have also collected the allegations that such people have levelled against Islam. I can truly say that wherever such ill-informed people have raised allegations, it is precisely there that a treasure of wisdom and invaluable insights and verities are buried away. Such people have nothing in their hands except for foolishness and shortsightedness. By raising objections, such people have demonstrated that they are benighted human beings who possess crooked dispositions. Otherwise, they would not speak ill of this treasure trove of insights and verities. Therefore, I advise you to continue seeking the true essence with calmness and forbearance.¹

You are an individual who is in search of God. The best course of action for you is to first correct the doctrines that you hold. As a result of this, you will come to know who exactly that God is Whom you seek and quest. This will increase the level of your insight, and this insight, which wields a magnetic force to draw in love, will in turn foster a relationship of love between you and Allah Almighty. Without this, any claim of love is like the false fruit which vanishes after a few days.

You ought to remember always—and this is my belief—that the light of God cannot shine on anyone until that light descends upon them from heaven. It is true indeed that divine grace descends from heaven. Until and unless God Himself manifests His light upon a seeker, the pace at which he advances is no more than an insect, and so it should be. For such a person is entangled in countless forms of ignorance, darkness, and obstructions along the way. However, when divine light shines upon a person, their heart and mind is illuminated and becomes filled

¹ *Al-Hakam*, vol. 5, no. 12, dated 31 March 1901, pp. 8-9

with light, whereafter they advance towards God at light speed.”

The Seeker: Your Holiness, I am not a follower of any religion.

His Holiness^{as}: If someone determines for themselves that they will not believe in anything, I can say nothing—what can I possibly say? However, a sensible individual must compel themselves to follow a path of some sort.

What Is Religion?

What is religion? It is the path that a person adopts for themselves. Every individual must follow a ‘religion.’ Even a non-religious person who does not believe in God must follow some path, and that path is ‘religion.’ However, what calls for reflection is whether the path that an individual has chosen for themselves is one which leads to true perseverance, eternal bliss and joy, and never-ending tranquillity.

You see, the Arabic word for religion is *madh-hab* and this is a general term. The literal meaning of this word is ‘where one walks,’ i.e. a path, and this is not specific to faith and religion alone. In every field and science, in geology, natural science, medicine, astronomy, and in other disciplines as well, experts all hold a *madh-hab*, i.e. a school of thought. No one can escape this because this is necessary for all human beings. Just as the human soul requires a body, and meaning requires words and expression, in the same way, all people are bound by a ‘religion’ or set of beliefs to which they subscribe. My objective is not to debate in this instance whether people proclaim the name Allah, or God, or Parmeshwar. My purpose at present is only to shine a light upon what people understand of the respective beings whom they call upon. I say you can use whatever name you please, but my question is how do you describe that being? What attributes do you ascribe to that being? The issue of divine attributes is one of primary significance and requires contemplation.

The Seeker: My understanding is that the purpose of religion is to rectify and reform a person’s inherent nature.

His Holiness^{as}: Let us take the example of a king. For example, there is King Edward VII. Now, we could refer to some other person by this title, but we would do so artificially, and this would not make them so. My only desire is for people to recognise the True God and to forsake all other forms of

pretence, and this is what it means to restore one's human nature.

Islam Is A Religion of Nature

What is Islam? The very name that Allah Almighty has given the religion of Islam is 'the nature made by Allah' (*fitratullah*). It is Islam alone that is the religion of nature. However, when does this reality become apparent? It becomes apparent when an individual remains in holy company with patience and steadfastness. There are countless blessings in steadfastness. Just observe the honey bee and how it is able to produce an exquisite and beneficial substance like honey when it remains engaged in its work with persistence and effort. In the same manner, an individual who continues to search for God with determination ultimately finds Him. Not only does such an individual find God, it is my belief that they are able to see Him. Vast amounts of time and money must be spent for the acquisition of secular knowledge and this sheds light on the law that is applicable for the acquisition of spiritual knowledge. Our religion, which ought to be seen as the starting point for spiritual knowledge, is to first believe in the existence of God and then to develop an understanding of His attributes—such understanding which elevates one to a level of certainty. It is then that a person will develop insight into the being of Allah Almighty and His perfect attributes, and their soul will call out from within with absolute content that they have found God. When an individual develops such faith in the existence of Allah Almighty that they reach a level of certainty and feel that they have seen God, and when they attain an understanding of His attributes, such an individual develops a disgust for sin. Even though previously the dispositions of such people would lean towards sin, when the aforementioned becomes the case, they naturally shun sin with abhorrence, and this is what we call repentance.

The concept that after one develops perfect faith in Allah Almighty one begins to abhor sin is an idea that can be easily understood. For example, there is arsenic and other poisons, or certain poisonous animals. Why do humans fear these things? The only reason is because experience demonstrates that these poisons, in a certain degree, take a man to death. We observe many who have consumed poison and then died, and it is for this very reason that one's disposition cannot be inclined in this direction, and in fact, one flees from such things. Now when this is the case, why do people commit a multitude of sins? Even if someone finds

an insignificant sum of money lying on the ground, they will pick it up, despite being aware that a brief announcement would be sufficient to identify the person to whom the money belongs. I have seen that innocent children are killed over a mere twelve annas. A visit to the courts will show you the terrifying and bleak state of affairs that confronts us. People lie over petty matters, and an ocean of transgression and immorality surges forth. Why is this the case? For no other reason than the fact that there is a lack of faith in God. Man fears snakes and poisons because he considers them deadly and believes in the danger that is associated with them. If one possesses perfect faith in Allah Almighty, I cannot understand why one would not loathe sin.

Two Aspects of Virtue

Two things are necessary for human beings: to refrain from evil and to hasten towards virtue. Now, there are two further aspects of virtue: to forsake evil and propagate goodness. A person cannot be complete by the mere eschewing of evil; this must be coupled with the propagation of virtue, which means to benefit others. This demonstrates the degree to which a person has reformed themselves. These ranks are attained when a person develops faith in the attributes of God Almighty and a knowledge of these attributes as well. Until this becomes the case, one cannot even save themselves from vice, let alone benefit others, which is a far greater quality. There are many people who are in awe of kings and even fear the Indian Penal Code to some extent. There are many people who do not break the law, yet they are fearless when it comes to disobeying the law of God, the Best of judges. Can there be any other reason except that people do not believe in Him? This is the sole reason.

In short, a person reaches the stage where they abstain from sins when they possess faith in God. The second stage ought to be for one to search for those ways that were followed by the chosen servants of God Almighty. In truth, there is only one path that was followed by all those righteous and chosen ones of God who have come to the world and benefited from the grace of God Almighty. That path can be found by first ascertaining the manner in which God Almighty dealt with them. The first stage of abstaining from sin is one which can be achieved through the manifestation of God's attributes of majesty, in that God Almighty is the enemy of those who commit sin. The second stage is achieved through the manifestation of God's beauty.

Ultimately, until a person is granted strength and power from Allah Almighty, which is referred to as the Holy Spirit in Islamic terminology, nothing can be done. This is a power that is received from God Almighty. As soon as this power descends, tranquillity fills the heart, and a love and fondness for virtue is fostered in one's nature. With pleasure and joy, in the likeness of a child who happily eats a delicious treat, such an individual naturally hastens to perform the same good deed, which others must strain and burden themselves to do. In the same manner, when one develops a relationship with God Almighty and His Holy Spirit descends upon him, good deeds appear to one as though they were a refreshing and fragrant sherbet. The individual in question begins to see the beauty in good deeds and hastens towards them uncontrollably. Even the thought of sin causes his soul to tremble, as it were.

These matters are of such a nature that I cannot express them fully in words. For these are states of the heart and one can only understand them fully by experiencing them. It is then that fresh and vivid forms of light are granted to such a one.¹

Tenderness of Heart

A person should not pride themselves and believe that they have reached the highest limit of their own development on the mere fact that sometimes they feel an inner emotion. This emotion is temporary. Many a time when someone reads a novel and reaches a painful point in the plot, they begin to weep helplessly, even though they know full well that this is an imaginary work of fiction. Therefore, if mere weeping and emotion was the root of true pleasure and joy, there would be no one greater in attaining spiritual pleasure than the people of Europe, because they publish thousands of novels and hundreds and thousands, nay, tens of millions read these stories and cry.

The fact of the matter is that a trait of human nature is that a person will laugh at something of humour and when they come across something that causes tears, they weep; and in the relevant situations, humans feel a sense of pleasure in this expression. However, this pleasure has no bearing on spirituality. When a person falls in love with some woman, even in this state of immorality, they will write poetic couplets about the absence of their beloved and weep. This is a faculty that humans possess and it can be exercised appropriately or inappropriately. Therefore, one should not sit content at the mere fact that they possess this

¹ *Al-Hakam*, vol. 5, no. 13, dated 10 April 1901, pp. 5-6

faculty. Allah the Exalted has vested man with this inclination so that true seekers do not remain deprived and when this propensity is exercised at the appropriate time, it may serve as a prelude to further ranks of spirituality, and in this way, these human faculties may serve as a means of benefit.

Therefore, the tendency to weep on certain occasions, or to turn away completely from the material things of this world on certain occasions, are all temporary inclinations. One must not sit helplessly idle on this alone.

The Foundation of True Divine Insight

The elements on which true divine insight is based are that even when one is tried in the way of God again and again, and cast into an ocean of affliction and hardship, one does not worry in the least, but rather continues to advance. It is after this that divine insight is unveiled to such people, and this is true bliss and true pleasure. It is then that the heart melts; this emotion is not temporary, it is filled with pleasure and joy. The soul begins to flow towards God like a pure fountain of water. My purpose is to demonstrate that the sea is preceded by a mirage that appears as though it were the sea itself. Those who stop moving forward and give up in their quest out of disappointment, on the basis that the mirage before them is a mere illusion, are ultimately left frustrated and deprived. However, a person who does not lose hope and continues to advance, ultimately reaches their destination. God Almighty has created the human soul in a manner that it experiences various conditions, and one of these is emotion. Certain people are affected even when poetry is recited or by melodious voices. There are some who move past this state and refuse to be content with this alone, and ultimately, with patience, they reach their final objective. Bear in mind that one condition for a seeker of the truth is that they take the truth from wherever they find it. This is a light which guides them. At present, there is a struggle in the world. The Aryas pull people to themselves, while the Brahmos invite people to join them, and further still, the Dev Samaj call the people to join them over others. Then the Christians present Christianity above all others. In short, every religion pulls people to themselves and the chasm of their differences continues to grow larger and larger.

Our Invitation—To Search for God

However, what I invite people to do and what I can say to seekers of the truth is

to search for God. For example, the Aryas curse all the holy and righteous, and believe that even the most sincere of lovers and devotees can never attain salvation. According to their belief, God has not created even a single particle. Now do tell us, how can any true seeker of the truth grow in faith for this sort of a God (Parmeshwar), and how could the majesty and grandeur of such a God move one's soul to melt with emotion and save it from being lured by sin, when a person thinks to themselves that this so-called God has not created even a single particle of their being? Further, when one subscribes to the belief that in addition to the Vedas, God has not blessed any other country with His revelation, this moves one to great despair. Therefore, my advice is that the goal and objective of anyone who sets out to find the truth should be to find God. When a person develops true faith in the One True God, a river of divine insight and verities will begin to flow forth.

Verities and Divine Insights Relate to Knowledge

Bear in mind that verities and divine insights relate to knowledge. The more extensive one's insight becomes, the more verities continue to be unveiled. When one is engaged in investigations, one must do so with a perfectly clean, pure heart. The swiftness with which one is able to comprehend the essence one seeks depends on the degree to which one's heart is free from prejudice and selfish motives. Even the most ignorant of people are able to distinguish between light and darkness. There is only one real, true path. In a few words, therefore, the summary of my entire discourse is that there can only be one straight line that runs between two points. These matters are worthy of contemplation. You ought to stay here patiently and with determination. It is not improbable, if by the grace of God, you discovered that path which tens and millions of the holy have experienced; even today those who can speak of their experience in this regard are present.”

A Seeker of Truth Expresses His Love and Esteem for the Promised Messiah^{as}

His Holiness, the Promised Messiah^{as} finished his address here. Our respectable seeker of truth remained in Qadian for some time, and benefited by staying in the company of His Holiness^{as}. I present here, a letter that he sent to me from Lahore, expressing the same:

My Honourable Respected Sheikh Sahib,

Greetings,

Please forgive my insolence. I had to leave Qadian suddenly due to certain circumstances. I shall now reflect over the manner in which I intend to spend my life for the sake of the hereafter. I feel a pain for having been separated from your community.

I am extremely grateful for the affection of His Holiness. I feel an immense sense of gratitude for the spiritual gift that I have been given and for all that was unveiled to me. However, it is most unfortunate that the world is full of the deepest darkness, and I stumble at every step. Without righteous company it is very difficult for me to maintain my spirituality.

I firmly believe, without a doubt, that His Holiness is an excellent example for seekers of spiritual grace, and it is imperative that one constantly remains in his company. The state of the world is that while people throw pearls into the mud, they gather cowries, and they will throw dust on the heads of those who endeavour to safeguard those pearls. Alas! The people have afforded cowries the value of pearls. I am deeply concerned. Alas! What shall I do? Where shall I go? I am in a terrible state. My respects to your entire community. Please pay my respects to His Holiness especially, and request him and the entire community to pray for me.

Yours Truly,

Wazir Singh

This letter was read out to His Holiness and the Promised Messiah, on whom be peace, instructed the Editor of *Al-Hakam* to write the following response: "Until a person remains in my company with patience and persistence, they cannot attain any real benefit. You should come here and stay with us for some time."¹

¹ *Al-Hakam*, vol. 5, no. 14, dated 17 April 1901, pp. 11-12

7 March 1901

The Distinction Between Divine Revelation and Self-Inspired Thoughts

There was a discussion on divine revelation in that on certain occasions, it poses great difficulty. On this, the Promised Messiah^{as} stated: “Certain people are unable to distinguish divine revelation from self-inspiration and satanic inspiration, and then fall into deception. That which comes from God is magnificent and exquisite; it is something which penetrates the heart. It is something which issues forth from the fingers of God and nothing can possess the same weight. It is something which pierces the heart like an iron stake. In this respect, the Holy Quran states:

إِنَّا سَنُلْقِيْكَ عَلَيْكَ قَوْلًا ثَقِيْلًا¹

Verily, We are charging thee with a weighty Word.

The meaning of *thaqil* (weighty) in this verse alludes to this very aspect. However, satanic inspiration and self-inspired thoughts are not the same. Self-inspired thoughts and Satan are, as it were, one and the same thing. There are two forces that exert an influence on man: the angels and Satan. It is as though there are two ropes that are tied to both of his legs. An angel will encourage and support one to do good, as stated in the Holy Quran:

أَيَّدَهُمْ بِرُوحٍ مِنْهُ²

He has strengthened them with inspiration from Himself.

And on the other hand, Satan incites one to commit evil, as stated in the Holy Quran:

يُوسِّسُ³

He whispers (into the hearts of men).

No one can deny these two phenomena. Man is bound by darkness and light. The absence of evidence is not evidence of absence. Aside from this world, there are countless wonders even if they are unknown. Allah the Exalted states:

¹ *al-Muzzammil*, 73:6

² *al-Mujadalah*, 58:23

³ *an-Nas*, 114:6

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Say, I seek refuge in the Lord of mankind.

The evil suggestions of Satan which are referred to in this verse are those which are being planted into the hearts of people these days. The greatest satanic whispering in this day and age is for deformed notions to take root in the minds of people regarding the providence of God. For example, someone may look at the wealth and riches of the affluent and say that these people are the ones who provide for us.

The Cure to Evil Suggestions

This is why Allah the Exalted has instructed us to first seek the refuge of the true Lord of mankind (*rabb-un-nas*). Then, the people will give worldly kings and rulers the status of an omnipotent authority. In this regard, God Almighty states that Allah is the King of mankind (*malik-in-nas*). Then, the outcome of these evil whisperings is that people begin to give God's creatures the rank of God Himself, and then they fear them or put their hopes in them. This is why Allah Almighty states that He is the God of mankind (*ila-bin-nas*). These are three forms of evil incitement, and in this instance, Allah the Exalted has provided these three charms, as it were. The one who is responsible for this evil prompting is none other than the sneaking whisperer (*khannas*) whose name in Hebrew, as it appears in the Torah, is *Naahaash*, the same one who came to Eve in the form of a hidden attacker. The chapter under discussion refers to the same being. This also demonstrates that even the Antichrist will not force people into evil, but will secretly wage its onslaughts, so that they remain secret from the people in the manner that the Christian priests make their attacks. It is wrong to hold that Satan openly went to Eve; rather, he approached her stealthily, just as he does now. Satan will instil a thought in someone's mind and then work through the agency of that human being. In this instance as well, Satan planted an evil thought into the heart of a person who was opposed to religion, to fulfil his ends. Moreover, the paradise in which Adam^{as} lived was in this very world. A wicked person planted a doubt into his heart. In the very first chapter of the Holy Quran, Allah the Exalted has emphasised that we must not be of those who have incurred the wrath of God, nor among those who were led astray. In other words, we are taught: O Muslims, do not adopt the ways of the Jews and Christians. These words are also indicative

of a prophecy, in that certain Muslims would in fact adopt these characteristics, meaning, a time would come when certain Muslims would adopt the habits of the Jews and Christians, because a command to refrain from something is always given when there are some who are guilty of an infraction of the rule.”

The Quran is a Distinct Form of Revelation

The Promised Messiah^{as} said: “All the words of the Messenger of Allah, peace and blessings of Allah be upon him, was revelation. However, the Holy Quran was a distinct form of revelation. It was a light.”

10 March 1901

The Sole Solution to One’s Troubles

Someone requested the Promised Messiah^{as} to pray so that he could find deliverance from his various troubles. The Promised Messiah^{as} said: “I will pray.” The man in question had perhaps thought that he could attain what he desired by putting his trust in some other person. On this, the Promised Messiah^{as} said: “Never put your trust in another human being. Trust God alone. For if you put your trust in another individual, you shall remain deprived and gain nothing. This is the essence of Islam—to be wholly devoted to God. When one adopts this way of practice, all of their difficulties will be solved.”

The Promised Messiah^{as} said: “When the ill of associating partners with Allah is dispelled from the world, it is then that the glory of God Almighty is manifested. For associating partners with Allah is a sin, which God says shall never be forgiven. The greatest form of associating partners with God in this day and age is that the Messiah^{as} is given the station of God.”

The Disorder Caused by the Christians Uprooted in Surah Ikhlas

The Promised Messiah^{as} said: “Since the trial of the Christians is the gravest of all, for this reason, Allah the Exalted has dedicated an entire chapter of the Holy Quran to them, and that is, Surah Ikhlas. There is no other chapter in the Holy Quran which in its entirety is dedicated to a specific nation. *Abad* is a name of God and in terms of deeper meaning, the word *Abad* (i.e. the One and Only, Who has no other), is greater than the Arabic word *Wahid* (which simply means

the One). The meaning of *Samad* is He Who is eternally Self-Sufficient in His very nature and Being, and Who does not depend on anyone else. If one believes in the concept of the Trinity, one would have to accept that God is dependent.”

11 March 1901

All Happiness is Tied to Faith

The Promised Messiah^{as} said: “All happiness is tied to faith.”¹

21 March 1901

Ecstasy and Joy Have No Relationship with Spirituality

The Promised Messiah^{as} said: “You will observe certain people who are overcome by a state of ecstasy and joy upon hearing Sufi poetry and verse. However, when these very same people are called, for example, to bear testimony, they will avoid doing so and say: ‘Please excuse us, because we are related to one of the relevant parties; do not involve us in the issue at hand.’ So these people will not vouch for the truth. One should not be misled by the ‘ecstasy’ and ‘joy’ experienced by such people. When they are subjected to a trial, they are unable to furnish proof of their truthfulness. The ecstasy and joy of such people is not worthy of praise. The joy and state of ecstasy experienced by such people is a temporary phenomenon; it is a natural state. There are even some who reject Islam and who harbour animosity against the holy, yet they partake of this state of joy. There was a prejudiced Hindu who would feel exhilarated when reading the *Mathnawi* by Maulvi Rumi, may Allah have mercy on him, even though he was an enemy of Islam. Would you say that a snake is holy because it is entranced by the sound of a flute? Or would you say that a camel is godly because it is intoxicated by the sound of a melodious voice? The excellence of truth, which results in the pleasure of God Almighty, is for one to show loyalty to Him. Even the few deeds such a one performs outweighs the many deeds of others. Let us take the example of a man who has two servants. One servant presents himself before his master numerous times throughout the day and greets him, and constantly remains in his company, while the other one comes to him only rarely. However, the master gives the former a meagre wage but gives the latter much more. For he knows that when the

¹ *Al-Hakam*, vol. 5, no. 12, dated 31 March 1901, pp. 9-10

time calls for it, the latter would be ready to even lay down his life for him, and because he knows that the servant is loyal, while the former would be prepared to kill him if instigated to do so, or in the least, would willingly leave him to offer his services to someone else. In the same manner, an individual who is not loyal to God Almighty, but offers the five daily prayers and even goes above and beyond to observe the *Isbraq* Prayer, and recites numerous litanies and invocations, cannot compare, in the sight of God Almighty, to a person who is loyal. For God Almighty knows that in a time of misfortune, that person will not be loyal. When a person demonstrates loyalty, it necessarily follows that they are blessed with joy as well—just as the table cloth accompanies food. However, it ought to be borne in mind that even saints are faced with times when they feel spiritually constricted, for it is only in such a state that one can fully appreciate the value of joy, and as a result, one is able to feel joy with a heightened sense of perception.”

Do Not Be Hasty in Forming an Opinion of Others

The Promised Messiah^{as} said: “No one can be privy to the inner state of someone else’s heart, nor can anyone come to know what lies in the hidden corners of another’s heart. Therefore, no one should be hasty in forming an opinion about another individual, but should be forbearing. There is mention of a certain individual who made an oath with God Almighty that he would consider everyone to be better than him and no one to be beneath him. People do tend to form such ideas in order to attain the pleasure of their beloved. One day, he saw a man sitting near a river along with a woman, where there was a nearby bridge on which many people were crossing. There was a bottle in the man’s hand; he would drink from the bottle himself, and give some to the woman beside him as well. The individual who had made the aforementioned vow thought ill of the man near the river and told himself: ‘Surely, I am better than this shameless man.’ Then, a boat sank nearby along with its passengers. The man who was sitting with the woman dove into the river and saved all of the passengers except for one. Then he turned to the man who was guilty of ill-thinking and said to him: ‘You thought ill of me. I have saved all but one, now you go and save the last. God sent me to test you and informed me of what was in your heart. This woman is my mother, and this bottle does not contain alcohol, but is filled with water from the river.’ Therefore, one should never be quick to judge another person.”¹

¹ *Al-Hakam*, vol. 5, no. 14, dated 17 April 1901, pp. 14-15

**An Address by the Promised Messiah^{as}
Delivered on 31 March 1901**

The Eternal Law of God in Relation to the Advent of Messengers

The Promised Messiah^{as} said: “All of the gentlemen here should hear that since this entire endeavour is for the sake of God alone, in this era of ignorance, God wishes to fully clinch His argument against the people, as has always been the case with the advent of Prophets, peace be upon them. When God Almighty observes that darkness has spread on earth, He takes it upon Himself to advise the people and complete His argument against the people, as per divine law. For this reason, when the circumstances change, when people become distant from God and when understanding falls weak, God Almighty raises a servant of His, so that he may advise those who are plunged in heedlessness. This is one of the most significant signs, which establish that a Prophet is divinely appointed, in that they do not come in an era where there is no need for their appearance; in fact, all of humanity’s needs at the time in which they appear bear testimony in their favour. So, too, was the case in the era of the Messenger of God, peace and blessings of Allah be upon him. The state of mankind was corrupted both in doctrine and action. And this was not only the case in Arabia, in fact, the whole world had deteriorated, as Allah the Exalted stated in the following words:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ¹

Corruption has appeared on land and sea.

At that time of great disorder, God Almighty commissioned and raised a holy servant, who brought about a wondrous transformation in a small period of time. Instead of worshipping God’s creation, people began to worship God Himself. Instead of immoral actions, we began to see the prevalence of righteous deeds. Similarly, in this era also, the state of the people in terms of deed and doctrine has become corrupted; their internal and external state has deteriorated to a dangerous extreme. Their internal state has degenerated to such an extent that while they recite the Quran, they have no idea what they are reciting; their doctrines also contradict the Book of Allah and so do their actions. The Muslim clerics recite the Quran and so do the common people, but neither parties reflect over

¹ *ar-Rum*, 30:42

it, and on that front, they are equal. If they had taken the time to reflect, how clear everything would have become. We learn from the Holy Quran that Allah Almighty made the Messenger of God, peace and blessings of Allah be upon him, the likeness of Moses^{as}. The fact of the matter is that Allah the Exalted establishes one dispensation, but after a long period of time, when it becomes obscured, as if veiled, He establishes another dispensation in the same manner to take its place.

We learn of two dispensations from the Holy Quran. Firstly, there was the dispensation of the children of Israel, which began with Moses, peace be upon him, and ended with Jesus, peace be upon him. Since the evil actions of the Jews had reached the extreme limit, and they had become so wicked and stone-hearted that they were even prepared to kill Prophets, by way of wrath, Allah the Exalted brought this dispensation, which saw the emergence of kings and Prophets, to an end with Jesus^{as}.

The Fatherless Birth of the Messiah was a Sign

I have always held that Jesus^{as} was born without a father, and that his fatherless birth was a sign that now prophethood would come to an end within the Israelite family. For they were promised that prophethood would remain within the family of the children of Israel until they remain righteous. However, when they lost their piety, this event served as a sign, so that the wise could realise that this line would now come to an end. Hence, with the advent of Jesus, peace be upon him, prophethood from within the children of Israel came to an end. Even in earlier scriptures, Allah Almighty had promised that a similar succession would be instituted within the children of Ishmael, and the leader, head and chief of that succession would be Muhammad, the Messenger of Allah, peace and blessings of Allah be upon him. This was prophesied in the Torah as well. In the Holy Quran, also, it is stated:

كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا¹

Like We sent a Messenger to Pharaoh.

Just as the word 'like' has been used in the Torah,² the Arabic word *kama* (like) has been used in the Holy Quran as well.

¹ *al-Muzzammil*, 73:16

² Reference is made here to the prophecy in Deuteronomy 18:18 which states: 'I will raise up for them a Prophet like you from among their brethren.' [Publisher]

The Holy Prophet^{sa} is the Likeness of Moses^{as}

The Holy Prophet, peace and blessings of Allah be upon him, is unquestionably the likeness of Moses^{as}. Even in Surah Nur it has been mentioned that the dispensation of Muhammad^{sa} is the likeness of the Mosaic dispensation. The Holy Quran has not mentioned the Prophets who appeared between Moses and Jesus, peace be upon them. The Holy Quran states:

لَمْ نَقْصُصْ¹

We have not mentioned them.

Even in our case the intermediary successors within the dispensation of Muhammad^{sa} have not been mentioned by name explicitly. Just as in the former case, the start and end points have been clearly mentioned; in this case also, we have been told that this dispensation would begin with the man who appeared as the likeness of Moses^{as} and its final point would be the one who was to come in the likeness of Jesus^{as}. In other words, the Seal of the Caliphs would be the same person who is also referred to as the Promised Messiah. The word 'promised' is used because his advent was foretold by way of prophecy. The Holy Quran states:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ²

Allah has promised to those among you who believe and do good works.

A Prophecy on the Promised Messiah in the Verse About Successorship

The Seal of the Caliphs is inferred also where Allah the Exalted has promised that He would appoint successors, and the aforementioned statement of the Holy Quran also establishes that he was 'promised'. A line that begins at a certain point, will invariably end at a final point. And so, just as the Messiah was the Seal in the previous dispensation, there is a Seal of the Caliphs in this dispensation as well. Therefore, anyone who suggests that there would be no Promised Messiah in this community, in fact, rejects the Quran and will lose his faith. This is an evident truth. There is nothing of pretence, affectation or false display in this respect. Therefore, the nature of this belief is such that anyone who harbours doubt or suspicion in this regard forsakes the Holy Quran.

¹ *al-Mu'min*, 40:79

² *an-Nur*, 24:56

Mention of the Blessed in Surah Fatihah

Allah the Exalted has spoken of this subject in many chapters of the Holy Quran. There is the chapter I have just mentioned—Surah Nur. Then, there is Surah Fatihah, which we recite in every cycle of the formal Prayer. In this chapter, three previous classes of people have been mentioned. Firstly, there are those upon whom Allah has bestowed His blessings (*an'amta alayhim*); secondly, there are those who have incurred divine displeasure (*maghdub*); and thirdly, there are those who have gone astray (*dalleen*). The Arabic term *maghdub* does not imply that God's displeasure is reserved specifically for the hereafter. In fact, anyone who forsakes the Book of Allah and violates divine injunctions will be subject to divine displeasure. The expression, 'those who have incurred divine displeasure' (*maghdub*) refers clearly to the Jews, and those who have gone astray (*ad-dalleen*) alludes to the Christians. Now, this prayer is a supplication so that we are able to join the class of those upon whom Allah has bestowed His blessings, and so that we may be saved from joining the other two groups referred to in this context. The custom that we observe—since the inception of prophethood—in the law of God Almighty is that whenever God issues a commandment to either perform a certain action, or refrain from something, it is inevitable that some will follow the instruction while others will transgress. Therefore, in view of this prayer, it is obvious that there will be some from among the people who will receive the blessings of Allah; some will incur His displeasure, and others will be led astray.

Now the present era loudly proclaims, as it were, that the sequence in which the three classes mentioned in this noble chapter have begun to manifest themselves at present, is in reverse order to how they appear in the actual text. The party known as the Christians have been mentioned at the very end. However, one may observe the great extent to which people have entered this religion. A certain bishop mentioned in a speech that two million Muslims have left Islam. The strength and vigour with which this nation has spread, and the devices that it has employed to mislead the people, moves one to realise that this is the greatest of all trials. Now, a person can observe how one aspect of the three parts mentioned in this prayer has become manifest. The second class of people mentioned in this supplication are those who have incurred divine wrath. I perceive that the time for this aspect of the prayer and its fulfilment has also arrived. The wrath of God surged forth against the Jews in this world as well and they were destroyed

by the plague. Now, due to the wrongdoing, sin and transgression of the people, the plague is spreading widely. Those who are referred to as scholars have no fear in hiding the truth. When the characteristics of the two classes mentioned in this prayer have shown themselves to hold true in the present age, we come to know categorically about the third group as well. A natural ability that humans possess is that if they are able to ascertain three of four things, they can successfully deduce the nature of the fourth, and they can hold a confident expectation. Hundreds and thousands have entered Christianity, the people continue to join those who incur the wrath of God, and so now, God desires to bring forth a class of people upon whom Allah has bestowed His blessings. When a prayer asking to be among these blessed people is made in Surah Fatihah and there is also a promise to that effect in Surah Nur, it may be clearly determined that the words in Surah Nur establish that the supplication made in Surah Fatihah has been accepted. Now, the third class of people is of those who are the recipients of God's blessings, and I trust that God Almighty will raise this group of people in the present area with lustre. This is the work of God, which shall undoubtedly be done. However, Allah the Exalted desires to give people a share of spiritual reward so that they may prove worthy of attaining paradise, as was the case in the time of God's Messenger, peace and blessings of Allah be upon him. God Almighty had the power to grant His Messenger, peace and blessings of Allah be upon him, every form of victory without the support of his companions, but no, He included the companions as well, so that they could become the elect of God. In view of this custom, our community too is faced with a similar situation, in that they are inconvenienced on an ongoing basis and they are asked to donate their wealth in the way of God.

Two Important Tasks of the Promised Messiah

At present, I have two important tasks at hand: firstly, that my message is propagated in Arabia; secondly, that the message is fully conveyed and clarified without a shadow of doubt to the people of Europe. The Arabs are significant because internally they possess the truth, and a large segment of them perhaps do not even know that God has established a divine dispensation. It is my responsibility to convey this message to them, and if I do not, I shall be guilty of sin. Similarly, the people of Europe also deserve to know where they have erred—they have deified a man and thus, distanced themselves from the True God. The state of Europe has

truly become a reflection of the following:

أَخْلَدَ إِلَى الْأَرْضِ¹

He inclined to the earth.

All sorts of inventions and developments are being produced. However, one should not be taken aback that Europe continues to progress in the worldly arts and sciences. It is a matter of principle that when the doors of heavenly knowledge are closed to a people, their thoughts begin to revolve around earthly matters. It has never been the case that Prophets came and then designed new machines, or that their efforts and struggles were dedicated to producing worldly inventions alone.

The Fulfilment of a Prophecy of the Holy Quran

The present era is one in which:

أَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا²

The earth brings forth her burdens.

This was specific to the time of the Promised Messiah. As such, one can observe the extent to which new inventions are being developed and new mines are being discovered. There has been no parallel in any previous age. In my view, the plague is also implied in the aforementioned verse. This epidemic has its roots in the earth. The germs first spread among rats. In short, at present, the worldly sciences are reaching new heights and Islam has been dishonoured to the greatest of extremes. Who can say that the number of books, newspapers and periodicals that have been printed to denigrate Islam within the past fifty to sixty years, have ever been published before in so large a number? Therefore, when the state of affairs has become so grave, no one can be a true believer until their heart feels a sense of indignation. A man who has no sense of honour is nothing more than a cuckold.

Worship Is but a Name for Love

If one does not possess love in their heart for the honour of Islam, one's worship

¹ *al-Araf*, 7:177

² *az-Zilzal*, 99:3

also is useless. For worship is but a name for love. All those who worship anything other than Allah Almighty, for which He has sent down no authority (*sultan*), are polytheists. The Arabic word *sultan*, and it is derived from *tasallut*, means something that dominates the heart. This is why the Arabic word *dalil* (argument) has not been used in this context.

What is worship? An extreme level of love, an extreme level of hope, an extreme level of fear; all of this is a part of worship. The concept of worshipping that which is besides Allah is not limited to physical prostration alone. Nay, in fact, this has differing degrees. If someone loves their wealth to an extreme level, they are a slave of their wealth. A servant of God is one who maintains a moderate relationship with all else, other than God. Islam does not forbid one from loving other things and holding expectations, but within limits.

Allah the Exalted has clearly stated that those who love God, who fear Him alone and who make Him the centre of all their hopes, such people are conferred an authority (*sultan*). However, those who are enslaved by their inner self possess no power which holds authority over their hearts. Hence, until one's every action and statement follows and submits to the authority of God, one is guilty of associating partners with God. As such, it is my desire to propagate the message entrusted to me in two respects, and Allah the Exalted knows well—and there can be no greater witness than Him—that I present my claim with an immensely sincere fervour and purely for His sake. I have never had the opportunity to be formally educated in English, but if I had, I would never have burdened my friends in this regard. However, the wisdom in this was so that I would invite others to partake in spiritual reward as well. My nature is such that if I am able to do something myself, I will never ask anyone else to do it for me. If the Holy Prophet, peace and blessings of Allah be upon him, had lived just four more years, Abu Bakr, may Allah be pleased with him, would have passed away. The fact of the matter is that the Holy Prophet, peace and blessings of Allah be upon him, had attained the grand victory that he was promised. He had witnessed:

رَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا¹

Thou seest men entering the religion of Allah in troops.

Further, the following had also been fulfilled:

¹ *an-Nasr*, 110:3

الْيَوْمَ أَكْمَلْتُ لَكُمْ¹

This day have I perfected (your religion for you).

However, Allah Almighty did not want Hazrat Abu Bakr^{ra} to be deprived; in fact, He wanted him to receive spiritual reward as well. In the same way, if God Almighty had so desired, He could have granted me such endless treasures that I would have no care whatsoever. However, God blesses whomsoever He pleases so that they may also partake of spiritual reward. All those who are seated here before me are like graves, because ultimately everyone must die. Hence, now is the time to amass spiritual reward. I wish to express in simple and clear words all that God has put in my heart. Prepare yourself to earn spiritual reward, and do not surmise that if you spend in this cause, you will suffer a loss. In the likeness of rain from God Almighty, all of your losses will be recompensed.

مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ²

Whoso does an atom's weight of good will see it.

Always remember that until God blesses one with the ability, one cannot serve the Faith. When a person rises up to serve religion with an open heart, God does not let them perish. Therefore, in summary, I have undertaken one aspect of this work, while the English-readers in our community have taken upon themselves the second aspect. They have proposed that this work be taken forward on a business model. We will be able to propagate our religion without any burden on them; may Allah give them their reward.

Here, I only voice the ideas of my community. All I desire is for our message to somehow make its way to Arabia and other countries. So, they have formulated this plan, which according to their understanding is an easy manner in which to attain this objective. Matters relating to business are merely based on projected forecasts. In any case, this is their plan. In my view, so long as this proposal supports the cause of religion, I support it. However, even if this proposal is not implemented, this objective shall be achieved. In any case, you are free to deliberate. Allah the Exalted knows best.”³

¹ *al-Ma'idah*, 5:4

² *az-Zilzal*, 99:8

³ *Al-Hakam*, vol. 5, no. 14, dated 17 April 1901, pp 5-8

1 April 1901**Divine Cognisance and Insight**

The Promised Messiah^{as} said: "I often receive letters from people stating that someone asked them a question, and they were unable to respond. In such a state, a person often becomes doubtful and weak. Those who become doubtful every other day ought to bear in mind that this is a sign of deficient insight of divine matters. Divine cognisance and insight is a quality which makes it possible for a human being to shake the hand of an angel, as it were. I truthfully proclaim that there is no power as great as divine insight. Birds soar high into the sky, but a person who possesses divine insight will soar higher and go even further than birds. In short, my fundamental purpose is to express that we ought to develop such certainty which elevates us to a station of tranquillity. Without this, an individual is utterly weak and infirm, and the doors to their progress remain shut.

It Is Necessary to Remain in the Company of One Commissioned by Allah

It is necessary for the members of our community to take time out of their schedules and come here, so that they are able to stay in my company and make amends for the heedlessness which develops at a time when they are absent; thus, they can dispel the doubts which became the cause for this heedlessness in the first place. They have the right to pose their questions and hear them answered by myself. Now, if a frail child, who is in need of milk and the benevolent lap of its mother, is separated from her, can it be expected that such a child would survive? Of course not. This is also the state of one's excellence and divine insight before they reach a level of spiritual maturity. A person may be likened to a weak, infant child, and they require the company of one who is appointed by Allah. If a person is separated from a divinely commissioned man of God, there is a risk that they may perish.

The Need to Return to the Centre Often

In actuality, this is absolutely imperative. If one is given the ability by God Almighty, and if one understands how vital it is to visit the centre again and again, one will not only benefit one's own self, but will benefit many others as well. For until one first nurtures divine cognisance and insight in oneself, how can one guide others? It is for this very reason that certain ill-natured people

will deliberately pose a question to people who are not in the habit of visiting me again and again. Since these people have not had the opportunity to hear the answers to various questions, on being challenged, they are left speechless and not only suffer humiliation themselves, but also prove to be a stumbling block for others who are observing and listening to the exchange at hand. As a result, this disgrace and inability to respond injures a person's faith, which then begins to fall weak. For it is a matter of principle that when someone is defeated, they are also influenced by the person at whose hands they have been vanquished. Often, this effect will blacken a person's heart, and accordingly this darkness begins to spread to the extent that if that person dies in this state, they will enter hell. If one reflects upon all these points, a wise individual will definitely reach the conclusion that there is a dire need for the antidote of godly company, to expunge the poisons which destroy the soul. By remaining in the company of one who is appointed by God, a person comes to know about threats that prove deadly, and also gains insight into things that lead a person to salvation. It is for this reason that I have had the thought in my mind for some time—and I think about this often—to test the members of my community by asking them various questions. In fact, I have spoken about this idea on many previous occasions as well; albeit, until now, I have not been able to find the opportunity to do so. However, this idea constantly remains in my mind, inasmuch that I should at least once test my community by asking them questions, so that I am able to ascertain the level of their knowledge in respect of my teachings; so that I can determine the degree to which they have understood my aims and objectives; and so that I may know the extent to which they are able to refute the internal and external allegations that are levelled against us. If there are even 40 people whose souls are illuminated, and they are able to fully receive the light of insight and divine cognisance, they shall be able to do great benefit.

This Community Has Been Established on the Precepts of Prophethood

Ever since I was sixteen or seventeen, I have been reading books by Christian authors and have reflected over the allegations that they tend to raise. On my own accord, I have collected the objections which they level against the Holy Prophet, peace and blessings of Allah be upon him, and thus far, they have reached a total of approximately 3,000 in number. However, when I read the allegations that people have levelled against my own person, I always say that these allegations

have not yet reached their final extent. For if the holy personage of the Seal of the Prophets has been the target of so many allegations, how could I possibly stop people from raising objections against my own person? Moreover, I also say that not a single allegation has been levelled against me which has not been raised against the great Prophets of past, peace be upon them. If anyone has doubts in this regard, let them come forth with an objection against my person which has not been raised against a Prophet that has appeared before me. I can make a firm challenge that whatever sort of allegation one will raise against me, or whatever has already been hurled at me, similar sorts of allegations have been raised against previous Prophets as well. The truth is that this community has been established on the precepts of prophethood, and so the touchstone to determine the truthfulness of this community is the same as the criterion that determines the truthfulness of the Prophets, peace be upon them.

A True Believer

Allah the Exalted is a witness—and what greater witness can I present—that as I have said, ever since I was sixteen or seventeen, I have been reading Christian literature, but the allegations that they contain have never influenced me or thrown me in doubt for even a moment as little as the blink of an eye. This is purely due to the grace of God. As I continued to read their allegations, the more it was ingrained in my heart just how contemptible these objections really were, and the more my heart was filled with love for the Messenger of Allah, peace and blessings of Allah be upon him, owing to his greatness, as though it were a bottle of perfume. I have also reflected and found that whenever any pure action of the Messenger of Allah, peace and blessings of Allah be upon him, or a verse of the Holy Quran, have been made a target for objection by our opponents, it is precisely in that action or in that verse—which the ill-natured and evil have found fault in their own fancy—that I have discovered a treasure of truth and wisdom lying buried.

Take heed! A person does not become a true believer until they develop a disposition that is no longer affected by the statements of the disbelievers. Now, a disposition of this nature cannot be developed until one remains in the company of a man who has come from God to give the people their lost property. As such, until the people accept this spiritual wealth, and until they come to a level where the statements of our opponents have no effect on them, it is unlawful for them

to leave the company of God's appointee. For such a one is like an infant child who is separated from its mother's lap, while its nourishment depends solely on milk. If a child of this nature is torn from its mother, there is a fear that it will die in no time. In the same manner, one who isolates oneself from the company of a divinely appointed man of God, begins to drown in a state of peril. Far from being able to strive for the reformation of others, such people become influenced themselves, and turn into a stumbling block for others as well. It is for this reason that day and night I feel agony and pain so that people will come here again and again, and remain in my company for extended periods of time. When a person reaches a state of spiritual excellence and they experience that despite meeting me less frequently they have become strong, it is then that it is permissible for them to visit me less often. For such people, despite being far away, are close to me. However, until a person is weak, they are in a state of danger. A large party of people, equalling two million in number, have converted to Christianity. I read the summary of a lecture delivered by a bishop and in it, he stated that we have converted two million people to the Christian faith. So these people were influenced by the allegations of others and became weak in faith; as a result, they abandoned their own religion and accepted Christianity. Siraj-ud-Din, now a Christian, is also from among such people. Individuals such as these do not benefit fully from the company of a truthful man of God, and after becoming enslaved and ensnared by a myriad of desires, they will barter something as invaluable as their own religion and faith for Christianity.

In short, the number of my adversaries and opponents have not grown as dangerous as those enemies who have emerged from the religion of Islam itself, against the Messenger of Allah, peace and blessings of Allah be upon him. Safdar Ali and Imad-ud-Din, among others, have left no stone unturned in their opposition. I can say in all honesty, and Allah the Exalted is my witness, that I have never been worried about animosity harboured against me, or of personal insult, or respect and honour. What I have always found truly unbearable and heartbreaking is that a man as perfect and pure as the Messenger of Allah, peace and blessings of Allah be upon him, is dishonoured. This Chief of the Truthful—the epitome of truth—is referred to as a liar. This is what has always caused me grief. And so for this reason, I am forever engrossed in exposing the deceit of this nation that worships the dead, so that the world can clearly see the truth for themselves. Yesterday, I thought to myself that it is clear why the words *يَكْسِرُ الصَّلِيبَ* (*he will break the cross*)

have appeared in the Hadith as one of the tasks of the Promised Messiah, but why have the words *يَقْتُلُ الْخِنْزِيرَ* (*he will kill the swine*) been used? What became clear to me was that these words have appeared to eloquently complete the sense of this sentence. Since the natures of those who had forsaken Islam were corrupted, they were faced with such ill-fates as well, so much so that ultimately they renounced Islam, and began to lead a life enthralled by their baser self.

The Antidote of Sainly Company

When an individual who remains in the company of those who possesses the quality of an antidote—in the manner one ought to—Allah the Exalted, by His mercy and grace, safeguards such a one from the sorts of poison mentioned earlier. One may question the need of Prophets, peace be upon them, or heavenly scriptures. However, the need is quite clear. You see, there is a kind of light in one's eyes, but without the light of the sun, one cannot see. God has bestowed us with eyes, but along with this, He has created another form of light as well, because the light in one's eyes depends on an external source of light. Similarly, until one's intellect is supported with heavenly light and insight, it is of no use whatsoever. Foolish is the one who asserts that he can attain anything with reason alone. Do not view with contempt the system established by God. There are many secrets and other matters which have been disclosed to me. If I were to expound these things, except for those specific people who remain in my company, all others would be perplexed.

When I see such people who have never remained in the holy company of a truthful man of God, I am astonished and cannot help but weep. I can confidently challenge those who make personal attacks against me to put forth even one allegation which has not been levelled against a Prophet of the past. Are the allegations levelled against Moses, peace be upon him, by the Aryas not graver than those raised against me? Look at the number of objections hurled upon the Messiah^{as} by the Jews or Aryas. Just begin to count the number of allegations that have been raised against the holy personage of the Messenger of Allah, peace and blessings of Allah be upon him.

Opposition against a Community Established on the Precepts of Prophethood

Invariably, any dispensation established on the precepts of prophethood is bound to be the target of such allegations. However, ultimately, God Almighty clears His divinely appointed, beloved and pure servants from the charges of those who disbelieve, and demonstrates that they are absolutely innocent of the accusations levelled against them. In turn, it is established that the eye and heart of those who objected were deceived. Since a chosen one of God possesses superiority in terms of argumentation and proof, everything that he states is sound and firm, and such signs are manifested in his support which render critics powerless. It is for this reason that opponents will ignore the actual objective at hand and make personal attacks. And so, when the opponents find no way of escape, they begin to launch shallow attacks, and begin to put forth absurd forms of criticism, the better part of which comprise blatant forgery, while others are based on their own lack of understanding. Ultimately, our opponents observed that whatever I present is not only logical, but also supported with sound evidence and argumentation; they saw that the Holy Quran stood by my side; they saw that the Hadith was with me; they saw that reason and the law of nature also supported me; and more than anything else, they could see that thousands of heavenly signs were manifested in my support. They observed that even those signs which were prophesied by the Messenger of Allah, peace and blessings of Allah be upon him, were fulfilled in my support, and in addition to this, hundreds of other signs were manifested on my hand.

Now, these people have been surrounded from all sides. This era bears testimony to the fact that we are, at present, in need of a man appointed by God. The need of our present age and the circumstances that confront us today proclaim that this era is the age of the Promised Messiah. This is also supported by the visions, dreams and revelations of the Muslim saints. It has been established that the Holy Quran supports me and my community continues to grow day by day. When all this became evident, my opponents altered their strategy. Since they realised that there was nothing for them to grasp onto by way of objection, they began to engage in personal attacks against me, perhaps in view of the fact that people are more quickly influenced in this manner. However, do these fools not know that the Christians raise similar sorts of objections? I once came across a

small book written by the Aryas on Moses, peace be upon him. In it, they have raised many allegations. For example, they alleged that Moses^{as} had a large number of children murdered, that he stripped the Egyptians of their wealth, that he broke his promise and lied, God-forbid. In short, there is no sin—as grave as one can imagine—which has not been attributed to him. This is because they wish to disgrace him.

I have already stated that when these people are unsuccessful in view of the criterion of prophethood—and never will they succeed on this front—they begin to raise objections of the nature that I have just mentioned. The book about the Messiah, peace be upon him, which was read out here some time ago, has gone to the greatest of extremes. Similarly, the newspaper of freethinkers, which is delivered here as well, also leaves no stone unturned in mockery. It is a matter of principle that when the flames of truth and rectitude do not let an opponent rest in peace, they begin to deceive the unintelligent in the manner I have just described and in their own fancy, they succeed to an extent as well. This is why people are converting to Christianity in such large numbers. Until one possesses such knowledge as grants one comfort and tranquillity, and elevates one to the station of certainty, one remains in constant threat of falling into such dangers and delusions.

The Excellence of Spiritual Relations

Worldly relationships are of two categories. Firstly, there are physical relations, as in the case of a mother, father, brother, sister, etc. Secondly, there are spiritual and religious relations. If this second category of relations is nurtured to a level of excellence, they supersede all other relationships. And spiritual relations attain to a level of excellence when a person remains in the company of one who is divinely appointed. One can observe that the relationship which the community known as the companions held with the Holy Prophet, peace and blessings of Allah be upon him, was of the highest degree, and that is why they had no care whatsoever for their homeland, or their wealth and property; that is why they were able to leave behind relatives and those whom they held dear; this was to such extent that they lay down their heads to be butchered in the way of God, as if they were goats and sheep. How did the companions find the strength and fortitude to bear the trials and tribulations which were being inflicted upon them? The secret is that they had developed a very deep relationship with the Messenger of Allah, peace

and blessings of Allah be upon him. They understood the truth brought by the Holy Prophet^{sa}; and as a result, the world and everything in it meant nothing to them whatsoever in comparison to their desire to meet God Almighty.

Remember that when the truth influences one fully, it becomes a light which in every darkness guides the one who adopts it and safeguards one in difficult times.

Making Personal Attacks Demonstrates One's Inability

Personal attacks that stem from malice and jealousy are made only by the ignoble and ignorant when they find themselves unable to contest the truth. Such allegations only influence those who fail to grasp the deeper essence of truth, and whose hearts have not been enlightened by the truth.

It is definitely true that a person languishes in a withering state, as it were, until they come to grasp the truth. As a person goes on to understand the truth more clearly, they become more and more invigorated and refreshed, and they are drawn into the light. Finally, when one grasps the truth completely, darkness can come nowhere near such a one. Darkness spawns darkness, and inner light attracts more light. It is for this reason that darkness has been likened to Satan, whereas light has an affinity with the Holy Spirit. As such, when the light of divine insight and certainty of faith fills a place, it drives out darkness.

Engage Yourselves in Seeking Forgiveness from God and in Prayers

It is for this reason that I tell you to put aside your worldly business for some time and visit me here. The state of our country grows perilous. The plague is spreading with great force. Sometimes a single round of this epidemic will last for sixty or even seventy years at a time, and destroy entire cities. Maulvi Sahib has just received a letter which indicates that certain villages have been emptied completely. Do not surmise that you will be relieved in a mere year or two. This epidemic departs only after it has left its mark; and it is not far from us, there are five surrounding districts that have already been engulfed by this illness.

Do not be fearless. Engage yourselves in seeking forgiveness from God and engross yourselves in prayers; bring about a pure and positive change in your life. This is no time for heedlessness. The inner self will deceive one into thinking that one has a long life to live yet. But consider death to be near. The being of God exists. One who misplaces the rights that are owed to God, and gives them to

others by way of transgression, will die in disgrace. Three classes of people have been mentioned in Surah Fatihah and God will manifest all three of them. Those who were mentioned last in Surah Fatihah are now mostly predominant, i.e. those who went astray (*dalleen*). There was a time in Islam that if even one person reneged from one's faith, it would seem as though this was the end of the world. Yet today, two million Muslims have converted to Christianity; despite being impure themselves, they abuse a man as pure as the Holy Prophet^{sa}. Then, the wrath of God—as alluded to in the word *maghdub*—is also being manifested at present through the plague. After this, the world will see the class of those alluded to in the words *أَنْعَمْتُ عَلَيْهِمْ* (*those upon whom God has bestowed His blessings*).

It is a matter of principle, and so has been the way of God since time immemorial, that when He addresses a nation instructing them to refrain from a certain action, there is always a segment from within it which will assuredly disobey Him in that directive. Show me just one nation which was told to abstain from a certain action, and then no one from among its people committed the deed which was forbidden to them. God instructed the Jews to not distort the words of God, but that is exactly what they did. This has not been stated in relation to the Holy Quran. In fact, Allah the Exalted states:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ¹

*Verily, We Ourselves have sent down this Exhortation,
and most surely We will be its Guardian.*

Therefore, remain absorbed in supplications so that you may be included among those referred to in *أَنْعَمْتُ عَلَيْهِمْ* (*upon whom God has bestowed His blessings*).²

April 1901

The Reality of Visions and Revelations

There was a discussion on Munshi Ilahi Bakhsh Sahib and others developing a false idea about themselves due to certain experiences. On this, His Holiness, the Promised Messiah, peace be upon him, said: “Generally, in an elementary state, dreams, visions and revelations are experienced by everyone. However, one should not be deceived into thinking that they have reached their final destination. The

¹ *al-Hijr*, 15:10

² *Al-Hakam*, vol. 5, no. 16, dated 30 April 1901, pp. 1-5

fact of the matter is that human nature is fashioned in a way so that all people can experience dreams, visions and revelations. As such, it has been observed that on certain occasions, even disbelievers, Hindus, and in fact, even sinners and transgressors experience dreams—and sometimes they even prove to be true. The reason for this is because God Almighty Himself bestows upon such people a share of the state that is experienced in the perfect sense by His saints and Prophets, so that these people do not outright reject the Prophets, and so they do not say that they know nothing of such matters divine. People are given a taste of such experience so that the message of God may be conveyed to them fully without ambiguity, and so that an opponent is able to accept when they hear the claims of the Prophets, because they will know first-hand that such experiences can and are experienced by human beings like them. This is because humans tend to show haste in rejecting that of which they themselves have no experience at all. There is mention of a blind man in the *Mathnawi* of Rumi, who began to say that there was actually no such thing as the sun and that everyone was lying. ‘If there was a sun,’ he said, ‘then I ought to have seen it as well.’ The sun said: ‘O blind man! You ask for evidence of my existence? First pray to God so that He may grant you eyes.’ Allah the Exalted is Merciful and Generous. If He had not instilled this quality in human nature, how would mankind ever grasp the concept of prophethood? Through initial dreams and revelations, God seeks to invite man towards Himself, but this elementary state does not by any means grant fulfilment. As such, Balaam used to receive revelation, however, Allah the Exalted states in His connection:

لَوْ شِئْنَا لَرَفَعْنَاهُ¹

If We had pleased, We could have exalted him.

And this demonstrates that he was not raised spiritually. In other words, he had not, until that time, become a spiritually elevated or beloved man in the sight of Allah Almighty; and ultimately, he fell low. One does not become special simply by receiving revelations and the like. One cannot be wholly devoted to God until one experiences a thousand deaths and hatches from the egg of one’s weak human nature. The people who tread this path are of three categories. Firstly, there are those who adhere to what is known in Arabic as *din-ul-aja’iz*, which literally means ‘the religion of old women.’ What this implies is that such

¹ *al-Araf*, 7:177

people offer the obligatory Prayer, they fast, they recite the Holy Quran and will repent and seek forgiveness from God; they strictly adhere to the basic, traditional aspect of religion, and are firm in this respect. Secondly, there are those who seek to advance beyond this level to attain divine insight. They make an effort in every possible way; they show loyalty, they demonstrate steadfastness, and finally, upon reaching their pinnacle in divine insight, they attain success and triumph. Thirdly, there are those who are not content with mere adherence to an elementary level of faith (*din-ul-aja'iz*) and so they progress to an extent and begin to tread the path of divine insight, but they are unable to complete their quest; they stumble and fall down on the way. This class of people is neither here, nor there. The example of such people is like a thirsty man in the possession of some water, albeit, dirty water. In any case, drinking the water would have saved the man from death, but someone told him that there was a fountain of fresh water some ten or fifteen miles away. As a result, the man threw away the little water he had and began walking towards the fountain in search of clean water. However, due to his own impatience, ill-fortune and deviation from the right path, the man was unable to reach the fountain. Ultimately, what was his fate? The man perished and he was met with a dreadful end. Or the state of affairs of such people can be understood in light of another example. Let us presume that a well is being dug. In the initial stages it is nothing more than a pit, which serves no benefit, and in fact, it is a danger to those who pass by as someone could fall into it and injure themselves. Then, when further digging is undertaken, we reach the stage where mud and dirty water becomes visible, but even this is of no benefit yet. Finally, when the digging is complete and the well begins to provide clean water, it becomes a source of life for thousands upon thousands. These people who sit around as *faqirs* and custodians of shrines all suffer from a defective state. Prophets appear as possessors of pure water, as it were. Until one brings with them a bestowal from God, there can be no benefit. If Ilahi Bakhsh Sahib poses himself to be Moses, one ought to ask him what is the fundamental objective in his being Moses? Those who appear as appointees of God are like labourers, and they move forward to benefit mankind; they disseminate knowledge, they are never miserly, nor do they show indolence and sit on their hands, as it were.”¹

¹ *Al-Hakam*, vol. 5, no. 16, dated 30 April 1901, pp. 13-14

19 April 1901

On 19 April 1901 two priests of the Forman College (American Mission) came to Qadian from Lahore along with an Indian Christian. They met with His Holiness, the Promised Messiah, on whom be peace and blessings, and posed certain questions to him as well, which he continued to answer. Since I arrived late, I was not able to note down the first question and answer. A brother wrote down the exchange, but unfortunately he has misplaced that sheet of paper. If it is later discovered, I will present that to our readers as well. However, for the time being, I present the discussion from the point that I was able to listen and begin writing. —Editor

The Appointed One of God is Himself a Sign of God

The Promised Messiah^{as} said: “There have been many who have demanded signs from the Prophets, and they have always responded by saying that the wise do not demand signs of this nature. In fact, on such occasions, the Messiah, peace be upon him, used very harsh language to respond to such demands, as we find from the Gospel. It is clear that a man who is sent by God comes with signs; in fact, I would say that such a person himself is a sign. There are but few who benefit from these signs and recognise them. But it is not long before the world witnesses the magnificent signs that such a man brings. Know for certain that death does not touch such a one until it is proven to the world that he was a man accompanied by heavenly signs.”

Two Classes of the Divinely Commissioned

Question: In your understanding, what is the Word of God? That is to say, will you also leave behind scriptures similar to the Gospel or Torah?

Answer of His Holiness^{as}: The fact of the matter is that those divinely appointed individuals who come to the world from Allah Almighty for its reformation are of two classes of people. Firstly, there are those who come as law-bearers and who establish a new divine law. For example, Moses, peace be upon him, was blessed with divine converse and was commissioned by God. He was given a divine law, which you refer to as the Torah—you also accept that a religious law was given through Moses^{as}.

There are, however, a class of people who do converse with God Almighty, and they too come for the reformation of mankind just as the law-bearing Prophets do, and they appear in their own time in accordance with the needs of the age, but they do not bring a divine law. An example of this would be Jesus, peace be upon him, who did not bring a new law, but rather adhered to the Mosaic law. The truth is, God Almighty does not do anything in vain. When a living Word of God is present and an independent divine law exists to address the needs of the present time, a new religious law is not sent down. However, on the contrary, it is possible—and we do observe—that when the hearts of the people on earth turn cold to the love of God, and when a few customs remain in the place of good deeds, and when righteousness and lofty morals disappear, at such a time, God Almighty raises a man who guides people to act upon the same law that was divinely prescribed for that era; and through his own practical example, he restores the lost greatness and magnificence of that true divine law in the hearts of the people once again. This man possesses all the characteristics that are required. He is blessed with the honour of conversing with God Almighty. He is bestowed the essence of God's Word. The secrets of the divine law are disclosed to him. He comes with countless miracles and signs. As such, this man is honourable and esteemed in every sense, but the world does not recognise him. As people are blessed with eyes, they continue to recognise him accordingly.

The Opposition of Those Appointed by God

It is human nature that when someone sees an unknown person, the eyes will examine them to determine their height, their skin colour, their eyes and their facial features. In short, humans will examine someone they have not met before from head to toe, to the extent that when that individual's characteristics are fully encompassed by their observing eyes, finally the awe that once surrounded that person diminishes. This is the state of affairs with the Prophets also. When the Prophets appear, they come as ordinary people. They are bound by human needs and necessities. It is for this reason that the extraordinary claims that they make appear strange in the estimation of society at large. This is why the Prophets are rejected, derided, mocked and subjected to all forms of pain and injury.

I can assure you that no matter how greatly you respect Moses^{as} and the

Messiah^{as}, if they had both been here today, and sat in my place, they would have been viewed in the same manner that I am looked upon today. The underlying secret is that every Prophet is given grief. It is an inevitable fact that all those who come from God as His appointees and Messengers are rejected as soon as they make their claim, irrespective of how honourable, trustworthy, and truthful they are among their nation. The people denigrate them and conspire to bring about their end.

However, just as it is inevitable that these men of God will be rejected and given grief, it is also true and certain that a time comes when their communities become firmly established. They establish truth in the world and propagate virtue to such an extent that after them, a time comes when the world rushes towards them desperately and embraces the teachings which they brought to the world. And this is despite the fact that in their era, no stone was left unturned in causing them grief—for this is always the case. Of course, the question is, were those who rejected these holy men wise? Nay, not at all. It is only due to the nature of the people in that specific era that such people are deemed wise. For who could be more foolish and superficial than those who deny the truth and pose as the wise. It is due to crookedness of nature that people make efforts to denigrate the Prophets in some way or other. Then, such people begin to proclaim, based on their own fancy, that they have won and that they have prevailed in their contest against the pious ones of God, even though it is they who have been disgraced, frustrated and defeated. Ultimately, the final outcome becomes manifest and a shining verdict comes to light, which establishes on whose side lies the truth. The success of the pious is a seal on the ignorance and foolishness of their opponents; for this establishes that the allegations raised by the opponents were due to their own lack of understanding.

I have written repeatedly that the world seldom recognises those who are commissioned by God. Aside from those, of course, who possess the eyes with which to see, others cannot recognise such men of God, because like them, they live in their midst as ordinary people, eating and drinking with human needs.

I Have Not Come with a New Law

Now responding to your question as to whether I will leave behind scriptures, I have already stated that there are two classes from among those who are divinely commissioned. Firstly, there are those who bring a new law such as Moses,

peace be upon him; then there are those who come to revive the law, as was the case with Jesus, peace be upon him. In this context, we believe that our Noble Prophet, peace and blessings of Allah be upon him, brought a perfect law, and he was the Seal of Prophethood. Therefore, the capacities and abilities of the people in that era brought the institution of prophethood to its final point of perfection. Hence, after the Holy Prophet, peace be upon him, we do not believe that any new law can ever be established. Indeed, just as our Prophet of God, peace and blessings of Allah be upon him, was the likeness of Moses^{as}, in the same manner it was destined for the Promised Messiah, who was to be the seal in the dispensation of Prophet Muhammad^{sa}—occupying the station of the Seal of Caliphs—to appear in the likeness of the Messiah, peace be upon him. As such, I am that Seal of the Caliphs and the Promised Messiah. Just as the Messiah, peace be upon him, did not bring a divine law, and instead came to revive the Mosaic law, in the same manner, I too have not come with a new law. My heart cannot accept in the least that after the Holy Quran any new religious law would be justified, because the Holy Quran is a perfect law and the Seal of the Books. God Almighty has raised me to rejuvenate the law of Muhammad^{sa} and has raised me in this century as the Seal of the Caliphs. The revelations which I receive from God Almighty, which are always published and circulated to hundreds and thousands of people, and which are preserved, will never be wasted and shall remain behind after I depart.

The Most Effective Manner in which to Propagate Religion

Question: In your view, what is the best method of propagating religion?

Answer: In my view, the most effective manner in which to propagate religion is for it to enter one's heart naturally, on account of its merits and beauty, without any external efforts. For example, there are certain things which are naturally visible due to their own light, such as the sun, moon, stars, etc. Then, there are other things which we cannot see without the aforementioned sources of light. For example, we cannot see beasts and birds, and other creatures, unless there is light. Hence, a true religion is naturally discernible; it enters the soul by itself and draws in the hearts of people with its brilliance, and with the light of its divine nature and truth. This is why I stated earlier that a teaching is a magnificent sign. A religion that is not supported by the sign of a true teaching, can impress no positive influence

through other signs. A heavenly teaching possesses within it a radiance and divine light. It is above and beyond man-made systems. When a person fully takes a death upon themselves and pulls themselves out of a life of impurity, at such a time, they receive a life in God and feel the sign of a true religion impressed upon them. However, without the grace of God, how can anyone bring about a death upon their life of impurity and attain a new life? This is in the hand of God, who has given life to the world. Before God raises a man to the station of divine appointment, He first grants him this new life. Such a one apparently lives in this world and is from among the people of this world, but in reality he is not a man of this world; he is draped in the mantle of God Almighty. Then, God Almighty bestows upon that individual a teaching that is suited to him, and that teaching is then learned by those who are of similar nature. This teaching does not promote filth, selfishness, transgression and carnal pleasures; rather, it inculcates purity, which brings about a death on one's being and grants one a new life, and blesses one with a nature that burns away sin. An individual begins to loathe all forms of impurity and filth, and finds pleasure and comfort in living a life devoted to God Almighty. Therefore, in my view, a true religion is sufficient in itself for its own propagation. This does not require any external effort. It is true, nonetheless, that those who bring this truth from God are a means by which it is manifested. They are granted victory in times of contest, which serves as a sign. These individuals appear when the world thirsts and hungers for the truth and divine light. In short, an excellent teaching and a perfect example—which serves as living proof of the excellence of that teaching—are the best means of propagating religion.

The Path to Attaining a Life of Spirituality

Question: We do not wish to unduly bother you, but how can this spiritual life of which you speak be attained?

Answer: By the grace of God.

Question: Should we say something to perhaps attain this life of spirituality?

Answer: Yes, prayer is greatly needed and one should also remain in righteous

company. One ought to forsake one's prejudice entirely and turn away from the world. For example, wherever there is an outbreak of plague, until one leaves the affected area, they remain in danger. In the same manner, one who does not transform one's state and does not move to a new land, as it were, and does not detach themselves to reflect on how one can attain a life of piety, and until one supplicates to God, one remains in a state of danger. There has been no Prophet in the history of the world who has not imparted teachings of prayer. It is prayer which forges a bond between man's servitude (*ubudiyyat*) and divine providence (*rububiyyat*). It is difficult to tread this path, but one who does will find that prayer is a means by which all these difficulties become easy and painless.

The subject of prayer is so subtle that it is a challenging task even to describe it. Until a person is experienced themselves in prayer and in its various states, one cannot expound its details. When an individual prays to God incessantly, they become a whole new person altogether; their spiritual impurities are cleansed and they are blessed with a kind of pleasure and tranquillity; after they are freed from all forms of prejudice and ostentation, they patiently endure all the hardships which arise on the path of God. They endure for the sake of God all those hardships which others do not and cannot bear, and they do so only to attain the pleasure of God Almighty. It is then that God Almighty, who is the Gracious and Merciful Lord, and the Epitome of compassion, turns His sight towards such a person and removes all of their troubles and impurities, and grants them bliss.

It is easy to proclaim with the tongue that one has attained salvation, or that one has developed a strong relationship with God Almighty. God Almighty watches closely to see the extent to which an individual has detached themselves from what they must forsake. It is true that he who seeks, finds; those who advance pure-heartedly, succeed and reach their final destination. When man is torn between religion and the world, ultimately he loses touch with religion completely and becomes wholly attached to the world. If man searches for religion with divine insight, one is easily able to determine which community is true. But no, often the goal and objective is to win the debate. When two people discuss an issue, both of them want nothing more than to defeat the other. In the present age, prejudice, obduracy and stubbornness are afflictions as widespread as ants. So, ultimately,

what more can I say to advise you; the matter at hand is a delicate one, and the world is oblivious to it. Everything is in the hands of God.

The Predominance of Atheism in the Present Age

It is my belief that the God we desire to show to the world is hidden from the eyes of the world and the people are unmindful of Him. It is that God Who has shown me a manifestation of His being. Let the one see who possesses a perceiving eye.

There are two categories of people: those who believe in God and those who do not; the latter are referred to as atheists. Even those who do believe in God have a vein of atheism in them, for if they believed in God with perfect certainty, why would sin, transgression and promiscuity be on the rise to such an extent? If one were handed a certain amount of arsenic or strychnine, knowing that these are deadly poisons, one would never consume them, even if one was tempted with the greatest of monetary rewards. This is because the individual knows for certain that if they consume the poison, they will die. Why then is it that people are aware that sin is displeasing to God Almighty, yet they still go ahead and drink this cup of poison? People lie, they commit fornication, they have no hesitation in causing grief to others; for a measly twelve annas or one rupee worth of jewellery, people will murder innocent children. Such audacity, mischief and temerity is not possible if one possesses true knowledge and full certainty. Such actions demonstrate that people do not realise at all that this poison of sin is a far more lethal poison than arsenic and strychnine. If such people believed that God exists, and if they knew that sin incurs divine displeasure and severe punishment, they would show an aversion to sin and abandon evil. However, since a life of sin is becoming all the more acceptable, and since people are growing more and more enamoured of wrongdoing, sin and transgression, instead of being disgusted by it, I hold, and this is the truth, that in today's age, atheism has pervaded the world. The only difference is that while one group verbally proclaims that God exists even though they do not really believe in Him, the other group outright rejects His existence explicitly. In reality, both groups are no different to one another.

The Purpose of My Advent

It is for this reason that I desire to inculcate such faith in God that when a person believes in Him, they are saved from the poison of sin, their nature and disposition is transformed, a death overtakes them and they are granted a new life, so that their heart begins to loathe sin instead of deriving pleasure from it. An individual who becomes like this can say that they have recognised God. In reality, God knows well that divine insight has disappeared in the present age. No religion has remained which can elevate a person to this station and develop such a nature within them. I cannot express disappointment in any one particular religion, for this calamity is affecting the whole of society at large and this epidemic has now become dangerously widespread. I can truthfully say that if a person believes in God, they can become an angel. In fact, the angels prostrate before them and they are filled with divine light.

Therefore, when an age dawns upon the people where insight of God vanishes and destruction and abundant transgression becomes prevalent, when fear of God disappears and the rights which are owed to God are given to other human beings, in such a state of affairs, God Almighty bestows divine insight upon a man and commissions him. That man is subjected to mockery and abuse, and grief and suffering is inflicted upon him by every possible avenue. Ultimately, however, the one who is commissioned by God prevails and spreads the light of truth throughout the world. As such, in this era, God has appointed me and has bestowed upon me the light of divine insight. There is no curse that has not been uttered against me and no method of inflicting grief upon me has been spared. However, I listen to all of these profanities and am forever willing to endure all of these pains. God Almighty knows well that I do this not artificially, in fact, it is my obligation to hear such things because those who sit on the seat that I have been given have always been treated in this manner. ¹

The Mission of the Promised Messiah

This movement has been established for more than twenty five years. This is a significant portion of one's life. It is a span of time in which a child can be born and then go on to have children of its own. It is due to the grace of God that at precisely the right time He blessed us with His support and had mercy on

¹ *Al-Hakam*, vol. 5, no. 17, dated 10 May 1901, pp. 1-4

His creatures. God has granted me the extraordinary determination and resolve, which He always gives to His divine appointees. It is on account of this strength and vigour that I have not tired. A time is approaching when all the opposition that exists today will vanish without a trace and I am hopeful that this era is soon to come.

I can say in all honesty that there is discussion in the heavens. God desires to see a holy transformation in the people of the world. Just as any king naturally desires to see their majesty manifested, similarly, divine will intends to see the people of this world recognise the greatness and omnipotence of God, and for God—Who is becoming more and more hidden—to show a manifestation of His being to the world. It is for this reason that God has raised a man whom He has commissioned, so that the world may be cured of its leprosy, as it were.

One may ask what I have accomplished with my advent? What can I say except that the world will come to know itself what I have accomplished. Nonetheless, I do say this much that people repent from their sins on my hand. These people develop humility and meekness, and their immoralities are being driven out to give way to exemplary morals. These people are growing slowly and gradually in the likeness of foliage, and they are positively progressing in their good morals and habits. Man does not progress instantly, rather what we observe in the law of nature is that all things grow and progress in stages. Nothing is beyond the effects of this phenomenon. Of course, I trust that ultimately the truth will spread and a pure transformation will take place, but this is not my task, this is the work of God. It is God's will that purity should spread. The state of the world has been tarnished and it continues to rot. All that remains is the outer shell, the kernel is nowhere to be found. However, it is God's desire that His servants are purified and cleansed of every blemish. It is for this reason that by His sheer grace, He has established this movement.

The True Nature of the Promised Messiah

Question: In light of your books, your title is that of the 'Promised Messiah.' What does this truly mean?

Answer: In order to fully understand this secret, one must realise that God Almighty—who has laid the foundation for prophethood throughout the ages—established one such chain of prophethood in the past which began

with Prophet Moses, peace be upon him. The Prophets who appeared before him left behind no remnants of their existence. It was the book of Moses^{as} which made mention of Noah and Adam and certain other Prophets, peace be upon them. In short, just like a family patriarch, Moses, peace be upon him, was also the patriarch of his family of Prophets, and through the Torah he passed down his divine law to them. After the demise of Moses^{as}, a man of God, Allah the Exalted continued to send Prophets to serve this religious dispensation, so that it would not suffer decline. These Prophets served the Mosaic dispensation. As such, in the fourteenth century after Moses, peace be upon him, Jesus, peace be upon him, whom you refer to as Christ, was sent to support the Mosaic dispensation. Jesus^{as} was the final brick in the Mosaic dispensation. Just as the final brick brings the construction of a house to its end, in the same manner, the Mosaic dispensation was brought to an end with the Messiah^{as}, and God brought this dispensation to its completion. After this, God lay the foundation for a new dispensation which was established through the progeny of Ishmael^{as}, and was known as the dispensation of Muhammad^{sa}. As is evident from the word *Ishmael* itself, and as God Almighty had intimated through Moses, peace be upon him, a community was destined to be established among the children of Ishmael, just like the Mosaic dispensation. This was because the children of Israel, or the Jews, were neither kind to Moses, peace be upon him, who was the first, nor to the Messiah^{as}, who was the last; in fact, they were not good to the Prophets who appeared in between either. This nation was so cruel and brazen that the like of them cannot be found on the face of the earth. This nation left no stone unturned in rejecting the Prophets and inflicting grief upon them. They did not value the illumined men of God, so this dispensation was brought to an end with Jesus^{as}.

A Warning of Destiny in the Fatherless Birth of the Messiah

The end of this dispensation was not due to God's pleasure, but in fact, due to His displeasure. Even the birth of the Messiah^{as} himself served as a sign, in that he was born without a father. Since one's lineage continues from the father, through the fatherless birth of Jesus^{as}, God warned the children of Israel that due to the misfortune of their evil deeds, this succession of Prophets within the Israelites

now comes to a close.

There are two things, which even you yourselves believe. Firstly, you believe that God caused Jesus^{as} to be born without a father. Further, you claim that anyone who says that he was born with a father contradicts the law of God Almighty and denigrates this sign of God Almighty, which was manifested in his birth. Secondly, you accept that he was the last brick. This metaphor has been mentioned in the Gospel in the parable of the vineyard where it is narrated that a landowner planted a vineyard and when the fruit drew near, he sent his servants, and so on and so forth; the parable goes on. This parable demonstrably establishes that God did not view the Jews with favour and affection. Then, the third sign which proves that the Mosaic dispensation came to an end with the Messiah^{as} was that their land was taken from them as well.

Therefore, the birth of the Messiah, peace be upon him, without a father served as a sign post, as it were. From a family which was previously one and in which a succession of Prophets had continued to emerge throughout the ages, God gave rise to a second branch and thus laid a new foundation among the children of Ishmael^{as}. I have alluded to the destruction of Jewish rule, because God had conferred upon this nation both prophethood and worldly rule. In any case, by causing Jesus^{as} to be born without a father, God declared in essence that due to the evil actions of the Jews and on account of their temerity, their rejecting the Prophets and their hostility towards those commissioned by God Almighty, they had reached a state where they were no longer worthy of divine favour, but of God's displeasure. As a sign that now their family of Prophets would come to an end, they were given a sign that no one from the children of Israel would father the Messiah; and by causing Jesus^{as} to be born without a father, God intimated that in the future, prophethood would not continue among the children of Israel.

A Shift in Prophethood

Since this shift in prophethood was the result of God's wrath, for this reason, worldly rule—another blessing that this nation had received along with prophethood—was lost to them as well. The underlying objective in my explanation is to highlight that on the one hand, we have the Mosaic dispensation, the final brick of which was the Messiah son of Mary, and by whose fatherless birth God announced that it was destined to come to an imminent end. Similarly, in accordance with His promise, God gave rise to a magnificent dispensation from among

the children of Ishmael^{as}, which was similar to the Mosaic dispensation, and our Noble Prophet, Muhammad, peace and blessings of Allah be upon him, was the founding father of this dispensation. In this way, the Holy Prophet^{sa} became the likeness of Moses^{as}, for just as Moses, peace be upon him, was the founder of his dispensation, so too our Noble Prophet was the head of his dispensation; and just as Moses^{as} gained victory over Pharaoh, so too, ultimately, the Messenger of Allah, peace and blessings of Allah be upon him, was blessed with a clear victory and Abu Jahl, who was the Pharaoh of this nation, perished. There are many other parallels as well, which I shall not mention at this time.

The Seal of the Caliphs in the Community of Muhammad^{sa}

The real purpose is to explain to you that our dispensation resembles the dispensation of Moses, peace be upon him. Just as the dispensation of Moses, peace be upon him, ended with the Messiah^{as}, it was necessary that in our community as well, the Promised Messiah occupy the station of the Seal of the Caliphs. Furthermore, the Messiah, peace be upon him, appeared in the fourteenth century after the era of Moses, peace be upon him. As such, it was necessary for the Promised Messiah, whose advent was awaited in the community of Muhammad, peace and blessings of Allah be upon him, to appear in the fourteenth century of Islam. In this way, the similarity is complete and both eras came together as reflections of one another. Moreover, God had also determined that the Jews had become thoroughly corrupt in the time of Jesus^{as}; their moral state and faith had become tarnished and they had lost the essence of religion. It was at this time that the Gospel came to show them the truth, and to teach them about inner purity and give them a moral compass—things of which they had become absolutely oblivious. This is exactly the state that is prevalent today. An ocean of sin and transgression rages forth. The apparent cultural refinement of Europe has washed away all the lofty principles of morality and has given rise to the spread of atheism. Religion as it once was is nowhere to be found at present. If it was just the European nations in this present condition, even then a spiritual teacher would have definitely appeared; but here we have the Muslims in a terrible state as well. Their religious beliefs, morals and habits have been shaken to the very core. All they are aware of is the name of Islam; they know nothing of its true nature and essence. Their power of action and strength of intellect has fallen weak, due to which other nations have begun to attack their religion and faith. When this

state of affairs arose, in accordance with His promise and also on account of the similarity and parallel nature of the dispensations of Muhammad^{sa} and Moses^{as}, God sent me at the head of the fourteenth century bearing the name ‘Promised Messiah.’ The Holy Quran contained a prophecy about the Seal of the Caliphs and stated that a Messiah shall appear in this ummah. In the Gospel, the Messiah states that he will come in the latter days. I am that Messiah. The underlying secret which God has disclosed to me in this context is that when certain people depart this world, someone else will appear possessing their disposition, nature and moral qualities and the coming of that other individual is as if the same person has returned to the world. This concept is not without its value, nor without evidence. Even the Gospel itself has solved this dilemma. The Jews awaited the appearance of Elijah^{as} before the advent of the Messiah son of Mary; and in view of the promise given in the book of Malachi, they were perfectly entitled to hold this belief. However, since the Jews were literalists, heavily influenced by the apparent, they could not grasp the deeper reality in this concept. They continued to await the coming of Elijah^{as}. For it was written in the Torah and in the books of the Prophets that the promised one is he who appears in accordance with the promise. The Jews were misled to believe that Elijah^{as} himself would appear before the coming of the awaited Messiah. Since they held a superficial outlook on things, they continued to wait first for the coming of Elijah^{as} himself. On one occasion, they came to the Messiah^{as} and even posed this question. Jesus^{as} responded by saying that Elijah^{as} had come; and he is none other than John^{as}. So the Jews went to John^{as} and asked him, to which he responded: ‘I am not Elijah.’ Since their hearts were not pure, to them this formed the basis for contradiction and so they concluded that this Messiah was not the true Messiah. However, the fact of the matter is that the Messiah^{as} was absolutely true in whatever he had said and there was no contradiction whatsoever. The Messiah^{as} meant that John^{as}, who is known as Yahya amongst the Muslims, had appeared with the nature, disposition, and power of Elijah^{as}. However, the Jews held that this could only mean that the very same Elijah^{as} who appeared in the past had actually come again in person, although this was against the established law of God Almighty. Divine law stipulates that once a person passes on from this world, they do not return again. If, however, God Almighty desires, He will raise someone else in the nature and disposition of that individual, and on account of extreme similarity the two individuals are not considered to be distinct from one another; in fact, they are

one and the same.

The Verdict of the Messiah Himself

In short, the Messiah^{as} has solved the predicament surrounding the promise of the coming of Elijah^{as} coming before his own advent; he has handed us a verdict in this respect. It is the verdict that the Messiah himself presented in his own court, as proof of his truthfulness, regarding the second coming of a Prophet who was to appear before him. The verdict is that the second coming of an individual is fulfilled through the appearance of someone else who comes with the same nature and disposition as the first.

Nowhere did Jesus, peace be upon him, state that while the second coming of Elijah^{as} had been fulfilled by the appearance of John^{as}, who came with the nature and disposition of Elijah^{as}, he would himself return at the time of his second coming. If Jesus^{as} has given such an explanation anywhere in the Gospel, then one ought to share it. However, there is not a single instance where he differentiated between the nature of the advent of Elijah^{as} and his own. In fact, by issuing a verdict in the account of Elijah^{as}, he has solved the issue of his own second coming as well. Therefore, when such is the case, it is incumbent on every seeker of truth to refrain from disputing and complaining over this verdict, or engaging in any debates that are a waste of time, for the matter is perfectly clear. For example, if someone were to say that all human beings have two eyes, and they showed that not only ten or twenty people, but that every person who passed by fit that description, and then if there were a person who said that on the contrary, humans do not have two eyes, they have fifty, yet they were unable to show a single example of this, who would believe the latter on their word alone? Those who suggest that the second coming of the Messiah would not take place in the nature of Elijah^{as} are like the man who claims that humans have fifty eyes. The truth is that the second coming of the Messiah too will take place like that of Elijah^{as}. I should also like to state that I do not believe in the concept of reincarnation. My advent is similar in nature to the advent of Elijah^{as}. God has sent me in the nature of the Messiah^{as}, for the reformation of morals.

Islam Was Not Spread by the Sword

Our unwise opponents assert that Islam is spread by war, but I proclaim that this

is false. The perfect teaching of Islam itself is what causes it to spread. The nature of Islam has no need in the least for swords or guns. The past wars of Islam were defensive in nature. Those who assert that these wars were to coerce people to accept Islam are utterly and seriously mistaken. Hence, it is my belief that Islam does not spread by the sword, rather its teaching, which is a miraculous sign, draws in the hearts of people by itself. As such, those people who have read my books and have seen my efforts can understand that all of my work is being done in the manner of Jesus^{as} the Messiah. I have been instructed to nurture moral faculties. As my dispensation and all my efforts are distinguished by the Messianic nature, it is for this reason that Allah the Exalted has named me the Promised Messiah.

I Have Come as the Promised Messiah

Now, I am aware that since I have gone this far in my claim, the Christians are bound to oppose me as well. But how can I be fearful of any opposition when it is God Who has appointed me? If I had concocted this claim, even the slightest hostility would have been enough to tire me and put me down. However, this is not in my control. I am prepared to advise any pure-natured individual in the manner that suits them and I am happy to follow every course of action to satisfy them, so long as it is lawful and within the bounds of the Sunnah. I truthfully say that this is the era for which the Muslims, in accordance with their doctrine, were waiting, and which the Christians awaited, as per their own belief. This was the era which had been promised. Now the one who was destined to appear has come. Whether anyone believes in him or not, God Almighty manifests powerful signs in support of those whom He sends and moves the hearts of the people to accept. Everything that was destined for the Promised Messiah has been fulfilled. Now, whether one accepts this or not, the Promised Messiah has come, and I am he.

Question: What other similarity is there?

Answer: There is a similarity in teaching.

The Promised Messiah and the Outcome of His Message

Question: What shall be the outcome of your message?

Answer: Humanity's relationship with God Almighty has fallen weak, the love of this world has become dominant and purity has diminished. God Almighty shall strengthen the relationship between man's servitude to God (*ubudiyyat*) and divinity (*uluhiyyat*), and He shall restore lost purity. Love of this world shall turn cold.

The Sign of a True Faith

Question: When there are diverse religions, how should one recognise which religion is true and from God?

Answer: This is no difficult matter. In our world, a distinction can be made between everything that is genuine and false. There is a clear difference between night and day. Then can a true Faith remain hidden? God is pure and He is loving and compassionate. Carnal passions that are classed as sin, such as fornication, prejudice, arrogance, and all those sins which gather in the heart and are then committed through the eyes or by other means, displease God. How then is it possible that one would not be able to recognise that God desires to purify mankind and that He is displeased when they commit sin? Hence, a religion which gives a teaching that practically inculcates a nature within man to fear God, absorb His attributes, and grow in purity and love, and refrain from sin, will be deemed a religion from God. A religion from God is accompanied with living signs of its truth and these signs remain in every era.¹

The Crucifixion of the Messiah

Question: What do you believe in relation to the crucifixion of the Messiah?

Answer: I do not believe that he died on the cross. On the contrary, my investigations have established that he was taken down from the cross alive and even the Messiah, peace be upon him, himself agrees with my view. One of the greatest miracles of the Messiah, peace be upon him, was that he would not die on the cross, because he had promised to show the sign of the Prophet Jonah^{as}. Now, if it is accepted—as the Christians erroneously

¹ *Al-Hakam*, vol. 5, no. 18, dated 17 May 1901, pp. 1-4

believe—that he died on the cross, then what would happen of this sign and how would a parallel exist with Prophet Jonah^{as}? To suggest that Jesus^{as} entered his grave and was then resurrected after three days is utterly absurd. For Jonah^{as} entered the belly of the whale living, not after he had died. Such interpretations are a disrespect to the Prophet. The fact of the matter is that Jesus^{as} was taken down from the cross alive. It is necessary for any pure-intentioned individual to firmly grasp what the Messiah^{as} clearly stated himself. Jesus^{as} was overtaken by a state of swoon. We learn from the Gospel, and on account of various means and factors, that he was saved from death on the cross. For example, the realisation that Sabbath was upon them, the governor washing his hands of the Messiah's blood, the dream of the governor's wife, so on and so forth.

God Almighty has enlightened me and has granted me a very large treasure of arguments and proofs, which establish that Jesus^{as} absolutely did not die on the cross, but was taken down from the cross alive. A state of swoon is also a form of death. One may observe that in a state of swoon, neither the pulse remains, nor movement of heartbeat. In such a state, one is as good as dead, but then one comes back to life, as it were. There are two very powerful testimonies which prove that the Messiah^{as} did not die on the cross. Firstly, his being saved was to serve as a sign and a miracle, and I would never want to see its grandeur diminished. Indeed, most contemptible and loathsome is the one who views the signs of Allah Almighty with contempt. Secondly, our Noble Prophet, peace and blessings of Allah be upon him, does not support the view that Jesus^{as} died on the cross, but that he was taken down alive after which he died a natural death. In addition to this, if all the individual Gospel accounts which relate to the crucifixion are analysed together as a whole, it becomes clearly evident that the Messiah^{as} did not die on the cross. His meeting the disciples, showing them his wounds, eating cooked meat with them, his travels, etc., are all proofs which reject that Jesus^{as} died on the cross. One may put forth whatever fanciful interpretation one desires to explain these accounts, but a just individual would proclaim that apparent flesh wounds and a need for food are characteristics that apply to a man who is alive. This account, the other events that follow after the crucifixion, and historical testimony all bear witness to the fact that Jesus^{as} did not remain on the cross for more than two or three hours. Moreover, hanging on the

cross in those days was not like present-day hangings where a person dies within minutes after they are hung. In fact, during that time, people were nailed to the cross and then they would remain there for numerous days and die of thirst and hunger. The Messiah^{as} was not faced with such circumstances. He was taken down from the cross after two or three hours. These are the accounts that we find in the Gospel, which are powerful testimonies to substantiate that the Messiah^{as} did not die on the cross. Then, there is another strong testimony that supports this view as well—the Ointment of Jesus. This ointment has been consistently recorded in thousands of books of medicine, and it is written that this ointment was prepared by the disciples to dress the wounds of the Messiah^{as}. There is mention of this ointment in the medical texts of both the Jews and Christians. How then can it be asserted that he died on the cross? In addition to all these evidences, there is another proof that has categorically established that the notion of the Messiah^{as} dying on the cross is absolutely false and untrue, and that he absolutely, most definitely, did not die on the cross, and that is the tomb of the Messiah.

The Tomb of the Messiah

It has been established that the tomb of the Messiah is situated in Mohalla Khanyar in Srinagar, and this is a discovery that will shake the world, because if the Messiah died on the cross, how can this tomb exist?

Question: Have you seen it yourself?

Answer: I have not gone there personally, but I sent one of my sincere and trustworthy followers. He remained there for some time and after thorough investigations, collected 500 signatures from reliable men who testify to the authenticity of the tomb. These people refer to this man as the Prophet Prince and they also state that this is the tomb of Isa Sahib.¹ Some 1100 years ago, a book titled *Ikmal-ud-Din* was published which is exactly the same as the Gospel. This book is attributed to Yuz Asaf who named this book *Bushra* (meaning good news in Arabic), which is also the meaning of the word ‘Gospel’. This book contains the same parables, the same accounts,

¹ *Isa* is the Arabic name for Jesus^{as} and *Sahib* is a title of respect used for an honourable man. [Publisher]

the same moral teachings which are found in the Gospel, and often entire passages are identical to those found in the Gospel. It is now an established fact that this is the tomb of Yuz Asaf.

Yuz Asaf

Yuz Asaf is the same man referred to as Christ. The word *asaf* means ‘gatherer of dispersed communities.’ Since it was the task of the Messiah, peace be upon him, to gather the lost sheep of the house of Israel, and researchers agree that the people of Kashmir are from the children of Israel, it was necessary for Jesus^{as} to travel to this land. Further, the account of Yuz Asaf is well known in Europe. In fact, this is to such an extent that in Italy a church has been built in this name and a festival takes place there every year. Now, to spend such a vast sum of money to construct a house of worship, and then to arrange a festival there every year, is not something that should be viewed with a cursory glance. The people say that Yuz Asaf was a disciple of the Messiah^{as}. In my view, however, this is not true. The fact of the matter is that Yuz Asaf was the Messiah himself. If Yuz Asaf is the name of a disciple, then it falls upon the Christians to prove that the Messiah^{as} had a disciple who was referred to as the Prophet Prince.

These are points which entirely unveil the details relating to the incident of the crucifixion. Of course, if the Christians rejected the matter altogether, that would have been the end of this debate. However, since they do accept that there was a man named Yuz Asaf who once existed; and when his teaching was the same as the Gospel; and when he, too, named his book ‘Gospel’ and when he was also referred to as the Prophet Prince, just as the Messiah^{as} was referred to as the Prophet Prince; one is compelled to reflect that if this individual is not the Messiah^{as}, then who is he?

For the sake of God, reflect. An individual who does not attach their heart to the world and who loves the truth can have no issue whatsoever in accepting this. Now, if one accepts that Yuz Asaf was the name of an actual person who had a relationship with the Messiah^{as}, and then a church named after him has been built in Italy as well, and a festival takes place there every year, and when one admits that his teaching is the same as the teaching of the Gospel, how can one say that this man is not the Messiah himself? When you accept these four points, in view of this testimony, I ask you that if you suggest that this man was a disciple, then

prove that there was ever a disciple named Yuz Asaf. The name *Yuz Asaf* is a variation of the name *Yusu* (Christ). There is only one argument that can settle this matter. If evidence can be provided to the effect that the Messiah^{as} had a disciple named Yuz Asaf and he was referred to as the Prophet Prince and Isa Sahib, then most surely this would be the tomb of a disciple. However, if this cannot be proven, and most definitely never can this be proven, then accept my view that it is the Messiah himself who rests in this tomb.

It gives me great joy that you listen with forbearance. Only those who listen with forbearance have it within them to investigate the truth. Few others would have listened to as much as you. You ought to reflect for the sake of God how interrelated the details of this account have become. The Christians accept that the man in question was from among the disciples. At least they have admitted that there is some relation in this respect. Then they built a church in the man's name and now a festival takes place there every year. Now you tell me, on whom does the burden of proof fall? If the Christians had accepted no relation whatsoever, most surely the burden of proof would have fallen on me. But when you have yourselves accepted this fact, I ask you for evidence of a disciple who was also referred to as the Prophet Prince.

The Reverend: We thank you immensely for your kindness and hospitality.

His Holiness^{as}: This is a duty of my office and Allah the Exalted has sent me for this very purpose. I am obliged to do so.

When His Holiness, the Sign of Allah, had finished his discourse, Mr Fazl (who perhaps is an employee at the Lahore Book Society) spoke to exhibit his intelligence. It would have been better, however, had he remained silent so that the secret of his wise and deeply reflective nature had been preserved. His Holiness presented a long exposition on Yuz Asaf with the support of historical testimonies, but just observe the question that Mr Fazl asks.

Mr Fazl: Have you found any historical proof in relation to the tomb?

His Holiness^{as}: A book 1100 years old is present, the Christians have a church named after him, a festival regularly takes place there, and you still demand historical evidence? What is this? If this is not historical evidence, then what is?

The Promised Messiah^{as} went on to state: “You understand nothing. Your only objective is to deceive the people. I advise everyone to become pure-hearted; to cleanse their hearts of pretence and prejudice, and accept with utmost open-heartedness the truth and wisdom wherever it is found. I am always ready to listen to others if you respond with a clear and honest answer that in your view this disciple of the Messiah^{as} is called the Prophet Prince for such and such reason. If you are unable to respond—and there is no response—you could perhaps state that you hold this view merely on the basis of your religious belief. However, this would be no different than someone questioning a Hindu about their belief that the Ganges river flows from the hair of Mahadev and about the reality of this belief, and the Hindu responding by simply saying that although they do not possess the arguments to prove this, they accept this belief nonetheless, and this is an undeniable reality. Obviously, this would not be logically acceptable by any standards. Therefore, I assure you that I have proven, not on the basis of mere belief, but in light of solid research, that this tomb is actually the tomb of the Messiah. Established events affirm this and history testifies all the same. There are Christians in Germany who believe that the Messiah^{as} did not die on the cross. This is a very clear fact, and after reflection, no doubt remains in this respect.”

The Duty of Man

Question: In your view, what duty falls upon the Christians?

Answer: The duty of any human being ought to be that they search for the truth and then take hold of it at once from wherever they may find it. There is no differentiation between Christians and others.

After this, the priests thanked His Holiness^{as} once again. Then they were given some books from the bookshop and from the office of *Al-Hakam*, whereafter they departed.¹

¹ *Al-Hakam*, vol. 5, no. 19, dated 24 May 1901, pp. 1-3

18 April 1901

Two Revelations

On 18 April 1901, the Promised Messiah^{as} related the following revelation that he received:

سال دیگر را کہ مے دانند حساب
تا کجا رفت آنکہ باما بود یار

*Who knows the account of the year to come;
Where have those friends gone who were with us the year before.*

9 May 1901

On 9 May 1901, the Promised Messiah^{as} related the following revelation that he received:

آج سے یہ شرف دکھائیں گے ہم

From today We shall manifest this honour.

Writing a Commentary of the Holy Quran

There was mention that nowadays people begin writing commentaries of the Holy Quran without true knowledge and understanding. In this relation, the Promised Messiah^{as} said: “Any endeavour to write a commentary on the Quran is a very delicate matter. Such an undertaking is only blessed and pure when the individual who takes on this task does so with the help of the Holy Spirit. Otherwise, to flaunt one’s secular knowledge of contemporary fields of study and write on this basis is nothing more than the artifice of those absorbed in worldly affairs.”

The Issue of Permanent Grave Structures

A question from someone was presented to the Promised Messiah^{as} stating: “My brother has passed away. Shall I have a solid grave structure built for him or not?” The Promised Messiah^{as} said: “If permanent grave structures are constructed for show and display, and painted with decorative patterns and designs, and built

with domes, then this is forbidden. However, if someone were to suggest, like a close-minded cleric, that in every circumstance and in all places unburnt bricks must be used, then this too is forbidden.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

This means, deeds are based on intentions. I believe that, in certain cases, it is proper to have constructed graves. For example, certain regions are prone to flooding. In certain other places dogs, badgers and the like will dig out corpses and take them away. Even the dead must be honoured. If such circumstances arise, it is permissible to construct solid graves so long as no pomp and pretension is intended and the purpose is to save oneself from grief. Allah and His Messenger have stated that even the corpse of a believer is to be given its due respect. Otherwise, if this respect was not important, what need would there be to wash the dead, shroud them and perfume them—just cast them before animals like fire-worshippers. A believer never desires dishonour for themselves. Care and protection is important. So long as a person’s intention is pure God does not punish them. You may observe that the wisdom of God so determined that constructed domes be built over the grave of the Noble Messenger, peace and blessings of Allah be upon him. Many saints also rest in built tombs, such as Nizam-ud-Din, Farid-ud-Din, Qutb-ud-Din and Mu’in-ud-Din, may the mercy of Allah be upon them all. These were all righteous men.”

Customs

A written question was presented to the Promised Messiah^{as} as to whether or not it is permissible, during the days of Muharram to distribute flatbread and the like as a means of spiritual reward for the souls of the *Imamayn*¹ (the Two Imams). The Promised Messiah^{as} said: “It is generally true that distributing food for the sake of someone who has died becomes a means of spiritual reward for the deceased. However, this should be done without customs that promote association of partners with God. It is not permissible to adopt such customs as are practiced by the Rafidis.”

¹ A title of honour which refers to Hazrat Imam Hasan ^{ra} and Hazrat Imam Husayn ^{ra}. [Publisher]

The Essence of the Oath of Allegiance

A question from someone was presented to the Promised Messiah^{as} stating: “If a person were to sincerely believe that you are a holy man, and holds a relationship of sincerity and devotion with you, but does not take the oath of allegiance with you, then what is the harm?”

The Promised Messiah^{as} said: “The Arabic word *bay’at* (swearing allegiance) literally means to sell oneself, and this is a state that is felt by the heart. An individual grows in their sincerity and devotion to such an extent that when they develop this state of heart, they feel themselves compelled to take the oath of allegiance. And until one develops this state, one should recognise that there is still a deficiency in their sincerity and devotion.”

Satanic Adulteration in Visions and Revelations

There was mention during the course of discussion that the scholars of Lahore have asked Ilahi Bakhsh, who claims to be the recipient of revelation, whether his revelations are free from the adulteration of Satan or not. Ilahi Bakhsh responded by saying: “My revelations are not pure from the adulteration of Satan.” On this, His Holiness^{as}, our Immaculate Leader, stated: “These people fail to understand the underlying secret in this matter and the degree to which a person’s revelations or visions are free from the adulteration of Satan. There are two classes of sin to which man is susceptible. Firstly, those which move a man to disobey God intentionally so that he commits sin with brazen disregard. These people are wrongdoers, and that is to say, their relationship with God is severed completely and they become those belonging to Satan. And secondly, there are those people who, although they refrain from wrongdoing, on certain occasions, commit some error due to weakness. The degree to which one forsakes sin and moves to God is the extent to which their dreams and visions are pure from satanic adulteration. This is to such an extent that when a person closes all the doors from which Satan can enter, nothing enters him except for God. When you hear that someone receives revelation, do not first look towards their revelations. Revelations mean nothing until an individual purifies themselves of satanic influence, and until one cleanses oneself of unjust prejudices, malice, jealousy and from all that which displeases God. This may be illustrated by the example of a great many streams of water which lead into a single reservoir. If the water running in one of these streams was

polluted, would this not contaminate all of the water in the reservoir? This is the underlying secret in the statement about the Messenger of Allah, peace and blessings of Allah be upon him, which is as follows:

مَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ¹

Nor does he speak out of his own desire. It is nothing but pure revelation that has been revealed by God.

Indeed, one ought to invoke God’s forgiveness abundantly for the removal of these weaknesses. In order to be saved from the punishment of sin, seeking forgiveness from God is like the fine that an offender pays to have themselves released from prison. Through God’s forgiveness, God suppresses the ill effects of sin.”²

17 May 1901

Instruction to Accept the Oath of Allegiance

The question was posed: “Do you accept the oath of allegiance from people in the general manner of other saints and spiritual guides or have you been commanded by Allah the Exalted to do so?” The Promised Messiah^{as} said: “I accept the oath of allegiance from the people by divine command. I have already published an announcement stating that I have received the following revelation from God:

الَّذِينَ يَبِيعُونَكَ إِنَّمَا يَبِيعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

Those who swear allegiance to thee indeed swear allegiance to Allah. The hand of Allah is over their hands.

The Method of Saving Oneself from Sin

The Promised Messiah^{as} said: “To find deliverance from the bondage of one’s passions and sins, one must nurture in their heart a fear of Allah Almighty. When the grandeur and omnipotence of God is established in one’s heart to a greater degree than anything else, sins are dispelled. In many cases, even when a doctor cautions someone, this will affect their heart to such an extent that the person is led to death. Why then would the fear of God have no effect? One ought to keep

¹ *an-Najm*, 53:4-5

² *Al-Hakam*, vol. 5, no. 16, dated 17 May 1901, pp. 12-13

an account of their age. One ought to remember those friends and relatives who were with them before but have now left this world. The days of health race by in a person's life while they are in a state of heedlessness. One should endeavour to keep the fear of Allah dominant over one's heart. Until an individual abandons their endless desires and brings a death upon themselves, they cannot be saved from heedlessness. One ought to remain engaged in prayer until God sends down a light by His grace. He who seeks, finds."

An Exquisite Argument on the Death of Jesus^{as}

The Promised Messiah^{as} said: "It is narrated in the Hadith that the Messenger of Allah, peace and blessings of Allah be upon him, said: 'When the Messiah comes, convey to him my greetings of peace.' One ought to reflect on the deeper meaning of this Hadith. If the Messiah, peace be upon him, was alive in heaven, the Messenger of Allah, peace and blessings of Allah be upon him, met him on the night of his spiritual ascension to the heavens. Then, Gabriel^{as} came to the Holy Prophet^{sa} every day from heaven, why did he not just convey his greetings of peace to the Messiah^{as} through him? Further, the Noble Messenger, peace and blessings of Allah be upon him, went to heaven also after his demise and the Messiah^{as} was there as well. Moreover, the Messiah^{as} was destined to return after meeting the Noble Messenger^{sa} himself. What then is the logic in the people of the earth conveying to the Messiah greetings of peace from the Holy Prophet^{sa}? Would Jesus^{as} not respond to such people saying: 'I have come after meeting with the Holy Prophet^{sa}, why do you convey greetings to me on his behalf?' This would be like you telling me what happens in my own home. This demonstrates that the doctrine and belief of the Noble Messenger^{sa} and his companions was that the Messiah^{as} had died, that he could not return to the world, and that the Messiah whose advent was destined in the ummah would appear as a spiritual manifestation."

True Pleasure Lies in the Love of Allah Almighty

A question was posed that people tend to succumb quickly to foul deeds and derive pleasure from them, which may lead one to presume that even such deeds give man a sense of fulfilment. The Promised Messiah^{as} said: "In a very hidden and indiscernible manner, certain things begin to reflect the nature of the original

source and derive characteristics in a partial sense from the actual essence, as is the case with songs and beautiful voices. However, in actuality, true pleasure can be derived from nothing but the love of Allah Almighty. The proof of this is that those who love the things of this world ultimately repent of this state, and exhibit apprehension and anxiety. For example, every transgressor and wrongdoer shows contrition when the time of punishment or execution comes. However, those who love Allah the Exalted are bestowed such steadfastness that even if a thousand pains are inflicted upon them, or they are beaten or murdered, they do not flinch. If what they had attained was not the true essence, and if it was not in complete harmony with the inherent nature of man, they would not have been able to stand firm with steadfastness in the face of death, tens of millions of times. This is sufficient proof of the fact that the course which these people have followed is what most closely accords with the nature of man. Further, in the least, 124,000 men have set a seal on the truthfulness of this fact through their life and character.”

The Reality that the World is a Prison

The Promised Messiah^{as} said: “In the next life, a believer will be blessed with a magnificent manifestation of paradise, but even in this world they are bestowed a hidden paradise. The statement that this world is a prison or *sijnun* for a believer only refers to the initial state in which a person places themselves within the confines of the shariah and has not yet become fully accustomed to it; that time is a painful period for such an individual. For such a one removes themselves from the freedom of irreligiousness and places oneself in the captivity of divine commandments against the inclination of the baser self. Ultimately, however, such a person develops so great an attachment that the very same state becomes a paradise for them. The likeness of such an individual is like a person who falls in love with someone in a prison. Do you think that such a one would ever want to leave that prison?”

Supplicating in One’s Own Tongue

The question was posed as to whether it was permissible to supplicate in the Prayer in one’s own tongue. The Promised Messiah^{as} said: “All languages are created by God. One ought to offer supplications in the Prayer in a language that

one understands well. For this has an influence on the heart, in order to produce humility and meekness. The Word of God must be recited in Arabic and you should remember its meaning, but you are of course free to offer supplications in your own language. Those people who offer their Prayer in haste and then offer long supplications after it has ended are unacquainted of the deeper reality in this connection. The time for supplication is in the formal Prayer. Supplicate profusely during the Prayer.”

18 May 1901

An Unjust Ruler

The Promised Messiah^{as} said: “If a ruler is unjust, do not go about speaking ill of them. On the contrary, reform your own state; God will either change the ruler or make them righteous. Any suffering that one experiences is due to one’s own wrongdoings, otherwise believers are blessed with good fortune from God. God Almighty Himself provides for a believer. My advice is that you should become an example of righteousness in every respect. Do not ignore the rights due to God, nor infringe upon the rights owed to the people.”

20 May 1901

Building More Mosques than Needed

A letter was received from somewhere stating: “We would like to build a mosque, and for the sake of blessings, would like you to donate in this cause as well.” His Holiness^{as} stated: “I can give to this cause; I have no issue in doing so. However, we are already faced with many large and important expenses which must be fulfilled. In comparison to these expenses, spending on these sorts of works seems to me superfluous. How can I take part in such endeavours? The mosque that is being constructed here by the hand of God—which is the Aqsa Mosque—takes precedence. People ought to send money for this purpose instead and partake in spiritual reward. My true friend is one who heeds my advice, not one who gives preference to their own point of view. A man came to Imam Abu Hanifahth and stated that he was building a mosque. The man said: ‘We would like you to give a donation in this cause as well.’ Imam Abu Hanifahth excused himself saying: ‘I cannot give you anything,’ even though he could have given much if he so desired.

The man said: ‘I do not ask for much, just give us anything as a blessing.’ Finally, he gave the man a coin that was approximately equivalent to two annas. In the evening, the man came back with the coin and said: ‘Good sir! The coin that you have given me has turned out to be a counterfeit.’ When Imam Abu Hanifahth heard this, he was overjoyed and said: ‘That is wonderful. The fact is, I did not want to give anything in the first place. There are enough mosques already, and I felt that this new undertaking was an act of extravagance.’¹

3 June 1901

The Manner of Attaining the Pleasure of Allah

Allah the Exalted states in praise of the Holy Quran:

لَوْ أَنْزَلْنَاهُ لَهَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْنَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ²

If We had sent down this Quran on a mountain, thou wouldst certainly have seen it humbled and rent asunder for fear of Allah.

Whilst expounding this verse, His Holiness, the Promised Messiah, on whom be peace and blessings, said: “One meaning of this is that the Holy Quran possesses such an effect that if it was sent down on a mountain, it would crumble to pieces due to the fear of God and would be razed to the ground. When such is the influence on inanimate objects, how truly and utterly foolish are such human beings who do not benefit from the effects of this book. The second meaning of this verse is that no one can attain the love and pleasure of Allah until they inculcate two qualities within themselves. Firstly, one must break their own arrogance in the likeness of a tall standing mountain that crumbles and is razed to the ground. In the very same manner, one ought to dispel all their thoughts of arrogance and superiority. One must adopt humility and lowliness. Secondly, one must sever all of their worldly ties, just as a mountain falls to the ground and is rent asunder—broken into pieces. In the same manner, a person’s earlier associations, which result in impurity and incur divine displeasure, must all be broken, and a person’s interactions, friendships, love and enmity should be purely for the sake of Allah Almighty.”

¹ *Al-Hakam*, vol. 5, no. 19, dated 24 May 1901, pp. 8-9

² *al-Hashr*, 59:22

Conveying Greetings of Peace from the Holy Prophet^{sa} to the Promised Messiah

The Promised Messiah^{as} said: “There is a magnificent prophecy in the Messenger of Allah, peace and blessings of Allah be upon him, conveying greetings of peace to the Promised Messiah, in that despite the fierce opposition of the people, and their countless evil schemes and devices to inflict grief, the Promised Messiah would remain in peace and ultimately triumph. I can never accept or believe that the Messenger of Allah, peace and blessings of Allah be upon him, simply conveyed an ordinary greeting of peace. Each and every word of the Holy Prophet^{sa} is replete with divine insights and secrets.”¹

The True Nature of Righteousness

The Promised Messiah^{as} said: “One who is righteous witnesses a manifestation of God. Such a one rests in the shade of God. However, one ought to ensure that their righteousness is pure and free from any part of Satan; for associating partners with God displeases Him. If one’s righteousness is adulterated even in part by Satan, in the estimation of God Almighty, Satan has corrupted it entirely. The grief that the beloved of God sustain is due to divine wisdom. Otherwise, even if the entire world came together, it could not inflict even the slightest pain upon them. The fact is that since these holy men come to establish an example for the world, it is necessary for them to show the people an example of bearing hardship in the way of God as well. For Allah the Exalted states: *‘I feel no greater hesitation than taking the soul of a friend who belongs to me.’* God does not want a friend of His to feel any pain whatsoever. However, they are given grief due to various needs and wisdoms, and this increases them in virtue, as it brings forth their good morals. The grief that the Prophets and friends of Allah experience is not like the curse and disgrace that currently plague the Jews, which manifest the punishment and displeasure of Allah Almighty. On the contrary, the Prophets demonstrate a model of courage. God Almighty had no enmity with Islam, but in the Battle of Hunayn, the Messenger of Allah, peace and blessings of Allah be upon him, was left standing alone. The secret in this was to bring to light the valour of the Messenger of Allah, peace and blessings of Allah be upon him, when all alone, he stood firm as one man against an army of 10,000 proclaiming: *‘*

¹ *Al-Hakam*, vol. 5, no. 21, dated 10 June 1901. p. 9

am the Messenger of Allah Almighty!’ No other Prophet has had the opportunity to exhibit such a shining example. I advise my community that they should not pride themselves merely on the fact that they offer the Prayer, they fast, and abstain from obvious sins such as fornication, theft and so on. In these qualities, even non-believers such as idolaters and the like are similar to you.

The subject of righteousness is a delicate one. Strive to attain righteousness and instill in your heart the greatness of God. A person whose deed is tainted with even the slightest ostentation will have that deed thrown back in their face by God. It is a difficult task to be righteous. For example, if someone alleges that you have stolen a pen, why would you show anger? Your virtue is merely for the sake of God. Such a one shows rage because they do not completely stand by the truth. Until one truly experiences many deaths, they do not become a righteous person. Miracles and revelations are also branches of righteousness. The actual root is righteousness. Therefore, do not be obsessed with revelations and dreams; rather, strive persistently to attain righteousness. Only the revelations of a person who is righteous are true. If one is devoid of righteousness, their revelations also are not credible either; they can be corrupted by Satan. Do not judge a person’s righteousness by their revelations; rather, gauge and assess their revelations by the state of their righteousness. Shut your eyes to everything else and first traverse the stages of righteousness. Adopt the example set by the Prophets. The objective of each and every one of the Prophets who appeared was to lead people to the path of righteousness. The Holy Quran states:

إِن أَوْلِيَاءَ إِلَّا الْمُسْتَقِيمُونَ¹

His friends are only those who are righteous.

It is the Holy Quran that has taught the finer ways of righteousness. A perfect Prophet demands a perfect community. Since the Holy Prophet, peace and blessings of Allah be upon him, was the Seal of Prophets—may the peace and blessings of Allah be upon him—for this reason, the excellences of prophethood culminated in him. When the excellences of prophethood reached their final point of perfection, it was then that a seal was set on the institution of prophethood. An individual who desires to please God Almighty, and to witness miracles and extraordinary happenings, ought to make their life extraordinary as well. You observe that people who are set to give examinations undertake such strenuous

¹ *al-Anfal*, 8:35

efforts that they become ill and frail like victims of tuberculosis. Therefore, to pass the examination of righteousness, prepare yourself to bear any and all hardship. When a person advances on this path, Satan wages powerful and fierce onslaughts, but at one point, Satan finally stops. This is when a death overtakes a person's base life and they begin to rest under the shade of God. Such a person is a manifestation of the Divine and a vicegerent of Allah. A brief summary of my teaching is that one should devote all of one's strengths to God."

The Fatherless Birth of the Messiah^{as}

There was discussion on the fatherless birth of the Messiah^{as}. The Promised Messiah^{as} said: "It is my faith and belief that the Messiah, peace be upon him, was born without a father. All powers belong to Allah the Exalted. Naturalists who assert that he had a father are gravely mistaken. The God of such people is a dead god and the prayers of such people are not accepted.¹

Anyone who believes that Allah the Exalted cannot cause someone to be born without a father, I consider them to be outside the pale of Islam. The fact of the matter is that Allah the Exalted desired to show the children of Israel that they had degenerated to such a worthless state that now there was no one from among them who was able to become a Prophet, or anyone even from whose progeny someone could become a Prophet. For this reason, Allah the Exalted caused the final Caliph of the Mosaic dispensation to be born without a father. In doing so, Allah made clear that their family would no longer be the custodians of the divine law. So too in the present age God Almighty has established this dispensation and raised the final Caliph of Muhammad^{sa}, i.e. the Mahdi and the Messiah, not from among the Syeds, but from a people of Persian descent, so that this serves as a sign to show the state of the righteousness of those who claim to be the custodians of the prophethood of Muhammad^{sa}."

The Promised Messiah^{as} said: "The way of Prophets is that their plans are never directed to specific individuals; in fact, they always pursue the ultimate objective. Wherever endeavours are limited to individuals, there can be no real success. As such, this is what happened to Jesus, peace be upon him."

¹ Perhaps on account of the fact that Naturalists view God as one who is weak, and in fact dead, they reject the concept of prayer and the acceptance of prayer as well. (Siraj-ul-Haqq Nu'mani)

A Spiritual Exercise in the Present Age

It was quite some time ago that on one occasion, Hazrat Maulvi Nur-ud-Din Sahib submitted to His Holiness, the Promised Messiah, peace be upon him: “Prescribe a spiritual exercise for me in the cause of this community.” The Promised Messiah^{as} responded by saying: “Write a book in refutation of Christianity.”

It was at that time that Maulvi Nur-ud-Din Sahib, wrote the two volume book *Fasl-ul-Khitab li-Muqaddimati Ahl-il-Kitab*. Then, on another occasion, Maulvi Sahib made a similar request again to the Promised Messiah^{as}. His Holiness said: “Write a book in refutation of the Arya Samaj.”

It was then that Maulvi Sahib wrote his book *Tasdiq Barahin-e-Ahmadiyyah* and he said: “Through both of these efforts, I benefited immensely.”¹

¹ *Al-Hakam*, vol. 5, no. 23, dated 24 June 1901, pp. 10-11

**An Address by His Holiness^{as}
in June 1901**

Become a Complete Muslim

The Promised Messiah^{as} said: “Allah the Exalted states that when you sever your ties with the world completely and turn towards Him, God will Himself become your Guardian and Supporter. A person who does not detach themselves completely from the world and remains somewhat inclined to the world and somewhat inclined to God, can never attain the prime objective at hand. Such a one can neither find honour in religion, nor in the world. God Almighty desires for you to become a complete Muslim. Even the word *Muslim* itself demonstrates that one must sever their ties with the world completely. Allah the Exalted has showered His infinite grace on every Muslim by making them a Muslim, provided that the individual reflects and understands. If you were to engage in a debate with a Hindu on the divinity of Ramchandra or God Almighty as the Creator, you will feel a pleasure and joy over the fact that your God is Omnipotent, He is the One Who gives life, He is the One Who causes death, and He is the Creator of all things. And this is in contrast to those who believe in Ramchandra—a man dependent on food and drink—to be God. When it is said to them that Rawana abducted his wife, how embarrassing will this be for those who believe in this god, in that what a strange god indeed who could not even protect his own wife? Further, when a follower of the Arya Samaj is challenged by an opponent that the nature of their God is such that he has not created even a single particle and that he cannot grant salvation to even his greatest of lovers and devotees; and when he is asked whether this God of theirs has prescribed for mankind a religious law which permits a man, who cannot have children with his wife, to allow her to sleep with another man and to have children with him, how embarrassed would that person be if he has even an ounce of honour and shame in him? On the contrary, how full of joy would a Muslim be, and how immensely would their hopes grow, when they present their own Creator—the Creator of all things—the Holy and Pure.”

The Names of the Pious and Holy Remain Until the End of Time

The Promised Messiah^{as} said: “So remember that God Almighty never wastes His

chosen servants. As such, Allah the Exalted states:

إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ¹

Surely, Allah suffers not the reward of those who do good to be lost.

The names of those who are pious and holy remain until the end of time. No one speaks the names of kings who belonged to olden times, not even the Caesar and Chosroes, but as for those who are among the righteous and chosen ones of God Almighty, they are praised and admired the world over. Observe the degree to which our Messenger of God, peace and blessings of Allah be upon him, commands greatness in the world. There are 940 million Muslims in the world who speak his name, and who constantly invoke salutations and blessings on him. Does anyone send salutations on Caesar or Chosroes? Observe, how greatly is Jesus, peace be upon him, revered in the world today? So great is the extent that in their ignorance and lack of knowledge, they have turned him into God. The fact of the matter is that the class known as Messengers have passed on from this world bearing hardships. However, since they abandoned the luxury and comfort of this world and bore countless forms of pain and suffering for the sake of God, this elevated them to a station of greatness. This does not mean that the beloved of God are plagued by misfortune. There is a fine secret in the difficulties experienced by the Prophets. They are not faced with the most hardships and misfortunes so that they would perish, but so that they can grow and flourish more than everyone else. One may observe that the law which God has established for the gifted is that firstly, they are subjected to suffering. A farmer pierces the belly of the earth and refines the soil to such an extent that gusts of wind carry the soil here and there. A foolish man would surmise that the landowner has committed a mistake and ruined a patch of soil that was perfectly fine. However, a wise person knows well that until the soil is refined to such an extent, the land cannot demonstrate its inherent capacity of producing fruits and vegetation. Similarly, a seed is planted in the land, which is mixed with the dust and almost becomes a part of the soil itself. However, are seeds planted in the soil so that the farmer may view them as though they were worthless? Of course not. Those seeds are invaluable to the farmer. His only purpose in throwing these seeds into the ground is so that they will germinate and flourish, and so that each may turn into a thousand more.

So this is the law that God has instituted for all the gifted. God casts His special

¹ at-Tawbah, 9:120

servants into the soil and people walk over them, crushing them under their feet, but it is not long before they emerge from the ground with a wondrous colour and splendour in the likeness of vegetation, which sprouts from a seed buried under dry leaves and straw, and every onlooker is left in amazement. Since time immemorial the way of God has been to put His chosen servants into a grand vortex, not to drown them, but so that they may attain the pearls that lie in the depths of the ocean of divine unity. They are cast into fire, not so they may burn, but so that a spectacle of the power of God Almighty may be manifested. In short, they are mocked and ridiculed, and cursing them seems to the people a good deed, and this continues until God Almighty shows a manifestation of His being and exhibits the shining brilliance of His succour. At that time, the truth is proven to the world; the jealousy of God surges forth for the sake of this seemingly helpless individual, and his enemies are crushed to pieces with one manifestation alone. So firstly, it is the enemies that remain dominant, but in the end, it is the chosen one of God who reigns supreme. It is to this that the following alludes:

وَالْعَاقِبَةُ لِلْمُتَّقِينَ¹

And the end is for the God-fearing.

Then, another secret purpose in the trials and tribulations which are faced by those appointed by God Almighty is so that their exemplary model of good morals may be shown to the world, and so that the magnificent quality that they possess, which is no less than a miracle, is manifested.

Steadfastness

What is that quality? It is steadfastness—a quality about which it is stated:

أَلِاسْتِقَامَةُ فَوْقَ الْكِرَامَةِ

Steadfastness is greater than showing a miracle.

It was this very steadfastness in Abraham, peace be upon him, that when he was instructed in a dream to slaughter his son, even though that dream could have been interpreted or understood metaphorically, he was prepared to fulfill this command as soon as he received it; and he would have slaughtered his young son, since he possessed such faith in God Almighty, and his heart was full of

¹ *al-Araf*, 7:129

such strength and steadfastness. In the present time, if someone's child is afflicted by various illnesses and dies, people begin to entertain a thousand doubts about God Almighty, and begin to complain and criticise. But Abraham^{as} was a man who crushed the love he had for his son and was prepared to slaughter him with his own hands. It is people like these whom God never allows to be ruined. The words of such people are declared by God to be holy and pure, and prayers are accepted through them and God proclaims that their garments too are blessed.

The Outstanding Courage and Steadfastness of the Messenger of Allah

Remember that the pain which believers experience actually becomes a means of reward for them; others do not partake of this. We cannot even begin to fathom the extent of the hardships and misfortunes to which the Messenger of Allah, peace and blessings of Allah be upon him, was subjected during the thirteen-year period spent in Mecca after his claim. The heart palpitates even at the thought of them. From this we come to learn about the outstanding courage, open-heartedness, steadfastness, determination and perseverance of the Messenger of Allah, peace and blessings of Allah be upon him. What a magnificent man he was! Mountains of misfortune fell upon him, but he did not waver in the least. He was not weakened or disheartened even for a moment from fulfilling his mission. These challenges could not dissuade him from his objective. By way of misunderstanding, some people state that if the Holy Prophet^{sa} was the beloved of God, the Chosen One and the Elect of God, why then was he subjected to so many misfortunes and hardships? My response is that how can water be extracted from the ground until the earth is dug into and its heart is pierced, as it were? It is only when a person continues to dig deep into the ground for many yards that finally pleasant tasting water can be attained, which sustains life. Similarly, the pleasure that one receives by showing perseverance and steadfastness in the way of God Almighty cannot be attained until man passes through trials and tribulations. How can those who know nothing of this subject understand and feel the pleasure that is derived from these misfortunes? How can these people know that whenever a pain was inflicted upon the Holy Prophet^{sa}, a spring of pleasure and delight would gush forth from within him; he would grow in his trust of God Almighty, in his love for Him and in his faith in divine succour.

Love is something that can make a person do anything. When a person is in love with someone, what will they not do for the sake of their beloved? There was

a woman who was madly in love with someone. They would bring her forcefully and torment her in countless ways; she would suffer physical abuse, but continue to say: 'This gives me pleasure.'¹ When superficial forms of love, when passions that stem from sin and transgression, can move a person to feel pleasure in bearing difficulties and misfortunes, then just imagine the degree of pleasure that an ardent lover of God Almighty, who yearns to offer themselves at the threshold of the Divine, can feel in bearing pain and hardship. Observe the state of the noble companions, may Allah be pleased with all of them. Countless pains were inflicted upon them in Mecca; some of them were captured, others were gripped by a multitude of tortures and torments. Men aside, even Muslim women were subjected to such brutalities that even the thought of them makes one tremble. If these people had joined the Meccans, they would have apparently honoured them greatly, because after all, they were their brethren. But what was it that kept them firm on the truth even in a storm of misfortune and hardship? It was the very same fountain of pleasure and delight which would gush forth from their breasts due to their love for the truth. It is written in relation to a companion that when his hands were cut, he said: 'This is my ablution.' Finally, it is written that he said: 'Sever my head and it shall prostrate before the Lord,' and with these words, he breathed his last. At that time, he prayed: 'O Allah! Inform the Holy Prophet^{sa} of my state.' At the time, the Messenger of Allah, peace and blessings of Allah be upon him, was in Medina. Gabriel^{as} came to the Holy Prophet^{sa} and said: 'Assalamu Alaykum' (*peace be upon you*), to which the Holy Prophet^{sa} responded: 'Alaykum Salam' (*peace be on you*). Then he was informed of the incident which had occurred. Hence, after one experiences the pleasure that is attained in God Almighty, one is ready to be crushed and killed like an insect. For a believer, even the most excruciating and severest of pains become easy. Truth be told, this is the very sign of a believer that they are ready to be killed. In this way, if someone were forced to choose whether to become a Christian or die, at such a time one ought to see what voice comes from their soul: does such an individual lay down their head to face death or prefer to become a Christian? If the person prefers to die, then they are a true believer, otherwise they are a disbeliever. In short, the hardships that strike the believers arouse a feeling of inner pleasure. After all, do reflect, if these difficulties were not a source of pleasure, how would the Prophets, peace be upon them, be able to go through such a long string of adversities?

¹ *Al-Hakam*, vol. 5, no. 24, dated 30 June 1901, pp. 1-2

The Meccan life of the Holy Prophet, peace and blessings of Allah be upon him, presents an extraordinary example; in a way, he spent his entire life faced with hardships. Even in the Battle of Hunayn, the Holy Prophet^{sa} was left all alone. It speaks volumes of the magnificence, courage and resilience of the Holy Prophet, peace and blessings be upon him, to proclaim in the heat of battle that he was the Messenger of Allah. I can truthfully say that until a person treads this path, they cannot attain any pleasure whatsoever. This is the pleasure to which God Almighty invites all believers. Just as you relish the pleasure of other things, taste the pleasure of this as well; and indeed, those who seek do experience this feeling.

If there is heedlessness and sloth on the part of man, there will be no movement from God; if man strives, God will move to him as well. Struggle is something without which one cannot attain any high ranking success. God Almighty states in the Holy Quran:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَهُمْ سُبُلَنَا¹

This means, those who strive in Our path, We guide them in our ways. Therefore, engage in spiritual effort on the path of God, being wholly devoted to Him, so that His ways may be opened to you, and so that you may tread these pathways and attain the pleasure that is found in God. At such a stage, misfortunes and difficulties have no value whatsoever. This is the station which is referred to as that of a Martyr (*Shaheed*) in the terminology of the Holy Quran.

The True Nature of Martyrdom

The only conception that people have of the word Martyr (*Shaheed*) is that when a person fights a non-Muslim disbeliever in war and is killed in battle, they become a Martyr. If this was the only meaning of the word *Shaheed*, then the opponents would have a most ample opportunity to raise objection; it is perhaps due to this understanding that the Christians and Aryas allege that Islam is a religion that was spread by the sword. Even though it is incredibly foolish of these people to raise objections without ascertaining the true state of affairs, I am disappointed nonetheless with those Muslim clerics who have failed to present the verities of the Holy Quran, and who have obscured the pure and beautiful countenance of Islam with their imaginary and fictitious commentaries, and fabricated stories. However, God Almighty, Who is Himself the Protector and Helper of Islam,

¹ *al-Ankabut*, 29:70

now wishes to manifest the pure and radiant countenance of Islam. As such, this community which He has established with His own hand makes it clearly evident that now the era of divine succour has dawned, and the days of Islam's honour and glory have arrived. For the help and support which stands by my side is not enjoyed by the follower of any other Faith. I confidently proclaim, is there anyone from any faith who can manifest heavenly signs which support the truth of their own religion aside from Islam? God Almighty has established this community in view of His promise to preserve the teachings of Islam as follows:

إِنَّا نَحْنُ نُرَزِّقُكَ الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ¹

*Verily, We Ourselves have sent down this Exhortation,
and most surely We will be its Guardian.*

My objective was to explain that a Martyr (*Shaheed*) does not refer solely to one who fights a non-Muslim in war and dies. It is this definition which has defamed Islam; and even now, we observe that often the foolish Muslims of the frontier region fancy it a means of spiritual reward to kill innocent Englishmen. We hear of such incidents every other day. Some days ago, a person belonging to the frontier region murdered a English lady in Lahore. These asinine people fail to realise that this has nothing to do with martyrdom; this is the murder of an innocent soul. Islam does not wish to create disorder and conflict; in fact, the very word *Islam* demands peace and harmony. If those who raise allegations with reference to the Islamic wars had stopped to observe the sorts of injunctions that were given when these wars presented themselves, they would be astonished. Muslims would not kill women and children, or the old, and those who paid the jizyah would be released. These wars were based on principles of defence. In my view, those ignorant Pashtuns who attack innocent British people and murder them, do not attain the status of martyrdom in the least; in fact, they are murderers, and so they ought to be dealt with as murderers.

So what it truly means to be a Martyr is that when a believer reaches this station, Allah the Exalted grants them a special kind of steadfastness. Such a one is prepared to bear any misfortune and hardship in the way of Allah Almighty with pleasure. As such, the class known as Martyrs is also from among the group referred to as 'those upon whom God has bestowed His blessings', as alluded to in the following:

¹ *al-Hijr*, 15:10

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ¹

Guide us in the right path—The path of those on whom Thou hast bestowed Thy blessings.

And what this means is to be granted a level of steadfastness which will not let one waver even in the face of death.”²

15 July 1901

His Holiness^{as} in Gurdaspur

On 15 July 1901 the Promised Messiah, on whom be peace and blessings, was summoned by the court on the request of the defence to give testimony in relation to the suit that was filed against Mirza Nizam-ud-Din and others who closed off the public passage leading to the mosque. There is a very large canal enroute to Gurdaspur and at one point it splits off into two directions. In my travelogue, I have named this place *Majma-ul-Babrayn* (the junction of the two waters). Those friends who had gone on horse carriage reached here first and so they waited for His Holiness, on whom be peace and blessings, to arrive. After a wait of about a half hour or so, the entourage of His Holiness^{as} arrived as well. His Holiness^{as} gave instructions that everyone should eat, so the spread was laid out and all of our friends ate together. At that time, certain discussions took place. His Holiness^{as} said: “God Almighty Himself supports a righteous person. It does not behove a believer to engage in schemes.”

The Stay at Gurdaspur

On the request of Maulana Maulvi Muhammad Ali Sahib, His Holiness^{as} stayed at the magnificent home of Munshi Nabi Bakhsh Sahib, Chieftain of Gurdaspur, who was the father-in-law of Maulvi Sahib. Discussions arose about the court case and someone said that the opposing party has planned to engage in a very improper line of questioning. The Promised Messiah^{as} said: “I do not care about this in the least. The hand of a believer is always above others.

¹ *al-Fatihah*, 1:6-7

² *Al-Hakam*, vol. 5, no. 25, dated 10 July 1901, pp. 1-2

يُدَّ اللَّهُ فَوْقَ أَيْدِيهِمْ

The hand of Allah is over their hands.

The machinations of the disbelievers are always overturned and thrown back upon them. The Holy Quran states:

مَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكِرِينَ¹

They planned, and Allah also planned; and Allah is the Best of planners.

I know very well that these people harbour personal enmity and malice against me, and the reason for this is because I have been divinely appointed to refute and overcome the false religions of the world. I know for a fact and my heart gives the same verdict—and this is no exaggeration at all—that the passion which I possess to refute and rebut these false religions is so great that if all the Muslims on the face of the earth were put on one side of a scale and I was put on the other side all alone, my scale would outweigh the others. When so great is my zeal to prove the falsity of the Aryas, the Christians and other Faiths, if it was not I against whom these people harboured malice, then who else would it be? Their animosity is no different than that of animals. Three days ago I received the revelation:

إِنِّي مَعَ الْأَفْوَاجِ إِيَّاكَ بَغْتَةً

I shall come to you suddenly with My hosts.

To my amazement, I have received this revelation many times, and this is generally when I am faced with court cases. The word ‘hosts’ demonstrates that in the opposing camp there are grand and elaborate schemes, and also that there is a large group of people working against me, because the vehemence of God is never personal in nature. Even in exacting retribution, an overwhelming spirit of mercy remains prevalent. Therefore, when it is with hosts that God comes, this clearly establishes that armies stand on the opposing end as well. Until our opponents reach an extreme in their passion for revenge, the divine power of retribution does not surge forth from God Almighty either.”

16 July 1901

Today after 10 o'clock, His Holiness^{as} was to be presented in order to give testimony. A request for prayer was made to His Holiness^{as} for the court case of Munshi

¹ Aal-e-Imran, 3:55

Faiz Rahman Sahib, Treasury Clerk, Gurdaspur. His Holiness^{as} addressed him saying: “My belief is that a person who desires to be saved from misfortune ought to reconcile with God in secret and transform their own being to such an extent that they begin to feel themselves that they are no longer what they once used to be. God Almighty states in the Quran:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ¹

Surely, Allah changes not the condition of a people until they change that which is in their hearts.

Faith is the root of a true religion and faith in God demands true piety and fear of God. Allah never lets the righteous go to waste; He supports them from heaven and the angels descend to help them. What could be greater than the fact that miracles are manifested at the hand of a righteous person? If a person makes peace with God completely, and forsakes those deeds and actions which cause His displeasure, they can know that every matter will be settled for them in a blessed manner. My faith is vested completely in heavenly works. It is true that if God Almighty becomes a friend, the entire world and all its opposition can do no harm. Who can harm a person whom God wishes to protect?

Hence, one must possess faith in God and this faith ought to be such as moves a person to lose faith completely in everything else. Apparent means are also important, but even the creation of means is a matter in the hands of God Almighty. He can create all apparent means, so do not put your faith in them either. The manner in which one can develop faith in God is by regularly offering the formal Prayer and ensuring that one offers supplications in the Prayer. One ought to save themselves from committing any sort of wrongdoing and lay the foundation for a new life. Remember! Even a dear one cannot be as good a friend as God. If He is pleased with someone, the whole world will be pleased with them. If He is pleased with someone, He will even set aright unfavourable means; He will turn that which is harmful into a source of benefit—this is precisely the essence of God’s divinity.

Of course, it ought to be borne in mind also that an individual for whom supplication is made must also continue to strive and reform themselves according to their own abilities. If a person displeases God in some other way, they themselves obstruct the effect of the prayer made in their favour. It is not a sin to benefit from

¹ ar-Ra’d, 13:12

worldly means in a manner that accords with the Sunnah, but give precedence to God, and do not make recourse to apparent means in a manner that incurs the displeasure of God Almighty.

I will, God willing, pray as well; you also strive in accordance with your own ability. Moreover, reconcile with God, because He is our true Helper.”¹

On the night that His Holiness^{as} reached Gurdaspur, he was feeling somewhat unwell. Despite this, however, he instructed everyone who was with him to rest and go to sleep. Therefore, in compliance with his instructions, our friends went to various places and slept. My brother Abdul-Aziz Sahib and two or three other friends stayed in the home where the Promised Messiah^{as} was staying. Since His Holiness^{as} was feeling unwell and was suffering from a temperature, he could not sleep all night long. Moreover, since he felt the need to relieve himself repeatedly, he would get up again and again. The Promised Messiah^{as} said: “I am astonished on account of Munshi Abdul-Aziz Sahib. He either did not sleep all night, or lay in his bed so alert that as soon as I would raise my head, Munshi Sahib would immediately get up and bring a vessel of water. In other words, this servant of God remained awake for the entire night, and also the other night as well.” Then the Promised Messiah^{as} said: “In reality, respect for one’s spiritual guide and service to him fosters a deep connection between the two and leads one to God and the attainment of one’s objective. Every member of our community ought to inculcate within themselves the sincerity and devotion of Munshi Sahib.”

At 10 o’clock the Promised Messiah^{as} instructed everyone to leave for court. As soon as these blessed instructions were heard, all of his servants stood up; and so, surrounded by a party of forty men, this chosen one of God set out to give testimony in court. On the way there, people came running to see this holy man. Finally, we arrived at the district court. On the southern and eastern side of the permanent pool outside, a dhurrie rug was laid and His Holiness^{as} sat down. As soon as the Promised Messiah^{as} took a seat, the entire court, as if, flocked to him, and a wall of people surrounded the dhurrie. The crowd which had come to pay their respects continued to swell every moment; one would come and the other would leave. This was the third or fourth time that the Promised Messiah^{as} had blessed the court in Gurdaspur with his presence. Before he would sit somewhere else, but this was the first time he sat here. The Promised Messiah^{as} said: “This place was left.”

¹ *Al-Hakam*, vol. 5, no. 26, dated 17 July 1901, pp. 9-10

During this time, a respectable man presented himself to the Promised Messiah^{as} and shook his hand with great warmth and joy, and spoke about a few things. The man requested His Holiness^{as} to pray for his son who was ill. The Promised Messiah^{as} promised to pray for him. Then, the man submitted: “Your Holiness, you have actually come here for us; it is people like me for whom God Almighty has given rise to such circumstances that you have come here, so that we who yearn to meet you, may be blessed and be fortunate enough to see you.” His Holiness^{as} responded: “Indeed, sometimes this is the case, for God Almighty does not wish to deprive those from meeting me who for some reason are unable to visit Qadian, but possess sincerity.” The Promised Messiah^{as} said: “It is written that two saints, one being Hazrat Abu Sa’eedth, the spiritual guide of Hazrat Syed Abdul-Qadir Jilanith, and another saint met with one another somewhere. The discussion which took place between them was as to why God Almighty took His Holiness, our Noble Messenger of God, peace and blessings of Allah be upon him, from Mecca to Medina by means of the migration. One from among these two saints stated that divine expediency and wisdom demanded that the stations and lofty ranks which were to be bestowed upon the Messenger of Allah, peace and blessings of Allah be upon him, were destined to be conferred upon him only after he had experienced the pains of migration and travel, and after he had borne the burden of severe trials and tribulations. The other saint said that in his opinion there were many passionate and sincere souls in Medina who yearned to hasten for God Almighty, but needed a powerful means or transformative catalyst to enable them. On account of certain factors or due to their helplessness, they could not travel anywhere, and so it was for their spiritual completion that God, the Lord of Glory, brought the Messenger of Allah, peace and blessings of Allah be upon him, to Medina. Now, both of these saints have put forth two views in accordance with their own understanding, and both of them are correct. As such, God has brought me to Gurdaspur, and it is He, who has brought me here by His will and insight; I have not come here of my own will or desire. God knows best the wisdom and expediency in all this, and how the truth may be propagated through me or by my presence here, and what arguments in favour of the truth will be established, and what other aspects are in God’s knowledge, of which we are unaware. God Almighty knows best His own wisdoms.” Then, the Promised Messiah^{as} gave some advice, and spoke in various ways about adopting

righteousness and purity, refraining from wrongdoing, and accepting truth and rectitude.¹

The Statement of our Noble Leader the Promised Messiah^{as}

The Promised Messiah^{as} said: "Allah the Exalted is ever present. I shall only speak the truth. I am now nearing sixty years of age. Mirza Ghulam Jilani was among my forefathers. Now, he has no home here. During the course of these court proceedings I have come to learn that Ghulam Jilani filed a case against Imam-ud-Din and my revered father. Initially, only Imam-ud-Din's name was on the documents, but then a submission was made to amend this and the name of my honourable father was included as well. My attorneys, who have now studied the case file, informed me of this and I am told that this file contains a sitemap as well.

There is an old well situated in front of the door of my son Sultan Ahmad's home. Some six or seven years ago, I had a well made in the women's quarters of my home for their convenience. The water carrier is unable to provide us with a large quantity of water. Even now there are about fifty or sixty women who stay in the women's quarters. We have not used the well that is near the front door of Sultan Ahmad's home for quite some time now. When our people go there to fetch water, Sultan Ahmad's people prevent them. None of these people are ordered expressly by Sultan Ahmad. His first wife has died and now he is married to the daughter of Imam-ud-Din, the defendant. The sister of Imam-ud-Din is Sultan Ahmad's paternal aunt, who was the wife of my late brother Mirza Ghulam Qadir. The one who stops us from using that well is the same lady—the sister of Imam-ud-Din and the paternal aunt of Sultan Ahmad. She prevents us from using the well in conspiracy with Imam-ud-Din. I have heard her forbidding us with my own ears. I have personally heard the sister of Imam-ud-Din saying: 'These people are the enemies of my brothers Imam-ud-Din and Nizam-ud-Din, and my relationship is with my brothers. I do not want these people to fill water from this well. Stop them.' I have heard her saying this many a time. Sultan Ahmad is opposed to me. One of the reasons for his opposition is because he was adopted as a son by Mirza Ghulam Qadir, and a claim was made that he should be entitled to half of my property. Now he deems it in his best interest to remain on the side of his paternal aunt. This announcement published on 2 May 1891, which the defendant has presented, is mine. The well situated in the

¹ *Al-Hakam*, vol. 5, no. 27, dated 24 July 1901, pp. 11-12

women's quarters is in no way sufficient to fulfill the needs of the men. It was only built for the convenience of the women. Perhaps our water carrier brings water from Imam-ud-Din's well, but this is without my knowledge. In any case, we cannot openly obtain water from his well, because verbal abuse is hurled at us. Since the wall was erected, we have been prevented even more. After this new wall was built, we made a plan to construct a new well for our own use. It has been five or six months since the water from this new well has been available. Before this, we would go to the large mosque (Aqsa Mosque) to fetch water as well. The new well has been built within a walled premises. The printing press and the boarding house are situated in the same compound. There are perhaps 150 people from the Madrasa and boarding house, about 10 to 15 employees working in the printing press, and at various times, there are 70 to 80, or even 100 guests who visit on a daily basis; when our gatherings take place—usually three or four times a year—guests participate in numbers as large as 300, 400 and even 500. As far as I am aware, the boarding house was built some three or four years ago. There is a facility for the boys and other travellers to fill water. No specific water carrier is employed to serve the boarding house. The boarding house has many employees, and they will fill their pots and *surabis*, and other vessels, with water. I cannot say with surety that if we were compelled to bring water from further away, this would incur a greater expense. It was I who had the Gol Kamrah constructed, not my brother. I had the room built myself during the lifetime of my brother, when he was seriously ill and ultimately he could not recover from this illness. It has been four years since the enclosure was built in front of the Gol Kamrah. It has been almost one and a half years since the house by the small banyan tree was built. About six or seven months prior, when I intended to build this house near the banyan tree, Imam-ud-Din came over to create a disturbance. Since I am cautious, I put aside my plans. On a second occasion, when I undertook plans for construction, the defendant came and raised an uproar again, and so I held back from proceeding. On the third occasion, it became evident that the defendants had no other desire but to create mischief. The fact of the matter is that they had no right over this house. I heard the ladies from the family saying that they have left the matter and will not create any further disturbance, as he has gone away somewhere. Therefore, I ultimately built the house as planned. A police officer came as well and I told him that I had no intention whatsoever to disturb the peace, but if I am prevented any further from building the house, I will

seek a verdict through the civil court. However, since they desisted, we followed through in building the house. The place at which this wall has been erected has been a thoroughfare for approximately 36 years, perhaps give or take 2 or 3 years. There is a door in the Gol Kamrah which I can use to go to the large mosque (Aqsa Mosque). The small mosque (Mubarak Mosque) is a part of our home. If I was to go to the large mosque through the door in the women's quarters, I would first have to go up to the roof of my house and then come down from the other side to make my way to the large mosque. If I do not go to the roof, there is no exit; the wall blocks the way.

The erection of this wall has caused me immense personal suffering. What I mean by personal suffering is the financial harm that I have incurred, because I have had to construct a well and the printing press has suffered a substantial loss as well. Travellers and my visitors who are very respectable and noble men long to see me, but I am on the upper level and they are barred at ground level. I do not have the words with which to express how painful this is for me. About eight or nine months ago, an Arab gentleman came to meet me and he sustained injuries because the path is winding, rough and rocky. During the rainy season especially, it is unusable. I have seen no paving underneath the disputed wall. The street is paved in the bazar, but our lanes are not paved. I am not aware whether other streets are paved or not.”¹

On further questioning the Promised Messiah^{as} said: “The winding path is rocky, and is very difficult for a person to walk on. If the water carrier were to bring water to us in the small mosque (Mubarak Mosque) from the well of the defendant's home, the disputed wall would block his passage. The defendant and I share a common, ancestral water carrier. He brings water for us from this well on account of his relationship with the family. The carriages of our guests stop in the same open field where the well is situated. Almost 30,000 guests come to visit me during the year and their carriages stop in this very field. During the summer nights, these guests sleep in this open area as well.

Even if the water carrier collects water from the new well and brings it to the small mosque, he will still have to use the passage that is now blocked by the wall. Before this wall was erected, my guests would eat with me twice a day, they would offer their Prayers with me, and listen to the teachings that I would impart, which is the very reason that I have been sent from God. Now, in order for them to come

¹ *Al-Hakam*, vol. 5, no. 28, dated 31 July 1901, pp. 7-8

to the upper level, they must bear great inconvenience and go all the way around to come from the opposite side. Due to this, the weak and elderly cannot join me in the morning prayer or for *Isba*. The guests who come to visit me come with the purpose of learning religion. However, when they are inconvenienced due to this wall, it is I who feels the pain of all their grief. This poses a difficulty in my ability to do the work that I desire. I do not have the words with which to express my grief; my guests are barred on the other side, and I am separated from them. The guests are deprived from the very purpose for which they come and I am unable to perform the work for which I have been sent. During rainy spells, the road becomes completely unusable.

I review the proofs and copies from the press myself. Workers must visit me four or five times during the day. However, due to the wall this has not been possible and has proven detrimental; work is delayed as a result. The monthly expenditure of my community kitchen at times reaches 1000 rupees, at other times 1500 rupees, and sometimes it even reaches 2000 rupees, while the running costs of the press is 250 rupees per month.

Before this wall was built, I would leave my home to go from the path that is now blocked by the wall. I generally do not pass through the women's quarters because lady guests stay there. In order to ensure that the privacy of the ladies is not violated in any way, I always come down from the upper floor to leave from the path I have just mentioned.

The defendants have harboured enmity against me for the last nineteen or twenty years, more or less. One reason that they harbour enmity against me is because the sister of Mirza Imam-ud-Din married Mirza Akbar Baig, the son of Mirza Azam Baig. Mirza Azam Baig was a purchaser of land in Qadian; he purchased the shares of those who had been dispossessed of their lands.

Another reason for his enmity—and this being a major factor—is that Mirza Imam-ud-Din writes books against God and His Messenger. As such, he has written the books *Deed-e-Haqq*, *Qissa Har Do Kafir*, in which he has branded Muhammad Hussain of Batala and I disbelievers, and *Gul-e-Shaquft*, among others.

In my book *Barahin-e-Ahmadiyyah*, I have written about the small mosque (Mubarak Mosque). As such, the small mosque has been mentioned in sub-foot-note no. 4 of the aforementioned book. This book was written in 1880. Moreover, *Shahna-e-Haqq* is also a book that I have written in refutation of the Aryas; I am

also the author of *Satt Bachan* and *Arya Dharam*.

It is I who has written this announcement of 10 July 1888, in refutation of Mirza Nizam-ud-Din. On 4 May 1898, I sent this announcement as regards the book *Ummahat-ul-Mu'minin* to the government and also had the said announcement published.”

On further questioning by the defence, the Promised Messiah^{as} said: “Sometimes I go out for a walk and on other occasions, I do not. Normally, I take my walks in the morning. I rarely go in the evening. My wife suffers from anxiety. Sometimes, she accompanies me as well, because it is beneficial from a medical perspective for her to take walks. She is also accompanied by a few lady attendants as well who come along whilst taking full care to observe the Islamic requirements of the veil. By lady attendants, I mean, lady helpers—about fifteen or sixteen ladies. My wife will bring along a few helpers who are available. This is not a common practice, but is meant to serve as a cure. This happens perhaps two to four times in a year. Sometimes other elderly ladies go with her as well, and I do not impede. In any case, I do not take women to the gardens for mere leisure and enjoyment. We simply go to the garden and then return.

The prophecy about the daughter of Ahmad Baig is written in an announcement and is a matter well known. She is the daughter of Imam-ud-Din's sister. The letter addressed to Mirza Ahmad Baig published in the *Kalimah Fazl-e-Rahmani* is written by me and is genuine. Although the lady is not married to me, but she will indeed marry me as the prophecy has stipulated. She was married to Sultan Muhammad, as was indicated in the prophecy. I am true when I say that although I have been mocked in this very court for things which are not from me but from God, a time is approaching when a wondrous influence shall be manifested and everyone shall hang their hands in shame. It is clearly evident from the words of the prophecy, and so was it foretold, that this lady would first be married to someone else. The prophecy about the death of the lady's father and husband was conditional, and the condition was one of repentance and turning towards Allah. Since the lady's father did not repent, he died a few months after the marriage of his daughter, and the second part of the prophecy was thus fulfilled. As a result, the family became fearful, and especially the husband, who was one part of the prophecy, and so they repented. Further, I received letters from his relatives and dear ones as well, which is why God Almighty gave him respite. The lady is still alive and she will certainly be wed to me. I believe this with complete

certainty for these are the words of God, they will not be proven false, they shall definitely be fulfilled. A prophecy was made about the death of the following individuals: Abdullah Atham, Lekhram, Ahmad Baig, Sultan Muhammad. Of all these people, only Sultan Muhammad is alive now. Although it would appear that Abdullah Atham did not die within the stipulated time frame, the prophecy made about him was conditional. Since he repented within the stipulated time frame, he was granted respite. However, after this period, he hid the truth and so, after I published my announcement, he died quickly thereafter. Now where is Atham? Bring him, if anyone can. Ahmad Baig died within his stipulated period. Lekhram also met his death within the period that was foretold for him.

I agreed in writing to Mr Dowie that I would not publish any revelation pertaining to anyone's death in the future until they first seek permission from the District Magistrate. I do not remember the names of the two Arya Samajists who have been mentioned in my announcement about the prophecy regarding Mirza Nizam-ud-Din. I believe one of them is Bishandas and the other one's name is perhaps Bharamal. Certain scholars have issued religious edicts of disbelief against me, but many have accepted me. Even among those who have issued edicts against me, some of them have repented and they are now joining my community." —End

And so, with this, the statement of His Holiness^{as} came to a conclusion and His Holiness, on whom be peace, emerged from the courtroom with a large group of people. He was extremely and inexplicably overjoyed.

The Promised Messiah^{as} said: "It seems that the time for the fulfilment of the prophecy has arrived. Even if I had spent 1000 rupees and hoped in turn that this would be recorded in the court documents and for three deputies to be witnesses, this could not have happened. This is the work of God Almighty and indeed His ways are wondrous. Who can erase this from the court papers now? When this prophecy is fulfilled, will this not have an effect on these deputies? Indeed it will. Just as the prophecy of Lekhram garnered great publicity, similarly, this matter has become renowned as well. It is very good that this has been recorded in the court documents."

Towards the end of the day, as usual, the Promised Messiah^{as} went for his walk. On the way, Dr Faiz Qadir Sahib submitted: "Your Holiness! Mahdi Hasan Tehsildar and some of his friends would like to ask you some questions. If Your Holiness permits, may I bring them in the evening?" The Promised Messiah^{as}

said: "Of course, you are welcome to call them."¹

After the *Maghrib* Prayer, the group arrived. Before saying anything about his claim, His Holiness^{as} said: "I have been suffering immensely from colic for the last two days. Although I have not been in a state to engage in discussions with anyone, there is no telling how long a person will live. Therefore, I thought it appropriate to assist you in dispelling your doubts and convey to you the message that I have brought. In reality, the work of God may be divided into two categories. Firstly, there are those matters which are in plain sight on a daily basis and what people observe. Secondly, there is another category of God's work which is manifested sometimes; and since these things are witnessed only on certain occasions, for this reason, they are deemed wondrous in the sight of people, and it is difficult for them to understand these things. However, when a wise person frees themselves of prejudice and reflects over these matters, God Almighty opens for them a way and they are finally able to understand and benefit as a result. However, those who are unworthy, obstinate, and prejudiced do not give attention to these matters and feel no need to reflect on them while keeping the fear of God Almighty in view. Ultimately, these people are left deprived from the relevant benefits. From among the strange and wondrous works of God Almighty, the greatest is the advent of His Prophets, Messengers, and divinely commissioned ones. These people walk on this very earth and like other men, they are not exempt from human needs and frailties. They seem to possess no strange or unique qualities until a certain era in time, and this is why when they claim that they have been sent by God Almighty and that God speaks to them, or when they speak of events that will occur in the future based on knowledge given to them by God Almighty, the people are surprised to hear such things. The blessed and righteous, as I have mentioned, turn to accept them, but the arrogant and obstinate reject them; they mock and ridicule these statements. Therefore, when this is a law of God Almighty which we observe to operate in the lives of the Prophets and Messengers, this fact can never move me to feel displeased or grieved. If I am derided or mocked, I do not care, because as per the law of God Almighty, this is the very manner in which those who are sent by God are treated by worldly people who are ensnared by darkness.

In addition to this, it ought to be remembered also that it is difficult for there to be only one religion in the world, because another established law of

¹ *Al-Hakam*, vol. 5, no. 21, dated 10 August 1901, pp. 14-15

God Almighty is that there will always be division in the world until the Day of Resurrection. As such, this reality has been mentioned in the Holy Quran very clearly. What teaching can be more perfect than the Holy Quran? It contains the greatest signs and blessings of all others which are fresh and living in every era. If the divine law was not as I have described, then every nation of the world ought to have accepted these signs and blessings. Even in the very era of the Prophet Muhammad, peace and blessings of Allah be upon him, there was another group as well. Just as the Prophet^{sa} was perfect, so too was his Book perfect, but people like Abu Jahl and Abu Lahab among others, derived no benefit whatsoever and continued to proclaim:

إِنَّ هَذَا الشَّيْءَ يُرَادُ¹

Meaning, this is a worldly enterprise. Further, even Allah the Exalted states:

يُحْسِرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ²

Alas for My servants! there comes not a Messenger to them but they mock at him.

Allah the Exalted has used the word *maa* in this verse to express what is known in Arabic grammar as a restrictive case (*hasr*), and this clearly demonstrates that an individual who is truthful is definitely mocked and ridiculed; if this were not the case, the word of God would be false. Hence, one sign of the truthful is that those of worldly bent, who possess a superficial mindset, mock and deride such people, as was done with Adam^{as}, as was done with Noah^{as}, as was done with Moses^{as} and the Messiah^{as}, and as was done with our Noble Prophet, peace and blessings of Allah be upon him. So, too, it was necessary for me to be treated in the same manner. My purpose in these comments was to express that my claim is seen to be a matter of wonder, like the claims of those divinely commissioned ones who came in the past. Moreover, it was destined that I too would be treated in the same manner that the creature-worshippers of the past treated the divinely commissioned in previous times, because this is the law of God. You have come here and since there is no telling how long one will live—anyone who expects a long life and remains unconcerned with death is a fool—so this is why I must say all this to disseminate the truth. I do not care whether anyone accepts or not, my purpose

¹ *Sad*, 38:7

² *Yasin*, 36:31

is simply to convey the message because I have been divinely commissioned to propagate the message. Bear in mind that in order to fully convey and clarify the message to mankind, three methods have been employed by the Prophets, peace be upon them, from Adam^{as} to the present. Firstly, there are references from religious texts, i.e. clear and evident testimonies from the book of God Almighty. Secondly, there are rational arguments, as one derives from the Holy Quran that the hell bound will proclaim:

لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ¹

Meaning, if we had but listened to the words of the Prophets or if we possessed sense, we would not have been among the hell bound. Defective reasoning is even more detrimental than ignorance. As the proverb goes: a little knowledge is a dangerous thing. Defective reasoning moves a person to be quick in denying and deriding the truth. Therefore, reason is the second sign. The third sign established by God is heavenly support. A man who comes from God Almighty must be accompanied by heavenly support. There is a distinction between such a person and others by which one is able to recognise the difference between the two. For an individual who is not sent by God Almighty, and who does not possess a relationship with Him, is not blessed with divine light and distinction. This 'distinction' is characterised by apparent and hidden blessings, and a wise person is able to make a differentiation by their sense of smell that a certain individual is backed by heavenly support. Now, I proclaim to all people that I have come with each one of these three categories of proof, and they are sufficient for those who understand and reflect by themselves. However, if one is bent on denying the truth without cause, then this is another matter. To such people of blurred vision, even an angel is worse than a monster. Therefore, I can say nothing to those who are full of utter obduracy and prejudice. Only those can benefit from my words who possess reason and are free from prejudice, and who firmly believe that one day they will die and be presented before God. Such people find a light and radiance in things which result from the grace of God's mercy, on account of which they emerge safely from the dark caves of prejudice and obduracy.

There are certain men who are either never overcome by prejudice or as is the case with algae which forms on water but then disappears, selfish motives do arise, but they are saved by the exhortation of the reproving self. I have seen

¹ *al-Mulk*, 67:11

certain individuals who once laughed, but now they weep. I once saw a Tehsildar in Aligarh who would laugh by way of mockery, but once certain discussions moved him so deeply that he wept profusely to the extent that his beard became wet with tears. The following is true:

حضرت انساں کہ عذ فاصل است
میتواند شد مسیحا میتواند شد خرے

*Man possesses the ability to distinguish himself;
He can either develop Messianic qualities, or become a donkey.*

The fact of the matter is that when the light of God begins to shine forth, all elements of hell and darkness vanish completely. Those who sit in gatherings where people engage in sin, mockery and ridicule, perhaps never expect to be rid of these tendencies. However, if a person possesses modesty, righteousness and far-sightedness, they can receive the support of God Almighty. You do not know my state of affairs, and I too am not aware of your circumstances. Neither I, nor you, have any right to judge one another, for God Almighty has forbidden this when He states:

لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ¹

Follow not that of which thou hast no knowledge.

Just observe the length of time for which my court case has gone on—it has been one and a half years now. It would appear that God has now opened the way for a verdict to be settled. Similarly, although there are hidden aspects in religion, ultimately a way does reveal itself. Therefore, I wish to express in summary that the arguments and proofs which support my claim are the same as those of the past Prophets, peace be upon them. This community which God has established is based on the precepts of prophethood. Those who wish to judge it against some other irrelevant criterion are the ones at fault. I say that this community ought to be tested against the same criterion by which the Prophets, peace be upon them, are judged, and I can assure you that this community will be proven true on that touchstone.

¹ Bani Isra'îl, 17:37

I Am the Promised Messiah Whose Advent Was Foretold

It is my claim that the Messiah son of Mary, the Israelite Prophet, who was born some 1900 years ago in the city of Nazareth, has died a natural death, and I am the Promised Messiah, whose advent was promised by God Almighty. My opponents believe that the Messiah son of Mary, who is a Prophet of the Israelites, has ascended into heaven alive, and despite being a mortal, is free from human needs, and that he will descend from heaven at some time, resting his hands on the shoulders of angels. God Almighty does not accept this, for He has proven through His action and by His succour that this is an imaginary and fanciful claim. No such indication is made in the Holy Word of God, nor has God bestowed success with heavenly support to those who make this claim in contestation to me, nor does sound reasoning stand by their side.

In reality, this tale has been adopted by our opponents from Israelite narratives. However, our code of conduct is the Book of Allah, about which God Almighty Himself states that this is a decisive word, a measure. Further:

تَبَيَّنَا لِكُلِّ شَيْءٍ

It explains everything.

We have no other guide except for the Noble Messenger, peace and blessings of Allah be upon him. One who studies the Holy Quran from beginning to end will see that the word *mutawaffi* is used for the dead. This very same word has also been used for the Messiah son of Mary. This word is so commonly known to refer to the dead that even uneducated village registrars know that this word is only used to express that a person has died. If one studies the Hadith, it is evident that this word has appeared only with the meaning of death. Therefore, if one reads the Holy Quran closely, it is clearly ascertained that the Messiah son of Mary has died. Moreover, this is not only established in one instance in the Holy Quran, rather, there are thirty verses of the Holy Quran which manifestly prove that the Messiah has died. Further, the Hadith also testify to the death of Jesus^{as}. In fact, historically, the very first consensus of the companions was on the death of Jesus^{as}. It is written that when the Messenger of Allah, peace and blessings of Allah be upon him, departed this world, Hazrat Umar, may Allah be pleased with him, unsheathed his sword and stood firm, proclaiming that he would kill anyone who said that the Holy Prophet^{sa} had died. This caused a great clamour. On

this, Hazrat Abu Bakr, may Allah be pleased with him, stood up and delivered an address and recited the following verse:

مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ¹

*Muhammad is only a Messenger. Verily, all
Messengers have passed away before him.*

Now a wise and pure-natured individual can understand very well that if Hazrat Abu Bakr^{ra}, or any other companion of the Holy Prophet^{sa} for that matter, subscribed to the idea that the Messiah son of Mary was alive, how could this be a form of valid reasoning? Why did not a single companion respond: ‘What are you saying? The Messiah is still alive.’ But no, everyone was silenced. Even Hazrat Umar^{ra} was satisfied. The state of the companions was that they would recite this verse in the marketplace.²

So, the companions have come to a consensus on this issue. At one instance in the Holy Quran, God Almighty has promised *إِنِّي مُتَوَفِّيكَ* (*I will cause thee to die a natural death*). Then in another instance, the Messiah, peace be upon him, speaks of his own death by stating *فَلَمَّا تَوَفَّيْتَنِي* (*but since Thou didst cause me to die*). Now, it is strange indeed if after all this, someone continues to proclaim that Jesus^{as} is still alive. This is a classic example of the proverbial witness who is more concerned than the plaintiff himself. And the most astonishing part is that the same word is also used for the Noble Prophet, peace and blessings of Allah be upon him; that is, the word *tawaffi*. Now if the word *tawaffi* does not mean death, then this meaning should not be applicable when the word is used for the Messenger of Allah, peace and blessings of Allah be upon him, either. Therefore, since the word *tawaffi* has been used approximately twenty-three times in the Holy Quran, and all in the same sense, it is contrary to the dictates of honesty and righteousness to reject this fact. All of these testimonies are strong arguments in favour of the death of Jesus, peace be upon him. Moreover, in the verse under discussion, since the Messiah, peace be upon him, declares *فَلَمَّا تَوَفَّيْتَنِي* (*but since Thou didst cause me to die*), if he has not died, it must be accepted that the followers of the Messiah who now worship him have also not become corrupted, and no one from among his people have deified the Messiah^{as} and Mary^{as}, even though this is contrary to well-established facts. Those who worship the Messiah^{as} are present in the world

¹ *Aal-e-Imran*, 3:145

² *Al-Hakam*, vol. 5, no. 30, dated 17 August 1901, pp. 5-8

today, and there are a large number of Roman Catholics as well who give Mary^{as} the rank of God. Anyone who subscribes to the doctrine that Jesus^{as} is alive will also have to accept—if the Holy Quran is to hold true—that the Christians have not become corrupted, and anyone who believes this will have to forsake the Quran, because they will have no choice but to accept that it contradicts well-established facts, God-forbid.

I am not the only one who has defined the word *mutawaffika* in this manner; in fact, even experts in the language have described the word as such. Imam Bukhari has clearly shown that *mutawaffika* is defined as *mumituka* (I will cause thee to die). Then, reason supports me as well. To this day, we have neither seen anyone ascending into heaven, nor descending from heaven, and of course, reason will not accept anything that is beyond the realm of observation. If such an occurrence has ever taken place in the past, then present it as an example.

Now remains the question of heavenly signs. If I said that tens of millions of people are a witness to my signs, this would not be an exaggeration. For example, the prophecy about Lekhram explicitly foretold of his death six years in advance and also described the manner in which he would die, among other aspects; and the events transpired as had been foretold. As such, many Hindus attested to this fact and even Hindu women bore witness, because the prophecy had been widely publicised. Even Lekhram himself would speak of this prophecy wherever he went; in fact, he even made a prophecy about me stating that I would die of cholera within three years. But now I ask you, where is Lekhram? By the grace of Allah, not only have three years gone by, I am alive and present even now many years after, despite the fact that he was a robust, healthy young man, and I am someone who constantly remains ill and I am much older than he was in age. What else was this if not the support of God Almighty? Indeed, there are certain people who possess crooked dispositions and they are unable to understand even straightforward concepts—like the matter presented in court today that Sultan Muhammad is alive. What am I to do; where shall I find the words and what course of action should I follow in order to make them understand? These people neither come to meet me, nor do they listen to what I have to say, nor do they possess any understanding or knowledge of the laws of God Almighty. They fail to see that prophecies were made in respect of four individuals, three of whom have died. Only one is still alive and even he is alive in accordance with the very prophecy itself. The objection that this prophecy is false would stand true if I die before

Sultan Muhammad, or if the lady herself dies. However, when God Almighty has decreed that the lady will be married to me after she becomes a widow, and this shall never be averted, because the words of God are always fulfilled, why then do these people not wait with patience? I tell you truthfully, as I stated to Khan Bahadur Khuda Bakhsh Sahib today in court, that people ridicule me now, but a time will come when all this will have its effect and at that time those who laugh at me now will feel ashamed. In short, the signs of God Almighty are being manifested in the likeness of rain. Not one, not two, in fact, my book *Tiryaq-ul-Qulub*, records 100 prophecies that have been fulfilled. In view of this, all I can say is that if someone is unable to show patience and if these are not sufficient to satisfy them, provided that the individual is a supporter of the truth and they possess the fear of God Almighty in their heart, I am ready to show a sign even now. God Almighty has given me, by His grace and as a divine conferral, the sign that whenever I supplicate to Him, He shall grant me a sign. My sphere is not narrow, it is immensely wide. It is diviners who work within a narrow scope, but those who come from God are bestowed with a very extensive domain. I invite anyone who hungers and thirsts for the truth to visit me—and I will pay their expenses—and stay here for some time to witness the manifestation of signs. Encourage any one of my opponents to contest me in the acceptance of prayer. If even a single one of them comes forth to compete with me, and if in turn, they are able to outstrip me, and if I fail to defeat them—in fact, I will even go as far to say that if anyone is able to match me in equal measure in the acceptance of prayer, even then I shall accept that I am false and will burn all of my books. If any such person exists, then bring them before me. However, I can confidently say that no one will come forth to accept my challenge.”

His Holiness^{as} had delivered his address to this extent when Mahdi Hasan said in a peculiar manner: “I have not come to inconvenience you, nor to listen to an address. In fact, I have come to ask some questions. This address is not needed.”
—Editor

On this, His Holiness^{as} said: “Very well then, I am prepared in any way that suits you. You pose your question and I shall answer. But how beneficial would it have been if you had first listened to my entire discourse, and then stated any confusions that may have remained.”

Mahdi Hasan: The debate on *tawaffi* always revolves around Arabic morphology and syntax, and I do not know these intricacies of Arabic grammar.

His Holiness^{as}: Is it my fault that you do not know Arabic grammar? This is your own fault. I am against turning the Quran into a book that is wrapped up and carried around as a keepsake. The Holy Quran was revealed for the unlettered upon a man who was himself unlettered. If we should not derive argumentation from the Holy Quran, shall we do so from some *shastra*? The Muslims have a special relationship with Arabic and it is their own misfortune that they do not give it the attention it deserves. However, the matter under discussion is so obvious that no intricate knowledge of Arabic morphology and syntax is required. Even the ordinary man knows the meaning of *mutawaffi*.¹

Mabdi Hasan: In the Word of Allah, when *tawaffi* has been used for the Messiah, on what basis is it established that someone would appear in the likeness of the Messiah?

His Holiness^{as}: On the basis of the Quran.

Mabdi Hasan: Does your good self believe that the Hadith on this issue are authentic or fabricated?

His Holiness^{as}: My principle is that I believe in those Hadith to be authentic which accord with the clear and manifest verses of the Holy Quran. However, as for those Hadith which apparently contradict the principles of the Holy Quran, I will endeavour to interpret them in a manner that they accord and agree with the manifest verses of the Book of Allah. If I come across a Hadith that is contrary to the text of the Holy Quran and I am unable to reconcile it in any way with the Quran, I shall disregard such a Hadith as a fabrication and as a statement that is worthy of being rejected. For the rank of the Hadith does not match that of the Holy Quran.

Mabdi Hasan: Invariably, this principle is correct, but does my good sir accept the Hadith which specifically relate to the son of Mary, or are they invalid in your view?

His Holiness^{as}: I have already said that my principle in relation to the Hadith is that if they contradict the clear pronouncements of the Holy Quran in every respect, I never accept them. So in view of this very principle, if it

¹ *Al-Hakam*, vol. 5, no. 32, dated 31 August 1901, pp. 10-12

is stated in some Hadith that Jesus son of Mary, the Israelite Prophet who was born in Nazareth some 1900 years ago, will return, and he will not be deposed from his office of prophethood, but would remain a Prophet, and our Noble Prophet, peace and blessings of Allah be upon him, would no longer be the Seal of Prophets, as the Holy Quran states that he is, I can never, ever accept such a Hadith which dishonours the Messenger of Allah, peace and blessings of Allah be upon him. I would undoubtedly consider such a narration to be a fabrication. And if there are Hadith which do not state that the Israelite Prophet will return, but rather, describe the Israelite Messiah and the Messiah of Muhammad^{sa} to have different appearances, and if his advent is not established in these narrations in a light that is contradictory to the Holy Quran, then such Hadith are definitely worthy of being accepted. However, I assure you that my claim to be the Promised Messiah is based on the Holy Quran. Although it is absolutely true that authentic Hadith—which will never contradict the Holy Quran—attest to the truth of my claim, I prove the truth of my claim in light of the Holy Quran. News of my advent is mentioned in the Holy Quran. Indeed, it is true that there is mention in the Hadith as well and the Messenger of Allah, peace and blessings of Allah be upon him, has also expounded this subject as well.¹

Mabdi Hasan: All I am asking is that when the name ‘Messiah son of Mary’ has appeared in the Hadith, and this name is a proper noun, why do you interpret this metaphorically?

His Holiness^{as}: It is not I who has interpreted this metaphorically, rather, the Holy Quran has described the true nature of this matter, where it states:

وَصَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتُ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ رُوحِنَا وَوَدّعَا مَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَقْتَ بِكَلِمَاتِ رَبِّهَا وَكَانَتْ مِنَ الْقَانِتِينَ²

And Allah sets forth for those who believe the example of the wife of Pharaoh when she said, ‘My Lord! build for me a house with Thee in the Garden; and deliver me from Pharaoh and his work, and deliver me from the wrongdoing people;’ And the example of Mary,

¹ *Al-Hakam*, vol. 5, no. 34, dated 17 September 1901, p. 3

² *at-Tabrim*, 66:12-13

the daughter of Imran, who guarded her private parts—so We breathed into him of Our Spirit—and she fulfilled in her person the words of her Lord and His Books and was one of the obedient.

In this verse, Allah the Exalted has clearly indicated that a Messiah son of Mary would be born within the ummah. And in fact, every such believer who attests to the books and words of Allah, and who is from among the obedient and those who submit to Him, and who safeguard their chastity, is referred to as Mary, and after the Spirit is breathed into them, they become Jesus the son of Mary themselves. Since Mary^{as} herself was a woman, when the Spirit was breathed into her, she became pregnant, but men do not become pregnant; therefore, when the Spirit is breathed into men, they themselves become a Messiah.

In these verses, God Almighty has set forth the examples of two classes of men: firstly, those who supplicate to be distanced from evil and secondly, those who have taken their virtuous deeds to the height of excellence. The former are those who are subdued by the reproving self, while the latter class of people are those referred to in the words:

أَحْصَنْتَ فَرْجَهَا

Who preserve their chastity.

Now reflect and tell me, when God states that ‘We breathe into him of our Spirit’, does this mean that those people also become pregnant like Mary? The truth is that God Almighty has put forth a metaphor in His holy word and informed us that the Promised Messiah who was to appear in the ummah of Muhammad^{sa} would come in the same manner. The matter has been clarified in the Hadith by using the words *إِمَامُكُمْ مِنْكُمْ* (*he will be your leader from among you*). And in the instance under discussion, Allah the Exalted states:

فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا

So We breathed into him of Our Spirit.

As such, on one occasion, I received a revelation in which I have been

addressed as Mary:

يَا مَرْيَمُ اسْكُنِي أَنتِ وَزَوْجُكِ الْجَنَّةَ

O Mary, dwell you and your companion in the garden.”

Note from the Editor: Certain ignorant people raise the allegation that the verb uskuni (dwell you) ought to have been here in the feminine form due to the name ‘Mary’. The fact is, however, that since His Holiness^{as} has been addressed here, God Almighty used the masculine verb uskun instead. For in this instance, the name ‘Mary’ is applicable in the context described above and as mentioned in the aforementioned verse of Surah Tahrim.

His Holiness^{as}: Moreover, I have also received the following revelation:

فَنَفَخْتُ فِيهِ مِنْ رُوحِنَا

So We breathed into him of Our Spirit.

Therefore, my claim is in accordance with the Quran and God has disclosed to me that it is I who has been promised in the Quran. I have conveyed this plainly and in detail. Anyone who so wishes is free to reflect on this point.

Questioner: Why did the Messenger of Allah, peace and blessings of Allah be upon him, use these words in specific, why did he not just say that the likeness of the Messiah would appear?

His Holiness^{as}: This is an objection which you make against the Messenger of Allah, peace and blessings of Allah be upon him, and not me. And then, this objection in itself is due to a lack of knowledge on your part. The Messenger of Allah, peace and blessings of Allah be upon him, has clearly expounded the matter by saying:

إِمَامَكُمْ مِنْكُمْ

He will be your leader, from among you.

Further, it was in accordance with the Quran that he stated that Jesus^{as} died at the age of 120. In addition to this, the Holy Prophet^{sa} saw Jesus^{as} among the dead on the night of his spiritual scension to heaven (*mi'raj*). Therefore,

by making such a comment you are actually raising an objection against the Messenger of Allah, peace and blessings of Allah be upon him, and suggest that he made a statement that was contrary to the Quran. The fact of the matter is that you only damage your own credibility. You state again and again that you have read books. My question is, in which book have you studied this issue?

Questioner: I have not come to offend you.

His Holiness^{as}: Offence? I can never be offended. It is my duty to convey the message of God Almighty to the people and to answer everyone's questions. I do not feel offended, I feel mercy for you because you intentionally ignore the facts. I put forth my claim on the basis of the Quran, and even though the Quran takes precedence, you are fixated on one word used in a Hadith, which the Noble Prophet, peace and blessings of Allah be upon him, has explained himself by stating:

إِمَامُكُمْ مِنْكُمْ

He would be your leader, from among you.

I also ask you, are the Hadith free from contradiction? Do the Shias and Sunnis not have their own separate narrations? Do the *muqallids* and *non-muqallids* not have their own separate narrations? How then can you come to a decision in light of the Hadith alone? Do not forsake the Quran. Give precedence to the Quran. The evidence for my claims is present in the Quran. If you wish to abandon the Quran and pursue some other course, then you are free to do so. But even the Hadith—provided that they are authentic—prove the truthfulness of my claim. Even on that front, you will find nothing.

Questioner: The *muqallidin* are free from ill will towards one another, everyone is united.

His Holiness^{as}: If the *muqallidin* were free from malice for one another and if everyone was united, there would not have been four different places of prayer in Mecca.¹

¹ Due to mutual discord, the *muqallids* who associated themselves to each of the four Islamic schools

Mahdi Hasan: We will ask no more.

His Holiness^{as}: In either case, I do not tire. You are welcome to ask as many questions as you desire. I am prepared to answer you. I have elaborated clearly my claims in light of the Holy Quran and the Hadith, and I believe that now nothing remains except for this couplet of Sa'di:

آنکس کہ بقرآن و خیر زو زری
 لیں است جو ایش کہ جو ایش ندی

*He whom you find no deliverance from on presenting the Quran and Hadith,
 Is one for whom the best response is no response at all.*

Mahdi Hasan: I consider poetry to be an evil.

His Holiness^{as}: You are wrong in this view. Not all poetic verses are such as should be considered evil. The Holy Prophet, peace and blessings of Allah be upon him, would recite poetry as well, and even the companions would do so.

Mahdi Hasan: The Holy Quran condemns poets by saying:

الشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ¹

As for the poets—it is the erring ones who follow them.

His Holiness^{as}: I should like to reiterate that in this verse not all poets have been condemned. The definite article is used with the word *shu'ara* (poets). Reflect on this. This refers specifically to evil poets.

Note: The discussion then turned to the death of Jesus^{as}, so the Promised Messiah^{as} addressed his visitors and expounded this issue further.

His Holiness^{as}: The issue relating to the death of Jesus^{as} is so obvious that only such a person would argue and deny who has no fear of God, or who unfortunately has not been given the ability to ponder and reflect. I put everything to one side and present the consensus of the companions, which took

of thought had made for themselves their own areas at the Ka'bah where they would offer the formal Prayer, separate from one another. [Publisher]

¹ *Al-Shu'ara*, 26:225

place at the demise of the Holy Prophet, peace and blessings of Allah be upon him. It is a generally accepted fact among the Muslims that when the Messenger of Allah, peace and blessings of Allah be upon him, passed away, Hazrat Umar, may Allah be pleased with him, who due to his immense love, was unable to bear this shock of the passing of the Holy Prophet, peace and blessings of Allah be upon him, unsheathed his sword and said: 'I will kill anyone who says that the Holy Prophet, peace and blessings of Allah be upon him, is dead.' When Hazrat Abu Bakr Siddiq, may Allah be pleased with him, witnessed this fervour of Hazrat Umar, may Allah be pleased with him, he stood up and delivered a sermon, and in it he recited the following verse:

مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ¹

Meaning, Muhammad, the Messenger of Allah, peace and blessings of Allah be upon him, is also a Messenger, and all the Messengers who came before him have passed away.

When Hazrat Umar, may Allah be pleased with him, heard this, he returned his sword into its sheath and said: 'It is as though this verse has been revealed only today.' The companions would walk here and there in the bazar and recite this verse. Others recited poetic couplets as well.

In short, the obvious fact is that Hazrat Abu Bakr, may Allah be pleased with him, recited this verse for no other reason than to present an argument that the Holy Prophet, peace and blessings of Allah be upon him, had died. However, if some Prophet—like the Messiah—had gone into the heavens alive and if the companions held this belief, did not a single one of them have the courage to silence Hazrat Abu Bakr^{ra} and say that he could not say this because the Messiah was still alive? However, not a single person raised an objection, in fact, every one of them accepted this argument. This clearly demonstrates that the very first consensus after the demise of the Holy Prophet, peace and blessings of Allah be upon him, was on the death of Jesus, peace be upon him. In addition to this, there are many other verses of the Holy Quran, as well, to this effect. Therefore, this issue is quite evident

¹ *Aal-e-Imran*, 3:145

and manifest.

Note: After listening to this discourse, Mahdi Hasan responded in the following terms.

Mahdi Hasan: But this is not my question. I am asking why it has been promised in the Hadith that the Messiah son of Mary would appear. Why not just say ‘the likeness of the Messiah’ in clear words?

His Holiness^{as}: What response should I give to such a question? The Jews raised similar objections against Jesus, peace be upon him, when they asserted that it was written that Elijah would descend from heaven before the coming of the Messiah. I have a book written by a Jew. In it, he states that if God asks us about our reasons for rejecting the Messiah, we will put the book of Malachi before Him and say: ‘Where is it written here that John would come in the likeness of the Messiah?’ Hence, such objections have been raised in the past as well. No new allegations are being levelled against me. In actuality, this is an allegation on God Almighty Himself. However, if you all ponder, it can easily be understood that this has always been the way of God Almighty.

Mahdi Hasan: A proper noun cannot change.

His Holiness^{as}: If this is your belief, then I ask you, what do you make of the statement in the Hadith that Satan touches every child that is born, but Satan did not touch the son of Mary? Do you believe, God forbid, that Satan also touched the Messenger of Allah, peace and blessings of Allah be upon him? If you hold this belief, then this is very dangerous indeed. This will pose a difficulty for you because you assert that a proper noun cannot be interpreted in a non-literal manner.

I, for my part, cannot accept this for even a moment; in fact, I cannot even listen to such a belief. My body trembles when I hear someone say that the Holy Prophet, peace and blessings of Allah be upon him, was touched by Satan. It is my belief that anyone who holds such a doctrine loses their faith. You ought to fear God. This principle of yours will compel you to accept the belief that the Messenger of Allah, peace and blessings of Allah be upon him, was not free from the touch of Satan. And if you do not hold this belief, then explain this Hadith?

Note: After this, the Promised Messiah^{as} continued his exposition.

His Holiness^{as}: The truth is as Allamah Zamakhshari has written that ‘the son of Mary’ refers to all those who are holy. For if we limit and restrict this connotation, the very essence of Islam will slip from our hands. I reiterate that if someone stays with me for just ten days, they will come to know of the truth of this community, which has been established by God at this time, as clearly as one sees the apparent.

Questioner: Again, my question is: do you believe in the Hadith regarding the son of Mary?

His Holiness^{as}: I have already stated that I believe in it as expounded in the Quran. The Messiah has died and in his place, his likeness has appeared. Look here, I say once more that you must give precedence to the Quran over all else. It reached us from the blessed lips of the Messenger of Allah, peace and blessings of Allah be upon him, and God Almighty is its Preserver.

Mahdi Hasan: But if the Holy Prophet, peace and blessings of Allah be upon him, had not used ambiguous words then this dispute would not have arisen at all.

His Holiness^{as}: It is a disrespect to the Holy Prophet, peace and blessings of Allah be upon him, to use such words for his holy personage and suggest that he made an ambiguous statement. The Holy Prophet^{sa} did not say anything ambiguous. This is the fault of your own understanding. He spoke in the same manner that God Almighty has always addressed his Prophets since time immemorial.

Questioner: So a proper noun needs no interpretation.

His Holiness^{as}: I have already told you what I think about the nature of this absurd principle. If a person holds this belief, they will have to forsake Islam, because in relation to the Hadith about the touch of Satan, since you hold that a name cannot be interpreted in a non-literal sense, you will have to accept in turn that, God forbid, the Holy Prophet, peace and blessings of Allah be upon him, was also not free from the touch of Satan. No Muslim can hold such a belief.

Questioner: That is all. We will ask no more.

His Holiness^{as}: I do not tire. But one ought to be impartial. If I did not possess the fear of God, I would never preach such a message.

After this, the questioner departed along with his companions. Afterwards, His Holiness^{as} continued to make a few additional points on this, then all our friends went to their respective places and fell asleep. The following day, His Holiness^{as} set out early in the morning for Qadian, the Abode of Peace. At approximately 11:00 or 11:30 he safely reached the Abode of Peace.¹

19 July 1901

An Argument from the Quran in Support of Prophethood

There was mention of Hafiz Muhammad Yusuf Sahib and some of his objections. The Promised Messiah^{as} said: “He rejects everything entirely. The Holy Quran puts forth an argument to establish the truthfulness of the prophethood of Muhammad, peace and blessings of Allah be upon him, in the verse *لَوْ تَقَوَّلَ*², but Hafiz Sahib rejects this. So what can be done? Allah the Exalted states: O Muhammad (peace and blessings of Allah be upon him), if you had forged a statement and announced it to the people, attributing it to Me, and claimed that they were the words of God, while they were not, you would be destroyed. This is the same argument that Maulvi Aal-e-Hasan Sahib and Maulvi Rahmatullah Sahib presented to the Christians in favour of the truthfulness of the prophethood of Muhammad^{sa}, and they were unable to refute this argument. And now, it is this very argument from the Quran which I present in support of the truthfulness of my own claim. Hafiz Sahib and his associates respond by giving the example of the Emperor Akbar, however, they are completely wrong in doing so. The Arabic word *taqawwala* means to present a fabricated statement. If the Emperor Akbar did make such a claim, then present a statement of his in which he has expressed that he received such and such revelations from God. Similarly, people make reference to Roshan Din of Jalandhar and others, but they cannot present the so-called false revelations that any of these people have published. If

¹ *Al-Hakam*, vol. 5, no. 28, dated 17 October 1901, pp. 3-6

² This refers to Surah al-Haqqah, verses 45 to 48: *And if he had forged and attributed any sayings to Us, We would surely have seized him by the right hand, and then surely We would have severed his life-artery, and not one of you could have held Us off from him.* [Publisher]

Hafiz Sahib or his associates are able to present categorical and reliable testimony that such and such person attributed any sayings to God, while these were not the words of God, and if after doing so, he lived as long as the Prophet of God, peace and blessings of Allah be upon him—and that is to say, he lived for 23 years after making such a claim—then I will burn all of my books. These people have grown so excessive in their spite for me that they make a mockery of Islam and make assertions which are contrary to the Word of God. They will deny me even if it means that the Quran is proven false by their assertions. Prejudice is an evil thing. They make statements that make the Holy Quran a target. It makes me tremble to see that despite being Muslims, they act in this manner. On the one hand, there were those Muslims who would accept even such Hadith which were apparently weak if they found truth in them, and they would present these narrations as an argument against the opponents; and then there are those who refuse to accept an argument of the Holy Quran. I invite Hafiz Sahib to come here with decency, civility, and love, and stay for a few days. I am willing to cover the expense of his losses. He ought to listen to my arguments calmly and then put forth his criticism. He is most welcome to bring along Maulvi Ahmadullah Sahib as well.”

Babu Muhammad Sahib submitted that Hafiz Muhammad Yusuf Sahib raises the objection that Maulvi Abdul-Karim Sahib has blasphemed by writing in *Al-Hakam* that this man (the Promised Messiah^{as}) is the Ahmad of Arabia (the Prophet Muhammad^{sa}). The Promised Messiah^{as} said: “Ask Hafiz Sahib that in *Barahin-e-Ahmadiyyah* it is recorded that I have been named Muhammad, and I have also been addressed as the Messiah. You read this and continued to praise this book and you wrote lengthy reviews stating the same. Now what has changed since then? In relation to this book, Maulvi Nazeer Husain of Delhi said himself in my presence that in support of Islam this book is such an excellent work that no other book like this has ever been written. At that time, Munshi Abdul-Haq Sahib was also present and Babu Muhammad Sahib was there as well. During this era when *Barahin-e-Ahmadiyyah* was written, you yourself accepted that it was free from any sort of fabrication and the like. If this was not the Word of God, how is it possible for a human being to make a seat for themselves and formulate such elaborate schemes so many years in advance? Now these people ought to answer for their hypocrisy and tell us why they viewed these very same statements in a positive light back then?

The Holy Prophet, peace and blessings of Allah be upon him, has said himself

that when the Mahdi appears, the name of his father would be the same as my father, the name of his mother would be the same as my mother, and he would come with my nature. The purport of the Holy Prophet^{sa} was that the Mahdi would be a manifestation of his very own person, just as the Prophet John^{as} was a manifestation of the Prophet Elijah^{as}. The Sufis refer to this as a *buruz* (spiritual manifestation) and say that such and such person is a manifestation of Moses^{as}, or a manifestation of Jesus^{as}. Nawab Siddiq Hasan Khan has also written in his book that *الْآخَرِينَ مِنْهُمْ* (*others from among them*) refers to those people who will be with the Mahdi, and these people will be like the companions of the Holy Prophet^{sa}, and their leader, that is the Mahdi, will be a representative of the Noble Prophet, peace and blessings of Allah be upon him.”¹

20 July 1901

It Is Against the Dictates of Righteousness to Make Personal Attacks

There was mention of Munshi Ilahi Bakhsh and his associates, as well as his book *Asa-e-Musa*. Someone stated that a certain individual makes such and such comments about the conduct and character of these people. The Promised Messiah^{as} said: “I will not have a part in such things, nor do I make personal attacks in this manner. This is against the dictates of righteousness.”

Babu Muhammad Sahib mentioned that Munshi Ilahi has written many things in the book *Asa-e-Musa* which are contrary to the facts. On this, His Holiness^{as} said: “I have written in *Zururat-ul-Imam* that I thought well of him, but it is unfortunate that he has written things which are contrary to the facts, and thus erased the positive view that I had of him. Ilahi Bakhsh Sahib has copied a passage from someone else and used insulting words about me and my revered father, saying that he was a pauper. It is contrary to the demands of righteousness to blindly copy falsehood. After all, the one who quotes is responsible to ensure it is authentic. If my relationship with Ilahi Bakhsh Sahib had not been so long standing, if he had not been acquainted with my family’s circumstances, if he had lived in a place far away from here, if he had not read the section about my revered father in Sir Lepel Griffen’s book *The Punjab Chiefs*, and if he was unaware of the fact that he provided the British government with fifty horsemen during the Mutiny, I would have considered him worthy of being excused. But now, the level of his

¹ *Al-Hakam*, vol. 5, no. 27, dated 24 July 1901, pp. 6-7

righteousness has become very clear.”

The Promised Messiah^{as} said: “The entire workings of a person’s health and faith is in the hand of God.”

The Use of Stern Words in Writing

An individual mentioned that someone raised an objection and said that Maulvi Abdul-Karim Sahib was harsh in something he had written. The Promised Messiah^{as} said: “There is an appropriate time for everything. If someone saw a cleric commit fornication in the mosque, the one who witnessed this sight would definitely say that he was a vile man who dishonours the Faith. An individual, however, who cannot determine the appropriateness of time and place, is misled. If there were someone, for example, who for no reason whatsoever, forges lies, slanders and uses abusive language, not once, not twice, not thrice, but again and again, would it be unwarranted to refer to such a person as shameless? What is a man who does not possess indignation for the Holy Quran? God has not created anger in vain; its improper use makes it unlawful. Someone asked Hazrat Umar^{ra}: ‘When you were a disbeliever, you were a very hot-tempered man. What is the state of your anger now?’ He responded: ‘My anger is the same as before, but before it was unbridled, now it has been channelled in the right direction.’ Otherwise, the objection would fall upon the Maker, as to why He created the faculty of anger. In actuality, no faculty is bad in itself, improper use makes it bad. The Holy Quran does not instruct us, like the Gospel, to suffer beatings for no reason. Our divine law teaches us to consider the occasion at hand. If softness is required, then turn to dust, and if stern measures are required, then be firm. Where forgiveness fosters virtue, show forgiveness. If a good and modest servant commits a mistake, then forgive them. There are certain people who possess such shameless dispositions, that if forgiven one day, they will cause double the disorder the following day. These sorts of people require punishment. Practically, however, the Gospel demonstrates a harsh example, where the Messiah called the opponents faithless, serpents, and a brood of vipers. Even God has cursed those who lie and used words of a similar nature.”

Two Examples of a Believer

The Promised Messiah^{as} said: “The Holy Quran has presented two examples of

a believer. One example is of the wife of Pharaoh who sought the refuge of God from her ill-natured husband. This is an example of those believers who succumb to the passions of the self and commit mistakes, but then they are remorseful, they repent and seek the refuge of God. Their inner self constantly disturbs them, like a husband who is similar in nature to Pharaoh. Such people possess a self that reproves itself; they constantly endeavour to safeguard themselves from evil. The second sort of believers are those who possess a higher rank. Such believers not only abstain from wrongdoing, but perform righteous deeds as well. Allah the Exalted has likened such people to Mary^{as}.

أَحْصَتْ فَرْجَهَا فَتَنَفَخْنَا فِيهِ مِنْ رُوحِنَا¹

Who guarded her chastity—so We breathed into him of Our Spirit.

Each and every believer ought to develop a level of excellence in their righteousness and purity, for such people are a spiritual manifestation of Mary, and God breathes into them of His Spirit, which then transforms into the son of Mary. Zamakhshari has also interpreted this verse in the same sense and states that this verse is general in connotation. We must adopt this interpretation. Otherwise, it is narrated in the Hadith that except for Mary and the son of Mary, no one else is free from the touch of Satan, and this would establish that all of the Prophets were, God forbid, subject to the influence of Satan. Therefore, this verse indicates that each and every believer who reaches a level of excellence has the Spirit of God breathed into them and they become the son of Mary, and this also contains a prophecy that the son of Mary would be born in this ummah. It is strange that people will name their sons Muhammad, Jesus, Moses, Jacob, Isaac, Ishmael and Abraham, and consider it permissible to do so, but do not consider it permissible for God to name someone Jesus or the Son of Mary.”

The Imam Is a Representative

In response to a question posed by someone, the Promised Messiah^{as} said: “A Prayer that is offered behind an opponent of the community cannot be valid in any case. A person finds forgiveness by offering the Prayer behind a person who is virtuous. The formal Prayer is the key to all forms of blessings. Supplications are accepted in the Prayer. The imam is a representative; if his own heart is black,

¹ at-Tabrim, 66:33

what blessings can he give to others?”

The Obstinacy of the Jews

The Promised Messiah^{as} said: “The Jews state that on the Day of Resurrection they will put the book of the Prophet Malachi^{as} before God and say that in this book You said that the Prophet Elijah would come before the Messiah; You did not say that the likeness of Elijah would come or that John would appear in the form of a spiritual manifestation of him. Now, if this is the truthful Messiah and we did not accept him, then how can this be our fault? This is the very state of the Muslim scholars today also, who are awaiting the Messiah.”

There was mention of the fact that when the Messiah^{as} told the Jews that John^{as} was the awaited Elijah, they went to John^{as} and asked him—in words that we do not know—whether he was Elijah. John^{as} denied this and said that he was not Elijah, and in this manner, it appeared that the Messiah had been proven false. The Promised Messiah^{as} said: “We have no idea of the deceptive manner in which the Jews may have spoken to him. John^{as} would have had no idea about their mischievous way. It is false to claim that Prophets are always present and aware like God. If this was the case, then why would the Holy Prophet, peace and blessings of Allah be upon him, feel perturbed when the incident involving Hazrat Ayesha^{ra} took place, to the extent that God Almighty revealed a verse about the entire matter? Sa’di has wonderfully written:

کے پڑسید زال پیر خرد مند
 کہ اے روشن گہر پیر خرد مند
 ز مصرش بوسے پیراہن شمیدی
 چرا در چاہ کنعاش ندیدی
 بگفت احوال ما برق جہاں است
 دے پیدا و دیگر دم نہاں است
 گجے بر طارم اعلیٰ نشینم
 گجے بر پشت پاتے خود نہ بینم

Someone asked the one who had lost his son;

O enlightened, wise sage!

*You perceived the scent of a shirt from the land of Egypt;
 but here you could not see it in the well of Canaan.*

*He said that our state is like lightning;
one moment it is visible and the next moment it vanishes.
At times I sit on a lofty station;
and at times I cannot even see what is at the heels of my feet.*

The Present Gospel Is Not in Its Original State

The Promised Messiah^{as} said: “A very strong argument which establishes that the present-day Gospels are not in their original state is that Allah the Exalted states that He sends every Prophet to their respective nation with the language that is spoken by them. Now, it is obvious that Hebrew was the language of the Jews, yet no original Gospel in the Hebrew language exists today. In fact, it is stated that the original language of the Gospels was Greek, which is against the established way of Allah.”

Trials and Tests

The Promised Messiah^{as} said: “Worldly kings and rulers have put tests in place to confer high ranks to various individuals. This is precisely in accordance with the custom of Allah. Allah the Exalted also grants higher ranks to people after they undergo various tests. The tests of adversity and suffering which the Noble Messenger, peace and blessings of Allah be upon him, passed were ones which no other person could ever bear.”¹

26 July to 1 August 1901

Extremes in Excess and Deficiency

There was mention of such excessive rainfall somewhere that there were fears of damage. His Holiness^{as} said: “Just as the people take extremes in excess or deficiency in the matter of divine injunctions, the treatment of Allah Almighty towards them in return is also of high or low extremes.”

Seeking Forgiveness from God

A certain individual asked: “What invocation should I recite?” The Promised Messiah^{as} said: “You ought to recite the prayer for God’s forgiveness. There are

¹ *Al-Hakam*, vol. 5, no. 28, dated 31 July 1901, pp. 3-4

only two states of man: either that he does not sin or that Allah Almighty saves him from the bad outcome of that sin. Hence, when a person invokes the forgiveness of God, they ought to keep both these concepts in mind. Firstly, one ought to beg God Almighty so that He covers and hides one's past sins and secondly, one ought to seek from God the ability so that one may be saved from committing sin in the future. However, seeking forgiveness through a mere verbal recitation will not suffice; rather, one should seek forgiveness from their heart. One ought to supplicate in the Prayer in their own tongue as well; this too is necessary."

The Root of All Good is Righteousness

The Promised Messiah^{as} said: "Adopt righteousness. Righteousness is the root of everything. The meaning of righteousness is to save oneself from each and every sinful tendency, no matter how small it may be. Righteousness is when a person avoids a thing where even the possibility of wrongdoing may exist."

The Promised Messiah^{as} said: "The heart is like the main canal that branches off into smaller channels, which are also referred to as major or minor canals. Smaller distributaries branch off from the canal of the heart, such as the tongue among other things. If the water flowing from the minor canal or minor distributary is contaminated, filthy and impure, one can deduce that the water from the major canal is also polluted. Therefore, if you observe that someone's tongue, or their hands and feet, or any other limb is steeped in impurity, you can understand that their heart is the same."

The Wisdom in Not Offering the Prayers Behind Others

There was a discussion on not offering the Prayers behind someone who is not a part of the community. The Promised Messiah^{as} said: "Show steadfastness and do not offer the Prayer behind anyone who is not a follower of this community. There is benefit and virtue in this course of action; herein lies your triumph and a manifest victory. It is this which shall prove a stepping stone for the progress of the community. Even in a worldly context, those who are discontent with someone or displeased with their enemy do not speak to them for at least a few days, but your displeasure and discontent are for the sake of God. If you continue to mix with them just as before, you will deprive yourself of the special attention with which God Almighty has blessed you. When a pure community is separated

from the rest, it is then that it flourishes.”

The Spiritual Ascension of the Holy Prophet^{sa}

Someone posed a question about the spiritual ascension (*mi'raj*) of the Noble Messenger, peace and blessings of Allah be upon him, to which the Promised Messiah^{as} said: “All of it is true. The *mi'raj* did take place, but not in a state of physical wakefulness and with physical things; rather, it took place in a different manner. Gabriel^{as} too would come to the Messenger of Allah, peace and blessings of Allah be upon him, and descend from above. The manner in which he would descend was the very manner in which the Holy Prophet^{sa} ascended into heaven. Neither could he who descended be seen by anyone else, nor could anyone see the one who ascended. In a Hadith recorded in Bukhari it is written: **لَمَّا اسْتَيْقَظَ**, which means ‘then he woke up.’”

The Bible and Science

There was mention of Noah’s ark. The Promised Messiah^{as} said: “The Bible and science possess such enmity between one another as though they were two wives married to the same husband. It is written in the Bible that the flood covered the entire world, and that the ark was three hundred cubits long and fifty cubits wide, and that Noah^{as} brought into the ark seven pairs of each animal that was pure and two pairs of each animal that was impure; however, both these notions are false. Firstly, Allah the Exalted has never punished a nation until He sends down His message to them through the Messengers, and when did Noah^{as} preach to the entire world so that the whole of it deserved to be drowned? Secondly, how could all the creatures of the world, animals, both beast and bird, seven pairs of each, or two pairs of each, fit in such a small ark which was only three hundred cubits long and fifty cubits wide? This proves that the book has been altered and it is now ridden with many errors. It is astonishing that various scholars of Islam, in their simplicity, have included such tales in their own works as well. It is the Holy Quran alone that is free from such senseless stories. These sorts of allegations cannot be levelled against the Holy Quran; for it neither mentions the length and width of the ark, nor does it state that the flood engulfed the whole world in its entirety. The Holy Quran only uses the Arabic word *al-ard*, which means ‘the land’ in which Noah^{as} preached his message. The word *Ararat*, which is the name

of the place where Noah's ark came to rest, is actually a compound from *ara-reet*, which means, 'I see the peak of the mountain.' The word *reet* means 'the peak of a mountain.' In the Holy Quran, Allah the Exalted has used the word *judi*, which means 'My munificence and grace,' that is to say, the ark rested on God's munificence and grace."

Jihad is a Measure of Last Resort

The Promised Messiah^{as} said: "Foolish Muslim clerics issue edicts to engage in jihad on the most trivial of matters. Although jihad has always been a measure of last resort, these people assert that it is the first course of action. It was when the wicked would not refrain from their evil that the command was given to take up the sword. It is obvious that when every concept has been conveyed fully and cogent arguments have been presented, if despite this, someone is disloyal to God, and shows ingratitude for His signs and then does not refrain from mischief, and creates obstacles in the way of religion, then it would not be inappropriate to state that the saying 'good riddance' is apt in the context of such people. The Messenger of God, peace and blessings of Allah be upon him, was not first in taking up the sword; in fact, he did so only as an act of defence. The truth is that they were first in raising the sword against the Messenger of Allah, peace and blessings of Allah be upon him, and ultimately, they were struck with the very same sword."

I Do Not Wish to Argue

Someone sent a message to the Promised Messiah^{as} saying: "I will bring a Muslim cleric from India to have a discussion with you. However, Muslim clerics do not like coming to Qadian, so you come to Batala." To this, the Promised Messiah^{as} said: "The reason these people hate Qadian is because I reside in Qadian. So if I was in Batala, then they would begin to hate Batala. They do not have to stay with us in Qadian, they can stay with anyone else, wherever they please. There are atheists, they are free to stay with them. I do not wish to argue. My objective is merely to advise the people. If they are not satisfied the first time, they should hear my counsel again, and then again."

The Death of Jesus^{as}

The Promised Messiah^{as} said: "In order to go from this world to the next, there

is one avenue for the dead. Those who die always go to the next world, but aside from this way, there is no other road. It would appear that the Messiah^{as} also followed this road to join the dead. Otherwise, why would he be sitting in the company of John^{as}?”

The Effect of Righteousness

The Promised Messiah^{as} said: “Righteousness begins to show its effect on a pious person in this very world. This is not reserved only for a time to come, rather shows its fruits in this world. In fact, just as a poison and antidote affects the body immediately, righteousness affects a person in the same manner.”¹

1 August 1901

Patience and Perseverance

The honourable Maulvi Abdul-Karim Sahib, may the Lord protect him, presented a person to His Holiness, our Noble Leader, on whom be peace and blessings, and submitted that this individual has visited many shrines, and met with various spiritual guides and leaders. His Holiness^{as} addressed the man and said: “Alright then, what say you.” The person said: “Your Holiness! I have met with many spiritual guides. I suffer from certain ills. Firstly, whenever I go to a religious preceptor, I stay for a few days and then leave, and my disposition loses faith in him; secondly, I am guilty of backbiting; thirdly, I am unable to put my heart in worship; I have other weaknesses too.”

The Promised Messiah^{as} said: “I have understood. The actual malady from which you suffer is impatience. The other things you have described are secondary illnesses. Now, when a person is not impatient in their worldly matters, and waits for an outcome with steadfastness and persistence, why then do people enter the presence of God with impatience? Does a farmer plant seeds in his field and then expect to harvest a crop the very next day? Or when a baby is born, does a person expect that it should become old enough to immediately help him? Such examples of rush and urgency are nowhere to be found in the law of nature established by God Almighty. Exceedingly foolish is the one who seeks to act in such haste. An individual who is able to see their own faults for the faults they are,

¹ *Al-Hakam*, vol. 5, no. 29, dated 10 August 1901, pp 3-4

ought to consider themselves fortunate. For Satan makes a person's evil deeds and wrongdoings appear attractive and pleasing. Therefore, you ought to forsake your impatience and seek ability from God Almighty with patience and perseverance, and seek forgiveness for your sins. Without this, there is nothing. A person who comes to a godly person so that he should blow a magic spell on them and reform them, seeks to rule over God. One ought to advance towards God like a servant that is ruled. Until one becomes completely subservient to God alone, nothing can be achieved.

When an ailing person visits a physician, they will relate many issues, but after a diagnosis, the physician will identify the one fundamental ailment from which the person is suffering. Then, the physician will begin treatment for that particular illness. Similarly, your main illness is nothing but impatience. If you work to remedy this, your other maladies will, God willing, be cured. It is my belief that one should never lose hope in God Almighty and continue to seek until their dying moments. Until man's quest and patience reaches such a degree, they cannot attain success. Of course, God Almighty is powerful, if He so wills, He can give man success in an instant, but true love demands that he continue to tread this path, seeking. Sa'di says:

گر نباشد بدوست ره بزدن
شرط عشق است در طلب مردن

*Even if there is no way to reach one's beloved;
love demands that one dies in this pursuit.*

Illnesses are of two kinds: subclinical and clinical. A subclinical disease is one in which a person does not feel pain and the like, such as vitiligo. A clinical disease, however, is one in which a person feels pain, and therefore, an individual will worry about finding a cure to these sorts of illnesses, but will not concern themselves too much in the case of subclinical illnesses. In the same manner, certain sins are perceived, while there are others that a person does not even feel. Hence, an individual ought to seek forgiveness from God Almighty all the time. What benefit is there in visiting graves? God Almighty has sent the Holy Quran for the purpose of reformation. If the law of God Almighty allowed for people to be reformed through magic spells, why would the Prophet of God, peace and blessings of Allah be upon him, suffer hardships in Mecca for thirteen years? Why would he not have cast a spell on Abu Jahl and others? Leave Abu Jahl for

a moment. Why not Abu Talib who actually loved the Holy Prophet^{sa}? Hence, impatience is not good—the eventual outcome is ruin.”¹

2 August 1901

From Qadian, the Abode of Peace—Today is Friday. At approximately 8 o'clock in the morning, Dr Rehmat Ali Sahib, Assistant at the Cantonment Hospital Myanmar arrived. The Friday Prayer was offered both in the small mosque (Mubarak Mosque) and in the large mosque (Aqsa Mosque). All praise belongs to Allah that today Sahibzadah Mubarak Ahmad, may Allah Almighty protect him, was feeling much better than before. After the *Maghrib* Prayer, His Holiness, may Allah help him with His support, remained seated as usual. A man who had been visiting Qadian, the Abode of Peace, for many days, did something very strange. He took the Holy Quran in his hand and said: “O Holy Leader! This is the Word of God. I present this to you and ask you for 300 rupees in return.” He would offer the Holy Quran to His Holiness^{as} again and again and insist that he take it from him.

The Greatest Need of Our Time

His Holiness^{as} said: “It is to teach the Holy Quran that I have come. God Almighty sent down the Holy Quran so that it may be practised. This book does not state anywhere that God compels anyone. A person’s every state, whether one of comfort or difficulty, does eventually pass, for time does not concern itself with anyone. There is a saying: the night spent sleeping over the *tandoor* did pass, and so did the night spent wearing *samoor*.² Why then should a person not give precedence to the work that is their primary responsibility? In my view, the greatest need of our time at present is the life of Islam. Indeed, Islam is in need of all forms of service. Over this need, I cannot give precedence to any other need. I consider it a sin to put aside the work that God Almighty has assigned to me. Let us presume two people were ill. If one of them were to die, it would make little difference, but the other one is of such a nature that if he died, the world would go dark. This is precisely the state of Islam at present. The greatest need of our time at present is to serve Islam to the greatest possible extent in any way possible. One ought to spend whatever money they possess to revive Islam. Now what

¹ *Al-Hakam*, vol. 5, no. 29, dated 10 August 1901, p. 6

² *Samoor* is the name of a warm, valuable cloth. [Publisher]

should I do in response to you presenting me with a Quran in this manner? Shall I worry about you or the Holy Quran itself? It is my concern for the Holy Quran which takes precedence. How can I forsake the work with which God Almighty has tasked me? Do you not know the state that has befallen Islam? An unlawful act does not become acceptable by resorting to interpretations that are based on one's own fancies. The truth is, the manner in which you compel me to agree to your terms is unlawful. It is narrated in a Hadith that an individual who was liable to be executed entered the Bayt-ul-Haram with the view that it is mentioned in honour of this place that:

وَمَنْ دَخَلَهُ كَانَ آمِنًا¹

And whoso enters it, enters peace.

The Messenger of Allah, peace and blessings of Allah be upon him, ordered that he be executed there nonetheless. Therefore, if a man makes people give him their word in order to compel them to fulfil his own objectives, he would send the world into ruin and people would lose faith in the commandments of God. It is due to practices and contrivances such as these that Islam has reached its current plight. I do not believe that matters of religious importance should be ignored and disregarded. Not at all! In fact, nothing could be more important. However, the manner that you have employed is not permissible in the sight of God Almighty.”

After this, Dr Rahmat Ali Sahib related a dream he had seen in which someone raised the allegation that narrations describe the Messiah as one who would distribute immense wealth; he responded to the person by saying: “He has given vast sums of wealth; people ought to be prepared to accept it. There is an offer of 10,000 rupees with one book and 500 rupees with another, etc.”

The Promised Messiah^{as} said: “Yes, you are right. God Almighty has referred to the Holy Quran as good. As such, Allah the Exalted states:

مَنْ يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا²

And whoever is granted wisdom has indeed been granted abundant good.

So, the Holy Quran is a treasure of divine insight and knowledge. In fact, God Almighty has named the divine insight and knowledge of the Quran to be a

¹ Aal-e-Imran, 3:98

² al-Baqarah, 2:270

‘wealth.’ The blessings of this world also come with it.”

After this, the same Quran seller mentioned earlier said: “O Holy Imam! The Prophets have never turned away the Word of God. You are a holy leader, why do you turn it away?” His Holiness^{as} stated: “Where have you seen the Prophets?” He responded: “Your Holiness, I have seen you,” to which the Promised Messiah^{as} said: “You have not seen me either, for if you had truly seen me, you would not do such an inappropriate thing.” After some time, the man left. Then, Dr Rahmat Ali Sahib spoke about the local affairs prevalent in his place of residence. He spoke about the blessings that have been received due to the British government, whereby ample time and relief is given in the army for people to offer the Prayer and follow their religion, on the condition that someone is willing to do so. One religious leader each is appointed over the followers of every Faith and no duties are assigned during the time of Prayer. There is difficulty for the Friday Prayer, however. His Holiness^{as} said: “This difficulty could have been removed as well, if all the Muslims had submitted a request together with unity. However, these ill-fortuned people have declared India to be *Dar-ul-Harb* in an attempt to nullify the very obligation of the Friday Prayer service itself. How disappointing!”

The Precautionary Prayer

Then, the person who was mentioned in the diary of the evening of 1st August asked: “Your Holiness, what are the instructions on the precautionary prayer?” The Promised Messiah^{as} said: “What is this precautionary prayer? There are only two obligatory *rak'ats* of the Friday Prayer. There is no such thing as precautionary *rak'ats* that are obligatory.”¹

The Promised Messiah^{as} said: “On one occasion, in Ludhiana, Mian Shahab-ud-Din, who was a very firm believer in God’s unity, offered this precautionary prayer after the Friday Prayer. I was displeased and said to him: ‘What is the

1 The Promised Messiah^{as} states: “The Holy Quran instructs that the observance of the Friday Prayer is obligatory upon all Muslims. After the Friday Prayer has been offered, one is commanded to then go back and return to their affairs of business. Some people believe that under British rule the Friday Prayer and Sermon cannot be offered because the sovereign is not Muslim. It is strange that these people deliver the sermon and offer the Friday Prayer with complete peace, and at the same time they say that this is not permissible. Then they say who knows whether the Friday worship has been accepted or not. For this reason, they also offer the *Zuhr* Prayer as well and they have termed this ‘precautionary.’ These sorts of people are taken by doubt. Their Friday worship was offered in doubt and their *Zuhr* Prayer was prey to doubt also; thus they remain deprived of both. So, in short, offer the Friday Prayer; there is no need for precautionary prayer. (*Badr*, dated 6 June 1907, p. 8) [Publisher]

meaning of this? You were always a very firm believer in God's Oneness.' He responded by saying: 'I did not offer this prayer as a precaution for the Friday Prayer, but as a precaution against being beaten.'"

What is Meant by the Promised Messiah Following the Hanafi School of Thought

After this, Maulvi Baha-ud-Din Sahib of Ahmadabad said: "It is written in the *Maktubat Imam Rabbani* that the Promised Messiah^{as} would follow the Hanafi school of thought. What does this mean?" The Promised Messiah^{as} said: "This means that just as Hazrat Imam-e-Azam¹ would derive his argumentation from the Holy Quran and would give precedence to the Holy Quran in every matter, similarly, the Promised Messiah would also bring the knowledge and verities of the Holy Quran. As such, in another place in his *Maktubat*, he has revealed this secret and has particularly mentioned that the Promised Messiah would be granted knowledge of the verities encompassed in the Holy Quran."

Will the Mahdi Wage War and Spill Blood?

The questioner from the 1st of August said that it is written that the Mahdi would cause bloodshed and the like. The Promised Messiah^{as} said: "I have understood what you mean to say. Bear in mind that the various Hadith that are recorded in relation to the Mahdi which state that he would wage war and spill blood are those about which the Muslim clerics themselves have written that many of them are fabricated and all of them are, more or less, inauthentic. It is not my belief that the Mahdi will appear, and then go around spilling blood. After all, what sort of a religion is one that is characterised by nothing but war and battle? These ignorant people have failed to understand the true concept of jihad. The Holy Quran states:

لَا إِكْرَاهَ فِي الدِّينِ²

There should be no compulsion in religion.

So, if the Mahdi appears and then wages wars, will compulsion in matters of religion become permissible, and will this injunction of the Holy Quran be dishonoured? Is the purpose of his advent to revive Islam or disgrace it? If it is war on

¹ A title of Hazrat Imam Abu Hanifahth

² *al-Baqarah*, 2:257

which religion thrives, then why did the Messenger of Allah, peace and blessings of Allah be upon him, not fight in the thirteen years that he stayed in Mecca? He continued to bear every pain and never once did he retaliate. Our religion has never waged wars to convert people to Islam by force. In fact, these battles were a punishment from God for those people who inflicted the gravest of torments upon the Holy Prophet^{sa}, and who pursued the Muslims and oppressed them. Therefore, it is not at all true that Islam threatens people with the sword. Islam presents the Quran; it presents guidance, and has come with peace and security. There is no other religion in the world that spreads peace like Islam.

Therefore, it is wrong to suggest that the Mahdi will wage war. I absolutely reject such a belief. For if the people are killed by the sword and their wealth is stolen from them, what benefit can be derived from this? The sort of Mahdi that I claim to be is proven from the Holy Quran. Just as the Mosaic dispensation came to its end with the Messiah, in the same manner, due to a distinct similarity, God Almighty brought this dispensation to its final point with the Messiah of Muhammad^{sa}. This Messiah has been named the *Mahdi* (Guided One) because he shall receive guidance directly from God Almighty and he will appear in a time when divine light and guidance would have vanished from the world. Further, another exceedingly subtle point to note in the similarity between these two dispensations is that just as the Mosaic Messiah appeared in the fourteenth century after Moses, peace be upon him, in this community as well, it was in the fourteenth century in which the Messiah of Muhammad^{sa} would appear. Moreover, just as the Mosaic Messiah was not born in a Jewish kingdom, but in the Roman Empire, so too the Messiah of Muhammad^{sa} was not born in a Muslim State, but in an Empire ruled by the British government. In short, I strongly reject the notion that the Mahdi will come and go about sparking physical conflict, and that his task would be to spill blood.”¹

15 August 1901

On winning the court case pertaining to the wall, the Promised Messiah^{as} said: “Due to this wall, for almost a year and a half, our way of passage had been blocked and we were besieged. The Messenger of Allah, peace and blessings of Allah be upon him, foretold of this as well, as recorded in the Hadith.”

There was mention of the fact that it is narrated in the Hadith that the Messiah

¹ *Al-Hakam*, vol. 5, no. 29, dated 10 August 1901, pp. 7-8

would 'descend' as expressed in the word *nuzul*. The Promised Messiah^{as} said: "If something were to come from above, or descend from the sky, everyone would turn towards it and be able to see it clearly, and it would quickly become well-known. Therefore, this word is a metaphor to express that Allah the Exalted will furnish means by which the Messiah will very quickly gain renown. As such, these means are apparent in this age through the rail, post, press, etc."

The Comprehensiveness of the Holy Quran

The Promised Messiah^{as} said: "Everything is present within the Holy Quran. If a person is sensible, nothing more is needed."

Then, the Promised Messiah^{as} said: "When the Europeans settle a treaty with other nations, they formulate the text of their agreement in words which leave room to derive reasonable grounds and foundation to meet new requirements and circumstances that may arise even after a long period in time. So, too, there is material and means present in the Holy Quran to meet the needs of the future."

Lowering One's Gaze

The Promised Messiah^{as} said: "A believer should not be impertinent and let his sights roam unrestrained in every direction. In fact, one ought to act upon the following teaching:

يَعْتَصِمُوا مِنْ أَبْصَارِهِمْ¹

They should restrain their eyes.

One ought to lower their gaze and refrain from factors that may lead one to look at that which is impermissible."

Following a School of Thought

On one occasion, a preacher who was engaged in discussion with His Holiness^{as} was speaking to him in a manner that made it seem that His Holiness^{as} was also a supporter of the Wahhabi sect. The man would repeatedly express his dislike for the Hanafis and Wahhabis, and would say that he was a seeker of the truth. On this, the Promised Messiah^{as} said: "If a person were to listen to my points of view in an affectionate and calm manner, they would find me to be a very loving

¹ *an-Nur*, 24:31

person. I desire to settle matters in accordance with the Quran and Hadith. If a person agrees to settle issues in such a manner, whereby they accept whatever is in accordance with the Holy Quran and the authentic Hadith and disregards anything that contradicts them, then nothing would give me more pleasure; this is precisely what I stand for—this is the delight of my eyes.

My belief is opposed to the Wahhabis. In my view, anyone who refuses to follow a school of thought seeks to free themselves from divine law, because everyone cannot be a religious scholar who is capable of deriving and interpreting divine law. Scant knowledge does not make someone worthy of being followed. If such a person were to free themselves from following all those who are righteous and who have purified mankind, would they be justified in doing so? The mysteries of the Holy Quran are not revealed except to those who are pure and holy. People who come to me must first be coloured—in a way—with the hue of Hanafi Islam. In my view, these four schools of thought are a blessing from Allah the Exalted. They may be likened to four walls which surround Islam. In order to support Islam, Allah the Exalted created such remarkable people who were extremely pious and spiritually purified. The reason that people have become corrupted in this day and age is only because they have stopped following the Imams. God Almighty loves two kinds of people: firstly, those whom Allah Almighty Himself purifies and grants knowledge; secondly, those who follow them. In my estimation, those who follow these people are good people indeed, because their souls were purified and they were closer in era to the Noble Messenger, peace and blessings of Allah be upon him. I have heard with my own ears, certain people using harsh language for Imam Abu Hanifah, may Allah the Exalted be pleased with him, but they are wrong in doing so.”¹

15 August 1901

A Revelation of the Promised Messiah^{as}

On the morning of 15 August 1901, a revelation was received:

وَأَنِّي أَرَى بَعْضَ الْمَصَائِبِ تَنْزِيلُ

*And I see certain afflictions descending.*²

¹ From the notebook of Maulvi Sher Ali Sahib^{ra}

² *Al-Hakam*, vol. 5, no. 31, dated 24 August 1901, pp. 3-4

26 August 1901

The Spiritual Power of the Messenger of Allah

During his morning walk the Promised Messiah^{as} said: “A good life is one that is excellent, even if little. The life of our Noble Prophet, peace and blessings of Allah be upon him, was much shorter than Noah^{as}, but the life of the Holy Prophet, peace and blessings of Allah be upon him, was extremely beneficial. In a very short span of time he performed hugely beneficial works. The words of Prophets wield an influence, they bring with them a spiritual power. And this power was possessed in greatest measure by the Messenger of Allah, peace and blessings of Allah be upon him. Just observe how challenging it is to advise just one person and bring them onto the right path. But through the Holy Prophet^{sa} tens of millions of people were guided onto the right path. In the world today, compared to all other religions, the Muslims are greatest in number. Certain geographers have understated the world’s Muslim population, but researchers have proven with strong and overwhelming evidence that the Muslims form the largest community in the world by number.

The effect of all things remains in two ways: by way of doctrine and through practice. In terms of doctrine, all the Muslims are firmly established on the holy creed of Islam, which is: *لَا إِلَهَ إِلَّا اللَّهُ* (*There is none worthy of worship except Allah*). Then in terms of practice, all Muslims, irrespective of which sect or country they belong to, strictly refrain from consuming the flesh of swine for example. In the matter of wrongdoing, speaking falsehood is the easiest action that one can commit in the least amount of time. In order to commit adultery, theft, etc., one must possess power, money, courage and audacity. However, nothing is required to speak a lie, all one needs to do is move their tongue. Despite this, it is established that the companions were pure of telling lies. Not a single one of the companions of the Holy Prophet^{sa} spoke a lie. Now observe how magnificent the effect that was impressed on them. In contrast to this, however, look at the disciples of Jesus^{as}. They rejected their Prophet at the very time that he was being arrested. One disciple had him apprehended for a mere thirty coins. Another disciple said that the Messiah manifested so many signs that if they were written, they would not be able to fit in the world. What a great lie. Why would events that took place in the world, and which were able to fit in it when they transpired, not fit

afterwards? The prayers of the Messenger of Allah, peace and blessings of Allah be upon him, were the most accepted by God.”

The Prerequisites for the Acceptance of Prayer

The Promised Messiah^{as} said: “There are four prerequisites for the acceptance of prayer; only then is a prayer accepted in one’s favour. The very first condition is righteousness. In other words, the person to whom a request for prayer is made must be righteous. It was the Messenger of Allah, peace and blessings of Allah be upon him, who possessed the most excellent and most perfect form of righteousness. He possessed the highest level of piety. The principle in righteousness is for man to leave behind his inherent human nature and become so absorbed in God’s divinity just as wooden planks are nailed to a wall and become one and the same. Nothing ought to stand between a servant and God. All matters can be classified into three categories. Firstly, there are those which are self-evidently certain, and that is to say, it can clearly be observed that particular things are either good or bad. Secondly, there are those that are theoretically certain, which means that one cannot have the same degree of certainty in their respect, but they can still appear to be either good or bad, in theory. Thirdly, there are matters which are ambiguous, or in other words, there is a possibility that a certain thing could be bad. Hence, a righteous person is one who saves themselves even from this possibility and doubt, and who progresses forward through all three of these stages. There is a statement of Hazrat Umar^{ra} that in order to be saved from doubt and uncertainty, he would give up nine things out of ten. Doubts ought to be dispelled. In reality, our opponents have witnessed so many examples of divine support and signs that if they possessed righteousness, they would never turn away. Just look at the testimony of Karim Bakhsh, who wept profusely and stated in his old age, when death was nigh, that a saint named Gulab Shah had told him long ago that Jesus has been born in Qadian and he will come to Ludhiana, and you shall see how vehemently the Muslim clerics will oppose him; his name will be Ghulam Ahmad. One may observe how this prophecy made by the saint is so very clear. Hundreds of people have testified to the fact that Karim Bakhsh is a man who adheres to religious injunctions such as Prayer and fasting, and always speaks the truth, as detailed in my book *Izala-e-Awham*.

Now, does righteousness dictate that one reject this testimony? Once I was composing a few couplets on the subject of righteousness, and one of the verses

that I wrote was revealed to me by God. The couplet is:

ہر اک نیکی کی جڑ یہ اتقا ہے
اگر یہ جڑ رہی سب کچھ رہا ہے

*The root of every good is righteousness;
If this root is preserved, everything will survive.*

The second verse in this couplet is a revelation from God. Where righteousness does not exist, no good is good and no virtue is virtue. In praise of the Holy Quran, Allah the Exalted states:

هُدًى لِّلْمُتَّقِينَ¹

It is a guidance for the righteous.

Even the Quran can only be a guidance for those who embrace righteousness. When a person begins to study the Holy Quran, righteousness means that they should not look at the Holy Quran with ignorance, jealousy and spite; rather, they ought to read the Holy Quran with the righteousness of an enlightened heart and with sincere intention.

The second condition for the acceptance of prayer is that one must feel a pain in their heart for the person for whom they are praying. Allah the Exalted states:

أَمَّن يُجِيبُ الْمُضْطَّرَّ إِذَا دَعَا²

Or, Who answers the distressed person when he calls upon Him.

The third condition is that one finds a time of pure communion with God. A time when there is nothing between a servant and their Lord. The Holy Quran speaks of the Night of Destiny and that it is better than a thousand months. In this instance, the Night of Destiny has three meanings. Firstly, there is a Night of Destiny during the month of Ramadan. Secondly, the era of the Noble Messenger, peace and blessings of Allah be upon him, was also a Night of Destiny, as it were. That is to say, after the darkness of extreme ignorance and faithlessness, there was the dawn of a new age which ushered the descent of angels. For the Prophets do not come to the world alone. They are kings, and they come with an army of hundreds and thousands, nay, tens of millions of angels—angels who take to their tasks and pull the hearts of people towards virtue. Thirdly, a person's Night of

¹ *al-Baqarah, 2:3*

² *an-Naml, 27:63*

Destiny refers to their time of pure communion with God. All times are not the same. On certain occasions, the Messenger of Allah, peace and blessings of Allah be upon him, would say:

أَرْحَمْنَا يَا عَائِشَةُ

Meaning, O Ayeshah, give me comfort and joy. However, on other occasions, he would become wholly engaged in supplication. As Sa'di says:

وقتے چہیں بڑے کہ بحیرئیل و میکائیل پر دانختے و دیگر وقت با حفصہ و زینب در ساختے

At times the Holy Prophet^{sa} would be engaged with Gabriel^{as} and Michael^{as}, and on other occasions he would be busy assisting Hafsa^{ra} and Zainab^{ra}.

The closer a person grows to God, the more such a time of pure communion can be experienced.

The fourth condition is that a person prays for as long as is required, until Allah the Exalted informs them through a dream or revelation. One who possesses love and sincerity must not be hasty, but rather, ought to wait with patience.”¹

A Dream

On the 26th or 27th of August 1901, or thereabouts, the Promised Messiah^{as} said: “I have seen a dream in which a person has vomited, and he is covering it up with a cloth.”

The Miracles of the Saints

A certain individual in whose family there has been a line of Sufi leaders for quite some time, with thousands of disciples, and who was a spiritual leader himself, but had now abandoned such orders to join this divine community, made a submission to the Promised Messiah^{as}. He said: “During our time as Sufi leaders, we were renowned for our ‘miracles,’ even though these had been falsely attributed to us. We had many disciples and followers. On one occasion, I mentioned to my brother, and this fear had crossed my mind many times in the past, that the miracles for which our father is renowned are most probably the same in nature as those attributed to us. Then, we began to think that this was probably the same for Sheikh Abdul-Qadir Jilanith and other saints as well. Hence, I became firmer

¹ *Al-Hakam*, vol. 5, no. 32, dated 31 August 1901. pp. 13-14

in these thoughts until I well nigh would have begun to think ill of the Messenger of Allah, peace and blessings of Allah be upon him, and God forbid, I would have rejected God Almighty as well, when fortunately I was blessed to meet you, and then I found the truth.”

On this, the Promised Messiah^{as} said: “There is no doubt that these custodians of shrines and Sufi leaders are at a risk of losing their faith. However, just because these people in particular are renowned for miracles that are falsely attributed to them and these so-called miracles are famed among the people, one should not conclude that all the saintly are liars, and that the entire chain of saints and holy personages of the Faith were based on deception and falsehood. On the contrary, the existence of these false saints is proof of the fact that there are true saints in the world as well. For until a certain truth exists, an untruth cannot exist. For example, if real and genuine gold did not exist, alchemists would never make false gold. If authentic diamonds and pearls were not found in mines, no one would think to produce artificial diamonds and pearls. The existence of these fabricators is itself evidence of the fact that the truthful are definitely present as well.”

28 August 1901

A Scene About the Future

On the morning of 28 August 1901, His Holiness^{as} said: “My opponents consist of two types of people: firstly, the Muslim clerics, religious scholars, etc., and secondly, the Christian British and the like. Both of these groups of people engage in opposition and raise unjust objections which become extreme criticisms against Islam. Today, I was shown a scene in relation to both of these people and I experienced a state of revelation, but I do not fully recall the details. In respect of the British and others, the impression was that many from among them would develop an appreciation for the truth. And in relation to the Muslim clerics, scholars and so on, I understood that most of them had lost their strength.”

The Etiquette of Prayer

There was mention of prayer and the Promised Messiah^{as} said: “In prayer, one ought to search for words which evoke emotion. It is not appropriate for a person to bind themselves to customary prayers of the Holy Prophet^{sa} in such a way

that they are recited like ineffectual incantations without realising their deeper meaning. Following the Sunnah of the Holy Prophet^{sa} is necessary, but seeking to develop inner emotion is also to emulate the Sunnah. Supplicate in your own language—which you understand well—so that your prayer is filled with fervour. A literalist is worthy of contempt; one ought to give regard to the deeper truth. One ought to recite the traditional prayers of the Holy Prophet^{sa} for the sake of blessings as well, but grasp the essence. Of course, one who is naturally comfortable in Arabic and understands the language should recite in Arabic.”

Smoking Hookah

There was discussion on smoking hookah and the Promised Messiah^{as} said: “It is best to relinquish this habit. It is an ill practice. The mouth smells as a result. My revered father of late had composed his own poetic couplet in this regard which he would recite, and it expressed the ill nature of this habit.”¹

31 August 1901

On 31 August 1901, the Honourable Babu Ghulam Mustafa Sahib, Municipal Commissioner Wazirabad visited Qadian, the Abode of Peace. On this occasion, His Holiness, the Sign of Allah on Earth, on whom be peace, delivered the following address in order to convey his message.

Do Not Oppose a New Idea Immediately

The Promised Messiah^{as} said: “The fact of the matter is that until one reflects on a view without first freeing one’s mind, until one ponders over all the relevant aspects, until one listens closely, one cannot relinquish their previous views. Therefore, whenever an individual hears something new, they should not oppose it immediately. In fact, such a person is duty bound to ponder on all its aspects with full reflection, justice and integrity. Most of all, they ought to keep the fear of God Almighty in consideration and ponder in seclusion. Whatever I am about to say at this time is not something that ought to be taken lightly and viewed with a cursory glance, it is a very significant and grand message indeed. It is not something I have crafted myself. In fact, this is the message of God Almighty, so anyone who has the audacity and temerity to reject it, does not reject me, but

¹ *Al-Hakam*, vol. 5, no. 33, dated 10 September 1901, p. 9

rejects the signs of Allah Almighty and brazenly denies the Messenger of Allah, peace and blessings of Allah be upon him. I, therefore, feel no injury on account of this denial, albeit I do pity such foolish people because they arouse the wrath of God Almighty on account of their own ignorance.

The Advent of a Reformer at the Head of Every Century

Every Muslim knows, and perhaps no one would be unaware of the fact, that the Messenger of Allah, peace and blessings of Allah be upon him, said that Allah the Exalted sends a Reformer at the head of every century, who revives a particular aspect of the Faith which is suffering from affliction. Allah the Exalted has sent these Reformers in succession on account of the promise made in the following verse:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ¹

*Verily, We Ourselves have sent down this Exhortation,
and most surely We will be its Guardian.*

Therefore, in view of this promise and in view of the prophecy of the Holy Prophet, peace and blessings of Allah be upon him, which he made in light of revelation received from Allah Almighty, it is necessary at the head of this century, of which nineteen years have passed, for a Reformer to be raised for religious reformation and to revive the nation. Before anyone announced that they had been divinely commissioned by God Almighty after being informed by way of revelation, it was necessary for all those who possessed eager and pure dispositions to search for that heavenly man at the head of the century with extreme restlessness and anxiety. It was necessary for them to give all their attention to listen to the voice of that man who would proclaim the glad tiding that 'I have come from God Almighty in accordance with His promise.'

The Reformer of the Fourteenth Century

It is true that the great ones of this ummah had their eyes set on the fourteenth century. All of the visions, dreams and revelations alluded to the fact that the Promised One who was destined to come at the start of this century would be a magnificent man indeed. A man who had been named the Promised Messiah and

¹ *al-Hijr*,15:10

Mahdi in the Hadith. However, I should like to point out that when that time came and the one who was destined to come appeared, very few heeded to his call. There is nothing unusual or unique about the fact that a Reformer appears at the head of every century. Hence, it was necessary, in view of this promise, for a Reformer to appear in this century as well—a century of which nineteen years have passed. Then, another aspect which must be analysed is whether, at the present time, Islam is suffering from any calamities or difficulties which call for the coming of a divinely commissioned one. When we reflect in this respect, it becomes evidently clear that Islam is currently suffering from two forms of calamity: internal and external.

The Internal State of Islam

The internal state of Islam is such that many self-invented beliefs and association of partners with God have taken the place of God's true Oneness. A few traditions have taken the place of righteous deeds. The worship of graves and the worship of saints has grown to such an extent that it has become an independent religious law in itself. I have always been surprised and astonished that on the one hand, these people say that I have made a claim to prophethood without even understanding my point of view, but in their own homes, they do not stop to think that the real claimants of prophethood are those who have invented their own religious law. Someone ought to tell me, am I the one who has invented the litanies and invocations which the custodians of shrines and other Sufi leaders teach their disciples? Or am I the one who acts upon the religious law and Sunnah of the Messenger of Allah, peace and blessings of Allah be upon him, and who considers it blasphemous to add even a dot or an iota to his teachings?

Thousands of innovations in the Faith have taken root in countless forms among every sect and community. Righteousness and purity, which are the fundamental objective and purpose of Islam, and for which the Holy Prophet^{sa} bore perilous calamities—things which could not have been shouldered by anyone except for one who possessed the heart of a Prophet—have now been lost and are non-existent. If you visit the jails, you will be able to see which group of people constitutes the majority of criminals. Fornication, drinking, injustice, and other crimes are so rampant that the world believes as though there is no such thing as God. If a detailed exposition was provided on the ills and evils existent within the various classes of society, this would make for a voluminous book. On reflecting over

the state of the various people within our nation, any intelligent and contemplative individual will reach the true and categorical conclusion that righteousness, which was the ultimate cause of the Holy Quran, and which was the true basis for honour and the means of nobility, is nowhere to be found today. A good practical state which was sorely needed in this age—an example of which would serve as a distinction between Muslims and others—has deteriorated and decayed.

External Calamities—The Opposition of the Christian Faith Towards Islam

On the external front, one may observe that of all the diverse religions which are present today, each and everyone of them, wish to eliminate Islam. In particular, the Christian faith is a bitter enemy of Islam. All the efforts of the Christian missionaries and priests are being exerted for the sole purpose of destroying Islam, insofar as possible and in any way possible; to efface the Oneness of God established by Islam—for which many lives had to be sacrificed. They do this in order to convince the world of Christ's divinity and so that they will believe in his blood, which gives rise to an unrestrained and unbridled life of freedom from religious law. All of this is so that the holy objective of fostering righteousness, piety and practical purity—which was the true purpose of Islam—may be effaced completely. The Christian priests have employed various methods in order to succeed in these motives. One must say with disappointment that the Christians have managed to turn away over 100,000 Muslims from their religion, and there are countless others whom they have turned partly Christian. A large number of Muslims possess heretic dispositions and they are influenced by Christianity in their manner, lifestyle and behaviour. The youth of today who were born in Muslim households are a group of people who have been educated in various colleges. Instead of the Word of God Almighty, they value philosophy and naturalism, and give them precedence and overarching importance. These people believe that Islam was relevant only in the deserts of Arabia. When I observe and hear about such a state of affairs, I cannot speak for others, but I, for my part, feel an extreme pain in my heart that today, Islam is grappling with these challenges and misfortunes, and the Muslim youth are overcome by a state where they feel that Islam is opposed to their very natures.

The third category of people are those who have not stepped beyond the limits set by God—they do not indulge in that which is unlawful—but they are

attracted to a foreign style of dress and behaviour. In a way, one foot of theirs is within the circle of Christianity. It can clearly be understood, therefore, that internally there are self-invented beliefs and traditions which promote polytheistic traditions, and externally there are the calamities of which I have just spoken, especially the harm which the religion of the cross has caused. The religion of Islam was such that if even one person renounced their faith and turned away from Islam, it would seem like the end of the world. Now the state of affairs is that countless people have renounced their Faith.

The Need for a Special Manifestation of God Almighty

Now, a sensible person ought to reflect on all of these facts collectively and contemplate for the sake of God—do we not need a special manifestation of God in this age? Has the time not come for Allah the Exalted to fulfill His promise of divine guardianship? For He states:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ¹

*Verily, We Ourselves have sent down this Exhortation,
and most surely We will be its Guardian.*

If even now, His help and manifestation is not needed, someone ought to tell me when such a time will come? Reflect and ponder that on the one hand, events have transpired which demonstrate and call for a special manifestation of Allah Almighty, and for Him to show support for His chosen religion with practical truths and heavenly succour. On the other hand, the present century has set a seal on the fact that, in accordance with the promise of Allah Almighty (that a Reformer would be sent at the head of every century for the revival of religion as expressed by the tongue of His Chosen One, the Best of the Messengers and the Seal of the Prophets, peace and blessings of Allah be upon him) it is clear that a Reformer must appear. Now nineteen years have passed since the start of this century. If even now, after all of these needs have come about, no one has been divinely commissioned, then reflect for the sake of God, what remains of Islam in such a case? Would this not establish that the promise *إِنَّا لَهُ لَحَافِظُونَ* (and most surely We will be its Guardian) was not fulfilled? Would this not prove that the prophecy of the Holy Prophet, peace and blessings of Allah be upon him, about the

¹ *al-Hijr*,15:10

sending of Reformers was false? Would this not demonstrate that Islam is a religion which has been weighed down by countless afflictions and God Almighty feels no indignation?

God Almighty Established this Community in Accordance with Prophecy and Glad Tidings

Now, put aside my claim and leave it for a moment, but do provide an answer to these aforementioned points. If you reject me, you shall have to abandon Islam. I truthfully proclaim, however, that Allah the Exalted has safeguarded His religion in view of His promise, and the prophecy of the Messenger of Allah, peace and blessings of Allah be upon him, was fulfilled. For just when it was needed, in accordance with God's promise and in accordance with the glad tidings of the Messenger of Allah, peace and blessings of Allah be upon him, God Almighty established this community. And as such, it was proven that: *صَدَقَ اللَّهُ وَرَسُولُهُ*, meaning, the words of Allah Almighty and His Messenger are true, and ill-natured is the one who rejects them.¹

Allah the Exalted Has Divinely Commissioned Me

Now, my claim that I have been raised at the head of this century for the revival of the Faith is clear. I emphatically proclaim that Allah the Exalted has divinely commissioned me, and over twenty-two years have since passed. The divine support that I have received over such an extended period of time serves as an argument and proof of Allah Almighty against you. For the claim that I have made of being the Reformer, and of being sent to put right the disorders that have become prevalent, is on the foundation of the Hadith and Quran. Now those who deny me, do not deny me, they deny Allah and His Messenger. These people have no right to reject me, until they present another Reformer who would take my place, because the state of the present age and time demands the coming of a Reformer. For disorders have taken root on all fronts and the Holy Quran states that when such calamities strike, a divinely commissioned one of God appears to safeguard the Quran. Moreover, the Hadith states that a Reformer is raised at the head of every century. So when a need exists, and these promises of safeguarding and the revival of the Faith are present as well, then in light of these prevailing needs

¹ *Al-Hakam*, vo. 7, no. 1, dated 10 January 1903, pp. 3-4

and promises, there can only be two scenarios for a denial of the one who has appeared: either another Reformer should be presented or the promises of God must be rejected.

The Need for Safeguarding the Faith

There are some who have been observed to say that the Faith needs no safeguarding. Such people are gravely mistaken. Does a person who plants an orchard or constructs a building not have the responsibility or desire that every effort be made to protect and safeguard it from being ravaged by enemies? Elaborate enclosures are constructed around orchards in order to protect them, and novel forms of construction material are developed to protect homes from fires. Then, lightning protection systems are installed with cables. All of these things demonstrate that humans, by nature, seek to protect themselves. Then, does it not seem appropriate that Allah the Exalted would also safeguard His chosen religion? Undoubtedly, He does protect and guard His religion at every time of peril. Even now, when the need arose, He sent me for this very purpose. Of course, this matter of preserving the Faith could have been doubtful or one could have rejected it altogether if the present circumstances or needs did not support this course of action. But today, many tens of millions of books have been published against Islam, and the brochures and two-page leaflets that are published by priests on a daily, weekly and monthly basis are beyond one's ability to enumerate. If one gathers the abuse that those Christians who are renegades from Islam have published against the Chief of the Holy, peace and blessings of Allah be upon him, and his holy wives, numerous stores could be filled with such books, and if they were arranged in a line, they would span for many miles. The sorts of writings that Imad-ud-Din, Safdar Ali, Shaiq and others have published is no hidden matter. Even certain just Christians admit to the dangerous nature of the writings published by Imad-ud-Din. As such, a newspaper that was once circulated from Lucknow, the *Shams-ul-Akbar*, published their view on some of his books and said that if a mutiny ever occurs in India again, it will be on account of these sorts of writings. Even after this state of affairs, these people say that Islam has suffered nothing. Only those people can make such statements who either have no concern or pain for Islam, or those who have grown old in dark chambers and they have no idea of what is happening in the outside world. Hence, such people do not matter. Indeed, those who are blessed with enlightenment of the heart, and who possess love and regard

for Islam, and who are aware of the prevailing circumstances today, must accept that the present age is the time for the coming of a magnificent Reformer.

Testimony in Favour of the Divinely Commissioned One of God

There are many testimonies in favour of my being commissioned by God: firstly, internal testimony; secondly, external testimony; thirdly, the authentic Hadith which speaks about the coming of a Reformer at the head of the century; fourthly, the following promise of guardianship:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَفِظُونَ¹

*Verily, We Ourselves have sent down this Exhortation,
and most surely We will be its Guardian.*

The fifth testimony, which is a powerful one indeed, I present before you now. In Surah Nur, there is a covenant of successorship in which Allah the Exalted promises:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لِيَسْبَخِلَنَّ فِي الْأَرْضِ كَمَا اسْبَخِلْنَا الَّذِينَ مَن قَبْلِهِمْ²

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them.

In this verse, in view of the promise of successorship, those successors of the Holy Prophet, peace and blessings of Allah be upon him, who would be raised in this dispensation, would be like the successors of the past. In the Holy Quran, the Holy Prophet, peace and blessings of Allah be upon him, has been declared the likeness of Moses^{as}, as stated in the following verse:

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا³

Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh.

Moreover, the Holy Prophet^{sa} is also the likeness of Moses^{as} according to the prophecy in Deuteronomy. Therefore, in the aforementioned verse of the Holy Quran, just as this likeness has been expressed with the Arabic word *kama*, so too,

¹ *al-Hijr*, 15:10

² *an-Nur*, 24:56

³ *al-Muzzammil*, 73:16

the word *kama* has been used in Surah Nur as well. This clearly demonstrates that there is a complete likeness and similarity between the Mosaic dispensation and the community of Muhammad^{sa}. The line of successors who were raised in the Mosaic dispensation came to an end with Jesus, peace be upon him, who came in the fourteenth century after Moses, peace be upon him. In view of the likeness that has just been mentioned, it is necessary, at the very least, for a successor of the same nature and strength to be raised within the ummah also in the fourteenth century, who would be the likeness of the Messiah, and who would possess a similar heart and reflect his nature. Hence, even if Allah the Exalted had not furnished other testimonies and support in favour of this fact, as both these dispensations have been likened to one another, it would naturally follow that a spiritual manifestation of Jesus^{as} emerge in the ummah of the Holy Prophet^{sa} in the fourteenth century. Otherwise, this would, God forbid, establish an imperfection and flaw in the aforementioned likeness of the Holy Prophet^{sa}. However, Allah the Exalted not only attested to the truth of this likeness and furnished it support, but also established that the likeness of Moses^{as} was greater than Moses^{as} himself and all the other Prophets, peace be upon them.

The Purpose of the Advent of the Promised Messiah

Just as the Messiah, peace be upon him, did not bring a new law, but rather came to fulfil the Torah, in the same manner, the Messiah who belonged to the dispensation of Muhammad^{sa} did not bring a new law; rather, he came to revive the Holy Quran and to perfect the propagation of guidance.

In relation to the perfection of the propagation of guidance, it ought to be remembered that there are two aspects of the completion of God's favour and the perfection of religion bestowed upon the Holy Prophet^{sa}: firstly, there is the perfection of guidance; secondly, there is the perfection of the propagation of that guidance. The perfection of guidance took place in every respect during the first advent of the Holy Prophet^{sa} and the perfection of the propagation of guidance took place during his second coming. For in Surah Jumu'ah, the verse ¹ *اٰخَرِيْنَ مِنْهُمْ* (*And among others from among them*) instructs that another community be prepared through the grace and teaching of the Holy Prophet^{sa}. This verse evidently establishes that there would be a second coming of the Holy Prophet^{sa}, and this advent would be in the form of a spiritual manifestation, which is taking place at

¹ *al-Jumu'ah*, 62:4

the present time. Therefore, the present age is the time for the perfection of the propagation of guidance and it is for this reason that all the ways and means for propagation are being perfected in this age. The abundance of printing presses and new developments in these facilities on a daily basis, post offices, telegram systems, the construction of railways and ships, the publication of newspapers—all of these developments have turned the world into a global village. And so, in reality, all of these advances are a success of the Holy Prophet, peace and blessings of Allah be upon him, because through these means, the second aspect of the completion of his perfect guidance, which is the perfection of the propagation of that guidance, is being realised. This is just as the Messiah^{as} stated that he had come to fulfil the law of the Torah. I also proclaim that one of the tasks that I have been given is to perfect the propagation of guidance, and this is also a likeness that I share with Jesus^{as}.

The Similarity between the Mosaic Messiah and the Messiah of Muhammad^{sa}

In addition to the aforementioned, the sorts of calamities that were prevalent in the time of Jesus^{as} are the sorts of afflictions with which we are plagued even today. Internally, the state of the Jews had deteriorated immensely. We find evidence from history that they had abandoned the commandments of the Torah, and instead would lay more emphasis on the Talmud and the narrations of their elders. At the present time, the Muslims are in a similar state. They have abandoned the Book of Allah, and they put more emphasis on traditions and tales instead. Further, a likeness also exists in respect of rule as well: in the previous age, the Roman government was in power and now the British government is in power, which is widely renowned for its justice and equity. I have already stated that Jesus^{as} came in the fourteenth century and I have also appeared in the fourteenth century after the Holy Prophet^{sa}.

In addition to all this, there is another secret, which completes this likeness. The Messiah^{as} stressed the moral aspect of the teaching and came to put an end to the Mosaic wars; he did not raise the sword. The same was destined for the Promised Messiah as well, in that he would establish the merits of Islam through the practical truths of the teaching and would absolve Islam of the allegation that it was spread by the sword. This allegation would be done away with completely in the time of the Promised Messiah, because he was to manifest the truth of

Islam to the world through its living blessings and grace. This would prove that in the modern age, just as Islam possesses influence and benefit merely owing to its pure teaching, blessings and fruits, so it has forever possessed benefit and influence in every era. For this is a living Faith. It was for this very reason that when the Messenger of Allah, peace and blessings of Allah be upon him, prophesied the advent of the Promised Messiah who was destined to appear, he also stated:

يَضَعُ الْحَرْبَ

Meaning, he would avert war. Now, gather all of these testimonies and tell me, are we not in need of a heavenly man in this day and age? When it has been accepted that a Reformer must come at the head of the century, there must be a Reformer present at the head of this century too. When the Messenger of Allah, peace and blessings of Allah be upon him, bears a resemblance to Moses^{as}, in view of this likeness, it is necessary for the Messiah to be the Reformer of this century, because a Messiah appeared in the fourteenth century after Moses^{as}, and presently we are also in the fourteenth century.

The Number Fourteen Has a Connection with Spiritual Transformation

The number fourteen has a very deep connection in this respect. The moon of the fourteenth century is complete. It is to this very point that Allah the Exalted alludes in the following:

لَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ¹

Meaning, there was a *Badr* in which the Messenger of Allah, peace and blessings of Allah be upon him, triumphed over his opponents. At that time also, the community of the Holy Prophet^{sa} was small. Then, there is the *Badr* of our present age as well. *Badr* refers also to the fourteenth century, for even in this age Islam is in a state of weakness. Therefore, in accordance with all these promises, Allah the Exalted has raised me.

A Sign of the Promised One Who Was Awaited

It has also been related in the Hadith that in the time of the Promised One who would appear, the world would be full of injustice and falsehood. Now, injustice

¹ *Aal-e-Imran*, 3:124

and falsehood do not imply that in that era the government would be oppressive. Those who subscribe to this notion are gravely mistaken. In the time of the awaited Messiah, it was necessary for the ruler to be just and for a state of peace to prevail. And I thank God Almighty for having given us a government so just and peace-loving that no equal can be found today from among any other government of the world. In the same manner, the Roman government was also renowned in the time of the Messiah for its justice and equity. However, our government is many times greater and far more just than the Roman government. This was best demonstrated when Reverend Henry Martyn Clark filed a case against me in the days that Captain Douglas was the Deputy Commissioner of Gurdaspur. Although certain unwise people harboured misgivings on account of the fact that the case had been filed by an esteemed Reverend, this just judge uncovered the truth and discovered that this court case had been instigated as a result of the cunning of certain ignoble men. Captain Douglas, who serves as the Deputy Commissioner of Delhi at present, will always be renowned for his unparalleled example of justice. This is an example of just one government official; there are thousands, nay, hundreds of thousands of similar examples. Hence, it is narrated in the Hadith that when the Promised One would come, the world would be filled with injustice and falsehood. This means that at that time, polytheism and deceit would be vigorously rampant. As such, just observe how the worship of idols and crosses, and the worship of the dead, and other diverse forms of worship is prevalent, and the real, true God has been abandoned.¹

The Need for a Reformer

Now, a wise person ought to reflect over all of these aspects collectively and tell me whether these are points that can be cast aside with a cursory glance. Or are these matters over which a person should reflect and contemplate fully? Have I made my claim at the head of the century or not? Even if I had not come, it was incumbent on every sensible and God-fearing person to search for the one who was destined to appear, because the head of the century had arrived; and now that twenty years have passed since the dawn of this century, people ought to have shown even more concern in this regard. The present disorder in the world was proclaiming aloud that some individual ought to be raised for the purpose of reformation. The Christians have advocated such freedom and unrestraint that

¹ *Al-Hakam*, vol. 7, no. 2, dated 17 January 1903, pp. 2-3

is beyond all limits; and when one observes the effect that this has had on the Muslim youth, one must say that they do not seem as if they were born to Muslim parents at all.

Another Name for the Promised Messiah Is the Breaker of the Cross

Put aside everything else. What would the man sent to reform this disorder of the cross be named? The nature of this disorder inherently demanded that the person who would come to reform it be dubbed the Breaker of the Cross. This is another title of the Promised Messiah. The Quran and Hadith have expressed this subject in various ways and have given a glad tiding of the Promised One who would appear. One ought to understand this well because when a person fails to grasp a matter completely, it is as though they have understood nothing. However, when a person understands something after full reflection and contemplation, it then becomes difficult for anyone to misguide them. Therefore, I advise you to ponder deeply in order to address this question. Do not consider this to be a minor and insignificant matter for this is a matter which relates to faith; it is a question of heaven and hell.

Denying the Promised Messiah and its Consequence

To reject me is not a denial of my person, but is in fact, a denial of Allah and His Messenger, peace and blessings of Allah be upon him, because anyone who rejects me, God forbid, holds Allah the Exalted to be a liar before they deny me. For on the one hand, such a person observes that internal and external forms of disorder have surpassed all bounds, yet they believe that God Almighty has made no arrangement to reform this state of affairs, even though He has promised:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ¹

*Verily, We Ourselves have sent down this Exhortation,
and most surely We will be its Guardian.*

When an individual apparently believes that God Almighty has promised in the Quranic verse on successorship² that like the Mosaic dispensation, God would raise a line of successors in the ummah of Muhammad^{sa} as well, they ultimately

¹ *al-Hijr*, 15:10

² This refers to *an-Nur*, 24:56 of the Holy Quran. [Publisher]

say that God forbid, Allah has not fulfilled His promise, because they believe that there is no successor in the ummah at present. That is not all. Such a person will have to deny another fact as well. They will have to accept, God forbid, that the Holy Quran is also wrong where it has declared that the Holy Prophet, peace and blessings of Allah be upon him, was the likeness of Moses^{as}. The reason being that in order for the likeness and similarity of these two dispensations to be complete, it was necessary for a Messiah to be born from among this ummah at the head of the fourteenth century, just as a Messiah appeared in the fourteenth century in the Mosaic dispensation. Similarly, one will have to reject the following verse of the Holy Quran:

الْخَرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ¹

And among others from among them who have not yet joined them. He is the Mighty, the Wise.

The aforementioned verse foretells of the advent of a spiritual manifestation of Ahmad. In the same vein, one will have to reject many other verses of the Holy Quran as well. In fact, I can confidently say that such a one will have to forsake the entire Quran, from its first word to the last. Reflect once more! Is it easy to reject me? I do not say this of my own accord, but I swear by God and say that this is the truth, that anyone who turns away from me and rejects me, even if not verbally, but practically, rejects the entire Quran and turns away from God.

There is an indication of this in one of my revelations as well:

أَنْتَ مِنِّي وَأَنَا مِنْكَ

You are of me and I am of you.

There is no doubt that rejecting me is tantamount to the denial of God. Accepting me is to affirm the truth of God Almighty and develops a strong faith in His being. Further, to reject me is not just to reject me; this is a denial of the Messenger of Allah, peace and blessings of Allah be upon him. Now before anyone is audacious enough to deny and reject me, they ought to look into their hearts and reflect, they ought to seek a verdict from their hearts, as to who they reject. How is rejecting me equivalent to a denial of the Messenger of Allah, peace and blessings of Allah be upon him? It is equivalent because the Holy Prophet^{sa} promised that a Reformer would appear at the head of every century; and so this promise

¹ *al-Jumu'ah*, 62:4

would then, God forbid, turn out to be false. Moreover, the Holy Prophet^{sa} has also stated:

إِمَامُكُمْ مِنْكُمْ

Your leader from among you.

This statement would also prove to be false, God forbid. Further, the glad tidings that was given by the Holy Prophet^{sa} in relation to the coming of a Messiah and Mahdi when the disorder of the cross would be prevalent, will also then, God forbid, prove to be false, because although the disorder has emerged, the Imam whose advent was foretold in that era has not come. Now, when a person accepts these notions, would they for all intents and purposes be one to deny the Holy Prophet, peace and blessings of Allah be upon him, or not?

Therefore, let me clearly reiterate that it is not easy to reject me. Before a person labels me a disbeliever, they will have to become a disbeliever themselves. Before I am branded faithless and misguided, a person will have to accept that they are themselves misguided and disgraced. Before someone classes me as one who has forsaken the Quran and Hadith, they will have to abandon the Quran and Hadith themselves, and indeed it will be them who are first to do so. I am one who testifies to the truth of the Quran and Hadith, and I am the one who is proven to be truthful in light of them as well. I am not misguided, I am divinely guided. I am not a disbeliever, I hold true perfectly to the words:

أَنَا أَوَّلُ الْمُؤْمِنِينَ

I am the first of the believers.

God has disclosed to me that I am truthful in whatever I say.

Seek a Verdict from God Almighty

Anyone who has firm faith in God, and who considers the Quran and the Messenger of Allah, peace and blessings of Allah be upon him, to be truthful, ought to be satisfied by this proof that I have given, and ought to remain silent after hearing the evidence that I have provided. But what cure is there for those who are impudent and fearless? God will admonish such people Himself.

It is my desire, therefore, that you reflect on this matter for the sake of God. Advise your friends also to not be hasty in forming a view about me, but to

contemplate with pure intentions and a free mind, and supplicate before God Almighty in their Prayers for God to reveal the truth upon them. It is my belief that if a person turns to God Almighty for the truth to be disclosed to them, free of prejudice and obstinacy, forty days will not have passed before the truth is revealed to them. There are very few, however, who seek a verdict from God in accordance with these conditions. Instead, due to their own lack of understanding, obstinacy and prejudice, they will reject a saint from God and thus lose their faith. For when a person does not believe in a saint—and a saint serves as a stake which pins the institution of prophethood, as it were—they are compelled to reject prophethood as well. The denial of a Prophet then leads to the denial of God, and in this manner a person loses their faith completely.

The Need for a Reformer

In the present era it is imperative for one to reflect deeply over whether the Christian faith holds true to the words:

مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ¹

They shall hasten forth from every height.

One ought to contemplate as to whether or not it is a trial leading astray hundreds of thousands of people. Has Christianity not adopted various methods to fuel its propagation? The time has now come to answer the question as to the name that the Holy Prophet, peace and blessings of Allah be upon him, has given to the one who would come to set right this disorder. The force of the cross is growing day by day, and new cantonments are being established everywhere. New missions are being established and they continue to spread in far off countries in all corners of the world. Hence, if there was no other proof or argument, even then, we would have to naturally accept that the present age is in need of a Reformer who would extinguish the fire of this corruption. However, gratitude is due to God that He has not only addressed those of our requirements which we perceive and observe to be a need. As a matter of fact, in order to manifest the greatness and honour of His Messenger, He vouchsafed in the ages gone by many prophecies for this era, which clearly demonstrate that a man would come in this era who would be named the Promised Messiah and his task would be to break the cross.

¹ *al-Anbiya*, 21:97

Now in view of the natural sequence of events, all good-natured people will have to accept in the least—for there is no other option—that a heavenly man must appear and his task at this time must be to break the cross.

The True Meaning of Breaking the Cross

However, there is a point which calls for contemplation. It has been narrated that the Promised Messiah would be tasked with the responsibility of breaking the cross. What does this mean exactly? Would he break wooden crosses? What benefit would this serve? It is obvious that if he went about breaking crosses made of wood, this is no magnificent task, nor would this result in any substantial benefit. If the Promised Messiah broke crosses made of wood, the Christians would just make crosses of gold, silver and other metals, so what would be achieved? Then, Hazrat Abu Bakr, may Allah be pleased with him, and Yazid and Salahud-Din broke many crosses as well, so would this one factor alone make them the Promised Messiah? No, of course not.

We learn, therefore, that this cannot mean that the Promised Messiah would go about breaking wooden crosses which are hung by Christians. This has a deeper meaning to it, and in support of this underlying reality, another phrase has appeared in the Hadith as well which is as follows:

يَضَعُ الْحَرْبَ

Meaning, the Promised Messiah would put an end to warfare. Now someone ought to explain this to me. On the one hand, it is the task of the Promised Messiah to altogether put an end to war, and it would be deemed unlawful to engage in religious wars during his time. On the other hand, it is also clear that the era under discussion would be one of peace and the ruling power at the time would be a just one; which further reinforces the point that in the era that is being referred to, war would be unlawful. Now, wars will be forbidden, yet apparently, one of the tasks of the Promised Messiah is to break the cross. Now reflect and do tell me, does this not support my view that the ‘breaking of the cross’ does not imply the breaking of crosses made of wood, brass, etc. (which Christians put around their necks as a blessing). Does this not prove that the specific phrase in question alludes to some other deeper meaning? It is this very point that I present. I have clearly announced that in the present age, war is unlawful. Just as the Messiah was tasked with the duty just mentioned, another one of his tasks was

as follows:

يَضَعُ الْحَرْبَ

He will end warfare.

In consideration of this task, it was necessary for me to issue the verdict that war is now forbidden. Therefore, I proclaim that in this era it is unlawful and indeed a grave sin for anyone to raise the sword or take up arms in the name of religion. I am disappointed in the barbaric frontiersmen who wage attacks in the name of jihad every other day, which they actually perpetrate in order to serve their own material greed. In doing so, they not only disgrace Islam, but are also an obstacle in the establishment of peace. A true Muslim should have no sympathy for such barbaric people. Then, what is the meaning of يَكْسِرُ الصَّلِيبَ (*he will break the cross*)? One ought to listen carefully. It was destined that the advent of the Promised Messiah would take place in an era when the cross would be dominant, and he would come to break the cross. Now the meaning is clear in that the purpose of the advent of the Promised Messiah would be to categorically refute the Christian faith. He was destined to demonstrate the falsehood of the religion that advocates the worship of the cross, with proofs and arguments that would be reinforced even further through heavenly support and miracles. As a result, the falsity of Christianity would become evident to the world and hundreds and thousands of souls will confess that in reality, the Christian faith cannot be a means of mercy for humanity. It is for this reason that all of my attention is directed towards the cross. What more is left in defeating the cross? The concept of the death of Jesus^{as} alone has destroyed the cross, for when it has been proven that the Messiah^{as} did not die on the cross, but rather went on to die a natural death in Kashmir, an intelligent person ought to tell me what then remains of the cross? If prejudice and obstinacy have not gloomed a person's heart completely, and rendered their intellect unable to draw reasonable conclusions, even a Christian will have to admit that this belief tears into the very fabric of Christianity.¹

The Advent of the Promised Messiah Was Destined for an Era when the Cross Would Be Dominant

Therefore, it is evidently clear that Allah the Exalted would send the Promised

¹ *Al-Hakam*, vol. 7, no. 3, dated 24 January 1903, pp. 2-3

Messiah at a time when the cross would be dominant. This implies that the trial posed by the religion of the cross would be great, and at such a time, strategies of every kind would be employed to propagate and spread this Faith. Injustice and falsehood—which could also be described in other words as the association of partners with God and the worship of the dead—would be prevalent throughout the world. The man who would be sent by Allah Almighty during that era was to be entrusted with the responsibility of cleansing the world of this injustice and falsehood, and to save the world from the curse of worshipping the dead and worshipping the cross. This is how the Promised Messiah would break the cross. Apparently, it seems contradictory that although one of the tasks of the Promised Messiah was *يَضَعُ الْحَرْبَ* (*he will end warfare*), which means that he would not engage in physical conflict, in order to break actual crosses, one must fight. This appears to be a contradiction only to those who possess a superficial bent of mind, and who have not at all understood the purpose of the advent of the Promised Messiah. In fact, the words *يَضَعُ الْحَرْبَ* (*he will end warfare*) shed light on the true nature of breaking the cross. As I have just mentioned, this indicates that the Promised Messiah would not break crosses of wood and other materials, but refers to the defeat of the religion of the cross. This defeat would take place through a clear sign and arguments, just as Allah the Exalted has stated:

لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ¹

So that he who had already perished through a clear Sign might perish.

In any case, if our adversaries who are so extreme in their opposition had but stopped to think with a calm heart and with firm faith that they will one day be presented before God Almighty, and if they had reflected over the points that I have just mentioned, they would have no choice but to stand behind me. They would see that the head of the century has arrived and that in fact, nineteen years have since passed, and it is necessary for a Reformer to appear at the head of every century, otherwise, this would mean that the Messenger of Allah, peace and blessings of Allah be upon him, was false.

The Grave Trial of Christianity

Furthermore, if these people observed the trial we are faced with on account of

¹ *al-Anfal*, 8:43

the Christians, they would see that no greater calamity or trial has befallen Islam. In fact, since the beginning of the institution of prophethood, such a dangerous trial has never emerged. Religion is a target through the lens of philosophy in one way, and through the natural sciences in another way. Every individual who possesses expertise in a certain art or science seeks to attack Islam through their respective fields of study. There are both men and women who serve as preachers, and all of them seek to promote a sense of aversion to Islam through various schemes, and persuade the people to embrace Christianity. If one visits the hospitals, one will see that the Christian faith is being preached alongside the administering of medicine. It has often been the case that certain women or children are admitted to hospital for treatment and then there was no news of them until they finally presented themselves as Christians. They preach in the manner of *sadhus*. In short, this nation has employed every possible method to mislead the people. Now if the people drew their attention to this trial, they would have to accept that someone must come from God in order to set right this disorder and defend the Faith. If the people had turned to see the disregard and lack of concern for the Holy Quran that was prevalent today, they would say that someone ought to come as a defender of the Quran in this age in view of the promise:

إِنَّا لَهُ لَحَفِظُونَ¹

And most surely We will be its Guardian.

Furthermore, if the people had directed their attention to realise the likeness between the institution of successorship in the Mosaic dispensation and the system of successorship in the ummah of Muhammad^{sa}, they would have to accept that at the present time, in the fourteenth century, a Seal of the Successors must appear.

In this manner, there is not one, but many points which could have served to guide and advise these people. However, due to their self-centred nature, their prejudice and obstinacy has prevented them from reflecting on these aspects, and so they have adopted a way of opposition. Only such a person can reject the facts that I have presented who does not step outside of their home and who lives in closed chambers. As for the person who says that no trial exists, I do not just consider them to be prejudiced, such a one is disrespectful and insolent who has no consideration in their heart for the honour and dignity of the Holy Prophet,

¹ *al-Hijr*, 15:10

peace and blessings of Allah be upon him, and who is utterly oblivious in this respect. An intelligent one, however, and one who is educated in the matter of faith, understands that the Holy Prophet, peace and blessings of Allah be upon him, never belittled this trial; in reality, this is no insignificant matter. Hence the reason that I emphasise this again and again is so that the people may be informed of what confronts us. Certain periodicals have a print run of 100,000. When were the means of publication and propagation which have now presented themselves ever been available before? Before this era, show me a single periodical in refutation of Islam. However, if the periodicals, newspapers and books that have been published against Islam in the present century are gathered in one place, a heap of them would stack to a height of many miles. In fact, I can say without exaggeration that this tall heap would surpass the height of the highest mountains on earth. If they were laid down in a line, they would form a line that spanned many miles. At the present time, Islam is surrounded by enemies like the martyrs of Karbala. It is a pity that even now, my opponents say that no one is needed. I do not wish to engage with those who seek to argue; I believe that it is nothing but a waste of time to argue with such people. Indeed, those who are seekers of the truth ought to come to me and stay with me, and then I shall be ready to fully satisfy them and address their concerns. But it is unfortunate that such people are nowhere to be found. In fact, our opponents seek a verdict in a few minutes—as if this is some game of religious gambling. The truth cannot be discovered in this manner. Think for yourself how much effort is being exerted by Christianity to defeat Islam. The speech that was delivered by the Bishop of Calcutta when he went to London openly expresses that no individual can be truly sincere and loyal to the British government until they are a Christian. Do speeches and discussions like these not show the extent to which such people are striving to convert others to Christianity, and show their true intentions? They clearly do not want to see a single Muslim left. The Christian missionaries have also accepted the fact that no other religion is as great an obstacle in their cause as Islam. Remember, however, that Allah the Exalted is Jealous for His religion and is true when He states:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ¹

*Verily, We Ourselves have sent down this Exhortation,
and most surely We will be its Guardian.*

¹ *al-Hijr*, 15:10

In accordance with this promise, He has safeguarded His Admonition and raised me. In accordance with the promise of the Holy Prophet, peace and blessings of Allah be upon him, that a Reformer would be raised at the head of every century, He appointed me as the Reformer of the fourteenth century. He has also named me the Breaker of the Cross. If I am wrong in this claim, then the entire institution of prophethood would be falsified, and all of these promises would prove to be a lie. Most of all, this would establish, strangely indeed, that God Almighty is the supporter of a community of liars, God forbid, because I am blessed with His succour and His help stands by my side.

Common Views Surrounding the Descent of the Messiah and Antichrist and the Actual Reality

Now, someone may take objection and allege that the Messiah will descend from the sky and in his hand will be a weapon; he will slay the Antichrist, who shall possess all the powers of God and who shall carry a mountain of bread. Although the Messiah will descend from the sky in mid-air, when he touches down on the minaret in Damascus, he will not come down from it without a ladder. The Antichrist will give life to the dead, and so on and so forth. There are many stories such people have crafted in relation to the descent of the Messiah. They also assert that the Antichrist will be one-eyed. Now could the Antichrist not say that he is one-eyed because he is one and without partner, and that he watches over all with one eye alone? If a wise person were to reflect over all of this, such statements would make them laugh. None of the points that I have presented can be classed as baseless notions. On the contrary, everything that I have put forth is conclusive, all of it is based on clear statements of the Quran and Hadith, and they are reinforced by heavenly support. One who does not understand today, will ultimately realise the truth. No one can put out the light of Allah the Exalted.

The Use of Metaphors in Prophecies

Bear in mind that people are seriously mistaken in the definition of words. At times, words are used in their apparent sense, and sometimes they are used as metaphors. For example, the Holy Prophet, peace and blessings of Allah be upon him, said that the first of his wives that would die after him would be the one with the longest hands. All of the wives of the Holy Prophet, peace and blessings

of Allah be upon him, even began to measure their hands in front of him, and he did not forbid them from doing so either. However, when his wife Zainab, may Allah be pleased with her, passed away first, the actual purport of this statement became clear in that ‘the one with the longest hands’ referred to that wife who was the most generous. In the same way, there are verses in the Word of Allah Almighty which, if interpreted in the apparent sense, would mean nothing. For example, the Holy Quran states:

مَنْ كَانَ بَعِيْرًا فِي هَذِهِ الْعَالَمِ فَهُوَ فِي الْآخِرَةِ أَعْمَى¹

Whoso is blind in this world will be blind in the Hereafter.

Now in your personal capacity, you ought to ask Hafiz Abdul-Mannan, from Wazirabad, who is an extreme enemy of my community, does this verse mean that a person who is blind in this world, will be raised in the next life as a blind person? Or is it the case that this verse cannot be understood literally and implies some other meaning? Surely, he will have to say that undoubtedly, this does not mean that a blind person or one who is unable to see shall be raised on the Day of Resurrection blind and deprived of sight; he will have to say that this implies a blindness of divine cognisance and insight.

When it is proven then that words can be used in the metaphoric sense, especially in prophecies, then how is it wise to interpret the words used in prophecies relating to the descent of Jesus^{as} in the apparent sense? Those who oppose me are literalists and engage in conjecture. However, bear in mind that Allah Almighty states:

إِنَّ الظَّنَّ لَا يَجْنِي مِنَ الْحَقِّ شَيْئًا²

Surely, conjecture avails nothing against truth.

Moreover, He also states:

إِنَّ بَعْضَ الظَّنِّ إِثْمٌ³

For suspicion in some cases is a sin.

Therefore, if people were to think ill and insist on taking the verse quoted earlier in the apparent sense, then this would mean that the blind would be denied

¹ Bani Isra'il, 17:53

² an-Najm, 53:29

³ al-Hujurat, 49:13

salvation. I cannot understand why these people unjustly insist on something for which they have no conclusive proof. These people are completely uninformed of the sort of language that is used in the books of God Almighty, for if they were informed, they would know how prophecies often make use of metaphors. When the Holy Prophet, peace and blessings of Allah be upon him, saw that he was wearing golden bangles, this was symbolic of false prophets. Then, when he was shown cows being slaughtered, this meant that certain companions would be martyred. This is nothing peculiar because generally this is how divine law operates in connection with dreams and prophecies. Take the dream of Joseph^{as} which is recorded in the Holy Quran. Did this actually refer to the physical sun, moon and stars? Or let us take the dream of the King of Egypt in which he was shown cows. Did this imply actual cows or something else? These examples are not few and far between, rather such testimonies range in the thousands, but it is astonishing that when the matter relating to the descent of Jesus^{as} is in question, the people forget these examples and begin to stress the apparent sense of the words. In matters such as these, disagreement is rooted in two things and that is to either disregard a symbol or metaphor and cling to an apparent meaning, or to adopt a metaphoric sense where an apparent meaning is evident. If one were to suggest that prophecies do not contain metaphors and symbols, then it would be difficult to establish the prophethood of any Prophet.

The Use of Metaphors in the Old and New Testaments and the Trial of the Jews

It was this very difficulty, this very calamity, that befell the Jews, because it was written in relation to the Messiah that before his advent, Elijah would appear. As such, this prophecy is clearly recorded in the book of Prophet Malachi^{as} and the Jews were waiting in accordance with this prophecy for Elijah to descend from the sky; but when the Messiah appeared and Elijah did not come down from the sky, they became anxious.¹ As a result, the Jews were faced with the trial of believing it necessary for Elijah to appear before the advent of the Messiah. Now, equity is a must. If this matter was presented before a judge, even the judge would issue a verdict in favour of the Jews, because it was explicitly written that Elijah would come; and before this occurrence, there was no prior precedent among these people for the appearance of spiritual manifestations so that the Messiah could be

¹ *Al-Hakam*, vol. 7, no. 4, dated 31 January 1903, pp. 2-3

justified to state that John was Elijah. Now, although my view in relation to these books is: *فَلَا تُصَدِّقُوا وَلَا تُكْذِبُوا* (you should neither accept their truth, nor reject them), it is still necessary to note that the Holy Quran states:

فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ¹

So ask the people of the Reminder, if you know not.

Moreover, this account of Elijah has not been rejected or refuted anywhere in the Holy Quran, and both the Jewish and Christian people consider it to be true. If this controversy was not true, the Christians ought to have spoken out and denied this affair altogether, especially when denying the account in question outright delivers the Christians from the predicament with which they are faced in the case that they accept the account to be true. However, as they have not denied the account and accept that it is true, there is no reason for us to reject this narration without reason. The fact of the matter is that there was an authentic prophecy among the Jews that Elijah would come before the appearance of the Messiah^{as}.

The Verdict of the Messiah^{as}

And so this is why the Jews fell into difficulty when the Messiah finally appeared. They asked the Messiah about Elijah, and the Messiah said that Elijah had come in the person of John. This also proves that if this prophecy had been false, then first and foremost, it was the responsibility of the Messiah that instead of saying that John is the Elijah who was to come, he ought to have responded by saying that no Elijah would come. If the Messiah had not considered this prophecy to be true, he would not have stated that Elijah had appeared in the form of John. This is not an insignificant issue of no consequence. The fact that the Messiah accepted the allegation of the Jews and responded to it is a brilliant argument that even he himself accepted this prophecy to be certain and true. The question raised by the Jews, in any case, was valid and Jesus^{as} accepted it, whereafter he responded by saying that the Elijah who was to come has appeared in John—accept this if you please. Now if there is no such thing as metaphors and if they did not constitute a large part of the prophecies given by God Almighty, then just as the Jews rejected the interpretation of the Messiah^{as}, one would have to reject the verdict of the Messiah^{as} as well. For as I have stated earlier, the Muslims cannot deny the

¹ *an-Nabl*, 16:44

account relating to Elijah, because the Holy Quran has not rejected it anywhere. If anyone ought to have denied this prophecy, it should have been the Messiah^{as} himself and his followers. If it is accepted that allegories are nothing and every prophecy is always fulfilled according to its apparent words, like the Jews, they too will have to accept that the Messiah has not yet appeared. Then, when they reject the Messiah, they will also be forced to reject the Holy Prophet, peace and blessings of Allah be upon him, as well, and in this manner Islam will be lost to them. It is for this reason that I stress again and again that to reject me constitutes a denial of Islam.

In this case, a wise person can realise that the second coming of the Messiah is similar to the narration which relates to the second coming of Elijah, and the verdict of the Messiah^{as} stands like the verdict of the Chief Court; anyone who opposes this verdict is left disappointed. If Jesus^{as} was going to come himself, he could have explicitly stated that he would return in person. This is precisely the objection raised by the Jews who say that if the likeness of Elijah was to come, why did God not simply state that the *likeness* of Elijah would appear? Therefore, as far as this case regarding Elijah is concerned, if a wise person reflects with honesty and righteousness, it becomes clearly evident as to what a 'second coming' actually means and how a person appears again. When two people engage in a debate and one of them presents a precedent in his own favour while the other does not, do tell me, who deserves more for their view to be accepted? One will have to say that the one who presents a precedent to support his arguments will be more worthy of their position being accepted. Now, I present as a precedent the case of Elijah, on which the Messiah^{as} has already given a verdict himself. If my opponents are true, then they ought to cite a few examples of individuals by name who physically descended from heaven in the past. The truth can always be supported by an example. The matter which must be ascertained in this case is that when the promise is made that a certain person will come again, does this imply that the person will themselves return, or does this carry some other meaning, in that the person's second coming will be fulfilled through someone else who comes in their likeness? On this matter of contention, if the claim of these people is correct and the individual in question personally appears again, then they ought to show us how they would clear Jesus^{as} of the allegation to which he would fall liable. The first objection to his person would be that he gave a verdict that was devoid of true wisdom, and secondly that, God forbid, he himself is a

false prophet, because Elijah has not yet descended from heaven, so how could the Messiah appear? In this case, one would have to issue a verdict in favour of the Jews; our Muslim opponents ought to show us how they will respond to this objection. Our opponents are faced with this predicament because they say that there is no such thing as metaphor. This is the very fact of the matter. The verdict of the Messiah^{as} is true, which is that the coming of Elijah meant that another person would come in his likeness, bearing his nature and disposition. There is nothing to prove otherwise. Go to the east and the west, and bring forth a single example where those who are destined to come again, return in person.

If a person gives room in their heart to such a belief, the result will be that Islam is lost completely. It was for this very reason that the Jews branded the Messiah^{as} a liar. Do the Muslims who oppose us also desire to turn him into a liar? Then, another allegation which stems from this entire story is that if the Messiah^{as} gave life to the dead and if he possessed the powers and abilities that are attributed to him, then why did he not just give life to Elijah or bring him down from heaven by his own authority?

Before my opponents come to a decision on my case, they must first settle the dispute with which the Messiah^{as} was faced, on which the Messiah^{as} issued a verdict in my favour. The fact is that many statements reach us through the Prophets in the form of prophecies, and until they are fulfilled in their appointed time, no conclusive opinion can be formed in regards to them. However, when these things are manifested and the reality is disclosed, the true meaning and purport of the prophecy becomes evident. Moreover, the individual who holds true to the prophecy, or in whose person that prophecy is fulfilled, is granted knowledge of this fact. For example, the Scribes and Pharisees would continuously read the account regarding the second coming of Elijah and they very eagerly continued to await his return. However, they were not given knowledge of the deeper truth and reality of this until the awaited Messiah himself, for whom the coming of Elijah was a sign, appeared. Hence, the Messiah^{as} was granted this knowledge; he came and issued the verdict that the true purport of the advent of Elijah was as has been stated earlier.

Similarly, Jacob, peace be upon him, wept for forty years on his separation from Joseph, peace be upon him. Finally, when he was given knowledge in this regard, he proclaimed:

إِنِّي لَأَجِدُ رِيحَ يُوسُفَ¹

Surely, I perceive the scent of Joseph.

Prior to this, he suffered to such an extent that the Holy Quran has mentioned in his connection that he reached a state where:

وَأَبْيَضَّتْ عَيْنَاهُ²

And his eyes became white.

How wonderful are the following verses in this relation:

کے پر سید زال گم کردہ فرزند
کہ اے روشن گہر پیر خرد مند
ز مصرش بوئے پیراہن شمیدی
چرا در چاہ کنعاش نہ دیدی؟

Someone asked the one who had lost his son;

O enlightened, wise sage!

*You perceived the scent of a shirt from the land of Egypt;
but here you could not see it in the well of Canaan.³*

The Purpose in Trials and Tests

These are not absurd notions; in fact, ever since the inception of the institution of prophethood, it is this very law that has been in operation. In the beginning, one is always confronted with trials, so that a distinction may be made between the weak and the firm, and so that a clear difference between the believers and hypocrites may be manifested. This is why God Almighty has stated:

أَحْسِبُ النَّاسَ أَنْ يَتَّكِرُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ⁴

In other words, these people think that they will receive salvation by simply saying, 'We believe,' and that they will not be tested. This never happens. The practice of trials and tests can be found to exist in our physical world as well. So when a parallel exists in our worldly system, why should it not be so in the spiritual realm? Without trials and tests, the deeper reality does not become

¹ Yusuf, 12:95

² Yusuf, 12:85

³ Al-Hakam, vol. 7, no. 5, dated 7 February 1903, pp. 1-2

⁴ al-Ankabut, 29:3

clear. Also, one should not be deceived by the word ‘trial’ and think that Allah Almighty, who is the Knower of the unseen and *يَعْلَمُ السِّرَّ وَالْخَفِيَّ* (*who knows what is hidden and secret*), is in need of tests and trials, and without them He remains in a state of ignorance; such an idea is not only wrong, rather leads one to disbelief, because one who entertains such a belief, rejects the magnificent attributes of Allah Almighty. The actual purpose of a trial or test is so that hidden realities may become manifest and so that the true nature of the faith possessed by the individual who is confronted with the test are revealed to him; and they, in turn, are able to see the extent to which they are true to God, and sincere and loyal to Him; and so that other people can realise the individual’s merits as well.

In short, it is a false notion to conclude that since Allah Almighty tests people, this means that He does not have full knowledge. Allah the Exalted possesses knowledge of even the most minute of things. However, it is necessary for the expression of a person’s various inner states of faith that they are tested and for them to be ground in the mill of tribulation. How wonderfully has someone stated:

ہر بلا کیس قوم را حق دادہ اند
زیر آل کج کرم نبہادہ اند

*Every trial that God has destined for this people;
beneath it is a hidden treasure of divine mercy.*

Trials and tests are necessary, for without them, hidden realities cannot be unveiled. For the Jewish people, the advent of the Messiah was a great test indeed. Whenever a divinely commissioned one comes from God Almighty, it is certain that he brings tests. The prophecy about the Holy Prophet, peace and blessings of Allah be upon him, being the likeness of Moses^{as} is present in the Torah. However, do the critics not argue as to why Allah Almighty did not use his full name? Why did God not give full information and say that he would be born in the home of Abdullah from the womb of Aminah, and that he would belong to the children of Ishmael; why did God just say that he would be from among your brethren. The fact is that if God Almighty had given information so explicitly, then faith would no longer be faith. You see, an individual who is able to spot the moon of the first night can be deemed sharp of sight. However, if someone were to see the full moon and say that they have also seen the moon, will the people not laugh at such a person? This is precisely the case when it comes to recognising the

Messengers and Prophets of God Almighty. Those who recognise them through strong indications and believe, and who are termed the first of believers, possess a higher rank and station. However, when their truth becomes as manifest as the sun, and the ocean of their success begins to flow forth, those who believe in them then are termed as the ordinary, common masses.

When this has been the law of God Almighty that has always operated in relation to the institution of prophethood, and this has been the way of God with His divinely appointed ones, how could I be any different? Hence, if these people do not possess any spite or obstinacy, they ought to hear my words and follow me, and then they will see whether God Almighty leaves them in darkness or draws them out into the light. I am certain that anyone who follows me with patience and true sincerity of heart will not perish; in fact, they shall partake of a life that never ends. Of all the people who are with me and who are present, can even one of them say that they have not seen a sign? God Almighty has shown not one, but hundreds of signs. However, if one lays the foundation of their faith on signs, this at times becomes a stumbling block. As for the person whose heart is pure and who possesses fear of God, I once again present to them the verdict of Jesus^{as} himself relating to the concept of the second coming; they ought to explain to me whether the Messiah was right or wrong in whatever response he gave to the Jews (who said that it was necessary for Elijah to appear before Jesus). The Jews presented their book and pointed out that in the scripture of the Prophet Malachi, it is written that Elijah must come, not the likeness of Elijah. The Messiah said that the person who was to come was John; accept it if you wish. Now, present this case to an arbitrator and see for yourself in whose favour the judge would issue a verdict. Surely, the judge will issue a verdict in favour of the Jews, but as for a believer who has faith in God Almighty and knows the manner in which the chosen ones of God appear, they will firmly believe that whatever the Messiah said and did was true and correct. Is this not the case at present, or is this different? One who possessed fear of God would tremble if they were audacious enough to say that this claim was false. It is a pity and a matter of regret that these people do not even possess the degree of faith that was possessed by the man from among the people of Pharaoh, who said that if this person is a liar, he himself will be destroyed. In my relation, if the people had adopted righteousness, in the least they would have said this much and then observed whether God Almighty is showing His succour and support in my favour, or whether He is destroying my

community.

The Rank of the Sunnah and Hadith in Comparison to the Holy Quran

Due to their opposition against me, these people have even forsaken the Holy Quran. I present the Holy Quran and in return, they present the Hadith. It ought to be remembered that the Hadith do not possess the same status as the Holy Quran. We cannot give the Hadith the same rank as the Word of Allah. In fact, the Hadith are third in line and it is a generally accepted fact that they are beneficial, but only to a degree of conjecture.

إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا¹

Surely, conjecture avails nothing against truth.

There are three sources in the context of this discussion: the Quran, Sunnah and Hadith. The Quran is the holy revelation of God Almighty which was sent down to the Messenger of Allah, peace and blessings of Allah be upon him, and the Sunnah is the exemplary model of the Holy Prophet, peace and blessings of Allah be upon him, which he demonstrated and established in accordance with that divine revelation. Conveying the Quran and Sunnah were the two tasks assigned to the Messenger of Allah, peace and blessings of Allah be upon him. It is for this reason that even before the Hadith were compiled, the sacred rites of Islam were acted upon without fail. The misconception now is that people turn the Hadith and Sunnah into one and the same, even though these two things are not the same. Hence, until the Hadith are judged against the standards of the Quran and Sunnah, we cannot place them at any level of authenticity. However, it is my belief that one must act upon even such Hadith as are of the lowest rank, irrespective of how weak and inauthentic they may be in terms of principles of Hadith, provided that they are not in contradiction with the Quran or Sunnah. However, our opponents assert otherwise and state that a narration which is established as being authentic in light of the principles of critique formed by the scholars of Hadith should be accepted irrespective of how contrary the narration may be to the Quran and Sunnah. Now the wise ought to reflect, and reflect they should with fear of God in their hearts, as to whose side the truth is on—their side or mine? I give precedence to the Word of God and the action of His Holy

¹ an-Najm, 53:29

Messenger, peace and blessings of Allah be upon him, while my opponents give precedence to the statements and self-invented principles of those people who have made no claim to have formulated their principles for the critical analysis of the Hadith on the basis of revelation or inspiration from God.

If it is true that there is some other criterion to judge the Hadith, aside from the Quran and Sunnah, which has been established purely by human wisdom and reason, I would ask that why then should the Hadith presented by the Sunnis and Shias not be equally accepted; why does one sect reject the other? No one is able to give me an answer to this question. There is a more significant point than what has been mentioned above. Maulvi Muhammad Hussain has declared in his *Isha'at-us-Sunnah* that in determining the authenticity of a narration, those who experience divine visions are not bound by the principles established by the scholars of Hadith for the critical analysis of Hadith literature. In fact, on certain occasions, they can adjudge an 'authentic' Hadith to be weak, or a 'weak Hadith to be authentic, because they receive intimation directly from Allah Almighty or the Messenger of Allah, peace and blessings of Allah be upon him. When this is the case, would the Promised Messiah—who was destined to come as the Arbiter—not have the right to determine the authenticity of the Hadith in this manner? Would he not be the recipient of God's grace? Would he be deprived of the grace of the Holy Prophet, peace and blessings of Allah be upon him? If he was not to possess this ability, then what use or benefit would come from such an Arbiter?

Therefore, when these people begin to mix and confuse the Hadith, one must remember to sift them in light of the Quran and Sunnah. In our district, there was an official by the name of Hafiz Hidayat Ali. I would often have the opportunity to meet him. On one occasion, he said that he was studying the books in which the advent of the Messiah and Mahdi has been mentioned, and thousands of signs have been recorded in these books. Since it is unlikely that each and every one of these signs will be fulfilled, he said that he apprehended that this would cause discord among the people, because they will not accept until all of these signs are fulfilled in totality, but it is obvious that each and every sign will not be fulfilled at once. In reality, his insight turned out to be correct. Such is the case today. The people reject me.

The Use of Metaphors and Allegories in Prophecies

The fact of the matter, as I have stated time and again, is that prophecies largely make use of metaphors and allegories. Certain aspects, nonetheless, are fulfilled in the apparent sense as well. This is the law that has always operated and no one can deny this, whether they accept this or not. If every Hadith is meant to be fulfilled, that is to say, if all the narrations of the Sunnis and the Shias, and in the same manner, if all the narrations of other sects are to be fulfilled in entirety, then you can know for certain that neither will the Messiah come, nor the Mahdi.

The Holy Prophet, peace and blessings of Allah be upon him, was more needed at the time of his advent than I am needed at present. Now do tell me, did everyone accept him when he appeared? Were all the signs that were stated in the Torah or Gospel about him fulfilled? For God's sake, think and do tell. If all the narrations which had been transmitted through them and all the signs that were recorded in their books had been fulfilled, what happened to the Jews and why did they reject him? It never happens that each and every sign is fulfilled, because in such cases, many are invented by the people themselves, while many others carry a meaning and sense which is different from what is apparently perceived. When all the righteous were rejected in their time, and the same excuse was presented in every case that the signs have not been fulfilled, if the people reject me now, they do so in accordance with the same old practice. I cannot stop anyone's tongue from denying the truth, but I do say that they ought to listen to my explanations and then respond. Crafting statements without any real basis is against the dictates of righteousness.

Judge this Community on the Precepts of Prophethood

The people ought to judge this community on the precepts of prophethood and then see on whose side is the truth. Nothing can be achieved by self-invented principles and suggestions, nor do I seek to prove the truth of my claim on the basis of self-invented ideas. I present my claim to be judged on the criterion of the precepts of prophethood. Why then should the truth of my claim not be tested against these very principles?

Anyone who opens their heart and listens to what I have to say, I am certain that they will derive benefit and accept. However, as for those who possess closed and spiteful hearts, my words can be of no benefit to them. Their example is like

a cross-eyed person, who sees two instead of one. Irrespective of how many arguments one puts before such an individual that there is only one and not two, they simply will not accept this fact. It is said that there was a certain servant who was cross-eyed. His master instructed him to bring a mirror from inside. The servant came out and said: 'There is more than one mirror inside, which one should I bring.' The master responded: 'There is just one, not two!' The cross-eyed servant said: 'Am I lying then?' 'Alright,' said the master, 'break one of the mirrors.' When the mirror was broken it was then that the servant realised his mistake. But at present, how shall I respond to the cross-eyed people who oppose me?¹

Therefore, we observe that if these people present anything, it is nothing except for the collection known as Hadith, which even they accept cannot be deemed anything more than conjecture. They do not realise that a time will come when people will laugh at their undiscerning arguments.

Every seeker of the truth is within their rights to demand from me evidence in support of my claim. And so I present whatever the past Prophets presented: categorical statements of the Quran and Hadith, and also rational arguments, such as the need of the present time, which call for a Reformer. I also present those signs which God has manifested at my hand. I have compiled an illustration, which approximately shows 150 signs, of which tens of millions of people, in a way, are witnesses. It is not the way of the good-natured to present absurd arguments.

It was for this very reason that the Holy Prophet, peace and blessings of Allah be upon him, said that the Promised Messiah would come as the Arbiter, so accept his verdict. Since those people who possess mischief in their hearts do not want to accept the truth, they continue to present illogical arguments and objections. However, they ought to remember that in the end, according to His promise, God Almighty shall manifest my truth with powerful onslaughts.

I am certain that if I had forged a lie, God would have destroyed me in an instant. On the contrary, however, my entire mission is the work of God Almighty. I have come from God. Rejecting me is a denial of God; therefore, He shall Himself manifest my truth.

The Result of Interpreting Prophecies in the Apparent Sense

Those who do not understand the true nature of prophecies and who interpret

¹ *Al-Hakam*, vol. 7, no. 6, dated 14 February 1903, pp. 1-3

symbols and metaphors in the apparent sense are ultimately compelled to reject the truth altogether. The Jews were plagued by the same affliction. Now the Christians face a similar state of affairs; so most of them believe that the second coming refers to the Church. When all of the signs are never fulfilled in entirety as the general public assumes, then why do people fall into discord and reject the Prophets when they appear? Ask the Jews if they believe whether all the signs had been fulfilled at the time when the Messiah appeared? They do not. Bear in mind that the law of nature and the way of Allah in this matter is as I have presented before you. Allah the Exalted states:

وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا¹

And thou shalt not find any change in the law of Allah.

Human thoughts, human interpretations and deductions can never be perfectly correct, conclusive and categorical. They are always susceptible to error. A view that is formed about an event before it has actually occurred cannot be deemed definitive. However, when the time comes, every veil is removed. It is for this reason that the man who was destined to come was named the Arbiter, which clearly demonstrates that at the time of his advent, discord would be rife. This is the very reason that he was named the Arbiter. Hence, the truth is whatever the Arbiter states.

Nawab Siddiq Hasan Khan has written that when the Arbiter comes, he would lay emphasis on the Quran, because the Hadith are, to an extent, victim to human interpolation. However, the Holy Quran is the unchanged Word of God Almighty, as referred to in the words لَا تَبْدِيلَ (they do not change), which has remained free from human alteration. Now, the Word of God Almighty which was revealed to the Holy Prophet, peace and blessings of Allah be upon him, and which is the foremost, everlasting miracle, is being presented to all, but in turn the people present sayings that are contrary to the Holy Quran. Is this not astonishing and disappointing?

I ask you, because you seem, by the grace of God, to be an understanding and insightful man: can the Hadith possess the same rank as the Holy Quran? If the Hadith rank at the same level as the Holy Quran, then God forbid, one will have to accept that the Holy Prophet^{sa} was neglectful in fulfilling his duty, because

¹ al-Ahzab, 33:63

the Holy Prophet^{sa} took particular care in preserving the Holy Quran, but did not undertake any effort to compile his own sayings, nor did he instruct anyone to write the Hadith in his presence. Can any Muslim be ready to accept that the Holy Prophet, peace and blessings of Allah be upon him, failed in discharging his responsibilities of prophethood? No Muslim can accept such an idea. In fact, only a truly irreligious person and a heretic could entertain such a notion. Reflect once again, did the Holy Prophet^{sa} have the Hadith compiled in his lifetime or was it the Holy Quran? It is obvious that the Holy Prophet^{sa} left behind the Holy Quran, because the teaching was the Quran. It is true, of course, that the Holy Prophet^{sa} presented his own practice (Sunnah) along with the Quran, but the fact is that all Prophets bring two primary sources of guidance: the scripture and their practice. The Hadith is distinct from both, and the former two do not depend on the Hadith. Nevertheless, I do agree that one should even act upon a Hadith which is seemingly less significant, even if the scholars of Hadith consider it to be a fabrication, provided that it does not contradict the Quran and Sunnah. This is the extent to which I honour the Hadith, but I cannot allow for the Hadith to sit as a judge and arbiter over the Quran. The Holy Prophet^{sa} did not say that I am leaving behind the Hadith; in fact, he said that he was leaving behind the Book of Allah. Hazrat Umar, may Allah be pleased with him, also said:

حَسْبُنَا كِتَابُ اللَّهِ

The book of Allah is sufficient for us.

He did not say that the Hadith was sufficient.

The Verdict of the Book of Allah

Now open the Book of Allah and see, for it gives a verdict. Just read Surah Fatihah, the first chapter of the Holy Quran, without which even the formal Prayer remains incomplete, and study the teaching that is imparted therein. Allah the Exalted states:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ¹

*Guide us in the right path—The path of those on whom Thou
hast bestowed Thy blessings, those who have not incurred*

¹ *al-Fatihah*, 1:6-7

Thy displeasure, and those who have not gone astray.

It is evident that in these words is a supplication to be saved from those who have incurred God's displeasure (*maghdub*) and those who have gone astray (*dalleen*). It is an accepted fact that 'those who have incurred divine wrath' are the Jews and 'those who have gone astray' are the Christians. If this trial and disorder was not destined at some time to take root within the Muslim community, then what was the purpose of teaching such a supplication? The greatest trial of all was the Antichrist, but God did not say *وَلَا الدَّجَالُ* (*and nor the Antichrist*). Was God uninformed of this trial? The fact of the matter is that the aforementioned supplication contains a remarkable prophecy that a time will come when the Muslim community will adopt the nature of the Jews. The Jews were a community that rejected the Messiah^{as}. Therefore, in the aforementioned instance, when we are instructed to pray so that we may be saved from the ways of the Jews, what this really tells us is that we should not become like them, and that is to say, do not make the mistake of rejecting the Promised Messiah. Moreover, where we are instructed to supplicate so that we may be saved from those who have gone astray, or in other words, to be saved from following the way of the Christians, this indicates that during that time the trial of the cross will have reached dangerous proportions, and this would be the root cause and mother of all trials. The trial of the Antichrist would be nothing separate, for if it was something different, it would definitely have been mentioned by name. Now, go to all the churches and see whether this trial that I speak of is truly perilous or not. Similarly, read the Holy Quran carefully and reflect on whether it makes the following promise:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ¹

*Verily, We Ourselves have sent down this Exhortation,
and most surely We will be its Guardian.*

Further, the Holy Quran also promises the coming of a Seal of the Caliphs in the verse that speaks of successorship. Look at all of these things collectively in the following manner:

Firstly, in accordance with the prophecy of the Torah, the Holy Quran has declared the Holy Prophet, peace and blessings of Allah be upon him, to be the likeness of Moses^{as}. In view of this likeness, it is necessary that just as an institution of Mosaic successors was established, so too a line of successors would be

¹ *al-Hijr*, 15:10

established after the Holy Prophet, peace and blessings of Allah be upon him. If there was no other argument in support of this view, even then this likeness naturally demands that a system of successors be established in the ummah.

Secondly, in the verse on successorship, Allah the Exalted clearly promises that an institution of successorship would be established, and He likens in nature this institution with the system of successorship that was established in the past. Allah the Exalted states:

كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ¹

As He made Successors from among those who were before them.

Now, in view of this promise regarding the establishment of successorship and the parallel it reflects, it was necessary that just as the Messiah was the Seal of the Successors in the Mosaic institution of successorship, the Seal of the Successors that would appear in the community of Muhammad^{sa} would be the Messiah.

Thirdly, the Messenger of Allah, peace and blessings of Allah be upon him, stated: *إِمَامُكُمْ مِنْكُمْ*, meaning, your Imam will be from among you.

Fourthly, the Holy Prophet^{sa} also said that a Reformer is raised at the head of every century in order to revive the Faith. Hence, it is necessary that the current century also be marked by the coming of a Reformer. Now, the task of a Reformer is to reform the corruption that is prevalent in the age that he appears. As such, the corruption and disorder that is greatest of all at the present time is the trial of Christianity. Therefore, it is necessary that the Reformer of the present century appears as the Breaker of the Cross, and he also be named the Promised Messiah.

Fifthly, in view of the parallel that exists with the Mosaic successorship, the Seal of the Caliphs from the community of Muhammad^{sa} must also appear in the fourteenth century. For the Messiah, peace be upon him, appeared in the fourteenth century after Moses, peace be upon him.

Sixthly, many of the signs foretold in relation to the advent of the Promised Messiah have been fulfilled. For example: the solar and lunar eclipse which was to take place during the month of Ramadan has occurred twice; the Hajj has been postponed; the star *Dhus-Sinin* has appeared;² the plague has broken out;

¹ *an-Nur*, 24:56

² The Promised Messiah^{as} says: "Another sign of the era [of the Promised Messiah^{as}] was that the star *Dhus-Sinin* would emerge, i.e. the star of years gone by. In other words, the star which emerged in the time (or years) of the Messiah of Nazareth^{as}. Now, even that star has appeared, which gave heavenly news of the coming of the Jewish Messiah." — *Malfuzat* (English Translation), volume 1, p. 49, edition 2018.

the creation of the railway and the fact that camels have become obsolete, and so on and so forth.

Seventhly, the supplication in Surah Fatihah also establishes that the one who is destined to appear will be from within the Muslim community.

In short, there are not one or two, but rather hundreds of arguments which prove that the awaited one must come from within the ummah and that this is the time of his appearance. Now, I proclaim, in light of inspiration and revelation from God Almighty, that the man who was to appear is myself. Anyone who so desires is free to obtain from me the sort of evidence that God Almighty has always furnished, since time immemorial, in support of the institution of prophethood.

Signs of My Truthfulness

Witness the signs that have been manifested in my support. I feel disappointed when I observe the state of my opponents. At one time, they would present certain signs themselves, but now that they have been fulfilled, they have begun to criticise the authenticity of the narrations in which these signs were foretold. For example, now these people say that the Hadith which contains the prophecy of the solar and lunar eclipses is not authentic. However, one ought to press them to respond that when God Almighty has practically demonstrated that the narration was true, will it become a fabrication just because they say so? What is more disappointing than anything else is that these people have no shame and fail to realise that when they raise objections, they do not show that the Promised Messiah is false, but instead reject the Messenger of Allah, peace and blessings of Allah be upon him. The solar and lunar eclipses are not the only signs that establish my truth and support me. There are thousands of arguments and testimonies in my support, but even if there was not a single one, this would not be to my detriment whatsoever; all this would do is show the prophecy to be false. It is unfortunate that in their hostility towards me, they are bent on falsifying a prophecy made by the Chief of the Truthful. I present this prophecy emphatically and proclaim that it is a sign of the truthfulness of our Master.

Hence, the truth of this Hadith—once written by the people with the ink of conjecture—has now reached a level of certainty by the occurrence of the event itself. Now, one would be faithless and accursed to reject this narration. When the scholars of Hadith class a narration as being a fabrication, do they claim that

they have identified and caught the thief? They do not. Instead, what they say is that one of the narrators in the chain is weak of memory or their integrity is questionable. The scholars of Hadith accept as a principle that even if a Hadith is weak, if the prophecy that it contains is fulfilled, the narration is deemed authentic. Then in light of this criterion, how can someone be so brazen as to assert that this Hadith is not authentic?

Therefore, bear in mind that one whose advent is awaited must first be judged in light of definitive statements from the religious texts to see if they support the one who has come. Moreover, since reason cannot acquiesce without examples, such individuals are accompanied by rationally acceptable precedents. More than anything else, the awaited one is supported by divine succour. If anyone entertains doubt or suspicion in this regard, they ought to come before me and seek from me evidence of my truth in accordance with the ways of prophethood. If I am a liar, I will flee. But no, nineteen years ago, Allah the Exalted addressed me in the following words:

يَنْصُرَكَ اللَّهُ فِي مَوَاطِنَ

Allah will help you in many fields.

So you may judge me in the same manner that the Prophets and Messengers of the past were judged. I confidently proclaim that you will find me to be truthful on the basis of this criterion. I have expressed these points briefly; you ought to reflect on them and offer supplications to God. He is the Powerful, He will open a way. The Truthful receives His succour and support.” —The End¹

An Address in Response to a Question by Nawab Muhammad Ali Khan Sahib

When the *ameen* of Hazrat Sahibzadah Bashir Ahmad, Sharif Ahmad, and Mubarkah Begum took place, and His Holiness, the Sign of Allah—as it is his custom to give alms to show gratitude for the favours and gifts of God Almighty—arranged for a feast to express his gratefulness. On this, the Revered Hazrat Nawab Sahib, inquired: “Your Holiness, this *ameen* that has been arranged, is this only a tradition or something of that nature?” We record herewith, whatever His Holiness, the Sign of Allah, peace and blessings be upon him, stated in

¹ *Al-Hakam*, vol. 7, no. 7, dated 21 February 1903, pp. 1-3

response.

Seeking Clarification When a Doubt Arises is Proof of Pure-Heartedness

The Promised Messiah^{as} said: “If one reflects over the matter that arises here and contemplates from all aspects whilst keeping good intentions and righteousness in consideration, this will foster knowledge. I deem it a sign of your pure-hearted nature and good intention that you ask questions when you are unable to understand something. There are many people in whose heart a doubt becomes established, but they do not seek to uproot it by asking questions, and in this way, it continues to grow and cultivate within, and then the eggs of their doubt and suspicion hatch offspring and destroy the soul. Not asking questions and then forming one’s own view when one is unable to understand a certain matter is a weakness that leads one to hypocrisy. I do not consider this a sign of respect, for by doing so, a person destroys their soul. It is true, however, that it is not appropriate either for one to raise questions on every little thing—this is forbidden. It is in this context that Allah the Exalted states:

لَا تَسْأَلُوا عَنِ أَشْيَاءٍ¹

Ask not about (minor) things.

Moreover, a person is also prohibited from spying on others and picking out their faults. These are both bad practices. But if an important issue rankles a person’s heart, one should definitely present the issue and pose their question. This may be illustrated by an example. If a person were to consume contaminated food and this begins to upset the stomach, and one begins to feel nauseous, it is best for one to vomit and expel the food. However, if the person does not expel the food from their body, this will harm the digestive system and ruin a person’s health. Just as spoiled food ought to be expelled from the body immediately, anything that rankles in the heart ought to be uprooted at once. Therefore, I consider it to be a sign of your good fortune that you present your question whenever you do not understand something, and thus prevent it from turning into an objection. The first Hadith in *Bukhari* is:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

¹ *al-Ma’idah*, 5:102

Meaning, deeds are based on intentions. With good intentions, even an apparent offence, no longer remains to be as such. Even in the case of the law, intent is important. For example, if a father were reprimanding his child to go to school and study, and the child happens to sustain an injury in some way, which results in death, it will be understood that the death cannot be deemed as an intentional, punishable offence, because the father did not intend to kill the child. Therefore, every action is based heavily on one's motive. In Islam, this concept solves many issues.

Hence, if someone does a deed with good intentions, purely for the sake of God, they should not care about how worldly people view that action.

The Etiquette of Proclaiming God's Blessing

Bear in mind that one ought to remain a seeker by way of supplication to God always and in every state. Secondly, one ought to act upon the following:

أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ¹

The bounty of thy Lord, proclaim.

One ought to proclaim the favours, which are conferred upon a person from God Almighty, for this increases a person's love for God and fosters a zeal in them to be obedient and dutiful to Him. The word 'proclaim' does not only mean that a person should verbally speak of these blessings; these blessings should be apparent on their body as well. For example, if Allah the Exalted has granted someone the ability to wear elegant clothes, but they always wear spoiled and dirty clothes so that people will look at them with sympathy or so that the individual's affluence remains hidden from the people, such an individual commits a sin. For such a one seeks to hide the grace and bounty of God Almighty, and follows a way of hypocrisy; such a one deceives the people, and seeks to mislead them, and this is far from the greatness of a believer. The way of the Holy Prophet^{sa} was always to embrace both aspects. The Holy Prophet^{sa} would wear whatever was available to him and would not reject anything; he would accept whatever clothing was presented to him. However, after the Holy Prophet^{sa}, certain people saw humility in adopting the way of asceticism. Certain dervishes have been known to mix dust with their meat before consuming it. Once a man went to see a dervish. The

¹ *ad-Duha*, 93:12

dervish said: ‘Present him with some food.’ The man, however, insisted that he would eat with the dervish. Finally, when the man sat with the dervish to eat, balls of neem were prepared for him and presented. Certain people adopt such a practice and the purpose is to make others believe that they are people of excellence. However, Islam does not consider such practices to be a sign of excellence; excellence in Islam is gauged by righteousness, which transforms a person into a saint, with whom the angels converse and to whom God Almighty gives glad tidings. I do not teach such ascetic practices because they are at odds with the objective of Islamic teachings. The Holy Quran gives the following teaching:

كُلُوا مِنْ الطَّيِّبَاتِ¹

Eat good things.

Yet, these people turn an excellent, pure thing and mix it with dust to turn it into something that is impure. Such beliefs developed long after Islam was forgotten. Such people add their own innovations to the teachings of the Holy Prophet, peace and blessings of Allah be upon him, for they have nothing to do with Islam or the Holy Quran; these people invent their own shariah. I view this with utter contempt and disgust. The Messenger of Allah, peace and blessings of Allah be upon him, is a perfect example for us all. Our betterment and merit lies in following his footsteps, insofar as possible, and not deviating even in the least.

Being Kind to Women

In the same way, people have committed errors as far as interacting and treating women and children is concerned, and they have gone astray from the right path. The Holy Quran states:

عَاشِرُوهُنَّ بِالْمَعْرُوفِ²

Consort with them in kindness.

But today, people are acting in a manner that is opposed to this teaching. In this context, there are two sorts of people. One group of people have disregarded women leaving them to live an unrestricted life, as if religion does not affect them at all. So they lead a life that is diametrically opposed to Islam and no one bothers with them. Then, there is another group of people who have not left women

¹ *al-Mu'minun*, 23:52

² *an-Nisa*, 4:20

alone to live an unbridled life, but in contrast, they have adopted a way that is so harsh and controlling that one is unable to differentiate between women and animals; these people treat women in a manner that is worse than slaves and beasts. They will beat women so mercilessly and without any sense of the fact that the person who is before them is a living being. In short, these people treat women in a terrible manner, and this is to such an extent that in the Punjab there is a famous saying that likens women to a person's shoes, which can be taken off and replaced with another pair. This is very dangerous indeed and goes against all that Islam holds sacred. The Holy Prophet, peace and blessings of Allah be upon him, is a perfect example in every respect. Study his life and see how he treated women. In my view, an individual who stands up to contend against a woman is an unmanly coward. Study the pure life of the Holy Prophet, peace and blessings of Allah be upon him, so that you may see how kind he was. Even though the Holy Prophet^{sa} was an awe-inspiring personality, if an old woman would stop him, he would stand there until the lady would permit him to leave. He would go to the market himself and bring his household items. On one occasion, the Holy Prophet^{sa} purchased something from the market and a companion submitted: 'Your Holiness, allow me,' but the Holy Prophet^{sa} said: 'A person ought to carry their own things.' One should not conclude from this that the Holy Prophet^{sa} would never allow others to do small tasks for him, such as bringing his firewood. Nonetheless, these instances demonstrate the simplicity and immense informality of the Holy Prophet^{sa}. The Holy Prophet^{sa} would go from one place to another by foot without any distinction as to who was walking ahead of him or behind him. For it is observed in the case of those who are disposed to formality that they do not appreciate it when others walk ahead of them. In fact, the Holy Prophet^{sa} was such a simple man that on certain occasions people could not even identify who the Messenger, peace and blessings of Allah be upon him, was in a group of people. When the Holy Prophet, peace and blessings of Allah be upon him, arrived in Medina, Hazrat Abu Bakr, may Allah be pleased with him, had a white beard and so the people thought that he was the Prophet of God, peace and blessings of Allah be upon him. However, Hazrat Abu Bakr^{ra}, did something to serve the Holy Prophet^{sa} in order to show the people that the Holy Prophet^{sa} was the Messenger of God, and it was then that everyone realised the truth.¹

¹ From the Editor: The simplicity of His Holiness, peace be upon him, is exactly the same in nature. When the Promised Messiah, peace be upon him, goes for his walk, no one is forbidden from walking ahead of him. In fact, on certain occasions, some of the distinguished companions feel concerned

On certain occasions, the Holy Prophet, peace and blessings of Allah be upon him, even had a race with Hazrat Ayesah, may Allah be pleased with her. On one occasion, the Holy Prophet^{sa} outstripped her, and on another occasion, he went easy so that Ayesah, may Allah be pleased with her, could outstrip him, and so she overtook him. Similarly, it is also proven that on one occasion, a few Abyssinians came to show an entertaining spectacle. The Holy Prophet, peace and blessings of Allah be upon him, showed Hazrat Ayesah, may Allah be pleased with her, their demonstration. However, when Hazrat Umar, may Allah be pleased with him, arrived, the Abyssinians saw him and fled.

In short, when a person closely studies the life of the Holy Prophet, peace and blessings of Allah be upon him, they learn a great deal. However, there are certain foolish, benighted individuals who do not reflect over his life, but open their mouths to raise allegations against him—his is the state of the Christians and Arya Samajists.

The Difference Between a Practice of the Holy Prophet^{sa} and an Innovation in the Faith

Therefore, at the present time, people have fallen prey to serious error in relation to what constitutes a practice of the Holy Prophet^{sa} and the reality of an innovation in the Faith. They suffer from a grave misconception and cannot differentiate between the Sunnah and an innovation in the faith. They have abandoned the exemplary model of the Holy Prophet, peace and blessings of Allah be upon him, and have invented many practices of their own accord considering them to be an ample form of guidance for their lives, even though these practices are leading them astray. When a person is able to distinguish between a practice of the Holy Prophet^{sa} and an innovation in the Faith, and follows the way of the Holy Prophet^{sa}, they are saved from dangers. However, an individual who does

over the fact that this causes a cloud of dust to rise into the air while the Promised Messiah^{as} is walking behind, but His Holiness, the Sign of Allah, is never bothered by this in the least. Often people will overtake him from behind due to which our revered Master either stumbles, or his shoe slips off of his foot, or his cane will fall out of his hand. However, never has anyone seen or heard the Promised Messiah^{as} express displeasure or adopt any particular manner of formality. Many a time the Promised Messiah^{as} will be sitting in the mosque with a group of his companions and if a stranger happens to come and visit, they will move forward to first shake hands with Maulana Abdul Karim Sahib or Hazrat Hakim-ul-Ummat Maulvi Nur-ud-Din Sahib and consider one or the other to be the Promised Messiah, at which these two honourable men will tell the person: ‘This is His Holiness.’ In short, the example of the greatness of Muhammad^{sa} is wholly evident in the Promised Messiah^{as}. Anyone who is doubtful is free to come and stay here and see for themselves.

not differentiate between the two, and blurs the line between the Sunnah and innovations in the Faith, cannot have a good end.

Whatever Allah the Exalted has stated in the Holy Quran is perfectly clear and evident, and the Messenger of Allah, peace and blessings of Allah be upon him, has demonstrated this in practice. The life of the Holy Prophet^{sa} is a perfect example. However, despite this, there are times when independent reasoning (*ijtihad*) is required as well. Where a person—due to their own weakness—is unable to find a precedent in the Holy Quran or the practice of the Messenger of Allah, peace and blessings of Allah be upon him, they ought to employ independent reasoning. For example, if the food that is distributed to the guests at weddings is purely to boast and flaunt one's status, this would be an act of ostentation and arrogance, and would therefore be unlawful. However, it is not unlawful for a person to offer people food out of kindness if the intention is solely to give practical expression to the verse:

أَمْ بِبِئْسَمَا رَبِّكَ فَحَدِّثُ¹

And the bounty of thy Lord, proclaim.

One may seek to act upon the following instruction as well:

مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ²

And they spend out of what We have provided for them.

Therefore, if a person arranges a function with this intention seeking nothing in return except for the pleasure of Allah Almighty, they could serve a feast to 100 people or 100,000 people, and this would not be forbidden. The actual basis rests on one's intention; if the intention is ill and corrupt, this turns a perfectly permissible and lawful action into an unlawful one. There is a well-known story that a holy man held a feast for which he lighted forty lanterns. Certain people commented that such extravagance ought to be avoided, so the man said: 'Put out the lanterns that I have lit by way of ostentation.' The people tried to put out the lanterns but not a single one of them could be put out. This demonstrates that sometimes when the same action is performed by two separate individuals, one of them can be guilty of sin while the other earns a spiritual reward. This difference results from a difference of intention. It is written that in the Battle of Badr,

¹ *ad-Duha*, 93:12

² *al-Baqarah*, 2:4

a man strutted forward among the Muslim ranks with a proud gait, and it is clear that this is forbidden by Allah the Exalted. When the Holy Prophet, peace and blessings of Allah be upon him, observed this, he said: ‘This mannerism is reprehensible in the sight of God Almighty, but at this time it is endearing to God, because in this instance, the purpose is to express the greatness and grandeur of Islam and influence the opposing party with awe.’ One can identify many such cases and examples, which ultimately establish that the following Hadith is absolutely true:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

Deeds are based on intentions.

Moreover, I am forever consumed in thought and reflection so that I may carve out a path by which the greatness and glory of Allah Almighty may be manifested, and so that the people develop a faith in Him; a faith which protects one from sin and draws them closer to virtues.

The Ameen Ceremony

I am also cognisant of the fact that Allah the Exalted has blessed me with countless bounties and favours, and so I am duty-bound to express these blessings. Therefore, whenever I perform any action, my motive and intention is to express the glory of Allah Almighty. This is also the case with the *ameen* ceremony that I have arranged. Since my sons are a sign from Allah the Exalted and each and every one of them is a living example of prophecies from God Almighty, I deem it an obligation to appreciate these signs of Allah Almighty. For they establish the truth of the prophethood of Allah’s Messenger, peace and blessings of Allah be upon him, and the Holy Quran, and even serve as proof of the existence of Allah the Exalted Himself. On this occasion, when they have completed their reading of God’s Word, I was asked to write a few poetic verses of supplication on this occasion, which express gratitude to Allah Almighty for His bounty and grace. As I have just mentioned, I remain forever consumed in thoughts to bring about reformation. I consider this function to be most blessed indeed and deem it appropriate to propagate the message of God in this manner.¹

¹ *Al-Hakam*, vol. 7, no. 13, dated 10 April 1903, pp. 1-2

Righteousness As the Intention of Every Action

Therefore, this was my intention. As such, when I began to compose my verses, and I had written the following line:

ہر اک نیکی کی جڑ یہ اتقا ہے

The root of every good is righteousness.

The second line of this verse was sent down to me by way of revelation, as such:

اگر یہ جڑ رہی سب کچھ رہا ہے

If this root is preserved, everything will survive.

This makes it evident that even Allah the Exalted was pleased with my action. The Holy Quran, in reality, imparts a teaching of righteousness; this is its ultimate cause. If one does not adopt righteousness, then even one's Prayers are of no value and can become a key to hell. Therefore, Sa'di alludes to this very point and states:

کلید در دوزخ است آن نماز
کہ در چشم مردم گزاری دراز

*The key to the gates of hell is such a Prayer;
which you lengthen only to show the people.*

Anything that is done as an act of display before the people is completely worthless, irrespective of how virtuous the deed may be in itself, and on the contrary, becomes a cause for punishment. It is written in *Ihya-ul-Ulum* that the religious mendicants of our age show the people that they worship for the sake of God Almighty, but in reality, they do not worship for the sake of God, they worship for the sake of mankind. The author has written strange and peculiar accounts of these people. In relation to their clothing, he states that these mendicants believe that if they wear clean white clothes this will damage their reputation, but they are also aware that if they wear dirty clothes this will dishonour them. Therefore, the practice adopted by these people in order to mingle with the affluent is to wear high quality, elegant clothing, but colour it with dye. Similarly, they employ strange and unusual methods to show people that they are devoted worshippers. For example, in order to show people that they fast, they will visit someone when

it is mealtime and when the host insists that they join them for food, they will say: ‘You eat, I will not eat. I must excuse myself,’ and what this really means is ‘I am fasting.’ This is the state of affairs that have been written in their context. Hence, to do something for the sake of the world, and to feed one’s own esteem and renown, can never attract the pleasure of God Almighty. This is the state of the world even in the present era, inasmuch that everything has shifted from its proper place; worship and alms are offered as acts of show. A few traditions have taken the place of righteous deeds. Therefore, the purpose of uprooting non-religious customs is so that any action or statement that is at odds with the instruction of God or His Messenger may be abolished. When we call ourselves Muslims and all of our words and actions must be in accordance with the will of Allah Almighty, why should we care about the world? Any action, which goes against the pleasure of Allah Almighty and His Messenger, peace and blessings of Allah be upon him, must be forsaken and abandoned. One must act within the limits set by God and act upon the counsel of the Messenger of Allah, peace and blessings of Allah be upon him. This is what it means to revive the Sunnah. There is no harm in anything which does not contradict the exhortations of the Holy Prophet, peace and blessings of Allah be upon him, and the commandments of Allah Almighty, and which is free from ostentation, but rather done to show gratitude to God and express His favours. In some cases, Muslim scholars will take such an extreme position that I have heard that one Muslim cleric has issued a religious edict prohibiting travel by train, and he would even say that it is unlawful to use the post office to send letters. Now can there be any doubt in the fact that such people are fools or at least half-mad? This is absurd. What a person ought to reflect upon is whether a particular action is in accordance with or against the directive of Allah Almighty, and whether their action is a self-invented religious practice, and whether the action encourages association of partners with God. If none of this is the case and the course of action does not corrupt one’s faith, then there is no harm in following through with the deed in question. One should just keep the following Hadith in consideration:

أَتَمَّ الْأَعْمَالُ بِالنِّيَّاتِ

Deeds are based on intentions.

I have also heard that some Muslim clerics forbid the study of subjects like syntax and morphology, and other fields of study. They class this as an innovation in

the Faith and state that these fields of study did not exist in the time of the Holy Prophet, peace and blessings of Allah be upon him, but rather, were introduced at a later time. Some clerics have even stated that it is a sin to engage in battle with guns and cannons. It is a mistake to even doubt the stupidity of these people. The Holy Quran says that you should prepare in the same manner that they prepare. So these are issues which relate to independent reasoning and they are heavily influenced by intention. As such, Allah Almighty knows that this action of mine is purely an expression of gratitude to Him.

Always Think Well of Others

On various occasions, certain tasks arise here and those who do not think well of others, or who are uninformed of the secrets of the shariah, are sometimes faced with a trial, and they misconstrue a matter completely. There were instances when the Holy Prophet, peace and blessings of Allah be upon him, would tell stories at home, but if an ignorant and foolish person were to observe the Holy Prophet^{sa} in this state without keeping his objectives in view, they would obviously stumble. Then, for example, once the Holy Prophet^{sa} was staying in the home of Hazrat Ayesah, may Allah be pleased with her, and another wife of the Holy Prophet^{sa} sent a dish with some stew. Hazrat Ayesah^{ra} threw the dish onto the ground and broke it. Now an uninformed person would be bold enough to object against this action of Hazrat Ayesah^{ra}, but they do not look towards the other deeds of Hazrat Ayesah, may Allah be pleased with her. So such instances do arise and people will raise allegations because they are ill-informed. Before one raises an objection they ought to hold a favourable opinion of others; they ought to wait for a few days with patience and then they will see that the reality becomes evident all by itself. Some time ago, a woman came here as a guest and in those days, coincidentally, it so happened that a few women were exempt from the Prayer, but she commented that there was no use coming here because no one offers their Prayer. The fact is that those specific ladies were excused from the Prayer at that time, and they were not liable in the sight of Allah. However, the woman who came to visit did not bother to ask or think, and wrote these comments.

The Magnificent Example of Hazrat Amman Jan^{ra}

Purification is in the heart. Without this, nothing is possible. I have observed

in my own household that the Prayer is offered with uncompromising adherence. When our first Bashir was born—his face bore a striking resemblance with Mubarak—he fell ill and developed such a severe temperature that he began to hang by a thread. During this state, the time for Prayer arrived and my wife said that she is going to offer her Prayer. She was still offering her prayer when the child passed away. After she had completed her Prayer, she asked me: ‘How is he doing?’ I said: ‘The child has passed away.’ When I said this, without any reservations whatsoever, she proclaimed:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Surely, to Allah we belong and to Him shall we return.

At that time, it was put in my heart that Allah Almighty would not let her leave this world until He compensated her for this loss. As such, approximately forty days after the demise of this child, Mahmud was born. After him, by the grace of Allah Almighty, our other children were born as well.

The Essence of the Formal Prayer Is Supplication

Therefore, a person who entertains evil thoughts is a person who is deficient as a human being, because all they do is cling to customary things, and for this reason, neither is their religion in order, nor their worldly life. People of this nature offer the Prayers, but are unfamiliar with the deeper meanings of the Prayer, and they do not know what they are doing in the least. They offer the formal Prayer hastily but then they will spend an hour supplicating after the Prayer has ended. It is strange that they do not supplicate in the formal Prayer, even though its very purpose and essence is supplication. Even the mandatory positions of the Prayer encourage a person to supplicate. As the saying goes: there is blessing in movement. Sometimes it so happens that when a person is sitting, their mind remains blank, but when they stand up and begin to walk about, a stream of thought begins to flow forth. This is the case with all actions, and if one does not give due consideration to their fundamental purpose and disregards their essence, they are reduced to nothing more than superficial customs and habits. Similarly, it is necessary to keep the inner self pure for the sake of God when a person is fasting. However, if a person ignores this underlying reality, this action is nothing more than a worthless tradition.

One Ought to Express Happiness for the Bounties of God Almighty

Remember that one who is not joyful on receiving the bounty of God Almighty and who does not practically express this joy is not sincere. In my view, if someone sings the bounty of God Almighty all year long, this is better than the person who mourns for a year. Such practices which are against the instructions of God and His Messenger, or which are tainted by the association of partners with God or ostentation, and which serve to stroke one's own ego, are all classed as sin, and they are forbidden. The reason it is necessary for a wedding to be announced by the beating of a drum is so that if a dispute arises in the future, this announcement may serve as a form of testimony. Similarly, on a marriage engagement or agreement, if someone distributes sweets so that the newly formed bond is strengthened, then this is not a sin. However, if this is not the intention and the purpose is only to garner renown and to boast, then this is not permissible. Similarly, in my view, the use of trumpets is also lawful, for there is nothing in this that is against the shariah, so long as one's intention is not corrupt. On certain occasions, disputes arise in the matter of marriages, and lawsuits are filed on issues related to inheritance. When a formal announcement of marriage has been made, such court cases can be simply and easily settled. If a marriage has taken place quietly and no one has any idea of it, on certain occasions such relationships are deemed unlawful in legal terms and the children of such parents are deprived of their rights of inheritance. So, such practices are not only permissible, they are incumbent, because they aid the settlement of verdicts that relate to law. When my sons were born, I have on occasion, celebrated their *aqiqah* by inviting upwards of even 2,000 people to partake in a feast. Allah the Exalted knows very well that my purpose in this was to ensure that the prophecy made before the birth of each child is openly announced.

Ill-Thinking

Ill-thinking causes one's good deeds to be wasted. It is written in *Tadhkirat-ul-Awliya* that an individual made a covenant with Allah Almighty that they would consider themselves worse than all others. One time he went to the river and saw a young lady accompanied by a man, and both of them were sitting together very happily. In this instance, the person submitted to God: 'O Lord, at least I am better than this man, for modesty eludes him.' During this time a boat arrived and

the people boarded the vessel. There were seven passengers who might well-nigh have drowned, but the man who the first person had deemed a drunkard, plunged into the water and saved six of the seven passengers and left one. He then turned to the man who was witnessing this entire account and addressed him saying: ‘You thought ill of me, now there is one passenger left, go and save him.’ It was then that the observer realised that he had stumbled and so he finally inquired as to the matter before him. The person sitting at the riverside said: ‘I was raised by God as a test for you. This woman is my mother, and what you deem to be alcohol is water from this river. I have been made to sit here by the will of God Almighty.’

Therefore, thinking well of others is an excellent thing. One should not let this slip from their hands. It can never be impermissible to thank God Almighty for His grace and favour, so long as it is His pleasure that is purely intended, and only when a worldly display of pretension and ostentation is not the underlying motive.¹

¹ *Al-Hakam*, vol. 7, no. 14, dated 17 April 1903, pp. 1-2

Glossary

Many of the Arabic terms used in this translation are found in *The Oxford English Dictionary*, including, Islam, Quran, Hadith, Sunnah, etc. Such words have not been italicised in the text, and generally, are not glossed here. In various places, the Promised Messiah^{as} has explained various words in a linguistic context or expounded their deeper spiritual meaning, as is the case, for example, with *amr*, *insan*, *mal*, *tasallut*, *yanzuruna*, among others. Such words, though italicised in the text, have not been included in the glossary. Similarly, foreign terms which can adequately be translated into English—though given in the text on certain occasions—have not been elaborated here. Therefore, please note that only such terms are included in this glossary which require an explanation above and beyond a simple translation in English.

Al-Hakam the first official organ of the Ahmadiyya Muslim Community established on 8 October 1897. The first editor of *Al-Hakam* was Hazrat Sheikh Yaqub Ali Irfani^{ra}. This weekly newspaper was published from Qadian, District Gurdaspur.

anna a currency unit previously used in British india, equal to 1/16 of a rupee.

Asr the third of the five daily prayers, which is offered in the late afternoon.

Badr the second official organ of the Ahmadiyya Muslim Community established on 31 October 1902. This weekly newspaper was published from Qadian, District Gurdaspur, in the Urdu language.

cowrie the flattened yellowish shell of the money cowrie, formerly used as money in parts of Africa and the Indo-Pacific area. Cowrie is derived from the 17th century Hindi word 'kauri.'

Dar-ul-Harb literally, 'Territory of War' and refers to such territories where no treaty of peace with the Muslims exists. Various schools of thought and jurists believe that an Islamic territory taken by non-Muslims becomes a *Dar-ul-Harb* when Islamic law is replaced.

din-ul-aja'iz is to remain firm in practising the fundamental principles of religion without any deep insight.

Eid-ul-Fitr a festival celebrated at the end of Ramadan with the sighting of the new moon, to offer gratitude to Allah for the blessings of Ramadan.

Fajr the first of the five daily prayers, which is offered at dawn before sunrise.

fana literally, 'annihilation' or 'to cease to exist'. The Sufis speak of three stages in man's spiritual journey to God. The first stage is *fana*, or the complete denial of the self and the realisation that only when a person imposes a death upon their own soul can they be truly united with God. The second stage is *baqa* (subsistence or life) and the third stage is *liqa* (meeting), which is the state of union with God. The state of *fana fillah* means to be lost or absorbed completely in the love of Allah.

Hafiz a person who has committed to memory the entire text of the Holy Quran.

Hujaj-ul-Kiramah a book by Nawwab Siddiq Hasan Khan, relating to signs of the Latter Days.

Imamayn literally, 'The Two Leaders' is a title of honour that refers to Hazrat Imam Hasan^{ra} and Hazrat Imam Husayn^{ra}, the two grandsons of the Holy Prophet^{sa}.

Isha the last of the five daily prayers, which is offered in the evening, shortly after nightfall.

Isbraq is an optional Prayer consisting of two phases: two *rak'ats* are offered when the sun has risen for a while but not enough to have heated up the environment. Once the latter has occurred, this is the second phase, in which one may offer four or eight *rak'ats*. The first phase is known as *salat-ul-ishraq* and the second *salat-ud-duha*. It has been named *salat-ulawwabin* as well. In some Traditions, however, the Prayer offered between Maghrib and Isha consisting of six *rak'ats* is called *salat-ul-awwabin*.

Maghrib the fourth of the five daily prayers and offered right after sunset.

Mahdi literally 'the guided one' and also refers to the Imam Mahdi—a title meaning 'Guided Leader', given to the Reformer of the Latter Days prophesied by the Holy Prophet Muhammad^{sa}.

Malfuzat written records of sayings, discourses and audiences of pious men, Sufis and religious divines.

Mathnawi an extensive poem written in Persian by Maulana Jalal-ud-Din Rumi, it is one of the most influential works of sufism and is often referred to as 'the Quran in Persian.'

maulvi a Muslim cleric

mi'raj literally, 'the ascension' was a spiritual experience of the Holy Prophet^{sa} in which he travelled into the heavens, met various Prophets and ultimately Allah Himself.

muqallid a term which refers to someone who follows the teaching of another. In general it refers to someone who follows one of the four main Sunni schools of Islamic jurisprudence, namely: Hanafi, Shafa'i, Malaki, Hanbali.

rak'at a single unit in the formal Islamic Prayer, consisting of the standing and bowing positions, as well as two prostrations.

rukū the bowing position in the formal Prayer.

sama literally means 'listening.' It is a Sufi practice that combines music, chanting and dance to induce mystical trance and spiritual ecstasy.

Syed a descendant of the Holy Prophet Muhammad^{sa}.

tabarra a fundamental aspect of Shia doctrine which teaches disassociation with the first three Caliphs of the Holy Prophet^{sa} and his companions, and refers to the obligation to curse them.

Tadhkira-tul-Awliya literally 'Memorial of the Saints' is a book written by Farid-ud-Din Attar, a Persian poet and Sufi, about the life of renowned mystics and their miracles.

tolah a traditional Indian unit of measurement, equivalent to approximately 11.664 grams.

Zuhr the second of the five daily prayers, which is offered in the afternoon after the sun begins to decline from its zenith

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