

MALFŪZĀT

of

The Promised Messiah & Mahdi^{as}

Dated October 1905 through October 1906

ENGLISH TRANSLATION OF URDU VOLUME 8



Malfūzāt — English translation of Urdu Volume 8

Dated October 1905 through October 1906

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

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Sayings and Discourses of

Hadrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi^{as}

Founder of the Ahmadiyya Muslim Community

Dated October 1905 through October 1906

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

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

ABOUT THE PROMISED MESSIAH^{AS}

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

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

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

PUBLISHER'S NOTE

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

References to the Holy Quran contain the name of the *Sūrah* followed by a chapter and verse number(s), e.g. *Sūrah al-Jumu'ah*, 62:4, and count *Bismillāhir-Raḥmānir-Raḥīm* ('In the name of Allah, the Gracious, the Merciful') as the first verse in every chapter that begins with it. All references taken from the Bible are from the King James Version (KJV).

The content of the book comes primarily from the newspapers *al-Hakam* and *al-Badr*. A footnote reference is inserted at the end of each dated section of *Malḥūzāt*, noting where it was taken from.

The following abbreviations have been used:

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

as '*alaihis-salām*, meaning 'peace be on him', is written after the names of Prophets other than the Holy Prophet Muhammad^{ṣas}.

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

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

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

Readers are urged to recite the full salutations when reading the book.

When citing the names of Quranic chapters and the titles of foreign books, generally we have adopted the following system established by the Royal Asiatic Society for our transliteration:

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th* – pronounced like *th* in the English word *thing*.
- ح *ḥ* – a guttural aspirate, stronger than *h*.
- خ *kh* – pronounced like the Scottish *ch* in *loch*.
- ذ *dh* – pronounced like the English *th* in *that*.
- ص *ṣ* – strongly articulated *s*.
- ض *ḍ* – similar to the English *th* in *this*.
- ط *ṭ* – strongly articulated palatal *t*.
- ظ *ẓ* – strongly articulated *z*.
- ع ‘ – a strong guttural, the pronunciation of which must be learnt by the ear.
- غ *gh* – a sound similar to the French *r* in *grasseye*, and to the German *r*. It requires the muscles of the throat to be in the ‘gargling’ position to pronounce it.

- ق *q* – a deep guttural *k* sound.
 ء ' – a sort of catch in the voice.

Short vowels are represented by:

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

Long vowels by:

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

Other vowels by:

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

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. While the Arabic ن is represented by *n*, we have indicated the Urdu ن as *n̄*. As noted above, the single quotation mark ' is used for transliterating ع which is distinct from the apostrophe ' used for ء .

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹
نُحَمِّدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ²

[Written in Volume 8 of the Urdu *Malfūzāt* (First Edition)]

PREFACE

*The delightful sayings and discourses of
the Promised Messiah, peace be on him*

Volume 8

This is the eighth volume of the delightful sayings and discourses of the Promised Messiah, may peace and blessings be upon him, which covers the period from 1 September 1905 to 30 May 1906.³ The compilation and editing of this volume is also a tribute to the efforts of Respected Maulawī Muhammad Ismā‘īl of Diyālgarh.

جَزَاءُ اللَّهِ تَعَالَى فِي الدُّنْيَا وَالْآخِرَةِ

May Allah the Exalted reward him in this world and the Hereafter.

The volumes of these pure sayings and discourses are like spiritual sustenance containing various kinds of spiritual food. Or they are like a clinic that has medicine for every disease. The holy Messiah of God Almighty

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

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

3. Please note that in earlier editions of *Malfūzāt*, Volume 8 covered the period between 1 September 1905 to 30 May 1906. However, in the fourth edition published by Islam International Publications Ltd., *Malfūzāt*, Volume 8 covers the period between 1 October 1905 to 28 October 1906. [Publisher]

would carefully examine the conditions of his pure devotees and sincere disciples and diagnose their ailments. He would suggest the appropriate treatment when he saw any spiritual weakness or illness in someone. Sometimes he draws their attention to God Almighty and His attributes and corrects their beliefs. At other times, he directs them to pay attention to their responsibilities by clarifying their lofty station. And sometimes, he mentions the truths and insights of the Holy Quran and the Signs of God to freshen and strengthen their faith. And sometimes, he describes the means and causes of the progress and decline of nations to save them from deterioration and take them to the heights of success. Thus, concerning Allah the Exalted and His attributes, he says:

1. Allah the Exalted is hidden, but He is recognised through His powers. His existence can be ascertained through prayer. (*Malfūzāt*, Urdu vol. 7, p. 249, [published by Islam International Publications Ltd., 2022; see also page 372 of the *Malfūzāt*, vol. 7 English translation published in 2024])
2. Some people believe that since God Almighty is ¹عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ, He is also capable of telling lies. Holding such a belief is disrespectful. It is a great sin to attribute anything to God Almighty that is contrary to His promise, glorious being, and attributes. (*Malfūzāt*, Urdu vol. 7, p. 226, [published by Islam International Publications Ltd., 2022; see also page 340 of the *Malfūzāt*, vol. 7 English translation published in 2024])
3. There is a beauty in everything from Allah the Exalted. (*Malfūzāt*, Urdu vol. 7, p. 332, [published by Islam International Publications Ltd., 2022; see also page 497 of the *Malfūzāt*, vol. 7 English translation published in 2024])

1. He has power over all things (*Sūrah al-Aḥqāf*, 46:34). [Publisher]

4. Just as Allah the Exalted appreciates the smallest things, so is He sternly watchful of the minutest details. Such is the point. Sometimes a person thinks a thing to be minor, but that thing spurs the displeasure of Almighty Allah. (*Malfūzāt*, Urdu vol. 8, p. 243, [published by Islam International Publications Ltd., 2022; see also page 360 of this English translation])

His Claim

He mentions his claim in these magnificent words to the congregation of his holy followers:

I tell you most assuredly that I am not a fabricator. I am not a liar. Rather, I am that very one promised by the Prophets, to whom the Holy Prophet, may peace and blessings of Allah be upon him, has sent his *salām* [salutation of peace]. I am that very Promised Messiah who was to come in the 14th century and who is also the Mahdi. Only he accepts me whom Allah the Exalted grants the seeing eye through His grace. (*Malfūzāt*, Urdu vol. 7, p. 349–350, [published by Islam International Publications Ltd., 2022; see also page 524 of the *Malfūzāt*, vol. 7 English translation published in 2024])

He says also:

I swear in the name of God Almighty that I am indeed the Promised One who was to come. And this, too, is an undeniable fact that the life of Islam is in the death of Jesus. (*Malfūzāt*, Urdu vol. 8, p. 95, [published by Islam International Publications Ltd., 2022; see also page 144 of this English translation])

Jesus^{as} will Not Descend from Heaven

Addressing his opponents, the Promised Messiah^{as} says:

I say that you and all your helpers should pray together for Christ to come down from heaven and then see if he comes down or not? I declare with certainty that even if you keep banging your heads in prostrations all your life and even if you erase your noses by rubbing them on the ground while making such supplications, he will not come down from heaven because the one who was to come has already come. (*Malfūzāt*, Urdu vol. 2, p. 315, [published by Islam International Publications Ltd., 2022])

The Lofty Station of Ahmadiyya Jamā‘at

Addressing the [members of the Ahmadiyya Muslim] Jamā‘at, he says:

Islam has become an orphan at this time, and it has no benefactor. God Almighty chose this Jamā‘at and willed it to be its benefactor, proving in every way and demonstrating that it is truly empathetic and sympathetic to Islam. He desires that these will be the people who will serve as a model for those who come later. (*Malfūzāt*, Urdu vol. 8, p. 159, [published by Islam International Publications Ltd., 2022; see also page 241 of this English translation])

The Essence of Islam

He says:

The meaning of Islam was that man should become lost in the love and obedience of God. And just as the neck of a goat is placed in front of the butcher, so the neck of a Muslim should be placed in obedience before God Almighty. (*Malfūzāt*, Urdu vol. 8, p. 86, [published by Islam International Publications Ltd., 2022; see also page 131 of this English translation])

Safeguarding Islam

Islam is beset with storms, and its adversaries are engaged in efforts to destroy it. However, I am sure Allah the Exalted will safeguard Islam against all these attacks, and He will bring its ship safely to shore even in this storm. (*Malfūzāt*, Urdu vol. 7, p. 239–240, [published by Islam International Publications Ltd., 2022; see also page 358 of the *Malfūzāt*, vol. 7 English translation published in 2024])

The Way to Safeguard Islam

To protect Islam and manifest its truth, the foremost aspect is that you become exemplary true Muslims; the second aspect is that you spread its beauties and excellences worldwide. There is a need for financial support and assistance in this aspect... (*Malfūzāt*, Urdu vol. 8, p. 157, [published by Islam International Publications Ltd., 2022; see also page 237 of this English translation])

Secret of Making Progress

He said:

Progress always comes through virtuous conduct.As long as the Muslims do not follow and adhere to the Holy Quran fully, they cannot make any progress. (*Malfūzāt*, Urdu vol. 7, p. 244, [published by Islam International Publications Ltd., 2022; see also page 364 of the *Malfūzāt*, vol. 7 English translation published in 2024])

Causes of Destruction of Nations

The Promised Messiah^{as} said:

Remember that when a nation moves toward destruction, ignorance develops in it first, and they forget the religion taught to them. After ignorance develops, there comes the affliction and calamity that no piety remains among the people, and sin, iniquity, and every kind of wickedness begin to take hold. Finally, the wrath of Allah the Exalted destroys this nation, because fear of Allah and compassion originate from knowledge... (*Malfūzāt*, Urdu vol. 8, p. 139, [published by Islam International Publications Ltd., 2022; see also page 212 of this English translation])

The Heartfelt Desire to Spread Islam to the Japanese

The Promised Messiah^{as} says:

The Japanese people are showing interest in Islam, so there should be such a comprehensive book in which the truth of

Islam is fully recorded, as if it were a complete picture of Islam, in the way that when a person describes someone thoroughly, he provides a picture of the person from head to toe. In the same way, the excellences of Islam should be set forth in this book. All aspects of its teachings should be discussed, and its fruits and results should also be shown. The moral part should be separate, and it should be compared with other religions. (*Malfūzāt*, Urdu vol. 7, p. 235, [published by Islam International Publications Ltd., 2022; *see also* page 353 of the *Malfūzāt*, vol. 7 English translation published in 2024])

A book should be written for the Japanese. An eloquent Japanese individual should be paid 1,000 rupees to translate it, and then 10,000 copies should be printed and published in Japan. (*Malfūzāt*, Urdu vol. 7, p. 236–237, [published by Islam International Publications Ltd., 2022; *see also* page 354 of the *Malfūzāt*, vol. 7 English translation published in 2024])

Pearls of Wisdom

Advising his Jamā'at, the Promised Messiah^{as} says:

1. You should not consider anyone as your personal enemy... Remember it well that an individual finds dignity and prosperity only when he is not a personal enemy of anyone. (*Malfūzāt*, Urdu vol. 7, p. 315, [published by Islam International Publications Ltd., 2022; *see also* page 470 of the *Malfūzāt*, vol. 7 English translation published in 2024])
2. LOVE OF THE WORLD is the root of all wrongdoings. (*Malfūzāt*, Urdu vol. 8, p. 185, [published by Islam International Publications Ltd., 2022; *see also* page 277 of this English translation])

3. OSTENTATION burns virtues like fire burns dry leaves and straw. (*Malfūzāt*, Urdu vol. 8, p. 216, [published by Islam International Publications Ltd., 2022; see also page 319 of this English translation])
4. NECESSITY is the mother of all sciences. All knowledge has come into being due to necessity. (*Malfūzāt*, Urdu vol. 8, p. 222, [published by Islam International Publications Ltd., 2022; see also page 327 of this English translation])
5. RELIGIOUS WISDOM is sharpened by righteousness. (*Malfūzāt*, Urdu vol. 8, p. 247, [published by Islam International Publications Ltd., 2022; see also page 366 of this English translation])
6. KNOWLEDGE is strength, and from strength comes courage. (*Malfūzāt*, Urdu vol. 7, p. 224, [published by Islam International Publications Ltd., 2022; see also page 337 of the *Malfūzāt*, vol. 7 English translation published in 2024])
7. It is imperative to be acquainted with the SCIENCES that serve the Holy Quran. (*Malfūzāt*, Urdu vol. 8, p. 163, [published by Islam International Publications Ltd., 2022; see also page 246 of this English translation])
8. DEEDS—...a person's actions inevitably affect the hearts of others... (*Malfūzāt*, Urdu vol. 8, p. 127, [published by Islam International Publications Ltd., 2022; see also page 195 of this English translation])
9. THE POOR—Much good fortune is within reach of the poor...They have been given the wealth that they [the wealthy] do not possess. A poor man will be safeguarded

for free against many vices like cruelty, arrogance, selfishness, harming others, not fulfilling the rights of others, etc... (*Malfūzāt*, Urdu vol. 7, p. 314, [published by Islam International Publications Ltd., 2022; see also pages 468–469 of the *Malfūzāt*, vol. 7 English translation published in 2024])

10. HUMAN NATURE—There was, in fact, no evil in the nature of man, nor is anything evil; however, its misuse makes it evil. (*Malfūzāt*, Urdu vol. 8, p. 188, [published by Islam International Publications Ltd., 2022; see also page 281 of this English translation])
11. THE REAL ADORNMENT OF MOSQUES does not lie in their buildings. It lies in the worshippers who offer Prayers with sincerity... (*Malfūzāt*, Urdu vol. 8, p. 15, [published by Islam International Publications Ltd., 2022; see also page 26 of this English translation])
12. THE TRUE BELIEVER—In the sight of God Almighty, he alone is a believer and enters the *Bai'at* [the Pledge of Allegiance] who gives precedence to the faith over the world... (*Malfūzāt*, Urdu vol. 8, p. 132, [published by Islam International Publications Ltd., 2022; see also page 203 of this English translation])
13. VIRTUE—He cannot survive in this spiritual life until he abandons vice and adopts virtues. Virtues are like food. (*Malfūzāt*, Urdu vol. 8, p. 200, [published by Islam International Publications Ltd., 2022; see also page 297 of this English translation])

14. THE REAL OINTMENT. Remember that there is no ointment for the wound of affliction as soothing and comforting as trust in Almighty Allah. (*Malfūzāt*, Urdu vol. 7, p. 258, [published by Islam International Publications Ltd., 2022; see also page 384 of the *Malfūzāt*, vol. 7 English translation published in 2024])
15. *Auliā'ullāh* also have a similar condition that they do not have any pretensions, rather they are very plain and pure-hearted people. Their clothes and other matters do not have any kind of pretensions and artificiality... (*Malfūzāt*, Urdu vol. 7, p. 287, [published by Islam International Publications Ltd., 2022; ; see also page 428 of the *Malfūzāt*, vol. 7 English translation published in 2024])

The volumes of *Malfūzāt* are filled with such invaluable, precious pearls. Blessed and most fortunate are those friends who place these spiritual treasures in their homes and not only benefit from them but also encourage their children and close relatives to benefit from them.

O our Merciful and Benevolent God! Give those friends a place of honour in this world and the Hereafter who give a place of honour to the words of your Appointed One and Messenger. *Āmīn*.

Humbly,
Jalal-ud-Dīn Shams
 Rabwah, 7 June 1965

FOREWORD

The *Malfūzāt* are a compilation of discourses, letters, and narrations of the Promised Messiah^{as}, Ḥaḍrat Mirza Ghulam Ahmad of Qadian. They offer a unique insight into the interactions between the Promised Messiah^{as} and his eager audiences—great and small—and how his Divinely inspired wisdom and intellect quenched the souls of a world thirsting for guidance. These enchanting experiences compelled eye-witnesses to record them in an attempt to seize those special moments for future generations, in the hopes that they might somewhat behold the magnetic aura radiating from the long-awaited Imam of the Age.

This present edition of *Malfūzāt* is the complete English translation of the Urdu Volume 8, covering the interval from 1 October 1905 through 28 October 1906. This is a period when some of the most dear and devoted followers of the Promised Messiah^{as} had passed away. The deaths of Maulawī ‘Abdul-Karīm^{ra}, Maulawī Burhān-ud-Dīn^{ra}, Munshī Jalāl-ud-Dīn^{ra}, Maulawī Jamāl-ud-Dīn Syed Walah^{ra}, Maulawī Sher Muḥammad^{ra} of Hojin, Jalāl-ud-Dīn^{ra} of Pir Kot, and several others weighed heavy on the heart of the Promised Messiah^{as}. Nevertheless, he took solace in the comforting words of God that others would be raised in their stead.

Speaking of his own impending death, the Promised Messiah^{as} describes the mighty revelations in which the Noble Lord assures him that he will leave this world with great honour, although rampant death and destruction would follow across the globe. These ‘earthquakes’ will give the disbelievers a taste of the Day of Judgment, but the believers shall have nothing to fear. He also details a grand scheme for those who wish to make exemplary personal and financial sacrifices for the cause of Islam, and the establishment of a cemetery called *Bahishtī Maqbarah* [the Heavenly Graveyard]. The Promised Messiah^{as} expressed delight

in this initiative, stating that those who were a Jamā'at in life would also be seen as a Jamā'at even after death (*Malfūzāt* entry dated 8 Dec 1905).

I would like to express my heartfelt gratitude to all who contributed to bring this work to fruition. This English translation was performed by Waseem Ahmad Sayed and revised by Naser-ud-Din Shams. Valuable assistance in the Urdu and English review was provided by Sardar Anees Ahmad, and editing and other services were provided throughout by Bushra Shahid, Abdul Quddus Arif, Bilal Rana, Daud Ahmad, Sabahat Ahmad Cheema, Nauman Hadi, Komal Hadi, and Shahzeb Athar. I would also like to acknowledge the valuable assistance provided by Nasira Naseem, Tariq Amjed, Hassan Fiyaz Khan, Mirza Mahmood Ahmad, Maliha Khan, Mirza Abdul-Wahab, and others. The Research Cell performed meticulous research to include all Hadith references where cited. Various meetings were arranged with this humble one to review important issues that were frequently presented to Ḥaḍrat Khalīfatul-Masīḥ V^{aba} for his guidance and direction.

May the God of all Grace and Glory reward each and every individual for their various contributions and their selfless sacrifices in making the message, example, and cause of the Imam of the Age, Ḥaḍrat Mirza Ghulam Ahmad^{as}, accessible to an English-speaking audience. *Allāhumma Āmīn.*

al-Hāj Munīr-ud-Dīn Shams

Additional Wakilut-Taṣnīf, London

June 2024

Malfūzāt

English Translation of Urdu Volume 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹، نَحْمَدُهُ وَنُصَلِّ عَلَى رَسُولِهِ الْكَرِيمِ
وَعَلَى عَبْدِهِ الْمَسِيحِ الْمُوعُودِ²

Malfūzāt of the Promised Messiah, Peace and Blessings of Allah be upon Him

I OCTOBER 1905

Permissibility and Prohibition of Taking a Photograph

It was mentioned that someone³ had printed the photograph of the Promised Messiah^{as} on postcards so people could purchase these cards and use them as letters.

The Promised Messiah, on whom be peace and blessings, said:

In my view, this is not correct. This is the first step in spreading innovation. I permitted the taking of a photograph so that the people of Europe and America, who are very far from us

1. In the name of Allah, the Gracious, the Merciful. [Publisher]
2. We praise Him and invoke blessings upon His Noble Messenger, and upon his servant the Promised Messiah. [Publisher]
3. Note: A merchant from Bombay printed cards with the image of the Promised Messiah, may peace and blessings be upon him. *al-Hakam* also published his advertisement and continued doing so, thinking it to be an ordinary announcement. Allah the Exalted knows best what my intention was in posting this advertisement. My personal opinion was that this would also be a means of preaching. But this disease of printing photos began to spread to such an extent that Ḥaḍrat *Hujjatullāh*, the Promised Messiah, may peace and blessings be upon him, had to pay special attention to it and issued a very strongly worded fatwa regarding its sanctity and prohibition. Thus, this innovative practice ended as soon as it had begun. جَزَاءَ اللَّهِ أَحْسَنَ الْجَزَاءِ [May Allah grant him the best reward].

This announcement had been given briefly in the previous publication of *al-Hakam*. The speech of the Promised Messiah^{as} is set out in detail today. The use of the card with the picture of Ḥaḍrat *Hujjatullāh*, the Promised Messiah, may peace and blessings be upon him, will, we now trust, most certainly come to an end after today. (From the Editor of *al-Hakam*)

and possess knowledge of physiognomy and benefit therefrom, may be able to derive a spiritual benefit from it. Because the type of prohibition that applies to images is not universally applicable; on the contrary, sometimes, if the *mujtahid*¹ sees that a benefit exists without any loss, then he can use it as needed. Permission was granted because of this particular need of Europe. Accordingly, some letters came from Europe and America in which it was written that by looking at the photograph, it appears as if this is precisely that very Messiah. Similarly, an image can sometimes prove very helpful in diagnosing a disease. In the Shariah, every matter that comes under ² مَا يَنْفَعُ النَّاسَ [that which benefits men] is permitted to remain for much longer. However, these cards upon which the photograph is made should not be purchased. Pictures are the root of idolatry. When a person believes in someone, he tends to pay some reverence to the picture as well. Avoid such things and stay away from them, lest disaster befall our Community at its very inception. I have recorded this prohibition in a book that is under print. I am extremely angry with those people in the Jamā'at who do such things; God is angry with them. Nevertheless, should anyone's soul be profited through any means, then that method is exempt.

(A card with a photograph was shown) Upon seeing it, the Promised Messiah^{as} said: 'This is absolutely forbidden.'

A person brought a bundle of such cards and showed them, saying that as he bought these commercially for sale, what should he do now? The Promised Messiah^{as} said:

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1. *Mujtahid* is a term used in Islamic jurisprudence to refer to a scholar who is qualified to interpret and derive legal rulings from the Islamic sources, including the Holy Quran, Sunnah, and consensus of scholars. [Publisher]
 2. *Sūrah ar-Ra'd*, 13:18 [Publisher]

Burn them and destroy them. There is disdain for religion and disdain for the Shariah in this. Moreover, do not keep them at home. There is nothing to be gained from this; instead, it ultimately gives rise to idolatry. It would have been better had there been a propagational message in lieu of the photograph.¹

(Before noon)

Description of Sin

A Turkish gentleman asked the following two questions and received their answers:

QUESTION—If someone sets out with the intent to steal or commit fornication but does not do so, will it be a sin?

ANSWER—There is no accountability for thoughts that pass through the heart by way of whims and regarding which one does not resolve or determine to carry out. However, when an evil thought passes through the heart, and a person definitively resolves to carry it out, then there is accountability for it, and it is a sin. For example, if a thief intends to kill a particular child to steal his jewellery, even though it is not legally a crime, he is a criminal in the sight of Allah the Exalted, and will be punished. Remember, there is a function of the heart, but it has no effect until there is a definitive resolve to act upon it.

QUESTION—[Regarding] people who engage in battles and kill, is such killing a sin of theirs or not?

1. *Al-Hakam*, vol. 9, no. 35, p. 3, dated 10 October 1905

ANSWER—¹عَلَيْهَا عِنْدَ رَبِّي [The knowledge thereof is only with my Lord]. I cannot say anything about it. Allah the Exalted alone knows best whether such a one acted in virtue or vice.²

2 OCTOBER 1905

The Essence of Islamic Wars

The discussion concerned the issue of jihad. Here is a summary of what the Promised Messiah^{as} said about it:

This criticism against Islamic jihad, that those battles were for the sake of religion and spreading Islam is simply absurd for the reason that the Holy Prophet, may peace and blessings of Allah be upon him, continued suffering extreme hardship in Makkah for 13 years at the hands of the disbelievers, and his devoted Companions suffered and sacrificed their lives. The disbelievers inflicted shameless suffering upon some poor and helplessly weak women.

It reached the point that he was ultimately forced to migrate, but those disbelievers pursued him there as well. In such a predicament, when their mischief and oppression exceeded all bounds, then God Almighty commanded them to fight as a means of defence and resistance.

1. *Sūrah al-A'rāf*, 7:188 [Publisher]

2. *Al-Hakam*, vol. 9, no. 40, p. 10, dated 17 November 1905

Accordingly, the first verse commanding the carrying out of jihad was:

أُذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا¹

Meaning that, those who have been wronged are permitted to fight. The Muslims were the oppressed; they were not the instigators. On the contrary, the disbelievers of Makkah were the aggressors. Even in this situation, it was only when their transgressions reached the point of extremity that Allah the Exalted gave him^{sas} the command to fight back in self-defence.

Therefore, the criticism that those battles were for religious reasons is simply frivolous and futile. Had they been undertaken only for the sake of [spreading the] religion, why would they have been abandoned in cases where *jizyah* [tax on non-Muslim citizens] was given? Furthermore, I say that Christians cannot raise this type of criticism at all. They should assess their own situation whether the Islamic battles are any worse than the Mosaic battles. And since they also believe Jesus to be (God forbid) the God of Moses, peace be on him, the blame for these battles falls upon the Christians according to the prevailing standard, particularly given the situation that those battles were far more fierce and bloody than the Islamic wars.

In the Islamic battles, children, women, and the elderly were protected and not killed, but these standards were not adhered to in the Mosaic battles. Similarly, in Islamic wars, religious places of worship and fruit-bearing trees were not destroyed. However, in the Mosaic battles, fruit-bearing trees

1. Permission to *fight* is given to those against whom war is made, because they have been wronged (*Sūrah al-Ḥajj*, 22:40). [Publisher]

were destroyed. In short, Islamic war is nothing in comparison to the Mosaic battles.

The Jamā‘at of Allah’s Appointee and a Revelation

The Promised Messiah^{as} said:

It has always been the practice of Allah the Exalted that when any Appointee or Messenger comes from Him, only the weak and poor initially enter his Jamā‘at; kings or nobles do not pay attention. But ultimately, Allah the Exalted bestows every kind of progress upon the Jamā‘at of the poor. A revelation of mine states:

بادشاہ تیرے کپڑوں سے برکت ڈھونڈیں گے۔

Kings shall seek blessings from thy garments.

Those kings were also shown to me. From this it is known that a time will come when Allah Almighty will confer the realization of this Movement’s truth upon some of them.

The People of Punjab are Tender-Hearted

The Promised Messiah^{as} said:

The people of Punjab are tender-hearted. These people are devoid of that noise and nuisance found in [the rest of] Indians. The Indians rebelled,¹ but the Punjabis remained loyal

1. This is in reference to the Mutiny of 1857. [Publisher]

to the Government. Our Mirza Şāhib¹ also gave fifty horses to the Government by way of assistance at that time.

[The rest of] India is nowhere close to the extent to which the Punjabis have accepted me.²

3 OCTOBER 1905

Denial of a Prophet Inevitably Leads to Kufr

The Promised Messiah^{as} said:

The denial of a Prophet leads to *kufṛ* [disbelief]. In fact, even the denial of a *walī* [friend (of Allah)] can cause a loss of faith and ultimately lead to *kufṛ*. It is written in *Şahīḥ al-Bukhārī*,³ مَنْ عَادَى لِيْ وَلِيًّا فَآذَنْتُهُ لِلْحَرْبِ—meaning, whoever shows enmity towards My *walī*, I call out to him to come and fight Me.

God Almighty recounts the story of Bal'am—that because of his opposition to Moses, peace be on him, he became disgraced to the extent that he was likened to a dog. Denial of a Prophet inevitably leads to outright disbelief. However, when one becomes the enemy of a *walī*, he is stripped of Divine grace without even realising it.

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1. Reference is to Mirza Ghulam Murtaza, the father of the Promised Messiah^{as}. [Publisher]
 2. *Al-Hakam*, vol. 9, no. 40, p. 10, dated 17 November 1905
 3. In *Şahīḥ al-Būkhārī*, *Kitāb al-Raqā'iq*, *bāb at-Tawādu'*, Hadith 6502; it is written as: إِنَّ اللَّهَ قَالَ: مَنْ عَادَى لِيْ وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ. [Publisher]

The Grace of God Almighty Bestows Pleasure & Delight in Worship

Someone asked how pleasure and delight are developed in worship. The Promised Messiah^{as} said:

Pleasure and delight in worship and the doing of righteous deeds cannot develop from oneself; it is bestowed through God's grace and favour. For [attaining] this, it is imperative for man not to be dismayed and to continue praying to God Almighty for this grace and favour. And tire not in these prayers. When man continues persevering this way, then God Almighty—out of His grace—ultimately manifests that object for which there is a yearning and restlessness in his heart. That is, a taste, pleasure, and delight for worship begin to develop. However, if a person does not strive and make an effort but thinks that someone can grant it [to him] by blowing some charm over him, this is not the practice of Allah the Exalted. A person who tests Allah in this way mocks God and is destroyed.

Remember it well that the heart is solely in the hands of Allah the Exalted. If His grace does not accompany a person, the very next day, he may become a Christian or indulge in other faithless behaviour. Therefore, constantly pray for His grace and seek His help so that He may keep you established on the Straight Path. A person who is indifferent to God becomes a satan. For this, it is essential that man continues to engage in *istighfār* [seeking Allah's forgiveness] so that that poison and incitement do not arise which destroy a man.¹

1. *Al-Hakam*, vol. 9, no. 40, p. 10, dated 17 November 1905

SOME REVELATIONS

11 OCTOBER 1905

Before the death of Maulawī Ṣāhib¹:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ

[O people, worship your Lord who created you.]

12 OCTOBER 1905

أَنْتَ مُؤْمِنٌ مَنْ أَرَادَ إِهَانَتَكَ

[I shall humiliate him who designs to humiliate you.]

The Promised Messiah^{as} said:

I have come to understand the first revelation to mean that excessively mourning Maulawī ‘Abdul-Karīm’s passing is a sort of idolatry since someone who is excessively loved or whose loss is excessively mourned falls within those deemed worthy of worship. God calls one, and another is put in his place. He is All-Powerful and Self-Sufficient.

1. This likely refers to Ḥaḍrat Maulawī ‘Abdul-Karīm^{ra}, who passed away in 1905. [Publisher]

Earlier, while the late Maulawī ‘Abdul-Karīm was still alive, there was another revelation that:

دو شہتیر ٹوٹ گئے۔

[Two rafters have broken down.]

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رٰجِعُونَ [Surely, to Allah we belong and to Him shall we return.] This revelation is also very frightening. God Almighty best knows its meaning.¹

13 OCTOBER 1905

Life is Fickle

The Promised Messiah^{as} said:

I am amazed at those people who trust they will go on living. Sometimes death suddenly overtakes an individual. A person came to the elder Mirza Şāhib² who checked his pulse and told him to go home immediately and told the bystanders that if anyone wanted to see a dead man walking, they should take a look at him. He died immediately after reaching home.

Similarly, Khalifah Muhammad Husain of Patiala went

1. *Badr*, vol. 1, no. 28, p. 2, dated 13 October 1905

2. The reference is to Mirza Ghulam Murtaza, the father of the Promised Messiah^{as}. [Publisher]

home from the courthouse and fell on one step of the stairs. He got up but fell on another and died.

Keep Giving Ṣadaqah, Though it be Little

A small amount of monetary sacrifice was needed.

The Promised Messiah^{as} said:

Some people say something but cannot uphold it afterwards, thereby becoming sinners. The best *ṣadaqah* [charity] is that which, although it be little, is offered regularly.

The Sincerity of Maulawī Yār Muḥammad

The service of some members during the days of the late Maulawī Ṣāhib's [Ḥaḍrat Maulawī 'Abdul-Karīm of Sialkot, may Allah be pleased with him] illness was under discussion. The services of Maulawī Yār Muḥammad, Barrister of Law, also came to be mentioned.

The Promised Messiah^{as} said:

He is a most sincere person who displays perfect fidelity. He endured many painful journeys. He undertakes a great deal of physically strenuous service. He does not complain even if he must walk 40 *kos* [a *kos* is approximately 2 miles] daily, whether he must walk at night or during the day. During the days of the trial, he ran on foot alongside my conveyance from Gurdaspur and Qadian. He is a hard-working and honest man. Whoever has him will be satisfied with him because he is not a deliberately negligent person. He possesses an element of the sunnah [conduct] of the Companions.

(Before 'Aṣr)

Recognition of a True Religion

Mr Daniel, Headmaster of the Gujarat Mission School, visited the Promised Messiah, peace be on him. Some written questions were presented that will be given written replies; various religions were mentioned. The Promised Messiah, peace be on him, said:

Religions are in a strange state these days. Every house is inventing a new religion, and the situation of a seeker is strange indeed. So now, the question naturally arises as to which religion truly offers salvation to man. Each person will answer this in their own way. However, the correct response is to see how each religion deals with God. To what extent do His grandeur, power, and fear prevail over the heart?

Man naturally hates evil and naturally loves that which is impressed upon the mind to be of benefit and a means of progress for him. For example, if a person wants to spend the night somewhere, and there is a snake there, he will refuse to stay there. Or, he will naturally hate to enter a village afflicted by the plague. He is attracted to that which is beneficial, and he hates that which is harmful. Thus, how can someone who truly holds the grandeur of God in his heart, believes Him to be the Benefactor, and wholly believes that violating His commandments leads to his certain destruction, act contrary to the will of God despite such a viewpoint?

If one chances upon a treasure trove of gold, he will inevitably make an effort to take it. Hence, the crux of the matter is certainty and faith through which man can shun all vice and advance towards virtue. Now, how can one attain such certainty and faith? A true religion does not rely on mere anecdotes and stories for this certainty, because these stories are found in all religions. Why should we believe in the stories of Christ's

miracles but not in the miracles of a Hindu's gods found in his ancient books? In historical affairs, all nations present continuity. It is not right to accept one and deny the other. It is not appropriate for a person to believe that his own religion's stories are correct and all others are false. The quest to find truth through false stories is long and cannot be traversed. Instead, the easier path is to recognize that God is just as Omnipotent now as He was before. He can manifest miracles now just as He could manifest them before. He hears now just as He used to hear before, and He speaks now just as He used to speak before.

What is the reason that earlier He had both attributes of hearing and speaking, but now, He has the attribute of hearing but not speaking? Hence, the true seeker is the one who abandons all things and bows down to this Immutable, Eternal, and Everlasting God—the God of eternal powers. He should turn his attention to that God who still has those same attributes and qualities that He had in the time of Moses and in the time of the Holy Prophet, may peace and blessings of Allah be upon him. He still desires the lost to come to Him. He still loves to have someone come into His presence. He alone is true who seeks such a God.

The religion that is based only on stories is a dead religion. The true religion is the one in which that God still speaks. He who does not have any prejudice finds Him by simply becoming the seeker of the Ever-Living, Self-Subsisting, and All-Sustaining God. God befriends the soul that seeks Him.¹

1. *Badr*, vol. 1, no. 29, p. 2, dated 20 October 1905

22 OCTOBER 1905

(Journey to Delhi)

At first, it was thought that Ḥaḍrat Ummul-Mo'minīn [Mother of the Believers; i.e., the wife of the Promised Messiah^{as}] would go to Delhi with her noble father, Mīr Nāṣir Nawwāb. However, when the Promised Messiah, peace be on him, performed *istikhārah*¹ concerning her departure before Allah the Exalted in the prescribed manner, he received the following revelation:

لَا تَقُومُوا وَلَا تَقْعُدُوا إِلَّا مَعَهُ لَا تَرُدُّوا مَوْرِدًا إِلَّا مَعِيَ. إِنِّي مَعَكُمْ وَمَعَ أَهْلِكُمْ.
[Do not stand or sit except with Him. Do not stop at any place except with Me. I am with you and with the members of your family.]

These revelations made it necessary for the Promised Messiah to go to Delhi with his family members. When the Promised Messiah^{as} disclosed his intention to travel, a few Companions accompanied him with his permission. This humble one, the writer, was sick and suffering from a fever for a few days.

However, Ḥuḍūr [the Promised Messiah^{as}] said: 'Come along. There is also a benefit from the change in climate.'

They left Qadian on Sunday morning, 22 October. Before leaving, he said:

Last night, I received a vision and a revelation. I saw in my

1. A special Prayer made to seek guidance from Allah before making a decision.
[Publisher]

dream that I had gone to Delhi and all doors were closed. Then I saw that someone put something in my ear which hurt and I said: This is no torment. The Holy Prophet, may peace and blessings of Allah be upon him, was tormented much more. From this, it appears that the hearts of the people of Delhi are locked in such a way that no good influence affects them, and we will hear all kinds of foul language from those people there.¹

(At the Amritsar Railway Station)

Revelations Regarding the Death of Ḥaḍrat Maulawī ‘Abdul-Karīm^{ra}

During the conversation, mention was made of Ḥaḍrat Maulānā Maulawī ‘Abdul-Karīm, may Allah be pleased with him.

The Promised Messiah^{as} said:

He was an extremely sincere and valuable person, but this was the will of Allah Almighty. Although a sudden loss is felt from the perspective of human nature, I am content with the will of Allah the Exalted. To console me, He had already told me that now Maulawī Ṣāḥib would be separated from me. Accordingly:

إِنَّ الْمَنَائِمَ لَا تَطِيئُ سَهَامَهَا

[The arrows of death do not miss.]

had already been revealed concerning him, and then:

1. *Badr*, vol. 1, no. 30, p. 2, dated 27 October 1905

کفن میں لپیٹا گیا۔

[Wrapped up in a shroud]

and then, clearly:

۴۷ برس کی عمر۔ اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رٰجِعُونَ۔

Forty-seven years of age. Surely, to Allah we belong and to Him shall we return.

All these revelations were foreboding his death, but I desired his well-being. For this reason I was desirous to see these revelations fulfilled in some other sense. However, these revelations clearly set forth Allah's decree, and they were ultimately fulfilled.

After considering these revelations, I have come to understand one point. When the time of death comes, it is not the time for prayer because Allah the Exalted makes His will manifest. Similarly, the result can also be observed in cases of fatal diseases.

However, it is the power of God Almighty that a strange thing was seen in the case of Maulawī Ṣāḥib. His original illness of cancer, called carbuncle in English, was completely cured. He saw this himself by passing his hand over it and said, I will begin walking in a few days.

Finally, due to pleurisy, he developed a severe fever that reached 106 degrees, and he passed away in this condition. Nevertheless, he survived this disease for 51 days. This increase in days also indicates the acceptance of prayers, and Almighty Allah freed him at last from this disease. But so far as death is concerned, no one is spared nor can be spared. His wife intimated that he used to say that God had come to call him many times, but it kept getting delayed.

The Hesitance of God Almighty

The fact of the matter is, this is the same reluctance mentioned in the *ṣaḥīḥ ḥadīth* [authentic hadith] where Allah the Exalted says that I am hesitant to take the life of a believer.¹ I prayed a lot even though there were many revelations regarding his death. So, I received a revelation:

تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا

[Do you adopt the worldly life?]

Then I also received this revelation:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ

[O people, worship your Lord who created you.]

The meaning of this was that when someone's existence is considered necessary to an extreme degree, he becomes **مَعْبُودٌ** [*ma'būd*—worthy of worship], but this is only true for the being of God Almighty, who has no substitute. This cannot be said for any human or any other creature.

Some Revelations

Then the Promised Messiah^{as} said:

The day before yesterday, I received the revelation:

إِنَّ مَعَ الرَّسُولِ أَقْوَمُ وَأَرْوَمُ مَا يَرْوَمُ وَأَعْطِيكَ مَا يَدُومُ

1. *Ṣaḥīḥ al-Būkhārī, Kitāb al-Raqā'iq, bāb at-Tawāḍu'*, Hadith 6502 [Publisher]

[I shall stand with My Messenger and shall desire what he desires and I shall bestow upon you that which will last forever.]

Moreover, here is today's revelation:

تَأْتِيكَ وَأَنَا مَعَكَ

[She will come with you while I shall be with you.]

This revelation indicates a safe return from the journey.¹

24 OCTOBER 1905

(In Delhi)

A Vision

In the morning, the Promised Messiah^{as} said: Last night I saw in my dream, a few grains of roasted white gram, and there were some large raisins among them.

The Promised Messiah^{as} added:

My experience is that gram, radish, eggplant, and onion,

1. *Al-Hakam*, vol. 9, no. 43, p. 4-5, dated 10 December 1905

in a dream, indicate something disagreeable. Large raisins strengthen the heart and seeing them in a dream presages something good. This dream, therefore, indicates that something disagreeable—large or small—will be encountered, but the disagreeable aspect will be reduced or overcome by the combination of the raisins.

Prosperity Comes after Hardship

The Promised Messiah^{as} said:

Human life is subject to a series of disagreeable experiences. If someone's desire is to spend his entire life in happiness, that will not be possible.

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۗ¹

Such is the cycle that life normally takes. So at a time of hardship, one should remind oneself that ease will certainly follow.²

1. *Sūrah al-Inshirāh*, 94:6–7 [Publisher]

2. From *Al-Ḥakam*: 'The primary point is that it is verily the time of hardships and sufferings that makes a man a man and a servant [of God]. Otherwise, if there is no grief or anxiety, a person would go entirely away from God. The glorious nature of a believer is singularly distinct from this, the more he sees the grace and blessings of Allah the Exalted and receives His rewards, the closer he gets to Him, and the more he advances in his loyalty, morals, and sincerity.' (*Al-Ḥakam*, vol. 10, no. 8, p. 2, dated 10 March 1906)

Visiting Graves

In the morning, the Promised Messiah^{as} visited the men's section of the house, during which someone suggested taking a recreational tour of Delhi. The Promised Messiah^{as} replied:

It is inappropriate to go around by way of sport and pastime. However, there are graves of some great saintly people here. So, I will also go and visit them.

He instructed this humble one [Ḥaḍrat Muftī Muḥammad Ṣādiq^{ra}] to make a list of such saintly people so a visit may be arranged [to their graves]. The attendees gave the following names:

1. Shāh Waliullāh ṣāḥib
2. Khwājah Nizām-ud-Dīn ṣāḥib
3. Respected Quṭb-ud-Dīn ṣāḥib
4. Khwājah Bāqī Billāh ṣāḥib
5. Khwājah Mīr Dard ṣāḥib
6. Respected Naṣīr-ud-Dīn ṣāḥib Charāgh Delhi

Hence, arrangements were made for carriages, and the Promised Messiah^{as}, accompanied by the Companions, boarded the carriages and first visited the shrine of Ḥaḍrat Khwājah Bāqī Billāh. On the way, the Promised Messiah^{as} spoke about visiting graves:

There is a spirituality in the graveyard, and visiting the graves in the morning is the Sunnah [Practice of the Holy Prophet^{sas}]. It is meritorious in the sight of Allah and reminds a person of his station. Man is a traveller in this world. Today he is above the ground, but tomorrow he is below it. It has been mentioned in the sacred hadith that when a person visits a grave, he should

say: **السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لِلْجَائِعُونَ**
 [‘Peace be upon you, O inhabitants of the graves from among the believers and the Muslims! And, God willing, we are bound to join you.’]

Etiquette of Visiting Graves

When we arrived at the shrine of Khwājah Bāqī Billāh, many graves were close to each other and often at the same level as the ground. I observed very closely that the Promised Messiah^{as} walked carefully between the graves so as not to step on any grave. Upon reaching Khwājah Ṣāhib’s grave, he raised his hands in prayer and offered a lengthy prayer. After the prayer, I asked what one should pray at the grave, and he replied:

One should pray for the forgiveness of the person in the grave and pray to God for oneself also. Man stands in need of praying before God all the time.

A poem about the late Khwājah Ṣāhib is written on the gravestone. After praying, the Promised Messiah^{as} read that poem and ordered this humble writer to copy it.¹

Ḥaḍrat Khwājah Bāqī Billāh

The Promised Messiah^{as} said:

Khwājah Bāqī Billāh was one of the great saints. He was the

1. So, Ḥaḍrat Muftī Muḥammad Ṣādiq, may Allah be pleased with him, copied that poem and published it in *Badr*. (Compiler)

spiritual guide of Sheikh Ahmad Sirhindi. I believe that we have also seen a miracle of these saintly people. Specifically, they were able to convince a city like Delhi—and this is the very city that calls me an apostate, contemptible, and a disbeliever.

The Land of Delhi

Addressing Seth [‘Abdur-Raḥmān], the Promised Messiah^{as} said:

This land is much harder than Bombay [i.e. the people of Delhi are more rigid], and some measure of heavenly punishment has always been apportioned for it. Not only did they rebel against the British, but they also behaved mischievously towards the Islamic emperors. The high morals of this place’s great and saintly people can also be gauged by observing how they managed to live in such a city. These revered people were devoid of anger; they had made themselves [humbled] like dust.

These people killed Mirza Jān-e-Jānān; moreover, it was done with great deception. That is, a man came seemingly to present a gift and shot him with a pistol. The people of Delhi also had similar plans to murder Shāh Waliullāh, but God saved him. When the debate with me took place, there was a crowd of eight to nine thousand people, and I heard that some of them had knives while others had stones in their hands. Even the Superintendent of Police feared there would be a rebellion, so for this reason he put me in his carriage, removed me from the crowd, and took me home. These people display their short-sightedness, vulgarity, and vileness at such a time.

Punjab is Most Fortunate

On the other hand, Punjab is most fortunate. Thousands of people continue to join the Divine Community. The people of Punjab are very tender-hearted and there is Divine devotion in them; they tolerate insults and taunts. However, these people are very rigid, so there is fear of the Divine punishment which had been striking in times of yore. When the Appointed One from Allah, or the *Waliullāh* [Friend of Allah], comes, and people harass and insult him, then the practice of Allah is that destruction most certainly befalls the city and land that is rebellious and rude.

The grace of Almighty Allah upon the Punjab is great. The people of Punjab are God-fearing and are heedful of God, and the people of Punjab are coming to me in such abundance that sometimes they do not find a place to stand in our gatherings.

The Promised Messiah^{as} said:

Khwājah Bāqī Billāh lived a very short life. He lived an even shorter life than the late Maulawī ‘Abdul-Karīm; Maulawī Şāhib was 47 years old.

Standing at the grave of Khwājah Bāqī Billāh, after praying, the Promised Messiah^{as} said:

The excellence of all the saints buried in Delhi is evident from the fact that such a harsh land accepted them. I have not yet manifested this excellence.

Disgraceful Means of Livelihood

There were many beggars gathered at the grave. The Promised Messiah^{as} said:

These beggars pursue one relentlessly. I did not know this before; otherwise, I would have brought some money for them. There are so many beggars at the grave of Sheikh Nizām-ud-Dīn that they start fighting each other. This has become their livelihood, and it is a disgraceful means of livelihood.

The scarcity of provisions makes some people do very evil things. A beggar came to me in Ludhiana and expressed that a man had died, and he was making arrangements for his shroud; he said that only four more annas [coins used at that time] were needed. A man said let us first see where the deceased is, only after which he should be given complete assistance. So that man went with him, but after a short distance, the person seeking help ran away because the entire tale was fabricated. The scarcity of provisions makes people do such evil machinations.

The Real Adornment of Mosques

Seeing the Jāmi' Mosque of Delhi, the Promised Messiah^{as} said:

The real adornment of mosques does not lie in their buildings. It lies in the worshippers who offer Prayers with sincerity; otherwise, all these mosques are deserted. The mosque of the Noble Messenger, may peace and blessings of Allah be upon him, was very small. Its roof was made of palm branches, and water dripped from its roof when it rained. The splendour of the mosque is with the worshippers.

During the time of the Holy Prophet, may peace and blessings of Allah be upon him, worldly people built a mosque, but it

was demolished by the order of God. The name of this mosque was Maṣjid ad-Darār, which means harmful; this mosque was razed to the ground. The command is that mosques be built for *taqwā* [righteousness].

Archaeology

Addressing Dr [Mirza] Yaqub Baig, the Promised Messiah^{as} said:

If you have not seen the [Red] Fort, go and see it. آثار پدید است
صنادید علم را [Traces of the elders of 'Ajam are still there.]

No Delay in the Time of Death

The late Ḥaḍrat Maulawī 'Abdul-Karīm was being mentioned.

The Promised Messiah^{as} said:

God accepted the prayer and healed him from cancer. However, when someone's appointed time [of death] comes, it cannot be averted. Now when it is mentioned in the hadith that one's life can be increased by prayer, it means that prayer can be helpful when done before the appointed time arrives; otherwise, who can pray during the agony of death? The late Maulawī Ṣāḥib's survival for fifty-one days during such a severe illness was also the result of prayer; this delay is also astounding. I used to pray a lot that the man is exemplary and should stay alive. Then this revelation came from God:

تؤثرون الحياة الدنيا.

Meaning that, are you so unconvinced of the next world that you place so much emphasis on the life of this world?

(After *Zuhr*)

I am the One who Was to Come

A man named ‘Abdul-Ḥaqq, who claimed to be a follower of Sufi Abul-Khair, appeared together with some students. Many other people from Delhi also came. The Promised Messiah^{as} asked, ‘Are you all from Delhi?’ They replied in the affirmative.

Then Miyān ‘Abdul-Ḥaqq sought permission, ‘I wish to ask a question for peace of mind.’ The Promised Messiah^{as} granted permission.

‘ABDUL-ḤAQQ—Are you the one who was supposed to remind people about the coming Messiah and Mahdi, or are you the Messiah and the Mahdi yourself?

THE PROMISED MESSIAH^{as}—I do not say anything of my own accord. Rather, I only say that which is in accord with the Quran and Hadith and is in accord with the revelation God conveyed to me.

I am indeed the one who was to come. He who has ears, hearken! And he who has eyes, behold! Allah the Exalted has said in the Holy Quran that Jesus has died, and the Messenger of God, may peace and blessings of Allah be upon him, gave the testimony of his vision. Both aspects are present: word and deed. Here we have the Word of Allah the Exalted and the action of the Noble Messenger, may peace and blessings of Allah be upon him. On the Night of Ascension, the Holy Prophet, may peace and blessings of Allah be upon him, saw Jesus among other previous Prophets. What else do you want beyond these two testimonies? Apart from this, God Almighty provided support with hundreds of Signs. Enough

information has been gathered to satisfy someone who seeks the truth and fears God.

A person has made a claim at the exact time of need, according to the earlier prophecy, the Word of Allah, and the sayings of the Messenger^{sas}. This is the time when Christianity is devouring Islam. Nothing can be greater than what God Almighty has presented for the support of Islam. For nineteen hundred years, Christians have believed that Jesus is God and worthy of worship, and there are 400 million Christians present at this time. In addition, the Muslims support them, that undoubtedly Jesus is still alive, needing neither food nor drink. All the Prophets have died, but he is alive, sitting in heaven. Now, you tell me what impression this will have upon the Christians?

The Real Weapon to Combat Christianity

‘ABDUL-HAQQ—Nothing can prove effective against the Christians without a sword.

THE PROMISED MESSIAH^{as}—This is wrong. There is no need for the sword anymore, nor is this the age of the sword. Even in the beginning, the sword was raised only to thwart the attack of the oppressors; otherwise, there is no compulsion in the religion of Islam. The wound of a sword heals, but the wound of an argument never heals. The opponents should be convinced through arguments and proofs at this time. I will say something for the welfare of you all; listen to it carefully. Pay attention to both aspects. If it is admitted before the Christians that the person whom you believe to be God and worthy of worship is undoubtedly still present in

the heavens—our Prophet has died, but he [Jesus] is still alive and will remain so until the Day of Judgment, needing neither food nor drink—if we say so, what would be its result?

However, if we prove to the Christians that the person they believe to be their God and worthy of worship is dead—just like the other Prophets, he died and lay buried in the ground and his grave exists—what will be the result of this? Forget about debates and leave aside the thought of opposing me. I do not care if someone calls me a disbeliever, a deceiver, or anything else. Tell me, which of these two scenarios can uproot the Christian religion from its base and foundation?

This conversation had a profound impact upon Miyān ‘Abdul-Ḥaqq. Accordingly, he immediately stood up and kissed the hands of the Promised Messiah^{as} and said, ‘I have understood. Continue doing your work. I pray that Allah Almighty gives you progress. God Almighty willing, you will surely progress. This is certain!’¹



1. *Badr*, vol. 1, no. 31, p. 1–3, dated 31 October 1905

25 OCTOBER 1905

(In Delhi)

A Dream

I saw [in my dream] that a severe earthquake had struck.

Interpretation of a Dream

The Promised Messiah^{as} said:

It seems that the grams that I saw in my dream the other day pointed¹ to the illness of Mīr Nāṣir Nawwāb.²

Why is it Necessary to Accept the Promised Messiah?

Some *maulawīs* and students came. They submitted before the Promised Messiah^{as} that: 'We observe *Ṣalāt*, keep Fasts, and believe in the Quran and the Messenger; so what is the need to believe in you?'

Upon hearing this, the Promised Messiah^{as} said:

Whatever man does in opposition to the command of Allah Almighty becomes the cause of rebellion. If a low-ranking

1. Mīr Ṣāhib has been suffering from stomach ache for two days. But now he is feeling more comfortable than before. (Editor)

Badr, vol. 1, no. 31, p. 4, dated 31 October 1905

2. *Badr*, vol. 1, no. 31, p. 4, dated 31 October 1905

police officer comes with an order from the government, the one who disobeys him is declared a criminal and punished. If this is the case with illusory mundane rulers, then how great a violation would it be of the commands of Almighty Allah to dishonour and disrespect the one who comes from *Aḥkamul-Ḥākīmīn* [i.e. God—the Greatest of all rulers]? God Almighty is very jealous [in point of love or honour]. In accordance with the urgency of the occasion, He sent a man at the head of the corrupt century at the exact time of need that he might call the people to guidance. It is a great sin to trample all His prudent measures underfoot.

Did the Jewish people not observe prayer? A Jew from Bombay wrote to me that their God is the same God of the Muslims, and the attributes mentioned in the Holy Quran are the very attributes in which they believe. This belief of the Jews has been in place for thirteen hundred years through today, but in spite of this belief, they were called swine and apes only for the reason that they did not accept the Noble Prophet, may peace and blessings of Allah be upon him.

The intellect of man cannot match the prudence of God. What is a man that he should claim to have a greater understanding than Divine prudence? God's prudence is evident and manifest at this time. In the early days of Islam, a hue and cry would be raised even if a single person became an apostate. Now Islam has been trampled upon so much that there are 100,000 apostates present. Islam, the pure and holy religion, has been attacked to such a degree that hundreds of thousands of books are published chock-full of abuses against the Holy Prophet; some magazines are printed in the tens of millions.

If everything published against Islam were amassed in one place, it would make a huge mountain. The plight of the Muslims is as if no life pulses within them and they have all died without exception. If even God remained silent during

such distress, then what would happen? One attack of God is far greater than a thousand attacks of man, and it is such that it will bring about the triumph of the Faith.

The Consequence of Believing Jesus is Alive

The Christians have been clamouring that Jesus is God for nineteen hundred years, and their religion has continued growing to this day, and the Muslims are giving them even greater support. The greatest weapon in the hands of Christians is that Christ is alive and our Prophet (may peace and blessings of Allah be upon him) is dead.

The Lord Bishop [George Alfred Lefroy] presented this very topic before a large gathering in Lahore. No Muslim was able to give him a reply, but Mufti Muḥammad Ṣādiq from my Jamā'at, who is present here, stood up and proved from the Holy Quran, Hadith, history, the Gospel, etc., that Jesus had died, whereas our Noble Prophet, may peace and blessings of Allah be upon him, is alive since there were always people readily available who, receiving grace from him, demonstrated miracles and marvels. Thereupon, he [the Bishop] was unable to say anything in its rebuttal.

Now, consider the consequence of believing that Jesus is alive and what the conclusion is of believing that he has met death in the likeness of the other Prophets. Assume that he is dead for just four days and see the result of it. I once told the Christians of Ludhiana through a public announcement that there is no significant difference between us. It is a trivial issue for you to believe that Jesus died and did not ascend to the heavens. What harm is there in this for you? They became highly agitated at this and said that if we believe Jesus had died

and did not ascend into the heavens, not a single Christian would remain in the world today.

Look! God is All-Knowing and Wise. He has adopted the approach through which the enemy will be annihilated. Why do Muslims show obstinacy in this matter? Was Jesus superior to the Holy Prophet (may peace and blessings of Allah be upon him)? If you have enmity with me, do not exceed the limit in it, and do not do anything that harms the religion of Islam. God does not adopt a defective approach, and you cannot break the Cross without adopting this approach.

The Jihad of this Age

If you were meant to achieve victory through wars and fighting battles was destined for you, God would have granted you weapons. You would have been conferred greater cunning and intelligence in using cannons and guns over everyone else. However, the act of God is revealing that you have not been given these capabilities. In fact, whenever the Sultan of Turkey needs weapons, he acquires them from Germany or England, and he purchases the instruments of war from Christians. However, since it was not decreed for this age that Muslims engage in war, God selected another path.

Yes, these things were needed at the time of Ṣalāḥ-ud-Dīn [Ayyūbī] and other kings. At that time, God helped the Muslims and gave them victory over the disbelievers. However, now no one wages war for religion. Now hundreds of thousands of pamphlets are circulated against Islam. We should prepare the same kind of weapon as the opponents. This is indeed the Divine commandment.

If some blood-shedding Mahdi comes now and starts decapitating people, it will be without benefit. Killing will not satisfy

anyone. Cutting off people's heads cannot remove the doubts of the heart. God's religion is not a religion of compulsion.

Even in the beginning, Islam never exceeded the limits. When extreme oppression was unleashed upon the Companions, then jihad was undertaken to repel the enemies. No one's wisdom can match the sagacity of God. Everyone should pray regarding this matter and consider whether Islam needs support at this time or not. Physically prevailing over someone is meaningless. The primary point is to conquer hearts.

The Victory of Islam is in the Belief that Jesus has Died

I have not said anything contrary to the Word of Allah nor the word of the Messenger. If the [ascension of Jesus with his] physical body had been mentioned in the Quran and the Hadith, the denier of it would have been a disbeliever and an accursed one. However, God disclosed the true essence to me through revelation, and the Quran, Hadith, and the consensus of the Companions are in support of it.

The death of the Holy Prophet, may peace and blessings of Allah be upon him, was a great shock for the Companions^{ra}; 62 or 63 years is not a long life. If it were said to the Companions that Jesus is alive, but our Noble Prophet is dead, it would have been an overwhelming shock for them. It was for this very reason that Ḥaḍrat Abū Bakr^{ra} gathered everyone together, and counselled and explained to them that all the Prophets had died and none of them is alive. Likewise, the Holy Prophet, may peace and blessings of Allah be upon him, had also passed away. The Companions^{ra} had a special love and affection [for the Holy Prophet^{sas}]. Without the death of Jesus, they could have never come to terms with the other aspect [of the Holy Prophet's demise].

Islam can never present any belief that defames the Holy Prophet^{sas}, the Best of Messengers. Call me good or bad, I will continue doing my work because I see the victory of Islam in it. How can we subdue the Christians if we join them in saying what they say? Our opponents will surely come to understand after their death that they are not the friends of Islam but are its enemies. A habit is also an idol, and these people are worshipping this idol.

Jesus, Peace be on Him, being Alive and his Descent

Here, a Maulawī Ṣāhib from the group of opponents began to speak loudly. He did not allow the Promised Messiah^{as} to continue his speech but went on rapidly asking question upon question without completely listening to any reply given by the Promised Messiah. Therefore, the speech mentioned above came to an end. I am recording the question and answer from the Maulawī Ṣāhib so that the audience can see the behaviour of the *maulawīs* of Delhi.

MAULAWĪ ṢĀḤIB—So what should we do with the traditions that prove Jesus is alive?

THE PROMISED MESSIAH^{AS}—Any narration contrary to the Quran and the *ṣaḥīḥ* [authentic] hadith is rejected; it is not reliable. Anything that is against the Word of God should not be accepted.

MAULAWĪ ṢĀḤIB—And if that narration is *ṣaḥīḥ*?

THE PROMISED MESSIAH^{AS}—Since it will be against the Word of God and the word of the Messenger, how can it be authentic? In [*Ṣaḥīḥ*] *al-Bukhārī* itself, the meaning of مُتَوَفِّيكَ—[*mutawaffika*] is written as مُمِيتُكَ—[*mumītuka*—‘I shall give you death’].

MAULAWĪ ṢĀḤIB—I do not accept [*Ṣaḥīḥ*] *al-Bukhārī*, and it is written in the traditions that Jesus is alive. It is written in the commentaries of the Quran that Jesus is alive.

THE PROMISED MESSIAH^{AS}—You can choose to believe or disbelieve whatever you wish. Moreover, the Holy Quran itself provides a commentary on what it says. God informed me that Jesus died, which is in accord with the Book of Allah and the authentic *aḥādīth*. He who has ears for listening should listen. I cannot accept any tradition that goes against the Quran and Hadith.

MAULAWĪ ṢĀḤIB—And if that is also *ṣaḥīḥ* [authentic], then?

THE PROMISED MESSIAH^{AS}—It absolutely cannot be *ṣaḥīḥ*.

MAULAWĪ ṢĀḤIB—Even though it is *ṣaḥīḥ*?

THE PROMISED MESSIAH^{AS}—I have explained this several times. Why should I say it again and again? How can a tradition that is contrary to the Book of Allah be *ṣaḥīḥ*?

MAULAWĪ ṢĀḤIB—Who wrote this? In which book is it written that if there is a contrary tradition, do not believe it? Imam Bukhari also made a mistake and wrote that the meaning of مُتَوَفِّيكَ—[*mutawaffika*] is مُمِيتُكَ—[*mumītuka*—‘I shall give you death’].

THE PROMISED MESSIAH^{AS}—If Bukhari made a mistake, you should present some other hadith or lexicon where the meaning of *wafāt* has been defined different than death.

MAULAWĪ ŠĀḤIB—Okay. Jesus^{AS} was supposed to descend with angels. Where are the angels accompanying you?

THE PROMISED MESSIAH^{AS}—Do you see the two angels on your shoulders, that you should be able to see these angels?

MAULAWĪ ŠĀḤIB—So where is the ladder regarding which it was mentioned that Jesus would use to descend?

THE PROMISED MESSIAH^{AS}—The meaning of descent is not what you are thinking. This is an idiom. Just like we ask a person on a journey, ‘Where did you descend?’

After this, those people got up and left.

(*Evening time*)

Miracles of the Saints¹ of Delhi

Addressing Dr [Mirza Yaqub Baig] ŠāḤib, the Promised Messiah^{AS} said:

Where did you go today on your excursion?

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1. This humble one had gone out this evening for an errand. So when the Promised Messiah^{AS} came to the sitting area at *Maghrib* time and delivered a speech, it was penned by respected brother Dr Mirza Yaqub Baig. (Editor)

He submitted that he visited Feroz Shāh's pillar, Purānā Kot, Mahābat Khān's Mosque, the Red Fort, etc.

The Promised Messiah^{as} said:

I wish to visit the graves of Ḥaḍrat Bakhtiar Kāki, Niẓām-ud-Dīn *Auliya'*, Ḥaḍrat Shāh Waliullāh, etc. The people of Delhi who are above the ground neither meet with us nor are they worthy of being granted an audience. Therefore, let us meet those saintly people from among them who have passed away and are buried under the ground so that we do not return without meeting anyone. I consider it a miracle of these saints that they lived among such hard-hearted people. I have not yet attained such acceptance in this city as was bestowed on these people.

چشم باز و گوش باز و لسان ذکا خیره ام از چشم بندی خدا
Open-eyed and open-eared—yet this intellect!

I am amazed at how God has sealed their eyes.

The Need for a Muṣleḥ

What a perilous time this is for Islam. There are endless internal and external calamities. Yet, these people think there is no need for a *Muṣleḥ* [Reformer] at this time. They say that we offer our Prayers and observe the Fasts, so what need do we have for a Reformer? However, they do not understand that without the mercy of God, the tenderness and anguish needed to purify man's heart cannot develop.

Therefore, a lot of prayers are needed. The one who only engages in debates cannot derive any benefit. They do not see what kind of calamities have descended upon Islam. They think as if God has neglected Islam. The people of Delhi appear as if they

have come to pick a fight. They are not concerned with seeking the truth. Words only penetrate the heart [i.e. be understood], when the heart is clean. The same is the case with medicine: unless the throat and stomach are clean, the medicine cannot have an effect; the medicine is vomited or remains undigested.

Why the Name 'Ahmadi' has been Adopted

A *maulawī* came and asked, 'God has named us Muslims, so why have you named your sect Ahmadi? This is contrary to: ¹هُوسَسُّكُمْ السُّلَيْبِينَ [He named you Muslims]':

In response to this, the Promised Messiah^{as} said:

Islam is a very holy name, which is exactly the name mentioned in the Holy Quran. However, as mentioned in the noble *aḥādīth*, 73 sects have developed in Islam, and each sect calls itself Muslim. Among these, there is a sect of Rāfiḍīs² who abuse all the Companions except two or three men, they abuse the pure wives of the Noble Messenger^{sas} and call the *Auliya'ullah* [Friends of Allah] evil, yet they are still called Muslims.

The *Kharijites* call Ḥaḍrat 'Ali and Ḥaḍrat 'Umar, may Allah be pleased with both of them, evil, yet they still ask to be called Muslims. There is a sect in Syria called the Yazīdiyya who hurl abuse upon Imam Husain and parade themselves as Muslims. Because of this dilemma, our righteous ancestors called themselves Shāfi'i, Ḥanbalī, etc., to distinguish themselves from such people.

Nowadays, a sect of naturalists has emerged that altogether denies Heaven, Hell, angels, revelation, etc., so much so that Syed Ahmad Khan believed that the Holy Quran is also the

1. *Sūrah al-Ḥajj*, 22:79 [Publisher]

2. This refers to a group of Shia Muslims. [Publisher]

product of the thoughts of the Noble Messenger, may the peace and blessings of Allah be upon him, and wrote these stories down having heard them from the Christians. Therefore, to distinguish itself from all these sects, this sect was named ‘Ahmadiyya.’

The Promised Messiah^{as} was still speaking when this *maulawī* again asked, ‘The Holy Quran commands: لَا تَفْرُقُوا! [Be not divided]; however, you have created division.’

The Promised Messiah^{as} said:

I do not create division; I have come to remove division. If there is disrespect in having the name Ahmadi, then there is disrespect in also being called Shāfi‘ī or Ḥanbalī. However, these names are given by those great people whom you also consider to be righteous. The person who objects to such people and calls them evil would be unfortunate. They gave themselves these names only to distinguish themselves. My work is from God and whoever raises an objection against me raises an objection against God. We are Muslims, and Ahmadi is a differentiating name.

How can the identification badge appear if only Muslim is used as a name? God Almighty desires to bring into being a Jamā‘at, and distinguishing it from others is essential. Without distinguishing it, its benefits cannot be logged, and only being called a Muslim does not permit creating a distinction.

The era of Imam Shāfi‘ī and [Imam] Hanbal etc., was also such that innovations began to take hold. If these names had not existed at that time, it would not have been possible to distinguish between the righteous and the wicked. Thousands of evil men would have remained intermixed [with the righteous]. These four names were like four walls for Islam. If these people

1. *Sūrah Āl-e-‘Imrān*, 3:104 [Publisher]

had not been born, Islam would have become such an ambiguous religion that it would have been impossible to distinguish between heretics and non-heretics.

Now, again, a time has come that every home has its own religion. We do not deny being Muslims, but this name has been given to remove division. The Prophet of God, may peace and blessings of Allah be upon him, disagreed with the people of the Torah and became the cause of division in the eyes of the general public. But the truth, however, is that God Himself creates this division. When there is too much adulteration and contamination, God Himself desires to make a distinction.

Maulawī Ṣāhib again asked the same question that God has said:

¹ هُوَ سَمَّاكُمْ الْمُسْلِمِينَ [He named you Muslims].

The Promised Messiah^{as} said:

Does this include the Rāfiḍī, the heretics, and today's Muslims? Does this include those who are becoming *Ibāḥatī*² and consider alcohol and adultery also permissible in Islam? Certainly not. The addressees of this verse are the Companions. It has been mentioned in the noble *aḥādīth* that after the first three centuries, there would be a period of *faij-e-a'waj* [a crooked group]³ in which falsehood and deception would spread. The

1. *Sūrah al-Ḥajj*, 22:79 [Publisher]

2. Ibāhiyah Sect: The sect which does not acknowledge the lawful and the unlawful and who think that man does not possess either the power to safeguard against sins or the strength to carry out the commandments, that no one is the master of anything in the world and that all people are partners in wealth and spouses. [Publisher]

3. The Holy Prophet Muhammad^{sas} prophesied that between the advents of his blessed person and the Mahdi and Messiah, a force of Gog and Magog would appear, which he described as *faij-e-a'waj*, or 'a crooked group' (See *Kanz-ul-Ummāl* and *Mishkāt-ul-Maṣābiḥ*); see also *Toḥfā-e-Golarhviyyah*, Ruḥānī Khazā'in, vol. 17, p. 226. [Publisher]

Holy Prophet^{sas} had said about the people of this age **لَيَسُوْا مِنِّيْ وَلَسْتُ مِنْهُمْ**¹— i.e. they will have nothing to do with me and I will have nothing to do with them—those people would be called Muslims, but they would have nothing to do with me.

I call those people accursed who deny Islam's name or consider it a cause of shame. I have introduced no innovation. Just as the names Ḥanbalī, Shāfi'ī, etc., existed, so is Ahmadi also a name. However, in the name Ahmad, there is a connection with Islam and the founder of Islam, Ahmad, may peace and blessings of Allah be upon him. Furthermore, this connection is not present in other names. Ahmad is the name of the Holy Prophet, may peace and blessings of Allah be upon him. Islam is Ahmadi, and Ahmadi is Islam. The name given in the noble *aḥādīth* is Muhammadi. Sometimes there are many words, albeit the meaning is the same.

The name Ahmadi is a distinguishing mark. There is so much turmoil in this age that it is unprecedented. So a name was necessary. In the sight of God, those who are Muslims are Ahmadis.²

1. *Masnad Aḥmad ibn Ḥanbal, Masnad al-Mukthirīn min aṣ-Ṣaḥābah, Masnad Jābir ibn 'Abdullah*, Hadith 14378, vol. 9, p. 86, published by Dārul-Ḥadīth al-Qāhirah. [Publisher]

2. *Badr*, vol. 1, no. 32, p. 2–4, dated 3 November 1905

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(In Delhi)

The Promised Messiah^{as} called for the carriages to be brought in the morning and visited the blessed tombs of Khwājah Mīr Dard and Shāh Waliullāh. Pointing to the cemetery on the way, he said:

This is the permanent abode of man where he rests, freed from all kinds of ailments.

He prayed on the grave of Khwājah Mīr Dard and, looking at the inscription, he said:

Writing an inscription is not prohibited in the Shariah. There are many benefits to it.¹

From here, the Promised Messiah^{as} went to the grave of Ḥaḍrat Shāh Waliullāh and prayed for him.

The Promised Messiah^{as} said:

Shāh Waliullāh was a revered man who saw visions and performed miracles. All these saintly people lie under the earth, and those above the earth are so occupied with innovations that they transform truth into falsehood and falsehood into truth.

During the journey, the request of the people of Ludhiana was

1. *Badr*, vol. 1, no. 32, p. 4, dated 3 November 1905

mentioned [to the Promised Messiah^{as}] to make a stop and visit them. Dr Mirza Yaqub Baig submitted that the Jamā'at of Ludhiana had come to Ludhiana station to meet Ḥuḍūr, but as Ḥuḍūr was sleeping, he [Dr Mirza Yaqub Baig] did not permit him to be awakened.

The Promised Messiah^{as} said:

You did the right thing. In exchange, I will now disembark in Ludhiana [on the way back from Delhi] and meet the people of Ludhiana.

On the way, they passed by a slaughterhouse. A large number of sheep and goats were being slaughtered, and a herd of hundreds more was standing outside. Seeing them, the Promised Messiah^{as} said:

What a large stock of *ḥalāl* things to eat has been provided by Allah the Exalted, while on the contrary, *ḥarām* items such as dogs, etc., are not as common.

The Promised Messiah^{as} continued:

So many more revolutions have transpired in this city than the crises that have perhaps befallen any other city. This city flourished several times, and several times it was reduced to dust.

Dr Mirza Yaqub Baig was the addressee, and it was said that his leave [from work] was nearing its end.

The Promised Messiah^{as} said:

Two more days remain. This opportunity should be considered a blessing. Such an opportunity can only come by the grace of God. Do not think such an opportunity can be availed by simply taking leave [from one's work]. Many people are not

employed but do not get the opportunity to stay with me. They are free, but they are not blessed with my company.¹

The Purpose of Establishing the Ahmadiyya Jamā‘at

The Promised Messiah^{as} said:

It is not the intention of Allah the Exalted that a group of people should come into being to establish the death of Jesus. This topic has come into the midst on account of the opposition of these clerics. Otherwise, there was no need for it at all. The real purpose of Allah the Exalted is to bring into being a community of pure-hearted people like the Companions^{ra}. The issue of the death of Christ had just interrupted like a parenthetical clause.

The *maulawīs* have needlessly thrown a red herring into the mix. It was inappropriate for these people to be so bold in this situation. The Word of God, the vision of the Prophet, and the consensus of the Companions^{ra}—these three things should have sufficed for them. I feel sad that I have to mention this without any reason whatsoever. However, my real issue is something else. This was just the removal of the rubbish from the midst. Ponder the case of a person who is immersed in worldliness and does not care about religion; if you remain as you are after pledging allegiance, then what is the difference between you and him? Some people are so naive and weak that their purpose in taking allegiance is also the world. If there is some slight impact on their worldly affairs after they take the *Bai‘at* [Pledge of Allegiance], they take a step back.

Remember that this Jamā‘at is not [focused on] advancing

1. *Badr*, vol. 1, no. 33, p. 1–2, dated 6 November 1905

in wealth and worldliness so that life may be lived in comfort. God is disgusted with such a person. You should look at the life of the Companions^{ra}; they were not enamoured with life. They were always ready to die. *Bai'at* [the Pledge of Allegiance] means to sell one's life. When a person has dedicated his life, why does he bring worldly matters into it?

Such a man only takes a superficial *bai'at*. He will fall by the wayside today or tomorrow. Only a person who wants to perfect his faith can remain. A person should study the life of the Holy Prophet, may peace and blessings of Allah be upon him, and his Companions daily. They were of a calibre that some had already died, and some were sitting ready to die. I genuinely say that nothing can be done in any other way. Allah the Exalted says that those who worship, standing as it were, on the edge, so that they may run away upon seeing any trial, will not be able to derive any benefit. The people of the world have the habit that if they experience the slightest pain, they start offering long and laborious prayers but forget God during times of ease.

Do people wish that God should be pleased with them without having to pass through trials? God is Merciful and Beneficent. However, the true believer slaughters the world with his own hands. God does not waste such people. In the beginning, the world becomes a paradigm of Hell for the believer. Various types of trials occur, and horrors unfold. Then they persevere, and God protects them. Nonetheless:

عشق اول سرکش و خونی بود تا گریزد هر که بیرونی بود
At first, love is loud and fierce;

So that the person who is just a spectator should run away.

There are two Paradises for the one who fears God. He who becomes one with the will of God is protected by Him, and he

is bestowed a pure life, and all his wishes are fulfilled. However, this is attained after faith.

A person has a thousand impurities in his heart. Thereupon, he casts doubt upon God yet desires to be apportioned the lot of the believers as well. A person is not a believer until he slaughters his previous life and until he senses that the desire of the self has died and the grandeur of God is firmly seated within his heart. If the believer is not bestowed a unique distinction, how would the promises made to them be fulfilled? Nevertheless, so long as there is duplicity and hypocrisy, man cannot derive any benefit.

إِنَّ الْمُنَافِقِينَ فِي الدَّرَجَاتِ الْأَسْفَلِ¹

Allah the Exalted has promised He would create a Jamā'at that would possess superiority over everyone in every respect. Allah the Exalted will bestow every kind of grace. However, what is needed is that every person should purify their soul.

Yes, Allah forgives weakness. The weak one who raises his hand for someone to grab hold of him and lift him will be lifted. Nevertheless, the believer should not sit idly satisfied with his condition. God is not pleased with this. One should try in every way that everything needed to please God Almighty may be made available.

Hypocrisy

A hypocrite works in vain. The Mighty Lord naturally confers fame upon a believer. People mention a person who used

1. The hypocrites shall surely be in the lowest depth (*Sūrah an-Nisā'*, 4:146).
[Publisher]

to offer lengthy Prayers in the mosques so that others would call him righteous. However, when he would pass through the streets, even the boys would point at him and say that he is a hypocritical man who ostentatiously offers Prayers.

One day he thought, why do I care what people think and make so much effort for no gain? I should instead turn my attention to my God and worship purely for the sake of God. Thinking this, he truly repented and dedicated his actions sincerely to God, giving up worldly Prayers, and began to pray sitting in seclusion desiring that his worship remain hidden. Then, whichever street he traversed, the people would point to him that he is a fortunate man.

True Believer

A true believer is one who should not be worried by anyone. God Almighty will personally settle all his affairs Himself. One should not worry about the difficulties people will cause. If someone establishes a strong friendship with someone in the world, the people of the world render due regard merited by such a friendship.

What kind of a friend is he who, when treated kindly, would show a lack of attachment? If one has a genuine relationship with a thief, he will not break into one's home; then is not God's faithfulness equal even to that of a thief? The friendship of God is such that it has no equal among the worldly. In the friendship of worldly people, there are also excuses and pretexts. The worldly person becomes ready to break a friendship due to minor grievances, but God's relationships are solid. For the person who befriends God, God causes blessings to descend upon him. He places blessings in his home. He places blessings in his garments. He places blessings in his leftovers.

It is found in [*Ṣaḥīḥ*] *al-Bukhārī* that man creates a relationship with God through *nawāfil* [supererogatory *Ṣalāt*]. There are *nawāfil* [works of supererogation] in everything. Every right deed beyond the obligatory is included in *nawāfil*. When a person progresses in *nawāfil*, God Almighty says that I become his eye through which he sees. I become his tongue with which he speaks.¹ God Almighty says that the person who fights with My *walī* [friend] should prepare to fight with Me.

Those who genuinely love God also become self-sufficient and free of every need. They do not worry about being rejected by people. Those who worry about people make people idols. The servants of God possess great compassion, but at the same time, there is also an attribute of utter disregard for any worldly things attached to them.

They do not worry about the world. Before them lies the grace of God such that the world comes to them as if being pulled towards them.

Advice to the Jamā'at

Our Jamā'at should be such that it does not remain content with mere rhetoric but should strive to fulfil the true purpose of taking *Bai'at* [the Pledge of Allegiance]. An internal change should be realized. You cannot please God simply by grasping some doctrinal issues. If there is no internal change, then there is no difference between you and others. You will be destroyed before the others if machination, deceit, indolence, and laziness are found within you. Everyone must bear their burden and fulfil their promise. Do not trust life.

Look! Maulawī 'Abdul-Karīm passed away. Every Friday,

1. *Ṣaḥīḥ al-Būkhārī, Kitāb ar-Raqā'iq, Bāb at-Tawāḍu'*, Ḥadīth 6502 [Publisher]

we offer someone's funeral [Prayer]. Do whatever you can do now. When the time of death comes, it cannot be postponed. A person who does good deeds in advance can hope to become purified. Strive to effect a change in your soul. Supplicate in your *Ṣalāt*. Join **وَالَّذِينَ جَاهَدُوا فِيْنَا**¹ [those who strive in Our path], by offering charity and by every other means.

Just as a sick person visits a doctor, takes medicine, takes a laxative, gets blood drawn, gets hot or cold compress treatment, and takes every kind of measure to get well; similarly, make every effort to remove your spiritual ailments. Not just with the tongue, but with all the methods of striving that God Almighty has mentioned—employ them all. Give charity. Go to the jungles and pray. If you need to travel, do that too.

Some people take money and go around giving it to children so that they may perhaps attain inner enlightenment in this way. When the inner self is locked shut, no benefit can be gained. Allah the Exalted loves the one who tries all sorts of strategies; so when a person employs all strategies, one or the other hits the target.²

1. *Sūrah al-ʿAnkabūt*, 29:70 [Publisher]

2. *Badr*, vol. 1, no. 34, p. 3–4, dated 8 November 1905

27 OCTOBER 1905

(After the Friday Prayer, in Delhi)

Benefit from Every System of Medicine

Some *maulawīs* and some medical students and doctors from a medical school came. The topic of medicine came up during the conversation. The Promised Messiah^{as} said:

A Muslim should not be averse to Western medicine. ¹ الْحِكْمَةُ صَالَةٌ الْمُؤْمِنِ A word of wisdom is the property of a believer; it was lost and came into the possession of someone else, so seize it immediately wherever it is found.

By this, my intent is not that I endorse the medical profession, but I only mean that in accord with the hadith, a person should take that which is beneficial from wherever it is found. Hindi, Japanese, Greek, and English—benefit should be drawn from every system of medicine, and one should fulfil the meaning of this couplet:

تمت زهر گوشه یافتم زهر خرمنه خوشه یافتم
*I also derived benefit from countries far away,
 And took a cluster from every heaped-up harvest.*

Only then does one become a proficient physician. Physicians have obtained prescriptions from women as well.

1. The complete text of the hadith is:

كَلِمَةُ الْحِكْمَةِ صَالَةٌ الْمُؤْمِنِ فَحَيْثُ مَا وَجَدَهَا فَهُوَ أَحَقُّ بِهَا which means, 'A word of wisdom is the lost property of the believer; he takes it wherever he finds it.' [Publisher]

لَيْسَ الْحَكِيمُ إِلَّا ذُو تَجْرِبَةٍ. لَيْسَ الْحَلِيمُ إِلَّا ذُو عُسْرَةٍ.¹ [There is no wise person except the one who has experience. There is no patient person but that they have experienced hardship.]

A person becomes wise through experience, and he becomes forbearing through demonstrating patience while suffering hardships. And generally a man is left exhausted by experiences, because Divine decree and destiny is operating on everyone.

The Holy Prophet, may Peace and Blessings of Allah be upon Him, was the Embodiment of all Excellences

Allah the Exalted said to the Noble Messenger, may peace and blessings of Allah be upon him, that: ²فَوَلِّهَاهُمْ أَفْعَادَهُمْ ‘Follow their guidance’; meaning, combine in yourself the various excellences of all previous Prophets. This verse expresses the great excellence of the Noble Messenger, may peace and blessings of Allah be upon him. All virtues, merits, and excellences of all previous Prophets and saints were altogether conferred upon the Holy Prophet, may peace and blessings of Allah be upon him. By following the guidance of all of them, he combined all excellences within himself.

However, in order to become the one who combines all excellences in himself, it is essential for man not to be arrogant. The one who thinks he has understood everything stumbles. One should live in humility. Where a person sees something beneficial, he should derive benefit from it.

It is also inappropriate for doctors to look upon ancient

1. In *Sunan Tirmidhī*, (*Abwāb al-Birr wa aṣ-Ṣilah*, *bābu mā jā'a fi at-Tajarrub*), the hadith appears as: لَا حَلِيمَ إِلَّا ذُو عُسْرَةٍ. [Publisher]

2. *Sūrah al-An'ām*, 6:91 [Publisher]

medicine with contempt. Some things found in them are highly beneficial. I memorized hundreds of pages of text from the books of medicine. More than a thousand books on medicine were in our library, some of which were purchased by paying huge sums. However, this knowledge is conjectural. No one has the right to boast and make claims.

Importance of Taqwā

The Promised Messiah^{as} said:

It is a pity that people are so occupied with their worldly affairs that they do not pay any attention to the other aspect [of life]. Each person leans too much towards one side. Allah the Exalted has not mentioned any other topic as extensively and repeatedly in the Holy Quran as He has mentioned *taqwā* [righteousness]. Through *taqwā*, man is safeguarded against all dangers. The Jews did not act with *taqwā* in the matter of Jesus and said that until Elijah comes from heaven, we cannot believe in you.

They should have studied the miracles and excellences of Jesus, peace be on him, without becoming fixated on just one issue in the face of many. Similarly, during the time of the Holy Prophet, may peace and blessings of Allah be upon him, the Jews said that the Prophet of the last age should have appeared from among the Israelites; we cannot believe in you. They paid no attention to the Signs of Divine support, establishment of the truth, or miracles.

Trials are Necessary during the Time of Every Prophet

It is understood from this that there must be trials during the time of every Prophet. If God desired, He could have explicitly written such words in the Torah that the name of the father of the Prophet of the last age would be ‘Abdullah and the name of the mother would be Āminah, and that he would be a resident of Makkah. However, God did not do this. The same thing happened in the time of the Messiah of that age. If people had seen the angels descending with the Noble Prophet, no one would have rejected him. However, the practice of God Almighty is that trials come and the people with *taqwā* are saved at that time.

The True Nature of Descending from the Heavens

The custom of descent from the heavens [of someone] had never been established in the past. Present any precedent from Adam to this day that some Prophet ascended to heaven or descended from heaven. It is not God’s practice to make some matter unique for any one person. No Prophet came with anything unique. In this way, that person would become a God, and to attribute uniqueness to Yasū‘ [Christ] is tantamount to endorsing the Christians ourselves.

Allah the Exalted has openly disclosed the death of Jesus. Study the hadith of the *Mi‘rāj* [Spiritual Ascension]. Those who reject the *Mi‘rāj* reject Islam. The single hadith of the *Mi‘rāj* is equivalent to 100,000 *aḥādīth*. On the night of the *Mi‘rāj*, the Holy Prophet, may peace and blessings of Allah be upon him, saw ‘Īsā [Jesus] among the dead.

If the soul [of Jesus] was not taken and he ascended to the heavens alive with his physical body, then how did he reach the other world? A single fact suffices for a righteous person. To abandon the actual and correct concept and adopt imaginary and conjectural ideas runs contrary to righteousness. I have been made to understand this from God repeatedly. Along with it are Signs, assistance, Divine help, and texts of the Quran and Hadith. Whatever I say, I say based on insight.

Consider what statement affords أَحَقُّ بِالْأَمْنِ [greater peace (of mind)]. I have come as Elijah came. Ask the Jews why they remained deprived of believing in the Messiah. Their excuse was similarly that Elijah did not come from heaven as it is written in the Torah.

However, our Muslims cannot even make this excuse because they have several precedents before them, demonstrating how descent takes place. These people can quarrel with me as much as they wish, but after death, they will come to know which side was correct. These people help the Christians so much that these *maulawīs* themselves have made many people Christians. The stance God has adopted is indeed superior to all, and through it, Islam will triumph. The words نزول [*nuzūl*—descent] and نزيل [*nazīl*—the one who descends] are used for a guest to honour and respect. Every language has this idiom. So in Urdu as well, it is said, ‘Where have you descended?’

Meanwhile, a cleric interjected and said that the Messiah would descend in Damascus. Where did you descend? The Promised Messiah said:

It is proven from the Hadith that he will descend to the east of Damascus; Qadian is exactly east of Damascus.

The Meaning of Tawaffi

There was a great debate in the city of Baghdad regarding the meaning of the word **تَوَفَّى**—[*tawaffi*—‘death’]. In this debate, it was ultimately decided that where Allah the Exalted is the subject [فَاعِلٌ—*fā’il*] and a human being is the object [مَفْعُولٌ بِهِ—*maf’ul bihi*], the meaning is always death and nothing else.

If you show me any other meaning from the Quran, Hadith, or lexicon, I am ready to accept it even today.

The lexicon is also the key to the Arabic language. Show me any example from the lexicon, and I will accept. It is strange that you have confidence in the visions of others, but you have no faith in the vision of the Holy Prophet, may peace and blessings of Allah be upon him. Where did you extract the words ‘physical body’ from [concerning the ascension of Jesus]? If you can show these words somewhere, then bring them.

I am ready to accept it even now. Show me the word **تَوَفَّى** [tawaffi] being used in the Holy Quran, in the Hadith, in the Arabic lexicon, concerning any Prophet, Companion, etc., in the sense of going to heaven with the physical body, and I will immediately agree. But why do you ascribe that meaning to a word for Jesus that was never ascribed for any Prophet, saint, Companion, or human being? This is what God Almighty has been telling me for twenty-five years. Then heavenly succour and Signs are with me. Even now, I still believe in the words of God in the same way I believe in the earlier Books.

At this point, the same Maulawī Ṣāhib again interrupted, saying, ‘I can show that **تَوَفَّى** [tawaffi] means to die and go to heaven.’ Maulawī Ṣāhib was immediately given a Holy Quran. He started to turn over

its pages and look at his colleagues. Sometimes he would ask one person to find something, and sometimes he would point to someone else, asking him, ‘Do tell me something, please, brother?’

There were many present [accompanying him]. Sometimes one person snatched the Quran from his hand, and sometimes he snatched the Quran back. Of course, there was nothing to be found.

Panicked, he said, ‘Well, رَافِعُكَ [rāfi‘uka—‘will exalt thee’]¹ is written.’

The Meaning of Rafa‘a

The Promised Messiah^{as} said:

The meaning of رَافِعُكَ—[rāfi‘uka—‘exalt thee’] here is the same as the meaning in:

رَفَعْنَاهُ مَكَانًا عَلِيًّا²

Muslims make this same prayer every day concerning the Holy Prophet, may peace and blessings of Allah be upon him, that he may be bestowed رَفَعُ [rafa‘a—‘exaltation’]; so does it mean that he ascends to the heavens with his physical body? It is absolutely correct what God said, and He confirmed it with revelations.

1. *Sūrah Āl-e-‘Imrān*, 3:56 [Publisher]

2. And We exalted him to a lofty station (*Sūrah Maryam*, 19:58). [Publisher]

The Criterion for a True Revelation

MAULAWĪ [ŞĀḤĪB]—What is revelation? Even I receive revelation.

(Later, it came to be known that the name of this *maulawī* is Niẓām-ud-Dīn, and he teaches boys in a mosque.)

THE PROMISED MESSIAH^{AS}—Any revelation not supported by the Sign of heavenly support is unacceptable to me. Claimants of such revelation have existed in the time of every Prophet. If you possess any Sign, show it.

In the meantime, Ḥaḍrat Maulawī Muḥammad Aḥsan took out a lexicon, *Mukhtār aṣ-Şihāḥ*, and showed Maulawī Şāḥib that the meaning of *تَوَفَّى* [*tawaffī*] is to cause to die.

MAULAWĪ ŞĀḤĪB—I do not believe in lexicons. However, all right, I accept. If Jesus has died, show his corpse.

THE PROMISED MESSIAH^{AS}—When death has been proven it is sufficient. Where are the corpses of Abraham and Moses?

MAULAWĪ [ŞĀḤĪB]—Where is the one-eyed *Dajjāl* [Antichrist]?

THE PROMISED MESSIAH^{AS}—If you take things like this literally, great difficulties will arise. The Holy Quran says whoever is blind in this world will also be blind in the Hereafter, so does this mean that all those who are blind will collectively go to Hell in any case, even though they commit the entire Quran to memory and are Muslims?

The True Nature of an Ummatī

The Promised Messiah^{as} said:

It is written that the one who is to come will be an *ummatī*— and an *ummatī* is one who attains light only through the means of sincerely following the Holy Prophet, may peace and blessings of Allah be upon him. But he who has already reached the level of prophethood by obtaining light and insight, how will he become an *ummatī* now? Will he first be deprived of all previously obtained excellences? Yes, I am an *ummatī* as I have received everything through the Holy Prophet, may peace and blessings of Allah be upon him, and all cognizance has been obtained from him.

Maulawī Šāhib stood up, confounded, and his colleagues went on cursing while another student came forward.

Definition of Nabī

STUDENT—What is your status? Will it be explained as *nubuwwat* [prophethood], or would some other word be used?

THE PROMISED MESSIAH^{as}—The one with whom God talks and whom he addresses is a *Nabī* [Prophet]. The meaning of *Nabī* is one who conveys to people what he learns from God. However, law-bearing prophethood has ended.

True cognition cannot be attained without Divine converse. If this Ummah does not possess this, how did it become the best Ummah? Allah the Exalted did not close the door of communication. Otherwise, no means of salvation would have remained.

Revelation will Continue in Ummat-e-Muḥammadiyyah

STUDENT—So you receive revelation? But revelation comes only to Prophets.

THE PROMISED MESSIAH^{AS}—God Almighty says in the Holy Quran that even the mother of Moses received revelation. Has this Ummah become worse than women? This would be a back-breaking thing for the enlightened. Have all the doors been closed for us? Does a worldly person not need to advance? God does not desire to keep this Ummah imperfect. I cannot accept that the earlier peoples attained so many blessings, and this Ummah was kept wholly deprived.

The Status of the Promised Messiah^{as}

STUDENT—Then this is the status of a *walī*.

THE PROMISED MESSIAH^{AS}—When did I say that my status is that of the Holy Prophet, may peace and blessings of Allah be upon him? However, you are unaware that the status of a *walī* is no less. On the contrary, some are of the opinion that the status of *wilāyat* is greater because *wilāyat* is the means of [attaining] love, nearness, and Divine cognizance, while prophethood is an official duty. The Jews believe that Ḥaḍrat Ibrāhīm was a *walī* and superior to all the Prophets. However, I believe that taking even one step away from the Holy Prophet, may peace and blessings of Allah be upon him, is *kufṛ* [disbelief].

I have received the revelation that:

كُلُّ بَرَكَهٍ مِنْ مُحَمَّدٍ

[Every blessing is from Muḥammad.]

I do not go outside of this circle. To go away from following the Holy Prophet, may peace and blessings of Allah be upon him, is absolutely *kufī*. On account of being veiled [from the truth], people feel uneasy with the word *wahī* [revelation]. Otherwise, it is written there [in the Holy Quran] that even the bee received revelation. In fact, Sheikh ‘Abdul-Qādir [al-Jilānī] has written that the fear of an evil end exists for anyone who has never received revelation. Perfect cognition cannot be attained without converse and dialogue [with God].

The Essence of Wahī

STUDENT—How does *wahī* [revelation] occur?

THE PROMISED MESSIAH^{AS}—There are many ways. Sometimes there develops a reverberation in the heart. There is no sound. Then with it, there develops a pleasing flourishing of the heart, and sometimes a pleasant word emanates from the tongue with speed and splendour which is not the result of any reflection, thinking, or whim. Thousands of Signs of God Almighty come together with this. If anyone wishes, he may stay with me right now for at least forty days and witness a Sign. God makes a distinction between the truthful and the false.

Twenty-five years ago, the Lord Almighty promised me that people would come to me from everywhere, bringing gifts and presents. This *ilhām* [revelation] is from a time when not a single man was with me. Now you show me the like of this, can a man attain such great success by fabricating lies for such a long time? And this is not an isolated incident; if you come and stay with me for some time, you will come to know.

In reality, all difficulties are due to lack of cognition; otherwise, for what miracle did Ḥaḍrat Abū Bakr ask?

What is Meant by Scholars of the Ummah

STUDENT—The *ulema* [scholars] of the Ummah who oppose you are also in the likeness of the Prophets.

THE PROMISED MESSIAH^{AS}—I do not consider amongst the scholars those people upon whose tongues is one thing while their deeds are another. They say one thing mounting themselves upon the pulpit and go home and say something else. The scholars of the Ummah are those who enjoin strict adherence to the Faith.

The Promised Messiah, Peace be on Him, Is Not an Independent Prophet

STUDENT—Are you an independent Prophet?

THE PROMISED MESSIAH^{AS}—To say that about me is slander. I consider it to be *kufir* [disbelief] for anyone to claim to be an independent Prophet.

Miracles of the Promised Messiah, Peace be on Him

STUDENT—A miracle is what a Prophet shows. How can you say that you show miracles?

THE PROMISED MESSIAH^{AS}—My miracles are all the miracles of the Holy Prophet, may peace and blessings of Allah be upon him. Nothing is mine. All this is entirely the labour of the Holy Prophet. Religion was on the decline—I made an effort. If I am from God, God will help me. Otherwise, this Movement will be destroyed on its own.

Purpose of the Advent of the Promised Messiah

I have two tasks. First, to remove the mistakes that have crept into the beliefs contrary to the Holy Scriptures. Secondly, to set right the practical condition of the people so they attain righteousness and purity like the Companions.

STUDENT—Has anyone before ever claimed ‘I am a Prophet in Islam’?

THE PROMISED MESSIAH^{AS}—How could anyone have made a claim before? They were not appointed to make such a claim, while I am appointed.

STUDENT—Why should your opponent be called a *kāfir* [disbeliever]?

THE PROMISED MESSIAH^{AS}—*Kufr* means to reject. When these people do not accept one appointed by Allah and abuse and deny, then the matter does not stop there. Rather, a door opens, and the tongue is set loose, and gradually, one is deprived of the ability to do good deeds.¹

1. *Badr*, vol. 1, no. 33, p. 2–4, dated 6 November 1905

Bai‘at is Incomplete without Steadfastness

A person performed the *Bai‘at* [Pledge of Allegiance]. The Promised Messiah^{as} said:

May God bestow steadfastness. Steadfastness can be attained through the ability bestowed upon one by God Almighty. The *Bai‘at* is incomplete unless it is also accompanied by steadfastness. When man advances toward God, he has to face many trials and storms along the way. He cannot reach the desired destination unless he passes through them. It is not possible to ascertain the state of a person’s steadfastness when peace abounds because everyone is happy and ready to be friends in times of peace and comfort. Steadfast is the one who bears all trials.

All Evils Arise from Unending Desires

Look at the death of Maulawī ‘Abdul-Karīm, may Allah have mercy on him, and ponder over it. The suddenness with which death befell him should serve as admonishment. Everyone must understand that this day will come at some time. Everyone should remain prepared for it. Reflecting and pondering over these things makes a person a true believer. When a person inclines towards the world and takes on many worldly pursuits, an unending desire is born. All evils arise from unending desires.

Attaining purity of heart is difficult for anyone who thinks that life is long and entertains great hopes and says that he will do this and he will do that. A believer should sleep at night and not expect to wake up in the morning; if he wakes up in the

morning, he should not expect to live until the night. The loftiest and ultimate goal is to attain purity of heart. When God favours someone, He bestows purity of heart upon him. Purity of the heart cannot be attained without Divine grace. The first thing is that unending desires should continue to decline. It is then that man acquires contentment.

When a person uses illicit means all day and remains occupied in chasing after worldly earnings, the heart becomes impure. However, there is no greater admonisher than death; this is indeed the greatest admonisher.

Allah the Exalted has Placed the Power of Attraction in a Believer

Syed Sādiq Husain of Atawa and other friends of this area were the addressees. The Promised Messiah^{as} said:

If there is even one pious and righteous man [residing] at some place, who has full enthusiasm for spreading the truth, then God creates a power of attraction in him, and he brings into being a Jamā'at because a believer can never remain alone. Therefore, it is not only through miracles that the argument is completed against the people. On the contrary, Allah the Exalted has placed a power of attraction in the believer.

The fortunate are drawn towards him, and even the unfortunate are made to serve the movement upholding the truth. The duty entrusted to them is to publicize the movement upholding the truth and spread its message to far-off places by making noise and raising a clamour in opposition to it. A believer most certainly has the power of attraction. When I was

writing *Barāhīn[-e-ʿAḥmadiyya]*, I received the revelation stating that people will come to you upon every distant track.

At that time, not even a single person was with me. Moreover, this is that book that every sect of Christians, Hindus, Brahmū, and Aryas possesses, and all opponents have it. Maulawī Muḥammad Ḥusain wrote a great review on it.

No one can say that I fabricated these prophecies or that they were written at a time when people used to come and go. These revelations were published at such a time, and they were published in many languages: Arabic, Persian, Urdu, English, and Hebrew. This happened so that every language may bear witness and for the aggrandizement of this book. Moreover, therein also appears to lie this hidden verity that people of every tongue shall be witnesses and enter into this Community.

If a mortal can fabricate these accounts in the world through his own ability, where is its precedent? If this could happen and man could do it, then all the prophecies and excellences of the Prophets would be put in doubt. However, the point is that trials must necessarily come. At the time of every Prophet, there were trials, and even now, the same practice of Allah continues. Mujaddid Ṣāḥib [Mujaddid Alf Thani] has also written in a letter that when the Messiah comes, the scholars will oppose and deny him.

Counselling the Jamā‘at to Exhibit Patience

The Promised Messiah^{as} said:

Patience is a great treasure. A person who is patient and does not speak while consumed by anger, his speech is not his own, but rather it is God that makes him speak.

The Jamā'at should work with patience and not adopt harshness due to the harshness of the opponents and not reply to abuse with abuse. It is not incumbent upon one who opposes me that he speaks politely. Such examples are also found in the life of the Holy Prophet^{ṣas}. There is nothing like patience, but exercising patience is very difficult. Allah the Exalted supports the one who employs patience. The people of Delhi are rigid, yet not everyone is the same. There may be many who are not visible, but when the time comes, they will understand. Arabia was a rather barbaric land, and even that was set aright; Delhi is not as cruel.

I do not like that members of my Community should attack anyone or do anything contrary to good morals. God Almighty commands forbearance, and one should act in accord with this. The understanding of God's revelations is also that forbearance be exercised. I do not possess any such elixir that can immediately be put on someone's hands. Presently, there are even such followers who do not fully believe; nay rather, they spew evil doubts. However, the weak should be shown mercy, and everyone should remember that he was also in a similar state of weakness when he began [his journey]. Satan is attached to everyone. The blessing of tranquillity is attained gradually because the poison of past sins continues to make mischief.

It is not an easy matter to get rid of all this poison at once. God's mercy comes to one's assistance gradually. When the patient recovers, weakness remains, and one of the inescapable consequences of weakness is that a person may fall at some point; sometimes, the disease may return. A believer is a *walī* [friend (of Allah)], but it is difficult to attain this blessing. That is why it is said, 'Do not say **أَمْنَا** [*āmannā*—“we believe”], but rather say, **أَسْلَمْنَا** [*aslamnā*—“we have accepted Islam”].'

The Need to Accept the Promised Messiah

A question was again presented today before the Promised Messiah^{as}:

When we offer Prayer, observe the Fast, and follow the other injunctions of the Shariah, what harm can there be if we simply do not accept you?

The Promised Messiah^{as} said:

I have answered this question many times. I believe in the Word of Allah and the word of the Messenger^{sas}. In addition, I believe in the revelation of God. My coming is according to the promise of Allah and the Messenger. How can someone who believes in one command of Allah and the Messenger but not in another, claim that he believes in God?

This is what is mentioned in the Holy Quran: Those people believe in a part and do not believe in another part; if so, then they do not believe. One promised by God and His Messenger came at his appointed time. He came at the head of the century, brought Signs, and came at the exact time of need. He possesses correct and powerful arguments in support of his claim. Is it the work of a believer to reject such a person?

The Jews were called monotheists. Up to today, they claim they are established upon monotheism. They would pray and fast, but they would not accept the Holy Prophet, may peace and blessings of Allah be upon him. So, due to this, they became disbelievers. A person who rejects even a single item set forth by a Messenger sent by the command of Allah the Exalted, and opposes him stubbornly, is a disbeliever.

Moreover, those people are in error who say that we pray and fast and perform all good deeds, what need do we have? They do not realize that the ability to do good deeds is also

granted by Allah the Exalted. To dispel every type of *shirk* [associating partners with God], personal and universal, and to perform worship with genuine delight and gratefulness is not in one's power.

In order to achieve this, it is essential to follow the Holy Prophet, may peace and blessings of Allah be upon him. It is written in the Holy Quran that if you want to become the beloved of God, then follow the Holy Prophet, may peace and blessings of Allah be upon him. These people do not realize that having the ability to do good deeds depends on Divine grace. Unless there is a special grace of Allah the Exalted, internal impurities cannot be removed. When a person adopts veracity and sincerity of the highest degree, a heavenly power descends for his sake. If man could do everything himself, there would be no need for supplications. God Almighty says I will show the way to the person who strives in My way. This is a subtle indication. A hadith states that you are all blind except the one given eyes by God. Moreover, you are all dead except the one given life by God.

Look! God Almighty has said concerning the Jews that they are like donkeys loaded with books. What benefit can such knowledge bestow upon a person? Unless the heart is appropriately prepared, guidance and tranquillity do not descend [upon it]. Developing oppositeness with Satan is easy, but it is difficult to develop with angels because this [endeavour] involves climbing up, while the other case involves falling down.

Falling down is easy but climbing up is very difficult. This state can only be attained, when a person, having become truly purified, has love for the divine enter into him. However, if this matter were easy, why would the *Auliya'*, *Abdāl*, *Ghauth*, and *Aqtāb*¹ be so rare? They all appear to pray and fast like ordi-

1. *Walī* (Friend), *Ghauth* (Saint), *Quṭb* (pl. *Aqtāb*—Guiding Star), and *Abdāl* (Substitutes, i.e. vicegerents appointed for carrying out the will of God Almighty) are various designations used for *Auliya'ullah*. [Publisher]

nary people, but the difference is only of the ability [to do so sincerely]. These people did not indulge in any kind of boasting and perversity; on the contrary, they adopted the path of humility and occupied themselves with striving.

The person who behaves audaciously before worldly authorities is also humiliated. Then what will happen to the one who behaves audaciously and insolently with the one sent by God Almighty as the Arbiter? The Holy Prophet, may peace and blessings of Allah be upon him, used to pray: **اللَّهُمَّ لَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ**¹ [‘O Allah, do not entrust me to my own self even for the blink of an eye’].

Now, the state of piety of these people should be observed. I came before them. My claim is to be the Promised Messiah. Did they reflect carefully on my case? Did they study my books? Did they come to me that they may understand from me? Simply upon the basis of hearsay and instigation of others, they started calling me faithless, *dajjāl* [deceiver], and *kāfir* [disbeliever] and said that I merited being killed. They took all these actions without investigating and opened their mouths audaciously. It would have been appropriate for these people to have presented some hadith against me. I believe that deviating even slightly from the Holy Prophet, may peace and blessings of Allah be upon him, equates to falling into faithlessness.

However, is there any precedent to this in the world that a person fabricates lies against God for twenty-five years, yet God continues supporting and helping him daily? He was alone, and God joined 300,000 people to him. Does righteousness justify raising a clamour against him in vain and not investigating his case?

1. *Abū Dāwūd, Kitāb al-Ādāb, bābu mā Yaqūlu Izā Aṣḥaba*, Hadith 5090 [Publisher]

Importance of the Belief in the Death of Jesus, Peace be on Him

The Quran is with us on the death of Jesus. The hadith of *Mi'raj* [Spiritual Ascension] is with us.¹ The consensus of the Companions^{ra} is with us. Why do you attribute to Jesus that uniqueness not given to others? I love the words of a revered elder very much. He has written that if he were convinced that someone [from the past] is still alive in the world, then he would be convinced that it was the Holy Prophet, may peace and blessings of Allah be upon him. What benefit is there for us in someone else being alive? Act with piety; stubbornness is not good.

Look! Christian priests are going around in the alleys, streets, and markets saying that our Christ is alive and your Messenger is dead. To this, what answer can you give them? This age is the age of the progress of Islam. The moon and the sun have been eclipsed in the manner foretold. Allah the Exalted has chosen that perspective to bring about Islam's progress before which no one can say anything. Reflect, what has been the result of believing Christ to be alive for nineteen hundred years? Only that there are now 400,000,000 Christians.

Now, try the other perspective for a few years and see what results from it. Ask any Christian if the death of Jesus Christ is accepted, can a single Christian be left in the world? Why do you harbour this anger and wrath for me? Is it because I want Islam to be victorious? Remember that your opposition cannot harm me in the least. I was alone, but according to God's promise, many hundreds of thousands of people joined me, and progress is being made daily.

This same question was presented to the Muslims by Bishop

1. *Ṣaḥīḥ al-Būkhārī, Kitāb Aḥādīth al-Anbiyā', bābu Dhikri Raḥmati Rabbik, Hadith 3430* [Publisher]

[Lefroy] Şāhib in Lahore. Thousands of people had gathered, and it was an immense gathering. He presented the excellence of Jesus by saying that he is alive and the Holy Prophet, may peace and blessings of Allah be upon him, has died. So, no Muslim could reply to him. However, Muftī Muḥammad Şādiq from our Jamā'at, who was present there at that time, said, I will prove that according to the Quran, Hadith, and the Bible, Jesus has died. So, he proved it, and the bishop could not give any response and refused to engage in discussions with our Jamā'at.

Islam was Never Spread by the Sword

I pity these clerics who, in an attempt to humiliate me, attack Islam, disrespect Islam, and say that when the Mahdi comes, he will spread the religion with the sword.

O ignorant ones! Are you supporting the objection of the Christians that Islam was spread by the sword? Remember that Islam was never spread by the sword. The Holy Prophet, may peace and blessings of Allah be upon him, never took up the sword to spread the religion by force. On the contrary, he undertook fighting to stop the enemies' attacks, and that too, after great forbearance and patience, to save the poor Muslims from the injustices of the disbelievers. Moreover, in this [regard], the Muslims were never the aggressors. This indeed, is the essence of Jihad.

The attacks of Christians today are not with the sword but with the pen. So, they should be answered with the pen. A true belief cannot be spread by the sword. Some foolish savages get a hold of Hindus and force them to recite the *Kalimah*,¹ but

1. The declaration of faith in Islam: *Lā ilāha illallāh Muḥammadur-Rasūlullāh*, لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ—'There is no one worthy of worship except Allah; Muhammad is the Messenger of Allah.' [Publisher]

when they go home, they remain Hindu as they were before. Islam certainly did not spread with the sword but spread due to its pure teachings. Only those who raised the sword were given a taste of the sword. Now the opponents are being answered with the pen, arguments, proofs, and Signs.

If God had intended for the Muslims to wage jihad, the Muslims would have been granted the greatest power to fight, and they would have been given command and control over the fabrication and use of tools of war. However, the situation is that Muslim kings get their weapons by buying them from the people of Europe. You have no sword. From this, it becomes clear that it is not Allah's wish at all that you use the sword. Islam will now become prevalent through its teachings and miracles. I am ready to show Signs even now. Let any Christian priest come and stay with me for at least forty days. Swords are vulnerable to rust, but who can stain these fresh Signs with rust?

The Means of Islam's Victory

It is a time of decline for Islam. If my method is not to the liking of these people, then they should tell me another way to bring about the victory of Islam; I will accept it.

Now, every wise man has testified that if the victory of Islam can be achieved in any manner, it is only through this way, so much so that even Christians are convinced that the death of Jesus is the one approach by which their materialistic religion can be uprooted. If these people leave Christianity, there is no other door for them except to accept Islam and enter it. This is the only way. If another way is known to someone, then it is incumbent upon him to present it. Indeed, he is forbidden to eat and drink until he presents this way.

O Muslims! Reflect on what harm there is in this for you if Jesus died. Has not your beloved Prophet^{sas} passed away? You do not get angry at the mention of the death of the Holy Prophet, may peace and blessings of Allah be upon him. Why do you get angry upon hearing the mention of the death of Jesus?

I do not have any selfish purpose. I do not desire any fame. I only long for the progress of Islam. Allah the Exalted knows my heart well. He it is who has placed this zeal in my heart. I do not speak at my own behest. For twenty-five years, the revelation of God has been making me say this. This revelation is from that time:

الرَّحْمَنُ عَلَّمَ الْقُرْآنَ

[It is God who taught you the Quran.]

God desires the guilty to become distinct and the righteous to become distinct. There is no benefit in attacking me. An insightful person cannot abandon his insight. I promise that if there is a righteous seeker after truth, he should come to me, and I will show the newest of Sign. Should I give up such a degree of certainty and fall in line behind your conjectures? The person whom God gave insight, whose authenticity He set a seal upon with Signs, converse, and dialogue; what should such a person do with your concocted thoughts? If you cannot believe even after seeing so many things, then:

اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَاوِلٌ فَسَوْفَ نَعْلَمُونَ¹

You continue working at your station; I will continue doing my work. However, soon you will come to know who is true.²

1. *Sūrah al-An'ām*, 6:136 [Publisher]

2. *Badr*, vol. 1, no. 36, p. 3–5, dated 17 November 1905

28 OCTOBER 1905

(In Delhi)

Abandoned Mosques

There was mention of many abandoned mosques around Delhi. The Promised Messiah^{as} said:

Getting them repaired was no difficult matter. If people wanted, they would have done it, but what can anyone do when God Almighty diverts attention from some matter? Apart from this, some mosques are not built with correct intentions but are only built to say, and have it be said, that this is our mosque.

The Promised Messiah^{as} said:

All affairs depend on the right intention and piety of the heart. An elderly gentleman had much wealth. Someone objected, and he replied:

مگر انداختم در گل کے انداختم در دل

When did I place it in my heart;

Perhaps I threw it into the mud.

Therefore, when a person engages in worldly business with his heart attached to God, nothing can come between him and God, no matter how immense the matters he is engaged in may be.

Islam did Not Spread in India by Force of the Sword

The Promised Messiah^{as} said:

It is totally wrong to say that Islam spread in India by the sword. Certainly not. In India, Islam was not spread forcibly by the kings; they actually paid very little attention to religion. Islam in India is the result of the attention, supplications, and influence of those saints and elders of the Faith who lived in this country. When do kings have the ability to instil the love of Islam in the hearts of the people?

Unless a person manifests a model of Islam in his own being, he cannot have any impact on others. These saintly people annihilate themselves before Allah the Exalted and personally become the embodiment of the *Qur'an* and Islam, and a manifestation of the Noble Messenger, may peace and blessings of Allah be upon him. It is then that they are bestowed a power of attraction by Allah the Exalted, and they go on casting their influence upon fortunate souls. Nine hundred million Muslims came into being due to such people's attention and power of attraction.

No religion has ever spread with such abundance in such a short period of time. These people demonstrated an example of virtue and piety, and their manifest powers overflowed and drew the people to them. However, even these saintly people were not free from reproach and scorn. Although I am being targeted with insults more than these people, they all suffered. These 'scholars' of ours have always been up to something.

Listening to Music

It was mentioned that some elders listen to music; is this permissible? The Promised Messiah^{as} said:

It is not good to think ill of the elders of religion like this. We should practice thinking well of others. It is proved from the Hadith that the Holy Prophet, may peace and blessings of Allah be upon him, also used to listen to couplets.

It is written that during the time of Ḥaḍrat ‘Umar, may Allah be pleased with him, a Companion used to read couplets inside the mosque.

Ḥaḍrat ‘Umar prohibited him. He replied, I used to recite poetry in the mosque in front of the Noble Prophet^{sas}, so who are you to stop me? Hearing this, Ḥaḍrat Amīrul-Mo’minīn [Leader of the Believers] became utterly silent.

The Holy Quran should also be recited in a beautiful melodious tone. Indeed, this is emphasized to such a degree that the person who does not recite the Holy Quran melodiously is not one of us.

Moreover, that in itself has an effect. A good speech delivered in a good tone also has an effect. If the same speech is given in a slurred tone, it has no effect. The thing in which God has placed a power to influence, what is wrong if it is employed as a tool to draw people towards Islam? The Psalms of David were songs, regarding which it is said that when David used to pray to God, the mountains would weep with him, and the birds also sang the praises of God.

Flutes

Here a man interjected, ‘What is your directive concerning flutes?’ The Promised Messiah^{as} said:

Some have interpreted the words **لَهُوَ الْحَدِيثُ**¹ [idle tales] of the Holy Quran as meaning flutes.

However, I believe everyone should always keep the place and the setting in mind. A learned person who possesses the signs of piety—and there are a thousand proofs of his being a God-fearing person—do not call him evil just because of one thing that you fail to comprehend. A man can become a wretch in this way. It is mentioned concerning Bayazid Bastami^{ra} that once many people gathered around him, causing him much disturbance. It was the month of Ramadan. He started eating in front of everyone.

Seeing this, all the people ran away, saying that he was a disbeliever. The people were unaware that he was on a journey and was not required to fast. The people ran away in disgust, and he came to obtain seclusion to be able to worship in peace.

Khidrī Mysteries

These are mysteries, and an excellent example of them is present in the Holy Quran, where Ḥaḍrat Khidr wrecked a boat and killed a boy. No known existing shariah could allow him to do such a thing. One should derive benefit from this story.

Khidrī mysteries have always been found in this Ummah. Our Noble Prophet, may peace and blessings of Allah be upon him, was a composite of all excellences, and these are also

1. *Sūrah Luqmān*, 31:7 [Publisher]

present by way of reflection in his Ummah. What Khidr did, the future masters of excellence will also do as necessary. Where Ḥaḍrat Khidr killed a pure soul, what is a flute compared to this? So one should not be hasty. Haste destroys a man. One should look at the other signs that the friends of the Gracious God possess.

The case of these people is very delicate—exercise great caution in this. He who objects will face destruction. But, surprisingly, those who open their tongues are filthy people, and their hearts are unholy, yet they raise objections against the elders.

I also see that the presence of such a thing in the saintly people is Allah's practice. When a mother sends her beautiful child outside in a fine dress, she also smears a blemish on the child's face to serve as protection against the evil eye. In the same way, God also places such a thing in the appearance of His pious servants so that evil people stay away from him, and only virtuous people gather around him. The fortunate man sees the face's natural beauty, and the attention of the wretched man remains fixed upon the blemish.

There is an incident that took place in Amritsar. A few clerics were participating in a feast, and the house owner had also invited me. When the host brought the tea, I took the cup with my left hand. Then everyone objected that I acted against the Sunnah [the practice of the Holy Prophet^{sas}]. I said it is indeed the Sunnah to take the cup with the right hand, but is it not the Sunnah that:

لَا تَقِفْ مَا لَيْسَ لَكَ بِهِ عِلْمٌ¹

You should not speak about what you do not know. Was it not appropriate for you to think well of me and remain silent?

1. *Sūrah Banī Isrā'īl*, 17:37 [Publisher]

Alternatively, if you could not do this, then before objecting, you could have asked me why I had acted in this way. Then I explained that I had a broken bone in my right arm that had been so since my childhood, and I could not lift my hand while holding a cup. They were all ashamed to hear this when I told them.¹

29 OCTOBER 1905

(In Delhi)

A Comprehensive Treatise on the Death of Christ

The text that the Promised Messiah^{as} wrote and gave to the *maulawīs* is reproduced below.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ²
نَحْمَدُهُ وَنُصَلِّى عَلَى رَسُولِهِ الْكَرِيمِ³

The following are the reasons why I declare Jesus, peace be on him, to be dead.

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1. *Badr*, vol. 1, no. 36, p. 6, 7, dated 17 November 1905
 2. In the name of Allah, the Gracious, the Merciful. [Publisher]
 3. We praise Him and call down blessings on His Noble Messenger. [Publisher]

1. These verses are in the Holy Quran concerning Jesus, peace be on him:

يُعِيسَىٰ إِنْ مَتَّوَفِّكَ وَرَأْفِكَ إِلَيَّ¹ فَلَمَّا تَوَفَّيْتَنِي².

Death is the meaning of these verses as written in *Kitābut-Tafsīr* of *Ṣaḥīḥ al-Bukhārī*. It is written there on the authority of Ibn Abbas, may Allah be pleased with him, that *مَتَّوَفِّكَ مُمِيتُكَ* [*mutawaffika* means *mumītuka*—‘I shall give you death’]. Then in support of these verses, the verse³ *فَلَمَّا تَوَفَّيْتَنِي*³ is mentioned here.

Furthermore, the saying of the Holy Prophet, may peace and blessings of Allah be upon him, is also mentioned that I will say on the Day of Judgment that these people have become corrupt after my death, as is written: *كَمَا قَالَ الْعَبْدُ الصَّالِحُ...⁴*

2. The second argument in support of the meanings of *تَوَفَّنِي*— [*tawaffī*—‘death’] given above are the books of the Arabic lexicons. I have consulted, as far as it was possible, all the published lexicons such as *al-Qāmoos*, *Tājul-Urūs*, *Ṣīrah*, *Ṣiḥāḥ Jobri*, *Lisānul-‘Arab*, and those books compiled and recently published by Christians in Beirut. From all these books, I have come to know that the Arab idiom is such that when God Almighty is the subject [*فَاعِلٌ*—*fā‘il*] in a sentence, and some known human being is the object [*مَفْعُولٌ بِهِ*—*maf‘ul bihi*], being acted upon, such as *تَوَفَّى اللَّهُ زَيْدًا* [*tawaffā Allāhu Zaidan*—Allah caused Zaid to die], then in such a case, there is no meaning

1. O Jesus, I will cause you to die a natural death and will exalt you to Myself (*Sūrah Āl-e-‘Imrān*, 3:56). [Publisher]

2. Since You did cause me to die (*Sūrah al-Mā‘idah*, 5:118). [Publisher]

3. Since You did cause me to die (*Sūrah al-Mā‘idah*, 5:118). [Publisher]

4. *Ṣaḥīḥ al-Bukhārī*, *Kitābut-Tafsīr*, *bābu Wakuntu ‘Alaihim Shahīdan mā Dumtu fihim*, Hadith 4625 [Publisher]

except death and taking of the soul. Whoever denies it, it is incumbent upon him to present some example counter to this from the lexicons.

3. With great effort and striving, as far as it was possible for me, I have carefully looked at the *Ṣiḥāḥ-e-Sitta* [Six Authentic Books of Hadith] and other books of *aḥādīth*. I did not come across a single place in which the meaning of **تَوَفَّى**—[*tawaffī*] was anything other than death in the Hadith.¹ However, I discovered approximately 300 such instances where it meant death in every case.
4. As far as it was possible for me, I have also seen different divans of Arabia. However, I have not found any phrase in the writings of the poets of *Jāhiliyyah* [the pre-Islamic period known as ‘Ignorance’], or the authentic poets of the age of Islam, in the circumstances described above where any other meaning than death was found.
5. The same is also written in Shāh Waliullāh’s *Fauzul-Kabīr* that **مُتَوَفِّئِكَ مُمِيتُكَ** [*mutawaffika* means *mumituka*—‘I shall give you death’]. Furthermore, I know that Shāh Waliullāh Ṣāhib was a *muhaddith* [jurist] and learned scholar of excellent standing.
6. It is found in the hadith of the *Mi’rāj* [Spiritual Ascension], which is in *Ṣaḥīḥ al-Bukhārī*, that on the night of the *Mi’rāj*, the Holy Prophet, may peace and blessings of Allah be upon him, saw Jesus, peace be on him, among the deceased Prophets.²

1. *Ṣaḥīḥ al-Bukhārī, Kitāb Tafsīr al-Qur’ān, Bābu Mā Ja’ala Allāhu min Ba-hīratin wa lā Sā’ibatin wa lā Waṣīlatin wa lā Ḥāmin* [al-Mā’idah: 103]. [Publisher]

2. *Ṣaḥīḥ al-Bukhārī, Kitābu Aḥādīth al-Anbiyā’, bāb Dhikr Raḥmat Rabik, Hadith 3430* [Publisher]

So, there are two testimonies here. One is the testimony of God Almighty in the Holy Quran, and the second is the testimony of the Holy Prophet, may peace and blessings of Allah be upon him, on the night of the *Mi'raj*.

7. The Holy Prophet, may peace and blessings of Allah be upon him, said—as is written in *Kanzul-'Ummāl*, *Ṭabarānī*, and in the book *مَا ثَبَّتَ بِالسُّنَّةِ* [*Mā Thabata (min) bis-Sunnah*] by Sheikh 'Abdul-Ḥaqq, etc.—that the age of Jesus¹ was 125 years. In one hadith, it is written that it was 120 years. Nowhere is it written that his age was thousands of years.
8. The *ijmā'* of the Companions, may Allah be pleased with them, after the death of the Holy Prophet, may peace and blessings of Allah be upon him, is also conclusive proof of the death of Jesus, peace be on him. This consensus was based on this verse:

مَا مَحْصَدُ الرُّسُولِ ۚ قَدْ خَلَّتْ مِنْ قَبْلِهِ الرُّسُلُ²

9. Apart from this, God Almighty has made clear to me through His authentic, decisive revelation, again and again, that Jesus has died. Moreover, He has manifested my truth with His clear Signs. Similarly, there are many other proofs, but this

1. *Kanzul-'Ummāl*, *Kitābul-Faḍā'il*, *bāb Faḍā'il Sā'ir al-Anbiyā'*, Hadith 32259, vol. 2, p. 217, published by Dārul-Kitāb al-'Ilmiyyah, Beirut, Lebanon; See also, *Al-Ma'jam al-Kabīr liṭ-Ṭabarānī*, *Masnad an-Nisa'*, *Banat Rasūlullāh*, *Dhikru Sinna Fatimah raḍi Allāhu 'anha wa Wafatihā wa min Akhbarihā wa Manāqbihā wa Kunyatihā*, *mā Rawat 'A'ishah Ummul-Mu'minin*, 'an Fatimah raḍi Allāhu 'anhumā, vol. 22, p. 417–418, published by Dārul-Iḥyā' at-Turāth al-Arabī [Publisher]

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

much is enough that the death of Jesus, peace be on him, is proven by the Holy Quran and Hadith and the consensus of the Companions. Furthermore, it is proven from *Sūrah an-Nūr* that all the Khalīfahs of this Ummah will come from this Ummah itself, and it is proven from *Ṣaḥīḥ al-Bukhārī* that the Jesus who is to come will be from this Ummah as it is written: إِمَامَتُكُمْ مِنْكُمْ [*Imāmukum minkum*—Your Imam (will be) from among you]. In fact, in *Ṣaḥīḥ al-Bukhārī*, the features of the first Messiah are written as being different from the features of the Messiah who is to come. Apart from this, my coming is not untimely. Twenty-three years have passed of the century at the head of which he was supposed to come. The eclipses of the moon and the sun have also taken place in Ramadan, the plague has also come, a new conveyance—that is, the train—also came into being, and God Almighty has manifested more than 10,000 Signs at my hand. Moreover, every intelligent person can understand that the life of Islam is in the death of Jesus^{as}. If it is proven to the Christians today that Jesus^{as} died, they will all abandon the Christian religion.

وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى. [And peace be upon those who follow the guidance.]

Mirza Ghulam Ahmad
may Allah forgive him
29 October 1905¹

1. *Badr*, vol. 1, no. 33, p. 4, dated 6 November 1905

I NOVEMBER 1905

(In Delhi)

The Places where Blessings Descend

The Promised Messiah^{as} was somewhat indisposed yesterday and therefore could not visit Qutb's grave. He went today instead, and prayed at the blessed grave of Ḥaḍrat Bakhtiār Kākī and prolonged his prayer.

While on his way back, the Promised Messiah^{as} said:

There are some places where blessings descend, and since these saintly men were from among the *Auliya'ullah* [the Friends of Allah], I went to visit their graves. I prayed to Allah for them, and I prayed to Allah the Exalted for myself and made many other supplications. The visit to the places of these few saintly men ended quickly, however, and the people of Delhi are indeed hard-hearted. I was thinking this when the following revelation came while sitting in the vehicle on the way back:

دست تو دعائے تو ترحم ز خدا^۱

[Your hand and your supplication and mercy from God.]

1. *Badr*, vol. 1, no. 34, p. 3, dated 8 November 1905

4 NOVEMBER 1905

(In Delhi)

Before writing today's news regarding the arrival in Ludhiana, it seems appropriate to briefly describe the events in Delhi yesterday. The most noteworthy occurrence from yesterday is that a young man, it is not known whether he was a student or with the group of clerics, along with a few other students from a mosque and some clerics, came to see the Promised Messiah^{as}.

He began to talk in a very insolent, argumentative manner. The issue under discussion related to the Promised Messiah and Ilyās [Elijah] being *mau'ūd* [promised]. The Promised Messiah^{as} explained to him repeatedly, and very gently, that the one regarding whose coming God made a promise that he will come, is *mau'ūd*. However, he kept insisting on seeing the word *mau'ūd* and seeing it used in the Torah about Ilyās [Elijah]. Despite much explanation, he made accusations of falsehood repeatedly and continued to reject with great audacity. He spoke with a very sharp tongue and possessed no semblance of piety.

Finally, the Promised Messiah^{as} said:

I have explained a great deal, presented the Quran and Hadith, the circumstances of previous Prophets, and presented the ways of Prophethood, its manners, and principles before you. I have shown you the Signs of God Almighty. I have presented evidence of support and help from Allah the Exalted. Thus, if you still do not believe and do not refrain from stubbornness, Allah the Exalted will soon call you to account. Not only after death, but in this very world, you will come to know whether I am true or false.

God has also promised me more Signs. The plague is one of them, and the earthquake is another. So, exercise patience a little longer. You will come to see what happens in a few years. If these punishments descend upon you, the matter will be proven; otherwise, it will be evident that I am false. Man fabricates tall tales in times of peace and comfort. I have seen clearly that this is not the time when people will believe. However, the time of fulfilment of God's promises is near, and it will become apparent to the people who is true and who is false.

If I am not from God, I will be destroyed on my own, and you will comfortably live your lives. I present the Sign of God. Bite your tongue for just a short while longer, for the punishment of God is nigh. Even a worldly government punishes a person who needlessly argues with it. I have set forth all that I had to present—presented repeatedly in succession. I cited the words of God and the Messenger. I presented the Signs of [Divine] support and assistance. Now, God promises that He will punish those who deny. Exercise patience for a few days. If God is true and I am from Him, you will shortly come to know.¹



1. *Badr*, vol. 1, no. 36, p. 5, dated 17 November 1905

LECTURE LUDHIANA

*(Delivered by the Promised Messiah,
peace be on him,
on 4 November 1905
in the presence of thousands of people)*

Arguments of Truthfulness

First, I express my gratitude to Almighty Allah, who has afforded me the occasion to return to this city to convey the Message. I have come to this city after fourteen years, and I had left this city at a time when I had a few men with me amidst a fury of allegations condemning me as a liar, disbeliever, and *dajjāl* [deceiver]. In the eyes of the people, I was seen as a man forsaken and forgotten.

And these people thought that by being rejected, this Jamā'at would disintegrate in just a few days, and the very name and any trace of this Movement would be erased. Hence, extensive efforts and schemes were carried out for this purpose, and a massive conspiracy perpetrated against me was the pronouncement of a fatwa of *kufṛ* [disbelief]. This fatwa was widely circulated throughout India. I make it known with sadness that some *maulawīs* from this very city were the first in issuing the fatwa of *kufṛ* against me. But, I stand witness, and you stand witness that those who called me *kāfir* [disbeliever] are no longer present, whereas God Almighty has kept me alive up to the present and has expanded my Jamā'at.

It is my understanding that the fatwa of *kufṛ* against me was reissued and circulated throughout all the major cities of India. The attestations and seals of nearly 200 *maulawīs* and sheikhs

were affixed upon it. It portrayed me as a faithless person, *kāfir* [disbeliever], a *dajjāl* [deceiver], an impostor—and not only a disbeliever, but the most vehement disbeliever. In short, anything anyone could say about me was said, and these people were convinced in their own imagination that this weapon would now put an end to this Movement. And in reality, had this Movement been a human scheme and a fabrication, this fatwa would have been a very powerful weapon indeed to bring about its destruction. But it was established by God, so how could it possibly have been destroyed by the hostility and enmity of the opponents?

The extent to which the intensity of opposition continued to escalate was the very same extent to which this Movement's respect and reverence continued taking root in the hearts [of people]. Today I thank God Almighty as I look back to the time when I came to this city and left from here—I had but a few men by my side and the membership of my Jamā'at was extremely small. In contrast, now, the time has come that you are witnessing a large Jamā'at beside me. The membership of the Jamā'at has already reached 300,000, and day-by-day progress is being made, and it will certainly reach tens of millions.

Wherefore behold this great revolution and ponder whether this could be the product of human hand. The people of the world sought to wipe out every sign and trace of this Movement, and had it been in their power, they would have erased it long ago, but this is the work of Almighty Allah. Those directives He wills to ordain cannot be stopped by the world, and those directives the world wills but God Almighty does not can never come to fruition.

Reflect! All ulema, spiritual leaders, and the custodians of shrines stood opposed in my case and even had people of other faiths join them to oppose me.

Then they expended every kind of effort against me.

They issued a fatwa of *kufir* [disbelief] against me to malign me amongst the Muslims, but when this ploy was unsuccessful, they initiated legal proceedings against me. They tried to implicate me in a murder case and exerted every type of effort to get me punished. I was accused of plotting the murder of a Christian priest.

In that lawsuit, Maulawī Muḥammad Ḥusain made a great effort against me and personally appeared as a prosecution witness. He desired that I should be implicated and receive punishment. This effort of Maulawī Muḥammad Ḥusain exposed his inability to produce any arguments or proofs. It is a rule that when an enemy is powerless to produce an argument and cannot convict on evidence, he resorts to persecution and murder; he plans to banish his opponent from his native land and hatches a variety of plots and conspiracies against him. This is what happened when the disbelievers of Makkah became helpless against the Holy Prophet, may peace and blessings of Allah be upon him, and all their efforts were stymied; so ultimately, they conspired to kill him, imprison him, or expel him from his homeland.

The Companions^{ra} of the Holy Prophet, may peace and blessings of Allah be upon him, were subjected to torture, but in the end, they [the disbelievers of Makkah] all faced frustration and failure in their intentions and plans. That very same course and conduct is now transpiring with me, but this world does not perpetuate without the presence of the Creator and the Lord of all the worlds. It is verily He who marks the distinction between a liar and a truthful one and ultimately upholds the cause of the truthful one, manifesting his superiority.

Now, in this age, when God Almighty has again manifested an illustration of His omnipotence, I am a living Sign of His support, and at this moment, each and every one of you bear

witness that I am the very one whom the people rejected, yet I stand before you as the elect of God.

Imagine when I came here fourteen years ago—who wanted so much as a single man to be with me at that time? The *ulema*, the ascetics, and all kinds of revered and respected ones desired that I be destroyed with every sign and trace of this [Ahmadiyya] Movement being obliterated. They would never tolerate that it be destined for progress, but the God who always helps His servants and manifests the prevalence of the righteous, supported me and—totally contrary to the hopes and plans of my opponents—He bestowed such acceptance upon me that He directed the attention of an entire people toward me who came to me tearing the veils and barriers of these oppositions and difficulties, and they continue to come.

It is now an occasion for reflection: can this success be achieved through human schemes and plans—that the influential people of the world plot the death of an individual and all kinds of conspiracies are hatched against him, setting ablaze a vicious flame for him, yet he emerges unscathed from all these calamities? Certainly not!

These are the works of God that He has always manifested. Furthermore, there is this powerful evidence of the truth of my claim that twenty-five years ago, when no one was familiar with my name, nor did anyone come to visit me in Qadian or correspond with me, yet in that state of anonymity and helplessness, Allah the Exalted addressed me and said:

يَأْتُونَ مِنْ كُلِّ فَجٍّ عَمِيقٍ. يَأْتِيكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ. لَا تُصَعِّرْ لِخَلْقِ اللَّهِ وَلَا
تَسْتَمَنَّ مِنَ النَّاسِ. رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ.

[Help will come to you by every distant track. People will come to you by every distant track so that the track will become deep due to excessive travel. Be not arrogant towards Allah's creatures and be not tired of

receiving visitors. ‘O my Lord, do not leave me alone,
and You are the Best of inheritors.’]

This is the powerful prophecy that was made in those days and was printed and published, and was read by people of every faith and persuasion. In such a state, during such a time when I was lying in a hermit’s cell of anonymity, and no one knew me, God Almighty said that people would come to me from faraway lands. They would come in abundance, and all types of means and necessities for their hospitality would also come.

Since one person cannot provide all the essentials of hospitality for thousands and hundreds of thousands of people, nor can he bear such expenses, He Himself said:

يَأْتِيكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ .

[People will come to you by every distant track so that
the track will become deep due to excessive travel.]

Their provisions shall also come with them. And then, since man tends to grow weary of large numbers of people and is likely to behave discourteously, He forewarned me not to be discourteous to them and also told me not to get tired upon seeing the overwhelming flow of people.

You should now reflect whether it is within the scope of human capability to foresee an event twenty-five or thirty years in advance, and that too about one’s own self, which then comes to pass exactly as predicted. There is no guarantee for so much as a single minute of human life or longevity, nor can we affirm whether we will even live to breathe our next breath—so how can conveying such information enter inside one’s faculties and foresight? I say it truthfully that this was a time when I was absolutely alone and hated even meeting people, but since

a time was to come when hundreds of thousands of people would turn to me, this advice became necessary:

لَا تُصَعِّرْ لِخَلْقِ اللَّهِ وَلَا تُسْتَمِّمْ مِنَ النَّاسِ

[Be not arrogant towards Allah's creatures and be not tired of receiving visitors.]

Then again, during those days, God also told me:

أَنْتَ مِنِّي بِمَنْزِلَةِ تَوْحِيدِي. فَحَانَ أَنْ تُعَانَ وَتُعْرِفَ بَيْنَ النَّاسِ

This means that, [You are to Me as My *Tauhid* (Oneness)]. The time has arrived when you will be helped and made well-known among the people.

Similarly, there are numerous such revelations in Persian, Arabic, and English that manifest the same message.

It is now an occasion to reflect for those who fear God that a prophecy was announced well in advance. It was incorporated and published in *Barāhīn-e-Aḥmadiyya*, a book which was widely circulated and read by all, friend and foe alike. A copy of this book was even sent to the Government. Christians and Hindus read it. This book must be in the possession of many people in this city, and they can see for themselves whether it includes the prophecy or not.

So those *maulawīs* (who, out of sheer hostility, call me a *dajjal* [deceiver] and the great liar and state that no prophecy [of mine] has been fulfilled) should show some shame and explain to us that if this is not a prophecy, then what else do they call a prophecy? *Barāhīn-e-Aḥmadiyya* is the book whose review was completed by Maulawī Abū Sa'eed Muhammad Husain of Batala. Since he was my fellow student, he would frequently come to Qadian.

He knows all too well—just as the residents of Qadian,

Batala, Amritsar, and the surrounding vicinity are well aware—that I was absolutely alone at the time, and no one knew me. In light of the circumstances at that time, it was far from reasonable to conceive that a time would come upon an unknown individual like me when hundreds of thousands of individuals would join me. I state truthfully that I was nothing at the time. I was alone and helpless. It was during this period that God Himself taught me the following prayer:

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ.

[‘O my Lord, do not leave me alone as I am now, for who is a better inheritor than You.’]

He taught me this prayer because He loves those who pray, for prayer is worship, and He has said:

ادْعُونِي أَسْتَجِبْ لَكُمْ¹

Pray, and I will accept your prayer. The Holy Prophet, may peace and blessings of Allah be upon him, also emphasized that the core and essence of worship is indeed prayer.² The other indication in this [revelation] is that Allah Almighty desires to instruct me through this prayer that though I am alone, a time will come when I will no longer be alone. I proclaim at the top of my voice that this prophecy shines as bright as this day³, and it is a fact that I was alone at the time.

Who can stand up and say that I had a Jamā‘at with me [at that time]? But now look how Almighty Allah has granted me a large Jamā‘at in accordance with these promises and the

1. *Sūrah al-Mu‘min*, 40:61 [Publisher]

2. *Tirmidhī, Abū Dāwūd, Bābu mā jā’a fī fadhli-du‘ā*, Hadith 3371 [Publisher]

3. At that time, the sun had risen. [Editor]

prophecy He informed me of so long ago.¹ Who can deny this magnificent prophecy in the context of such a situation and condition, particularly when the same book also contains the prophecy that there would be dangerous opposition by people who will expend every effort to obstruct this Jamā'at, but God would frustrate them in all their designs?

Again, it was also prophesied in *Barāhīn-e-Ahmadiyya* that God would not relent until the pure were made distinct from the impure. By narrating these facts, I do not mean to address those whose hearts are devoid of the fear of God and who imagine, as it were, that they are never going to die—they distort the words of God Almighty. On the contrary, I am addressing those who fear Allah the Exalted, believing that death is inevitable and that the doors of death are well-nigh approaching because the one who fears God cannot be so arrogant.

Let them reflect if making such a prophecy twenty-five years ago could be the product of human capability and conjecture on top of the situation of being completely unknown and accompanied by another prophecy that people would oppose, but they would be frustrated. Prophesying the failure of opponents and one's own success is an extraordinary achievement. Should you entertain any doubt in accepting this, then cite a precedent.

I challenge you to cite an instance of an impostor from the time of Adam to the present day who made such prophecies 25 years in advance while he was still in a state of anonymity, and they came to be fulfilled in such a brilliant manner. If any person can produce such a precedent, this entire [Ahmadiyya] Movement and all this work shall stand refuted. But who can refute the work of Allah the Exalted? To reject, ridicule, and deny without any justification is the practice of

1. *Al-Hakam*, vol. 10, no. 31, p. 8, 9, dated 10 September 1906

the misbegotten—no one of noble birth would dare do such a thing.

This should suffice to establish the truth of my claim to those among you who have a sound mind. Remember well that this prophecy can never be refuted until you produce the like of it as a precedent. I say again that this prophecy is present in *Barāhīn-e-Aḥmadiyya*, the review of which was written by Maulawī Abū Saʿeed. It must be in the possession of Maulawī Muhammad Hassan and Munshī Muḥammad ʿUmar etc., of this very city.

Copies of it have reached Makkah, Madinah, and Bukhara. A copy was sent to the Government. It was read by Hindus, Muslims, Christians, and Brahmū Samājists alike. It is not some obscure unknown book. On the contrary, it is a well-known book. No literate person of religious inclination could be unaware of its existence.

Moreover, this book also contains the prophecy, 'A multitude will join you, and I shall grant you renown throughout the world and shall keep your enemies fruitless.' Now tell me, can this be the work of an impostor? If you give the verdict that yes, this could very well be the work of an impostor, then produce the like of it as a precedent. I will acknowledge that I am a liar if you can, but no one can produce such a precedent. Nevertheless, if you fail to produce the like of it—and you most certainly will fail—then I admonish you right here to fear Allah and desist from denouncing me.

Remember! It is not wise to reject the Signs of God Almighty without any sound argument, and never has the end of one doing so been a source of blessings. For my part, I do not care if someone rejects me or denounces me as an apostate, nor am I afraid of the attacks that are carried out against me because God Almighty had Himself informed me of the impending time that these people would accuse me of lies and *kufīr* and

would oppose me to a dangerous extent. However, they would not be able to harm me in any way at all. Were not the truthful and the elect of God who came before me denounced?

What attacks did the Pharaoh and his hordes not make upon Moses, peace be on him; or the Pharisees on the Messiah, peace be on him; or the idolaters of Makkah on the Holy Prophet, may peace and blessings of Allah be upon him? But what was the ultimate result of these attacks? Did these opponents ever show the like of the Signs [shown to them] in reply? Never! They were always found wanting in producing precedents; only their tongues wagged, and they continued to denounce them as impostors. In my case too, when their position became wholly untenable, they could do little else but call me a great liar and deceiver. But could they ever extinguish the light of God Almighty with the breath of their mouths? They can never extinguish it!

وَاللَّهُ مُتِمُّ نُورِهِ وَكَوْكَرَةَ الْكَافِرُونَ¹

Those who harbour the substance of scepticism are wont to say that other miracles and signs may be sleight of hand, but there is no excuse left for them when faced with a prophecy. That is why prophecies have been declared to be a magnificent Sign and miracle from among the Signs of prophethood. This is proven from the Torah as well as the Holy Quran. There is no miracle the like of a prophecy. This is why the elect of God should be recognized by their prophecies because Allah the Exalted has set this Sign as the criterion.

1. But Allah will perfect His light, even if the disbelievers hate it (*Sūrah aṣ-Ṣaff*, 61:9). [Publisher]

لَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۝ إِلَّا مَن ارْتَضَىٰ مِن رَّسُولٍ¹

Meaning that, the secrets of Allah the Exalted are not revealed to anyone except the chosen Messengers of Allah the Exalted.

It should also be borne in mind that some prophecies contain subtle mysteries within them, and on account of these subtleties, they cannot be comprehended by those who lack far-sightedness and can only understand the most obvious things. It is indeed such prophecies that are usually rejected, and the hasty and impetuous cry out that they have not been fulfilled. It is in this context that Allah the Exalted says:

ظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا²

People create doubts about these prophecies, but in reality, these prophecies come to be fulfilled in accordance with the practice of God Almighty. Even if the manner of their fulfilment is not understood, the duty of a believer and God-fearing person is to keep his eye on those prophecies that do not entail any intricacies—that is to say, the prophecies which are plain and obvious—and note how many of them have been fulfilled. Gratuitously uttering words of rejection is contrary to righteousness. Those prophecies which have already been fulfilled should be considered with honesty and fear of God. Nevertheless, who can muzzle the mouth of the impulsive?

I am not alone in facing such matters. Moses, Jesus, and the Holy Prophet, may peace and blessings of Allah be upon him, all underwent similar ordeals. Little wonder, therefore, if I, too,

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

2. ...perceived themselves to have been *taken* as liars (*Sūrah Yūṣuf*, 12:111). [Publisher]

experience such things. On the contrary, it was essential that this happen because this has indeed been the practice of Allah.

I assert that a single testimony suffices for a believer—his heart trembles from it alone, even though here is not just one, but hundreds of Signs; nay, rather, I set forth the claim that there are so many Signs that I cannot number them. This is no small testimony that he would conquer hearts and transform deniers into proponents. Should one fear God and reflect in his heart with honesty and far-sightedness, he would have no choice but to admit that these [Signs] are from God. It is also manifestly evident that the Divine argument shall remain supreme until an opponent provides a refutation and counters by presenting the like of it as a precedent.

Now, the gist of my words is that I render thanks to the same God who sent me, and despite the mischief and commotion that was raised against me—the root and origin of which arose from this very city and then spread to Delhi—He delivered me safe, sound, and successful from all trials and tribulations. And He brought me back to this city in such a situation where over 300,000 women and men have entered into the *Bai'at* [Pledge of Allegiance] with me, and not a month goes by in which another 2,000 or 4,000, or sometimes 5,000 people do not enter into this [Ahmadiyya] Movement.

Then God took me by the hand at such a time when my own people had become my enemy. When a person's own people become his enemy, he becomes helpless and without any power or authority because one's people constitute one's limbs and organs. They are his only support. Of course, people of other faiths would oppose, for they feel their faith under attack, but when one's own people turn against him, it is no small matter to survive and succeed. It is a great Sign indeed!

My Tenet is to Follow the Noble Quran & the Holy Prophet, may Peace and Blessings of Allah be upon Him

With great sadness and pain in my heart, I declare that not only were people hasty in opposing me, but also callous. The only dispute between us was the death of the Messiah, which I proved—and continue to prove—on the authority of the Noble Quran, the Sunnah of the Holy Prophet, may peace and blessings of Allah be upon him, the consensus of the Companions^{ra}, logical arguments, and earlier books. Texts conforming with the Hanafi school of jurisprudence, the Hadith, reason, and evidence based on the Shariah, were all in my favour, but before even asking me about my views fully or listening to my arguments, these people crossed all limits in opposing me to the extent that they deemed me a *kāfir* [disbeliever], and, together with this, they imputed whatever they wished to me.

Honesty, righteousness, and the fear of God demanded that they should have asked me first. Had I transgressed the Word of God and the word of the Messenger, without a doubt they would have had the right to describe me in whatever terms they so desired and to call me a deceiver, an impostor, and whatnot. Nonetheless, I have been stating from the very start that to deviate, however slightly, from following the Holy Quran and the Holy Prophet, may peace and blessings of Allah be upon him, is an act of rank disbelief. This is verily my creed that whoever digresses from this path in the least belongs in Hell.

Moreover, I have explained this creed with the utmost clarity not only in public lectures but in almost sixty of my books, and day and night, this remains my constant preoccupation. So, if these opponents fear God, was it not incumbent upon them to ask me whether such and such thing was un-Islamic? What is the reason for this, or what answer do you have for

that? But no! They did not have even the slightest care for it. They just declared me a *kāfir* on the basis of hearsay. I view this charade of theirs with absolute astonishment because the life or death of Jesus is, in the first place, not the kind of doctrine that is a condition for entering Islam. Hindus or Christians become Muslims here as well, but tell me whether you make them affirm this in addition to saying: **أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالتَّقْدِيرِ خَيْرِهِ وَ: شَرُّهُ مِنَ اللَّهِ تَعَالَى وَ البُعْثِ بَعْدَ الْمَوْتِ** [‘I believe in Allah, His angels, His books, His Messengers, Divine providence regarding good and evil, and the Resurrection after death’].

When this tenet [of the life or death of Jesus] does not form part of the Islamic dogma, then why was such harsh treatment meted out to me for proclaiming the death of the Messiah to the extent that I am a *kāfir* [disbeliever], I am a *dajjāl* [deceiver], we are forbidden burial in a Muslim cemetery, it is permissible to loot our property, and it is justifiable to take our womenfolk into your homes without marriage? Killing them is a meritorious deed, and so on and so forth. There was a time when these very *maulawīs* would raise a clamour that if there were 99 reasons to call someone a *kāfir* and only one reason to call him a Muslim, even then, he should not be declared a *kāfir*; he should still be called a Muslim.

But what has happened now? Have I become more insignificant than even this? Do my Jamā‘at members and I not solemnly pronounce **أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ** [‘I bear witness that there is no one worthy of worship except Allah; and I bear witness that Muhammad is His Servant and His Messenger’]? Do I not perform the obligatory Prayers, or do my followers not pray? Do we not observe the Fasts of Ramadan? Do we not abide by all the articles of faith taught by the Holy Prophet, may peace and blessings of Allah be upon him, as the image of Islam? I say truthfully and swear by God Almighty that I and my followers are Muslims. And we have firm faith in the Holy Prophet, may peace and blessings

of Allah be upon him, and the Noble Quran, in precisely the manner that every true Muslim should.

I solemnly believe that stepping even one iota outside of Islam is a cause of one's destruction. I also believe that all bounties and blessings that a man can attain and the closest he can ever get to Allah are wholly and solely possible through genuine obedience to and consummate love for the Holy Prophet, may peace and blessings of Allah be upon him. Apart from him, there is now no path to piety.

**Belief that the Messiah is Still Alive
is Insulting to the Holy Prophet,
may Peace and Blessings of Allah be upon Him**

Yes, it is also true that I absolutely do not believe the Messiah, peace be on him, ascended to the heavens with his physical body and is still alive, because believing this is highly insulting and derogatory to the Holy Prophet, may peace and blessings of Allah be upon him. I cannot bear such irreverence even for a moment. Everyone knows that the Holy Prophet, may peace and blessings of Allah be upon him, passed away at the age of 63 years and lies buried in his tomb in the holy city of Madinah, which millions of pilgrims visit every year.

Now, if it is disrespectful to believe in the death of the Messiah, peace be on him, or even to ascribe death to him, then I ask how can this insolence and disrespect be accepted concerning the Holy Prophet, may peace and blessings of Allah be upon him?

Indeed, you announce his demise with great happiness. Your ceremonial singers recount the events of his passing melodiously, and you cheerfully admit, even in front of disbelievers, that he did die. But I fail to understand what stone hits you so hard upon the mere mention of the death of Jesus, peace

be on him, that you become filled with uncontrollable rage. I would not be so troubled had you but shed such tears upon the mention of the death of the Holy Prophet, may peace and blessings of Allah be upon him. Nevertheless, it is a pity that you gladly acknowledge the death of *Khātamun-Nabiyyīn* [Seal of the Prophets] and the Lord and Master of the whole world but consider that person¹ to be alive who pronounced himself unworthy even to untie the shoelaces of the Holy Prophet, may peace and blessings of Allah be upon him. And you become enraged the moment one speaks of his death! There would have been no harm had the Holy Prophet, may peace and blessings of Allah be upon him, remained alive till now because he had brought that magnificent Guidance, the like of which is not to be found [anywhere] throughout the world.

And he demonstrated such practical examples, the like and equal of which no one has been able to present since the time of Adam till now. I tell you most truly that the degree to which the Muslims—and indeed the entire world—needed the person of the Holy Prophet, may peace and blessings of Allah be upon him, the person of the Messiah was not needed to that degree.

Moreover, such was his munificent being, and so blessed was his personage that, at his death, his Companions^{ra} became so distraught with grief to the extent that ‘Umar, may Allah be pleased with him, unsheathed his sword and said that he would behead anyone who dared to say that the Holy Prophet, may peace and blessings of Allah be upon him, had died.

In this highly emotionally charged atmosphere, Allah the Exalted bestowed a unique light and discernment upon Abū Bakr Ṣiddīq, may Allah be pleased with him. He gathered all the Companions and delivered this address:

1. The Gospel of Barnabas—Edited and translated by Lonsdale and Laura Ragg; see p. 99, 105; Oxford, Clarendon Press; London, 1907 [Publisher]

مَا مَحْضًا إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ¹

That is to say, Muhammad, may peace and blessings of Allah be upon him, is a Messenger, and all the Messengers who came before him have all passed away.

Now, think about this, and tell me after reflecting upon it, why Abū Bakr Ṣiddīq recited this verse upon the death of the Holy Prophet, may peace and blessings of Allah be upon him? What was his purpose and intent behind doing this? And then, in such a situation when all the Companions^{ra} were present.

I say with full conviction—and you cannot deny it—that the death of the Holy Prophet, may peace and blessings of Allah be upon him, was a tremendous shock to the hearts of the Companions^{ra}, and they considered it untimely and premature. They did not wish to hear the news of the death of the Holy Prophet, may peace and blessings of Allah be upon him, especially given the situation and condition in which such a prominent and respected Companion like ‘Umar, may Allah be pleased with him, was so upset. Their anger could only have been dispelled if this verse had been the cause of comfort to them.

If they were to learn, or had they entertained the belief, that Jesus, peace be on him, was still alive, they would have died a living death. They were all the most ardent lovers of the Holy Prophet, may peace and blessings of Allah be upon him. They could not bear the thought of anyone besides him being alive. How could they possibly reconcile his death before their own eyes when they believed the Messiah was still alive? Consequently, when Abū Bakr addressed them, their distress was relieved, and the Companions^{ra} went about the streets of Madinah reciting this verse, feeling as if it had been revealed

1. *Sūrah Āl-e-‘Imrān*, 3:145 [Publisher]

that very day. On this occasion, Ḥassān bin Thābit wrote an elegy, a couplet of which reads:

كُنْتُ السَّوَادَ لِتَاظِرِي فَعَمِي عَلَيْكَ التَّاطِرُ مَنْ شَاءَ بَعْدَكَ فَلَيْمَتْ فَعَلَيْكَ كُنْتُ أَحَاذِرُ
*You were the pupil of my eye; Your death has left me blind.
 Now, after you, I do not care whosoever dies; I feared only your death.*

Since the verse mentioned above had stated that all earlier Prophets had died, Ḥassān also proclaimed that now no one's death was of any cause for concern. Know for certain that it was extremely hard for the Companions^{ra} to accept that any other [Prophet] should be alive while the Holy Prophet, may peace and blessings of Allah be upon him, had died, and they could not bear any such thought. In this way, this was the first consensus that took place in the world upon the death of the Holy Prophet, may peace and blessings of Allah be upon him, and within it was also fully settled the issue of the death of the Messiah.

I emphasize this over and over again because this argument is a very powerful argument that proves the death of the Messiah. The death of the Holy Prophet, may peace and blessings of Allah be upon him, was no ordinary and minor thing that would not have shocked the Companions^{ra}. The death of a village headman, neighbour, or noble relative causes grief in the family, neighbourhood, and village. So then, if that Prophet were to die, who came for the entire world and had come as a mercy for all peoples as stated in the Holy Quran:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ¹

1. *Sūrah al-Anbiyā'*, 21:108 [Publisher]

And then, at another place it says:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا¹

Moreover, he was a Prophet who exemplified truthfulness and loyalty and demonstrated such excellences as cannot be seen anywhere else; so if he were to die, would his death not come as a great shock to his devoted followers, who never hesitated to lay down their lives for his sake? They were those who abandoned their homelands, left their kith and kin, and considered bearing every type of pain and difficulty for his sake a source of comfort for their lives. How could they remain unaffected by his death?

A little thought and reflection will reveal that we cannot in any way conceive or establish an idea of the extent of the shock and distress experienced by the Companions at the mere possibility of the Holy Prophet's demise. The source of their comfort and satisfaction was indeed this verse that Abū Bakr^{ra} recited. May Allah the Exalted reward him abundantly for guiding the Companions aright during such a precarious situation.

I have to say with regret that due to their haste and rashness, some ignorant people say that Abū Bakr^{ra} may indeed have recited this verse, but Jesus, peace be on him, is left outside of it. I do not know what to say to such ignorant people. Despite being called religious divines, they present such absurd notions. They fail to specify the word in the verse which singles out Jesus as an exception. Indeed, Allah the Exalted has left no debatable element in it. God, Himself defines the term **قَدْ خَلَتْ** [*qad-khalat*] as:² **أَكْأَيْنَ مَاتَ أَوْ قُتِلَ** Had there been a third option

1. Say, 'O mankind! truly I am a Messenger to you all from Allah...' (*Sūrah al-A'rāf*, 7:159). [Publisher]

2. If then he dies or be slain (*Sūrah Āl-e-Imrān*, 3:145). [Publisher]

in addition to these, why should God not have also added: *أَوْ رُفِعَ بِجَسَدِهِ النُّصْرَ إِلَى السَّمَاءِ* [‘Or be raised to the heavens with his physical body’]? Did God Almighty forget to include this that they now need to remind Him? *نَعُوذُ بِاللَّهِ مِنْ ذَلِكَ* [We seek Allah’s refuge from this].

If this had been the only verse, it would have sufficed, but I say that so intense is the love and fondness for the Holy Prophet, may peace and blessings of Allah be upon him, that even today, his followers cannot help but shed tears at the mere mention of his demise. For the Companions, the grief was naturally far more painful and poignant at that moment. In my view, he alone is a believer who follows the Holy Prophet^{sas} faithfully, and only such a person attains an exalted spiritual station, as Allah the Exalted Himself says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ¹

That is, say that if you love Allah the Exalted, then follow me so that Allah will make you His beloved. Now, love demands that there should be a special attraction for whatever the beloved does. And dying is the Sunnah [Practice] of the Holy Prophet, may peace and blessings of Allah be upon him. He showed this by himself passing away. Then who is it that should remain alive, or desire to remain alive, or propose—regarding someone else—that he stay alive?

Love [for the Holy Prophet] demands that one so lose oneself in his obedience as to exercise complete control over one’s passions and think that he belongs to his Ummah. In such a case, how can a person who believes that Jesus, peace be on him, is still alive claim to love and follow the Holy Prophet^{sas}? For, he accepts that the Messiah be given a superior status over the

1. *Sūrah Āl-e-‘Imrān*, 3:32 [Publisher]

Holy Prophet^{sas} and that the Holy Prophet^{sas} should be declared dead, but for him [Jesus], he desires that he should be considered to be still alive.¹

The Damaging Effects of the Belief that the Messiah is Still Alive

I most earnestly say that had the Holy Prophet, may peace and blessings of Allah be upon him, remained alive, not a single soul would have remained a *kāfir* [disbeliever]. What result has Jesus, peace be on him, [supposedly] remaining alive shown outside of there being four hundred million Christians? Just pause and ponder! Have you not tested this belief of [Jesus] living, and has the result not been perilous?

Name any one sect of Muslims in which some member has not been converted to Christianity. On the contrary, I can affirm with full conviction—it being an absolutely true statement—that Muslims from every echelon have converted to Christianity, and their number may be more than even a hundred thousand. Christians hold only one weapon in hand for converting Muslims to Christianity, and that is this very doctrine of [the Messiah] being alive. They ask for proof of this unique characteristic in anyone other than Jesus; if he is not God, then why was he bestowed this distinction? They say he is *حَيٌّ وَ قَيُّومٌ* — [*Ḥayyūn wa Qayyūmun*—the Living, the Self-Subsisting, and All-Sustaining]. (نَعُوذُ بِاللَّهِ مِنْ ذَلِكَ). [We seek refuge with Allah from that].

This doctrine of [the Messiah] being alive has emboldened them to mount that attack upon Muslims, the results of which I have already pointed out to you. Now, in contrast to this,

1. *Al-Ḥakam*, vol. 10, no. 32, p. 2, 3, dated 17 September 1906

if you prove to the Christian priests that Jesus has died, then what conclusion would come about? I have questioned many highly esteemed Christian priests, and they have said that if it is proven that the Messiah has died, our faith cannot remain alive.

Another point worth considering is that you have experienced [the consequences of] the belief that Jesus is still alive, so now just experiment with his death as well and watch the blow this belief strikes upon the Christian religion. Wherever any follower of mine stands up to discuss this topic with Christians, they instantly refuse because they know this path leads to their destruction. With the doctrine of death [of Jesus], they can prove neither his atonement nor his Divinity or Sonship. So, try this doctrine for a few days, and the truth will reveal itself.

The Doctrine of the Messiah's Death, the Victory of Islam, and the Weapon to Break the Cross

Hearken! The promise was made within the Holy Quran and Hadith that Islam would spread, that it would prevail over all other faiths, and that the Cross would be broken. Now, the issue worthy of consideration is that the world is a place of resources and means. If a person becomes ill, there is no doubt that only Allah the Exalted grants the cure, but towards that end, it is He indeed who has placed certain [healing] properties in medicines—when someone is given the medicine, then it proves beneficial. When we feel thirsty, God alone is the One to quench it, but He is also the One who had ordained water for that purpose. Similarly, when we feel hungry, He is verily the One to satisfy it, but He is also the One who has appointed food [for that purpose].

In the same way, Islam will triumph, and the Cross will

be broken, which He has decreed, but for that end, He has appointed the means and established a law [to bring this about]. Hence, it has been unanimously acknowledged on the authority of the Glorious Quran and the Hadith that in the Latter Days, when Christianity would hold sway, the victory of Islam would be established at the hand of the Promised Messiah. He would demonstrate the superiority of Islam over all religions and creeds, and he would kill the *Dajjāl* [Antichrist] and destroy the [doctrine of the] Cross. And that period would be the final period.

Nawwāb Ṣiddīq-e Ḥasan Khan and other religious divines who have written books about these Latter Days have also acknowledged this view. Now, there must surely be some wherewithal and means for the fulfilment of this prophecy because it is the practice of Allah the Exalted to make use of means. He cures through medicines and satisfies hunger and thirst through food and water. Likewise, now that the Christian faith has become dominant and Muslims from every stratum of society have entered its fold, Allah the Exalted has willed to make Islam prevail in accordance with His promise. To this end, there must be some means or method, and that weapon is verily the death of Jesus.

This weapon shall bring about the death of the religion of the Cross, and their backs shall be broken. Verily I say that there can now be no better means to eradicate Christian errors than to prove the death of Jesus. Ponder over this in your homes, and reflect upon it when you lie alone in bed, for in a state of enmity, one is overcome by emotion, but a man in the right frame of mind reflects upon it.

When I had delivered an address in Delhi, the good-natured people acknowledged and spoke up themselves, saying that the pillar upon which the worship of Jesus rests is undoubtedly the belief that he is still alive. Until this is broken, the door will

not open for Islam; on the contrary, this belief will continue to help Christianity. Those who love Jesus being alive should ponder [over the fact] that a person can be hanged based on the testimony of two witnesses, but here so many testimonies are present, and yet they go on denying it.

Allah the Exalted says in the Holy Quran:

يُعِيسِي إِيَّاهُ مُتَوَقِّعِينَكَ وَرَافِعًا إِيَّاهُ¹

And then Jesus' own admission is found in the same Glorious Quran:

فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ²

And the meaning of *تَوَفَّيْتَنِي*—[*tawaffī*] being *death* is also proven from the Glorious Quran itself, because this very word has also been used for the Holy Prophet, may peace and blessings of Allah be upon him, as is said:

وَإِنَّمَا نُرِيكُمُ بَعْضَ الَّذِي نَعُودُهُمْ أَوْ تُتَوَفَّيْتَنِي³

Also, the Holy Prophet, may peace and blessings of Allah be upon him, has used the same expression *فَلَمَّا تَوَفَّيْتَنِي*—[*fa lammā tawaffaitanī*], whose meaning is death alone. This word has been similarly used for Joseph and other people. So, this being the case, how can it have any other meaning? This is an extremely

1. 'O Jesus, I will cause you to die *a natural death* and will exalt you to Myself' (*Sūrah Āl-e-Imrān*, 3:56). [Publisher]
2. But since You did cause me to die, You have been the Watcher over them (*Sūrah al-Mā'idah*, 5:118). [Publisher]
3. And if We make you witness a part of what We promised them or cause you to die (*Sūrah Yūnus*, 10:47). [Publisher]

powerful testimony to the death of Jesus. Furthermore, the Holy Prophet, may peace and blessings of Allah be upon him, saw Jesus among the dead on the night of *Mi'raj* [Spiritual Ascension]. No one can deny the hadith about the *Mi'raj*.

Open this hadith and see whether Jesus is mentioned as being among the dead or in some other manner. He saw Jesus in the same way as he saw the Prophets Abraham, Moses, and others, peace be upon them all. There was nothing special or distinctive between them. No one can deny the fact that Moses, Abraham, and the other Prophets, peace be upon them all, have passed away, and that the Seizer of Souls [i.e., the Angel of Death] has conveyed them on to the next world. How, then, did someone alive in his physical body proceed into their midst? These testimonies are not few in number and are sufficient for a true Muslim.

Then, in other *ahādīth*, the age of Jesus is stated to be 120 or 125 years. Considering all this evidence, it was contrary to the spirit of righteousness to summarily decide that Jesus had gone to heaven alive; moreover, its precedent does not even exist. Even reason endorses this very conclusion, but it is a pity that these people paid no heed and—discarding all fear of God—hastily branded me a *dajjāl* [deceiver]. It is a case that demands reflection: was this a trivial matter? How sad!

Then, when no excuse could be conjured up, they said that an *ijmā'* had been reached in the middle ages. I ask, 'When?' The original *ijmā'* was the consensus of the Companions^{FA}. If there was a consensus reached after that, assemble all the sects together now to demonstrate it. Verily I say that this statement is completely false. No *ijmā'* was ever reached about Jesus being alive. These people have not read the relevant literature; otherwise, they would have come to know that the Sufis acknowledge death [of Jesus] and believe in his second coming figuratively.

In short, just as I have praised Allah the Exalted, I also

invoke His peace and blessings upon the Holy Prophet, may peace and blessings of Allah be upon him, for whose sake alone Allah the Exalted has established this [Ahmadiyya] Movement. These victories that are happening are indeed the result of the Holy Prophet's grace and blessings. I declare most emphatically, and this indeed is my creed and belief, that no man can attain any spiritual grace and beneficence without implicit submission to the Holy Prophet, may peace and blessings of Allah be upon him, and without following in his footsteps.

Appreciation of the Government's Love for Peace, Justice, and Religious Freedom

There is another point along with this worth recalling, and it would be ingratitude if I failed to mention it. And that is that Allah the Exalted has brought us forth under such an Empire and Government which affords peace in every way and has granted us complete freedom to propagate and publicize our faith, and all kinds of facilities are available to us in this blessed reign. What greater freedom could there be than that we refute the Christian faith with great zeal and passion, and no one stops us from doing so? But there was a time before this, and those who witnessed that time are still alive today. The climate during that time was such that no Muslim could even call out the *Adhān* [Prayer Call] from their own mosques.

Not to speak of other sanctions, we could not even eat what was permissible in our religion. No proper investigations were done, but this is the grace and benevolence of Almighty Allah that we now live under a government that is free from all these defects; that is to say, the British Government, which loves peace and has no objection to religious differences, whose law

allows every religious person to discharge their religious duties with freedom.

Since Allah the Exalted has willed that my message should spread everywhere, He caused me to be born in this Empire. In the same manner that the Holy Prophet, may peace and blessings of Allah be upon him, was proud of the reign of Noshirwan,¹ I, too, am proud of this Government. It is a matter of principle that since an Appointee of God brings justice and righteousness, justice and righteousness begin to be implemented before he comes as an Appointed One from God.

I maintain the belief that this Empire is far more dignified and superior than the Roman Empire during the days of Jesus, peace be on him. Although their laws are somewhat similar, in all fairness, it must be said that the laws of this Government are subservient to none. Comparing the laws of the two Governments would certainly reveal an element of brutality in the Roman Empire. Nevertheless, it was cowardice that Jesus, the innocent and elect servant of God, was taken into custody out of fear of the Jews.

A similar case was filed against me also with the difference that while the case against Jesus, peace be on him, was brought up by the Jews, in my case it was a respected clergyman and doctor—namely, Dr [Henry] Martyn Clark—who accused me of attempted murder. The evidence he mustered seemed thorough, so much so that even Maulawī Abū Sa‘eed Muhammad Husain of Batala, an arch-enemy of this [Ahmadiyya] Movement, appeared in court to give testimony. And to the extent he was able, he testified against me and expended every

1. Noshirwan, a famous Sasanian king of Persia who ruled from 531 to 579 AD, is widely viewed as a wise and just ruler. He was known for his wisdom, justice, and military conquests and is considered one of the greatest rulers of the Sasanian Empire. [Publisher]

effort to solidify the case against me. The case was heard by Captain Douglas, the Deputy Commissioner of Gurdaspur, who is now perhaps posted at Simla.¹

The case was fully arranged before him, and all the witness testimonies against me were produced with great pomp and fanfare. In such a situation and atmosphere, not even the most discerning jurist could have said that I would be acquitted. The demands of time and the circumstances were such that I would have been handed over to the Sessions Court to be hanged or sentenced to life imprisonment. However, just as God Almighty had informed me about the case beforehand, so too had He revealed to me in advance that I would be acquitted.

Accordingly, a large group of my Jamā'at members knew about this prophecy. When the case reached this stage, and the prosecution and my opponents thought I would now be handed over to the Sessions Magistrate, he [Captain Douglas] told the Police Captain that he had a feeling that the case was fabricated. His mind could not accept that such an attempt had actually occurred and that the defendant sent someone to murder Dr Clark. He directed him [the Police Captain] to reopen the investigation.

That was a time when my enemies were not only constantly engaged in plotting every kind of scheme against me, but those who boasted acceptance of their prayers were engrossed in prayers, weeping and wailing that I be found guilty and be punished, but who can oppose God Almighty? I am aware that some people had even approached Captain Douglas to influence him, but he was a magistrate who loved justice. He told them he could not be a party to such corruption.

In short, when the case was entrusted to Captain Le Marchand for re-investigation, he summoned 'Abdul-Ḥamīd

1. *Al-Ḥakam*, vol. 10, no. 33, p. 4, 5, dated 24 September 1906

and told him to state the truth and only the truth. Even then, ‘Abdul-Hamīd repeated the same old story he had related before the Deputy Commissioner. He had been told at the very start that the slightest deviation from his original statement would render him liable to prosecution, so he kept saying the same thing. So, the Police Captain told him that he had already related the same story, but the Deputy Commissioner was not satisfied that he was telling the truth. When Captain Le Marchand told him again to tell the truth, he started crying and fell upon the feet of the Captain, imploring him for protection. The Captain reassured him and told him to go ahead and speak.

At this, he came out with the truth, plainly confessed that he had been coerced into making his earlier statement and that he was absolutely never sent by Mirza Şāhib to murder anyone. The Captain was overjoyed upon hearing this statement and sent a telegram to the Deputy Commissioner that he had solved the case. Consequently, the case came up once again for hearing at Gurdaspur, and Captain Le Marchand was sworn in, and he recorded his affidavit. I could see that the Deputy Commissioner was visibly pleased that the truth had come out.

And he was furious at those Christians who had given false evidence against me. Addressing me, he said that I had the right to file a suit against those Christians, but as I detest litigation, I said I do not wish to pursue litigation—my claim is filed in the heavens. Upon this, Captain Douglas wrote down the judgement at that very moment. A large crowd had gathered there that day, and at the time for announcing the verdict, he said to me, ‘Congratulations! You are acquitted.’

Now, tell me how virtuous this Empire is that when it came to justice and fairness, it did not favour a leader of their own religious group nor any other factor. At that time, I saw that the whole world was my enemy, and this is exactly what transpires

when the world comes to inflict distress; it then strikes mischief from all four directions. God alone is the One who comes to the rescue of His faithful servants.

Then a case was filed before Mr Dowie, and yet another was filed against me concerning tax, but God established my innocence in all these cases. Then eventually, the case of Karam Dīn occurred. In this case, every effort was made in opposition to me, and it came to be understood that this would now finally be the end of the [Ahmadiyya] Movement. And in reality, had this Movement not been from God Almighty, and had He not been there Himself standing there to help and assist it, there would have remained absolutely no doubt nor delusion in its complete annihilation.

People from one end of the country to the other lent their support to Karam Dīn. He was aided in every way to the extent that some so-called *maulawīs* gave such testimonies against me that were completely contrary to truth and to such an egregious degree that they alleged I was an adulterer, a transgressor, a sinner, and then feigning righteousness [on top of it]. The case dragged on for a long time, and many [heavenly] Signs appeared during this period.

Finally, the magistrate, who was a Hindu, imposed a fine of 500 rupees upon me, but God Almighty had already informed me:

عدالتِ عالیہ نے اس کو بری کر دیا ہے۔

[‘The Chief Court has acquitted him.’]

So, when the appeal came before the Divisional Judge, his God-given discernment enabled him to understand the truth of the case immediately, and he declared that whatever I had written about Karam Dīn was absolutely correct; in other words, I had the right to write it. The judgment he passed has since

been published. In the end, he acquitted me of the charge and ordered a refund of the fine. He also appropriately censured the trial court for letting the case linger for such a long time.

In short, whenever my opponents had an opportunity, they spared no time or effort to crush and kill me, but God Almighty saved me from every fire through His sheer grace in the very same way that He has been saving His Messengers.

Against the backdrop of these events, I emphatically assert that this Government is far better than the Roman Government under which Jesus^{as} suffered torment. Pilate, the Governor before whom the case was tried, was, in fact, a follower of Jesus, and so was his wife. That is why he washed his hands of Jesus' blood. But despite being a follower of Jesus and the Governor, he did not show the courage that Captain Douglas showed. Jesus was innocent there, and I was innocent here.

Verily I say and speak from experience that Allah the Exalted has bestowed this nation the courage to act with justice. In this context, I advise all Muslims that it is incumbent upon them to obey this Government sincerely.

Remember this well that he who is ungrateful to benevolent men cannot be grateful to God Almighty. The facilities and comforts people enjoy these days are unprecedented. Just look at the facilities provided by the police, post and telegraph, railways, and other departments, and think of the advantages of these services. Did such facilities exist some sixty to seventy years ago? So, be fair, why should we not be thankful for enjoying so many benefits?

Explanation of the Tenet of Jihad

Most Muslims attack me and allege that the one fault in my Movement is that I have abrogated Jihad. But, alas, these

ignorant people are wholly unaware of the true significance of Jihad. They only defame Islam and the Holy Prophet, may peace and blessings of Allah be upon him. He never raised the sword for the propagation of the Faith. When the atrocities perpetrated by the enemies against him and his Companions exceeded all limits, and his devoted followers—both men and women—were mercilessly martyred, and he himself was chased right up to Madinah, it was only then that God Almighty commanded him to defend himself.

He was not the one to draw the sword; his enemies were the ones who did it. Sometimes, the brutal disbelievers wounded him so severely that he became covered in blood from head to toe, but he did not retaliate. Remember well that if taking up the sword had been obligatory in Islam, the Holy Prophet, may peace and blessings of Allah be upon him, would have raised it in Makkah. But no, the sword that is mentioned was only raised when the bloodthirsty disbelievers pursued him up to Madinah.

The enemy at that time brandished the sword, but today the sword is no more. My opponents now attack me with false reports and religious edicts. Today it is the pen alone that is employed against Islam. Can he who fights the pen with the sword be anything other than a fool or a tyrant?

Do not ever forget that the Holy Prophet, may peace and blessings of Allah be upon him, drew his sword only when the disbelievers had crossed all limits of cruelty and tyranny; it was a simple act of self-defence, which is not a crime under the law of every civilized government. Self-defence is allowed in the Penal Code of India as well. If a thief enters a house and attacks with the intent to kill, it is no crime even to kill him in self-defence.¹

1. *Al-Hakam*, vol. 10, no. 34, p. 3, dated 30 September 1906

Hence, when things came to such a pass that the devoted followers of the Holy Prophet, may peace and blessings of Allah be upon him, were martyred, and even old women were most mercilessly and shamelessly martyred, was it not right to punish the culprits? Had Allah the Exalted wanted Islam to disappear, leaving no trace behind, perhaps the question of retaliating with the sword might not have arisen, but He willed Islam to spread throughout the world and become the means of salvation for humanity. That is why the sword was drawn simply for self-defence at that time.

I make the claim that Islam's taking up the sword at that time is not objectionable from the point of view of any law, religion, or morality. Even those who preach that if you are slapped on one cheek, offer the other cannot exercise patience in such situations, nor can those who consider it a sin to kill so much as a worm. So why is an objection raised against Islam?

Islam did Not Spread through Force of Sword

I also openly say that those ignorant Muslims who write that Islam was spread by the sword, slander Islam and defame the innocent Prophet, may peace and blessings be upon him. Remember well that Islam has always spread through its pure teaching, guidance, fruits, heavenly lights, blessings, and miracles. The glorious Signs and holy effects of the lofty morals of the Holy Prophet, may peace and blessings of Allah be upon him, brought about its spread.

And those Signs and effects have not come to an end. They are perennial and present in every age, ever fresh and evergreen. That is why I say that our Prophet, may peace and blessings of Allah be upon him, is the Living Prophet. This is because his teachings and guidelines constantly and continually bear fruit.

Even in the future, as Islam progresses, it shall do so by following this same path and no other. Thus, since the sword was never drawn to propagate Islam, it is sinful even to entertain such an idea now, especially when everyone is living in peace and plenty of means and wherewithal are available to propagate one's faith.

I am immensely saddened at having to say that the Christians and other detractors have never tried to consider the facts before launching attacks on Islam. If they had, they would have understood that all the enemies were out to annihilate Islam and the Muslims at that time. They had all joined forces to conspire against Islam and persecute the Muslims. Confronted with such pain and anguish, what other recourse was left to the Muslims but to save their lives? Referring to this, the Holy Quran says:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا¹

This shows that when the cruelties perpetrated against the Muslims crossed all limits, then and only then were they permitted to fight back in self-defence. This permission was granted specifically to confront the situation which prevailed at that time and was not for every other situation. Accordingly, the hallmark given for the arrival of the Promised Messiah was: **يَضَعُ** **الْحَرْبَ** [*yada'ul-harb*—that he would abolish religious war].

The proof of the authenticity of the Promised Messiah is that he would not wage religious wars. The reason is indeed that the opponents have also stopped waging religious wars in this age. The confrontation has, of course, assumed another shape and complexion. Now they use the pen to raise objections against Islam. Take the Christians, for example; the circulation

1. Permission to *fight* is given to those against whom war is made, because they have been wronged (*Sūrah al-Ḥajj*, 22:40). [Publisher]

of each one of their leaflets exceeds fifty thousand, and they make every effort to alienate people from Islam. In these circumstances, should we have recourse to the pen, or should we shoot arrows? Who would be a greater enemy of Islam and a bigger fool than the one who opts for the latter?

What else would it mean except to defame Islam? When our opponents do not make such efforts even though they do not stand upon the truth, how sad and strange would it be if we—standing upon the truth—think about taking up the sword! Draw a sword at this time and tell someone to accept Islam or you will kill him; then see what the result is. He will have you apprehended by the police and leave you to relish a taste of the sword.

Such thoughts are totally absurd. Rid your minds of them. The time has now come to show Islam's bright and shining face. This is the age in which all objections should be refuted, and the stain placed upon Islam's lustrous face must be removed. I also make it known with sadness that the opportunity granted by God Almighty to the Muslims, and the path that had been opened to bring Christians into the fold of Islam, was itself viewed with suspicion and ingratitude.

I Swear by God Almighty that I am Truthful

Through my writings, I have exhaustively demonstrated the way which would help Islam succeed and establish its supremacy over other religions. My publications are sent to America and Europe. They have employed the discernment God Almighty endowed them with to understand this issue. However, when the same is presented to a Muslim, it makes him froth at the mouth, as if he were mad or a homicidal maniac, whereas the teaching of the Holy Quran is none other than:

اِدْعُ بِالتَّوْحِيدِ اِحْسَنُ¹

The purpose of this teaching was to transform even the enemy into a friend through such kind and beneficent treatment so that he could hear these things in a state of comfort and calm. **I swear by Allah, the Lord of Glory, that I am from Him;** He knows well that I am not a liar nor an impostor. If in spite of this solemn oath in the name of God Almighty, and despite witnessing the Signs which He has shown in my favour, you persist in calling me a liar and an impostor, then I implore you in the name of God Almighty to cite the example of some such impostor who continues to be blessed with the support and succour of Allah the Exalted, despite his constant lying in the name of God Almighty.

What should have happened is that God should have destroyed such a one, but just the reverse is happening in my case. I swear in the name of God that I am truthful and that He has sent me.

Though I am called a liar and an impostor, God Almighty comes to my aid in every case and trial that the people of my nation raise against me, and He safeguards me against it. He helped me in such a manner that He infused my love into the hearts of hundreds of thousands of people. I stake my credibility on this. If you can show me an impostor, a liar, and someone who dared attribute to Allah what was not from Him and was still the recipient of the help and support of God Almighty and continued to enjoy life as long as I and whose aspirations were similarly fulfilled, then show me.

Understand well that the Messengers of God are recognised by the Signs and favours which God Almighty shows for them in their support. Whatever I say is rooted in truth. And God

1. Repel evil with that which is best (*Sūrah Ḥā Mīm as-Sajdah*, 41:35). [Publisher]

Almighty, who looks at the hearts, is aware of what goes on in mine. Can you not even say what one from among the People of Pharaoh said:

وَأِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ¹

Do you not believe that Allah is the greatest enemy of liars? The wrath of God far exceeds the intensity of your coordinated attack against me. Then who can save you from His wrath?

A Forewarning Prophecy can be Averted

In the verse that I have read, one point worth remembering is that God says He shall fulfil some of the forewarning prophecies. However, He did not say all of them. So what is the wisdom behind this? The truth is that forewarning prophecies are conditional, and they can be averted through repentance, seeking forgiveness, and turning towards God.

Prophecies are of two kinds: First, those bearing promises [of glad tidings], as God says in the Holy Quran:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ²

The Ahl-e-Sunnah believe that prophecies of this kind imply certain fulfilment because God is Benevolent, but in the case of forewarning prophecies, God sometimes forgives after He

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1. If he be a liar, on him will be *the sin* of his lie; but if he is truthful, then some of that which he threatens you with will *surely* befall you (*Sūrah al-Mu'min*, 40:29). [Publisher]
 2. Allah has promised to those among you who believe (*Sūrah an-Nūr*, 24:56). [Publisher]

has sent the warning because He is Merciful. Anyone who says that prophecies containing warnings are invariably fulfilled is ignorant and far removed from Islam. He abandons the Holy Quran because it, in fact, says:

يُؤْتِكُمْ بَعْضُ الَّذِي يَعِدُّكُمْ¹

It is a pity that many who style themselves as clerics do not know the Holy Quran nor the Hadith nor—for that matter—the sunnah of the Prophets. They only froth at the mouth out of malice. That is why they deceive. Remember: **الْكَرِيمُ إِذَا وَعَدَ وَفَى** [When a gracious one promises, he fulfils].

The requirement of [being] *Rahīm* [the Merciful] is that He pardons even after finding someone meriting punishment. Forgiveness is embedded in human nature too. Once a man, who falsely deposed in a case in my presence, was found guilty of perjury. He was being tried by a British judge who received sudden orders to transfer to a far-off station. He became sad. Now, the criminal was an elderly man.

He told his court clerk that he feared the poor fellow would die in jail. The clerk agreed and submitted that the man had a family to support. The Englishman said nothing could be done now that the proceedings had been completed. Soon, thinking better of it, he said: ‘All right, destroy the file.’ Just reflect, if an Englishman can show mercy, why can’t God?

Also, think about *ṣadaqah* [charity] and almsgiving and why is it customary among all peoples. When facing difficulties and calamities, the natural human response is to give *ṣadaqah* and engage in almsgiving and it is said to offer sacrificial lambs and give in charity clothes or whatever one can lay one’s hands

1. Some of that which he threatens you with will surely befall you (*Sūrah al-Mu’min*, 40:29). [Publisher]

on. If calamities cannot be averted through such means, then why this spontaneous human reaction? No. A calamity is averted [in this way], and this fact is borne out by the collective example of 124,000 Prophets.

And I know with certainty that this is not only the belief of Muslims, but the Jews, Christians, and Hindus also hold the same belief. According to my understanding, no one on the face of this earth denies this. This being the case, it becomes clearly apparent that [under such circumstances] the Divine Will is averted.

The only difference between a prophecy and the Divine Will is that news of a prophecy is communicated to a Prophet, whereas no one is apprised of the Will of God. That remains a secret. If that same Will of God were to be made manifest through a Prophet, it would become a prophecy. If a prophecy cannot be averted, the Will of God, too, cannot be averted through charity and almsgiving. But this is totally wrong since forewarning prophecies can be averted. That is why He says:

وَأِنْ يَكْ صَادِقًا يُصِيبُكُمْ بَعْضُ الَّذِي يَعِدُّكُمْ¹

Now, Allah the Exalted Himself testifies that some of the prophecies of the Holy Prophet, may peace and blessings of Allah be upon him, were also averted. If such an objection is raised against some prophecy of mine, then give a reply to this. If you reject me on this ground, you will be deemed to be rejecting Allah the Exalted, not me. I state with complete confidence that this is the recognized view of the entire

1. If he is truthful, then some of that which he threatens you with will surely befall you (*Sūrah al-Mu'min*, 40:29). [Publisher]

Ahl-e-Sunnah community, as indeed of the entire world, that humble and remorseful supplications can ward off an impending punishment.

Have you even forgotten what happened in the case of Jonah, peace be on him? Why was the punishment of the people of Jonah^{as} averted? Look in *Durr-e-Manthūr* as well as in other books. It is also present in the Book of Jonah the Prophet, in the Bible, that Divine punishment was categorically destined to overtake them, but having seen signs of the approaching punishment, the People of Jonah^{as} repented and turned to their Creator who forgave them, and their punishment was averted. Jonah^{as}, for his part, awaited the chastisement to visit on the appointed day and went about asking people for the news. He enquired from a landlord about the situation of Nineveh. The man replied that all was well. At this, Jonah^{as} was rather deeply dismayed and said **لَنْ أَرْجِعَ إِلَى قَوْمِي كَذَّابًا** meaning I shall never return to my people as a liar.

Now, in the presence of this precedent and the powerful Quranic testimony, it is against the spirit of righteousness to raise objections against any of my prophecies which were conditional. It is not the characteristic of a righteous person to blurt out opinions without forethought and become ready to reject.

The story of Prophet Jonah^{as} is indeed painful and instructive. It is recorded in the books; read it carefully. We are told he was thrown into the sea and ended up in the belly of a fish. Only then was repentance accepted. Now, why did such Divine chastisement and displeasure visit him? For the reason that he did not consider God capable of averting the forewarned punishment. So why do you show such haste concerning me and deny all the Prophets just to reject me?

The Doctrine of the Bloodthirsty Mahdi

Remember, *Ghafūr* [Most Forgiving] is an attribute of God. Why, then, should He not forgive those who turn to Him?

One example of this kind of erroneous thinking, which is rampant in Muslims as a whole, is Jihad. It is amazing how they start breathing fire when I say that Jihad is forbidden, and yet they admit that the *ahādith* about the bloodthirsty Mahdi are doubtful.

Maulawī Muḥammad Ḥusain of Batala has written several booklets on this subject. Miyān Naẓīr Husain of Delhi was also of the same opinion. Both do not consider such traditions decisive and authentic. Why, then, am I called a liar?

The truth of the matter is that the main task of the Messiah and Mahdi was to abolish [religious] wars and to establish the superiority of Islam with pen, prayer, and persuasion.

What a pity that people do not understand this because they pay more attention to the world than they do to the Faith. Steeped as they are in worldly foulness and impurities, how can they ever hope that the deeper verities of the Holy Quran will be revealed to them, for the Book clearly says:

لَا يَسُئِرُ إِلَّا الظَّاهِرُونَ¹

Ultimate Purpose of the Advent of the Promised Messiah

Listen carefully to this as well, regarding the ultimate purpose of my advent. The objective and intent behind my coming are only to rejuvenate and reaffirm Islam. This should not be

1. Which none shall touch except those who are purified (*Sūrah al-Wāqī'ah*, 56:80). [Publisher]

construed to mean that I have come to teach any new shariah or give new commandments or that a new book will be sent down. Not at all. If somebody thinks this, he is—in my view—highly misled and devoid of faith.

Prophethood and the Shariah have been perfected upon the person of the Holy Prophet, may peace and blessings of Allah be upon him. No shariah can now come. The Holy Quran is *Khātamul-Kutub* [the Best of Books]; it does not admit of any change—not even of a dot or a mark.

Nevertheless, it is true that the blessings and bounties of the Holy Prophet, may peace and blessings of Allah be upon him, and the fruits of the Holy Quran's teaching and guidance have not come to an end. They shall be present in every age, ever fresh, and it is for the demonstration of these bounties and blessings that God Almighty has appointed me.

The dire state that Islam is in today is not a secret. Everyone agrees that Muslims suffer from all sorts of shortcomings and decadence. They are degenerating in every aspect. They pay only lip service to Islam; their heart is not in it. Islam has become like an orphan. Such are the circumstances in which God Almighty has sent me so that I may support Islam and act as its guardian. What is more, God has sent me in fulfilment of His promise, for He had declared:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ¹

When will this help, succour, and protection come if not now? Now, the situation in this fourteenth century of the Hijrah is similar to the one that was met on the occasion of Badr, and about which Allah the Exalted says:

1. Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian (*Sūrah al-Hijr*, 15:10). [Publisher]

وَلَقَدْ أَصْرَمْتُ لِلَّهِ يَدَيَّ وَأَنْتُمْ أَذِلَّةٌ¹

This verse actually implied a prophecy: When Islam would become frail and weak in the fourteenth century Hijri, Allah the Exalted would come to its aid according to His promise. So why do you find it strange that Allah helped Islam? I am not saddened that I was called a liar and a *dajjāl* [deceiver] or that I was slandered, for it was absolutely necessary that I should have been treated in the same way as God's Messengers who came before me were treated so that I too receive a share of this age-old tradition.

In fact, my share of these sufferings and hardships is not even a fraction of what our lord and master, the Holy Prophet, may peace and blessings of Allah be upon him, had to face. His suffering has no parallel in the whole history of the Prophets, peace be upon them all. He suffered such hardship for the sake of Islam as is beyond the pen to write and the tongue to express.

This shows how magnificent and resolute a Prophet he was. Had he not been assisted and helped by God Almighty, it would have been impossible for him to bear the immense burden of these difficulties. Any other Prophet would have failed. But how can I describe the present-day condition of the Islam that he spread in the face of such suffering and hardship!

The Essence of Islam and its Teaching

The meaning of Islam was that man should become lost in the love and obedience of God. And just as the neck of a goat is placed in front of the butcher, so the neck of a Muslim should

1. And Allah had *already* helped you at Badr when you were weak (*Sūrah Āl-e-Imrān*, 3:124). [Publisher]

be placed in obedience before God Almighty. Its objective was to consider God Almighty alone to be One without any partner.

This belief in *Tauhīd* [the Oneness of Allah] had been lost when the Holy Prophet, may peace and blessings of Allah be upon him, was commissioned. The Indian subcontinent was also full of idols at that time, as has been acknowledged by Pandit Dayanand Saraswati. Under such circumstances and at such a time, it was indeed necessary that he should have been commissioned. This age is also similar to that period, and— together with idol worship—atheism and the deification of man have also spread in it, and the original purpose and spirit of Islam are no longer present.

The essence of Islam was to lose oneself in the love of God alone and holding none worthy of worship except Him, and its purpose is that man become devoted to God and not to the world. Towards this end, Islam divides its teachings into two parts: our obligation to Allah and our obligation to His creatures. Our obligation to Allah demands obedience to Him, and our obligation to His creatures requires sympathising with them and helping them.

Tormenting others simply because of religious differences is wrong. Sympathy and kindness are one thing, and opposition because of religion is quite another. The group of Muslims, which has wrong notions about Jihad, and is grossly mistaken about it, has gone to the extent of justifying the unlawful seizure of property belonging to non-Muslims. Even against my followers and me, these people issued a fatwa to loot our wealth and even take away our wives, whereas Islam never contained such types of foul teachings.

Islam is a clean and pure religion. The situation of Islam can be set forth as follows. Just as a father expects his children to perform the duties they owe to him, similarly, he desires that

the children be mutually helpful to each other and not be at loggerheads with each other. In the same way, where Islam emphasises the Oneness of God, it also desires that there be love and unity among humanity.¹

Congregational Prayer is promised to be more rewarding because its purpose is to develop unity. To translate this unity into practice, Islam goes so far as to enjoin with great emphasis that when we line up for Prayer, our feet should be in line, the lines should be straight, and all worshippers should stand close to one another. The purpose of this is to unite the many into one so that the light of one may infuse into the other—so that the divide that causes egoism and selfishness may be removed.

Remember well that man is gifted with the power to absorb the light of others. Then, for the realisation of unity, we are enjoined to offer daily Prayers in the local mosque of the neighbourhood, and after a week to pray in the central mosque of the town, and then after a year, offer the Eid Prayers in a large open space in the city. And, once a year, all the Muslims from all over the world should gather in the House of Allah [the Ka‘bah]. The purpose of all these injunctions is none other than forging unity.

As Allah the Exalted prescribes, our obligations are only of two kinds: our obligation to Allah and our obligation to His creatures. The Holy Quran deals with this subject at great length. In one place, Allah the Exalted says:

فَاذْكُرُوا اللَّهَ كَمَا ذُكِرْتُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا²

Meaning that, remember Allah the Exalted as you remember your fathers or even more than that.

1. *Al-Hakam*, vol. 10, no. 36, p. 4, 5, dated 17 October 1906
2. Celebrate the praises of Allah as you celebrated the praises of your fathers, or even more than that (*Sūrah al-Baqarah*, 2:201). [Publisher]

Here two fine points need to be noted. Remembering Allah has been compared to remembering one's forefathers. The secret laid bare here is that the love for one's forefathers is personal and natural. Look! When a mother punishes a child, he still cries for his mother. In other words, Allah the Exalted instructs human beings in this verse to cultivate a relationship of natural love with Him. Once this love is attained, obedience to the commands of Allah develops on its own. This is the stage of cognisance that man should try to achieve; that is, a natural and personal love for Allah the Exalted should develop in him. This is stated [in the Holy Quran] elsewhere in the following way:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ¹

This verse mentions three stages that man should strive to attain. The first is justice, which means doing good to others for recompense. Obviously, this kind of virtue is not of a very high rank; in fact, being just is the lowest rank of virtue. The next higher virtue is *ihsān*, or doing good without hoping for a reward. Of course, it would be wrong to be kind to one who is given to doing evil; offering the right cheek to one who smites you on the left is neither right nor commonly practicable. Sa'dī says:

کونئی با بدال کردن چنان است کہ بد کردن برائے نیک مرداں
Doing good to the wicked is like harbouring enmity toward the noble.

Hence, the teachings of Islam on the limits imposed on taking

1. Verily, Allah requires you to abide by justice, and to treat with grace, and give like the giving of kin to kin; and forbids indecency, and manifest evil, and transgression (*Sūrah an-Nahl*, 16:91). [Publisher]

revenge are so wonderful that no other religion can present their like. And it is that:

جَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ... الآية¹

This means the punishment for an injury is an injury the like thereof, but the one who forgives is better, provided forgiveness is done at a time and in a situation where it leads to correction and reform. Thus, Islam teaches forgiveness without encouraging mischief.

In short, after justice, the second stage is that of *ihsān*—doing good without any recompense. But even in this behaviour, there is a kind of selfishness for one may sooner or later hint at the good he had done. Therefore, Islam goes one step further and teaches us *وَإِيتَاءُ ذِي الْقُرْبَىٰ* [give like the giving of kin to kin], quite like the mother who is kind to her baby and never expects any compensation or reward in return. The good she does for her child is done out of natural and spontaneous love. Even if the king orders her not to suckle the child and assures her that she will not be punished even if the child were to die as a result and promises to reward her in that consequence, even then, she would refuse to obey the king and would curse him for being the enemy of her child. This is because she is motivated by personal love. No self-interest is involved. Such is the excellent and lofty teaching of Islam that it presents.

This verse covers our duties and obligations to Allah as well as to people. In the context of our obligations to Allah, the meaning of this verse is that in keeping with the requirements of justice, man should obey and worship Allah the Exalted, who has created him and nurtures him. But, anyone who rises higher than this state of obedience to God should obey Him

1. *Sūrah ash-Shūrā*, 42:41 [Publisher]

consistent with the requirements of *ihsān* [benevolence], for He is the Benefactor, and the bounties He confers are countless.

And since the favours He confers on us remain fresh in our minds when we think of His sublime characteristics and attributes, therefore, the meanings of the word *ihsān*, as explained by the Holy Prophet, may peace and blessings of Allah be upon him, are to worship Allah the Exalted as if you are seeing Him or, at the very least, as if He sees you. At this stage, man is still held back by a veil. But, next to it is the third stage, that of *إِيْتَاءِ ذِي الْقُرْبَىٰ* [give like the giving of kin to kin].

At this stage, one develops personal love for Allah the Exalted. And I have already explained the meanings from the perspective of the rights of fellow humans, and I have also stated that no scripture has set forth this teaching that the Holy Quran has presented. This teaching is so perfect that no one can present its like; namely:

جَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا... الآية¹

There is a condition for forgiveness that it should lead to reformation. The Jewish religion prescribed an eye for an eye and a tooth for a tooth. As a result, they became so vengeful, and this habit became so deeply ingrained in them that if the father failed to take his revenge, it became incumbent upon the son and even the grandson to avenge him. This made them vindictive, hard-hearted, and merciless.

The Christians, in comparison, taught that if someone slaps you on one cheek, you should offer the other; and accompany for two miles anyone who forces you to walk one mile, and so on. The obvious defect in this teaching is that it is not

1. The recompense of an injury is an injury the like thereof (*Sūrah ash-Shūrā*, 42:41). [Publisher]

practicable. The Christian governments have demonstrated in practice that this teaching is defective.

Is there a Christian so bold to offer his other cheek to a scoundrel who has knocked out his tooth with a blow and say, 'All right, go ahead, knock out the other tooth as well!?' This will further embolden the scoundrel. It would undoubtedly result in the breakdown of law and order. So how can we acknowledge that such teaching is excellent or consistent with the Will of God Almighty?

If this teaching were acted upon, no country could be appropriately governed. If an enemy snatches one part of the land, another would have to be handed over to him. If one officer is arrested, ten more would have to be handed over. These are the defects in these teachings. And they are not correct. Their only vindication could be that they were meant for a particular period and became inapplicable when the situation changed.

The Jews were enslaved for as long as four hundred years. The life of bondage made them callous and vindictive. It is but natural for the morals of a people to assume the complexion of the ethos of the reigning monarch. For instance, during the Sikh rule, most people took to banditry, while under British rule, education and civic sense are gaining ground with everyone striving towards this same direction.

In short, the Israelites lived under the Pharaoh, so tyranny increased among them. So in the days of the Torah, justice became the priority because they were unaware of justice and cruel by habit. They had come to believe that knocking out a tooth for a tooth was not only essential but obligatory. Hence, Allah the Exalted taught them that justice alone was not enough; compassion was also necessary.

That is why when slapped on one cheek, they were instructed through Jesus to offer the other. But when too much

stress was laid on this, Allah the Exalted at long last caused this teaching to attain true consummation through the person of the Holy Prophet, may peace and blessings of Allah be upon him. And this teaching was none other than that recompense of an injury is an injury in equal measure; however, he who forgives, provided forgiveness leads to reform, has his reward with Allah the Exalted.

Forgiveness is taught but on the condition that it results in reform; forgiveness doled out of place causes harm. This is a moment to reflect. One must forgive if forgiveness is likely to bring about reform.

An example of two servants can illustrate this point. One is basically decent, obedient, and well-meaning but quite unintentionally makes a mistake; it would only be proper to forgive him, and punishing him would be inappropriate. The other, a mischievous rogue who does not desist from mischief and causes damage daily, if he is let off, he would become even more reckless; hence, he must be punished. So act wisely in keeping with the demands of the situation.

This is the teaching that Islam sets forth, and no teaching or law can ever come after a perfect teaching. The Holy Prophet, may peace and blessings of Allah be upon him, is *Khātamun-Nabiyyīn* [the Seal of the Prophets], and the Holy Quran is *Khātamul-Kutub* [the Best of Books]. There can now be no other *Kalimah* [the declaration of faith in Islam] or Prayer. No salvation is possible without following all that the Holy Prophet, may peace and blessings of Allah be upon him, said or demonstrated, and all that is in the Holy Quran. He who abandons it will land in Hell. This is our faith and credo.

The Door of Dialogue and Converse [with God] is Open for the Ummah

But together with this, it should also be borne in mind that the door of [Divine] converse and revelation remains open for this Ummah. This door is an ever-present and lasting testimony to the truth of the Holy Quran and the Holy Prophet, may peace and blessings of Allah be upon him. It was to this end that God Almighty taught us this prayer in *Sūrah al-Fātiḥah*:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ¹

The prayer taught to be shown the path of *أَنْعَمْتَ عَلَيْهِمْ* [*an'amta 'alaihim*—on whom You have bestowed *Your* blessings] suggests seeking the excellences of the Prophets, peace be upon them all. It is obvious that the excellence vouchsafed to the Prophets, on whom be peace, was indeed the cognisance of God, and they received this blessing through direct communion and converse with Him. This is what you should also remain desirous of. However, if you think that though the Holy Quran directs us to offer this prayer, we are unlikely to achieve anything from it, or that none of the Muslims would be privileged to attain this spiritual station and the door to the acceptance of this prayer has been shut to us till the Day of Judgment, then would this not amount to insulting Islam and the Holy Prophet, may peace and blessings of Allah be upon him, or would it be its beauty?

I honestly affirm that the person who holds this belief defames Islam and has failed to understand the very essence of the Shariah. Islam's objectives set forth that mere verbal pronouncement of the belief in the Oneness of God is not enough;

1. Guide us in the right path—The path of those on whom You have bestowed *Your* blessings (*Sūrah al-Fātiḥah*, 1:6–7). [Publisher]

one should really and truly understand its full import. Belief in Heaven and Hell should not be based on mere conjecture. One should taste the blessings of Paradise in this very life and be saved from sins in which savage human beings wallow. This was and remains the splendid objective of Islam. This is such a holy and pure objective, the like of which no other people can point out in their religion, nor can they show an example of it.

Everyone can say it, but who can show it? I have asked the Aryas and the Christians to present some proof of the existence of the God in which they believe. They could not go beyond long-winded verbosity. They are not aware of the true God the Holy Quran presents. The only way to know Him was through direct communion with Him, which distinguished Islam from other religions. What a pity that these Muslims also rejected this out of opposition to me.

Remember with certainty that the ability to be safe from sins can only be attained when a man has absolute faith in Allah the Exalted. This is indeed the chief objective of human life to obtain deliverance from the clutches of sin.

Look! A child may wish to get a hold of a snake that appears attractive, and he may even try to touch it, but a sensible person who knows the snake will bite and kill would never dare go near it. He would not even enter a house in which he knows there is a snake. Likewise, when one knows that poison kills, he would never be foolhardy enough to taste it. Similarly, one cannot be safe from sin unless he comes to believe with certainty that it is a deadly poison. This kind of conviction cannot develop without cognisance. Why, then, does man sin with audacity, despite having faith in God Almighty and considering sin a sin?

The reason for this is none other than that he does not possess that cognisance and discernment which develops the disposition that destroys sin. Inability to attain this state would be

tantamount to admitting that—God forbid—Islam is devoid of its true objective. But I affirm that this is not the case.

It is through Islam alone that this objective can be fulfilled perfectly, and converse and communion with God is the only means, for this alone creates perfect faith in the existence of Allah the Exalted, and only then do we come to know that God detests sin and punishes those who commit it. Sin is poison: it is minor at first, then becomes major, and ultimately leads to disbelief.

The Correct Remedy for Safeguarding against Sin

I must say, parenthetically, that every people in their own right try seriously to figure out how to be cleansed of sin. The Aryas, for instance, believe that there is no way to be purified of sin except through punishment, and the penalty for just one sin requires hundreds of thousands of rebirths. He can never be absolved of sin unless a person passes through these rebirths.

However, this process poses many problems—the most formidable being that if all living beings are indeed sinful, then when will salvation from this ever become possible? Even more bizarre is their commonly held belief that those who ultimately attain salvation shall also, after some time, be thrown out of the abode of salvation. What, then, is the benefit of such salvation?

When asked why you expel someone after he has been granted salvation, some say that one sin is withheld for the eventual expulsion. Now, reflect—can this possibly be the work of the Omnipotent God? What is more, if each self is its own creator and God Almighty is not the Creator (God forbid), there is no compelling need for the self to subordinate itself to Him.

The Christians have yet another view. They have devised

a method of getting cleansed of sin, which is to accept Jesus^{as} as God and the Son of God and then believe with certainty that he has taken our sins upon himself and became accursed through the crucifixion. نَعُوذُ بِاللَّهِ مِنْ ذَلِكَ [We seek Allah's refuge from this].

Just think, what has salvation to do with all this? To escape from sin, they proposed an even bigger sin by making a man into God. Can there be a greater sin than this? Moreover, they hastened to declare him accursed after pronouncing him to be God. Could there be any greater insolence and disrespect for Allah the Exalted? They converted into God, one who ate and drank and depended on his physical necessities, although the Torah clearly states: Let there be no other God—neither on earth nor in the heavens. This doctrine was inscribed on doors and portals, yet it was ignored, and a new 'God' was fabricated whose mention is not found anywhere in the Torah.

I once asked a Jewish scholar, 'Do you find any trace of a God who should come out of Mary's womb and go about being beaten by the Jews?' The reply of the Jewish scholar was that this was nothing but slander and that no trace of such a god was to be found in the Torah, adding that, 'Ours is the God who is the God of the Holy Quran. Just as the Holy Quran proclaims the Oneness of God Almighty, so do we—in accordance with the teachings of the Torah—believe God Almighty to be the One who is without partners, and we cannot believe any human being to be God.'

It is obvious that if the Jews had been informed of a God who was to be born from a woman's womb, why would they have opposed Jesus so fiercely? They even had him crucified and used to accuse him of blasphemy. This clearly shows that they were not at all inclined to accept this. Thus, the remedy the Christians propose to get rid of sin is itself a source of sin.

It has nothing to do with deliverance from sin¹ because they prescribe sin itself to cure sin, which can in no way be considered appropriate. They are their own foolish friends, and their likeness is that of a monkey which killed its master.

To save themselves and attain salvation from sins, they prescribed an absolutely unpardonable sin; that is, they became guilty of associating partners with God and made a humble human into God. What a joyous situation it is for Muslims that their God is not a God who can be objected to or attacked in any way. They have faith in His powers, decrees, and attributes, but those who made a man into God or denied His decrees, for them, His existence or non-existence are alike.

For instance, the Aryas believe that each particle is the God of its existence and that God Himself did not create anything. Now, tell me, if God did not bring into being the particles, where is the need for a God for their subsistence while all forces are self-existent and they [the particles] maintain the inherent capacity to combine or separate? So be fair, and tell me what need they have for God to exist at all? I think there is hardly any difference between atheists and Aryas who hold this view.

Islam is now the only religion which is perfect and living. The time has now come for Islam's glory and splendour to be manifested again. And my advent is for this very purpose.

It is incumbent upon Muslims to value the light and blessings presently descending from heaven and to render thanks to Almighty Allah for this timely support and that God Almighty—in keeping with His promise—assisted them in this hour of distress. But if the Muslims fail to appreciate this Divine bounty, God Almighty will not be bothered about them at all. He will accomplish His purpose nevertheless, albeit theirs will be a sad situation.

1. *Al-Hakam*, vol. 10, no. 37, p. 3-4, dated 24 October 1906

I am Indeed the Promised One who was to Come

I declare with all the emphasis at my command and with full conviction and understanding that Allah the Exalted has decreed to uproot all other religions and bestow power and dominion upon Islam. No power or person can now compete with the Will of Almighty God. He is:

فَقَالَ رَبُّمَا بَرِيءٌ¹

O Muslims! Remember that Allah the Exalted has communicated this tidings to you through me, and I have duly conveyed my message. Now it is for you to heed or not to heed. It is indeed true that Jesus, peace be on him, has died, and I swear in the name of God Almighty that I am indeed the Promised One who was to come.

The Life of Islam is in the Death of Jesus

And this, too, is an undeniable fact that the life of Islam is in the death of Jesus. If you reflect on this issue, you will realise that this is indeed the issue that will bring about the end of Christianity. This is the great structural beam upon which the edifice of Christianity is indeed built upon—so let it fall.

This issue could have been easily settled if righteousness and fear of God had governed the actions of my opponents. Name even one [of them] who came to me seeking satisfaction, having shed his beastly attitude. Their condition is that they start frothing at their mouths and hurling abuses at the

1. Surely, your Lord does bring about what He pleases (*Sūrah Hūd*, 11:108).
[Publisher]

mere mention of my name. Can any person find the truth in this way? I cite in my support the explicit and unequivocal verses of the Holy Quran, the Hadith, and the consensus of the Companions. However, my opponents refuse to listen and start shouting and calling me an apostate and a deceiver.

I say to them clearly to prove from the Holy Quran that Jesus ascended to the heavens alive or to produce anything that contradicts what the Holy Prophet, may peace and blessings of Allah be upon him, witnessed, or to disprove the consensus in the presence of Ḥaḍrat Abū Bakr, may Allah be pleased with him, on the occasion of the demise of the Holy Prophet, may peace and blessings of Allah be upon him; but no reply comes forth. Then, some people raise the clamour that if that same Jesus of Israel, Son of Mary, was not meant to come again, why was this name given to the one who was to come?

I say, what kind of foolish objection is this? Surprisingly, those who raise this objection name their children Moses, Jesus, David, Ahmad, Abraham, or Ishmael, but if Allah the Exalted gives the name Jesus to someone, they object!!!

Heavenly Support and Signs

The crucial point to consider in this context really was whether the one who came was accompanied by Signs or not. Had they sought to find those Signs in the Promised One, they would have never dared to deny, but they never bothered about the Signs and the supporting evidence; instead, the moment they heard the claim, they declared *أَنْتَ كَاذِبٌ* [*Anta kāfirun*—‘You are a disbeliever!']

It is accepted that the means of recognising the Prophets, peace be upon them, and the Appointed Ones of God are

the miracles and Signs accompanying them. Just as an officer appointed by the Government is assigned a distinguishing mark, the Appointees of God are also given Signs so they may be recognised.

I maintain that God Almighty has manifested not one, two, or 200 Signs in my favour, but tens of thousands of them. And these Signs are not unknown and obscure—hundreds of thousands of people have witnessed them, and I can confidently say that hundreds of such witnesses must be present at this gathering. Signs appeared for me from heaven and from the earth as well. The Signs related explicitly to my advent—which the Prophets, including the Holy Prophet, may peace and blessings of Allah be upon him, had foretold—appeared in my support.

One of them was the eclipse of the sun and the moon, which all of you must have witnessed. The authentic hadith had made the prophecy that in the time of the Mahdi and the Messiah, both the sun and the moon would be eclipsed during the month of Ramadan. Now come and tell me whether this Sign has been fulfilled or not. Is there anyone who can say that he did not witness this Sign? Another prophecy was that the plague would rage as an epidemic at the time to such an extent that seven out of ten people would die. Now tell me whether this Sign appeared or not.

It was also prophesied that, at that time, a new means of conveyance would appear, rendering the camels useless. Has not the introduction of the railways fulfilled this prophecy? How many of these Signs should I go on recounting, for it is a very long series of Signs? Now reflect: Whereas I, the claimant, have been called a liar and a deceiver, is it not very strange that all these Signs have duly appeared for me?

What would be left for him if somebody else were yet to come? Show some fairness at least, and fear God! Does God

Almighty ever grant so much support to a liar? Is it not strange that whosoever rose to oppose me was defeated and frustrated, and I emerged successful and safe out of every calamity and hardship in which my adversaries tried to implicate me? Can anybody swear and say that this is what happens to liars?

I regret to say, what has gone wrong with these clerics who oppose me? Why do they not study the Holy Quran and the *aḥādīth* carefully? Do they not know that all the great scholars and divines of the past foretold that the advent of the Promised Messiah would occur in the fourteenth century [of the Hijra calendar]? The visions of all the recipients of revelation also point to the same period.

It is clearly recorded in the book *Hujajul-Kirāmah* that the time for the advent of the Promised Messiah would not exceed the fourteenth century. These people used to shout from the pulpits that even the beasts prayed for safety from the thirteenth century and that the fourteenth century would be auspicious. How strange that in the fourteenth century, in which the Promised Imam was to appear, an impostor appeared in place of the truthful one. Hundreds of thousands of Signs appeared in his support, and God Almighty also helped him in every contest and competition! Just pause and reflect before trying to respond. It is easy to blurt out something thoughtlessly and so difficult to utter a word if one fears God.

Another point also worthy of your attention is that God does not grant so long a reprieve to a liar and an impostor as exceeds even the period of blessed grace granted to the Holy Prophet, may peace and blessings of Allah be upon him. I am now 67 years old, and it is more than 23 years since I was appointed to this office. Had I really been an impostor and a liar, Allah the Exalted would not have stretched this period so long. Some people also ask what the good of my coming is.

The Purpose of the Advent of the Promised Messiah

Remember, the purpose of my coming is twofold. First, Islam is being dominated by other religions, which, in a manner of speaking, are eating it up, and Islam has become like a very weak and orphaned child. So God has sent me at this point in time to save Islam from the attacks of false religions and to furnish incontrovertible proofs of its rationale and verities. These proofs, in addition to the scientific and intellectual arguments, lie in the heavenly Signs and blessings which have always appeared in support of Islam.

A look at the current reports by Christian missionaries would apprise you of the strategies they intend to employ against Islam and how vast the circulation of each of their publications is! In these circumstances, establishing the superiority of Islam was of the utmost importance. It is to achieve this end that God Almighty has sent me, and I say with certainty that Islam is bound to prevail, and signs of this prevalence have already appeared.

And yes, it is certainly true that no sword or gun is needed for this triumph, nor has God sent me armed with weapons. He, who at this time thinks of resorting to such things, would be a foolish friend of Islam, for the purpose of religion is to conquer the hearts, which the sword cannot achieve. I have explained many times that the Holy Prophet, may peace and blessings of Allah be upon him, was compelled to draw the sword only in the exercise of the acknowledged right of self-defence, and that too at a time when the atrocities inflicted on the Muslims had crossed all limits, and the earth had become red with their blood.

Thus, the purpose of my advent is to bring about the triumph of Islam over other religions.

The second purpose of my advent is this: People claim that

they offer their Prayers and perform sundry other religious rites, but all this is mere lip service; what is needed is an inner transformation which is the kernel and essence of Islam. What I know is that no one can be a true believer and a Muslim unless the colour and complexion of Abū Bakr, ‘Umar, ‘Uthman, and ‘Ali—may Allah be pleased with them all—develops within him. They did not love this world. They had devoted their lives entirely to the way of God Almighty.

Today whatever is done is for this world alone. Man is so engrossed in worldly pursuits that no room is left for God Almighty. If someone is engaged in commerce, it is for the sake of the world. The same is the case for one involved in construction, so much so that even Prayers and Fasts are observed for the sake of the world. Everything is done to attain the nearness of those engrossed in the world, but no heed is paid to religion.

Now, everyone should reflect on whether the purpose of acknowledging and accepting Islam was limited to what has come to be understood or was it something loftier? What I know is that a true believer is made pure and assumes the complexion of angels. As he gets closer and closer to Allah the Exalted, he hears His voice and is reassured by it.

Let each one of you ask himself whether he has attained this station. I say truly that you have become content with only the husk and the crust, whereas this is of no value. What God Almighty wants is the kernel. Thus, just as the purpose of my mission is to counter the external attacks against Islam, so it is to develop within the Muslims a true understanding of Islam and to infuse them with its true spirit.

Today, worldly icons occupy a place of honour in the hearts of Muslims instead of God Almighty; their hopes and desires are all geared toward them, and their quarrels and agreements are all for this world. I want these idols to be demolished, the glory and majesty of Allah the Exalted to be established in their

hearts, and the tree of faith to blossom and bear ever fresh fruit. Today it looks like a tree, but it is not really a tree, for a real tree has been described thus:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفُرُوعُهَا فِي السَّمَاءِ ۝ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا¹

This means: ‘Did you not see how Allah described the example of the perfect religion? The pure word is like the holy tree which is firmly rooted and whose branches reach out to the heavens and which bears its fruit at all times by the commands of its Lord.’

أَصْلُهَا ثَابِتٌ [The firmness of its root] means that the principles on which this religion is based have been fully established and have attained the stage of certainty. This tree should be able to bear fruit at all times and never be like dead wood. Does this condition apply today?

Many people are in the habit of saying, ‘What is the need?’ How foolish is the patient who questions the need for a physician? If he thinks he is free from needing one, he is inviting death. The Muslims today fall under *اَسْلَمْنَا* [*aslamnā*—‘we have accepted Islam’], but they do not belong to the category of *اٰمَنَّا* [*āmannā*—‘we believe’] for this happens only when one is accompanied by the light of Divine guidance.

Summing up, this is the mission for which I have been sent. So do not be hasty in rejecting my claim. Instead, fear God and offer *taubah* [repentance], for the intellect of one who offers *taubah* is sharpened. This rampant plague is indeed a dangerous Sign, regarding which I have received the following revelation from God Almighty:

1. *Sūrah Ibrāhīm*, 14:25–26 [Publisher]

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

[God shall not remove this plague from this people and shall not change His will as long as people do not change the condition of their hearts and God will eventually extend His protection to this village (i.e. Qadian).]

This is the Word of God Almighty, and accursed is the person who attributes what is not from Him to God Almighty. God Almighty says that a change will occur in My Will only when a change occurs in the hearts. Therefore, fear God and dread His wrath. No one shoulders another's responsibility. Most people part company when one is implicated in a minor court case; how then can you rely on others on the Day of Judgment about which God says:

يَوْمَ يُؤْزِرُ الْرَّءِثَ مِنْ أَخِيهِ¹

It was the duty of the opponents to act in good faith, acting on the injunction:

لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ²

But they were too hasty. Remember, people in the past perished acting like this. He who gives up opposition when he realises that he is in the wrong is indeed wise, but this is the lot of those who fear God. Only the brave own their mistakes; they are the champions of moral courage. They are the ones whom God loves.

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1. On the day when a man flees from his brother (*Sūrah 'Abasa*, 80:35).
[Publisher]
 2. Follow not that of which you have no knowledge (*Sūrah Banī Isrā'īl*, 17:37).
[Publisher]

Evidence of Reasoning

Having said all this, let me now add a word about *qiyās* [analogical reasoning]. Although the Holy Quran and the Hadith support me, the unanimous verdict of the Companions is in my favour, the heavenly Signs and the accompanying evidence are on my side, and the need of the hour also establishes the veracity of my claim—yet, *qiyās* [analogical reasoning] may also clinch the argument. Let us, therefore, find out what *qiyās* says about this.

Man is never prepared to believe that which has no precedent. For example, if someone comes and reports that your son was carried to the skies by air or the child turned into a dog and ran away, will you accept what he says without a reasonable explanation and further enquiry? No, never. That is why the Holy Quran instructs us:

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ¹

Now consider the question of the death of Jesus, peace be on him, and his flying off to heaven. Leaving aside for a moment the arguments that can be advanced about his death, it is an indisputable fact that the disbelievers demanded of the Holy Prophet, may peace and blessings of Allah be upon him, the miracle of ascending to heaven. Now, the Holy Prophet, may peace and blessings of Allah be upon him—who was perfect in every way and superior to all Prophets—should have ascended to the heavens, but what was the reply that he gave based on revelation from Allah the Exalted:

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلاَّ بَشَرًا رَّسُولًا²

1. So ask those who are well versed in scriptures, if you know not (*Sūrah al-Anbiyā'*, 21:8). [Publisher]
2. *Sūrah Banī Isrā'īl*, 17:94 [Publisher]

Meaning that: ‘Tell them that Allah the Exalted is innocent of acting in violation of His promise, particularly when He has precluded man from ascending bodily to the heavens. If I do this, I will be considered a liar.’

Now, if your belief that Jesus ascended to the heavens is correct, what explanation would you have for an antagonist Christian clergyman who criticises the Holy Prophet, may peace and blessings of Allah be upon him, based on this verse?

So what is the benefit of believing in things that have no origin in the Holy Quran, because in doing so, you will only defame Islam and the Holy Prophet, may peace and blessings of Allah be upon him? Furthermore, the earlier scriptures do not contain any precedent of this kind either, and it is not prohibited to engage in *ijtihad* [interpretive judgement] on the basis of these scriptures. Allah the Exalted says about the Holy Prophet, may peace and blessings of Allah be upon him:

شَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ¹

And then He says:

كَلْفِي يَا اللَّهُ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ²

And similarly He says:

يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ³

1. A witness from among the children of Israel bears witness to *the advent* of one like him (*Sūrah al-Aḥqāf*, 46:11). [Publisher]
2. ‘Sufficient is Allah as a Witness between me and you, and *so is* he who possesses knowledge of the Book’ (*Sūrah ar-Ra’id*, 13:44). [Publisher]
3. (Those to whom We have given the Book) recognise it *as the truth* even as they recognise their sons (*Sūrah al-Baqarah*, 2:147). [Publisher]

When God Himself presents these verses as proof of the prophethood of the Holy Prophet, may peace and blessings of Allah be upon him, then why is it forbidden for us to base our *ijtihād* [reasoning] upon them?

Now, among these scriptures is that of the Prophet Malachi, which forms a part of the Bible. It promises that the Prophet Elijah shall come again before the coming of the Messiah. Thus, when the Messiah, son of Mary, finally came, he was confronted with the question about the second coming of Elijah as per the prophecy of the Prophet Malachi. Jesus' verdict on the issue was that that Promised One had already come in the form of John [the Baptist].

Thus, a verdict has already been delivered by the court of Jesus himself on the interpretation of the Second Coming, in which John the Baptist was not described as the like of Elijah but was called Elijah himself. So this reasoning also supports me. I keep citing precedents, whereas my opponents do not. Some people, who are found wanting at this stage of the argument, are wont to say that these scriptures have been tampered with and interpolated.

It is a pity that the objectors forget that the Holy Prophet, may peace and blessings of Allah be upon him, and the Companions used to rely on these very books. Most distinguished scholars, including Imam Bukhari, believe that biblical distortion is distortion only in sense and meaning. Moreover, the Jews and Christians are mortal enemies and have their own separate scriptures. They [the Jews] still believe that Elijah will come again. Had this question not been there, would they not have accepted Jesus? I have a book by a Jewish scholar who asserts with great conviction and makes an appeal that if he were confronted with this question, he would produce the book of the Prophet Malachi where it was promised that Elijah would come again.

Just ponder that despite such excuses, millions of Jews were consigned to Hell and labelled apes and swine. Would this argument be valid against me that it was Jesus, the son of Mary himself, who was supposed to come? The Jews might have been excused for want of a precedent to go by, but there is no room for any excuse now.

The Holy Quran proves the death of Jesus, and the vision of the Holy Prophet, may peace and blessings of Allah be upon him, supports it. Moreover, the Holy Quran and the Hadith specifically use the expression *منكم* [*minkum*—(the Promised One would be) from among you]. Furthermore, God Almighty did not send me empty-handed. Hundreds of thousands of Signs have appeared in my support.

Even now, if somebody were to stay with me for forty days, he would surely witness a Sign for himself. The Sign concerning Lekh Ram is glorious indeed. Some fools allege that I had him murdered. If this allegation were true, the reliability of all such Signs would become suspect. Tomorrow, somebody might stand up and say that—God forbid—the Holy Prophet, may peace and blessings of Allah be upon him, had arranged for Khosrow Parviz to be murdered. To raise such objections is not the way of the truthful and the seekers after truth!

In the end, I would like to reiterate that Signs which support me are not few in number. More than a hundred thousand people are still alive and have witnessed these Signs. Do not be hasty in rejecting me; otherwise, what answer will you give after death? Remember, God is Ever Watchful—He establishes the truth of the truthful and the falsehood of the false.¹

1. *Al-Hakam*, vol. 10, no. 41, p. 4–6, dated 30 November 1906; see also, *Badr*, vol. 2, no. 51, p. 4–18, dated 20 December 1906.

9 NOVEMBER 1905

(*In Amritsar*)

A speech was proposed in Amritsar on the morning of the 9th, for which the lecture hall of Mr Rai Kanhaiya Lāl, the lawyer, was obtained. The lecture hall was full of men.

The Promised Messiah^{as} began his speech after 8 o'clock. He initially stated:

Only a few men were with me approximately fourteen years ago when I came here. The *maulawīs* pronounced a fatwa of *kufī* [disbelief] against me, and 'Abdul-Ḥaqq Ghaznavi entered into a *mubāhalah* [prayer duel] with me; meaning that, he and I took oaths in which I affirmed that if I am a liar and a fabricator in my claim, may God humiliate and destroy me. After this *mubāhalah*, God Almighty supported me immensely. Today, my followers number more than 300,000, and many sincere friends surround me.

Furthermore, despite the opponents' strenuous efforts and machinations, God Almighty safeguarded me against lawsuits and granted me a great deal of wealth.

In short, the Promised Messiah^{as} spoke for about 45 minutes, and after that, he wanted to start mentioning the beauties of Islam. However, it is a pity that the opponents had come with plans hatched in advance to raise a clamour so no one could hear. Among them were the men of the Ghaznavi group and Maulawī Sanaullah's party. So there was a

great disturbance and an uproar, some clapped and whistled, and some started shouting obscenities.

The leaders of Amritsar stood up and explained to them again and again, and the police tried to silence them and make them sit down, but no one obeyed. So much uproar was created that the lecture had to be stopped, but efforts to disperse the people failed. Furthermore, when the Promised Messiah^{as} was about to board the vehicle to leave, stones and bricks began to rain down. It was the sheer protection of God that we were all saved; otherwise, stones were falling on us like the people of Taif had pelted stones upon the Holy Prophet, may peace and blessings of Allah be upon him.

At this very moment, the Promised Messiah^{as} said:

It was necessary that this sunnah also see fulfilment because this has been happening with all the Prophets. In the time of the Holy Prophet, may peace and blessings of Allah be upon him, the opponents hatched similar plots when he would speak, making noise during the recitation of the Holy Quran so no one could hear the Holy Quran.¹

1. *Badr*, vol. 1, no. 35, p. 4, dated 15 November 1905

20 NOVEMBER 1905

(Before *Zuhr*)

Two Recent Revelations

Nowadays, it is the customary practice of His Holiness, *Hujjatullāh*, the Promised Messiah, peace be on him, that in the morning, around 10 o'clock, he comes to the new guest house where Seth 'Abdur-Raḥmān is staying. Other friends also come and sit there until it is almost 12 o'clock. Yesterday before *Zuhr*, he notified us of his recent revelation, which was received on the night of the 19th. The Promised Messiah^{as} said:

Last night's revelation was of a wonderful nature. Although I have previously received a revelation with a similar meaning, the style is amazing.

اِنِّى مَعَكَ يَا اِبْنَ رَسُوْلِ اللّٰهِ.

[I am with you, O son of the Messenger of Allah!]

Another revelation accompanying this is:

سب مسلمانوں کو جو روئے زمین پر ہیں جمع کرو۔ علیٰ دینِ واحد۔

[Unite all the Muslims upon the earth under one faith.]

Upon this, the Promised Messiah^{as} said:

There was a revelation quite some time ago:

سَلْمَانٌ مِنَّا أَهْلُ الْبَيْتِ عَلَى مَشْرَبِ الْحَسَنِ يُصَالِحُ بَيْنَ النَّاسِ.¹

[Salman is one of us, a member of the household, following the method of Hasan; he will bring about peace between people.]

And now this revelation has been revealed in which I have been addressed as:

يَا ابْنَ رَسُولِ اللَّهِ

[O son of the Messenger of Allah!]

Regarding the second revelation [below], the Promised Messiah^{as} said that this commandment is a special kind of command.

سَبِّ مُسْلِمَانُونَ كَوْ جَو رَوَى زَمِينِ پَرِ هِيں جَمْعِ كَرُو۔ عَلَى دِينِ وَاحِدِ.

[Unite all the Muslims upon the earth under one faith.]

Two Types of Orders and Commandments

There are two types of orders and commandments. One appears in the context of the Shariah, like offer Prayer, give Zakāt, do not commit murder, etc. In these kinds of commandments, there is also a prophecy that there will be some people who will disobey it as well. For example, the Jews were told not to pervert and alter the Torah. This indicated that some of them would do it. Accordingly, this is what came to pass. Hence, this

1. This revelation is from 1901 and is published in *al-Hakam*. (Editor)

command is related to religious law, and the technical term for it is Shariah.

The second type of commandment is **كُونِ** [*kūnī*—to be], and these orders and commandments fall within the expression of a Divine decree, for example:

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا¹

And it wholly came to pass. And the command in this revelation of mine also seems to be of this type. Allah the Exalted desires the Muslims upon the earth to unite under one religion, and they will definitely do so. However, this does not mean that no differences will remain among them. Disagreements will also remain, but they will be of a calibre that is not worthy of mention or regard.²



1. We said, 'Turn cold, O Fire, and be a source of peace for Abraham' (*Sūrah al-Anbiyā'*, 21:70). [Publisher]
2. *Al-Ḥakam*, vol. 9, no. 42, p. 2, dated 30 November 1905

UNDATED

*(In Ludhiana)***On the Swadeshi Movement¹***The Viewpoint of the Promised Messiah—
the Promised Mahdi, Peace be on Him*

Nowadays, a zeal is developing, particularly among Bengalis, and in imitation, among Aryas and Hindus of other regions of India as well, that only Indian-made products should be used by totally boycotting European products.

In Ludhiana, a Hindu gentleman appeared before the Promised Messiah^{as} and touched upon this very topic, stating: ‘Our country [India] has become very poor. Try to remove their poverty and appeal to them to support Swadeshi.’

In response to this, the Promised Messiah^{as} said:

Poverty and destitution are not unique to this country; there are poor people everywhere. I hear that in some very prosperous cities of England, many people die of starvation, but in our country, it has never been heard that a person has died of hunger. As regards Swadeshi, without a doubt, it is good to use the things of one’s homeland. The Government itself approves of Indians learning the skills to manufacture all needed things and making progress in craftsmanship and trade. However, the

1. Swadeshi—The Swadeshi Movement was an initiative that promoted Indian self-sufficiency through buying domestic product and boycotting foreign goods. It was a key element of the Indian freedom movement. [Publisher]

present Swadeshi movement contains a covert tinge of rebellion within it, and actually, the origin of this movement has nothing to do with sympathy for domestic goods. On the contrary, the root of it is the resentment of the Bengalis over the partition of Bengal.

This matter appears, therefore, to be ill-fated. Besides, all enterprises in the country have been in a state of suspension for some time. Unless and until these are restored, such movements will cause harm instead of benefit. Therefore, the current Swadeshi movement is not worthy of sympathy and involvement because it is not based on good intentions.’¹

26 NOVEMBER 1905

(*Before noon*)

**In Blessed Memory of Ḥaḍrat Maulawī ‘Abdul-Karīm,
may Allah be Pleased with Him**

The Promised Messiah^{as} was having a conversation with Syed Amīr ‘Alī Shah about *Makhdūmul-Millat* [the Leader of the Faith]. Upon mention of Ḥaḍrat Maulawī ‘Abdul-Karīm^{ra}, the Promised Messiah^{as} said:

I remember Maulawī Ṣāhib at every function and every gathering. People used to benefit from him. He was a great orator.

1. *Badr*, vol. 1, no. 37, p. 7, dated 24 November 1905

I have clearly seen through comparison that he was brimming with love and sincerity, and I think there was nothing else except that in him, and he had it to the degree that I do not find in others. I had known him for a long time. I knew him even when he was a Naturalist. He had already taken *Bai'at* [the Pledge of Allegiance] by that time, but there were still some issues in his heart. Consequently, he would talk to me about the Messiah being fatherless and would repeatedly ask me to issue a verdict on this issue. However, I would tell him that I believe he [Jesus] was born without a father. A powerful proof of this is that the story of Yaḥyā [John the Baptist] and Jesus is narrated in the same place [in the Holy Quran]. Yaḥyā, who was born of a barren woman, is mentioned first.

After this, the second account is of Jesus, which should have been something more significant, and that was, he was born without a father, and this matter is indeed extraordinary. If after Yaḥyā—who was born of a barren woman—mention was made of a child born with a father, then what would have been so extraordinary about that? The Christians who make him God on account of his fatherless birth, are refuted elsewhere:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ¹

Now, if one born without a father can be God, then the one who has neither mother nor father would take precedence in being God, yet they do not consider him a God. Moreover, in the same way, Yaḥyā should also be accepted as Divinity insofar as he was born of a barren woman.

In short, this kind of dialogue would take place in the early days. Then, when Allah the Exalted increased his cognition, he

1. Surely, the case of Jesus with Allah is like the case of Adam (*Sūrah Āl-e-ʿImrān*, 3:60). [Publisher]

said one day, ‘Bear witness, from this day on, I have given up all discussions. From now on, there will be nothing except obeisance until death.’

And then I saw that after that day until death, this remained his state of being, and there was absolutely nothing except resignation and obeisance. I have noticed that those who have heard his sermons know that there was nothing in them except my particulars and remembrance. However, at times I heard that some people did not appreciate this practice to some extent. Nevertheless, he did not wish to speak about anything other than that.

At this point, I [the Editor of *al-Hakam*] submitted that the late Maulawī Şāhib used to say that, in his view, those speeches and discourses which do not mention the truth of the Promised Messiah^{as} are *ḥarām* [forbidden]. After hearing these words, I noticed tears had welled up in the eyes of the Promised Messiah^{as}. However, the self-control and self-restraint of such [godly] people is unparalleled, so he exemplified a paragon of composure, but his face had become red, and one could see a special kind of radiance in it. Then, in relation to this memory, the Promised Messiah^{as} said:

His elder wife had seen a vision that Maulawī Şāhib said, ‘I have become an Ahmadi.’ This also shows that he had annihilated himself in my love. Very well—may Allah the Exalted forgive him. *Āmīn*, again *Āmīn*!

Truly Righteous is only He about whom God Bears Witness

After this remembrance of Maulawī Ṣāhib, Syed Amīr ‘Ali Shah mentioned Jamā‘at ‘Ali, that he presents this death [of Maulawī ‘Abdul-Karīm] occurring due to his prophecy.

Concerning this, the Promised Messiah^{as} said:

No one can remain safe from death and dying. The Prophets, peace be upon them, also died. Deriding them and such a manner of bragging is not good. Shias also say the same thing. If this is what prophecies and excellences amount to, then they should also acknowledge the excellence of Yazīd.

Alas, these people do not realize that only the one about whom God bears witness is truly righteous. Moreover, God should deal with him distinctively at the time of any Divine wrath. Pharaoh and his people faced destruction in the time of Moses, peace be on him, but Allah the Exalted saved Moses and those who were with him.

This type of discussion continued. Then the plague was mentioned. The Promised Messiah^{as} narrated the earlier vision about the elephant and finally said that indeed his revelation is:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ.

Unless there is complete change and reformation, this punishment of God Almighty will not be averted.¹

1. *Al-Hakam*, vol. 9, no. 42, p. 2, dated 30 November 1905

29 NOVEMBER 1905

(*Before Zuhr*)

The Purpose of Starting the Madrasah

The Promised Messiah^{as} said:

My aim in starting the Madrasah is only to prioritize faith over worldly concerns. Including traditional education will permit these sciences to serve the Faith. I do not desire that after passing F.A or B.A, the students should run around somehow looking to find worldly employment and gain. The objective I have in my mind is that such people live their lives to serve the Faith. I consider the Madrasah essential for this very reason so that it may perhaps be of service to the Faith. The difficulty is that anyone who develops the slightest ability becomes inclined toward the world. I want such people to come into being who work like Maulawī Muhammad ‘Ali. Life is transient. He is currently on his own. I see no one to help him or who can act in his stead.

I see the state of the Aryas being such that, on the one hand, they make each and every particle into God and thus render themselves deprived of the cognizance of Allah the Exalted and fail to understand the duties [man owes to Him]. Moreover, they are so blind to the rights of human beings that they believe in such a thing as *Niyog*.¹ Despite having such a religion, they are so zealous to support it that many educated people devote their lives for the sake of their faith.

1. This Arya doctrine permits a man to allow his wife to cohabit with another man to conceive a child. [Publisher]

However, the situation here is that whoever emerges from the Madrasah only focuses on worldly affairs. As far as possible, my only desire is to be able to serve the Faith.

Recent Revelations

Last night, again, I received the same revelation I had received before.

(۱) بہت تھوڑے دن رہ گئے ہیں۔

[(1) Only a few days are left.]

(۲) قَلِّ مَبْعَادُ رَبِّكَ.

[(2) Only a little is left out of the term appointed by your Lord.]

(۳) اس دن سب پر اداسی چھا جائے گی۔

[(3) All would be saddened on that day.]

(۴) قَرِيبَ أَجَلِكَ الْمَقْدَرُ. وَلَا نَبْقِيَنَّ لَكَ مِنَ الْمُخْزِيَاتِ ذِكْرًا.

[(4) The end of your appointed term is approaching and we shall leave no trace of anything which might cause your humiliation.]

Reflecting upon these revelations, my understanding is that the time is very close. I received this revelation earlier too, it was accompanied by a dream at that time that someone gave me cold water in a new earthen vessel of a water well. That water was very clear and pure, but there was only a little, and together with it came the revelation:

آبِ زَنْدَاقِ
[Water of life]

In short, no matter how long the lifespan is, it is still short.

(Before 'Aṣr)

Fulfilment of the Aims and Objectives of those Commissioned by God by their Followers

On the morning of 30 November 1905, Seth 'Abdur-Raḥmān of Madras was about to return to his homeland. In order to meet him, the Promised Messiah^{as} came to the new guest house, where Seth Ṣāḥib and other friends were staying. Addressing Seth Ṣāḥib, the Promised Messiah^{as} said:

At night, I received these revelations. (He recited the same revelations as mentioned above.)

After reciting the revelations, he said:

It appears from:

وَلَا تُبْقِي لَكَ مِنَ الْمُخْرِيَاتِ دَرَكًا.

That no trace of anything which might cause your humiliation will be left. This revelation conveys great good news; namely, God will fulfil the purpose for which I was sent. A humiliating mention for one appointed and sent by God can only be that he fails in his goals and objectives. So, Allah the Exalted has given the glad tidings that He will fulfil the purpose and objective of

my coming. However, it is the practice of Allah that as many Appointed Ones of God came into the world, it was not considered necessary for their mission to be accomplished entirely in their own time.

Instead, many issues are such that they are fulfilled at their followers' hands, but their accomplishment is still considered to have taken place at their own hands. During the time of the Holy Prophet, may peace and blessings of Allah be upon him, Islam had reached Makkah, Madinah, and some neighbouring places. However, during the time of Ḥaḍrat Abū Bakr, may Allah be pleased with him, and Ḥaḍrat 'Umar^{ra}, the scope of Islam became rather vast.

Moreover, many matters were completed at the hands of the Companions^{ra}, which was, in reality, the success of the Holy Prophet, may peace and blessings of Allah be upon him, himself, and was tantamount to achieving through his own blessed hands. These advances were subsequently further added to by the Banū 'Umayyads and other sovereigns, and Mahmud Ghaznavi also took part in them. Moreover, these sovereigns of India who ruled for 700 years also received a share [in these accomplishments]. They built mosques in such places that were the centres of Hindus.

In short, this is the practice of Allah that he who comes as an Appointed One of God—it is not necessary that all objectives should be fulfilled during his lifetime. Who can be greater than the Holy Prophet, may peace and blessings of Allah be upon him? He said that, 'I have been given the keys of the treasures of Caesar and Chosroes.' However, those keys were given to Ḥaḍrat 'Umar^{ra} after him. Therefore, it is wrong to say that they were not given to him [the Holy Prophet^{sas}] because it is acknowledged that the victories and achievements of the followers are, in reality, the victories of the one who is followed.

It is Natural for the Community to be Saddened by the Death of the Appointed One of God

اس دن سب پر اداسی چھا جائے گی۔

[All would be saddened on that day.]

The Promised Messiah^{as} said concerning this [revelation] that:

This is absolutely true. When an Appointed One of Allah the Exalted passes away from the world, a sadness descends on everything, especially on those attached to him. There is a tendency in man to consider everything premature. Therefore, when something dear to him departs, he inevitably is saddened. This is a natural urge.

Who can imagine the condition of the Companions of the Holy Prophet, may peace and blessings of Allah be upon him, at the time of his death? A kind of madness almost overcame them due to the grief that overwhelmed them at being separated from the Holy Prophet, may peace and blessings of Allah be upon him. Ḥaḍrat ‘Umar, may Allah be pleased with him, became so zealous that he took out his sword, saying that he would kill anyone who said he [i.e. the Holy Prophet^{sas}] had died. It was as if he did not even want to hear these words. Then Ḥaḍrat Abū Bakr, may Allah be pleased with him, addressed them and recited the verse:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ¹

and his [i.e. Ḥaḍrat ‘Umar’s] zeal dissipated.

This verse was actually revealed during a battle when the

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

[alleged] martyrdom of the Holy Prophet, may peace and blessings of Allah be upon him, was being shouted out at the behest of Satan. However, when Ḥaḍrat Abū Bakr recited this verse on this occasion, the Companions felt as if the verse had just been revealed.

Certainty of the Existence of the Hereafter

The Promised Messiah^{as} said:

In such matters, bewilderment and confusion are inevitable. It is not in one's power to prevent it. I know that the secret behind Allah the Exalted revealing these matters beforehand, again and again, is so it can serve to comfort and console the Community. I hold the belief that there are two worlds whose existence is certain. One is the world in which we are now and living our lives. The second is the world we enter after death. Since man does not have extensive knowledge of it, he considers it fictitious and detests it. The reason for this is nothing more than being unacquainted with it. Moreover, since he lives in this world, is familiar and acquainted with it, he loves it and wants to remain living in it.

If one were to acquire full faith in the Hereafter, he would have no sorrow upon leaving this world. In such a case, this world would serve its purpose, like a traveller preparing to depart from someplace, making the necessary arrangements for the journey. This is the extent and purpose of this world—to make the necessary arrangements for the journey to that world. And the Shariah does not command anything beyond this.

Had this world been meant to be eternal, there would have been a dire need for all Prophets and Messengers who have

come into this world—from Adam to the Holy Prophet, may peace and blessings of Allah be upon him—to have remained here forever; and who could have understood this better than Allah the Exalted? But see for yourself. They remained here so long as Allah the Exalted willed them to be in this realm, but they eventually left this world upon fulfilling their mission, albeit their departure was deemed premature in the estimation of others.

Leave aside the mention of others, for among the Messengers sent to the children of Israel, Moses, peace be on him, was a Messenger of great resolve, and Allah the Exalted had promised him great things. Among them was the promise of entering the Holy Land, but he died on the way to the Holy Land and could not enter this Promised Land. Then God Almighty chose Joshua the son of Nun after him, and he entered this land. So, these [matters] are a type of mystery that everyone cannot understand.

The Prayers of Jesus, Peace be on Him

The fact that Jesus, peace be on him, used to cry and weep while praying does not mean he was afraid of death or that he loved this life. Rather, he was afraid of failure, lest he depart from the world as a failure. Finally, Allah the Exalted heard his prayers. However, it is not that the cup of death passed from him; he drank that cup in due time and departed.

The Death of God's Appointee has No Impact on the Movement Established by God Almighty

The Promised Messiah^{as} said:

I give preference to the Will of Allah the Exalted, and I believe that whatever He does, is for the best. Do not think anything goes amiss in the works of Allah the Exalted that He has intended to carry out. Even suspecting such a thing is an egregious sin. No. On the contrary, those works continue to operate as He wills, just as [they did] before, and Allah the Exalted conducts them in whatever manner He wishes. I have just mentioned regarding Moses, peace be on him, that he died while still on his way [to the Promised Land].

The people continued to mourn for forty days, but God Almighty had that same task accomplished through Joshua the son of Nun. Then Prophets of subordinate ranks continued to come until Jesus, son of Mary, came, and nothing went amiss in that Movement that God Almighty initiated through Moses.

So it should never be thought that anything would go amiss in the Movement established by God Almighty. It would be a mistake and can lead even to idolatry if the thinking is that without the existence of a particular person, the work cannot be done. Therefore, I never like to lift my eyes to look at anyone other than Allah the Exalted.

Maulā Bas

The Promised Messiah^{as} said:

An uncle of mine had died a long time ago. I saw him in my dream once and inquired about the conditions in the Hereafter—how a person dies and what happens. He said: When a man's moment arrives, there is a strange scene. Two angels clad in white appear and say: *مولا بس۔ مولا بس۔* [*Maulā bas! Maulā bas!*—Lord, enough! Lord, enough!]

(The Promised Messiah^{as} added: Truly when a beneficent personage departs, the appropriate expression is: *مولا بس* [*Maulā bas*—Lord, enough!])

Then coming close, the angels place two fingers outside the nose [and exclaim]:

اے رُوح! جس راہ سے آئی تھی اسی راہ سے واپس نکل آ۔
O soul, come out the way by which you entered.

The Promised Messiah^{as} said:

The laws of nature indicate that the soul enters the body through the nose and also departs the same way. The Torah also confirms that the soul is breathed into the body through the nostrils. The Hereafter is a world of mysteries that one cannot even fully fathom in this life.

The Immense Good Fortune of the Holy Prophet, may Peace and Blessings of Allah be upon Him

The Promised Messiah^{as} said:

Even if the days [left] are few and are spent in the pleasure of Allah the Exalted, they are a blessing. Jesus, peace be on him, spent only three and a half years as a Messenger in the country where he lived. The Holy Prophet, may peace and blessings of Allah be upon him, spent twenty-three years as a Messenger. However, I know that the way in which the good fortune of the Holy Prophet, may peace and blessings of Allah be upon him, is established is not shared by anyone else. No one else was conferred this success and good fortune in the particulars of Messengership. The time of advent was such that Allah the Exalted Himself said:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ¹

That is, there was no peace on land or sea. What is meant by this is that the People of the Book as well as those without any Book had all become corrupted, and all kinds of mischief and evils had spread among them. It was as if the condition of the age innately demanded a powerful Guide and Reformer to arise at that time. Allah the Exalted raised him under such conditions, and then he left the world at such time when he received this call:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا²

1. Corruption has appeared on land and sea (*Sūrah ar-Rūm*, 30:42). [Publisher]
2. This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion (*Sūrah al-Mā'idah*, 5:4). [Publisher]

This call did not come to any other Prophet or Messenger. It is said that when this verse was revealed and recited, Ḥaḍrat Abū Bakr, may Allah be pleased with him, started to cry upon hearing it. A companion said, 'O old man, what happened to you today? This is a happy day. Why did you start crying?'

Ḥaḍrat Abū Bakr^{ra} replied, 'You do not know. I perceive the death of the Holy Prophet, may peace and blessings of Allah be upon him, from this verse.' The discernment of Ḥaḍrat Abū Bakr^{ra} was very sharp. He understood that the work was done, so what need was there to be here?

As a rule, when a settlement officer is sent to settle a district, he stays there until the work is done. Then, he is sent to another location when the work is finished. Similarly, this is the practice [of Allah] regarding the Messengers. When the Holy Prophet, may peace and blessings of Allah be upon him, was asked about this matter, he said, 'Abū Bakr speaks the truth,' and then he said, 'If I were to befriend anyone in this world, it would be Abū Bakr.'

The Essence of *Khullat*

This sentence is also open to interpretation. The Holy Prophet^{sas} did befriend Ḥaḍrat Abū Bakr^{ra}, so what does this sentence mean? The point is that *khullat* and friendship are that which sinks into one's veins and fibres, which is unique to Allah the Exalted alone and reserved for Him. There is only brotherhood and fraternity with others. The meaning of *khullat* is that it should sink inside one like the infatuation of Joseph came to abide in Zulaikha. So, this is the only meaning of this holy phrase of the Holy Prophet, may peace and blessings of Allah be upon him, that there is no partner in the love of Allah. If I were to befriend anyone in the world, it would be Abū Bakr.

This is like Allah the Exalted says that if He were to make anyone a son, He would choose a *muqarrab* [close friend]. A commentator says that *muqarrab* refers to the Holy Prophet, may peace and blessings of Allah be upon him, who has been accorded the station of *ladunnī* [one bestowed knowledge by God directly through revelation]. In short, these matters are necessary for [attaining] perfection, which cannot be understood by everyone.

The Great Favour of Ḥaḍrat Abū Bakr, may Allah be Pleased with Him, upon the Ummah

Thousands of people became apostates after the death of the Holy Prophet, may peace and blessings of Allah be upon him, even though the Shariah had been perfected during his time. The apostasy reached such a point that only two mosques remained in which Prayers were offered. No Prayer was offered in any other mosque. These were those very people to whom Allah the Exalted says:

لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا¹

However, Allah the Exalted re-established Islam through Ḥaḍrat Abū Bakr, may Allah be pleased with him, and he became the second Adam [of Islam]. In my opinion, Ḥaḍrat Abū Bakr, may Allah be pleased with him, is the greatest benefactor of this Ummah after the Holy Prophet, may peace and blessings of Allah be upon him, because there were four false prophets during his time. One hundred thousand men had

1. You have not believed *yet*; but rather say, ‘We have accepted Islam’ (*Sūrah al-Hujurāt*, 49:15). [Publisher]

joined ranks with Musailimah. Moreover, their Prophet had been taken from their midst, but even in such difficulties, Islam became firmly established at its centre.

Ḥaḍrat ‘Umar, may Allah be pleased with him, took possession of a pre-established structure. Then he went on spreading it to the extent that Islam emerged forth from the borders of Arabia, reaching Syria and Turkey, and these dominions came under the control of the Muslims. No one had seen the likes of the calamity endured by Ḥaḍrat Abū Bakr, may Allah be pleased with him—not Ḥaḍrat ‘Umar^{ra}, Ḥaḍrat ‘Uthman^{ra}, nor Ḥaḍrat ‘Ali^{ra}.

Ḥaḍrat Ayesha, may Allah be pleased with her, says that when the Holy Prophet, may peace and blessings of Allah be upon him, passed away and her father became the Khalīfah, and the people became apostates, her father suffered so much grief that had the same grief befallen a mountain, it would have been levelled to the ground. In such a predicament, who do we compare with Ḥaḍrat Abū Bakr^{ra}? That was verily the time of true trials and tribulations in which Allah the Exalted made him successful.

At the time of Ḥaḍrat ‘Umar, may Allah be pleased with him, no mischief was left, and I liken Ḥaḍrat ‘Uthman^{ra} to the Prophet Solomon^{as}—he, too, had a great passion for buildings. There was indeed internal strife during the time of Ḥaḍrat ‘Ali^{ra}. On one side was Mu‘āwiyah, and on the other was ‘Ali^{ra}. On account of these dissensions, a great deal of Muslim blood was shed. For six years, nothing happened to advance Islam; all such efforts ended by the time of ‘Uthman^{ra}, after which civil war erupted.

Ḥaḍrat Hasan and Ḥaḍrat Husain, may Allah be pleased with Both of Them

In my estimation, Ḥaḍrat Hasan^{ra} carried out an immensely virtuous act by withdrawing [his claim] from *Khilāfat*. Thousands had died already. He did not want any further killing, so he took an allowance from Mu‘āwiyah. Since this deed of Ḥaḍrat Hasan^{ra} strikes a blow upon the Shia, they are not entirely pleased with Imam Hasan^{ra}.

I praise both. The truth is that each had different strengths. Ḥaḍrat Imam Hasan^{ra} did not want greater civil war and bloodshed among Muslims. He highlighted the significance of maintaining peace. And Ḥaḍrat Imam Husain^{ra} did not like to take *Bai‘at* [the Pledge of Allegiance] at the hand of a wicked sinner because it corrupts the Faith. Both had good intentions¹. **إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ**. [‘Actions are judged by their intentions’]. It is another matter that Islam progressed under Yazīd as well. It is the grace of God Almighty; should He desire, progress may be made even through the hand of a wicked person. Yazīd’s son was a righteous man.

Everyone Works according to their Ability

The truth is that everyone works according to their ability.

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكْرَتِهِ²

1. *Ṣaḥīḥ al-Bukhārī, Kitāb Bad‘ul-Waḥī, Bāb Kaifa Kāna Bad‘ul-Waḥī ilā Rasūl-illāhi*, Hadith 1 [Publisher]
2. Say, ‘Everyone acts according to his own way’ (*Sūrah Banī Isrā‘īl*, 17:85). [Publisher]

Some people are very good at worldly affairs. Some are simple. The Holy Prophet, may peace and blessings of Allah be upon him, once saw that people were grafting dates; this was a male-to-female graft. He forbade them, and so they did not do it. That year dates did not grow, so he said:

أَنْتُمْ أَغْلَمُ بِأُمُورِ دُنْيَاكُمْ.¹

Meaning that, you understand your worldly affairs very well. Even though Prophets, peace be upon them, possess great resolve and courage, how could they succeed if asked to undertake ploughing and cultivation? It is because this is not the purpose for which they were created. The objective and purpose for which they come and the hardships and sufferings they must endure in this cause, cannot be borne by anyone else in the world, no matter how brave and strong. However, Allah the Exalted gives the Prophets, peace be upon them, such valour and determination that they bear them with great courage and boldness.

Look at man—despite being very intelligent and making astonishing and wonderful inventions, he cannot build a nest like a weaver bird. This is so because he has not been endowed with this type of ability. A honey bee makes honey. What ability does man possess to make this kind of honey? The same plants exist, but man is helpless. Allah the Exalted has granted diverse capabilities to everything. Similarly, there is a class of people who are given spiritual abilities.

1. *Ṣaḥīḥ Muslim, Kitāb al-Faḍā'il, bābu wujūbi imtithāli mā qālahu shar'an, dūna mā ḡakarahu ṣallallahu alaihi wa sallam min ma'āyishi al-duniā, 'alā sabīli al-ra'i, Hadith 6128 [Publisher]*

Benefiting from the Dead

A person asked, ‘Can a person benefit in his life from a connection with someone who is dead or from the connection with his spiritual guide, [He further asks] and does the other person also receive a benefit?’

The Promised Messiah^{as} replied:

Sufis say that a person can gain benefit even after death. In fact, they say that the circle [of beneficence] is limited while a person is alive and that after death, that circle widens. Everyone acknowledges this. Accordingly, this is acknowledged to such an extent that when Jesus descends from the heavens, since he will not know Arabic, what will he do?

Some say that he will study to acquire knowledge of Arabic and that he will also study Hadith and Fiqh [Islamic Jurisprudence]. Some say that it will be a matter of shame for him to be the disciple of a *maulawī*. For this reason, it is believed that he will sit in the grave of the Holy Prophet, may peace and blessings of Allah be upon him, and gain benefit while sitting there.

However, both these things are actually wrong. This much is proven from this, however, that they believe that benefit can be derived from graves. Nonetheless, it should be remembered that this matter should not be by way of *shirk* [associating partners with Allah], as it is generally seen.

The Mortal World

The Promised Messiah^{as} said:

My admonition is verily that everyone is seated upon the edge of the grave. It is a different matter whether Allah the Exalted informs someone [beforehand] or whether someone dies suddenly. Nevertheless, this is a transient world. Many have buried all the people of their homes with their own hands and buried their children, but some are so hard-hearted that death does not affect them, and no change is seen in them. This is unfortunate. This spectacle is seen a lot among the sovereigns. Hundreds of thousands die, but it does not affect them. They take wealth from the poor and indulge in luxuries themselves. A pattern of gross negligence is seen in them.¹

UNDATED

The Late Maulawī Burhān-ud-Dīn

When Maulawī [Burhān-ud-Dīn^{ra}] Şāhib was mentioned, the Promised Messiah^{as} said:

Maulawī Şāhib was a man with a sufi bent of mind. He often stayed in the presence of the ascetic and the saintly. He also stayed with Maulawī ‘Abdullah Şāhib’s teacher for quite some

1. *Al-Hakam*, vol. 9, no. 43, p. 2-4, dated 10 December 1905

time. He relished asceticism. He visited me for almost 22 years. The first time he came, I was in Hoshiarpur. So he came to visit me right there. There was a warmth and an attraction within him and an affinity towards me. Once, he started learning the Holy Quran from me, but only a few lines were studied. He possessed a sufi temperament.

His son should complete and perfect his religious studies and become a servant of the Faith like his father, and it is better if he comes here and acquires religious knowledge.¹

2 DECEMBER 1905

A Vision and a Revelation

I saw in my dream that a hen was sitting on a wall and was saying something. I can recall only its last words, which were:

إِنْ كُنْتُمْ مُسْلِمِينَ

(Translation) If you are Muslims

Then I woke up. I was wondering what it had said and received the revelation:

انْفِقُوا فِي سَبِيلِ اللَّهِ إِنْ كُنْتُمْ مُسْلِمِينَ.

(Translation): Spend in the cause of Allah, if you are Muslims.

1. *Badr*, vol. 1, no. 38, p. 7, dated 8 December 1905

The Promised Messiah^{as} said:

The words of the hen and the words of the revelation were both directed toward the Jamā'at. Both sentences are addressed to my Jamā'at. Since there is a need for money nowadays. There is much expenditure on the *langar* [community kitchen], and a lot is being spent on buildings. So the Jamā'at should pay attention to this commandment.

A Lesson in Spending in the Way of Allah among Birds

The Promised Messiah^{as} said:

The hen shows by its actions how to spend in the way of Allah because it sacrifices its whole life for man's sake and is slaughtered for his sake. In the same way, the hen lays an egg every day with great effort and labour for the benefit of man.

Likewise, a story is narrated about the hospitality of a bird, that a traveller spent a night under a tree in the forest wilderness during winter. There was a bird's nest on top of the tree. The male and female started talking to each other that this traveller is our guest today and is suffering from the cold. What should we do for him?

After thinking it over, they settled on breaking their nest and throwing it down so the traveller might light it and start a fire to keep warm. So they did that. Then they said that he was hungry. What should be prepared for him to eat? There was nothing else available, so they both threw themselves into the fire so their roasted meat would become dinner for their guest. Thus, they set the paragon of hospitality.

So, if the believers of my Jamā'at do not heed my voice, they

should listen to the voice of this hen. However, all are not alike. Many sincere ones are engaged in service beyond their strength. May God reward them well.¹

6 DECEMBER 1905

A Revelation

The Promised Messiah^{as} said:

I received a revelation again yesterday:

قَرَبَ أَجَلُكَ الْمَعْدُرُ.

[The end of your appointed term is approaching.]

The Need for Life Devotees

Upon this, the Promised Messiah^{as} said:

After seeing the condition of the Madrasah, my heart was broken and hurt. The community of scholars is passing away. Maulawī ‘Abdul-Karīm’s pen had constantly been in motion. Maulawī Burhān-ud-Dīn passed away. There is no one to take their place. Those who are advanced in years should be considered as having

1. *Badr*, vol. 1, no. 38, p. 2, dated 8 December 1905

passed away as well. Second, the seeds are not yet sown so that *taqwā* [righteousness] may prevail the way that God desires. This lies in the hand of Allah alone; otherwise, good men are wanting. Aryas are devoting their lives. Here such words do not even issue forth from a student's mouth.

Thousands of rupees collected from the people are spent on those who become the worms of the world. This situation should change to an atmosphere where scholars are cultivated. There is a blessing in religious knowledge. *Taqwā* is attained from it. Impudence grows without it. There are blessings in Prophetic knowledge.

The people who send money, it is for the *langar khānah*, or for the Madrasah, so unnecessary spending will be a sin. Allah the Exalted has sworn by those who plan:

فَالْمُدْرِبَاتِ أَمْرًا¹

I envision the need for such men who will serve the Faith. In my opinion, linguistics is essential. I do not hold anyone back from studying English. My desire is—and I have thought about this before as well—and whenever I had thought about it, my heart was saddened that, on the one hand, life is transitory and cannot be relied upon as revealed by God's revelation:

قَرَبَ أَجْلُكَ الْمَقْدَرُ.

[The end of your appointed term is approaching.]

Second, the purpose of founding this Madrasah was to prepare people to serve the Faith. It is the law of God Almighty that the earlier ones pass away that others be their successors. If there are

1. And by those who plan and execute their task well (*Sūrah an-Nāzi'āt*, 79:6).
[Publisher]

no successors, then the nation is doomed to perish. Maulawī ‘Abdul-Karīm and other *maulawīs* died, and there is no substitute for those who have died.

On the other hand, what is the benefit of thousands of rupees that are taken for the Madrasah? When someone is trained, he becomes preoccupied with the world. The true intent is lost. I know nothing will happen until a change is effected. Those who were to prepare the spiritual soldiers of the Jamā‘at of Allah are no more and have gone far away. What need is there for us to follow step by step behind those who walk for the sake of the world?¹

7 DECEMBER 1905

Revelations about Death

The Promised Messiah^{as} said:

There is some wisdom of Allah the Exalted [behind this]. He knows best. This revelation has been coming continuously for five or six days. A person likes to know about the things he desires but does not wish to know about those he dislikes. However, it is not the practice of Allah to follow human desires.

For five or six days, I have received this revelation near the time of *Fajr* [the morning Prayer]:

1. *Al-Hakam*, vol. 13, no. 1, p. 12, 13, dated 7 January 1909

قَرِيبَ أَجَلِكَ الْمُقَدَّرِ.

[The end of your appointed term is approaching.]

With this revelation today, there was also the revelation:

وَ أَجْرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

[And Our last word is that all praise belongs to Allah, the Lord of all the worlds.]

The practice of Allah regarding the Prophets, peace be upon them, is that they come to sow the seeds. The [preliminary] consensus of the Companions about the Holy Prophet, may peace and blessings of Allah be upon him, turned out to be wrong. They believed that the Holy Prophet, may peace and blessings of Allah be upon him, would conquer everyone. They considered his death premature, but the discernment of Abū Bakr^{ra} was correct.

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ تَيْبَاتِ الْوَدَاعِ.

[The full moon has risen upon us from the valley of Wada.]

It appears from the revelation received in relation to Maulawī ‘Abdul-Karīm that the help of Allah will now manifest. I believe nothing should be done by way of prolonging expectations.

All the Prophets, peace be upon them, came to sow the seeds. The Holy Prophet, may peace and blessings of Allah be upon him, spread Islam in Arabia. Among those [he conveyed the message to] were some who had belonged to the category of *أسلمنا* [*aslamnā*—we have accepted Islam (but are not yet firm believers)]. So this was just like the sowing of the seed.

In Loving Memory of a Few Deceased Companions

Concerning the late Maulawī Burhān-ud-Dīn, the Promised Messiah^{as} said:

He came to meet me in the very beginning, in Hoshiarpur. There was a warmth and a passion for the truth in his nature. He learnt the Holy Quran from me. He had been coming to me for twenty-two years.

He possessed a sufi temperament. Wherever he saw ascetic people, he would go to them. He loved me very much. I want to send my written condolences. It would be better for his son to come here so he can take his father's place. Write to him that he should complete his religious education because he should follow his father's path.

Munshī Jalāl-ud-Dīn was also very sincere, as was his namesake from Pir Kot. I cannot give preference to either one of the two. Many of our friends have passed away over the past year, including Maulawī Jamāl-ud-Dīn Syed Walah. Maulawī Sher Muhammad of Hojin as well. Allah the Exalted has prudence in all His ways. This year I had to suffer bouts of mourning.¹



1. *Al-Hakam*, vol. 13, no. 1, p. 13, dated 7 January 1909

8 DECEMBER 1905

Proposal for an Exemplary Graveyard

I want a piece of land to be sought for the Jamā'at to become a graveyard. It should be a memorial and a place of admonition. In the beginning, when idolatry was prevalent, the Holy Prophet, may peace and blessings of Allah be upon him, opposed the visiting of graves, although he ultimately permitted it.

However, what would be the impact of visiting the common graves of those whom we do not even know? But seeing the graves of those who are dearly loved and pious softens the heart. For this reason, the grave of every one of our friends who expires should be in this cemetery. God Almighty has firmly planted this in my heart that it should be so.

Whoever appears sincere and desires to be buried in this cemetery upon death should be placed in a coffin and brought here. It would be beneficial for the Jamā'at to look at this group as a whole. However, some land should be acquired for this first, and I wish for it to be near the garden.

The Promised Messiah^{as} said:

It will be a wonderful and impactful sight. Those who were a Jamā'at in life will also be seen as a Jamā'at even after death. This is very good indeed, and those who desire this can arrange to be buried here in advance. The graves of those who are known to be righteous should not be far away. Railways have made things easy, and the real thing is that:

مَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ¹

However, what a subtle point [is hidden] in this that it is not written: بِأَيِّ أَرْضٍ تَمُوتُ [in what land it will be buried]. Being buried next to the righteous is also a blessing. It is written about Ḥaḍrat ‘Umar, may Allah be pleased with him, that when he was dying, he sent word to Ḥaḍrat Ayesha, may Allah be pleased with her, requesting that he be given the [burial] place on the side of the Holy Prophet, may peace and blessings of Allah be upon him. Ḥaḍrat Ayesha, may Allah be pleased with her, benevolently granted him that place. Upon this, he said: مَا بَعْدَ ذَلِكَ meaning that I have no worries left as I am buried in the tomb of the Holy Prophet, may peace and blessings of Allah be upon him. Proximity also leads to prosperity. I like this.

Moreover, it is not an innovation to place inscriptions on graves. This serves as an admonition, and every inscription is a history of the Jamā‘at. My advice is that everyone is on the edge of a grave in one way or another. Someone gets advance notification of his death, and someone dies suddenly. Life is transient. There are many people whose houses become entirely deserted. A person witnesses such events, and the heart remains tender so long as dirt is being heaped upon the grave, but thereafter the heart becomes hardened. This is unfortunate.²

1. No soul knows in what land it will die (*Sūrah Luqmān*, 31:35). [Publisher]

2. *Al-Ḥakam*, vol. 13, no. 1, p. 13, dated 7 January 1909

14 DECEMBER 1905

Offering Prayer behind a Non-Ahmadi

Two men took *Bai'at* [the Pledge of Allegiance]. One asked whether it is permissible to offer Prayer behind a non-Ahmadi or not.

The Promised Messiah^{as} said:

They call us *kāfirs* [disbelievers]. If we are not *kāfirs*, that *kufir* [disbelief] reverts upon them. The one calling a Muslim a *kāfir*, is himself a *kāfir*. For this reason, it is not permissible to offer Prayer behind such people.

Moreover, those in their midst who remain silent [regarding us being Muslim or *kāfir*] are also included among them. It is not permissible to offer Prayer behind them either because they harbour some opposing religious belief in their hearts which prevents them from openly joining us.¹



1. *Badr*, vol. 1, no. 39, p. 2, dated 15 December 1905

26 DECEMBER 1905

A Revelation and its Subtle Interpretation

يَأْقَمُرُ يَا شَمْسُ أَنْتَ مِنِّي وَ أَنَا مِنْكَ

Translation: O Moon! O Sun! You are from Me, and I am from you.

The Promised Messiah^{as} said:

In this revelation, God Almighty has at one time declared Himself the sun and me the moon, and the second time He declared me the sun and Himself the moon.

This is a subtle metaphor through which God Almighty revealed about me that there was a time when I was hidden, but I became manifest through the reflection of His light. He then said that there was a time when He Himself was hidden, but then the light that was given to me, that light made Him manifest.

It is a well-known phenomenon that: نُورُ الْقَمَرِ مُسْتَفَاضٌ مِّنْ نُورِ الشَّمْسِ that is, the light of the moon derives from the light of the sun. Therefore, in this revelation, God Almighty first declared Himself the sun and made it clear that the light arising within me was through His light and grace. It is for this reason that I was called the moon.

Then, since His name was gloriously illuminated through my light, which had been conferred upon me, it was upon this basis that I was called the sun, and God Almighty called Himself the moon insofar as He became manifest through me. Moreover, He made His Living Being visible to the people through me.

This address of the Promised Messiah^{as} on the sun and the moon is the interpretation of the second part of the revelation:

أَنْتَ مِنِّْي وَأَنَا مِنْكَ

[You are from Me, and I am from you.]

This is a similitude that is beyond the imagination and conception of man.¹

Speech of the Promised Messiah, Peace and Blessings be upon Him

*(Delivered in the new guest house
before noon on 26 December 1905)*

I had presented the fact that our Jamā'at should have people who are truly knowledgeable about religion and capable of responding fully and effectively to the attacks being made against Islam, both internally and externally.² The internal heresies of Islam have reached a point where—due to them and due to ignorance—we have been declared disbelievers. Furthermore, we are viewed with such contempt that, according to the religious verdicts of opposing scholars, my followers are not even worthy of being buried in a Muslim cemetery.

1. *Badr*, vol. 1, no. 41, p. 2, dated 29 December 1905

2. It is in *Badr* that the Promised Messiah^{as} said this while mentioning the reforms related to the Madrasah. (See *Badr*, vol. 2, no. 2, p. 2, dated 12 January 1906)

Reasons for Opposition to the Jamā'at

This is the condition internally [as I have just described], and the external enemies and opponents harbour such extreme hostility and enmity toward my sect and revile me and my Jamā'at to such a degree that it appears as if they have a personal grudge against us. This extreme of hostility does not exist against any other sect. The massive stone weighing down upon the chest of the Christian pastors is this very sect. In the eyes of the Aryas, we are perceived as their single greatest threat. What is the reason for this? There appear to be two reasons for this.

First, these people are well aware that we are the only ones who can decisively counter the path of disbelief and the opponents. There is no trace of hypocrisy in us, and the truth is that a person who preaches for the sake of Allah the Exalted—having come from Him—has no hypocrisy at all. Therefore, since we do not agree with everything they say, do not shy away from proclaiming the truth, and we are not intimidated by them, we naturally appear bad to them and are a cause of concern for them.

The second reason is that a person's actions inevitably affect the hearts of others, and this is not just true for humans but even for animals. For example, a sheep may have never seen a wolf in its whole life, and a wolf may have never seen a sheep, but when they meet, their hearts will certainly be impacted by the interaction that can develop between them.

In the same way, our adversaries instinctively know that their false beliefs will be eradicated through this sect, so they are naturally our enemies. It is actually quite true that the one who descends from the heavens has an impact on everyone. The sinful and rebellious, as well as those good-natured people with virtuous dispositions, feel this impact. Since his aim is to reform every evil, the supporters of those evils naturally

stand up to oppose him. So how could we have escaped facing opposition?

When the Holy Prophet, may peace and blessings of Allah be upon him, was born and he invited people [to Islam], the degree of opposition mounted against him and the suffering he endured has never been faced by a false prophet. False prophets rose up in his own lifetime. However, can anyone show us that Musailimah *al-Kadhdhāb* [the Great Liar] or Aswad al-Ansi faced similar suffering and opposition? I speak the truth when I say that we cannot even imagine the suffering inflicted upon the Holy Prophet, may peace and blessings of Allah be upon him, let alone give expression to them, nor can words be found to express their details.

In contrast, the false prophets did not suffer at all. What was the reason for this? The reason was that people's hearts had become naturally influenced concerning the Holy Prophet, may peace and blessings of Allah be upon him, that it is he indeed who will eliminate the *kuf* [disbelief] and heresy that is spreading at this time, and that is what ultimately happened.

In the same way, we are opposed today. Our opponents instinctively know that the eradication of their false beliefs will be carried out by our hands. Therefore, they naturally oppose us and show no mercy in causing us pain, but their persecution and torture cannot stop us from doing our work. It is true that today we are very poor and have no one except Allah the Exalted, and He is enough for us. An attempt is always made to destroy this small group whenever and however anyone can do so. It is only the grace of Allah that He protects us. Otherwise, the state of the opposition is such that if an external opponent brings a case against us, the internal opponents join forces with him and provide all kinds of assistance. Furthermore, if an internal opponent attacks, the external enemies join him, and all unite in opposition.

All these Oppositions are Meaningless

I see and endure all these oppositions and enmities, and I see them all as meaningless when I behold the promises of God Almighty. So, this is one of His promises that was published twenty-five years ago. It is written in *Barāhīn-e-Ahmadiyya*:

يَعِينْسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعَكَ إِلَيَّ وَ مُطَهِّرَكَ مِنَ الَّذِينَ كَفَرُوا وَ جَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ
الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ.¹

This promise states that Allah the Exalted will not allow those who reject me to prevail over my followers; instead, they will remain defeated and overpowered. It is clear from this that all those people who oppose this sect that upholds the truth—whether they are insiders or outsiders—will all be defeated.

So, seeing this Divine promise, all the oppositions and enmities seem completely insignificant. Although I am confident that these promises will be fulfilled because Allah the Exalted and His promises are true and are always fulfilled. No human being can stop them.

The Need for Striving and Effort

However, the world is a place where means are employed. Therefore, the means should be used. People in the world strive to achieve goals. Furthermore, each person tries in his own way.

Look! No matter how good the land is, and even if the farmer has a well for irrigation, he still labours and endeavours.

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1. 'O 'Īsā, I shall give you full reward or cause you to die and shall raise you towards Me'—meaning that I shall raise your status or will raise you from the life on earth towards Me—and I shall grant predominance to your followers over those who disbelieve until the Day of Judgment.' [Publisher]

He ploughs the land, harrows it and sows seeds in it, irrigates it, protects and guards it, and after much toil and trouble, he attains what he desires. In the same way, in all matters—be they worldly or religious—there is a need for hard work, striving, and effort.

The Impact of the Power of Holiness of the Holy Prophet, may Peace and Blessings of Allah be upon Him

Right at the beginning of Islam, when the Holy Prophet, may peace and blessings of Allah be upon him, was raised purely by the grace and beneficence of Allah the Exalted, he was given such power of holiness that its potent influence produced thousands of sincere and devoted Muslims who were ready to sacrifice their lives.

His Jamā'at of Muslims was such an invaluable and enviable Jamā'at that no Prophet was blessed with such a Jamā'at—neither Moses, peace be on him, nor Jesus, peace be on him. I have not exaggerated at all in setting forth this fact. On the contrary, I know that the rank and lofty station attained by that Jamā'at simply cannot be fully described in words. Scholars who oppose me and other sects—albeit our enemies—cannot say that I have exaggerated in making this statement.

The congregation of Moses, peace be on him, was so mischievous and perverse that they wanted to stone Moses. They showed rebelliousness and obstinacy in every matter. If you read the Torah, you will come to know their condition. They were a hard-hearted people. Is it mentioned in the Torah that رَضِيَ اللهُ عَنْهُمْ [‘Allah was pleased with them’]? Certainly not. On the contrary, God describes them only as rebellious, crooked, wicked, etc., and the congregation of Jesus, peace be on him, was worse than that as is known from the Gospels. Jesus himself continued to call his followers greedy and faithless; indeed, he

went so far as to say that if you have even an iota of faith, you would have these blessings and those blessings.

In short, he and Moses, peace be upon them both, left displeased with their followers and regretted that they could not find a faithful congregation. It is an absolutely true affirmation that nowhere in the Torah nor the Gospel has it been said: **رَضِيَ اللهُ عَنْهُمْ**—‘Allah was pleased with them.’

However, in contrast to this, the Jamā‘at that was available to the Holy Prophet, may peace and blessings of Allah be upon him, and who had received the impress of his power of holiness, has been described in the Holy Quran as:

رَضِيَ اللهُ عَنْهُمْ وَرَضُوا عَنْهُ¹

What is the reason for this? This is the result of the power of holiness of the Holy Prophet, may peace and blessings of Allah be upon him. It is also one of the reasons for the excellence of the Holy Prophet, may peace and blessings of Allah be upon him, that he brought such a high-ranking Jamā‘at into being. I claim that no one has been bestowed such a Jamā‘at from the time of Adam until the present.

The Present Situation of the Jamā‘at

I am aware that I have not yet been granted such a Jamā‘at. When I issue a verdict on a matter, only a few people accept it wholeheartedly. They were so devoted to the Holy Prophet, may peace and blessings of Allah be upon him, and ready to lay down their lives for him that they sacrificed their lives. Now, if

1. Allah is well pleased with them, and they are well pleased with Him (*Sūrah al-Bayyinah*, 98:9). [Publisher]

I merely tell them to go a few hundred miles and stay there for 2 to 4 years, they are quick to start calculating and estimating.

They say with their tongues that they would accept whatever you decide, but when something is said, it causes them displeasure. This is hypocrisy. I do not like hypocrites. Allah the Exalted says about the hypocrites:

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ¹

Remember well that a hypocrite is worse than a disbeliever because a disbeliever possesses courage and decision-making authority; they boldly express their opposition, but a hypocrite lacks courage and decision-making authority, so they conceal it.

I truly say that if the Jamā'at had the obedience it should have had, this Jamā'at would have progressed a lot by now. However, I see that many people are still weak. I do not say that they do not obey me. Instead, I mean that they cannot endure it. If an affliction comes, they will die. Seeing such a state of the Jamā'at stirs pain in the heart.

Scheme of a Cemetery by the Command and Revelation of Allah the Exalted

Now that Allah the Exalted has told me again and again that the days of my death are near as in this revelation:

قَرَبَ أَجَلَكَ الْمُقَدَّرُ. وَلَا يُبْقِيَنَّ لَكَ مِنَ الْمُخْزِيَاتِ ذِكْرًا.

[The end of your appointed term is approaching and We shall leave no trace of anything which might cause your humiliation.]

1. The hypocrites shall surely be in the lowest depth of the Fire (*Sūrah an-Nisā'*, 4:146). [Publisher]

Moreover, similarly, He has said in Urdu:

بہت تھوڑے دن رہ گئے ہیں۔ اس دن سب پر اداسی چھا جائے گی۔
[Only a few days are left. All would be saddened on that day.]

In short, when God Almighty revealed to me that only a few days were left now, I devised the proposal for the cemetery. Moreover, I have proposed this only by the command and revelation of Allah the Exalted, and its foundation has been laid purely by His command, for I had been informed about it for quite some time. I know that this scheme will also be a source of trial for many people. However, the purpose of laying this foundation is to establish a model for future generations of a people like the Companions so that the people may know they were wholly devoted to Islam and its propagation. The coming of trials is essential, and no one can escape them.

God Almighty says:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ¹

Meaning that, do people think that Allah the Exalted will be satisfied only with this much that they say, 'We believe', whereas they have not yet been put through trials?

And then He says at another place:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ²

That is, you cannot achieve true virtue until you spend what is most dear and beloved to you.

1. *Sūrah al-'Ankabūt*, 29:3 [Publisher]

2. *Sūrah Āl-e-'Imrān*, 3:93 [Publisher]

Now, reflect that since attaining true virtue and Divine pleasure is absolutely impossible without these things, what can be achieved with mere vain boasting? The condition of the Companions^{ra} was that, for example, Abū Bakr, may Allah be pleased with him, from among them was so courageous and sincere that he brought all his possessions to the Holy Prophet, may peace and blessings of Allah be upon him. What was the reason for this? It was so because he had devoted his life to God Almighty and kept nothing for himself. When the good days come for a believer to benefit, he is happy on such occasions when he has to spend something. He knows that the essence of sincerity and purity, hidden until now, will become manifest. As opposed to this, the hypocrite is afraid because he knows his hypocrisy will be exposed now.

This matter of the graveyard is also of the same type—believers will be content with it, and the hypocrisy of hypocrites will be exposed. I did not present this matter until it was repeatedly and clearly revealed to me. There is no doubt that we are all going to die eventually. Now, reflect that for those who leave wealth behind, that wealth comes into the possession of their children. After death, what do they know about the state of their children?

Sometimes children turn out to be so mischievous, wicked, and sinful that all that wealth is squandered in drinking and fornication and all kinds of wicked and sinful deeds, and in this way, instead of being beneficial, that wealth becomes harmful and a source of punishment for the one who leaves it. So this being the case, why do you not spend your wealth on an opportunity that will be a source of merit and benefit for you? Moreover, that will be the case only when a portion of your property is for the Faith. The benefit from this will be that if your wealth also has a share for the Faith, then the evil that may

arise due to this wealth will be remedied; that is, the evil perpetrated by progeny.

I say truly that you should remember this very well as it is stated in the Holy Quran, and the other Prophets have similarly stated that it is true that the entry of a rich man into Paradise is like a camel passing through the eye of a needle. This is because his wealth causes many obstacles to appear before him. Therefore, if you want your wealth not to be a cause of destruction and stumbling for you, then spend it in the way of Allah the Exalted and devote it to the propagation and service of the Faith.

Who is a True Believer?

Surely, remember that in the sight of God Almighty, he alone is a believer and enters the *Bai'at* [the Pledge of Allegiance] who gives precedence to the faith over the world, as he declares when he takes the *Bai'at*. If he puts worldly interests first, he breaks this declaration and is deemed guilty in the sight of God Almighty. So I have issued this announcement (*The Will*) with the permission of God for this very purpose. This is the truth. مال دیکر را کہ مے دانہ حساب [Who knows what will happen next year?]

However, when the frequent revelations of God made it clear to me that the time was near and revelation of the decreed time came, then I made this announcement only upon the direction of Allah the Exalted so that there may be means available for the propagation of the Faith in the future. And so that people may know the practical condition of those who say we believe and testify to the truth. Know with certainty that unless the practical condition of a person is upright, what is said verbally means nothing. All that is simply vainglorious. The faith that remains confined to mere verbal claims and does

not penetrate the heart and exert its influence on the practical condition of a person is the faith of a hypocrite.

True faith enters the heart and influences a person's actions. The true faith was that of Abū Bakr and the other Companions, may Allah be pleased with them all; for, not only wealth but they even sacrificed their lives in the way of Allah the Exalted and thought nothing of it. Nothing is more valuable than life, but the Companions^{ra} sacrificed even that for the Holy Prophet, may peace and blessings of Allah be upon him. They did not care the least whether a wife would be widowed or children were orphaned. On the contrary, they were endlessly captivated by the desire to sacrifice their lives in the way of God.

The thought always comes to me and leaves the impression upon my heart of the great glory of the Holy Prophet, peace and blessings of Allah be upon him, of how blessed that nation was and how mighty the impact of his virtue of sanctity was that it elevated that nation to that lofty station! Carefully examine from where to where he lead them. A climate and time once prevailed upon them when all things forbidden were like mother's milk to them. Theft, drunkenness, fornication, sin and immorality all ran rampant. In short, which sin existed that was not found amongst them?

However, the beneficent companionship and training of the Holy Prophet, may peace and blessings of Allah be upon him, had such a profound effect upon them and their condition experienced such a revolutionary transformation that the Holy Prophet, may peace and blessings of Allah be upon him, himself gave testimony, saying: **اللَّهُ اللَّهُ فِى أَصْحَابِيْنَ** [‘Allah, Allah is in my Companions’]. It was as if they had removed the garb of humanity and became the manifestation of Allah, and their nature became like that of angels who are the fulfilment of:

يَفْعَلُونَ مَا يُؤْمَرُونَ¹

This had become the very condition of the Companions^{ra}. Their intimate desires and carnal passions had completely disappeared. Nothing that was theirs remained. There was no wish nor longing except that Allah the Exalted be pleased. Thus, they were [content to be] slaughtered like lambs in the way of God.

The Holy Quran says about this state of theirs:

فَمِنْهُمْ مَن قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَن يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا².

Give Preference to Faith over the World

It is not easy for this condition to develop in a person so that he becomes willing to lay down his life in the way of God. However, the state of the Companions^{ra} shows that they fulfilled this duty. When they were ordered to lay down their lives in this way, they did not incline to the world. So it is essential that you give preference to religion over the world.

Remember! Now, the one who caters to the world while he is in this Jamā'at, is not [truly] in this Jamā'at in the sight of God Almighty. In the estimation of Allah, only the one who renounces the world is counted as having entered into and included in this Jamā'at. Let no one think that such a thought would destroy me. This is a thought that leads away from the path of God-realization. God Almighty never wastes the

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1. (They) do as they are commanded (*Sūrah at-Taḥrīm*, 66:7). [Publisher]
 2. There are *some* of them who have fulfilled their vow, and *some* who *still* wait, and they have not changed *their condition* in the least (*Sūrah al-Aḥzāb*, 33:24). [Publisher]

person who entirely becomes His; rather, He Himself becomes his Guarantor.

Allah the Exalted is Most Beneficent. He who loses something in His cause is verily the one who gains something. Verily I say that Allah the Exalted only loves those, and only their progenies are blessed, who obey the commandments of God; and it has never happened—nor will it ever happen—that one who truly obeys Allah the Exalted or his progeny will be destroyed. The worldly life is ruined only for those who abandon God Almighty and incline toward the world. Is it not true that the fate of every matter is in the hands of Allah the Exalted? No case can be won without Him—no success can be achieved nor can any ease and comfort be availed. There may be wealth, but who can say it will necessarily benefit the wife or children after death? Think about these things and create a new change in yourself.

In short, I am saddened when I see the Jamā'at is still incapable of facing even the slightest tribulation; the reason being that the strength of faith that should be there has not yet developed. All the praise done till now is the result of God being Sattār [the One who conceals (shortcomings)]. However, when a calamity or a trial befalls, it leaves the person exposed. At such time, the disease inflicting the heart takes full effect and destroys a person.

فِي قُلُوبِهِمْ مَرَضٌ أَزَادَهُمُ اللَّهُ مَرَضًا¹

This disease increases and shows its full strength only at the time of a trial. It is also the practice of God Almighty to reveal the hidden capabilities of the hearts. Allah the Exalted reveals

1. In their hearts was a disease, and Allah has increased their disease to them (*Sūrah al-Baqarah*, 2:11). [Publisher]

the veracity and sincerity of the individual who holds a light within his heart, and He openly exposes the one who harbours malice and wickedness in his heart, and nothing can remain hidden.

A Promise to be Given a Truthful Jamā'at

Know with certainty that in the sight of Allah, those who don fine garments, are very rich, and eat well are not the ones who are dear to Him. On the contrary, those who give precedence to the Faith over the world and become wholly and sincerely His alone are the ones who are dear to God. Hence, you should focus on this aspect, not the former. If I look at the current situation of the Jamā'at, I am deeply saddened that it remains in a rather frail condition, and there are still many stages it has yet to traverse. However, when I look at the promises of Allah the Exalted that He has made to me, my sorrow turns to hope. From among those promises, one is this, in which He states:

وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ

It is indeed true that He will grant predominance to my followers over those who disbelieve until the Day of Judgment.

However, it is worth pondering that not everyone can be counted among my followers simply by pledging allegiance to me at my hand. A person cannot be counted as being among my followers unless he creates a complete state of **إِتِّبَاعٌ** [following] within himself. The word 'following' does not truly apply until one follows fully and completely—such following as to become lost in obedience and walking in lockstep.

This shows that God Almighty has destined for me such a Jamā'at that will be lost in obedience to me and will follow me

completely. This comforts me, turning my sorrow into hope. I am not distressed that such a Jamā'at will not exist. Nay, there will definitely be such a Jamā'at because God Almighty has promised that such people will definitely exist. However, the sadness is that the Jamā'at is still imperfect, yet the message of death is coming.

The situation of the Jamā'at is akin to a child who drinks his mother's milk for a few days, but then his mother dies.¹ However, I am looking at the promises of God Almighty, and He alone is the Source of my satisfaction and comfort. In such a situation where the Jamā'at is weak and in need of much training, I must draw your attention toward creating a genuine relationship with God Almighty. Moreover, make this a priority and consider the pure Jamā'at of the Holy Prophet, may peace and blessings of Allah be upon him, as a model, and follow in their footsteps.

The Exemplary Standard of the Holy Jamā'at of the Noble Companions

I have just stated that they [the Companions] were such a faithful Jamā'at, which, in regard to its strength of faith, did not hesitate to even sacrifice their lives. Indeed, I assert that they were people the likes of whom simply cannot be found. When we contrast them with other nations, their grandeur and glory strike an even greater impression upon the heart.² And the

1. When these sentences issued forth from the mouth of His Holiness *Hujjatullāh*, may peace and blessings be upon him, there was such pain and tenderness in them that it left the audience restless and many men, who could not control themselves, burst into tears. (Editor)

2. *Al-Hakam*, vol. 10, no. 1, p. 3-5, dated 10 January 1906

more one ponders, the more one is amazed at the stature and high rank of the Holy Prophet^{sas}. What virtue of sanctity Allah the Exalted had bestowed upon the Holy Prophet^{sas}, and what force and impact He had endowed it with, that he prepared a nation like the Companions^{ra} who were ready to sacrifice their lives for him! He left behind a nation whose steps advanced purely for the sake of God alone.

They were so ardent and ready [to strive] in the path of God Almighty and experienced such joy upon sacrificing their life on this path that today's worldly people cannot derive such joy even by winning a case in court. They were utterly devoted to God. No Prophet brought about such a tremendous and incomparable change in his people. It is written that a Companion was fighting and tried to strike an enemy with his sword during the battle, but that sword did not hit the enemy and instead came back to hit him. Some said that he did not attain martyrdom.

When he was brought before the Holy Prophet, may peace and blessings of Allah be upon him, he asked the Holy Prophet, may peace and blessings of Allah be upon him, 'Have I not attained martyrdom?' He asked this because he was greatly saddened at the thought. The Holy Prophet, may peace and blessings of Allah be upon him, told him that he would get the reward of two martyrs. One, because he attacked the enemy, and the second, because he laid down his life for this cause.

What was the point? Only this, they did not want to be deprived of the rank of martyrdom. It is absolutely true that Allah the Exalted had filled their hearts with His love, and not only that, but they had reached a high level in the love and cognition of Allah the Exalted, and it was for this reason that their intellect, understanding, and discernment had significantly advanced.

An Englishman compared the Holy Prophet, may peace and blessings of Allah be upon him, and Jesus the Messiah, and

wrote that the Companions possessed such strength of fidelity and faith that they would readily lay down their lives for the Holy Prophet, may peace and blessings of Allah be upon him. They would stand where there was no other option but to give their lives. The condition of Christ's disciples, however, was to the contrary. One of them had him arrested in exchange for thirty pieces of silver, and the others deserted him, unable to stand by his side even for a short period. One cursed him to his face. What comparison and likeness can there be between these disciples [of Christ] and the Companions [of the Holy Prophet^{sas}]?

Then, carrying out a rational comparison, he wrote that the condition of the disciples was such that they were not even capable of managing a village. As opposed to this, the Companions^{ra} exemplified such excellence in the sciences of politics and governance and gave evidence of such proficient capability that the like of it cannot be found today. They administered the management of a great empire. The examples of Ḥaḍrat 'Umar and Ḥaḍrat Abū Bakr, may Allah be pleased with them both, are readily available.

During the *Khilāfat* of Ḥaḍrat Abū Bakr Ṣiddīq, such perilous sedition had arisen that if it were not for the grace of Allah the Exalted, serious afflictions would have been faced. However, strengthened with God Almighty's support, Ḥaḍrat Abū Bakr rectified and reformed this mischief as well as those wild bedouins who had become apostates. Therefore, even though they were fully prepared and filled with truth and divine light, Allah the Exalted said to them:

لَوْلَا نَفَرْنَا مِنْ كُلِّ فِرْقَةٍ لَرَبَّنَاهُمْ طَائِفَةٌ¹

1. *Sūrah at-Taubah*, 9:122 [Publisher]

In other words, there should be such people who are well versed in religion; that is, they should be able to deeply study the religion taught by the Holy Prophet, may peace and blessings of Allah be upon him. It should not be that it is learned by rote, like a parrot, and the person altogether fails to employ the habit of reflecting and contemplating over it.

The purpose that the Holy Prophet, may peace and blessings of Allah be upon him, desired cannot be fulfilled in this way, and that very purpose is what I have in mind; that is, the person should be able to respond according to the situation and occasion. He should be able to debate. However, since everyone cannot be like that, it is not said that everyone should become like this, but rather it is said that there should be one man from each community and group so that a group of such people comes into being who can carry out the work of preaching and disseminating [the message of Islam].

Three Grades of Human Beings

This is also because not everyone has such a nature and disposition. Allah the Exalted has Himself divided human beings into three types.

وَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ ۗ وَمِنْهُمْ مُّقْتَصِدٌ ۚ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ¹

That is, there are three types of people. Those who are called *ظَالِمٌ لِّنَفْسِهِ* [*zālimun linafsihī*]. Their condition is such that the desires of the ego prevail over them, and it is as if they are caught

1. And of them are *some* who are breaking down their own selves *by suppressing their desires*, and of them are *some* who keep to the right course, and of them are *some* who excel *others* in acts of goodness (*Sūrah Fāṭir*, 35:33). [Publisher]

in the clutches of the ego. Second are those people who are called **مُقْتَصِدُونَ** [*muqtaṣidun*]; that is, people of the middle group, whom the self sometimes subdues and sometimes they subdue the self and who have come out of the first state. However, the third group is composed of those people who have attained complete freedom from the clutches of the ego, and they are called **سَابِقُونَ بِالْخَيْرَاتِ** [*sābiqum bil-khairāt*]; meaning, those who excel in doing good.

They become wholly devoted to God alone. They develop intellectual and practical faculties [to think and act]. Such people are beneficial and of help for the service of religion. Keeping this rule in mind, Allah the Exalted issued the order for 'some' because everyone could not be readied for this purpose. Moreover, this is the law of nature of Allah the Exalted that there should be some people who engage in commerce, agriculture, or employment, and there should also be people who go to spread the religion so that the nation is safeguarded against pitfalls going forward.

Remember that when a nation moves toward destruction, ignorance develops in it first, and they forget the religion taught to them. After ignorance develops, there comes the affliction and calamity that no piety remains among the people, and sin, iniquity, and every kind of wickedness begin to take hold. Finally, the wrath of Allah the Exalted destroys this nation, because fear of Allah and compassion originate from knowledge, as Allah the Exalted Himself says:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ¹

That is, only those people who possess knowledge fear Allah the Exalted. One comes to learn from this clearly, that genuine

1. *Sūrah Fāṭir*, 35:29 [Publisher]

knowledge cultivates the fear of Allah, and God Almighty has made knowledge dependent upon *taqwā*, that a fully knowledgeable person will indeed develop the fear of Allah. As I understand it, knowledge means knowledge of the Quran. Philosophy, science, or other customary sciences are not meant by it because *taqwā* and virtue are not a condition for their acquisition. Just as a sinner can learn them, so can a religious person. However, knowledge of the Quran is not given to anyone except the *muttaqī* [righteous] and religious. So, in this place, knowledge refers to the knowledge of the Quran, which fosters *taqwā* and fear.

Missionaries Require Worldly Knowledge

Yes, it is true that it is proven from the Holy Quran that whichever nation you come to confront, you should employ the same type of weapons in combating them that they employ against you. Moreover, since these days religious debaters present such issues that pertain to science and modern knowledge, familiarity and comprehension of these sciences are required to this extent. For example, the objection that they raise regarding how the commandments for Prayer and Fasting are to be carried out in countries where the sun does not rise or set for six months. A person unfamiliar with these countries or unaware of these phenomena will be left confused and confounded upon hearing them. The object of those who raise such objections is to declare the teaching of the Noble Quran to be defective—that there should have been some other commandment for such countries. Therefore, since such objections arise nowadays, there must be some mastery of these sciences.

Similarly, some people also object that the Holy Quran teaches that the sky rotates, as it says:

وَالسَّمَاءُ ذَاتَ الرَّجْعِ¹

Whereas even today's children know that it is the earth that rotates. In short, there are scores of such types of objections, and unless there is some proficiency and experience in these sciences, difficulties arise in rebutting them. It must, however, be remembered that the rotation of the earth or sky is a conjectural matter that cannot be included among certainties. For a time, they acknowledged the sky's rotation; then, they became convinced of the earth's rotation. Their greatest expertise is in medicine, but you can see that changes and modifications take place here regularly. For example, earlier, they used to say that a diabetes patient should not eat sweet things, but recent research indicates that there is no harm if the patient consumes tangerines or tea.

In short, all these sciences are conjectural. It seems appropriate at this point that the meaning of:

وَالسَّمَاءُ ذَاتَ الرَّجْعِ²

should be set forth because its mention has been made. So it should be remembered that *سَمَاءُ* [*samā'*] does not only mean *sky*, but it also means *rain*. Thus, in this verse, the rain that returns to the earth has been sworn by, and then the earth from which the herbage emerges forth. The earth and sky alone can do nothing.

1. *Sūrah aṭ-Ṭāriq*, 86:12 [Publisher]

2. *Sūrah aṭ-Ṭāriq*, 86:12 [Publisher]

A Rational Argument for the Necessity of Divine Revelation

Allah the Exalted presents this verse by way of illustration for the necessity of revelation; namely, of all that lies beneath the earth that is capable, within whose inherent nature exists the capacity to grow and flourish, that capacity to grow and flourish cannot materialize and that nature cannot come to fruition until the rain falls from the sky.

باران که در لطافت طبعش خلاف نیست در باغ لاله رویدد در شوره بوم و خس
*Rain, in whose pure nature there is no incompatibility,
Causes flowers to bloom in the garden but only grass and straw on
marshy soil.*

Good soil and rain are needed for it to grow the very best fruits and flowers. So long as this does not exist, nothing can occur. Allah the Exalted presents this natural phenomenon to illustrate the need for revelation. Moreover, He draws attention to observe that when it does not rain, there is a danger of famine to the extent that even the groundwater in wells and springs starts to become scarce.

Thus, when celestial water is needed for worldly and physical needs, is spiritual rain not needed for spiritual and eternal needs? And that is Divine revelation. Just as there is famine without rain and wells and fountains dry up, in the same way, if Prophets and Messengers do not come into the world, philosophers would also not exist because it is only through Divine revelation that intellectual capabilities grow and develop, and earthly intellects are nourished by it.

So, in this verse:

وَالسَّمَاءِ ذَاتِ الرَّجْعِ ۝ وَالْأَرْضِ ذَاتِ الصَّدْعِ ۝¹

rational and natural arguments for the necessity of Divine revelation have been presented. The person who understands this will undoubtedly say there is a need for Divine revelation.

Moreover, this is the way that has been in operation since the time of Adam, and every person has benefited from it according to his capacity and nature. Yes, ignorant, deficient, arrogant, and stubborn people suffered deprivation and received nothing. This is genuine and true, and you must remember that heavenly rain is absolutely needed because the power to act cannot develop at all without this ‘rain’.

Taqwā Depends on Knowledge

In short, Allah the Exalted said that the requirements of *taqwā* [righteousness] are fulfilled only when Divine cognizance accompanies it, and that is the knowledge that is contained in the Book of Allah.

It is indeed true that no one can attain the ranks of advancement unless he attends minutely to the subtle requirements of *taqwā*, and *taqwā* depends on knowledge. It is worth remembering this point that Allah the Exalted stated at the very beginning of His Holy Book.

Here, the Promised Messiah^{as} gave a commentary on the first few verses of *Sūrah al-Baqarah*, which I shall present below, but for the sake of

1. By the heaven oft-returning (with rain), and by the earth which opens out with herbage (*Sūrah at-Ṭāriq*, 86:12–13). [Publisher]

convenience and optimal arrangement of the commentary, I first set forth that part together and then give its translation, followed by the commentary (Editor):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

الَمْ ۝ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۙ فِيْهِ ۙ هُدًى لِّلْمُتَّقِيْنَ ۝ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۝ وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا اُنزِلَ اِلَيْكَ وَمَا اُنزِلَ مِنْ قَبْلِكَ ۗ وَ بِالْآخِرَةِ هُمْ يُوقِنُوْنَ ۝ اُولٰٓئِكَ عَلَىٰ هُدًى مِّنْ رَّبِّهِمْ ۗ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝¹

Translation: [In the name of Allah, the Gracious, the Merciful.] I am Allah, the All-Knowing. This Book, in which there is no doubt or suspicion, is a guidance for the *muttaqī* (who are the *muttaqī*?) who believe in the unseen and establish Prayer and spend out of whatsoever they have been given. And the *muttaqī* are those who believe in the revelation that has been revealed upon you and in the revelation that was revealed before you and also believe in the Hereafter. These are indeed the people who are guided by their Lord, and it is they who will prosper.

Commentary

الَمْ ۝ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۙ فِيْهِ ۙ هُدًى لِّلْمُتَّقِيْنَ ۝²

I am Allah, the All-Knowing. This Book, which is free from doubt and suspicion and is free from every defect and deficiency, has been sent for the guidance of the *muttaqī* [righteous].

1. *Sūrah al-Baqarah*, 2:1–6 [Publisher]

2. *Sūrah al-Baqarah*, 2:2–3 [Publisher]

Four Causes for the Holy Quran

Everything has four causes. God Almighty has mentioned these *'ilal-e-arba'a* [four causes] here as well, and those four causes are the *'illat-e-fā'ili* [efficient or the moving cause], *'illat-e-ṣūri* [formal cause], *'illat-e-mādi* [material cause], and *'illat-e-ghā'i* [the ultimate cause]. Here mention is made [by Almighty Allah] of the four causes for the Holy Quran.

'Illat-e-fā'ili [efficient or the moving] cause for this Book is **الْعَلَمَ** [*Alif, Lām, Mīm*], and the meaning of **الْعَلَمَ** in my view is **أَنَا اللَّهُ أَعْلَمُ** [*An Allāhu a'lamu*]; that is, 'I am Allah, the One who possesses more knowledge than anyone.' Moreover, the *'illat-e-mādi* [material cause] is **ذَلِكَ الْكِتَابُ** [*dhālikal-kitābu*]; that is, this Book has come from God, who has more knowledge than anyone. Furthermore, *'illat-e-ṣūri* [formal cause] is **لَا رَيْبَ فِيهِ** [*lā raiba fīhi*]; that is, the beauty and excellence of this Book is that there is no doubt or suspicion in it of any kind whatsoever. Whatever it says is firmly established, and whatever claim it makes is supported by reason and manifestly evident. And *'illat-e-ghā'i* [the ultimate cause] for this Book is **هُدًى لِّلْمُتَّقِينَ** [*hudal-lil muttaqīn*—a guidance for the righteous]; that is, the purpose and aim for the revelation of this Book is that it guides the righteous.

Attributes of the Righteous

After describing these four causes, Allah the Exalted has described the general characteristics of the righteous, as to who those righteous people are, who attain guidance:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِمَّا
أُنزِلَ مِنْ قَبْلِكَ ۗ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝¹

1. *Sūrah al-Baqarah*, 2:4-5 [Publisher]

Meaning that the righteous are those who believe in God—who is still behind the veil of the unseen—who establish Prayer and spend [in the way of Allah] out of whatsoever We have given them. And they believe in this Book that has been revealed to you and whatsoever was revealed before you, and they believe in the Hereafter. These are the attributes of the righteous that are mentioned.

Now, a question naturally arises here that the purpose and aim of this Book has been stated as being **هُدًى لِّلْمُتَّقِينَ**. However, the attributes of the righteous that are then mentioned are all those found in a godly man; that is, someone who believes in God, offers Prayer, gives charity, believes in the Book of Allah and the Day of Judgment. So, given that the person who already possesses these attributes and is called righteous and abides by these particulars, then what guidance did he attain from this Book? What additional matter is there in this for which this Book was revealed? From this it becomes patently clear that there is some other matter that has been placed in this guidance because these matters which have been mentioned as attributes of the righteous are conditions for attaining the guidance that this Book has as its fundamental aim and purpose of providing. Rather, that guidance is something altogether different, and it is a lofty matter which God Almighty has revealed to me and which I set forth.

The Next Stage after Belief in the Unseen

So remember that among the attributes of a righteous person, the one mentioned first is **يُؤْمِنُونَ بِالْغَيْبِ**; that is, they have faith in the unseen. So this is the description of the initial condition of a believer that he has believed in those things which he has not seen. *Ghaib* [Unseen] is the name of Allah the Exalted.

Moreover, this *ghaib* [unseen] includes Heaven, Hell, the Resurrection of bodies, and all those phenomena still behind the veil of the unseen.

Now, in the initial stage, the believer has faith in them. However, the guidance is that he will be given a reward for this initial state of faith, and that is that his knowledge will move from the stage of *ghaib* [unseen] to the stage of *shahūd* [being present]. Then a time will come when he will become عارف [‘*ārif*—cognizant] of the things he used to have faith in though they were unseen. And those matters that had remained hidden until now come before him, and he sees them in the state of *shahūd*. Then he does not believe God to be unseen; instead, he sees Him, and His manifestation remains present before him. Therefore, after this *ghaib*, he is bestowed the stage of *shahūd*.

As the stage of *irfān* [cognizance] is attained after *īmān* [faith], he sees God Almighty in this very world. Moreover, if he had not been granted this rank, then the one fulfilling the condition of يُؤْمِنُونَ بِالْغَيْبِ [yu’ minūna bil-ghaibi—believing in the unseen] would not have been given any guidance and reward. It is as though the Holy Quran would not have served as a guide for him. However, this does not happen, and the guidance for him is that his faith is transported from the state of *ghaib* to the state of *shahūd*, and the evidence for this is:

مَنْ كَانَ فِي هِدَاةٍ أَعْلَىٰ فَهُوَ فِي الْآخِرَةِ أَعْلَىٰ¹

Meaning that, he who is blind in this world shall also be raised blind in the realm of the Hereafter.

By this blindness, it is meant that man fails to behold in this very world the manifestation of God Almighty and those things that come under the category of the unseen. And some portion of this blindness is found in the one who is at the stage of [believing

1. *Sūrah Banī Isrā’īl*, 17:73 [Publisher]

in] the unseen; however, in accordance with هُدًى لِلْمُتَّقِينَ [*hudal-lil muttaqīn*—a guidance for the righteous], that blindness of his is removed should he attain guidance, and he advances from this stage. And that progress through this Word is that such a one will reach from the stage of believing in the unseen to the stage of *shahūd*, which is indeed the guidance for him.

The Next Stage after Establishing Prayer

The second attribute of a righteous person is يُقِيمُونَ الصَّلَاةَ [*yuqīmunaṣ-Ṣalāt*] meaning they make their Prayer ‘stand’. A righteous person tries to keep his Prayer upright howsoever he can. That is to say, sometimes his Prayer ‘falls’, and then he makes it upright again. In other words, the righteous person fears God and tries to establish his Prayer. In this state, various types of doubts and apprehensions arise, obstructing his presence before God and causing his Prayer to ‘fall’.

Nevertheless, he tries to maintain his Prayer standing even in the time of this struggle with the self. Sometimes his Prayer ‘falls’, but he makes it stand up again. He continues in this state, labouring and taking great pain to keep his Prayer standing until Allah the Exalted guides him through His words. What is the guidance that He gives?¹

At that time, instead of يُقِيمُونَ الصَّلَاةَ their condition becomes that they escape this life of struggle and apprehensions. And Allah the Exalted grants them that position through this Book, about which He has said that some people become so perfect that Prayer becomes like food for them. They find such pleasure and delight in Prayer as is experienced when drinking cold water at the time of great thirst because he consumes it avidly and becomes well satiated upon drinking his fill, or that is

1. *Al-Hakam*, vol. 10, no. 2, p. 4, 5, dated 17 January 1906

experienced when in a state of extreme hunger he may come by a delicious meal of the highest quality, eating which he finds the greatest delight.

This same condition then occurs in Prayer, and that Prayer becomes a kind of addiction for him, without which he feels severe anguish and restlessness. But by performing the Prayer, he feels a particular delight and comfort in his heart, which not everyone can experience, nor can this pleasure be described in words. By continuing to progress, a person attains such a state that he develops a personal love for Allah the Exalted. There remains no need for him to keep his Prayer 'standing' because that Prayer is already standing for him, and it remains standing firm at every moment.

A natural condition develops in him, and such a person's will comes in accord with God Almighty's will. Such a condition comes upon a person that his love for Allah the Exalted takes on the hue of personal love. There is no artificiality or contrivance to it. The way animals and other human beings take pleasure in their food, drinks, and other lusts, a believer derives far greater pleasure in Prayer.

Therefore, offer Prayer with the utmost care. Prayer is the root and the ladder of all progress; that is why it has been said that Prayer is the *mi'rāj* [the means of ascension] of a believer. There have been hundreds of thousands of *Auliya'ullāh*, righteous, *Abdāl*, and *Quṭb*¹ in this Faith. How did they attain these lofty degrees and ranks? Through the means of this very Prayer. The Holy Prophet, may peace and blessings of Allah be upon him, himself says: *وَقُرَّةُ عَيْنِي فِي الصَّلَاةِ*² that is, the delight of my

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1. *Walī* (Friend), *Ghauth* (Saint), *Quṭb* (pl. *Aqṭāb*—Guiding Star), and *Abdāl* (Substitutes, i.e. vicegerents appointed for carrying out the will of God Almighty) are various designations used for *Auliya'ullāh*. [Publisher]
 2. *Sunan an-Nasā'ī, Kitābu 'Ashrati al-Nisā', Bābu Ḥubbi al-Nisā',* Hadith 3391 [Publisher]

eyes [i.e. source of my pleasure] lies in Prayer. In truth, when a person reaches this position and status, the most complete and perfect pleasure for him lies in Prayer, and this is the meaning of this saying of the Holy Prophet, may peace and blessings of Allah be upon him. So a person reaches a lofty station after being saved from the struggle with the *nafs* [self].

Therefore, remember that **يُقِيمُونَ الصَّلَاةَ** is the initial stage and level where Prayer is offered with reluctance and struggle. But the guidance of this Book for such a person is that after being saved from this stage, he reaches the point where the Prayer becomes a delight for his eyes. One should also remember that a righteous person here means a person in the state of *nafs-e-lawwāmah* [the reproving self].

Three Stages of the Nafs

There are three stages of the *nafs* [self]: *Nafs-e-ammārah*, *lawwāmah*, and *muṭmainnah*.

Nafs-e-ammārah [the self that incites to evil] is the one afflicted with sin and iniquity and is a slave to disobedience. In such a state, man fails to pay any regard to virtue, rather there is a sort of insolence and rebellion found within him. However, when he advances from this stage to some degree and emerges therefrom, then that is the state which is called *nafs-e-lawwāmah* [the reproving self] because now, if he does evil, he is ashamed of it and blames himself. Thus, in this way, he starts to pay attention to virtue as well, but in this state, he does not entirely overcome himself, albeit a battle continues to rage between him and the self in which sometimes he prevails, and sometimes the self overcomes him. This series of battles continues until the grace of Allah the Exalted takes hold of him and finally makes him successful, his desires are fulfilled, and he becomes victorious over his ego.

Then he reaches the third state, which is called *nafs-e-muṭmainnah* [the self at peace]. At that time, all the impurities of his soul are removed, and all kinds of corruption are eradicated. The final state of *nafs-e-muṭmainnah* is like a war having taken place between two empires; one becomes victorious, establishes peace by removing all the corruption, and the previous map is changed altogether. There is an indication to this matter in the Holy Quran:

إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْرَاجَ أَهْلِهَا آذَانَ¹

That is, when the kings enter a village, they destroy the previous social structure entirely. The prominent leaders and nobles are caught first, and the renowned and famous are humiliated; thus, a great change takes place. This is the characteristic of kings, and this is how it has always transpired. Similarly, when the spiritual kingdom changes, the first kingdom is destroyed. Satan's slaves are captured.

The passions and lusts that corrupt the spiritual kingdom of man are trampled underfoot and humiliated. Spiritually, a new awe-inspiring presence comes to be established, and a state of complete peace and security is created. This is the state and stage which is called *nafs-e-muṭmainnah* for the reason that there is no kind of conflict nor struggle experienced at that time. Instead, the soul is in a state of perfect peace and contentment because the battle is over, a new empire is established, and no corruption or what could cause mischief is left. Rather, God's victory over the heart is complete, and God Almighty Himself descends upon the throne of his heart.

It is this that has been described as the state of ultimate perfection, as He has said:

1. *Sūrah an-Naml*, 27:35 [Publisher]

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ¹

Surely, Allah the Exalted enjoins justice, and if you progress from this, He commands *ihsān* [benevolence], and if you advance even beyond that, He commands *itā-e-dhil-qurbā* [give like the giving of kin to kin].

The State of being Just

The state of being just is like the case of someone righteous in the state of *nafs-e-ammārah* [the self that incites to evil]. The command to be just is given to reform this very condition. One has to oppose the ego in this condition. For example, one has to repay a debt owed to someone, but the ego desires—even in such a situation—to usurp it in some way. And by chance, if its term also passes, in that case the ego grows even more bold and audacious that now there can be no legal impeachment, but this is not right. Justice requires that his debt should be paid and not be usurped by any subterfuge or excuse.

I am sad to say that some people do not care about these matters, and there are people in my Jamā'at as well who pay scant attention to paying their debts. This is against the requirement of justice. The Holy Prophet, may peace and blessings of Allah be upon him, would not offer the [Funeral] Prayer of such people [upon their death]. So let each of you remember well that one should not be lax in repaying debts and should shun all kinds of dishonesty and deceit because it is against the Divine command that He has given in this verse.

1. *Sūrah an-Nahl*, 16:91 [Publisher]

The State of *Iḥsān*

Next is the stage of *iḥsān* [benevolence]—one who observes justice and does not transgress its limits; Allah the Exalted gives him the ability and strength, and he progresses further in virtue so much so that he does not merely execute justice, but rather does much greater good in return for a little good. Nevertheless, even in the state of *iḥsān*, there is still a weakness, and that is that at one point or another, the doing of this goodness is made known.

For example, a person feeds someone for ten years, and it so happens that on one occasion, that person disagrees with him, so he tells him that you have been surviving on our scraps for ten years, and thus nullifies this good deed. Actually, there is a kind of hidden hypocrisy even in a benevolent person, but the third stage is free from all kinds of impurity and pollution, and that is the rank of *itā-e-dhil-qurbā* [give like the giving of kin to kin].

The State of *Itā-e-Dhil-Qurbā*

The rank of *itā-e-dhil-qurbā* corresponds to a natural condition; that is, a stage at which good deeds are done by a person as if there is a natural urge to do them. An example of this is a mother nursing her baby and nurturing it. The thought does not even occur to her that the child will grow up and earn a living and serve her. She would not stop feeding the baby even if a king ordered her and told her that she would not be blamed for not nursing her child even if it dies thereafter; instead, she would likely hurl some abuse upon such a king. For the reason that nurturing her baby is an inherent obligation upon her, it is not based on hope or fear of any sort. In the same way, when

a person progresses in virtue and reaches the point that those virtues are carried out by him as if they were a natural obligation, then this is verily that state which is called *mutmainnah* [peace].

Therefore, the meaning of **يُقِيمُونَ الصَّلَاةَ** [*yuqīmunaṣ-Ṣalāt*] is that he should continue the struggle until the state of *nafs-e-mutmainnah* [the self at peace] is attained. Sometimes the ego prevails, while sometimes the person triumphs [over his ego]. He wakes up in the morning and finds that the water is cold, yet he needs to take a bath. Therefore, if he obeys the promptings of the self, the Prayer is lost, but if he acts with courage, he triumphs over it.

Thankfully, such a situation happened to me once. It was winter, and I needed to take a bath. There was no arrangement for heating the water there. A book written by a Christian priest, *Mīzān ul Haqq*, that I had with me, came in handy at that time. I burned it and heated the water, thanking God. At that moment, I realized that sometimes even Satan comes in handy.

I turn again to the real purpose. This is the real meaning of **يُقِيمُونَ الصَّلَاةَ** [*yuqīmunaṣ-Ṣalāt*], and progress from it is indeed to attain salvation from such a condition and reach the state of *mutmainnah*. Remember well that the consequence of simply believing in the unseen has always been most frightful.

When Plato was about to die, he asked to sacrifice a rooster for him before the idol. Galen asked for a small hole in his grave to let in the air. Now consider whether such people can be guides who are in such a confused and anxious state. The truth is that so long as spiritual light does not develop, what gain can there be? Nonetheless, this light comes only through the grace of God Almighty. It is absolutely true that not all dispositions have the same nature, and God Almighty did not create every-one a Prophet.

The Effect of the Company of the Righteous

Nevertheless, there is a great blessing in companionship. Its effectiveness is beneficial to at least some extent. If someone has a fragrance, it will also reach the person nearby. In the same way, the company of the truthful infuses a sincere spirit. Verily I say that deep companionship makes the Prophet and the companion of the Prophet one.

This is the reason why it is stated in the Holy Quran:

كُونُوا مَعَ الصَّادِقِينَ¹

And among the beauties of Islam, is the incomparable excellence that such righteous individuals continue to exist in every age, but how can the Ārya Samāj or Christians benefit from this method when they acknowledge that now there cannot be any godly person on whom the fresh revelation of God Almighty descends, and such a one—being blessed by it—might cleanse those who live sinful lives? I regret to say there is a vindictive spirit within the Ārya Samāj; they criticize Muslims unnecessarily by nitpicking and consider raising objections to be the beauty and excellence of their religion.

However, they have nothing to show when asked to present spirituality in comparison to Islam. Criticism cannot be a virtue. That person is most unfortunate and ignorant, who, without himself attaining anything, starts criticizing others. How could a child, who is unfamiliar with Euclid's principles and unaware of the consequences arising from his figures, ever be content upon seeing these crooked lines? He would undoubtedly object, but what could be the value and substance of such an objection in the opinion of the wise?

1. Be with the truthful (*Sūrah at-Taubah*, 9:119). [Publisher]

Such is the case of these Aryas. They object, but they are unaware and deprived of truth and reality. They are not aware of the powers of Allah the Exalted, nor have they been bestowed those senses to be able to see the heavenly sights in this very world and experience samples of the might and powers of Allah the Exalted. The foundation of such a religion rests entirely upon sand. It is naught today and naught tomorrow.

The Truth of Islam

Remember well that Allah the Exalted does not support any blind religion, and no help is given to it. This is the most potent proof of the truth of Islam that Allah the Exalted supports it in every age. Moreover, in this age as well, God Almighty has sent me so I may give evidence of His fresh support. Thus, there will not be a single one among you who has not seen the Signs of God Almighty. As compared to this, someone should tell me what the Vedas brought? It is entirely crude. Other people see dreams, but according to the followers of the Vedas, even dreams are fictitious, and no one can see them. So, when the door—which is the sure means of going toward Allah the Exalted—is closed, what other means can there be of approaching God?

Verily I say that as far as I have seen the conditions of this sect, I have seen nothing but audaciousness or some such people enter into its fold who do not even know what the real purpose of religion is.

In short, Islam is a pure religion that is the fountain-head and source of all virtues as it is the root of virtues. Perfect faith in Allah the Exalted cannot develop without one constantly seeing the ever fresh wonders and Signs of God Almighty's strength and

powers. And this is not attainable to any religion except Islam. If it is, then someone should prove it.

Apart from this, Islam also has the beauty that it adds to and perfects those good deeds which a person may do naturally. That is indeed why God said, هُدًى لِّلْمُتَّقِينَ [*budal-lil muttaqīn*—a guidance for the righteous]—and did not say هُدًى لِّلظَّالِمِينَ [*budal-liz-zālimin*—a guidance for the unjust] or لِّلْكَافِرِينَ [*lil-kāfirīn*—for the disbelievers]. A long time ago, a Brahmū named Agnihotri said that we also say لَا إِلَهَ إِلَّا اللَّهُ [*Lā ilāha illallāhu*—There is no one worthy of worship except Allah]. Why do you say مُحَمَّدٌ رَّسُولُ اللَّهِ [*Muhammad-ur-Rasūlullāh*—Muhammad is the Messenger of Allah]? I had replied that its benefit is preventing man from becoming an atheist. Consequently, he is now an open atheist. Had he had complete faith in Muhammad, the Messenger of Allah, may peace and blessings of Allah be upon him, why would he have become an atheist?

Verily I say that the Holy Quran is such a perfect and comprehensive Book that no book can compete with it. Is there any such *sruti* [sacred text] in the Vedas that can compete with هُدًى لِّلْمُتَّقِينَ? If a verbal confession is anything of value—that is, its fruits or results are unnecessary—then the entire world still acknowledges God Almighty in one form or another, and considers devotion, worship, charity, and alms to be good, and even acts upon them in one way or another. So what did the Vedas come to give the world? Either prove that the nations who do not believe in the Vedas are entirely devoid of virtues or state some distinguishing signs.

From the very start in the Holy Quran, the advancements that the soul inherently demands are promised. Accordingly, in *Sūrah al-Fātiḥah*:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ¹

was taught, and God said that you should pray that, O Allah guide us to the straight path—that straight path which is the path of those people who received Your favours and bounties. And along with this prayer, God gave the good news in the very first verse of *Sūrah al-Baqarah*:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ²

It is as if the souls make a prayer, and at the same time, acceptance of the prayer shows its effect, and that promise of the acceptance of prayer sees fulfilment in the form of the revelation of the Holy Quran. There is supplication on one side, and its result is present immediately on the other. This is the grace and beneficence of God Almighty that He showed. But alas, the world is unaware and oblivious to it and is perishing by staying away from it.

Again, I say that the attributes of the righteous that God Almighty described at the beginning of the Holy Quran are classed as ordinary attributes. But when a person believes in the Holy Quran and makes it a manual for his guidance, then he attains those high levels and stages of guidance that are the objective of *هُدًى لِّلْمُتَّقِينَ*—[*hudal-lil-muttaqin*—a guidance for the righteous]. One experiences such pleasure and exhilaration beholding this *raison d'être* for the Holy Quran which I cannot describe in words because it shows the special grace of God Almighty and the perfection of the Holy Quran.

1. *Sūrah al-Fātiḥah*, 1:6 [Publisher]

2. This is a perfect Book; there is no doubt in it (*Sūrah al-Baqarah*, 2:3). [Publisher]

The Third Mark of a Muttaqī

Then another sign of the *muttaqī* [a righteous one] is set forth **وَمَا رَزَقْنَاهُمْ يُنْفِقُونَ** [*wa mimmā razaqnāhum yunfiqūna*]; that is to say, they spend [in the way of Allah] from whatsoever We have provided for them. This is the initial state which everyone shares in common since it is universally an obligation upon human nature that if a beggar comes to someone, he inevitably gives him something or another. If there are ten slices of bread at home, and some beggar comes asking, then he will give one slice to him as well. This matter is not because of guidance but an innate feature of human nature. One should also remember that here **مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ** [*mimmā razaqnāhum yunfiqūna*—spend out of what We have provided for them] is generic. It does not refer to any particular item, money, or food and clothing; instead, they keep spending something or other from whatever Allah the Exalted has given them.

Therefore, this spending is routine spending, and for this there is no requirement to be a Muslim or a non-Muslim. This spending is of two types. One is intrinsic, and the other is under the influence of prophethood. The intrinsic [spending] is the same as I have just explained. Who is there among you that if a prisoner, or a hungry man who has not eaten for days, or someone unclothed, approaches you and asks [for your help], but you refuse to give him something or the other? It is because such action is inherent in nature.

And I have also explained that **مِمَّا رَزَقْنَاهُمْ** [*mimmā razaqnāhum*—what We have provided for them] is not specific to money, whether it is physical or intellectual; everything is included in it. He who gives from knowledge is also included. He who gives from wealth is also included. He, who is a doctor, is also included.

The Status of Lillāhī Waqf

Nevertheless, according to the intent of هُدَىٰ الْمُسْتَقِيمِينَ—[*hudal-lil-muttaqīn*—a guidance for the righteous] an individual has not yet reached the place where the Holy Quran wants to take him, and that is the place where a person dedicates his entire life to God Almighty. And this is called *lillāhī waqf* [dedicating one's life in the way of Allah]. When a person reaches this state and stage, there is no مِنَّا [from what We] left in him, because as long as he is within the limit of مِنَّا [from what We], he is imperfect and has not reached the goal of the Holy Quran.

He becomes perfect only when this limit no longer remains. His being, his every act, every movement, every pause, become devoted to the welfare of humanity solely under the command and will of Allah the Exalted. In other words, one can say that the perfection of مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ [*mimmā razaqnāhum yunfiqūna*—spend out of what We have provided for them] is indeed to come in accord with the intent of هُدَىٰ الْمُسْتَقِيمِينَ.¹

The Fourth Attribute of the Muttaqī

After that, another attribute of the *muttaqī* [a righteous one] is mentioned; that is, they believe in accord with وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ [those who believe in what has been revealed to you], and similarly, they also believe in what Allah the Exalted revealed before the Holy Prophet, may peace and blessings of Allah be upon him. But now the question is, if this is all the faith they have, what is the guidance? The guidance is that such a person himself becomes so worthy that the door of revelation and inspiration is opened for him by Allah the Exalted. And that

1. *Al-Ḥakam*, vol. 10, no. 3, p. 4, 5, dated 24 January 1906

Divine revelation also descends upon him by which his faith advances to reach the stage of perfect certainty and cognizance. He attains that advancement which was the true aim of the guidance. He then receives the favours and beneficence that one obtains from Divine discourse.

The Door of Revelation and Inspiration is Open in Islam

Remember that Allah the Exalted has not closed the door of *wahī* [revelation] and *ilhām* [inspiration]. Those who consider this Ummah to be destitute of the favours of *ilhām* and *wahī* are seriously mistaken and have not understood the Holy Quran's real purpose at all. According to them, this Ummah is like beastly savages, and the influence and blessings of the Holy Prophet, may peace and blessings of Allah be upon him, have—God forbid—come to an end. And the God who has always been a God who speaks has now become silent in this age. They do not know that if there is no dialogue and discourse, then the meaning of هُدًى لِّلْمُتَّقِينَ—[*hudal-lil-muttaqīn*—a guidance for the righteous] is lost? Without dialogue and discourse, no argument in support of His existence can be set forth. And then why was it said in the Holy Quran:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا¹

And He said at another place:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَتَخَفُوا وَلَا تَحْزَنُوا²

1. And *as for* those who strive in Our path—We will surely guide them in Our ways (*Sūrah al-Ankabūt*, 29:70). [Publisher]
2. *Sūrah Hā Mīm as-Sajdah*, 41:31 [Publisher]

That is, the people who confirmed through their words and deeds that our Lord is Allah and then showed steadfastness, the angels descend upon them. Now, it cannot happen that angels descend, but no discourse takes place. No, on the contrary, they give them glad tidings. This is Islam's distinctive beauty and excellence that other religions do not possess. Perseverance is a very difficult matter—even if they face earthquakes and trials, they meet all kinds of trouble and sorrow, but they firmly persevere. Their sincerity and loyalty are more than before. Such people merit that the angels of God descend upon them and give them the glad tidings that they should not grieve.

Remember this with certainty that God Almighty has made promises regarding the continuity of *wahī* and *ilhām* [Divine revelation and inspiration] at many places in the Holy Quran. And this is unique to Islam alone. Otherwise, a seal has been placed upon the Christians as well. They can no longer identify anyone who has had the honour of dialogue and discourse with Allah the Exalted. The Vedas have had a seal placed on them from the beginning. Indeed, they believe God stopped this process forever after the Vedas' revelation. It is as if God had spoken before but is now mute. I say that if He does not speak at this time and no one has benefited from this grace, then what is the proof that He used to speak or that now He hears and sees as well?

I feel pity when I hear such words coming out of the mouths of Muslims that no one can now get the blessing of Divine dialogue and discourse. Why do they put a seal on this like Christians or Aryas? If Islam does not possess this excellence and beauty, then what excellence and distinction will it have over other religions? It cannot be due only to *Tauhīd* [Oneness of God] because a Brahman also believes in one God. He also gives *sadaqah* [charity] and remembers God in his own way, and he has these same moral qualities in him—then what

is the difference between a Muslim and this Brahman? These matters may even result from copying, so what is the answer to this? Nothing other than showing the shining face of Islam by the distinguishing Signs that come through dialogue with God Almighty.

Understand well that no one can steal or copy the genuine grace that comes from heaven. If Islam did not have Divine dialogue, discourse, and beneficence, it would be nothing. This is indeed Islam's excellence that it makes a true Muslim the heir to these favours and beneficences. Islam is, in reality, a religion that guides toward God. It is in this very world that Islam shows Allah the Exalted, and this is the very purpose of Islam; for it is only through this exclusive means that death overtakes a person's sinful life and makes him pure and clean. The door of true salvation opens for him because until one attains perfect certainty of faith in God Almighty, one can never be free from sin.

It is evident that when a person is certain that there is a snake in such and such a place, he will never enter that place. Similarly, it is the belief that consuming poison will certainly cause death that protects one against eating poison. Thus, if one has full faith in God Almighty that He is All-Hearing and All-Seeing and rewards our actions and He hates sin vehemently, then by keeping this belief, how can a man dare [to commit sin]?

The truth is that the spirit of Islam and its genuine reality is indeed that it is Allah the Exalted who bestows the honour of dialogue and discourse upon man. God Almighty has promised that favours and beneficence come from heaven. Therefore, when a person reaches this stage and position, it is said concerning him:

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ.¹

That is, these are the people who, having made excellent progress, have attained guidance from their Lord, and it is these who have achieved salvation.

Become an Exemplary Model of True Muslims

Therefore, since this is the state [of things] and this is the purpose and aim of Islam coming into the world, and since one cannot realize the truth of salvation without it, how much should our Jamā'at ponder that unless and until they attain these things they should not become unconcerned and at ease? I know that our Jamā'at is like a tree—the real fruit that is sweet and delightful has not yet come. A tree first blossoms and its leaves sprout, then it gets its first fruit which falls away, then another fruit comes, some of which is eaten by animals and some of which falls due to strong winds. Finally, the fruits that survive and ripen to the end become worthy of being eaten, but they are few.

In the same way, I see that this Jamā'at is still in a very early stage, and the leaves have not even sprouted, let alone that we consume the fruits today. Only the herbage has appeared thus far, which even a dog can trample. In such a situation, how great is the need for safeguarding? So protect this tree with perseverance and your example because each of you is a branch of this tree, and that tree is the tree of Islam. That is why I wish to protect this tree.

To protect Islam and manifest its truth, the foremost aspect is that you become exemplary true Muslims; the second aspect

1. *Sūrah al-Baqarah*, 2:6 [Publisher]

is that you spread its beauties and excellences worldwide. There is a need for financial support and assistance in this aspect, and this has always been the case. The Holy Prophet, may peace and blessings of Allah be upon him, also had such needs. The condition of the Companions^{ra} was such that at such times some of them would give all their wealth to the Holy Prophet, may peace and blessings of Allah be upon him, and some would give half of it. In this very fashion, so far as it was possible for anyone, they would act no differently.

I am compelled to express with regret that those who hold nothing in their hands outside of hollow statements, and have failed to find deliverance from carnal desires and selfishness, and who have not seen the face of the true God; they give hundreds of thousands of rupees, and some devote their lives for the propagation of their religions. I have seen among Christians that some women have bequeathed millions. Then what an immense embarrassment for Muslims that they do not even want to do anything, nor do anything, for Islam! But God Almighty has desired to remove the veil that has been covering Islam's bright face, and He has sent me for this very purpose.

Upon Death One Must Go before God

Keep it thoroughly in mind that there is a God and one must go before Him upon death. Who can say who among us will be here these days of the coming year and who will have gone ahead? While this is the situation, and this matter is inevitable, how unfortunate will it be if one does not strive for the real purpose during one's life while possessing the power and strength for it?

Islam will undoubtedly spread and prevail because God Almighty desires it to be so, but blessed will be the ones who

participate in its dissemination. It is the grace and favour of God Almighty that He has given you this opportunity. This life that people are so proud of is nothing, and the life of eternal happiness is indeed the one God will bestow after death. Yes, it is true that it begins in this very world and in this very life, and its preparation also takes place here.

Exhortation to Join Waṣiyyat by giving Precedence to Faith over Worldly Matters

It has been a long time since God revealed to me that there would be a heavenly graveyard. Those people will enter it who are ‘heavenly’, so to speak, in the knowledge and will of Almighty Allah. Then I received a revelation concerning this:

أَنْزَلَ فِيهَا كُلَّ رَحْمَةٍ.

No blessing or mercy remains out of it. Now, the person who desires that he should be buried in the place where such mercy descends—what an excellent opportunity for him to prioritize the needs of the Faith over his worldly needs and put Allah’s will before his own will!

This century, of which twenty-three years are about to pass, will run its course, and by the end of it, none of the present generations will be left, and if someone remains in a useless state, to what benefit? Allah the Exalted says that you send your *ṣadaqah* [charity] ahead. This word *ṣadaqah* derives from *ṣidq* [veracity]. Until a person shows a perfect example of one’s *ṣidq* and sincerity in the way of Allah the Exalted, mere boasts can achieve nothing.

In the *al-Waṣiyyat* announcement, I have imposed the condition of bequeathing a part of one’s property for spreading

Islam. I saw yesterday that some had bequeathed one-sixth. It is their *ṣidq* [veracity] that makes them do this, and until veracity becomes manifest, no one can be called a believer.

Never forget that you cannot live without the grace and beneficence of God Almighty, let alone that death should already be upon you. The plague season is coming again. The fear of earthquakes is ever-present. Therefore, he who considers himself in peace is very foolish indeed. Only such a one can be secure who is truly obedient to Allah the Exalted and desirous of His pleasure. In such a situation, what is the use of attaching one's heart to a baseless life?

Purpose of Establishing the [Ahmadiyya] Movement and the System of Waṣīyyat

On the other hand, Islam is suffering a predicament of severe and perilous weakness. It is not just facing the calamity and trouble of outsiders attacking. Although it is quite true that the adversaries are collectively shooting arrows from the same bow and are obsessed with striving and planning to destroy it to their utmost ability; yet—apart from this trouble—a most burdensome calamity is that internal errors have placed a very dark veil upon the bright face of Islam. And the biggest disaster is that there is no spirituality left in it. What I mean by this is that there is no spirituality among those who are called Muslims and who claim to be the followers of Islam.

A second misfortune is that they have made a denial and say that now there can be no one who can have dialogue and discourse with God Almighty, thereby enabling one to develop a fresh living belief in God Almighty. In such a plight and predicament, God has decided to remove that dark veil from the face of Islam, illumine the hearts with its light, and safeguard it

against the baseless accusations and attacks that its adversaries are making against it constantly. It is for this purpose that Allah the Exalted has established this [Ahmadiyya] Movement. He desires that the Muslims show their example.

This is why I wish that such people who have a zeal for spreading Islam in their hearts and who pass away having demonstrated their veracity and sincerity and are buried in this graveyard should have a tombstone placed on their graves inscribed with a brief biography and some mention of the sincerity and loyalty that they showed in their life. In this way, those who come to this cemetery and read these inscriptions are moved by them, and even opposing nations would be profoundly impacted upon seeing the examples of such sincere and righteous people. If they only do as much as is being done by the opposing nations and those who lack truth and veracity, then what have they accomplished? If this is the standard, then they should be ashamed of themselves.

Cursed is the one entering the covenant of *Bai'at* who does not even have as much a sense of honour as a *kāfir* [disbeliever]. Islam has become an orphan at this time, and it has no benefactor. God Almighty chose this Jamā'at and willed it to be its benefactor, proving in every way and demonstrating that it is truly empathetic and sympathetic to Islam. He desires that these will be the people who will serve as a model for those who come later. Its fruits and blessings will be for those who come and will encompass all time.

I truly say that this Jamā'at will grow, but those who come later will not attain the ranks and degrees that those of this time will receive. This is what God Almighty desires that He should increase this Jamā'at and it should become the cause for the spread of Islam and *Tauhīd* [Oneness of God].

The Need for Servants of the Faith and Life Devotees

If there is any purpose for the Madrasah to serve the Movement, this is it. That is why I said we should ponder how this Madrasah could become a means of spreading Islam. Such scholars and life devotee youth should emerge from it who, abandoning the idea of taking up worldly employment and goals, would instead adopt the service of the Faith. Similarly, I have also thought of a permanent arrangement to spread Islam through this cemetery.

Regarding the Madrasah, my soul has not yet been able to decide what course to take. On the one hand, there is a need for people who are well versed in Arabic and theology, while on the other hand, there is also a need for people firmly trained in today's style of debates. They should also be familiar with modern sciences and capable of answering any question raised in any gathering. If they need to debate on behalf of Islam with Christians or people of any other religion, they should not be a source of disgrace. On the contrary, they should be able to express the beauties and excellences of Islam in powerful and eloquent words.

I have often received letters saying that Aryas or Christians raised objections during discussions, and we could not answer them. Such people are the cause of disgrace and dishonour for Islam. In this era, people raise objections of every manner and type against Islam. I once assessed these kinds of objections and saw that the opponents had raised 3,000 objections against Islam. So, how important a matter this is that a party of such people should exist who can answer all these objections satisfactorily.

The condition of today's debates and discussions has become even worse; they abandon principles and start quarrelling over derivative issues. However, one should never give up what is essential so that whenever any discussion occurs, it should always happen within the confines of principles. But

those who talk nonsense do not like this approach. They try—to the extent possible for them—to get out of it and become entangled in discussions of derivative issues. Such people do not even abide by the requirement of looking at their own house first to see if the objection they raise against other religions applies to any teaching in their own home. Instead, their purpose is only to object, not to adopt the truth.

If an objection is raised against *Niyog* before an Arya, he will, instead of explaining the truth and merits of it, immediately object—without thinking or understanding—that there is *mut'ah* among you. Whereas there is no such thing as *mut'ah* [in Islam], the truth of *mut'ah* is that it is divorce after a predetermined time. What correlation or connection is there between divorce and *Niyog*? If it is not strange that a person objects to divorce while allowing his wife to bed with another just to beget children, then what is it?

Advice to Life Devotees to Learn Foreign Languages

In short, this is the condition of those who raise objections, and this process continues with great audacity and insolence. When I observe the condition of Islam, my heart grieves, and my heart desires that such people may become prepared in my life who can serve Islam. My feet are in the grave, and if more [people] are not ready, we will face difficulties. Therefore, I desire that you make a plan, and no matter what you agree upon, the result should be that in a few years, such youth with practical capabilities should emerge who also maintain the knowledge of foreign languages, with the full ability to make others appreciate the beauties of Islam through their addresses.

In my view, by foreign languages is not meant something so trivial as learning only English. Nay, other languages should

be studied as well, including Sanskrit, so that by reading the Vedas, their true essence might be exposed. Up till now, it is as if the Vedas are lying hidden. There is no authentic translation of them. If a committee translates and publishes it, then the truth will become known.

The primary point is that I want Islam to reach those people and nations who are unacquainted with it, and for this, it is necessary that you have full knowledge of the languages of the people to whom you wish to take the message of Islam. The opponent cannot be completely humbled if their languages are not known, and their books are not read.

The late Maulawī Ubaidullah wrote a book named *Tuhfatul-Hind*. Indarman responded to this, uttered much abuse, and raised objections against Islam. Although some of his books were burned, Pandit Dayanand took the same objections and presented them. If Maulawī Ubaidullah had read the Vedas, he would have answered them from the Vedas. So, it is necessary to learn foreign languages.¹

Education and Training of Life Devotees

I also suspect that the intellectual capacities are not so good. There are but a few boys who have faculties of a high calibre. Otherwise, most get a hectic fever or tuberculosis. So boys of such weak faculties cannot bear much hard work. Accordingly, when I observe things with this in mind, I become even more concerned because, on the one hand, I want to prepare such youths who dedicate their lives to the Faith and serve religion upon graduation, but on the other hand, there are such types of difficulties. Therefore, it is necessary to give much thought to

1. *Al-Hakam*, vol. 10, no. 4, p. 2, 3, dated 31 January 1906

this question. But yes, I also see that the children who come to our seminary do not do so in vain. They have sincerity and love; therefore, changing this current situation and arrangement is inappropriate.

In my opinion, the routine practice should have been that on the children's day off, Maulawī Syed Muḥammad Aḥsan or Maulawī Ḥakīm Noor-ud-Deen teach them through spoken lectures the Holy Quran, the sciences of Hadith, and the techniques of debate, and at the very least, set aside two hours for this work. I affirm without a doubt that the practice of teaching by word of mouth has always been in use, and medical education has similarly been carried out verbally. Education by word of mouth, in and of itself, acquaints the students with the manner to express and articulate the knowledge as well, particularly if the teacher is eloquent and fluent. Such benefits sometimes accrue from verbal training that even a thousand books could not provide. Therefore, arranging for this is essential. They must be taught on their days off.

Then the Holy Quran should be recited to them regularly. Its verities and insights should be set forth, and *ahādīth* should be presented in support of them. Rebuttals to the objections Christians raise about Islam should be given to them. As against this, the true nature of the religion of Christians should be exposed to them so that they become completely acquainted with it. Similarly, they should be made aware of the objections of atheists and Aryas, along with their refutations. And all this should be done successively; that is, something one week and something else another week. If this is done assiduously, I am sure much preparation will be accomplished.

Familiarity with the Arabic language alone is of no help. When the Holy Prophet, may peace and blessings of Allah be upon him, was not born, what effect did this language have on the morals, habits, and faith of the Arabs? And now, what

benefit did it give Syria and Egypt? Of course it is true that if there is a commanding knowledge of the Arabic language, it would act as a servant of the Holy Quran, enabling an individual to thoroughly fathom the verities and insights of the Quran.

Since the Quran and Hadith are in Arabic, it is imperative to be fully conversant with this language. If you do not know the Arabic language, what will you understand about the Holy Quran and Hadith? In such a situation, one cannot even determine whether a verse is in the Holy Quran or not. A person used to argue with a Christian priest and said to him that **لَوْلَا كَمَا** occurs in the Holy Quran, but when the priest asked him to show it from the Holy Quran, he suffered great embarrassment.

Reading a simple translation does not help so much. It is imperative to be acquainted with the sciences that serve the Holy Quran. The Holy Quran should be taught this way, and then the Hadith. And in the same way, they should be informed about the truth of this Movement, and such books should be prepared which will be helpful for them keeping this division of topics in mind. If this whole process can be set in motion in this way, I think a big step towards our goals will have been accomplished. Also, remember that those assigned to explain these things do so in accordance with the division of time, and then they should test those children.

In short, you have heard all that I desire, and have understood my primary aim and intention. To accomplish this, you have also made suggestions and objections to these suggestions, and I have heard them. I also like the present form of the seminary. Good-natured children definitely take some influence from this. Therefore, it should not be the case that: **مَا لَا يَنْزُرُكَ كَلْمُهُ لَا يَشْرُكُ كَلْمُهُ** [What cannot be obtained entirely cannot be altogether omitted either].

For now, as an experiment, make such arrangements for one year and see that they are informed of religious needs through

weekly gatherings. But yes, there should be some reasonable arrangement for the Arabic language. If nothing is done about this, then it will be a matter of: *همان اش در كاسه* That is, the condition remains as it was before; nothing has changed. Meaning that verbally everything happened, but practically and actually, nothing took place.

Keep a keen eye on the fact that if additional burden is placed upon these children, they will not be able to exert themselves in two directions as they worry about trying to pass. They will strive only in one direction. And if there is separate education, then the time for it is the same; it cannot increase. Therefore, one solution can be what I have mentioned about verbal training. Another is that those children who do not care about passing and failing—albeit their purpose should be to prepare for the service of the Faith—they should get an education only for religion. A special arrangement should be made for such children, but it is also essential for them to be familiar with modern sciences. It should not be the case that if someone objects based on modern science, they should keep silent and say that we do not know anything. Therefore, they must be familiar to some extent with the current sciences so that they are not embarrassed in front of anyone and the effect of their speech is not lost merely on account of them being uninformed.

Yes, there should be one *Jamā'at* who can acquire both sciences, and they themselves should not be worried about time. Then the difficulty will be that the teachers become numerous and determined. Therefore, it is a matter of managing every aspect. For this reason, when I reflect looking upon all these factors, I am overwhelmed and I cannot understand how our objectives can be accomplished. If the current situation is maintained and no arrangements are made, then what is the use of all these speeches? If you increase the number of subjects,

the teachers complain that the time is short, along with it being essential to take care of the health of the boys.

The gist is to keep this point in view that such people will be trained for the reason that I desire them to be prepared before me. God Almighty commanded Noah, peace be on him, that:

وَأَصْحَابُ الْفُلْكِ بِأَعْيُنِنَا¹

Prepare the ark before Us; in the same way, I want to prepare this Jamā'at before myself. Only thus will it be of benefit.

The Effect of the Companionship of the Promised Messiah

I say with certainty that if a person stays in my company for a week and has the opportunity to listen to my discourses, he will surpass the clerics of the East and the West. So, whatever happens, should happen in my presence, and you should see to it that it does. I agree with you that the seminary should not be broken up. For them, the free day should be declared for debates and theology. It is not my intent that every single individual become a maulawi, nor can it be so. But, yes, if even one of them emerges as such, I consider my goal achieved, and the others will at least be well versed in their religion and will not fall victim to the mischief of other nations.

1. *Sūrah Hūd*, 11:38 [Publisher]

We have No Enmity with Anyone

It should also be remembered that we have no enmity with people of opposing religions. Indeed, we are their true benefactors and sympathizers. But what are we to do? Our process is like a surgeon who has to cut open an abscess and put ointment on it. A ignorant patient screams when an abscess is cut open. However, if he understands, he will realize that the real purpose of tearing the abscess is for his benefit because unless it is cut open and its impurities are removed, it will fester and become more dangerous and deadly. In the same way, we are obliged to reveal their mistakes to them and present the straight path to them. What can they become unless they adopt the right path?

Some Irrational Beliefs of the Aryas

On the one hand, such people are present who deny God Almighty's very existence. On the other hand, there are such people who have apparently acknowledged God's existence but believe that He did not create anything. It is as if each and every particle is God itself. I am surprised that on top of this, they also say that Parmeshwar is omnipotent.

What kind of omnipotent being is he who cannot create anything? Each and every particle is eternal, and all souls are eternal. Their properties and powers are eternal. Can it possibly be considered a feat to merely piece them all together? In my view, the difference between such a belief and the belief of atheists is minute. In fact, these people do not believe in Allah the Exalted and His powers. We believe in the God who is:

عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ¹

Then they also say that a being—an entity—cannot be created from nothing. This is such an absurd and false principle that it does not require any great argument. Who has not experienced the images in a dream? It is to the extent that one can even talk to the dead in his dreams and benefit from food and drink. Now, someone tell me where that realm comes from. Does it not come from nothing?

Had there been wisdom and had there been the effect of spirituality in their forefathers, they would not have made such statements. They have taken these words from the blind Greek philosophers. They are totally ignorant of religion. Knowledge of religion bestows some other senses that philosophers and naturalists cannot fathom. In a vision, all matters come into existence, but sometimes spiritual phenomena take on a physical form as well. As an example, my vision is recorded in *Surmah Chashm-e-Āryah*, in which the ink [in my vision] splattered onto a garment, and that garment is still present. These are the most astonishing of astonishing mysteries—what is the faith of those who do not have faith in them?

Religion is that which teaches spirituality and makes one advance forward. I do not regret why such a dire situation has developed as is now visible. All this happened for the sake of manifesting the excellences of Islam. Allah created such a nation to bring about the abandonment of idolatry. These people are standing upon the threshold of Islam. With one push from the Unseen, they will become your brethren.²

1. Allah has the power to do all that He wills (*Sūrah al-Baqarah*, 2:107).
[Publisher]

2. *Al-Hakam*, vol. 10, no. 5, p. 2, dated 10 February 1906

27 DECEMBER 1905

The coffin of Ḥaḍrat Maulawī ‘Abdul-Karīm was reinterred in *Bahishtī Maqbarah* [the Heavenly Graveyard] on the morning of 27 December. This is the first denizen of Paradise to be laid to rest in this cemetery. Before the burial, the Promised Messiah^{as} led the Companions in the funeral prayer. This was done based on the fact that the elder wife of the deceased saw the deceased in a dream the previous night, in which he said that my funeral prayer should be offered. Hence, to fulfil this dream, the funeral prayer was offered once more. The Promised Messiah^{as} stated, ‘The funeral is also a prayer. It is good to fulfil a dream.’¹

(After Zuhr Prayer)

The Advent of the Promised Messiah and the Purpose of Establishing the Movement

A speech of His Holiness *Hujjatullāh*, the Promised Messiah, may peace and blessings be upon him, which he delivered on 27 December 1905 after *Zuhr* and *‘Aṣr* Prayers in Aqṣa Mosque.

On the morning of 26 December 1905, a meeting of friends was held in the new guest house hall to consider reforming the Madrasah. In it, many brothers gave speeches on various aspects. In the course of these speeches, one brother said in the context of his address that as far as he knew, the only difference between the Movement of the Promised Messiah, peace be on him, and other Muslims is that they accept that

1. *Badr*, vol. 1, no. 41, p. 2, dated 29 December 1905

Jesus, son of Mary, ascended to the heavens alive, whereas we believe that he has died. Apart from this, there is no new issue between them and us in principle that is worthy of dispute. Since the purpose of the establishment of the [Ahmadiyya] Movement could not be ascertained from this—rather, it seemed to weaken and render it doubtful—it was essential that the Promised Messiah^{as} correct it. Since there was not enough time at that moment, the Promised Messiah^{as} thought it appropriate to deliver a speech on the true purpose of his advent on 27 December, after the *Zuhr* and *ʿAṣr* Prayers. He was not feeling well. However, it was only through the grace and beneficence of Allah the Exalted that he delivered the following speech.

The Promised Messiah^{as} said:

Unfortunately, I am not feeling well at this time, and I cannot say much, but I think it necessary to say a few words concerning an essential matter. Yesterday I heard that a gentleman had stated that the difference between our Muslims adversaries and us is essentially the death and life of the Messiah; otherwise, we are the same. And in practical terms, our opponents also tread the path of truth; that is, Prayer, Fasting, and other obligations of Muslims, and they carry out all of these works. There was only one mistake that had crept in about the death of Jesus, peace be on him, the correction for which God Almighty had created this Movement. So it should be remembered that this is not correct.

It is indeed true that this error is prevalent among Muslims, but if someone thinks that my coming to this world is merely to rectify so trivial an error and there was no other corruption among the Muslims which should have been reformed, and they are—in fact—on the right path, then this notion is wrong. In my view, the death or life of the Messiah is not something for which Allah the Exalted would establish such a great Movement, sending a particular person into the world, while

Allah the Exalted should make him known in such a way that makes clear his immense grandeur; in other words, that darkness has spread in the world, and the earth has become cursed.

The mistake concerning the life of Jesus, peace be on him, did not arise recently. On the contrary, this mistake came into being shortly after the death of the Holy Prophet, may peace and blessings of Allah be upon him, and the chosen, saintly, righteous, and godly people continued to appear, yet the people continued to be ensnared in this mistake. If Allah had wanted only to correct this mistake, He would have done it even then, but this did not happen. And this mistake perpetuated up to the coming of the age in which we live. Even at this time, if only this trivial topic were the issue, Allah the Exalted would not have brought into being an entire [Ahmadiyya] Movement, because the death of the Messiah was not something that had not been previously acknowledged by anyone.

Even before, many chosen ones upon whom Allah the Exalted had manifested the truth continued to believe this, but it is something else for which Allah the Exalted had established this [Ahmadiyya] Movement. It is true that removing the error concerning the Messiah still being alive was also a great purpose for [the establishment of] this Movement, but Allah the Exalted did not raise me for merely one minor issue. On the contrary, many such things had come into being that if Allah the Exalted had not established a Movement and appointed someone to correct them, the world would have been destroyed, and every sign and trace of Islam would have been wiped out. For this reason, this very aim can be expressed in another way by asking what the purpose of my advent is.

The Mischief about Jesus being Alive

The death of Jesus and the life of Islam are two interrelated objectives that have a very strong connection with each other, and the issue of the death of Christ has become essential for the life of Islam in this age because the mischief that has arisen from Jesus being [believed to be] alive has grown extensively. In regard to Jesus being alive, to say, 'Did Almighty Allah not have the power to take him up to the heavens alive?' shows a lack of understanding of what the power of Allah the Exalted and¹... means.

I believe, more than anyone else, that:

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ²

Allah the Exalted has, without doubt, the power to do everything, and I believe that, without doubt, He can do whatsoever He pleases, but He is holy and free of all such things that are against His perfect attributes, and He is an enemy of those things that go against His religion.

In the beginning, the belief that Jesus was alive only carried the context of an error, but today this error has become a veritable monstrosity that wants to swallow Islam. In the early days, there was no fear of any harm being caused by this mistake, and it had the appearance of just a mistake, but ever since the emergence of Christianity and their declaring Christ being alive as a powerful proof of his Divinity, it became a dangerous concept. They repeatedly and forcefully presented this issue that if Christ is not God, how is he sitting on the Divine throne? And

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1. Some word has been left out here due to error in transcription. [Compiler]
 2. Surely, Allah has the power to do all that He wills (*Sūrah al-Baqarah*, 2:21). [Publisher]

if being a human being, someone can go to the heavens alive, then what is the reason that no one has ascended to the heavens from the time of Adam till today? By presenting these kinds of arguments, they desire to make Jesus, peace be on him, into God, and they did, thereby leading a part of the world astray. Many Muslims—said to number more than three million—fell victim to this mischief by acknowledging this erroneous belief to be correct.

Now, had it been true that Jesus, peace be on him, had really gone to the heavens alive—as the Christians claim and the Muslims support them out of their own error and ignorance—then it would be a day of mourning for Islam; for, Islam has come into the world so that the world may come to have faith and certainty in the existence of Allah the Exalted, and spread His *Tauhīd* [Oneness]. Islam is a religion in which no weakness can be found, nor is there any to be found. It declares Allah the Exalted alone to be One without any partner. Acknowledging any unique characteristic in anyone else is derogatory to the honour of Allah the Exalted, and Islam does not permit it. Nevertheless, the Christians have misled the world by presenting this ‘unique’ characteristic of Christ, and the Muslims agreed with them without thinking or understanding and did not care about the harm it caused to Islam.

One should never be deceived by the comment that people say, ‘Does Allah not have the power to raise Christ alive to the heavens?’ Indeed, He has the power, but He does not consider it appropriate to do such things that, being the source of *shirk*, make someone into a partner with Allah, the Maker. And it is clearly evident that giving a person some unique characteristics is a manifest source of *shirk*. So, to acknowledge this uniqueness in Jesus, peace be on him, that, unlike all human beings, he is still alive and is distinct from human characteristics is such a

uniqueness that gave the Christians the opportunity to present it as an argument for his Divinity.

If some Christian objects to Muslims, tell me whether such a characteristic has been given to any other person at this time. They have no answer because they believe that all the Prophets, peace be upon them, have died, but the death of Christ is not proven according to these opposing Muslims since they translate **تَوَفَّى**—*tawaffī* to mean being raised alive to the heavens. Therefore, the same meaning should be given in **فَلَمَّا تَوَفَّيْتَنِي**¹ that when you took me alive to the heavens. And no verse proves that he will also die. Then tell me what the impact of this would be? May Allah the Exalted guide these people and make them understand their mistake.

I honestly say that those who call themselves Muslims and do not abandon this belief even when its weakness and wickedness are exposed are the enemies of Islam and its hidden foes.

Remember! Allah the Exalted repeatedly mentions the death of Jesus in the Holy Quran and proves that he has died like all other Prophets and human beings. There was nothing in him that was not in the other Prophets and human beings. It is absolutely true that the meaning of **تَوَفَّى**—*tawaffī* is death. It cannot be proven by any lexicon that **تَوَفَّى** sometimes carries the additional meaning of being raised to heaven with the physical body.

The beauty of a language lies in the broad applicability of its vocabulary. No such word exists in the world which applies only to one person but not to another. Yes, indeed, this uniqueness applies to God Almighty because He is God the One without any partner. Present any dictionary in which this meaning of **تَوَفَّى** is uniquely applicable to Jesus of being raised alive to heaven with the physical body, but when this word is used for the rest of the world, it means 'death'. Show this peculiarity in

1. *Sūrah al-Mā'idah*, 5:118 [Publisher]

any dictionary. And if you cannot show it and it does not exist, then fear God Almighty because this is a source of *shirk*.

It is the result of this mistake that Muslims are subdued by the Christians. If the Christians ask, ‘Given that you acknowledge Christ to be alive and that he is in heaven, and you also accept his coming and even that he will come as the *Hakam* [Arbiter]—now, tell me what doubt is left about his being God, while it is also not established that he will die?’ It is a matter of great trouble that a Christian should ask a question to which there should be no answer. So this mistake’s ill effect has increased to this extent.

The issue of the Messiah’s death was indeed not so significant that it required a magnificent Appointee of God, but I see that the condition of Muslims has become rather precarious. They have stopped reflecting upon the Holy Quran, and their practical condition has deteriorated. If their practical condition had been sound and they paid attention to the Holy Quran and its words, they would have never arrived at such meanings. It is for this reason that they concocted these meanings of their own accord.

The word **تَوَفَّى**—*tawaffi* was not a strange and new word; its meaning given in all the dictionaries of Arabic—regardless of who it is written by—is ‘death’. Then why would they themselves fabricate the meaning of being raised to heaven with the physical body? I would not have been concerned had they applied this very meaning of the word to the Holy Prophet, may peace and blessings of Allah be upon him, since this very word has also been used for him in the Holy Quran, as it states:

وَأَمَّا نُرِّيكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّىكَ¹

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1. And if We make you witness a part of what We promised them or cause you to die *before that*, to Us shall be their return (*Sūrah Yūnus*, 10:47). [Publisher]

Now, tell me if the meaning of this word is indeed to be raised bodily to heaven, then do we not have the right to apply the same meaning for him [the Holy Prophet ^{sas}]? What is the reason that when this word is used for a Prophet who is thousands of ranks inferior to the Holy Prophet, may peace and blessings of Allah be upon him, he should be understood to have been taken straight up to the heavens bodily and alive based on their fabricated meaning, yet when this word is used for the Leader of all who came past and present, it means nothing but 'death'? On the contrary, his being alive is proven to the degree that it is not for any other Prophet.

Proof of the Holy Prophet, may Peace and Blessings of Allah be upon Him, being Alive

And therefore, I emphatically claim that if any Prophet is alive, it is our Holy Prophet, may peace and blessings of Allah be upon him. Most great saintly people have written books on the topic of the Holy Prophet being alive, and we have such overwhelming proofs of the Holy Prophet, may peace and blessings of Allah be upon him, being alive that no one can compete with them.

One of them is that the living Prophet can only be the one whose blessings and favours continue forever, and we see that Allah the Exalted has never allowed the Muslims to perish from his time till now. He sent someone at the head of every century who continued the work of reformation in accordance with the need of the time up to the point that He sent me in this century so that I give proof of the Prophet's life. This fact is also proven from the Holy Quran that Allah the Exalted has been protecting the religion of the Holy Prophet, may peace and blessings of Allah be upon him, and will continue to do so as He said:

إِنَّا نَحْنُ نُحَافِظُكُمْ وَإِنَّا لَكُمُ لَحَافِظُونَ¹

That is, without a doubt, We have revealed this exhortation, and We will surely protect it. The words *إِنَّا لَكُمُ لَحَافِظُونَ* [*innā-lahū lahāfīzūn*] clearly demonstrate that such men will keep appearing at the head of every century, who will retrieve lost treasures and remind people.

It is a matter of principle that when the first century passes, the first generation also passes away, and the scholars, memorisers of the *Qurān*, friends of Allah, and the saintly of that generation also die. And in this manner, it becomes necessary that someone should be raised for the nation's revival because if a new arrangement is not made in the second century to keep Islam fresh, then this religion will perish. Therefore, He appoints a person at the head of every century who saves Islam from death, gives it a new life, and saves the people of the world from the mistakes, innovations, negligence, and mischief that develop in them.

This uniqueness is possessed only by the Holy Prophet, may peace and blessings of Allah be upon him, and it is such a powerful proof of his life that no one can compete with it. In this way, the chain of his blessings and favours is endless and unbroken, and in every age, it is as if the *Ummah* receives his favours and learns from him and becomes the beloved of Allah the Exalted, as He said:

إِن كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ²

Hence, it is evident that this *Ummah* is not deprived of the love

1. *Sūrah al-Ḥijr*, 15:10 [Publisher]

2. If you love Allah, follow me: *then* will Allah love you (*Sūrah Āl-e-ʿImrān*, 3:32). [Publisher]

of God Almighty in any century. And this is verily a phenomenon which is manifest proof of the life of the Holy Prophet, may peace and blessings of Allah be upon him. As opposed to this, Jesus being alive is not proven. In his very life, there was such a revolt that no other Prophet had ever experienced the like of it. And this is the reason why Allah the Exalted had to demand from Jesus that:

ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ إِلَهَيْنِ¹

Meaning that, ‘Did you yourself say, “Take me and my mother as Gods?”’ The community that Jesus prepared was so weak and unreliable that even Christians themselves admit it.

Comparing the Holy Prophet’s Companions with the Disciples of Jesus

It is proven from the Gospels that those twelve disciples who were the exemplary fruit of his special holy ability and influence, one of whom was named Judas Iscariot—sold his master and mentor for thirty pieces of silver—and a second who, being the foremost among the disciples and being called the blessed disciple who held the keys of heaven in his hand—namely, Peter—stood in front of him and cursed him three times. When their impact and benefit was so negligible in the presence of the Messiah himself, imagine what would be salvaged now after the lapse of 1900 years. On the other hand, the Jamā‘at that the Holy Prophet, may peace and blessings of Allah be upon him, prepared was such a truthful and loyal group that they sacrificed their lives for him and abandoned their homelands, their

1. *Sūrah al-Mā‘idah*, 5:117 [Publisher]

loved ones, and their relatives. In short, they gave up everything for his sake.

What an incredible impact that was! The opponents have also acknowledged this influence, and yet the legacy of his influence did not stop, but continues to flow up to this present day. That same influence and blessings still exist in the teaching of the Holy Quran.

Comparison of the Noble Quran and the Gospel

Then another example of influence worth noting is that the Gospel is nowhere to be found. There are perplexities in this regard faced by the Christians themselves, like which is the original Gospel, what language was it in, and where is it? However, the Holy Quran has been continually protected. Not one word or one dot can be moved around. It has been protected so much that there are hundreds of thousands of *Hāfiz-e-Quran* [Protectors (i.e. Memorisers) of the Quran] in every country and every nation who always memorise and recite it with unanimous agreement. Now tell me, are these not the blessings and living blessings of the Holy Prophet? And do these not prove that he is living?

Therefore, whether based on the protection of the Holy Quran or the hadith of the coming of *Mujaddids* [Reformers] in every century for the revival of the Faith, or based on the blessings and influences of the Holy Prophet that continue to this day, the Holy Prophet being alive is well established. Now, the matter that needs to be reflected upon is what benefit has the belief in the life of Jesus brought to the world? Has the world been morally and practically reformed, or has it given rise to mischief? The more you think about this issue, the more its defects become apparent. Verily I say that Islam

has suffered great harm from this belief, up to the extent that nearly 40 million people have become Christians who have forsaken the True God by transforming a helpless mortal into the Divine. And the 'benefit' that Christianity has brought to the world is evident. The Christians themselves have acknowledged that many immoralities have spread in the world through Christianity because when man is taught that his sins have become the responsibility of someone else, he becomes all the more emboldened to perpetrate sin. And sin is a dangerous poison for man, which Christianity has spread. In this case, the harm of this belief is even more egregious.

The Issue of the Messiah's Death was Kept Hidden by Divine Will

I do not say that the people of this age are to be blamed for the belief concerning Jesus still being alive. No, some earlier people made mistakes. But even in this mistake, they still earned merit [in the sight of Allah] because it is written about the *mujtahid*¹ that, *فَدَّ يُخْطِئُ وَ يُصِيبُ* sometimes the *mujtahid* makes a mistake, and sometimes he is right, but he is rewarded in both.

The essential point is that Divine will desired this matter to remain hidden from them. So they remained in ignorance, and like the People of the Cave, this truth remained concealed from them. I also received the revelation:

أَمْ حَسِبْتُمْ أَنْ أَصْحَابَ الْكَهْفِ وَ الرِّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

[Dost thou think that the People of the Cave and the
Inscription were a wonder among Our Signs?]

1. *Mujtahid* is a term used in Islamic jurisprudence to refer to a scholar who is qualified to interpret and derive legal rulings from Islamic sources, including the Holy Quran, Sunnah, and consensus of scholars. [Publisher]

In the same way, the issue concerning the life of the Messiah is also a strange mystery despite the Holy Quran openly proving the death of the Messiah and the same being established by the Hadith. The verse which was recited upon the death of the Holy Prophet, may peace and blessings of Allah be upon him, by way of proof, also evidences the same thing. Nevertheless, in spite of this being so manifest, God Almighty concealed it and kept it so for the Promised One who was to come. And thus, when he came, he revealed this secret.

Allah's wisdom is that He conceals a secret when He wills and reveals it when He wills. In the same way, He kept this secret hidden until its time, but now that the one who was to come has arrived and had the key to this secret in his hand, he manifested it clearly. So now, if someone does not believe and is stubborn, it is as if he is fighting against Allah the Exalted.

The Issue of the Messiah's Death is an Established Fact

In short, the issue of the Messiah's death has now become such an issue that no mystery is left to it. Instead, it has been made clear from every aspect. The Holy Quran proves the death of the Messiah; the Hadith support his death; the incident of the *Mi'raj* [Spiritual Ascension] of the Holy Prophet, may peace and blessings of Allah be upon him, confirms his death, and it is as if the Holy Prophet^{sas} gives an eyewitness testimony that he saw Jesus with Yahyā [John the Baptist] on the Night of Ascension. And then the verse:

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا مَّرْسُولًا¹

1. Say, 'Holy is my Lord! I am not but a man sent as a Messenger' (*Sūrah Banī Isrā'īl*, 17:94). [Publisher]

prevents the Messiah from going to the heavens alive, because when the disbelievers challenged the Holy Prophet^{sas} for the miracle of ascending to heaven, Allah gave him this very reply:

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا¹

Meaning that, my Lord is Holy beyond breaking the vow that He decreed in one place that man shall be born upon this earth and herein shall he verily die:

فِيهَا نَحْيُونَ وَفِيهَا نُمُوتُونَ²

I am just a mortal Messenger; that is, that humanity is present within me that cannot ascend to heaven. In fact, this was the very aim of the disbelievers with this question, since they had previously heard that man lives and dies in this world. So, finding the opportunity to ask this question, they raised it, and it was answered in such a way that their design failed utterly. Thus, it is a settled issue that the Messiah has died. But, yes, it is a miraculous Sign that they were kept in ignorance and the watchful were made heedless.

The Life of Islam is in the Death of Jesus

Keep this in mind that those who passed away before the arrival of this age are excused. There is no argument against them. They will be recompensed and rewarded by Allah the Exalted for whatever they understood from their interpretation at that time, but now that time has passed. At this time, Allah the

1. *Sūrah Banī Isrā'īl*, 17:94 [Publisher]

2. *Sūrah al-A'rāf*, 7:26 [Publisher]

Exalted has lifted this veil and revealed this hidden secret. You see the evil and fearful effects of this issue.

Islam is in a state of decline, and the weapon with which Christianity is attacking Islam is this very issue of Christ still being alive. They are attacking Islam with it, and the progeny of Muslims are falling prey to the Christians. Verily, verily I say that they are alienating people by constantly reciting these very doctrines. And by presenting the unique peculiarities that Muslims ignorantly assign to him [Jesus] in schools and colleges, they are turning Muslims away from Islam. For this reason God so willed that the Muslims should now be warned.¹

Hence, it is willed at this time that Muslims be warned that this facet is absolutely essential for the progress of Islam, that the issue of Christ's death should be emphasised, and that they should not accept that the Messiah has ascended into the heavens alive. But I must sadly confess that my opponents do not understand this secret due to their own misfortune, and needlessly raise a clamour.

Alas! If only these fools would realise that if we all come together to emphasise the death of Christ, then this religion (Christianity) cannot survive. I affirm with full conviction that the life of Islam lies in this death. Ask the Christians themselves and see that when it is proven that Christ is not alive but dead, what would remain of their religion?

They themselves acknowledge that this is indeed the issue that eradicates their faith, but here we have Muslims who—by acknowledging that Christ is still alive—are strengthening them and causing harm to Islam. Verily, their example is of a man who cuts the base of the very branch he sits upon: *یکے پر سر شاخ و بن سے برید* — [A person sitting at the end of a branch cutting off its root].

1. *Al-Hakam*, vol. 10, no. 6, p. 2, 3, dated 17 February 1906

The Weapon that Breaks the Cross

The weapon the Christians were using against Islam was the very weapon taken up by these Muslims,¹ and in their ignorance and lack of understanding, they began using it, inflicting serious damage to Islam. But it is a matter of happiness that Allah the Exalted made them aware of this at the exact time of need, gave them a unique weapon for breaking the cross, and established this [Ahmadiyya] Movement for its support and use. Therefore, by the grace and help of Allah the Exalted, the extent to which this weapon of Christ's death has weakened and slowed down the Christian religion is no longer a hidden matter.

The Christian religion and its supporters understand that if any religion or sect can destroy their religion, it is this [Ahmadiyya] Movement. Hence, this is precisely the reason that they are willing to compete with every religious body, but they refuse to come in confrontation with this Movement. When Bishop Şāhib was invited to compete and even encouraged by several English newspapers, he still refused to enter the field of battle. The reason for this is that we have those weapons for eradicating Christianity that have not been given to others, and the first of these weapons is the weapon of the death of Christ. Death is not the real purpose. This is because it was the weapon of the Christians which could harm Islam. So, Allah the Exalted desired that this mistake be rectified. Accordingly, it was corrected with great force.

1. It is in *Badr*: It is strange that the Christians use this weapon to cut the necks of Muslims and the Muslims also stand ready to assist them to have their own necks cut off. (*Badr*, vol. 2, no. 4, p. 3, dated 26 January 1906)

Another Purpose for the Establishment of the [Ahmadiyya] Movement

Apart from this, removal of these errors and innovations that have crept into Islam is also a primary objective. It is the result of a lack of foresight if it is said that there is no difference between this [Ahmadiyya] Movement and other Muslims. If no difference has developed in the beliefs of the current Muslims and both are the same, did God establish this Movement in vain? To think like this is a serious insult to this Movement and audacity and insolence in the presence of Allah the Exalted.

Allah the Exalted has revealed repeatedly that much darkness has enveloped the world, both in terms of the practical condition of people and also due to the state of their beliefs. The Unity of God, for which countless Prophets and Messengers came to the world and worked tirelessly, today has a black veil over it, and people have become involved in many types of polytheism. The Holy Prophet, may peace and blessings of Allah be upon him, had said: Do not love the world. But now, the world's love dominates every heart, and whomsoever you see is immersed in it. If someone is asked to remove even a straw for the sake of religion, he gets lost in thoughts and starts making thousands of excuses and evasions.

All kinds of misdeeds and wickedness have been accepted as legitimate, and all sorts of prohibited vices are openly encouraged. Religion is becoming completely helpless and orphaned. In such a case, if Islam had not been supported and helped, what other time would come upon Islam when it would be helped? Islam remains only in name. Even now, if it had not been afforded protection, what doubt would have remained of it becoming extinct? I truly say that this is only the result of a lack of reflection when it is asked, 'What is the difference in other Muslims?'

The Mischief of Loving the World

If there was only one issue, then what was the need to take on so much effort? What was the need to establish an entire [Ahmadiyya] Movement? I know that Allah the Exalted has manifested again and again that such darkness has enveloped [the world] that nothing can be seen. The *Tauḥīd* [Oneness of God] of which we were proud and which Islam cherished now exists only upon tongues; otherwise, there will be very few who acknowledge *Tauḥīd* in practice and belief.

The Holy Prophet, may peace and blessings of Allah be upon him, had said not to love the world, but now every heart is drowned in it, and religion is left like a beggar and an orphan. The Holy Prophet, may peace and blessings of Allah be upon him, had clearly stated: *حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ* [‘Love of the world is the root of all sin’]. What a flawless and truthful statement this is! But today—look—everyone is afflicted by this error.

Our opponents, the Aryas and the Christians, have understood the true nature of their religions very well, but they now seek to endure it howsoever they can. The Christians know very well that the principles and ramifications of their faith are not sound. It is not right to describe a mere mortal as God. In this era, the knowledge of philosophy, physics, and science has made significant strides, and people have understood well that Christ possessed no sovereign powers beyond being a weak and infirm human being. And it is impossible that, having studied these sciences, possessing personal experience, and seeing Christ’s

1. *Kanz al-Ummāl, Ḥarf al-Hamzah, al-Kitāb al-Thālith fī al-Akhlāq, fī Kitāb al-Akhlāq min Qism al-Aqwāl, al-Bāb al-Awwal: fī al-Akhlāq wa al-Af’āl al-Mahmūdah, al-Faṣl al-Thānī: fī Ta’dīd al-Akhlāq al-Mahmūdah ‘alā Tartīb al-Ḥurūf al-Mu’jamah*, Hadith 6111, vol. 3, p. 79, Dārul-Kutub al-‘Ilmīyah, Beirut, Lebanon [Publisher]

weaknesses and infirmities, someone would believe that He was God. Certainly not.

Shirk [associating partners with God] began from a woman, and its foundation was laid by a woman—that is, from Eve—who abandoned the command of God Almighty and obeyed the command of Satan. And the supporters of this great *shirk*—that is, Christianity—are also women. In fact, Christianity is a religion that human nature shuns from afar and can never accept. If there were no intervening worldly interests, a very large group of Christians would today become Muslims. Some of the Christians had remained covert Muslims and had concealed their Islam, but at the time of their death, they made a will and disclosed [their belief in] Islam. There were highly prominent office-holders among these people. They hid [their belief in] Islam in their life owing to the love of the world, but in the end, they had to reveal it. I see that Islam has made its way into these hearts and is now progressing. The love of the world has made people draw a veil over themselves.

In short, this love of the world is also the cause of internal division among Muslims because if only the pleasure of Allah the Exalted had come first, it would have been easy to understand that the principles of such and such a sect are more straightforward, and they would have accepted them and become one. Now, when this disorder is being created because of the love of the world, how can such people be called Muslims when they are not following in the footsteps of the Holy Prophet, may peace and blessings of Allah be upon him? Allah, the Exalted, had said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ¹

1. *Sūrah Āl-e-Imrān*, 3:32 [Publisher]

Meaning: Say, 'If you love Allah, follow me: *then* will Allah love you.'

Now, instead of this love of Allah and instead of following the Messenger of Allah, may peace and blessings of Allah be upon him, love of the world has been given precedence. Is this what following the Holy Prophet, may peace and blessings of Allah be upon him, means? Was the Holy Prophet, may peace and blessings of Allah be upon him, a worldly man? Did he charge interest? Or was he negligent in fulfilling the obligations and commands of God? Was there (God forbid) hypocrisy in him, or was he obsequious? Did he give preference to the world over religion?

Reflect. Obedience means to follow in his [the Holy Prophet's] footsteps and see what kinds of grace God Almighty then bestows. The Companions^{ra} had embraced that conduct. Observe then how far Allah the Exalted advanced them from where He found them. They had abandoned the world and wholly separated themselves from the love of the world. They had inflicted death upon their material desires. Now compare your situation with theirs. Are you following in their footsteps?

Alas, people do not understand what God Almighty desires from them at this time. **رَأْسُ كُلِّ خَطِيئَةٍ**—[The root of all evil] has given birth to many children. A person goes to court and does not have the slightest sense of shame or self-respect in providing false testimony in exchange for a paltry sum. Can lawyers swear that all the witnesses they present are truthful? The state of the world today has become rather precarious. From whichever way one looks at things, false testimony is fabricated. Filing a false case is a trivial matter. Fraudulent documents are manufactured. If they state something, they will do so evading the truth.

Now, someone should ask those who do not understand the need for this [Ahmadiyya] Movement whether this was the religion that the Holy Prophet, may peace and blessings of Allah be upon him, had brought. Allah the Exalted had said that lying is an abomination, so avoid it:

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ¹

God had equated lying with idol worship; just as a foolish man abandons Allah the Exalted in order to bow his head before an idol, in the same way, abandoning truth and honesty, a person makes an idol out of falsehood to achieve his purpose. This is why Allah the Exalted joined lying with idolatry and likened it to the case of an idolater seeking salvation from an idol.

A liar also carves out an idol for himself and imagines that he will attain salvation through this idol. What wickedness has taken root? If it is said, why are you becoming idolaters, give up this abomination, they reply, 'How can we give it up? We cannot live without it.'

What could be a greater misfortune than believing that their life depends on falsehood? Nevertheless, I assure you that truth alone triumphs in the end. Virtue and victory belong to it.

The Blessing of Truthfulness

I remember once I dispatched an article to Amritsar. There was also a letter enclosed with it. It was about Rallia Rām's *Vakīl-e-Hind* newspaper. A case was filed against me stating that

1. Shun therefore the abomination of idols, and shun false speech (*Sūrah al-Hajj*, 22:31). [Publisher]

enclosing a letter thus was against the post office laws. The lawyers said that there was no way of escape outside of denying this letter—as if there is no salvation except through lies—but I did not like this at all. On the contrary, I said that if telling the truth leads to punishment, so be it; I will not tell a lie. Finally, that case was presented in court.

The officer of the post offices appeared as the plaintiff. When I was asked about the matter, I said plainly that it was my letter, but I had placed it with the article considering it to be a part of the article. The magistrate understood this, and Allah the Exalted gave him insight. The officer of the post offices insisted a lot, but he [the magistrate] did not accept a single point and let me go.¹

How can I say that one cannot live without lying? Such

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1. In *Badr*, this incident is recorded in greater detail as follows:

Approximately 27 or 28 years ago or perhaps even earlier, I dispatched an article in support of Islam against the Aryas for printing in a press owned by a Christian named Rallia Rām, who was also a lawyer who lived in Amritsar. He was also the proprietor of a newspaper. The article was sent in a postal packet open on both sides, and I also placed a letter in the packet. This letter contained statements in support of Islam and the falsity of other faiths, as well as an emphatic request for the article to be printed. For this reason, the Christian [editor] became inflamed on account of his religious opposition. It so happened that on this occasion, he found an opportunity to make a hostile attack against me, as the postal law stipulated that it was an offence punishable by a fine of up to 500 rupees or up to six months imprisonment, to place such a letter in a postal packet.

However, I was utterly unaware of this. He acted as an informant to the postal authorities and had a case filed against me. Before I received intimation of this case, Allah the Exalted revealed to me in a dream that the lawyer Rallia Rām had sent a snake my way to bite me, but I fried the snake like a fish and sent it back to him. I am certain that this was an indication that the decision given in court on this case might become a precedent for lawyers.

In short, I was summoned to Gurdaspur, the district's headquarters, to defend against this charge. All the lawyers that were consulted regarding this case advised that the only way of escape was to lie and suggested for me to

things are pure nonsense. The truth is that one cannot live without the truth. Even till now, when I remember this incident of mine, I derive such pleasure that I took the side of God, and He showed such regard for me that it became a Sign.

مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ^١

plead that I had not put the letter in the packet, and that Rallia Rām himself must have placed it therein. The lawyers assured me that in such a case, a verdict would be issued on the basis of testimony.

Moreover, they said that acquittal could be secured with two or three false witnesses; otherwise, the case was a difficult one, with no hope of escape. I told them all categorically that I would not swerve an inch from the truth, come what may. On the very same day or maybe a day after, I appeared in the court of an English magistrate, and a superintendent of the post offices appeared as the plaintiff on behalf of the Government. The magistrate proceeded to record my statement. The very first question he asked me was, 'Did you put this letter in the packet and were the letter and packet dispatched by you?' I answered without any hesitation whatsoever, 'This is my letter, and this is my packet. I myself placed the letter in the packet when I sent it, but I did not do this with any ill-intent to cause a loss of revenue to the Government. I did not consider the letter distinct and separate from the article enclosed in the packet, nor did the letter contain any personal matter.' On hearing this, God Almighty inclined the heart of the magistrate towards me. The superintendent of post offices created an uproar against me and made long speeches in English, which I could not follow, except that each time he made a point, the magistrate would reject it, saying, 'No, no.' When the superintendent concluded his submission and finished venting his anger, the magistrate turned to write his verdict. After writing a line or two, he said, 'Alright, you may leave.' Hearing this, I came out of the courtroom thanking my true Benefactor, who had granted me victory in opposition to an English officer. I know full well that on this occasion, God Almighty delivered me from this misfortune due to the blessings of truthfulness. Before this case, I had seen in a dream that a man stretched forth his hand to take off my cap, whereupon I said, 'What are you doing?' At this, he left the cap on my head and said, 'It is fine, it is fine.' (*Badr*, vol. 2, no. 5, p. 3, dated 2 February 1906)

1. And he who puts his trust in Allah—He is sufficient for him (*Sūrah at-Ṭalāq*, 65:4). [Publisher]

Remember that there is certainly nothing so abominable as falsehood. In general, worldly people say that those who speak the truth get imprisoned, but how can I believe this? Seven cases have been filed against me, and by the grace of God, I did not need to write a single word of falsehood in any one of them. Someone tell me if God defeated me in any one of them. Allah the Exalted is indeed the supporter and helper of the truth. How can it occur that He should punish the righteous? If this were to be the case, no one in the world would dare to speak the truth, and belief in God Almighty would vanish from the world. And the righteous would die a living death.

The fact of the matter is that the punishment received for speaking the truth is not because of the truth but for some of their hidden and secret misdeeds and punishment for some other lie. God Almighty has a whole list of their evils and mischiefs. They have many wrongs, and they get punished for one or another of these.

One of my teachers, Gul 'Ali Shah, was a resident of Batala. He also taught Sher Singh's son Pratap Singh. He stated that once, Sher Singh beat his cook badly just for excess salt and pepper. As he [Gul 'Ali Shah] was very simple-minded, he said [to Sher Singh] that you have committed a grave injustice. Sher Singh replied, 'Maulawī Ṣāhib, you do not know. He has eaten a hundred of my goats.' Similarly, a man has a store of misdeeds and is caught and punished at one time or another.¹ It can never happen that the person who adopts the truth would be humiliated because he is under God Almighty's protection. And there is no fort or refuge as safe as the protection of God Almighty. But a half-baked thing cannot be of benefit. Can anyone say

1. It is in *Badr*: Similarly, a person commits a sin on some other occasion and gets caught on another occasion. (*Badr*, vol. 2, no. 6, p. 3, dated 9 February 1906)

that drinking a single drop will suffice when a person is thirsty, or will a person be satisfied with one grain or one morsel when suffering from extreme hunger? Certainly not. Rather, he will not be satisfied until he drinks water or eats food till he is satiated. In the same way, the expected fruits and results are not produced unless there is perfection in the actions. Imperfect deeds cannot please Allah the Exalted, nor can they draw His blessings. The promise of Allah the Exalted is indeed that you should do the deeds according to My will, and then I will bless you.

In short, the people of the world make up these things themselves, that one cannot live without lies and deceit. Someone says that such and such a person spoke the truth in the case, and that is why he was imprisoned for four years. Again, I will say that these are all vain speculations arising from a lack of insight.

کسب کمال کن کہ عزیز جہاں شوی

[Attain some excellence so people may admire you.]

These are the results of defects. Perfection does not produce such fruits. If a person sews up a tear in his thick homespun cotton cloak, it will not make him a tailor. And it will not necessarily follow that he will also be able to sew high-quality silk clothes. On the contrary, if he is given such clothes, the result will be that he will ruin them. Therefore, a virtuous deed mixed with base things is of no use, it has no value in the sight of God Almighty, but these people take pride in it and seek salvation through it.

Sincerity is a Prerequisite for Virtues

If there is sincerity, Allah does not discard even an iota of any good deed. He Himself has said that:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ¹

Therefore, if there is even an iota of goodness, it will be rewarded by Allah the Exalted. So what is the reason that doing so much goodness does not yield any fruit? The reason for this is indeed that there is no sincerity in it. Sincerity is a prerequisite for virtues, as God has said:

مُخْلِصِينَ لَهُ الدِّينَ²

This sincerity is found in those who are *Abdāl* [Saints].³

These people become *Abdāl* and no longer belong to this world. There is sincerity and worthiness in all their actions, but the case of worldly people is such that even if they do charity, they want praise and appreciation for it. If someone donates to a good cause, the purpose is to be praised in the newspapers—that people praise him. What does this virtue have to do with God Almighty? Many people distribute bread throughout the entire village at the time of weddings, but not for God—simply for display and ostentation. If there was no ostentation involved and this act was done simply out of compassion for Allah's creation and sincerely for the sake of God, they would become

1. Then whoso does an atom's weight of good will see it (*Sūrah az-Zilzāl*, 99:8). [Publisher]
2. Serve Allah, being sincere to Him in obedience (*Sūrah al-Bayyinah*, 98:6). [Publisher]
3. *Al-Hakam*, vol. 10, no. 17, p. 4, 5, dated 17 May 1906

godly people. However, since these actions have nothing to do with God Almighty, no good and blessed effect is produced in those who carry out such acts.

Remember it well that whoever becomes God Almighty's, God Almighty becomes his, and God cannot be deceived by anyone. This is foolishness and ignorance if someone wants to win over God through ostentation and deception. He is simply deceiving himself. The adornment of the world and the love of the world is the root of all wrongdoings. Being blinded by it, a man leaves humanity and does not understand what he is doing and what he should have done. Given that no one can deceive an intelligent man, how can Allah the Exalted be fooled by anyone?

Nonetheless, the root of such evil deeds is the love of the world, and the greatest sin destroying the Muslims at this time—in which they are sorely afflicted—is undoubtedly this love of the world. Sleeping, waking, getting up, sitting down, walking—every moment people are preoccupied with this very grief and anxiety, yet there is no care nor concern for the time when they will be lowered into the grave. Had such people feared Allah the Exalted and had even the slightest concern and worry for religion, they could have benefited greatly. Sa'dī says:

گر وزیر از خدا ترسیدے

[If only the Vizier had been fearful of God!]

Give the Grandeur of God a Place in your Heart

How diligent and active people are in the discharge of their work even if it is an ordinary sort of employment, but when the time for Prayer comes, it is abandoned merely upon seeing water that is slightly too cold [for performing the ablution]. Why do such things occur? Because the heart is devoid of any

perception of the greatness of Allah. If there is even a little realization of God Almighty's grandeur and the thought and belief of dying exist, then all laziness and heedlessness would depart. Therefore, the greatness of God Almighty should be given a place in the heart, and one should always be fearful of Him. His grip is fearsome. He turns a blind eye and overlooks, but when He seizes someone, then His grasp is very severe indeed, so much so that:

لَا يَخَافُ عُقْبَاهَا¹

And then He does not care what will happen to those left behind by the ones He seizes.

As opposed to this, those who fear Allah the Exalted and have His greatness firmly planted in their hearts, Allah the Exalted bestows honour upon them, and Himself becomes a shield for them. It is mentioned in the hadith that: مَنْ كَانَ لِلَّهِ كَانَ اللَّهُ لَهُ² meaning that whoever comes to belong to God Almighty, God Almighty becomes his. It is a pity, however, that even those who pay attention to this and want to come towards God Almighty, most from among them demand immediate miraculous results. They do not know how much patience and resolve is needed in matters of religion, but the wonder is that the world for which they strive unto death day and night, they wait years for its works [to come to fruition].

How long does the farmer wait after sowing seeds? However, when it comes to religious matters, they say, make me a saint instantly, and they want to reach the Divine throne on the very first day, even though they made no effort, bore no hardship in this path, nor underwent any trial.

1. *Sūrah ash-Shams*, 91:16 [Publisher]

2. *Tafsīr Rūḥ al-Bayān Tafsīr Sūrah al-Baqarah*, verse 31 [Publisher]

The Need for Patience and Perseverance in the Activities of the Faith

Remember well that this is not the law and canon of Allah the Exalted. Every development here is gradual, and the pleasure of God Almighty cannot be attained just by us saying that we are Muslims or believers. Therefore, He has said:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ¹

That is, do these people think that Allah the Exalted should become pleased with them and they shall be left alone merely by their saying, ‘We believe’ and that they shall not be tested?

It is against the practice of Allah that someone should be made a saint instantly by the blow of a breath. If this had been His practice, then the Holy Prophet, may peace and blessings of Allah be upon him, would have done the same and made his devoted Companions saints by simply blowing his breath on them. He would not have had them sacrifice their lives by putting them to the test, and God Almighty would not have said about them:

وَمِنْهُمْ مَن قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَن يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا²

Thus, when the world cannot be attained without hardships and hard work, strangely ignorant is the one who deems religion akin to ripened fruit just waiting to be plucked. It is indeed true

1. *Sūrah al-ʿAnkabūt*, 29:3 [Publisher]

2. There are *some* of them who have fulfilled their vow, and *some* who *still* wait, and they have not changed *their condition* in the least (*Sūrah al-Aḥzāb*, 33:24). [Publisher]

that faith is easy, but every blessing requires hard work. And in fact, Islam does not even demand undue effort.

Look at the Hindus and what their yogis and sanyasis have to do—some destroy their backs, and others grow their nails. Similarly, there was monasticism among Christians. Islam did not prescribe these things; it gave this teaching instead:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا¹

That is, the person who purifies himself attains salvation—meaning the one who separates from every kind of innovation, sin and iniquity, and carnal passions for the sake of God Almighty and prefers suffering in the way of God by abandoning all sorts of sensual pleasures. A person who prioritizes God Almighty and leaves the world and its troubles has truly attained salvation.² And then He said:

قَدْ خَابَ مَنْ دَسَّاهَا³

Ruined is the person who has polluted the soul; that is, who bowed down to the earth. It is as if this single phrase summarises all the teachings of the Holy Quran, and it shows how man reaches God Almighty. It is an absolutely true and firm statement that until and unless man abandons the evil use of human faculties, he does not find God. Therefore, if you want to get out of the filth of the world and meet God Almighty, then give up these pleasures, otherwise:

1. *Sūrah ash-Shams*, 91:10 [Publisher]

2. From *Badr*: He who gives preference to religion joins with God. One's ego should be utterly humbled. God should be prioritised over everything. This is the sum and essence of religion. Every way of evil should be abandoned. It is then that God is attained. (*Badr*, vol. 2, no. 6, p. 3, dated 9 February 1906)

3. *Sūrah ash-Shams*, 91:11 [Publisher]

ہم خدا خواہی و ہم دنیائے دوں ایں خیال است و محال است و جنوں
You desire to win the world and God simultaneously;
Such thinking is mere imagination, impossibility, and madness.

Acting Ostentatiously

There was, in fact, no evil in the nature of man, nor is anything evil; however, its misuse makes it evil. For example, take ostentation—it is actually not bad because if a person does something only for the sake of God Almighty and does it so that others are also motivated to do the good deed, then this ostentation is a virtue as well.

There are two types of ostentation. One for the world. For example, a person is leading the Prayer, and an influential man comes and joins the Prayer service behind him, so he starts to prolong the Prayer out of regard for this influential man. Some men feel so much awe on such an occasion that they begin to consider themselves very great. This is also a type of ostentation that is not apparent all the time but makes its appearance at its own time, like the desire to eat bread arises when hungry or the desire to drink water arises when thirsty.

But contrary to this, the person who offers the Prayer with every care and attention to detail only for the sake of Allah the Exalted is not guilty of ostentation. Rather, it is a means of attaining God's pleasure. Therefore, ostentation also has appropriate occasions [for its display]. And man is the kind of animal that disregards committing faults on inappropriate occasions.

For example, an individual walking alone along a path considers himself very pure and righteous. On the way, he finds a bag of jewels lying there. He sees it and regards it as something not to interfere with. No one will notice if he swoops down upon it at that moment, but he realizes that it is someone else's rightful

property and the money which had fallen on the ground is ultimately someone else's. Thinking about these things, if he refrains from grabbing it and being greedy, then, in fact, he acts with complete purity and righteousness. Otherwise, if these virtues are only a claim, the truth will be revealed, and he will take it.

Similarly, a person whom the people believe not to be ostentatious—when there is an occasion to be ostentatious, and he does not do it, it will prove that he does not do it. But as I just mentioned, sometimes these habits are exercised on such an occasion that they change and become virtues. Thus, the custom of offering Prayer in congregation, of course, has ostentation. So, if a person intends to show off, then it is undoubtedly ostentation, and if this is to obey Allah and His Messenger, then it is a wonderful blessing. So offer Prayers in mosques as well as at home.

Likewise, if in some place, donations for the work of religion are being sought and a person sees that people are silent and not rallying to the cause, so he donates first only with the idea of inspiring others. Apparently, this will be ostentation, but it will lead to reward from God.

Similarly, God Almighty has said in the Holy Quran:

لَا تَمْشِ فِي الْأَرْضِ مَرَحًا¹

Do not walk in the earth haughtily. However, it is proven from a hadith that a man was strutting with his chest puffed up in a battle. The Holy Prophet, may peace and blessings of Allah be upon him, saw this and said that God Almighty dislikes this action, but Almighty Allah approves of it at a time like this.²

1. *Sūrah Luqmān*, 31:19 [Publisher]

2. *Al-Mu'jam al-Kabīr li al-Ṭabarānī*, Bāb al-Sīn, Samāk ibn Kharshah Abī Dujānah al-Anṣārī al-Badrī, Hadith 6508, vol. 7, p. 104, Dārul-Aḥyā' al-Turāth al-'Arabī [Publisher]

Hence, *گر حفظ مراتب نہ کنی زندگیتی*—[If you disregard people's rank and station in life, then you are faithless].

Explanation of Morals

Therefore, morals on the right occasion make one a believer, but on the wrong occasion, make one a *kāfir* [disbeliever]. I have already said that no moral is evil, but it becomes evil through improper use.

It is narrated concerning the anger of Ḥaḍrat 'Umar, may Allah be pleased with him, that someone said to him that he used to be very angry before Islam. Ḥaḍrat 'Umar^{ra} replied that his anger is the same; before, it used to be exercised improperly, but now it is employed on the proper occasion. Islam teaches the use of every faculty at its proper place. So do not ever try to let your faculties deteriorate, but learn to use them properly.

A Comparison of the Moral Teachings of the Holy Quran and the Gospel

These are all false and fictitious doctrines that claim that our teaching is to turn the other cheek upon getting slapped. It is possible that at that time, this teaching was like a law specific to that place and that time, but this law could never be for all times, nor could it function because man is like a tree whose branches are spread all around. If only a single branch is attended to, the rest of the branches will be destroyed and ruined.

The flaw in this teaching of the Christian religion is very obvious. How can this develop and foster all the faculties of man? If only forgiveness was a good thing, why is the ability for revenge placed among man's faculties? Moreover, why is this

teaching of forgiveness not acted upon? Notwithstanding—contrary to this—the perfect teaching is that which Islam presented and which we received through the Holy Prophet, may peace and blessings be upon him, and that is:

جَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا قَبْلَ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ¹

Meaning, the recompense of an injury is an injury like that which has been done, but the person who forgives a sin and forgives it on such an occasion that it leads to some reformation and does not cause any evil, then his reward is with Allah the Exalted.

This clearly shows that the intention of the Holy Quran is not that evil should not be resisted at all places needlessly, and revenge should not be exacted. Rather, the Divine principle is that one should look at the place and occasion to see if the occasion calls for pardon and forgiveness or punishment. If it is expedient to punish at that time, the punishment should be as much as deserved, but if the occasion calls for forgiveness, the thought of punishment should be abandoned.

This is the beauty of this teaching because it considers every aspect. If every wicked scoundrel is released by following the Gospel, darkness will come to prevail throughout the world. Hence, you should always take care not to think all faculties are dead. On the contrary, you should strive to employ them at their appropriate place. I say honestly that this teaching is such that it has drawn the map of human faculties. But pity be upon those who are seduced by listening to the sweet talk of Christians, allowing a blessing like Islam to slip from their hands. A truthful one does not appear sweet to others in every situation.

Just as a mother cannot always give sweets to her child for

1. *Sūrah ash-Shūrā*, 42:41 [Publisher]

food—rather, in times of need, she administers bitter medicine—the very same is the case of a truthful *Muṣleḥ* [Reformer]. This very teaching is a blessed teaching in every respect. God is of the calibre that He is an undeniable God. Christians also believe in our God. The attributes of God Almighty that we accept have to be accepted by everyone. Pastor Pfander writes in one place in his book that if there is an island where the preaching of Christianity has not reached, then what question would be asked of those people on the Day of Judgment? Then he himself gives the reply that they will not be questioned whether or not they believed in Yasū‘ [Jesus Christ] and his atonement. On the contrary, they will be questioned whether they believe in the God Who is the One God with no partner possessing the attributes of Islam.

The God of Islam is the God that every dweller in the wilderness is naturally compelled to believe in. Every person’s conscience and inner light testify that he should believe in the Islamic God. Unfortunately, this essence of Islam and the original teaching which has been elaborated has been forgotten by the Muslims of today. And it is my job to re-establish this very ideal once again. And this is the great goal with which I have come.

Jesus and Mary being Untainted by the Touch of Satan

Apart from the issues mentioned above, there are other intellectual and theological errors that are spreading in the midst of the Muslims, the eradication of which is my responsibility. For example, these people believe that Jesus and his mother are untainted by the touch of Satan but all others—God forbid—are not untainted.

This is a manifestly clear mistake; rather, it is *kufṛ* [disbelief]

and a grave insult to the Holy Prophet, may peace and blessings of Allah be upon him. There isn't so much as the least sense of dignity in those people who fabricate these kinds of issues and try to malign Islam. These people are far removed from Islam.

Actually, this issue is as follows. The Holy Quran proves that there are two types of birth. One by the touch of the Holy Spirit and the other by the touch of Satan. All progeny of good and righteous people comes from the Holy Spirit, and the progeny that is the result of evil is from Satan. All the Prophets were born of the Holy Spirit, but the Jews objected that Jesus' birth was—God forbid—illegitimate and due to an illicit relationship of Mary with a soldier named Pantera and was the product of the touch of Satan. Therefore, Allah the Exalted gave this testimony to remove this charge from him [Jesus] and confirm that his birth was also from the touch of the Holy Spirit.

Since no such allegation was made against our Prophet, may peace and blessings of Allah be upon him, nor the other Prophets, it was for this reason that there wasn't any need to declare such an assertion about them. The parents of our Holy Prophet, may peace and blessings of Allah be upon him, 'Abdullah and Āminah, were always respected from the beginning, and no one ever had any such thought about them. A person who is arrested in a case requires someone's testimony to be cleared, but a person who is not arrested in a case does not need any testimony to be cleared.

The True Nature of Mi'rāj

In the very same way, there is another error that has spread among the Muslims, and that is in relation to the *Mi'rāj* [Spiritual Ascension]. I believe that the Holy Prophet did experience the *Mi'rāj*, but some people believe it was just an

ordinary dream. This belief is incorrect. And those who believe that the Holy Prophet went to the heavens with his physical body in the *Mi'raj* are also wrong. Instead, the true account and correct belief is that the *Mi'raj* took place in the manner of a vision with a state of being composed of light. It was a state of being, but one composed of light; and it happened during a state of wakefulness, but in the form of a vision and composed of light which cannot be fathomed by the denizens of this world except those who have experienced that state.

Otherwise, the Jews had themselves demanded the miracle of ascending into the heavens with the physical body and the material sense of awareness, in response to which it was said in the Holy Quran:

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا مَّرْسُولًا¹

[Meaning:] Say, my Lord is Holy; I am simply a human Messenger. Humans never fly off into heaven like this. This practice of Allah has been in operation since time immemorial.

The Holy Quran Takes Precedence over Hadith

Another mistake among most Muslims is that they give precedence to the Hadith over the Holy Quran, though this is wrong. The Holy Quran has the status of certainty, while the status of Hadith is conjectural. Hadith is not the judge, rather the Quran is the judge over it. Yes, Hadith is a commentary of the Holy Quran; it should be accorded only such status as it merits.

It is necessary to believe a hadith to the extent that it

1. *Sūrah Banī Isrā'il*, 17:94 [Publisher]

does not contradict the Holy Quran and is in accord with it. However, if it goes against the Holy Quran, it is not a hadith but a rejected saying. Nevertheless, the Hadith are essential for understanding the Holy Quran. The Holy Prophet, may peace and blessings of Allah be upon him, demonstrated God's commands revealed in the Holy Quran in practical terms, by carrying them out and by having them carried out, thus establishing a model. Islam could not have been understood if the Holy Prophet had not provided this model. Nonetheless, the foundation is the Quran. Some people who experience [true] visions hear such *ahādīth* that are not known to others directly from the Holy Prophet, may peace and blessings of Allah be upon him, or get confirmation of existing *ahādīth*.

In short, many such things that God Almighty is displeased with and that are entirely against the nature of Islam are found among these people. For this reason, Allah the Exalted does not now recognize these people as Muslims until they abandon erroneous beliefs and embrace the right path. For this reason, Allah the Exalted has appointed me, so that by removing all these mistakes, I should re-establish true Islam in the world.

This is the difference between these people and us. Their condition is no longer what used to be the Islamic condition. They have become like a spoiled and useless garden. Their hearts are impure, and God Almighty desires to create a new nation that should be a model of true Islam by adopting truthfulness and righteousness.¹

1. *Al-Hakam*, vol. 10, no. 21, p. 3, 4, dated 17 June 1906

DAYS OF JALSA DECEMBER 1905

In Loving Memory of the Late Ḥaḍrat Maulawī ‘Abdul-Karīm

Ḥaḍrat Maulawī ‘Abdul-Karīm was mentioned while outside visiting *Bahishtī Maqbarah* [the Heavenly Graveyard].

The Promised Messiah^{as} said:

He was absolutely absorbed in the love of this Movement. When he first came to me, he was a follower of [Sir] Syed Ahmad [Khan]. At times I would talk with him about such issues that were amongst Syed Ahmad’s erroneous beliefs, and sometimes the discussion would reach a point where it would take on the manner of a debate. However, after a short period of time, one day he openly declared that I should be a witness that, as of today, he has abandoned all these things.

After that, he became so absorbed in my love that if I said the stars came out during the day and the sun at night, he would never be one to disagree. He was in complete unity and harmony with me. He considered it *kufṛ* [disbelief] to hold an opinion contrary to mine regarding any topic. He held the utmost degree of love for me, and he had become one of the *Aṣḥāb-uṣ-Ṣuffah*¹ who had, early on, been praised by God in His revelation.

His life had been spent in simplicity, and he took no share

1. In one corner of the Prophet’s mosque in Madinah, a covered platform was prepared which was known as *Ṣuffah*. This served as the resting place of indigent Emigrants who dedicated themselves to the worship of Allah, the company of the Holy Prophet^{ṣas}, and recitation of the Holy *Qurān*. They became known as *Aṣḥābus-Ṣuffah*. [Publisher]

of the luxuries of the world. He had abandoned his job because he felt it was a disgrace to the Faith. Recently, he was offered employment paying 200 rupees per month, but he refused it outright. He lived his life most humbly. He was fond of reading only Arabic books.

He spent his life defending Islam against internal and external attacks. Yet, despite his grave illness and weakness, his pen was always moving. There was also a particular revelation about him:

مسلمانوں کا لیڈر

[Leader of the Muslims.]

I know that his end was enviable because there was no impurity of the world associated with him. The one who has impurity of the world associated with him does not meet a good end. The end is good for those who make a resolve to utterly humble themselves to achieve the pleasure of God.

Everyone's Well-Being is our Doctrine

The Promised Messiah^{as} said:

We have no malice or enmity toward anyone. Our doctrine is the well-being of everyone. Therefore, if I write something against the Aryas or the Christians, it is not the result of any enmity or malice in the heart. Instead, my condition at that time is like that of a surgeon who cuts open an abscess and applies ointment to it. A naive child perceives that this person is my enemy and abuses him, but the surgeon has neither anger nor sorrow in his heart, nor does he get angry at abuse. He continues his benevolent work with a tranquil mind.

The Blessing of the Promised Messiah's Companionship

The Madrasah was discussed. The Promised Messiah^{as} said:

It is essential for the students to come here and study in this place. The person who comes and spends a week in my company will become greater than any *maulawī* of the East or the West. Many people of the Jamā'at should, therefore, be trained in front of me so that they become preachers and teachers for future generations and bring people to the right path.¹

29 DECEMBER 1905

A general meeting of the auspicious Ahmadiyya Movement was held on the morning of 29 December 1905, at 9 o'clock in the new guest house. All the guests, who had come from different cities and towns, were present.

Respected Khwāja Kamāl-ud-Dīn delivered a long speech. The import and essence of this speech was that the purpose and goal of the Promised Messiah, may peace and blessings be upon him, is the universal spread and propagation of Islam and to create a community of ours here that—being distinguished on account of its academic and practical abilities—serves toward that end. Therefore, for three days, the issue of the modern management of the Madrasah was considered.

1. *Badr*, vol. 2, no. 2, p. 3, dated 12 January 1906

Ultimately, it was decided that the Madrasah should remain in its current form, and a separate class should be started for missionaries and preachers.

Money is needed for this purpose. Khwāja Ṣāhib explained in great detail that worldly successes are also dependent upon religion, and no worldly success can be attained by separating from religion. Thus, the gist of Khwāja Ṣāhib's speech was 'the Movement's needs and the people's obligations to fulfil them,' and in it, he compared the era of the Noble Companions with this era and said that they sacrificed their lives. There is no need to sacrifice lives at this time because the Messiah sent by God has published a fatwa prohibiting jihad [of the sword]. Now, if there is a need, it is to expend wealth, so there should be a permanent fund.

Khwāja Ṣāhib was still speaking when the Promised Messiah, may peace and blessings be upon him, arrived. Khwāja Ṣāhib drew the attention of the gathering towards the needs of the Movement by mentioning the ever-increasing expenses being incurred. When he sat down, the Companions asked the Promised Messiah^{as} to address them, and upon this, he gave the following speech.

Glad Tidings for Those who Spend their Wealth in the Way of God Almighty

Look! Everything that Khwāja Ṣāhib has stated is true and correct. However, it must be understood that it is strange that on one side, Allah the Exalted commands this Jamā'at that each and every one demonstrate that they have rectified their practical condition and strength of faith, for until faith is proven through practical actions, a mere verbal profession of faith is unacceptable in the sight of Allah. It amounts to nothing.

So far as verbal claims are concerned, a sincere person and a hypocrite appear alike. Every person who wants to prove his

sincerity and steadfastness should show it through practical actions. Until a person steps forward practically, he cannot be called a believer in heaven.

The idea may arise in some people's minds that taxes are being imposed on us every day. How long can we go on bearing them? I know that not everyone has such a heart because not everyone has the same disposition. Many are miserly and of shallow capacity and say such things, but they do not realize that Allah the Exalted is not dependent on them. Such misgivings always arise out of worldliness, and such people are deprived of Divine favour. But those who decide to move forward solely for the sake of God Almighty and give preference to His will, and whatever service they perform on this basis, Allah the Exalted Himself bestows the ability to do so upon them. And He places blessings in the wealth they spend to spread the message of Islam. This is the promise of Allah the Exalted, and those who move forward with honesty and sincerity must have seen how they are conferred Divine favour from within.

The person who thinks we are being burdened daily is exceedingly ignorant. Allah the Exalted says again and again:

وَلِلّٰهِ خَزَائِنُ السَّمٰوٰتِ وَالْاَرْضِ¹

Meaning that with God are the treasures of the heavens and the earth. The hypocrites cannot understand this, but the believer has faith in this and is certain about it.

Verily I say that if all the people who are present at this time and are members of this Movement, thinking that they will be burdened every day, give up and say in a miserly manner that we cannot do anything, then God Almighty will raise another nation that will gladly bear the burden of all these expenses and

1. *Sūrah al-Munāfiqūn*, 63:8 [Publisher]

still acknowledge the *ihsān* [benevolence] of the Movement upon them.

A Magnificent Sign

Almighty Allah has willed that He make this Movement grow. So who is there to stop Him? Are you unaware that kings are capable of doing everything? Then, at what point can fatigue be suffered by He who is the King of the heavens and the earth?

Twenty-five years ago—rather, even far earlier than that—God Almighty gave me the news at a time when not a single person used to come to me, and not a single letter would come during the entire year. The claims I made in this state of anonymity are published in *Barāhīn-e-Aḥmadiyya*, and this book is in the hands of friends and foes—even the Hindus and Christians possess it. It also reached Makkah, Madinah, and Constantinople. Open it and see that God said at that time:

يَأْتُونَ مِنْ كُلِّ فَجٍّ عَمِيقٍ وَيَأْتِيكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

That is, people will come to you from distant places, and the paths by which they will come will become deepened. Then He said not to tire of these people who will come frequently and do not mistreat them in any way.

It is a fundamental rule that when there is an abundance of people, a person becomes overwhelmed by meeting them, and sometimes becomes inattentive, which is a type of discourtesy, so He forbade it and said that I should not grow tired of them and that I should fulfil the obligations of hospitality. God gave this news to me at a time when no one was coming, and now you can see how many of you are here. How great a Sign this is! This proves that Allah is the Knower of the unseen. Who

can give such news other than God, the Knower of the unseen? Neither an astrologer nor anyone with discernment can say such things. An auspicious believer derives pleasure through reflecting upon these situations. He believes that there is a God Who reveals miraculous prophecies.

In short, within this message He foretold the coming and going of guests in great abundance. And then, given the need of sufficient provisions for their food and drink and the housing arrangements for their lodging, He, therefore, included this statement as well:

يَأْتِيكَ مِنْ كُلِّ نَجْحٍ عَمِيْقٍ.

[Help will come to you by every distant track.]

Now, reflect upon the work that Almighty Allah had Himself promised and willed to accomplish—who is there to stand in its way? He Himself becomes the guarantor and provider of all needs. This ability is beyond human capacity to foretell an event beforehand by the span of an interval that even a child can be born and come to have children. This is a magnificent miracle of God Almighty. This is verily the reason why it is written in the books of God Almighty that the Sign of a truthful one is prophecy, and this is a most magnificent Sign which should be reflected upon.

It is learnt from the Holy Quran that faith is augmented through deliberation and reflection. Those who do not ponder over the Signs of Allah the Exalted are standing on slippery ground. It is absolutely true that a person cannot progress in his faith until he sees the words, actions, and abilities of God Almighty.

Hence, this Movement has been established for this very purpose that faith be strengthened in Allah the Almighty. This Sign that I have just presented is from God Almighty and is so

powerful that no one can stop it. Is there anyone of another faith who has the courage and strength to present such a fresh sign in opposition to this? Members of the Jamā'at are thoroughly capable of understanding how many Signs continue to appear. This is simply God's work; no one else is involved.

The Purpose of Signs

Know with certainty that Allah the Exalted shows that the strength of faith will increase with these prophecies, and this strength cannot increase without such Signs because the mighty hand of God Almighty is prominently visible in them.

Man is such a spirited being that until God Almighty bestows the bounties and blessings for fostering faith upon him, he cannot be purified and cleansed on his own. And in reality, being pure and clean and advancing on the path of righteousness is not easy. It is with the grace and support of God Almighty that one acquires this blessing.

Taqwā and Iḥsān

And regarding the acquisition of true *taqwā* [righteousness] with which God Almighty is pleased, Allah the Exalted has repeatedly said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ¹

And then He also said that:

1. O ye who believe! fear Allah (*Sūrah Āl-e-Imrān*, 3:103). [Publisher]

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ¹

Meaning that Allah the Exalted supports and helps those who adopt *taqwā*. *Taqwā* means abstaining from evil. And *muh-sinūn* are those who not only avoid evil, but also do good. Then, He also said:

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ²

That is to say, they also carry out these virtuous deeds with meticulous care. This revelation descended upon me repeatedly:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

[Verily, Allah is with those who adopt righteousness and those who do good deeds.]

And so many times that I cannot count. God knows it has happened 2,000 times. The purpose of this is to let the Jamā'at know not to be fooled simply by this much that they have joined this Jamā'at or to be satisfied with just a dry empty faith. Allah's support and help will be attained only when there is true *taqwā* and then only if accompanied by virtues.

It is not a matter of pride that someone should simply be content with so little as that; for example, he does not commit adultery or that he did not commit murder and did not steal. Is it a virtue that one becomes proud of avoiding evil deeds? In fact, he knows that if he steals, his hand will be cut off, or he will go to jail according to the current law. According to Allah the Exalted, Islam is not the name of something that teaches only the avoidance of evil deeds. On the contrary, he cannot survive

1. *Sūrah an-Nahl*, 16:129 [Publisher]

2. *Sūrah Yūnus*, 10:27 [Publisher]

in this spiritual life until he abandons vice and adopts virtues. Virtues are like food. Just as a person cannot survive without food, similarly, he is nothing until he adopts the practice of virtuous deeds.

It is mentioned in one place in the Holy Quran that there are two conditions. One condition is that:

يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا¹

Meaning that, they drink a beverage that contains camphor. This means that the heart becomes cold to the love of the world. Camphor is a cold substance and suppresses toxins. It is beneficial for cholera and epidemic diseases.

Thus, the first stage of *taqwā* is that which is described metaphorically as:

يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا

The hearts of such people who drink the sherbet of camphor wax cold to every kind of treachery and cruelty—the heart growing cold to every kind of wickedness and evil faculty. And this effect is produced within them innately and naturally, not through artificial imposition. They become disgusted with all kinds of evils. It is true that this is not an ordinary phenomenon.

It is not easy to let go of evils. The greater part of the Gospel is filled with this commandment not to do evil, whereas this is the first stage of the completion of faith. One should not be content with just this. Nevertheless, if a person acts upon it and abandons evils, Allah will help him with the second part. A person can verbally profess that I abstain from evil, but when confronted with various kinds of evil deeds, the body trembles.

1. *Sūrah ad-Dahr*, 76:6 [Publisher]

Some sins are obvious—such as lying, adultery, breach of trust, giving false testimony and usurping rights, *shirk* [associating partners with Allah], etc.—but some sins are so subtle that a person is afflicted by them without even realizing it. He grows from young to old but does not realize that he is committing sins. For example, there is the habit of backbiting. Such people consider it an ordinary and trivial matter, albeit the Holy Quran deems it a most egregious vice. Accordingly, it states:

أَيُّجِبُّ أَحَدَكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ¹

God is displeased when a person utters a word that belittles his brother and perpetrates an act that inconveniences him. To speak about a brother in such a way that proves him to be foolish or ignorant, or about his conduct in a secretive manner—engendering hostility and rudeness—are all evil deeds.

Similarly, miserliness and anger are all evil deeds. Hence, the first step under this command of Allah the Exalted is that a person should avoid them and should safeguard himself against all kinds of sins—whether they be affiliated with eyes or ears, or hands or feet—because He said:

لَا تَتَّبِعْ مَا كَيْسَ لَكَ بِهِ عِلْمٌ² إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا²

That is, do not needlessly follow what you do not know because the ear, eye, heart, and every organ will be questioned. Many evils arise only from ill thinking. One hears something about someone and immediately believes it. This is a very evil thing. Do not allow anything uncertain or questionable to enter your

1. Would any of you like to eat the flesh of his brother who is dead? (*Sūrah al-Hujurat*, 49:13) [Publisher]

2. *Sūrah Banī Isrā'īl*, 17:37 [Publisher]

heart. This rule is to remove ill thinking,¹ that until something is observed and appropriately judged, it should not be believed or spoken of.

What a solid and strong statement this is! Many people will be called to account because of their tongue. It is observed here in the world as well that many people are caught simply because of their tongue, and they are compelled to suffer a great deal of shame and loss. There is no calling to account for the apprehensions and superficial thoughts that pass through the mind. For example, if the thought passes through someone's mind that it would be good should I attain such and such wealth, it is a kind of greed, but there is no blame on such a mere thought that naturally comes to mind and passes. However, when a person gives such a thought a place in his heart and then resolves that he must take that wealth by some deception or other means, this sin must be accounted for.

Therefore, when the heart makes a determination and to this end commits mischief and deception, then this sin is recorded as worthy of punishment. So, these kinds of sins are given very little attention yet lead to a person's destruction. Most people refrain from major and open sins. There will be many men who have never shed blood or committed burglary or such major sins.

But the question is, how many people have not slandered anyone or hurt their brother by defaming him or erred by lying? Or at least not resolved to carry out some dangerous plots in the heart? I can say with certainty that very few people take care of these things and fear God Almighty; otherwise, there will be many who tell lies for fun, complain and slander others in their gatherings, and hurt their weak and infirm brothers in various ways.

1. *Al-Hakam*, vol. 10, no. 22, p. 2, 3, dated 24 June 1906

Therefore, Allah the Exalted says that the first step is for a person to adopt *taqwā*. I cannot go into the details of evil deeds at this time. From beginning to end, there is a description of *dos* and *don'ts* and Divine commands in the Holy Quran, and there are several hundred branches describing different types of commands. In summary, I say that God Almighty certainly disapproves of creating disorder upon the earth.

Allah the Exalted wants to spread oneness in the world, but the person who wishes to hurt his brother commits oppression and breaches trust; he is an enemy of oneness. Until these evil thoughts are removed from the heart, it can never be possible for genuine oneness to spread. Therefore, this step was kept foremost.

The Essence of Taqwā

What is *taqwā*? Protecting oneself from all kinds of evil. Thus, God Almighty says that the first reward for the righteous is to drink a sherbet that contains camphor. Drinking this sherbet makes the heart cold to evil deeds. After that, no motivation and enthusiasm are left in their hearts for evil.

The thought does arise in the mind of an individual that what he is doing is not right, even to the point that a thief's heart experiences this feeling, but he still goes on to steal with a tenacious heart. However, the condition of the people who are made to drink the sherbet with camphor becomes such that not only does the temptation to sin not arise in their hearts, but their hearts also become disgusted and hateful of evil deeds. All aspects of the temptations to sin are suppressed.

This is not possible except through the grace of God Almighty. Therefore, when a person seeks the grace of God Almighty through prayer and resolute determination, striving

to overcome the passions of his self, then all these things draw the grace of God, and he is given to drink from the goblet containing camphor. Those who undergo this type of transformation are decreed admissible into the category of the *Abdāl* by Allah the Exalted, and this is verily the transformation which manifests the true essence of the *Abdāl*.

It has also been generally observed that when most people seated in a gathering hear these kinds of accounts, their hearts are impressed and they deem them pleasing. However, when they part from the assembly and meet their family and friends, then that same attitude appears in them, and they immediately forget what they heard and embrace the same style of conduct as before. Therefore, one should safeguard against this.

It is imperative to avoid those associations and gatherings in which such conversations arise. And at the same time, remember to be cognizant of all the elements of these evils because to acquire something, knowledge of it is the first thing one needs. How can you acquire something unless you know of it first? The Holy Quran has given these details again and again, so read the Holy Quran again and again. And you should continue writing down the details of evil deeds.

And then, with the grace and support of God Almighty, try to avoid these evils. This will be the first stage of righteousness. When you make such an effort, Allah the Exalted will give you the ability, and that sherbet with camphor will be given to you, through which all your passions for sin will turn absolutely cold. After that, you will only do virtuous deeds. So long as a person remains unrighteous, this goblet is not granted to him, nor do his supplications and worship engender the spirit of acceptance because Allah the Exalted says:

إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ¹

Meaning that, without a doubt, Allah the Exalted only accepts the worship of the righteous. It is absolutely true that only the Prayer and Fasting of the righteous are accepted. What constitutes the acceptance of these acts of worship, and what is meant by it?

What is Meant by the Acceptance of Worship

So, it should be remembered that when we say that the Prayer has been accepted, it is meant that the effects and blessings of Prayer have been created in the person who offers the Prayer. Until those blessings and effects arise, the Prayers amount to nothing more than banging one's head on the ground in prostrations.

What benefit accrues from that Prayer or Fasting when—in the very mosque where the Prayer is offered—someone backbites and complains against another, or someone commits theft at night, or breaches the trust regarding another's wealth or property, or—out of miserliness and envy—attacks another's honour conferred upon him by God Almighty, or maligns someone's reputation? In short, if a person remains involved in these kinds of ills and evils, then tell me, what benefit has his Prayer brought him?

What should have happened is that with Prayer, the evils and defects he suffered from would have been reduced, and Prayer is an excellent means for achieving this. So the first stage, and difficulty, for a person who wants to become a believer is that he refrains from evil deeds. This is indeed what is called *taqwā*.

1. *Sūrah al-Mā'idah*, 5:28 [Publisher]

And remember this as well that *taqwā* is not the name of abstaining from great evils; rather, avoid the subtlest of evils, such as sitting in gatherings where people are mocked and humiliated or sitting in meetings where Allah the Exalted and His Messenger are insulted, or where the dignity of one's brother is being attacked, even though one is not participating in such actions, because it is also wrong in the sight of Allah the Exalted why one listened to such things.

This is the behaviour of people with a disease in their hearts. If they had a complete understanding of evil in their hearts, why would they do this, and why would they go to these meetings and listen to such things?

Also, remember this, that the one who hears such things is also the perpetrator of such things. Those who speak such things with their tongue are clearly going to be called to account because they have committed a sin, but those who have continued to sit quietly by will also suffer the consequences of this sin. Remember this part with great care and read the Holy Quran repeatedly and ponder over it.

Beneficence

This is the first part of virtue, but virtue does not end here. Some people are also found among Hindus, Christians, and other nations who do not commit certain sins. For example, some people do not tell lies, do not devour the wealth of others unjustly, do not usurp debts but rather they repay them, and are reliable in social and familial dealings, but God has said He is not satisfied with just this much. What is required is that one should avoid evils and become engaged in the doing of good.

Without it, there is no escape. He who is proud that he does not do evil is ignorant. Islam does not take a person to this stage

and then abandon him; instead, it wants him to fulfil both requirements. That is, shun evil in its entirety and do good with complete sincerity. Salvation cannot be achieved unless both these things are present.

Someone gave me an example, and it is correct. It is said that a person invited someone and discharged the dues of hospitality with great formality and care. When the guest finished eating, the host said to him, with great humility and meekness, that he had not been able to discharge the requirement of hospitality the guest's lofty station merited. Please forgive me. The guest thought that by saying this, the host was reminding him of the great favour the host had done him. So he replied that he had also done him a great favour which he does not seem to acknowledge. The host asked him what that was, and he replied that he could have set his house on fire when he was busy with hospitality, but how benevolent was he for not doing it. This is an example of evil: he did not cause serious damage by setting a blaze.

There are many people who boast of having conferred the favour of not committing evil. Such people are like animals. In the sight of Allah the Exalted only those people are worthy of esteem who do not boast of refraining from evil, and who, even after doing good, think nothing [by way of pride] of it.

In short, the first stage is of the camphor drink, and the second stage is of the ginger drink. So, He said:

يُسْقَوْنَ فِيهَا كَأْسًا كَانَتْ مِرْجَاهَا زَنْجَبِيلًا¹

And they are given such goblets to drink that are of ginger sherbet.

1. *Sūrah ad-Dahr*, 76:18 [Publisher]

It is Not Impossible for Man to Attain Lofty Spiritual Status

One should never think it is impossible to attain such a lofty station. All this can be acquired and is acquired. The people who achieved these stations and ranks were also human, after all.

The fact is that when a man has a long list of his crimes in front of him, he becomes troubled upon seeing it and thinks it difficult to be safe against them. But this is the result of his human weakness. There are many people in Europe who similarly hold this very view. Therefore, they say that the teachings of the Prophets, peace be upon them, are only intended to make a man admit that he is unworthy of acting upon those teachings or does not have the power to do so.

Such people are simply ignorant of the power and capability of Allah the Exalted, and they have not reflected on the powers of God Almighty. If they had deliberated over the condition of man himself and the changes he has passed through, they would not have uttered such a thing. But the weakness of their knowledge and cognizance allowed them to think like this.

Behold! How many changes has man gone through! There was a period experienced by man when he was merely in the realm of the sperm, and that was a state when he was absolutely nothing. It would have dried up within a few minutes had it fallen on the ground or clothes. Then he became a clot in which he barely congealed into a shape, but even at this point, he did not have any life. Then he became a shapeless lump. Then another time came when life entered him in the shape of a fetus. After that, he was born, and then from infancy, he attained maturity, etc., etc.

Now reflect that the All-Powerful God who has made man pass through such changes to make him into a human being so

that now our intellect is amazed at seeing what he has become from what he started. Consider the nose, mouth, and other organs, and ponder what God Almighty has made him. Then He gave him the five inner senses and bestowed other faculties and abilities upon him.

So, for the All-Powerful God who made what was sperm at one time into a man by bringing about wonderful miraculous changes, is it difficult for Him to take man into a pure state and free him from his passions? The person who will ponder on these things will have no choice but to proclaim:

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ¹

Allah the Exalted has said in the Holy Quran that when the sinners are cast into Hell, Allah the Exalted will say that even just one sin of yours is so very great that you thought ill of God. If they had not done this, they would have come before God being perfect and being believers. It is indeed a very great sin for a person to think ill of Allah the Exalted.

All other sins that exist originate from this. If a person believes Allah the Exalted to be the true Provider, why would he usurp the property of others through theft, dishonesty, and deception? Alas! An ignorant person thinks this world is sweet—who has seen the next? This is also ill thinking concerning God Almighty. Had they truly believed in Him, they would not have said this. Instead, they would recite: دنیا روزے چند آخِر [This world is but a few days; the end belongs to the Lord].

Believing the world to be transitory and lasting just a few days, they would not have become attached to its buildings, comforts, and all kinds of riches. Instead, remaining fearful

1. Surely, Allah has the power to do all that He wills (*Sūrah al-Baqarah*, 2:21).
[Publisher]

at the thought of death at every moment, they would have thought about their end and would have made arrangements for it, because—in the end—one has to die and go before the presence of Allah the Exalted. However, the current state of affairs is one of general neglect, and people are so preoccupied and engrossed in the world as if they will never have to leave this world and there is no such thing as death, or at least it is not going to have any effect on them.

Consequences of Mistrusting God Almighty

Why has this mistrust, this negligence, and senselessness arisen? Its root is also the same mistrust of God. God was not believed in as being True.

It is the habit of man that when he becomes aware of an activity and considers it to be of benefit to him, that is precisely what he does. If a businessman comes to know that if his goods go to such and such a country, he will benefit so much, then he will definitely take his goods there. Similarly, a farmer and other professionals do the same.

In the same way, if an individual's awareness grows and he becomes worried about his ultimate fate, and a certainty develops within him that he must answer before God, then he can be reformed. Allah the Exalted has revealed in the Holy Quran that if man hoped for good from God, what difficulty would he face? Was it difficult to pray five times a day? Certainly not. When the fear of God Almighty prevails, no matter how busy a person may be, he will leave his work and offer his Prayer.

Right now, we are all sitting here engaged in an activity, but if—God forbid—an earthquake occurs now, would anyone of us remain here? Everyone would run away to the point that even the sick and the weak would run. The fact is that with fear

comes strength. If one was not involved in thinking ill of God, strength would arise and a zeal and restlessness would develop to comply with His commandments.

Therefore, mistrust is the root of all evil. Those who believe in the Book of God Almighty in good faith can do everything. If one believes in the abilities of Allah the Exalted, then what is impossible? Many people ask how can such and such a sin be avoided. These things arise for the same reason that there is not complete faith in the powers and capabilities of Allah the Exalted.

Since they are strangers to this path, such doubts tend to arise in their minds, but I assure you that the God who created man from sperm can and does grant all kinds of pure changes to that man. Yes, indeed, but what is needed is a heart that seeks.

The Zanjabilī State

Returning again to the original intent, I affirm that man's perfection does not lie only in abandoning evils because others share in this even to the extent that animals can partake of this in certain aspects. Rather, a person can become perfectly virtuous only when he abandons not only evil deeds, but also takes the doing of good deeds to a level of perfection. So when he abandons evil, Allah the Exalted gives him to drink of the sherbet with camphor through which it is understood that the passions and impulses that arose for evil become cold, and the components of evil are suppressed. After that, he is given another sherbet to drink, which—in the terminology of the Holy Quran—is a sherbet of ginger, as is said:

يُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا¹

The word *zanjabīl* [ginger] is composed of *zana* and *jabal* and the meaning of *زنا الجبل* [*zanā al-jabal*] is that such heat develops that he can climb a mountain.

Ginger has an innate heat and benefits the natural metabolic heat of the human body. Allah the Exalted says that the great and extraordinary feats that are accomplished in My path are akin to what the Companions^{ra} did, so much so that they did not hesitate to lay down their own lives. It is not easy to offer one's head to be severed in the cause of God. He who has small children and a young wife—until a special fervour is kindled within his soul, how can he sacrifice his head leaving behind orphans and a widow? I cannot present any better example than the Companions^{ra}.

The example of the Holy Prophet, may peace and blessings of Allah be upon him, is of the highest degree of the power of holiness and strength of self-purification, and the example of the Companions^{ra} is of the highest degree of transformation and obedience. So, such strength and power are produced by the effect of the sherbet of ginger, and, in fact, this sherbet of ginger was also needed to develop strength after the sherbet of camphor. The saintly and godly people exhibit fervour and passion in the path of God Almighty because they keep drinking this sherbet containing ginger.

When the Holy Prophet, may peace and blessings of Allah be upon him, made the claim, imagine how heated the opposition was. On one side were the polytheists, on the other side were the Christians showing unending zeal—who had transformed a mere mortal into God—and yet on another front

1. Therein will they be given to drink a cup tempered with ginger (*Sūrah ad-Dahr*, 76:18). [Publisher]

were the dark-hearted Jews who were covertly plotting and inciting the opponents. In short, wherever you looked, all you could see were enemies upon enemies.

His people—enemies! Outsiders—enemies! Wherever you looked, there were enemies upon enemies! In such a plight and predicament, it was that drink of ginger that prompted him to go further and further ahead to preach his message. No fear of any kind of opposition was left in him. To die in this path seemed easy and effortless. Therefore, if the Companions^{ra} did not consider death as something easy and comfortable on this path, why would they have given their lives? I genuinely say there is no abode for faith until one drinks this sherbet.

In Kasur, there was a man called Qadir Bakhsh. He was said to be a great believer in the Oneness of God. At that time, the Government was keeping an eye on the sect to which he belonged. So the Deputy Commissioner threatened him somewhat. The result was that he had prostitutes dance in his home and changed all his ways to show that he was separate from this sect. Now tell me, what can such faith do? Can that man be called a man who gives preference to men over God? I say with certainty that the faith of such a one is not worth even a penny. This is why the blessings and fruits of faith are not received.

The Difference between the Acts of Worship of Ordinary People and Those of the People of Allah

Some people say that blessings are not obtained by Prayer and Fasting. They are wrong in saying this. The blessings and fruits of Prayer and Fasting are received, and they are received in this very world, but a person should carry Prayer, Fasting, and other acts of worship to the point and place where they give blessings. Foster the spirit of the Companions^{ra}. Follow the Holy

Prophet, may peace and blessings of Allah be upon him, completely and truly. Then you will come to know what blessings are received.

I openly declare that the Companions^{ra} had a calibre of faith that you do not possess. They made their decision for God. Such people die before death, and before they give the sacrifice, they resolve that they have given it. The Holy Prophet, may peace and blessings of Allah be upon him, says: Is the status of Abū Bakr (may Allah be pleased with him) due to Prayer, Fasting, charity, and almsgiving? No. Rather, his rank has become elevated on account of that which is in his heart.

In reality, it is that same thing that also becomes the cause and reason for these actions. All the godly people that have passed, their status was not because of these actions. Others also carried out these actions. The mosques are full.¹ These people live base lives.

They do not become separate by abandoning the world and its impurities. There is no spirit of life in their actions, but when a person emerges forth from this base life, there is sincerity in his actions. He becomes separated from all kinds of unholiness. Then he finds the strength and power to bear [the burden of] that thing which is the trust of Allah, which is difficult to lift, the knowledge of which even the angels do not have. They offer the same Prayer and Fasting as the rest of the world does, but the difference between their Prayer and the Prayer of the worldly ones is the difference between the earth and the heavens.

Ḥaḍrat Sayyid ‘Abdul-Qādir Jilānī, may Allah be pleased with him, was very sincere and worthy of glory. Did people not pray and fast during his era? Then why does he have excellence and superiority over all of them? Because others did not

1. *Al-Ḥakam*, vol. 10, no. 24, p. 2, 3, dated 10 July 1906

have within them that which he had within him. This is a spirit which, when it develops in someone, Allah the Exalted includes such a person among His chosen ones. However, that accursed life is not approved by God, which a man makes by hypocrisy and deception in the state and pretence of Prayer and Fasting. Such people play with words and logic. God Almighty does not like boasting; indeed, it makes Him angry. In the sight of Allah the Exalted, those Prayers, Fasting, Zakāt, and charity are not worthy of any value or merit in which there is no sincerity. On the contrary, they are a curse. They become blessed only when there is complete harmony between the heart and tongue.

Remember well that no one can deceive Allah the Exalted. He knows the deepest secrets of the heart. Man, whose knowledge is limited and whose vision is restricted, can be deceived. Our friend Seth ‘Abdur-Raḥmān, a very sincere and good man, was once deceived about a diamond. Seth Ṣāḥib was with me here in Qadian. A man from Kabul brought some pieces of stone here and presented them as diamonds. Those stones were gleaming and dazzling. Seth Ṣāḥib liked them and was prepared to give 500 rupees to buy them and even immediately gave the man 25 rupees, or something more or less. Then he coincidentally consulted me, telling me that he had made this deal and soliciting what I thought about it.

Although I was unaware of the quality and nature of these diamonds, I had experience in the field of spiritual diamonds, which are rare in the world—that is, godly people of a pure state—in the name of whom many false stones—namely, fake people—destroy the lives of many people by showcasing their glitter and shine. So I made use of this skill here and told Seth Ṣāḥib that what he had given was difficult to take back, but I think he should show these stones to a good and competent jeweller before paying 500 rupees. Then, if indeed they are

diamonds, he can pay the money. Accordingly, the stones were sent to a jeweller in Madras to identify them and assess their actual worth.

The reply came from there that these are mere stones and not diamonds. And in this way, Seth Şāhib was saved from this deception. In short, the point is that just as there are deceptions in worldly affairs, in the same way there are the deceptions of the ascetics and scholars who create different types of obstacles in opposition to this [Ahmadiyya] Movement. Many people who are simple at heart and do not have full knowledge of this Movement are deceived and become friends of iniquity. It is only by the grace of God Almighty that human beings can become capable of recognizing spiritual treasures. Unfortunately, there are very few people who can recognize these treasures.

Make Use of Striving and Prayer

In any case, my point with this is that just avoiding evil is not an excellence of any sort. Therefore, our Jamā'at should not be satisfied merely with this. No, on the contrary, they should strive to achieve both excellences for which they should make use of efforts and prayer. That is to say, avoid evil and do virtuous deeds. Our community should not take God for a simpleton that He will be deceived. The person who, being of a base disposition, wants to cheat God Almighty and tries to deceive Him under the cloak of goodness and righteousness, should remember that God Almighty will humiliate him even more. **فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا**¹ has been said for these very people.

1. In their hearts was a disease, and Allah has increased their disease to them (*Sūrah al-Baqarah*, 2:11). [Publisher]

The Mark of Genuine Sincerity

A life of hypocrisy and ostentation is an accursed life. It cannot be concealed. It becomes apparent in the end and leads to severe humiliation. God Almighty does not hide anything, neither good nor evil. Truly beneficent people hide their virtuous deeds, but Allah manifests them.

When Moses, peace be on him, was ordered to go to the Pharaoh in his capacity as a Messenger, he expressed his inability. The secret behind this was that those with complete sincerity for God are entirely free from pretension and ostentation. It is the mark of genuine sincerity that no thought should ever arise about what the world calls us. Whoever has even the slightest doubt about this matter in his heart also commits *shirk* [associating partners with Allah]. A truly sincere person does not care whether the world calls him good or bad.

I have seen in *Tadhkiratul-Auliya'* that when a virtuous man supplicates before his Lord in secret, his condition is wonderful indeed. He never wants to reveal the relationship that he has with God Almighty. If anyone chances to appear during the time of these supplications, he feels so embarrassed akin to an adulterer getting caught in the very act of adultery. It is absolutely true that every virtuous person whose heart is full of sincerity naturally wants to keep himself concealed under a veil, such that even a chaste woman does not keep herself so shielded behind a veil. This behaviour is innate in their nature.

The Love that Prophets and Messengers Have for Seclusion

Do not think that the Prophets and Messengers request to be appointed as such. Certainly not. They want to live a life of complete anonymity such that no one should know them, but God Almighty forces them out of their chambers of seclusion. The life of every Prophet was like this. The Holy Prophet, may peace and blessings of Allah be upon him, wanted to remain hidden from the world. This was the reason why he used to hide in the cave of Hira and continued worshipping there. The thought never even occurred to him that he would emerge therefrom to proclaim:

يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا¹

His desire was indeed to live his life hidden from the people. But Allah the Exalted did not want this and sent him out by appointing him as a Messenger. And it is Allah's practice that those who aspire to become something remain deprived, and those who want to stay hidden, He sends them out and makes them everything. Hence, understand with certainty that I also prefer the solitary life. I still enjoy reminiscing about the time that I spent in that state. I was naturally a recluse, but God Almighty sent me out into the world. So how could I refuse this order? I have always been an enemy of this pomp and show, but what should I do? When Allah the Exalted desires this, I am pleased with it, but I can never be pleased with deviating from His command. The world can say whatever it so desires—I do not care for it.

1. O mankind! truly I am a Messenger to you all from Allah (*Sūrah al-A'raf*, 7:159). [Publisher]

True Monotheists

Understand it well that true monotheists are those who do not make the slightest display of their virtues and are not afraid of the world in accepting the truth. They do not care if the world becomes alarmed by any of their actions. Some say that the extent to which the Companions^{ra} used to strive or fast is not proven in the case of the Holy Prophet, may peace and blessings of Allah be upon him. Some of the Companions^{ra} had well-nigh reached a life of monasticism.

It does not follow from this that they were (God forbid) superior to the Holy Prophet, may peace and blessings of Allah be upon him. Instead, the real issue is that the Holy Prophet, may peace and blessings of Allah be upon him, was brought before the world by Allah the Exalted through force and coercion. His habit of living behind a veil had not gone away. Who knows how much striving and worship he remained engaged in secretly.

On one occasion Ḥaḍrat Ayesha, may Allah be pleased with her, states that it was the day that the Holy Prophet, may peace and blessings of Allah be upon him, would stay at her home. When she opened her eyes at night, she saw that the Holy Prophet, may peace and blessings of Allah be upon him, was not there. She was very surprised and looked for him. When he was nowhere to be found, she discovered that he was in a cemetery supplicating with intense fervour, 'O my God! My soul, my life, my bones, my every hair prostrates before You.'

Now, had Ayesha, may Allah be pleased with her, remained unaware of this incident, who would have fathomed his interpersonal relationship with his Lord? The same was the case with his striving and worship. Since Allah makes it a habit of these people that they stay hidden, the world does not come to know about their entire state of affairs. They do not do anything for

the sake of the world. The one with whom there is some dealing and connection knows every place and sees.

The Commandment to do Virtuous Deeds Openly and Secretly

So the believers are also ordered to live two types of lives:

سِرًّا وَعَلَانِيَةً¹

Some virtuous deeds are such that they should be made public, and the purpose is to motivate others to do them as well. Congregational Prayer is performed in the open, and its purpose is to encourage others to pray as well, and [other Prayers] in secret because it is a sign of the sincere, like—for example—the *Tahajjud* Prayer. There are even such people who do good deeds in secret, giving charity with one hand while the other has no knowledge of it. It is difficult to find a more sincere person than this.

Another disease found in man is that he wants people to know about whatever he spends, but I thank God Almighty that there are people in my Jamā'at who spend a great deal without even revealing their name.

People have sent me parcels on several occasions, and when I open them, a piece of gold or a ring is found, and there is no clue of the sender. It is not a small matter for such a lofty state to develop in a person, nor is everyone afforded such stature. This state is created when a person fully believes in the existence of Allah the Exalted and His attributes, and a pure relationship with Him develops. The world and its amenities perish in his

1. Secretly and openly (*Sūrah Ibrāhīm*, 14:32). [Publisher]

sight, and no thought of praise or condemnation of the people of the world arises in his mind. When a person reaches this point, he loves annihilation more and holds solitude and isolation dear to him.¹

In short, do not be so proud of having abandoned evil. Until you perform virtuous deeds in full, and such virtuous deeds that have nothing of ostentation mixed in with them, one does not reach the destination of God's nearness. Remember that ostentation burns virtues like fire burns dry leaves and straw. Verily I tell you that you will not find a better man of God than the man who does good and desires it not to be revealed to anyone.

An account is written of a virtuous elder who needed something. He gave a sermon, and during the address, he also said that I have a religious need but do not have money for it. Upon hearing this, a servant of God placed 10,000 rupees before him. The saintly man got up and praised him highly and said that this person would get a great reward. When this person heard these words, he got up, left, returned after a while, and said: 'Your Holiness! I made a big mistake in giving this money. It is not my money, but my mother's money, so please return it.'

The elder returned the money to him, but the people cursed him profusely, claiming it was all [due to] his own ill intent. It appears he got excited after listening to the sermon and gave the money; now, the love of this money has forced him to make this excuse. So he took the money and went away, and people kept saying bad things about him, and that gathering dispersed. After midnight, that same person came to the elder's house with that money and called out to him. He was asleep, but the person woke him up and put the same 10,000 rupees before him and said that he had not given this money at that time so that he would praise him.

1. *Al-Hakam*, vol. 10, no. 25, p. 3, dated 17 July 1906

His intention was different. Now he asked him to swear that he would not mention it until he died. Hearing this, the elder began crying. The man asked why he was crying. The elder replied that he was crying because the manner with which this was done in secrecy meant that the people would curse him as long as they lived. In short, the man left, but God Almighty ultimately revealed this matter.

Fortunate is the One who Avoids Ostentation

A person who reconciles with God Almighty secretly, God Almighty bestows honour upon him. Do not think that what you do secretly for God will remain hidden. There is no greater enemy of virtues than ostentation. An ostentatious person's heart never finds contentment until it takes everything. On the contrary, ostentation burns all wealth and leaves nothing behind. Fortunate is the person who avoids ostentation and does whatever he does for the sake of God alone.

The character of an ostentatious individual is strange. When he has to spend for God, he is frugal, but when there is an occasion for ostentation, he gives a hundred in place of one where otherwise he would have considered the giving of two sufficient for that purpose. For this reason continue praying for protection from this disease.

Those who believe Allah the Exalted is All-Hearing and All-Seeing do not care about such things. They do not care at all whether anyone mentions the wealth they have given. The world is *مزرعہ آخرت* [*Mazra'ah-e-Ākhirat*], meaning that the Hereafter is cultivated in this very world. Create whatever you want to create in this world. The one who accumulates spiritual wealth and property here will be prosperous. Otherwise, one will have to leave here empty-handed and suffer great punishment. At

that time, neither wealth nor children nor other loved ones will come in handy for whom the side of religion was abandoned.

These are the Days to Please God

Now, remember that the very God who gave the news of this age thirteen hundred years ago is now informing us that the time is near that great events will manifest. If one waits for these Signs and zeal develops only after them, the reward will not be the same as today. On the contrary, Almighty Allah has further stated that if someone believes at that time, it would not be so much as slightly comparable to its value since even the worst *kāfir* [disbeliever] would realize the world is mortal at that moment.

I have heard that a very wealthy Hindu died in one place at the height of the plague. When he died, he gave the keys of his wealth to his brother, who also died. And in this way, his entire family was destroyed, and the last one, when he died, presented the keys to a local landlord who refused, asking what he would do with it. Ultimately, that wealth was deposited into the treasury of the Government.

It is true that when the days of fear come, even the most contemptible and wicked people become inclined towards *ṣadaqah* [charity] and almsgiving. However, these deeds are to no avail at that time because God's wrath is already kindled. Nevertheless, the one who fears God Almighty and makes peace with Him before the punishment comes, will be saved.

So these are precisely the days to please God Almighty. I say without exaggeration that the extent to which God Almighty has given me the proof of His existence, I do not have the words with which to express it. It is that very God who informed me during the time of *Barāhīn*[-e-*Aḥmadiyya*] of all the

phenomena you are witnessing today. Ask those Hindus who are our ancestral enemies where the Sign of this glorious power was during that time. So, when all those prophecies have been fulfilled, how can it be that the prophecies He informs of today will not come to be fulfilled?

That same God has informed me that a most perilous time is about to come. Earthquakes will occur, and the gates of death will be opened wide. So, before that dangerous hour descends and death opens its mouth and starts attacking, you should do good and please God Almighty.

Authenticity of the Hadith about the Eclipse of the Sun and the Moon

I also assure you that all the Prophets have given the news of this age. The time of the last millennium has come and behold that this is the time for which it was written in the books of 1,100 years ago that there would be an eclipse of the sun and the moon in Ramadan at the time of the Mahdi.¹ This Sign has never appeared since Adam to this day. You have witnessed that Sign, and what an event worthy of reflection it is! Some ignorant people object and make excuses that this hadith is weak. These fools do not realize something so basic as how a hadith can be false when it has proven itself true.

According to the principles of the *muḥaddithīn*, the true and correct hadith is the one that reveals its own truth. If this hadith had been weak, then why was it fulfilled? The eclipse of the sun and moon happened twice in this country and in America as well. If this hadith is weak, give a precedent of it also

1. *Dār Quṭnī, Kitāb al-Īdayn, Bābu Ṣifāti Ṣalāti al-Khusūfi wal-Kusūfi wa Hay'ātihimā*, Hadith 1771, vol. 2, p. 209, Dārul-Ma'rifa, Beirut, Lebanon [Publisher]

occurring in someone else's time. This hadith¹ is present in the books of both Sunnis and Shias. Then how can it be denied? It was a Sign from heaven.

The Plague—an Earthly Sign

And the Sign of the earth is that which appeared in the form of the plague. It is stated in the Holy Quran:

وَإِنَّ مِنْ قَرِيحٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا إِنَّكَ فِي الْكِتَابِ
مَسْطُورًا²

It is clear from this that when the Day of Judgment approaches, the door of death will be opened in general, and this hadith of the eclipse of the sun and moon has also been proven correct from the Holy Quran.

In the Shia books about the plague, it is even written that there will be such a plague that where there are 10 people, seven of them will die. And in fact, it is such a calamity that families upon families have been wiped out by it and no sign or trace of them was left. Who knows what will happen tomorrow? The plague is thriving in this extreme cold. There is an uproar in Amritsar. What hope can one entertain in such a situation?

While death abounds, will you take your possessions and properties with you on your head? Certainly not. Thus, if you

1. *Dār Quṭnī, Kitāb al-Īdīn, Bāb Şifat Şalāt al-Khusūf wal-Kusūf wa Hay'atihimā*, Hadith 1771, vol. 2, p. 209, *Dār al-Ma'rifah*, Beirut, Lebanon; See also *Akmāl al-Dīn wa Tamām al-Ni'mah, Bāb 57 Mā Ruwī Fī 'Alāmāt Khurūj al-Qā'im*, vol. 2, p. 594, *Riwayat No. 25, Mu'assasat al-'Alami lil-Matbū'āt*, Beirut, Lebanon; [Publisher]
2. There is not a township but We shall destroy it before the Day of Resurrection, or punish it with a severe punishment. That is written down in the Book (*Sūrah Banī Isrā'īl*, 17:59). [Publisher]

do not change even after seeing these Signs, how can you say that you have faith in God?

Spend your Wealth for the Progress of Islam

I do not want anything for my own self. I have repeatedly thought that five to seven rupees per month are enough for my survival, and my property exceeds that. Thus, when I repeatedly insist on spending in the way of God, it is by God's command because Islam is currently in a state of decline. I become restless when I look at the external and internal weaknesses [of Islam]. And Islam is falling prey to other opposing religions.

At first, it was the prey of the Christians alone, but now, the Aryas have sharpened their teeth against it and seek to wipe out every sign and trace of Islam. Given this predicament, should we not take steps for the progress of Islam? God Almighty has established this Movement for this very purpose. Therefore, to strive for its progress is to comply with the command and will of Allah the Exalted. Therefore, whatever you spend in this way, He is All-Hearing, All-Seeing.

These promises are also from Allah that whoever gives for God, He will bless him many times over. He will attain a great deal in this very world, and after death he will also behold the reward of the Hereafter—how much comfort is bestowed upon him! Therefore, at this time, I would like to draw your attention to this matter to spend your wealth on the progress of Islam. That is the purpose of this address. At this time, as I have published, Allah the Exalted has informed me that the time of your death is near, as He said:

قَرَبَ أَجَلَكَ الْمُقَدَّرُ. وَلَا تُبَيِّنْ لَكَ مِنَ الْمُخْزِيَّاتِ دُكْرًا.

[The end of your appointed term is approaching and we

shall leave no trace of anything which might cause your humiliation.]

From this revelation, it is learnt that Allah the Exalted will not allow any such mention to remain which is a cause of any kind of criticism and disgrace.

Objections against Prophets and Messengers

There are many things for the enemy, the evil-minded and the sick of heart, and the fate of the Prophets and Messengers is to face objections. Look! How many objections were raised against the Holy Prophet, may peace and blessings of Allah be upon him, and are still being raised today? Is this ever done for a human being living an ordinary life? Never.

There will be hundreds of people who will praise a person living an ordinary life, but when the Prophets and Messengers are mentioned, they will unleash their tongues to raise objections. What is the reason for so many objections against Prophets and Messengers? The truth is that just as there is a snake guarding wealth so that a stranger does not go near it, in the same way, Prophets and Messengers are also a peerless treasure. God Almighty desires that only auspicious and rightly guided people reach them. This is why all manner of objections are raised against them so that those who are not worthy stay away. Otherwise, if Allah the Exalted had willed, they would not have waged jihad, nor would they have had wives, nor would they have faced objections; however, God did not want that Prophet whose teaching was complete and perfect to be accepted by those who were unworthy. Therefore, some such things that work to avert the evil eye were added, and so

criticism was heaped upon them and the unworthy stayed away, but those who were worthy discovered the truth.

There are two types of people. One type consists of those who nitpick and raise objections, and they always remain deprived. The second type consists of those who see the support and assistance of God Almighty and the truthfulness and faithfulness of the Prophet. They are with him and then witness the wonders of God Almighty's power. They come to know about his condition and do not need to see anything else. The unfortunate and unworthy focus on things that increase wretchedness.

I noted a subtlety mentioned in *Tadhkiratul-Auliya'* that a person had doubts about a saintly elder. He thought that he was a charlatan and immoral. One day he approached him and said, 'Ḥaḍrat, show me a miracle!'

He replied: 'My miracle is obvious. Although you say that all the sins of the world are found in me, you still see that God Almighty does not destroy me. The people of Lot were destroyed, Ād and Thamūd, etc., were destroyed, but the wrath of God does not descend upon me. Is this not a miracle for you?'

This is a very subtle insight. In other words, the people who find faults should also see that the person who claims to be from Allah, and against whom so many objections and criticisms are raised, is not destroyed—so was God also deceived by him?

Proof of the Truth of the Holy Prophet, may Peace and Blessings of Allah be upon Him

The Christians understood the truth of the Holy Prophet, may peace and blessings of Allah be upon him, to be that—God forbid—he used to fabricate lies, but God Almighty gave him such support and supremacy that no one that no one has ever been blessed with such success from the time of Adam till the end.

Moreover, there is a subtle point to note concerning him that increases his magnificence all the more, and that is that he came at such a time when:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ¹

That is, the People of the Book had become corrupt, as well as those without a Book. And this is also proven by the confirmation of the opponents. Pandit Dayanand says that idol worship was prevalent in the country of the Aryas, and darkness had also spread in Arabia. The distinctive feature remaining of the Christian faith was that a humble man had been made God. Therefore, wherever you looked, there was darkness, and a complete disregard and heedlessness of God Almighty. Furthermore, that age was crying out, exclaiming the need for a magnificent *Muṣleḥ* [Reformer], and it is an acknowledged fact that necessity is the mother of sciences.

All knowledge has come into being due to necessity. Medicine, physics, astronomy, geography, etc.—necessity is the mother of all sciences. So, if you are wise, understand that the mother of this subtle secret² is also some magnificent need. Many Companions^{ra} believed in him, seeing that he had come at a time of great need. If he had not come, maybe a flood like that of Noah would have come and destroyed the world. I certainly know, and I affirm that there is such a bright and clear set of needs for him to come that its parallel does not exist for anyone else, and nothing [by way of need] is visible for Jesus.

There were jurists and Pharisees present who sat on the seat of Moses, peace be on him. Therefore, he [Jesus] did not

1. *Sūrah ar-Rūm*, 30:42 [Publisher]

2. That is, the advent of the Holy Prophet, may peace and blessings of Allah be upon him. (Editor *al-Hakam*)

lay claim to any new shariah [religious law] and since there were so many groups of Jews, it cannot be said that all of them were deviant. Some were practising [compliant with the law of Moses] and claimed to be recipients of revelation and inspiration. Was there anyone among them who made a man into a God? They were even better than the current Christian religion. They were monotheists.

I inquired from a Jewish scholar in Bombay through Zainud-Dīn Ibrāhīm whether it was written anywhere [in their scriptures] that a man will be God. He swore that not at all. We believe in the same God that is described in the Quran. We believe it is *kufir* [disbelief] to call a man God, who comes accompanied by weakness, disability, and disease. It is an accursed religion that makes a man God.

Therefore, the need for the appointment of the Holy Prophet, may peace and blessings of Allah be upon him, is so clear and bright that no other Prophet's time has such a precedent. Now, look at the second part, that he did not die until he heard that:

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ¹

and until he saw the sight of:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۖ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا²

This verse is not in the Torah nor in the Gospel. According to the Torah, Moses, peace be on him, died on the way and could

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1. This day have I perfected your religion for you (*Sūrah al-Mā'idah*, 5:4). [Publisher]
 2. When the help of Allah comes, and the victory, And you see men entering the religion of Allah in troops (*Sūrah an-Naṣr*, 110:2-3). [Publisher]

not lead the nation into the Promised Land. Jesus, peace be on him, himself says that there are many things yet to be told. Is such a statement also written in the Holy Quran? What is written there is—**كَمَّلْتُ لَكُمْ** [‘I have perfected (your religion) for you’].

What remains [to be discussed] is their perfection. The perfection of the Companions^{ra} that was achieved by the Holy Prophet, may peace and blessings of Allah be upon him, is evident from the fact that Almighty Allah Himself says concerning them:

فَبِئْتُهُمْ مِّنْ قَوْلِي نُبُوءًا... الآية¹

And then He says regarding them:

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ²

However, the ‘praise’ of Christ’s disciples found in the Gospels is known to all. Again and again, they are called greedy and of little faith, and their practical example is that one of them took thirty pieces of silver and had Jesus arrested, while another cursed him to his face. Be just and say what kind of perfection is this? On the other hand, the Holy Quran is full of praise for the Companions^{ra}. And they were perfected in such a way that no other nation could match them. Then Allah also gave an excellent reward to them, so much so that even if there was any grudge between them, He said regarding it:

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1. There are *some* of them who have fulfilled their vow, and *some* who *still* wait, and they have not changed *their condition* in the least (*Sūrah al-Aḥzāb*, 33:24). [Publisher]
 2. Allah is well pleased with them, and they are well pleased with Him (*Sūrah al-Bayyinah*, 98:9). [Publisher]

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَيْبٍ...¹

Jesus had also promised the disciples thrones, but the promise was broken. For, there was a promise of twelve thrones, but that of Judas Iscariot was broken when he did not remain steadfast. So how can we rely on the others? But the throne of the Companions^{ra} remained standing in this world and the Hereafter. Therefore, what a matter of pride this verse ² **الْيَوْمَ أَكْمَلْتُ لَكُمْ** is for the Muslims!

Lailatul-Qadr— the Time of the Coming of the Holy Prophet, may Peace and Blessings of Allah be upon Him

Now put these things together and consider that he came at a time when it was completely dark [i.e. a time of ignorance]. As He says:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ³

One *Lailatul-Qadr* is that which takes place in the last part of the night when Allah the Exalted manifests Himself and extends His hand for anyone who prays and does *istighfār* [asks for forgiveness] so He may accept it. But it has another meaning, which the *ulema* are opposed to and do not believe in,

1. And We shall remove whatever of rancour may be in their breasts *so that they will become* as brothers reclining on couches, facing one another (*Sūrah al-Hijr*, 15:48). [Publisher]
2. *Sūrah al-Mā'idah*, 5:4 [Publisher]
3. Surely, We sent it down on the Night of Destiny (*Sūrah al-Qadr*, 97:2). [Publisher]

unfortunately. And that meaning is that We have sent down the Quran on such a night that it was pitch dark, and it called for a capable *Muṣleḥ* [Reformer]. God Almighty has created man for worship as He says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ¹

Thus, when man has been created for worship, it cannot be that he remains in the dark. In such a time, a zeal develops naturally in his being, calling for a *Muṣleḥ* to be raised. Therefore:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ²

is another argument in support of the sending of the Holy Prophet, may peace and blessings of Allah be upon him, in that age and the result of it was set forth in— *الْيَوْمَ أَكْمَلْتُ لَكُمْ* [this day have I perfected for you].

It is as if this chapter is the second harvest of prophethood. By *ikmāl* [perfecting] is not just meant the sending down of the *sūrah*s, but it means the perfecting of the soul and purification of the heart. First, make a savage into a man and then make him into a wise and moral man, and then a godly man, and then enable him to achieve the standards of self-purification, perfection, and civilization. And in the same way, the Book of Allah was completed and perfected to the point that there is no truth and attestation which is not in the Holy Quran.

I repeatedly asked Agnihotri to tell me any truth that was

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1. And I have not created the Jinn and the men but that they may worship Me (*Sūrah adh-Dhāriyāt*, 51:57). [Publisher]
 2. Surely, We sent it down on the Night of Destiny (*Sūrah al-Qadr*, 97:2). [Publisher]

not in the Holy Quran, but he could not. Similarly, there was a time when I placed the Bible in front of me and verified that all the truths that Christians cherish are contained permanently and most fully in the Holy Quran. But it is a pity that Muslims do not pay attention to this. They do not ponder over the Holy Quran at all, nor do they have any idea of its grandeur in their hearts. Otherwise, this is such a tremendous source of pride that its parallel does not exist among others.

The Blessed Day of the Perfection of Religion

In short, the verse: ¹ **الْيَوْمَ أَكْمَلْتُ لَكُمْ** has two aspects. One is that you have been purified. Secondly, that the Book has been completed. It is said that it was Friday when this verse was revealed. A Jew said to Ḥaḍrat ‘Umar, may Allah be pleased with him, that he should have celebrated Eid on the day of the revelation of this verse. Ḥaḍrat ‘Umar said that Friday is Eid. However, many people are unaware of this Eid. On other Eids, people change their clothes but do not care about this Eid and come with dirty clothes.

In my view, this Eid is superior to other Eids. *Sūrah al-Jumu‘ah* is for this Eid, and Prayer is shortened for this. And Jumu‘ah is that [day] in which Adam was born at the time of ‘*Aṣr*. And this Eid also indicates the era when the first human was born on this Eid. The Holy Quran was also completed on this [day].

1. This day have I perfected your religion for you (*Sūrah al-Mā'idah*, 5:4).
[Publisher]

The Discernment of Ḥaḍrat Abū Bakr, may Allah be Pleased with Him

It is said that when this verse was revealed, Abū Bakr, may Allah be pleased with him, started to weep. Someone said, 'O old man, why do you cry?' He replied that this verse has the scent of the death of the Holy Prophet, may peace and blessings of Allah be upon him, because it is established that when the work is done, its completion signifies death. As in worldly affairs, the crew leaves when a project is completed and the work ends. When the Holy Prophet, may peace and blessings of Allah be upon him, heard the story of Ḥaḍrat Abū Bakr, he said that Abū Bakr is the most intelligent and said that if he would befriend anyone in the world, it would be Abū Bakr and issued the order that only the window of Abū Bakr should be left open to the mosque and all others should be closed.

Someone may ask what appropriateness is there in this. So remember that the mosque is the house of God, who is the Source of all verities and cognizance. Therefore, he said that Abū Bakr's inner window is on this side, so this window should also be kept for him. It is not that other Companions were deprived. No, Abū Bakr's excellence was his personal discernment which showed its worth at the beginning and the end. It is as if Ḥaḍrat Abū Bakr's existence was a compendium of all discernment.

Help Me in Fulfilling this Will

Now I will end this by mentioning again that where God Almighty has given the news of my death, He has also said:

لَا نُبْقِيَنَّ لَكَ مِنَ الْمُخْزِيَّاتِ دُكْرًا.

[We shall leave no trace of anything which might cause your humiliation.]

The significant objection of the [allegedly] wise against the one who comes as the appointed one from God is always that he has died; what did he do? These civilized people say that there was such a big claim made that he will break the cross, and this will happen, and that will happen. But now, he is gone in a state of deficiency. Therefore, in this revelation, Allah the Exalted prophesies:

لَا نُبْقِيَنَّ لَكَ مِنَ الْمُخْزِيَّاتِ دُكْرًا.

[We shall leave no trace of anything which might cause your humiliation.]

And this is indeed what grieves a person who is true. As was said to the Holy Prophet, may peace and blessings of Allah be upon him, that the burden that had well-nigh broken his back was lifted from him. That burden is the burden of the ultimate cause [of his coming]. Therefore, Allah the Exalted has given good news in this revelation that He will now take care of this matter Himself.

Now listen! Since this is God's promise, it will certainly come to pass. You will be rewarded for free, so help me in fulfilling this will. The All-Powerful God who has created [all things] will fulfil the desires of this world and the Hereafter.¹

1. *Al-Hakam*, vol. 10, no. 27, p. 3-5, dated 31 July 1906

THE LAST WEEK OF DECEMBER 1905

Conversation of the Promised Messiah, Peace be on Him, with an Arya

Every year in the last week of December, Ahmadi friends from different cities present themselves before the Promised Messiah^{as}, and a gathering takes place in Qadian. For this reason, the Aryas have also proposed to hold an annual meeting in Qadian for the last few years. At first, they used to spread false news that there would be a debate with Mirza Şāhib, so Aryas from far and near used to come to watch, but even now, lecturers gather, especially Arya noblemen, who have particular facility and ability to abuse Islam. Consequently, the Aryas get something to be happy about.

In addition, every year there is some group or other from among the Aryas who come from outside, who say to the Promised Messiah^{as} that they came mainly to see him. Such people usually sit very respectfully before the Promised Messiah^{as} and listen attentively. Therefore, this time too, some groups from the Arya gathering continued to come to see the Promised Messiah^{as} at different times. One day the Promised Messiah^{as} had a conversation with one Arya, the record of which would not be without interest.

While talking to this Arya gentleman, a Sikh spoke up and wanted to talk with the Promised Messiah^{as}. However, the Promised Messiah^{as} gently told him, ‘We respect you and have no dispute with you because we consider Baba Nanak to be an avatar and a saint among Hindus and consider him to be a holy man. So, while we already believe in your aim, we do not need to debate with you.’

After this, he addressed the Arya gentleman, whose name was Pūran Chand, and was a resident of Hoshiarpur.

THE PROMISED MESSIAH^{AS}—People who deliver extensive important lectures to Aryas and want to improve the low state of the nation; what is their ultimate objective? Every nation has an ultimate goal for itself. So what is the ultimate goal of your reformers? The objectives of the reformers are of two types. One is those who focus on worldly affairs. And another is those who focus on religious matters. My concern at this time is with those reforming religious affairs; what is their ultimate goal?

ARYA—According to us, religion is not separate from the world. Only religious people can understand worldly affairs well and excellently perform them. For this reason, we reform them both. We include worldly reformation within religion.

THE PROMISED MESSIAH^{AS}—I accept that the person who gains insight into religious matters adopts righteousness and honesty in worldly affairs, and worldly life cannot be improved without this, but what I mean here by asking only about religion and keeping the world separate is that a particular intellect is also required for the world. For example, I do not know the work of a mason, I neither object nor correct his work. If the Government needs a doctor, it employs a man who has developed competence in this profession through hard work and effort.

No matter how virtuous a person is, he cannot become a judge if he is unaware of the governing law. Thus, there is a separate branch of worldly reforms. As people make new inventions and better vehicles, tools, and equipment than ever before, this is also an improvement.

Yes, good-hearted people also come for reformation, but their interference in worldly affairs is limited to an ordinary coincidence that evil behaviour should be removed and people should complete all work with good intentions. The rest of

the sciences and arts are known only to the worldly. A religious *Muṣleḥ* [Reformer] makes a general reform related to the common welfare.

ARYA—As with all the things nature has given us that fulfil our other needs, similarly, for spiritual knowledge, nature has given us one thing, and that is the Vedas. It is the task of the Arya Samāj to spread the teachings of the Vedas.

THE PROMISED MESSIAH^{AS}—What is the ultimate point to which the teachings of the Vedas lead?

ARYA—Development of the body, society, and development of the soul.

THE PROMISED MESSIAH^{AS}—What is spiritual progress?

ARYA—To attain salvation.

THE PROMISED MESSIAH^{AS}—This is everyone's claim. However, there is a sense of making a claim that is limited to being simply a thought or a conjecture that we have done this work. But there should be a distinctive character to it by which a distinction may be made whether there is salvation in it or not. Well, at this time, I do not attack the teachings of the Vedas. Assume that all that teaching is good, but it may be an imitation of something.

For example, Japan has become a power at this time, but all their work is a copy of Europe. Similarly, Parsis say that Zend Avesta is older than the Vedas and some things in the Vedas are similar. So now the question is if a person follows the words of the Vedas, acquires it as knowledge in a philosophical sense, but does not consider the Vedas as a revealed book nor maintain

any such connection with it, can he still attain salvation? Just as for worldly sciences and arts, the teacher does not need to belong to any particular religion. Be it a Hindu teacher or a Christian, or an atheist—all are present in schools.

ARYA—Yes, accepting the Vedas as divine for salvation is unnecessary. Your examples are correct, just as anyone can learn and teach Euclid's forms. But Ārya Samāj keeps these forms in proper condition; the others have added errors. If Islam follows the Vedas, it is better than the Hindu who does not.

THE PROMISED MESSIAH^{AS}—My only question is if a person does not accept the Vedas as the word of God but follows its words, will he attain salvation or not?

ARYA—Indeed, he will find salvation.¹

11 JANUARY 1906

Prayer and Charity for the Deceased

On the morning of 11 January, when the Promised Messiah^{as} went out for a walk accompanied with the Companions he went to the grave of the late Ḥaḍrat Maulawī 'Abdul-Karīm, where he raised his hands

1. *Badr*, vol. 2, no. 3, p. 6, dated 19 January 1906

and prayed. After this, a man asked a few questions that merit being included in this column.

QUESTION—What should be recited while standing at the grave?

ANSWER—One should pray for the deceased that God Almighty forgives his faults and sins that he committed in this world and pray for the surviving family members of the deceased as well.

QUESTION—Which verse should be recited in this prayer?

ANSWER—These are formalities. Pray for the deceased in your own language, which you know well and in which your emotion is cultivated.

QUESTION—Can charity, almsgiving, and recitation of the Holy Quran benefit the deceased?

ANSWER—The *ṣadaqah* [charity] given on behalf of the deceased reaches the deceased, but it is not proven from the Holy Prophet^{ṣas} and the Companions^{ra} that the recitation of the Holy Quran on behalf of the deceased reaches the deceased. Instead, prayer should be made on behalf of the deceased. Giving charity and supplication on behalf of the deceased is proven by the practice of 124,000 Prophets, but the charity a person gives in his own life with his own hands is better because through it, a person sets a seal upon his faith.¹

1. *Badr*, vol. 2, no. 3, p. 6, dated 19 January 1906

15 JANUARY 1906

The Death of a Prophet and the Manifestation of the Power of Allah the Exalted

A devotee from out of town came and mentioned the revelation of the Promised Messiah^{as} that the days of his death were near and started crying.

The Promised Messiah^{as} said:

This time has to be witnessed by the followers of all the Prophets, and God Almighty manifests a Sign through it. By maintaining the Movement after the death of the Prophet, Allah the Exalted wants to show that this Movement is actually from God. Some ignorant people say in the Prophet's time that he is a clever and cunning man and a businessman.

By some coincidence, his business has flourished, but after his death, all this business will be destroyed. Then, Allah the Exalted shows His mighty hand at the time of the Prophet's death and establishes his Movement anew. The same thing happened at the time of the death of the Holy Prophet, may peace and blessings of Allah be upon him. Many bedouins became apostates. People thought it was an untimely death. Prayers continued to be offered in only two mosques; in the rest, Prayers were no longer offered. Then God Almighty raised Abū Bakr, and all the work continued as before. If it had been a human endeavour, it would have remained unfinished. The example of failure, destruction, and trouble seen by the followers of Jesus, peace be on him, after him is unlike any other.

Allah the Exalted wants to show an example of the manifestation of His power, so He does not complete all his work

during the time of the Prophet's life. The practice of Allah has always been in operation in such a way that people's thoughts are elsewhere, and God Almighty shows something else, which causes a sort of trial for many. All the earlier people mistakenly thought that the Holy Prophet^{sas} would be a Prophet from among the children of Israel. The Jews continue till today to make the mistake of Elijah concerning Jesus.

It is written that when a saintly elder died, he said that when you bury me, a green bird will come there. The one upon whose head that bird sits will be my khalīfah. So when they had buried him, they sat waiting to see when the bird would come and on whose head it would sit. All the elderly and senior devotees thought in their hearts that the bird would sit on our heads.

In a short while, a bird appeared and perched on the head of a grain merchant who happened to attend the funeral by coincidence. They were all surprised, but according to the words of their mentor, they took him and made him their khalīfah.

He whose Advent is Promised is only One

A person asked the question that it is written that there will be many messiahs.

The Promised Messiah^{as} said:

As there is a similarity in forms, so is there a similarity in *akhlāq* [natural dispositions—morals]. It is written that the heart of every righteous person is like the heart of some Prophet, but he who was promised to come is only one.

Those who Oppose the One Sent by God are in Error

The Promised Messiah^{as} said:

Those who were in error previously suffered from an error of interpretation and earned merit in the sight of Allah even in that, but these people have opposed a Messenger, so they are in error.¹

20 JANUARY 1906

The Enemy of Oneness

The Promised Messiah^{as} said:

God Almighty desires oneness. The person who causes unnecessary pain to his brother, lies, betrays, or takes part in backbiting is an enemy of this oneness.²

1. *Badr*, vol. 2, no. 3, p. 2, dated 19 January 1906

2. *Badr*, vol. 2, no. 4, p. 2, dated 26 January 1906

22 JANUARY 1906

Miracles

During the walk, Ḥaḍrat Maulawī Muḥammad Aḥsan read out to the Promised Messiah^{as} a part of the commentary of the first part of the Holy Quran that he had written. Miracles were mentioned.

The Promised Messiah^{as} said:

Physical sciences do not always remain the same, but God's Word is always true. Earlier physicists believed that the sky rotates and the earth is stationary. Now physicists believe that the earth moves. Day by day, the result of the research is different. It is not right to become firm on one thing, thinking it to be the Word of God; man cannot reach the real cause of everything. It would not be permissible to deny miracles simply because we have never seen such a thing happen. Man does not know all the laws of nature.

Merely Abandoning Evil is Not Something to be Proud of

The Promised Messiah^{as} said:

Merely giving up evil does not bestow any lofty station. Goodness should also be taken up along with it. It is said that a person went to a friend's house for a feast. This friend cooked a very elaborate meal and did everything for him. When he finished eating, he said, 'You have gone to great lengths for my sake and fed me excellent food, but I also did you a huge favour.' So

the host asked him to explain so he could be even more grateful and thankful for his favour. Then he said that when you were not at home, and I was here alone, if I had set fire to your house at that time, your house and belongings worth several thousands of rupees would have been burnt to ashes.

This person prided himself on not doing evil, but from this example, every person can understand that there is no excellence and pride in abandoning evil.¹

1-8 FEBRUARY 1906

**Surviving in a Terrible Time
Depends only on the Grace of Allah**

A friend submitted in the presence of the Promised Messiah^{as} that now that he had received the revelation ‘The departure will be after February 25’, so should we now take up residence in a house outside the city?

The Promised Messiah^{as} said:

I cannot yet explain what its meaning is, nor am I giving any advice to go out at this time. Moreover, survival in such a terrible time depends only on the grace and mercy of Allah the Exalted. Merely staying in or going out has nothing to do with it; these are external measures. The essential point is that one

1. *Badr*, vol. 2, no. 4, p. 2, dated 26 January 1906

should bow to God Almighty with a sincere heart, and forgiveness should be sought for one's sins. One should recite *istighfār* [seeking Allah's forgiveness] a lot and make a change in one's condition. Apart from this, there is no way to safety. There have been frequent revelations and dreams about earthquakes. Many other people have had similar dreams.¹

11 FEBRUARY 1906

Acceptance of Prayers

The Promised Messiah^{as} said:

We should be grateful that the supplications made in the presence of Allah the Exalted are often accepted. Divine decrees and determinations cannot be averted, and Allah the Exalted does every work with His perfect wisdom. However, most of the prayers are successful as desired, and one definite and sure thing is that no matter what the result of the prayer is going to be, the prayer is definitely answered, whether that answer is as desired or against it.

1. *Badr*, vol. 2, no. 6, p. 2, dated 9 February 1906

Allah the Exalted is Not Angered by Supplications

The Promised Messiah^{as} said:

I did not apply much spiritual concentration on when and at what time the earthquake will occur because it appears that Allah the Exalted wishes to keep this hidden. There is also concealment of secrets in man's affairs of state. In the same way, there are secrets in the works of Allah the Exalted, so I fear that trying to find out more about it may be considered vain.

However, Allah the Exalted is Forgiving and Merciful; supplications do not anger him. It is written that when the Holy Prophet^{sas} was told that even if he prayed for such a person 70 times, it would not be accepted, the Holy Prophet^{sas} said that he would pray more than 70 times. This is also how Ḥaḍrat Ibrāhīm disputed concerning the people of Lot, although arguing is bad manners, because in a dispute, a request is made unsupported by an argument. However, since it was in the context of a supplication, God Almighty did not dislike it.

The Promised Messiah^{as} said:

There is great danger about the earthquake, and there is no remedy for it except prayer. Therefore, get up at night and supplicate in the dead of night by offering *Tahajjud* [supererogatory Prayers offered in the latter part of the night] so that God may have mercy.

Distributing Food in the Cemetery in the Name of the Deceased

A person asked that those who accompany the dead person take baked bread or other items to the cemetery and, after burying the deceased, distribute it among the poor. What is the ruling regarding this? The Promised Messiah^{as} said:

All things are dependent on intention. If it is the intention that since the poor gather at this place and charity can reach [i.e. benefit] the deceased, so as the person is buried on the one hand and charity is given to the poor on the other so that it will benefit him and he may be forgiven, this is a good thing. However, if this work is undertaken merely as a ritual, then it is not permissible because its reward is neither for the deceased nor for those who give it. There is no benefit in it at all.

Isqāt for the Dead

A person asked for a ruling regarding *isqāt* [giving money for feeding the poor or other virtues to remove the deceased's burden of sin] of a person who dies.

The Promised Messiah^{as} said:

This is wholly an innovation, and no evidence can be found in support of it from Sunnah and Hadith.¹

1. *Badr*, vol. 2, no. 7, p. 2, dated 16 February 1906

18 FEBRUARY 1906

God Almighty is Not Cruel

The Promised Messiah^{as} said:

God Almighty is neither cruel nor grumpy and irritable like a man. When someone is punished, it is actually a result of that person's own actions.

God Almighty Should Not be Tested

A person said that his father's business has deteriorated; if it flourishes, he would accept Mirza Şāhib.

The Promised Messiah^{as} said:

God Almighty should not be tested with these things. I wonder at the plight of those who ask such questions. God is independent of everyone. Do these people think God is under an obligation for their believing in Him? A person who believes in the truth is searching for a way to cleanse himself from sins. Otherwise, what need does God have for him?

God says that if you all become apostates, He will create a new nation that will love Him. Whoever commits a sin and becomes a *kāfir* [disbeliever] does not harm God, and whoever believes does not increase God in anything. Each person does so for their own gain or loss.

The condition of those who want to believe in God by placing conditions and putting God under obligation is like the person suffering from severe thirst going to a water fountain and demanding a thousand rupees from it before taking a sip of

water. Tell me, what reply will he get from the fountain? Only this: 'Go die of thirst. I do not need you!'

God Almighty is Self-Sufficient and in need of no one.¹

19 FEBRUARY 1906

**Practical Weaknesses are Removed
by the Grace of God Almighty**

A friend who had visited from abroad complained about some weakness perpetrated by an individual of the Ahmadiyya Jamā'at of that location.

The Promised Messiah^{as} said:

As the Jamā'at continues to grow, these types of challenges will arise since people of every kind join. If God Almighty wills, their weaknesses will gradually disappear.²

1. *Badr*, vol. 2, no. 8, p. 2, dated 23 February 1906

2. *Badr*, vol. 2, no. 8, p. 2, dated 23 February 1906

20 FEBRUARY 1906

There was mention of severe earthquakes in two places in America. The Promised Messiah^{as} said:

If we examine history as a whole, such a series of earthquakes that have encircled the globe has never been seen. Herein is a warning from which the wise can take benefit.

The solar and lunar eclipse also appeared in this region first, then it occurred in America the following year.

The Wisdom behind Baba Nanak Not Openly Becoming a Muslim

Ḥaḍrat Baba Nanak was mentioned. The Promised Messiah^{as} said:

The *Chola* [Cloak] of Baba Nanak and his association with Muslims and all other matters clearly indicate that Baba Nanak was a Muslim. However, not revealing himself in this manner also carries in itself great wisdom; for, had he cut all ties and openly joined the Muslims in this manner, he would have been left alone. As opposed to this, now he is a Muslim together with a vast group of several hundred thousand people.¹

1. *Badr*, vol. 2, no. 8, p. 2, dated 23 February 1906

UNDATED

**The Advice of the Promised Messiah,
Peace be on Him**

Which he Mentioned in his Home in relation to Women

(Compiled by Şāhibzādah Miyān Bashīr-ud-Dīn Maḥmūd Aḥmad)

A Pure Disposition

One day, a sick child asked someone for a story, but that individual replied that we consider telling stories a sin.

The Promised Messiah, peace be on him, said that it is not a sin because it is proven that the Holy Prophet, may peace and blessings of Allah be upon him, used to tell jokes sometimes and considered it acceptable to do this to entertain children. It is narrated that once an old woman inquired from him^{as} whether she would also go to Heaven. He said no. She started crying after hearing this. He asked her why she was crying and said that the young will enter Paradise, the old will not; that is, everyone will be made young at that time.

In the same way, the Promised Messiah^{as} said there was pain in a molar of a Companion. He was eating a dried date. The Holy Prophet, may peace and blessings of Allah be upon him, said, 'Don't eat dry dates because you have pain in your molars.' He replied that I am chewing with the other molar.

Then the Promised Messiah^{as} said that an animal called a *nughair* escaped from the hand of a child. That child started crying. This child's name was 'Umair. The Holy Prophet, may peace and blessings of Allah be upon him, said, **عُمَيْرُ! مَا فَعَلْتَ بِكَ نُغَيْرٍ؟** — 'O 'Umair! What was done by *nughair*?' The boy liked the rhyme so he stopped crying.

Children must be Warned

It was learned that a child had committed some mischief; that is, he set something on fire. The Promised Messiah^{as} said:

It is also essential to warn children; if they are not prohibited from mischief at this time, it will not end well when they grow up. If a boy is disciplined in childhood, he remembers it well because memory retention is more robust during that period.¹

Expression of Gratitude

One day the Promised Messiah, peace be on him, was ill. A person was sent to Amritsar to bring some fruit and nuts. When he returned, the Promised Messiah's condition had grown worse. At that moment, he asked for the fruit that the person had been sent to bring. However, he had failed to bring it from Amritsar. A short time later, Qāḍī Nazīr Ḥusain, Revenue Officer, came and brought that very fruit with him.

He said: 'At the time of eating these things, the members of my household should reflect that 26 or 27 years ago, the promise of God Almighty was published that:

يَأْتُونَ مِنْ كُلِّ فَجٍّ عَمِيقٍ وَيَأْتِيكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ.

[His help will come to you by every distant track. Your helpers will come from every distant track.]

1. Note from the Editor: On this occasion, it should also be remembered that the Promised Messiah^{as} strictly forbids hitting and shouting at children all the time. Therefore, each task should be carried out in due measure. By the above-mentioned the Promised Messiah, peace be on him, means that the child should not be left completely free to wander around aimlessly.

Before these people came, God Almighty gave the news of their coming and informed me that He would bring me the food they would need from far away places. How much trust should we have in God upon seeing these things that He Himself provides all kinds of goods without our efforts?’

Complaining and Blaming are Not Good

One day a woman complained about another woman. The Promised Messiah^{as} said:

Look, this is a very bad habit particularly found in women. Because men have many things to do, they rarely get a chance to sit down and talk to each other without any other concerns, and if they do find some such opportunity, they have many other things to discuss. But women do not know and do not do such work, so the whole day’s work is nothing but blaming and complaining.

A person saw someone else as a sinner, criticized him, and said he would go to Hell. On the Day of Resurrection, God Almighty will ask him, ‘How is it that you had been given My powers? I am the One who sends people to Hell and Heaven; who are you? Well, I have put you in Hell, and this sinful servant of mine whom you used to scold and used to say all kinds of things about and that he would go to Hell, I have sent him to Heaven.’ So every human being should understand this. It should not happen that the person himself becomes the victim.

Avoid Backbiting

The Promised Messiah^{as} said:

The heart is the casket of Allah the Exalted, and He has the key to it. Who knows what is inside it? So what is to be gained by needlessly making yourself a sinner? It is mentioned in the noble *ahādīth* that there would be a person who was a great sinner. God Almighty will tell him to come close to Him so much so that He will put a veil between him and the people with His hand. And He will ask him did you commit such and such a sin? But He will recount minor sins.

The man will say yes, I committed these sins. God Almighty will say that today, I have forgiven all of your sins and rewarded you with 10 good deeds for each sin. Then that person will think that when these minor sins have received the reward of 10 good deeds, then the major sins will get a much greater reward.

Thinking this, that person will start mentioning his more egregious sins himself, that O God! I have also committed these sins. Allah will smile after listening to him and say: Look! Because of My grace, this man has become so bold that he confesses his sins himself. Then, He will order him to enter Paradise through whichever of its eight gates he wishes.¹ So who knows what is someone's relationship with God Almighty or what is in a person's heart? Therefore, backbiting should be strictly avoided.²

1. *Ṣaḥīḥ Muslim, Kitāb al-Īmān, Bābu Adna Ahli al-Jannah Manzilatan Fiha* [Publisher]

2. *Badr*, vol. 2, no. 10, p. 10, dated 9 March 1906

9-14 MARCH 1906

This week along with other guests, is one Ḥājī Ilāhī Bakhsh, who was returning after performing the Ḥajj this year and stayed in Qadian on his way home. Because he had not yet gone home, he asked for permission to go home, but the Promised Messiah^{as} said he should stay here for a few more days.

The Promised Messiah^{as} said:

When a Movement is established by Allah the Exalted, it also becomes a place of pilgrimage. It is written that Bayazid [Bastami] told one of his disciples who had been planning to perform Ḥajj: 'Go around me seven times. This will verily become your Ḥajj.'¹

18 MARCH 1906

God's Recent Revelation

Today, on Sunday, I saw in a dream that I was sitting in my house, and there was a fruit in the shape of a melon in my hand.

I wished to peel it and eat it. Meanwhile, I saw Mahmud Ahmad. There is an Englishman with him. He entered our house and first stood at the place where the water pitchers are

1. *Badr*, vol. 3, no. 11, p. 2, dated 16 March 1906

kept. Then he proceeded to the upper story room where I sit and work, as if he wanted to go inside and search. At that time, I saw a person who looked like Mīr Nāṣir Nawwāb standing in front of me and he indicated to me to go into that room. The Englishman was searching, and it occurred to me that he would see only those papers which were the draft of the newly compiled book. At that time, I woke up.

The meaning of this is not known. Just a few days before I received the revelation that:

عورت کی چال۔ ایلی ایلی لما سبقتانی۔ بریت۔ اذْكَفْتُ عَنْ بَنِي إِسْرَائِيلَ.

[In Urdu:] A woman's move. [In Hebrew:] My Lord, my Lord, why have You forsaken me? [In Urdu:] Acquittal. [In Arabic:] And call to mind when I held back (the enemy) from Banī Isrā'īl [the children of Israel].

From my *ijtihād* [interpretive judgement], I had understood this to mean that someone will plot secretly like women, which may lead to a case against me due to his deception, but in the end, I will be acquitted. But these are my interpreted meanings, and it is possible that what I saw before and what I saw now have another significance, but these are the apparent meanings. God knows.

Seeing Maḥmūd and then Mīr Nāṣir Nawwāb in this dream indicates a good end because the word *maḥmūd* [praised] indicates a *maḥmūd* ending, meaning that the end of this affliction will be good. And seeing Nāṣir Nawwāb shows that God Almighty will be *Nāṣir* [Helper] and, with His support, will grant release from the affliction, and finally, this affliction will take the shape of a Sign.¹

1. *Badr*, vol. 2, no. 12, p. 2, dated 22 March 1906

19 MARCH 1906

A Sign

The Promised Messiah^{as} said:

I am concerned and focusing my [spiritual] attention that if it were known in which month the next earthquake is going to occur, it would be a great Sign. Of course, the case of a prejudiced man is worthless, but this would be an excellent Sign for the one who reflects.

A Point of Rebuke

The Promised Messiah^{as} said:

Adam^{as} is better than the God of Christians because the angels prostrated before Adam, and a satan, who did not, was humiliated and cast out. In contrast, the God of Christians followed Satan here and there, and Satan can say that because he did not bow down to me, he was humiliated and hanged.

It is Proven that Yasū‘ Masīḥ was a Weak Man

The Promised Messiah^{as} said:

Christians praise Yasū‘ [Jesus] by saying that he was sinless. However, being sinless is not a virtue. Virtue lies in having a relationship of a lofty degree with Allah the Exalted and attaining closeness to God. Since God Almighty knew that Yasū‘

Masīh [Jesus Christ] would be wrongfully honoured beyond all limits by the people, such things happened to him from the start, proving in every case that he was a humble and weak man.

The Meaning of Tawaffi

The Promised Messiah^{as} said:

Our opponents claim that the saying of Jesus that ¹فَلَمَّا تَوَلَّوْا كُنْتُمْ ¹فَلَمَّا تَوَلَّوْا كُنْتُمْ means that, 'When You lifted me up to the heavens.' If Jesus utters this phrase on the Day of Resurrection, it will be as if he had never even died, because even on the Day of Resurrection, there will be mention of going to Heaven but there is no mention of death. And if this verse is taken to mean 'when I died', meaning 'became dead', but death will come on the Day of Judgment, then it becomes necessary to believe that Christians have not become corrupt until today and their religion is based upon truth.

Tasbīh [Rosary] is a Later Invention

One person mentioned that the opponents say that these people offer Prayers but do not keep *tasbīhs* with them.

The Promised Messiah^{as} said:

When did the Companions^{ra} keep *tasbīhs*? These people have made up such things later.

1. *Sūrah al-Mā'idah*, 5:118 [Publisher]

The Promised Messiah^{as} said:

A person is mentioned who used to hold a long *tasbīḥ* in his hand and was passing through a street. On the way, an old woman saw that he was counting how many times he was reciting the name of God with the *tasbīḥ*. She said, 'Does anyone count how often he makes mention of a friend?' He threw away the *tasbīḥ* right there and then. The blessings of Allah are innumerable; who can count them?¹

1 APRIL 1906

Divine Revelation

Mention was made of the Divine revelation:

أَخَّرَهُ اللَّهُ إِلَى وَقْتٍ مُسَمًّى

[Allah has postponed it, till a time appointed.]

The Promised Messiah^{as} said:

On the day preceding it there was a revelation in the manner of a supplication:

رَبِّ أَخَّرْ وَثْتَ هَذَا

[O my Lord! Postpone the time of this earthquake
which seems imminent.]

¹ *Badr*, vol. 2, no. 12, p. 2, dated 22 March 1906 and *al-Hakam*, vol. 10, no. 10, p. 1, dated 24 March 1906

On the second day, this revelation came expressing the acceptance of this prayer. Allah the Exalted Himself makes one make a supplication, and then Himself accepts it.

The Requirement of Good Manners

Dr Noor Muhammad mentioned that a person in Lahore who belongs to our Jamā'at said to him that some *faqīr* in Patiala had predicted that an earthquake would occur on such and such a date, and that date is near. I told him not to pay any attention to it at all. Allah the Exalted had sent His Messenger. Until something is heard from him, nothing else should be relied upon. The Promised Messiah^{as} said:

This is indeed the requirement of good manners. To believe in the words of such people who walk around as *faqīrs* is a form of atheism and a departure from the Faith. Allah the Exalted desires to bring all people into one circle and inform all others through it. So bringing another person in the middle and believing that he has been informed of the day of the earthquake is the basis of *shirk* [associating partners with Allah].

When I received the revelation about the earthquake, we went into the tents, and now, when the news of its delay was given, we returned to our houses. Just as Allah the Exalted appreciates the smallest things, so is He sternly watchful of the minutest details. Such is the point. Sometimes a person thinks a thing to be minor, but that thing spurs the displeasure of Almighty Allah.

A New Composition

The Promised Messiah^{as} said: 'I have started writing a new treatise called *Ḥaqīqatul-Wahī* [*The Philosophy of Divine Revelation*]. Some

people claim inspiration and revelation even though they do not know what the true essence of *wahī* [divine inspiration] and revelation is.’

Bombay

Bombay was mentioned, and it was said that it is an island and houses have been built in many places by blocking the water of the sea.

The Promised Messiah^{as} said:

I have also thought many times about what will happen to Bombay when there is a severe earthquake.

About the Earthquake

The Promised Messiah^{as} said:

Since Allah the Exalted has delayed it, the opponents’ mockery will continue increasing, and they will display even greater readiness to resort to abuse and vilification.

Coming again—O Friends!— are the Days of the Impending Earthquake

The Promised Messiah^{as} said:

One hundred thousand copies of *Paisa Akhbār* have been printed, and each paper will be read by many people so the earthquake prophecy will reach hundreds of thousands of

people. I have given good advice to the people in this poem¹, drawn the people's attention towards repentance, and invited them to Islam. The editor has written that he disagrees with me, so does he not want people to be virtuous?

A Rightly Guided One in Amritsar

The Promised Messiah^{as} said:

Amritsar is a place where there are less people endowed with the capacity for virtue and who embrace truth. A letter came from there today in which a person writes that after reading the book *Chashma-e-Masihī*, he has concluded that such support and sincerity for Islam cannot be from the pen of a liar. I, therefore, join your disciples, and you should write my name among those who have taken *Bai'at* [the Pledge of Allegiance].

The Promised Messiah^{as} said:

I am happy that a life was saved through this book.²

1. Note: The poem, *پھر چلے آتے ہیں یارو زلزلہ آنے کے دن* (*Coming again—O Friends!—are the Days of the Impending Earthquake* is meant). (Compiler)

2. *Badr*, vol. 2, no. 14, p. 3, dated 5 April 1906

7 APRIL 1906

Develop Faith in the Boundless Powers of God Almighty

Someone asked the meaning of:

أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ¹

The Promised Messiah^{as} said:

What is the impossibility of the throne of Bilqīs [Queen of Sheba] materializing in a moment? Such objections arise in the hearts of those people, and these are the people who rush to make all manner of interpretations of such things, who do not fully believe in the powers of God Almighty. What I know is this:

أَلَمْ تَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ²

Denial of an event simply because of the deficient experience of one's peers is an evil thing.

Look! Until the telegraph came out, who would have believed if someone had said that news could travel so far in a second? But now, when it came to be seen, everyone agreed. So, likewise, who can comprehend the infinite powers of God? When man cannot comprehend minor things, if some actions of God cannot be understood, they should not be denied but should be believed with a sincere heart; for, the more one believes in God, the more He helps, and whatever the state of faith is, God makes him dependent on means to that same degree.

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1. I will bring it to you quicker than the blinking of your eye (*Sūrah an-Naml*, 27:41). [Publisher]
 2. Do you not know that Allah has the power to do all that He wills? (*Sūrah al-Baqarah*, 2:107) [Publisher]

I myself have seen examples of such powers of God. Behold! ‘Abdullah Sannouri’s shirt on which red marks had appeared without any visible causes, yet I saw in a vision that those drops of ink fell from the Divine court while a signature was being obtained. Similarly, there was severe pain in a tooth once, and the doctor advised that tooth extraction was the way to deal with the tooth pain, but afterwards the revelation came:

وَ إِذَا مَرَضْتُ فَهُوَ يَشْفِينِي

[And when I am ill, it is He who restores me to health.]

And immediately, the pain went away.

Similarly, I once fell seriously ill, so much so that even *Sūrah Yā Sīn* was read out to me three times. However, it was put in my heart that I should proclaim the glory of God repeatedly and obtain sand and water from the river and rub it on my body. So, upon doing this, the illness dissipated. Therefore, develop complete faith in God so you may be saved from such doubts.

(This is a summary of the speech that the Promised Messiah, peace be on him, delivered)

Fātiḥ Khwānī and Isqāṭ

It was submitted that it is customary to do *fātiḥah khānī*¹ for the dead when a Muslim dies. Is it found in the Shariah or not?

The Promised Messiah^{as} said: ‘There is no mention of it in the Hadith, the Holy Quran, nor in the Sunnah.’

1. *Fātiḥah khānī* is a practice observed by some Muslims, involving the recitation of *Sūrah al-Fātiḥah* and other Quranic verses as a means of seeking Allah’s forgiveness for the deceased. This practice is typically performed collectively, especially following the death or on the anniversary of someone’s passing. [Publisher]

It was submitted that if it is done with the understanding that it is just a prayer for *maghfirat* [forgiveness]?

The Promised Messiah^{as} said:

Isqāt [giving money for feeding the poor or other virtues to remove the deceased's burden of sin] is neither correct nor is it a prayer in such a fashion, for the door of innovations is opened thereby.¹

14 APRIL 1906

Beholding Manifestations on the Mountain

The Promised Messiah^{as} said:

God Almighty Himself wants to prove His existence once again, just as a sample of Divine manifestation was shown on the Mount [in the time of Moses]. In this very fashion will it be shown again today.

Just as a Messenger was sent to Pharaoh, those same words have been revealed to me that you are also a Messenger, just like a Messenger was sent to Pharaoh. People of the world will not stand corrected now except through witnessing Divine manifestations as were shown on the Mount [in the time of Moses].²

1. *Badr*, vol. 2, no. 16, p. 3, dated 19 April 1906

2. *Badr*, vol. 2, no. 17, p. 2, dated 26 April 1906

17 APRIL 1906

The Practice of Allah with Respect to Miracles

The Promised Messiah^{as} said:

Some people desire that the miracles they ask for be shown to them. This is not right. This is not the practice of Allah the Exalted. If satisfaction is provided to the extent that God Almighty's law permits providing satisfaction, then a person becomes liable to be held to account.

God's Acceptance of Those who Enter this Jamā'at

The Promised Messiah^{as} said:

God Almighty has told me that He will accept those who enter this Jamā'at. The rest who persist in their stubbornness and deny by way of wretchedness cannot be held to be righteous.

Religious Wisdom is Sharpened by Righteousness

The Promised Messiah^{as} said:

Religious intellect and worldly intellect are different. Those trained in worldly wisdom cannot claim that they have also acquired religious wisdom. Instead, religious wisdom is sharpened by *taqwā* [righteousness]. God Almighty has said:

لَا يَسُئَةُ إِلَّا الْمُطَهَّرُونَ¹

The more one is purified the more divine cognition increases.²

24 APRIL 1906

(From the pen of Miyān Merāj-ud-Dīn ‘Umar)

The Spiritual Condition of the Jamā‘at will Continue to Strengthen

Travelling on the morning coach, I arrived in Qadian around 1 PM today. The *Aḥbān* [Call to Prayer] was made soon after that. After performing ablution, I reached the small mosque. I saw that the Promised Messiah, peace be on him, was sitting in the small room, and Maulawī Syed Muḥammad Aḥsan and Maulawī Muḥammad ‘Alī were sitting next to him. Miyān Ghulām Rasūl, the barber from Amritsar, was describing his own condition. On this, the Promised Messiah^{as} said:

Be patient. Our Jamā‘at is in its initial phase. They are still like a weak tree. Look! The largest tree, Shisham [i.e. North Indian rosewood] or any other tree when small, can be uprooted with very little force, even with one’s nails. Similarly, some people

1. Which none shall touch except those who are purified (*Sūrah al-Wāqī‘ah*, 56:80). [Publisher]

2. *Badr*, vol. 2, no. 17, p. 2, dated 26 April 1906

in our Jamā'at are still weak like this in their faith. Just as a tree grows and becomes so strong that when people climb on it, it does not break, their faith will gradually become stronger, and then, like a strong tree, it will become established in its place.¹

26 APRIL 1906

Extraordinary Days

The Promised Messiah^{as} said:

These days are as if heaven is wrestling with the earth. These are extraordinary days; exceptional events are happening everywhere, and their unusual nature is increasing daily. Somewhere earthquakes are striking; at other places calamities are visiting. In some places people are being killed in conflicts; at other places people are being decimated by calamities, yet in other places fires are raging.

But alas! People have dismissed all these events as ordinary, remaining asleep as usual in their negligence and are not worried about anything. The will of God Almighty is one thing, while the desires of people are quite another.

The righteous person is recognized by his obedience and deeds. Given that I present Signs before these people and show them the texts of the Quran and the Hadith, and then they deny them, so they cannot be called righteous. What does God

1. *Badr*, vol. 2, no. 20, p. 3, dated 17 May 1906

care that these people are greater in number? Allah the Exalted is not held in awe by abundance and quantity.

قَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ¹

Behold! How many people were drowned during the time of Noah^{as}? And how many people were saved in comparison?

The Disease of Pīrzādgi

The Promised Messiah^{as} said:

The disease of *pīrzādgi* [being the progeny of hereditary spiritual guides] is worse than hectic fever and consumption because these people suffer from arrogance and pride, needlessly display a self-conceived grandeur, and constantly boast of ascetic pretence.²

1. Few of My servants are grateful (*Sūrah Sabā'*, 34:14). [Publisher]

2. *Badr*, vol. 2, no. 17, p. 2, dated 26 April 1906

5 MAY 1906

The Class of *Laulāk*
[Those for whom the Heavens were Created]

The Divine revelation [below] was mentioned:

لَوْلَاكَ لَمَا خَلَقْتُ الْأَفْلَاقَ

[Were it not for you, I would not have created the heavens.]

The Promised Messiah^{as} said:

In the state of having attained the pleasure of Allah to a perfect degree, this class of servants of Allah comes under the writ of *Laulāk*, and it is clear that if this group of *Laulāk* did not exist, then the creation of the heavens would be vain and futile. The creation of the heavens is only for the sake of this group of *Laulāk*.

The Promised Messiah^{as} said:

In truth, this was said in regard to the Noble Messenger, may peace and blessings of Allah be upon him, but it applies to us by way of reflection. The revelation described above was mentioned with regard to my book¹.

The Promised Messiah^{as} said:

From this we learn that those friends in our Jamā'at who are

1. The diarist did not write the name of this book. (Compiler)

passionate about serving the Faith, Allah the Exalted desires to bestow status and greatness upon them.¹

8 MAY 1906

(‘Aṣr time)

Incline towards God Almighty with Full Fervour

The Promised Messiah^{as} said:

So long as man is not completely devoted to God, he will be met by chastisement of one kind or another in this world. I see that some members of my Jamā‘at are inclined toward worldly embellishments and comforts and are preoccupied with these things. They should correct their practical condition and become inclined toward God Almighty with full fervour and strength.

Exhortation Not to Speak Ill of the Weak

The Promised Messiah^{as} said:

When one of your brothers is weak, do not be hasty in speaking

2. *Badr*, vol. 8, nos. 7, 8, p. 3, dated 24 and 31 December 1908

ill of him. There are many people whose initial condition is bad, and then suddenly, a time of change comes over them. Just as their physical condition goes through many stages: first, a sperm, then a blood clot, and a most contemptible condition which goes on progressing step by step. In the same way, all people, except the Prophets, have to go through all the stages. The company of one appointed by Allah can correct the condition of man.

If every person was to emerge an *Abdāl* [saint] from home, then what would be the need for the whole system of entering into *Bai'at* [the Pledge of Allegiance]? A weak man gains strength gradually by entering the Movement. Consider the initial condition of the Companions. When a *kāfir* [disbeliever] can become a believer, can a wicked man not become righteous? Many states come over a person, and many changes occur.¹

10 MAY 1906

Mubāhalah is a High Calibre Weapon

There was mention of Ahmad Masīḥ the Christian calling upon the Promised Messiah^{as} for a *mubāhalah* [prayer duel]. (The acceptance reply to which has been published in the previous edition of the newspaper.)

The Promised Messiah^{as} said:

1. *Badr*, vol. 2, no. 20, p. 3, dated 17 May 1906

Mubāhalah is a final verdict. The Holy Prophet, may peace and blessings of Allah be upon him, also called the Christians for *mubāhalah*, but none of them dared to accept. There is still awe of the truth established upon the hearts of Christians, and there is no hope that any bishop will come into the field of *mubāhalah*. Nevertheless, if anyone comes forth, I am certain Allah the Exalted will grant me great success. *Mubāhalah* is a weapon of high calibre to attack the enemy.

Differences among Muslims about the Mahdi

The Promised Messiah^{as} said:

Debating with Muslims in this era is futile because the *ahādīth*, narrations, and beliefs based on which they wish to debate with me are such that they have significant differences with each other about them. Some say the Mahdi will be a Fatimite, some say he will be Abbasi, and some say he will be Hussaini. Some say he will be born, some say he will emerge from a cave, and some say he will be an individual from the Ummah. Some say that Jesus will be the Mahdi.

In short, with such immense differences, it is surprising that they wish to confront us. They fail to understand that the one coming is the *Hakam* [Arbiter]. He will end all debates and present a true path from the midst of conflicting matters, and he alone is worthy of being accepted.¹

1. *Badr*, vol. 2, no. 20, p. 3, dated 17 May 1906

21 MAY 1906

The Promised Messiah's Advice to Expelled Medical School Students

Two students ('Abdul-Ḥakīm and another) from among those medical school students who had agreed to stop going to school upon becoming angry with their teachers, presented themselves before the Promised Messiah^{as} in Qadian on the 21st of May. They mentioned this incident and the Principal's permission to re-enter till 31 May. The Promised Messiah^{as} said:

Such actions are attributed nowadays to rebelliousness against the Government and should be avoided. In my view, this matter should not be allowed to develop any further now. And taking advantage of the Principal's permission, you should re-enter the school. The teachers with whom you expressed your displeasure must have been warned internally, and I do not expect they will misbehave toward you in the future. The Government does not let such people go without investigation, even if such a thing is not publicly expressed.

Apart from this, you should learn good morals so that if they have misbehaved toward you and if you ever get an opportunity to exercise such authority, you should behave well with your students and subordinates. And the oaths you have taken in the spirit of opposition are unlawful. It is a sin to remain firm on an illegal oath. God has ordered that illegal oaths and promises be broken in Islamic Shariah. It is not good to waste time.

Do not put yourself in trouble and [re-]enroll yourself in school.¹

1. *Badr*, vol. 2, no. 21, p. 2, dated 24 May 1906

27 MAY 1906

Fulfilment of a Revelation and a Vision

The late Chaudhary Ilah Dād was mentioned.

The Promised Messiah^{as} said:

He was a very sincere man. Such a man is hard to find.

The Promised Messiah^{as} said:

The Divine revelation that:

دو شہتیر ٹوٹ گئے۔

Two rafters had broken down

From these, one rafter was the late Maulawī ‘Abdul-Karīm, and it seems the other was Chaudhary Şāhib.

The Promised Messiah^{as} said:

The vision that was seen that there are two other graves near the grave of Maulawī ‘Abdul-Karīm also came true. One grave was made for Ilahi Bakhsh, a resident of Malir Kotla, and the other for the late Chaudhary Şāhib.

Easy Way to Reach a Verdict for Opposing Recipients of Revelation

The following revelation was under discussion:

أُرِيحُكَ وَلَا أُجِيحُكَ وَأُخْرِجُ مِنْكَ قَوْمًا

Its meaning is I shall comfort you, cause you to grow, not destroy you, and establish a great people as your issue.

The Promised Messiah^{as} said:

With this Divine revelation in mind, those recipients of 'Divine' revelation who oppose me can easily come to a verdict because this is God Almighty's answer to those striving to make us destitute of Signs. God Almighty has rejected them. These are special words of God Almighty's love, grace, and beneficence that are not spoken in favour of a liar. Now, the way is easy for those recipients of 'Divine' revelation who oppose me. They should publish some revelation from God that this person will perish.

A recent example of such a recipient of revelation has been established in the person of Charāgh Dīn, and whoever else wished to try it should do so. I, for my part, declare under a thousand oaths of God Almighty that this revelation which has descended upon me is the Word of God Almighty, just as the Noble Quran is the Word of God Almighty. It is a Sign of God and an easy way of reaching a verdict. Therefore, whosoever wishes may adopt it.¹

1. *Badr*, vol. 2, no. 23, p. 4, dated 7 June 1906

30 MAY 1906

The Messiah will always be Victorious

The Promised Messiah^{as} said:

Every Prophet who comes to this world is blessed with the shade of one or the other name of Allah the Exalted. The name ‘One who Prevails’ of Allah the Exalted provides shade upon the Promised Messiah. Sufis have also written that the coming Messiah will always be victorious and will never be overpowered. The enemies may oppose him a thousand ways, but he is a class of existence that he will always be triumphant. He will simply never face defeat.

No Salvation without Following the Holy Prophet, may Peace and Blessings of Allah be upon Him

Dr ‘Abdul-Hakīm was mentioned. The Promised Messiah^{as} said:

The person who says that salvation can be achieved without following the Holy Prophet, may peace and blessings of Allah be upon him, is a liar. What Allah the Exalted has explained to me is wholly opposed to this. God Almighty says that:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ¹

O Messenger (Muhammad, may peace and blessings of Allah be upon him and his progeny), tell these people that if you love

1. *Sūrah Āl-e-‘Imrān*, 3:32 [Publisher]

God, then come and follow me; you will become the beloved of God. No one can be saved without following the Holy Prophet, may peace and blessings of Allah be upon him. Those who have malice against the Holy Prophet, may peace and blessings of Allah be upon him, will never do well. It was not appropriate for him to sit down to write a commentary because he neither had any share in worldly knowledge nor had he attained inner purity and holiness. That is why I have never read his commentary because it is a waste of time. Reading such a man's book is just a waste of one's time. An ignorant man—yet arrogant—can never meet a noble end.

A Revelation

The Promised Messiah^{as} said:

A few years ago, I received the revelation:

سر انجام جاہل جہنم بود کہ جاہل نکو عاقبت کم بود
*[The end of the ignorant one is Hell;
 An ignorant one seldom comes to a good end.]*

A Vision Conveying Good News and its Interpretation about the Protection of the Jamā'at

The Promised Messiah^{as} said:

When Allah the Exalted plants a garden and someone wants to cut it down, God can never be pleased with that person.

I had a dream quite a long time ago that I was riding a horse

and going towards the garden and I was alone. An army came out before me, intending to cut down our garden. I was not overcome by any fear of them. And I am certain in my heart that I alone am sufficient for all of them. Those people went inside the garden, and I also went behind them.

When I went in, I saw that they were all dead—their heads, hands, and feet had been cut off, and their skins had come off. Then, witnessing the sight of God Almighty's powers, I was overcome with ecstasy, and I began to weep. Who has the power to do such a thing?

The Promised Messiah^{as} said:

This army means such people who want to make the members of this Jamā'at apostates and want to distort their beliefs and want to cut down the trees of the garden of our Jamā'at. God Almighty will defeat them with the manifestation of His power, and He will destroy and wipe out all their efforts.

The Promised Messiah^{as} said:

When it is seen that his head has been cut off, it means all their pride will be broken, and their arrogance and haughtiness will be crushed. And the hand is a weapon with which man fights the enemy. So the hand being cut off means they will have no means to resist or oppose. And the feet can be used to run away when defeated, but their feet are also cut off, which means that for them there will be no place of escape. And the fact that it is seen that even their skin has come off means that all their veils will be lifted, and their faults will be exposed.

Proof of the Truth

The Promised Messiah^{as} said:

If I fabricate lies, then God Himself is my enemy, and there can be no way to save me. But if this enterprise is from God and Allah the Exalted has Himself arranged means for [ending] calamities afflicting Islam, then how can God Almighty desire it to be opposed? Most unfortunate is the one who wants to break it.

The Glory of God is Associated with the Glory of the Messenger of God

The Promised Messiah^{as} said:

These people take the name of the Holy Prophet, may peace and blessings of Allah be upon him, disrespectfully and say that they do this to express the glory of God Almighty, but the ignorant do not realize that until God's Prophet and His Messenger is not glorified, how can they manifest the glory of God?

Dr 'Abdul-Ḥakīm

The Promised Messiah^{as} said:

If Dr 'Abdul-Ḥakīm had true *taqwā* [righteousness], he would never have even thought about writing a commentary because he is not qualified to do so. There is not an iota of spirituality in his commentary, nor does it contain any worldly knowledge.

The Cross indeed Merits being Broken

The Promised Messiah^{as} said:

The Cross is also guilty of wrongdoing in that it first overcame Christ and made him a sort of corpse. And then it prevailed over his ummah and made them all worship it. For this reason, the Cross is also worthy of being broken.

Characteristics of True Revelation

The Promised Messiah^{as} said:

The text of Divine revelation is usually rhythmically composed and has a grandeur about it, and a fragrance of the Divine word emanates from it.

The Late Chaudhary Ilah Dād

The late Chaudhary Ilah Dād was mentioned.

The Promised Messiah^{as} said:

The Divine revelation regarding the cemetery which was received that:

أَنْزَلَ فِيهَا رَحْمَةً

[No blessing or mercy remains out of it.]

Mr Chaudhary also became deserving of it.

True Belief in Tauḥīd can only be Attained by Believing in the Holy Prophet, may Peace and Blessings of Allah be upon Him

The Promised Messiah^{as} said:

Tauḥīd [Oneness of God] descends from heaven. The people who hold malice toward the Holy Prophet, may peace and blessings of Allah be upon him (like Dr ‘Abdul-Ḥakīm Khan, etc., who say that there is no need to believe in the Holy Prophet^{sas}, and the Jews and Christians will be saved automatically), can never attain *Tauḥīd*. The entire Holy Quran is full of this. God Almighty removes the state of faith from within those who hold this belief.

The Prophethood of the Promised Messiah, Peace be on Him

A person asked the question that you claim to be a Prophet.

The Promised Messiah^{as} said:

All great authorities have acknowledged that the system of Divine discourse has always been ongoing in this *Ummat-e-Marḥūmah* [the Ummah enjoying the shade of God’s mercy]. I am a Prophet in this sense. Otherwise, why would I call myself an *Ummatī*? What I say is that whatever grace anyone can receive can only be obtained by following the Holy Prophet, may peace and blessings of Allah be upon him.

There are no other means other than this. It is not correct to make up the meaning of a term on one’s own. It is also

mentioned in the noble *aḥādīth* that the coming Messiah would be a Prophet as well as an *Ummatī*.¹ An *Ummatī* is the one who attains all excellence by receiving grace from the Holy Prophet, may peace and blessings of Allah be upon him. But how would a person who has already achieved the status of a Prophet become an *Ummatī*? He is already a Prophet.

The questioner asked that if there can be such a Prophet in Islam, then who has been a Prophet before him?

The Promised Messiah^{as} said:

This question was not for me, but for the Holy Prophet, may peace and blessings of Allah be upon him. He gave the title *Prophet* to only one man. No man before him was named *Prophet*. This is the reason that I am not the one responsible for giving the answer to this question.²

1. *Ṣaḥīḥ al-Bukhārī, Kitāb Aḥādīth al-Anbiyā', Bāb Nazūl 'Īsā ibn Maryam, Hadith 3449; Ṣaḥīḥ al-Muslim, Kitāb al-Fitan wa Ashrāt as-Sā'ah, Bābu Dhikri ad-Dajjāl wa Ṣifatihi wa Mā Ma'ahu, Hadith 7373* [Publisher]

2. *Badr*, vol. 2, no. 23, p. 3, 4, dated 7 June 1906

31 MAY 1906

A Vision

The Promised Messiah^{as} said:

Three or four days ago, I had a dream that there were many small hornets, and I was killing them. These are the opposing enemies who are foolish and raise a clamour.

Opponents will be Destroyed through Arguments

It is also Divine wisdom that, on the one hand, God Almighty inspired the Holy Prophet, may peace and blessings of Allah be upon him, to guide the people and bring them to the right path, and on the other hand, inspired the likes of Abū Jahl to raise a clamour in opposition. According to the previously mentioned vision, the destruction of the opponents is through arguments and Divine Signs. The enemies are being destroyed all on their own because this is not the age of the sword. God creates the means for this Himself.

Trials Necessary for Higher Ranks

Maulawī Muhammad Sa'īd of Hyderabad mentioned his trials.

The Promised Messiah^{as} said:

Until man undergoes the endurance of trials, he cannot attain any lofty station near God.

God Almighty's Grace Needed for a Spiritual Revolution

The Promised Messiah^{as} said:

I am poor and weak, I do not have a sword in my hands, nor am I commissioned to wield the sword, nor do I have the munitions for war, but my sword is in heaven. The great revolution I desire to bring about in the world, that people bow down to God and believe in His being, is not in my control. Even writing books does nothing. Although I have collected a compendium of arguments like a garden filled with greenery, no one pays attention to it. God Almighty will do something through His grace.

My heart feels that, at this time, the world is engulfed in such rash heedlessness that they will not believe without severe painful punishment. It is proven from the *ahādīth* that the Holy Prophet, may peace and blessings of Allah be upon him, did not say that the coming Messiah would go around reviving the dead; instead, he said that he would kill the living.¹ (As can be seen in the deaths caused by the Sign of the plague, etc.)²

1. *Ṣaḥīḥ Muslim, Kitāb al-Fitan wa Ashrāṭ al-Sā'ah, Bābu Dhikr al-Dajjāl wa Ṣifatihi wa ma Mā'ahu*, Hadith 7373 [Publisher]

2. *Badr*, vol. 2, no. 23, p. 3, dated 7 June, 1906

UNDATED

Advice Given to Women by the Promised Messiah^{as} at his Home

(Written by Şāhibzādah Miyān Bashir-ud-Dīn Maḥmūd Ahmad)

(Excerpted from the magazine, Tashḥīdhul-Adh-bān, June 1906)

Backbiting

(The Promised Messiah^{as} said:)

The Holy Quran states regarding the one who backbites that he eats the flesh of his dead brother. This disease is widespread among women. They sit and gossip till midnight and then wake up in the morning and start doing the same thing, but this should be avoided. There is a particular *Sūrah* for women in the Holy Quran. It has been mentioned in the hadith that the Holy Prophet, may peace and blessings of Allah be upon him, said that I saw mostly poor people in Paradise and saw many women in Hell.

Pride and Boastfulness

The Promised Messiah^{as} said that some defects in women are egregious and abundant. One is to boast that we are such and such. Then, to be proud of one's caste that so-and-so is a woman of contemptible caste or so-and-so is of a lower caste than us. Then, if a poor woman is sitting

among them, they hate her and start pointing at her, saying that she is wearing dirty clothes and has no jewellery.

Obedience to the Husband

The Promised Messiah^{as} said:

A woman must obey her husband. The Holy Prophet^{sas} said that if her husband tells a woman to pick up a pile of bricks and put it somewhere, and when that woman puts the big pile of bricks in that other place, he tells her to put it back in its original location, the woman should not squabble at all with him but should obey her husband.

Women's Rights

The Promised Messiah^{as} said:

Women should not think that any oppression has been done to them because men also have been told to fulfil many of their rights. Instead, it is as if women have been told to sit on a chair and men have been told to take care of them. All her clothing, food, and needs are the man's responsibility.

The Promised Messiah^{as} said:

Look! A cobbler dishonestly fills a shoe with something or the other only so that he may save something with which to feed his wife and children. Soldiers go into battle and lay down their lives just so that somehow the wife and children can survive.

The Promised Messiah^{as} said:

Very high-ranking officials are seen caught on bribery charges. What is that? It is for women. The woman says that I want jewellery and clothes. So, the poor man has to do it, but God has forbidden to earn sustenance in such ways.

The rights of women go so far that the man has been told that if he divorces a woman, he should give her something over and above her dowry since this is the time that he has to separate from her forever. So it is necessary to treat her well.

Meaning of Tawaffi

When mention was made of the translation of the Holy Quran, the Promised Messiah^{as} said:

Look! The *maulawīs* who oppose us translate *tawaffi* to mean death. But when this word comes about Jesus, they say it means something else altogether—that he ascended to the heavens with his physical body. When this word appears in the case of Joseph^{as} and the Holy Prophet^{sas}, they say the meaning of *tawaffi* is death.

Alas! It should have been the case that if the meaning had to be changed, it would have been changed for the sake of the Holy Prophet, may peace and blessings of Allah be upon him.

It is Impossible to Ascend to the Heavens

The Promised Messiah^{as} said:

The Holy Quran says that it is impossible for you to ascend to

the heavens. As Allah the Exalted said to the Holy Prophet^{sas} that he should say, ‘I am not but a man sent as a Messenger. How can I go to the heavens?’ And then, it is said in the Holy Quran:

مَسْنُونٌ وَمَتَاعٌ إِلَىٰ حِينٍ¹

The True Nature of Mi‘rāj

The Promised Messiah^{as} then said:

The opposing *maulawīs* present the hadith of the *Mi‘rāj* [Spiritual Ascension] in opposition to us. However, the belief of Ḥaḍrat Ayesha^{ra} was that anyone who says that the Holy Prophet, may peace and blessings of Allah be upon him, went to the heavens with his physical body is slandering him. In the same way, the Imams and Noble Companions also believed that the Holy Prophet went to the heavens with a luminous body and not with a physical body. Similarly, Shāh Waliullāh also had the same belief, and Shāh ‘Abdul-‘Azīz also wrote the same thing, that one does not go to the heavens with this physical body. Instead, another luminous body is bestowed through which a person goes to the heavens.

1. There is an abode in the earth and a provision for a time (*Sūrah al-Baqarah*, 2:37). [Publisher]

The Excellence of a Servant [of God] is Not in Receiving Revelation but in Righteous Deeds

One person wrote that many others here receive revelation, but I do not even see a dream. Please pray that I receive revelation also because a large part of my life has been spent like this. So please tell me something so that my desire may be fulfilled. What the Promised Messiah^{as} has written on this matter is worth sharing with the audience of this magazine because these are the words of the True Imam, whose every word is worth more than jewels. (Editor *Tashhīdh*)

The Promised Messiah^{as} replied:

Assalāmu Alaikum [Peace be upon you]. Revelation is the act of God Almighty. It is no excellence of a servant that he receives revelation. Instead, there is excellence in righteous deeds and in that God Almighty may be pleased with him. Therefore, strive to do good deeds so these may lead to salvation.

With peace,
Mirza Ghulam Ahmad

Prayers will be Combined for the Promised Messiah

Since, for some time, the health of the Promised Messiah^{as} often worsens in the second part of the day; therefore, he offers *Maghrib* and *Ishā* Prayers in congregation at home. He cannot come outside [to the mosque]. One day after *Maghrib* Prayer, he addressed some women and what he said is worth noting. (Editor *Tashhīdh*)

The Promised Messiah^{as} said:

No one should entertain the misgiving that I lead the Prayers combined in my home every day without going out. The Noble Prophet^{sas} foretold that the one who would come would offer

combined Prayers.¹ Accordingly, I have had Prayers combined outside for six months; now I thought this prophecy should also be fulfilled among the women. Since it is unlawful to offer combined Prayers without necessity, God made me ill and thus fulfilled the prophecy of the Noble Prophet^{ṣas}. It is every Muslim's duty to fulfil the words of the Holy Prophet^{ṣas}, because if it is not fulfilled, the Holy Prophet^{ṣas} would be considered—God forbid—a liar.

Therefore, everyone should fulfil what is in his power according to the words of the Holy Prophet^{ṣas}, and God Himself also provides the means—as He made me ill—to fulfil the words of the Holy Prophet^{ṣas}. As the Noble Prophet^{ṣas} once said to a Companion, 'What will your condition be at the time when the gold bracelets of Chosroes will be placed on your hands?'²

After the death of the Holy Prophet, when the Kingdom of Chosroes was conquered, Ḥaḍrat 'Umar^{ra} put the gold bangles that had come as spoils of war on him. Although the prohibition of wearing gold bracelets for men in Islam is just like other prohibitions; yet, since this was said by the Noble Prophet^{ṣas}, it was fulfilled. In the same way, every other human being should also try to fulfil the words of the Holy Prophet^{ṣas}.

The Meaning of Two Yellow Sheets

The Promised Messiah^{as} said:

Look! The Holy Prophet^{ṣas} had also made a prophecy concerning

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1. *Musnad Aḥmad ibn Ḥanbal, Musnad al-Mukthirīn min al-Sahābah, Musnad Abi Hurairah*, Hadith 7890, vol. 6, page 246, Dār al-Ḥadīth, Cairo [Publisher]
 2. *Asad al-Ghāba fī Ma'rifat al-Sahāba, Bāb al-Sīn wa al-Ra'*, 1955. Sarāqah bin Mālik, vol. 2, page 414, Dārul-Kutūb al-'Ilmiyya, Beirut, Lebanon [Publisher]

my illness, which came to pass in that exact manner. He had said that when the Messiah descends from the heavens, he will be wearing two yellow sheets.¹ Accordingly, I have two diseases—one of the upper torso and the other of the lower torso. That is dizziness and excess urination. My opposing *maulawīs* believe that the Messiah will come down from the heavens wearing two sheets like the yogis, but this is wrong because the interpreters of dreams have always written that the meaning of a yellow sheet is an illness. For every person who sees a yellow sheet or any other yellow thing, it will mean disease, and every person who sees such a thing can verify that it means exactly this.

Jealous Regard for the Honour of the Faith is Essential along with Peaceableness

On the quarrel of two women, the Promised Messiah^{as} said that it is in the Holy Quran:

وَالصُّلْحُ خَيْرٌ²

Therefore, if a fight or a dispute occurs between each other, reconciliation should be done because there is much good and blessing in it. I do not mean that this should be done with non-religionists as well; instead, strict religious opposition should be maintained with them. A person's faith is not in good shape unless there is a jealous regard for the honour of religion. Now, can we have peace with these Hindus and Christians who

1. *Ṣaḥīḥ Muslim, Kitāb al-Fitan wa Ashrāt as-Sā'ah, Bābu Dhikr ad-Dajjāl wa Ṣifatihi wa mā Ma'āhu*, Hadith 7373 [Publisher]

2. And reconciliation is best (*Sūrah an-Nisā'*, 4:129). [Publisher]

abuse our Holy Prophet^{sas}? Sitting in their gatherings, befriending them, and going to their houses is a sin.

Disputes Arise out of Thinking Ill of Others

Yes, among those in the same sect, most fights and disputes arise out of thinking ill of others. It is said in the hadith that two-thirds of the people will enter Hell because of thinking ill of others. God Almighty says in the Holy Quran that on the Day of Judgment, I will ask the people that if you did not think ill of Me, why did this happen? In fact, if people did not think ill of God, why would they not follow His commandments? They thought ill of God and adopted disbelief; some even went to the extreme of denying His existence. This ill-thinking is indeed the reason for all mischief and fighting.

Occurrence of Earthquakes according to Prophecies

During the conversation concerning earthquakes, the Promised Messiah^{as} said that:

The Holy Quran has prophesied that very severe earthquakes will occur at the time of the Messiah. Until now, these *maulawīs* have left all these things to occur on the Day of Judgment, but with regard to this prophecy that the pregnant women will cast their burden—will women also be pregnant on the Day of Resurrection? Nawwāb Ṣiddīq Hasan Khan of Bhopal has understood this somewhat, but unfortunately, no *maulawī* has understood that women will not get pregnant on the Day of Resurrection. Many matters were described that were to appear in the time of the Messiah, so much so that the Holy Prophet^{sas}

said that a person will stand up and say, who is this person who says such things contrary to our religion that have not been heard of till today?

As I have said before, one of these Signs is an earthquake that the scholars say will happen at the time of Resurrection. Now see these two earthquakes that have occurred. Was the like of them ever seen or heard of before? They actually occurred according to this very prophecy of the Holy Quran.¹

7 JUNE 1906

Through Divine revelation, it was learned that a boy would be born in the house of Miyañ Manzoor Muhammad; that is, a son would be born to Muhammadi Begum, who would have two names.

(1). **Bashir-ud-Daulah**

(2). **‘Ālam Kabāb**

Both these names were given by Divine revelation, and their interpretation and understanding are as follows:

1. Bashir-ud-Daula means that he will be the bearer of good news for our cause and good fortune. The prophecy of a great earthquake and other prophecies will manifest after he is born or

1. *Badr*, vol. 2, no. 23, p. 4, 5, dated 7 June, 1906

after he comes of age. And a large group of people will turn to me, and a great victory will become manifest.

2. 'Ālam Kabāb means that severe destruction will befall the world a few months after his birth or at the time he comes of age and begins to recognize good and evil. It will be as if the world will end; that is why this boy was named 'Ālam Kabāb.

In short, that boy will be called Bashir-ud-Daula because he will be a Sign of the progress of our cause and good fortune. And since he will be an example of the Day of Judgment for our opponents, he will be known by the name of 'Ālam Kabāb.

It is learned from the revelation of God Almighty that if some further respite is to be granted to the rebellious people of the world, then Miyān Manzoor Muhammad will not have a boy but a girl as of now, and the boy will be born later. Nonetheless, the boy will be born because he is the Sign of God. And if the time of punishment for the world has arrived quickly—that is, the time of the great punishment—then a boy will be born right now, whose name will be Bashir-ud-Daula and 'Ālam Kabāb, and he will be the Sign of God for the world—for the righteous as well as for the wicked.

This is the same kind of Sign the Prophet Azariah had given for King Hezekiah. And God Almighty has also said that two Signs will appear soon. So if the two Signs that are to appear soon are different, then even in this case, a girl will be born in their house this time. Otherwise, a boy will be born this time and will be a Sign of God. And another Sign will appear with it. And that boy will be like an auspicious star for the righteous and will be the opposite of this for the wicked.¹

1. *Al-Ḥakam*, vol. 10, no. 20, p. 1, dated 10 June 1906

UNDATED¹

The Difference between a True Muşleḥ and Preachers

A famous current leader of the nation was mentioned. He says that these days Muslims do not come to the gatherings of preachers, but if there is music and dancing by prostitutes, they gather there in large numbers.

The Promised Messiah^{as} said:

This is true, but the real cause of this is the condition of the preachers. Today's preachers are worldly, hypocritical, and wicked themselves. And there is no effect, pleasure, or attraction in their sermons. On the contrary, the wicked derive pleasure from the melodies of the prostitutes, though it is superficial and leads to evil; people are drawn toward shallow pleasures. If the preachers' sermons had charm and delight, they would have drawn everyone toward themselves. Every *Muşleḥ*, Reformer, *Walī* [Friend (of Allah)], and Prophet must have four things.

First, he should have discernment with which he can present the epistemological issues in such a manner that gives pleasure to the listeners, because unreasonable things leave an irritation, a misgiving in a person's heart, and reasonable things are liked regardless, and there is a delight in it, just as pleasure is naturally felt in sherbet.

Secondly, he should have the force of practically

1. There is no date recorded on these *Malfūzāt* of the Promised Messiah, may peace and blessings be upon him, but it is estimated that these blessed statements are from sometime during the first three weeks of June 1906. وَاللَّهُ أَعْلَمُ بِالصَّوَابِ [And Allah knows best the truth]. (Compiler)

demonstrating with actions. He should be a scholar who practices what he preaches. He should possess veracity, fidelity, and courage because a person who is not practising what he preaches cannot have any influence on others.

Thirdly, he should possess an attraction. There was no Prophet who did not have the power to attract people. Every Appointed One of God is given a force of attraction such that he pulls others towards him while sitting in his place and people keep being drawn toward him.

Fourthly, he should show miracles and marvels and strengthen the people's faith through Signs. None of these things can be found among these preachers.

Need of an Imam

Foolish people say, what is the need for an Imam? All the people are discharging their duties in their respective places, they perform Ḥajj and offer their Prayers, etc. Nevertheless, these people utter a lie. At present, they possess neither internal nor external excellence. The blessings that Allah the Exalted mentioned about such people:

أَنْعَمْتَ عَلَيْهِمْ¹

Where are those favours found among them?

These people are themselves engulfed in darkness. Their morals are bad and their deeds are evil. They are deprived of faith; religion remains merely a ritual—an empty shell with no essence. Such is the state of external attacks that there is

1. On whom You have bestowed *Your* blessings (*Sūrah al-Fātiḥah*, 1:7).
[Publisher]

no family in which one member has not become an apostate. Those who were born in a Muslim home and in whose ears the *Kalimah* was proclaimed—¹لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ [Lā ilāha illallāhu Muḥammadur Rasūlullāh]—now sit in churches joining a second and third ‘God’ together with the One.

And they worship the dead and (God forbid) abuse the Holy Prophet, may peace and blessings of Allah be upon him. The state of the Islamic empires is such that the greatest prestige is conferred upon the Sultan of Turkey, who lives night and day stricken by the fear of the European Empire and spends the days of his life in great difficulty. What element of good fortune is found among the Muslims at this time? Every aspect of their situation calls for mourning. One commentator has expressed complete hopelessness about their situation.

Our Weapon is Prayer

The evil-minded enemy objects to my every word and deed only out of enmity because his heart is corrupt, and when one’s heart is corrupt, he sees darkness all around. These fools say that I simply sit in my place and do nothing. However, they fail to reflect that it is not written anywhere that the Promised Messiah will wield a sword, nor is it written that he will wage war; but, it is written that the *kāfir* [disbeliever] will die by the breath of the Messiah—that is, he will accomplish everything through his prayer.

If I had believed that there might be some benefit in my going out and walking about in the cities, I would not have sat here for a second, but I know walking about is useless except

1. There is no one worthy of worship except Allah, Muhammad is the Messenger of Allah. [Publisher]

for causing harm to my feet. And all these goals that I want to achieve can only be achieved through prayer. Prayer has extraordinary powers.

It is said that once a king went out to invade a country. On the way, an ascetic grabbed hold of his horse's bridle and said, 'Do not advance further; otherwise, I will fight with you.'

The king was surprised and asked, 'How will you fight me when you do not possess any wherewithal to do so?'

The ascetic replied, 'I will fight against you with the weapon of morning prayers.' The king said that he could not compete with this, and saying this, he returned.

In short, God Almighty has placed great powers in prayer. God has repeatedly told me through revelations that whatever will happen will happen only through prayer. My only weapon is prayer, and I have no other weapon besides that. Whatever I ask for in secret, God makes it manifest by bringing it about. In the time of the previous Prophets, God punished some opponents through the Prophets, but God knows that I am frail and weak, so He has taken all my work into His own hands. This is the only way for Islam now that a dull mullah or philosopher cannot understand.

If the way of fighting had been open to us, all the resources for it would have been provided as well. When my prayers reach that particular point, the liars will be destroyed on their own. The black-hearted foolish enemy says I have nothing to do but sleep and eat, but I perceive no weapon sharper than prayer. Fortunate, indeed, is the one who understands the path by which God wants to bring about the progress of the Faith.¹

1. *Badr*, vol. 2, no. 25, p. 4, dated 21 June 1906

UNDATED¹

Excellences of a Perfect Teaching

A religious sect that only emphasizes abandoning a few things and nothing more was mentioned.

The Promised Messiah^{as} said:

This teaching is deficient. *Wasīl* [closeness to God] cannot be attained by *tark* [abandoning of sin] alone because abandoning [of sin] does not necessarily lead to receiving closeness to God. For example, a person wants to go to Lahore but not to Gurdaspur. Just because he did not go to Gurdaspur does not mean he has reached Lahore.

Abandoning sin is one thing, and pursuing virtuous deeds and closeness to God is another. The Christians have also been greatly deceived in this matter, and due to this, they have invented the erroneous Doctrine of Atonement that our sins have been removed by the hanging of Yasū' [on the cross]. First, it is simply wrong to say that one person being hanged will remove everyone's sins. Secondly, even if sin is removed, the mere absence of sin is not any excellence. There are many insects and sheep in the world who are not responsible for any sin, but they cannot be counted among the near and dear ones of God Almighty. And similarly, there are many such types of naive and simple-minded people who do not commit any sin; neither theft nor adultery, nor lying, wickedness, nor treachery, but because of not committing these sins, they cannot be counted among the close friends of God.

1. Although there is no date recorded on these *Malfūzāt*, it is estimated that they are from the last week of June 1906 or the first ten days of July 1906.
 وَاللَّهُ أَعْلَمُ بِالصَّوَابِ [And Allah knows best the truth]. (Compiler)

Man's excellence lies in his adopting good deeds, doing things that please God, attaining the lofty levels of Divine cognizance and spiritual progress, and joining those who achieve great rewards. For this reason, both things have been taught in the Holy Quran. One is abandoning sin, and the second is receiving closeness to God. Allah the Exalted has said that there are two attributes of the *Abrār* [Saints]. One is that they drink camphor sherbet, which cools the passions of sins, and then they drink ginger sherbet, which enables them to traverse the difficult valleys in the path of Allah the Exalted. That noble verse is as follows:

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ۝ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ۝¹
 وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ۝²

God has given those who are lost in Him the sherbet that purifies their hearts, thoughts, and intentions. Virtuous servants [of God] are drinking the sherbet admixed with camphor. They drink from the fountain that they themselves have rent asunder.

I have already stated that the word *كافور* [camphor] has been used in this verse because, in the Arabic lexicon, *كَفَرَ* [*kafara*] means suppressing and covering. So there is an indication that they have drunk the cup of [worldly] detachment and turned to Allah with such sincerity that the love of the world has gone completely cold [in their hearts]. It is a general rule that all emotions are generated from the thoughts of the heart. Therefore, when the heart goes far away from these unworthy thoughts and no ties remain with them, those emotions also diminish gradually and eventually disappear.

So this is the purpose of God Almighty here, and this is

1. *Sūrah ad-Dahr*, 76:6–7 [Publisher]

2. *Sūrah ad-Dahr*, 76:18 [Publisher]

what He explains in this verse that they have completely bowed down to Him. They have gone far away from carnal passions and bowed to God such that their hearts became cold to the arduous pursuits of the world and their emotions became suppressed in the way that camphor suppresses poisonous substances. And then He said that after this cup of camphor, they drink those cups with ginger admixed [into the sherbet].

Now it should be known that [the word] *zanjabīl* is a combination of two words—namely *زَنَّا* [*zanā*] and *جَبَل* [*jabal*]*—*and *zanā* means ‘to climb up’ in Arabic, and *jabal* means ‘mountain’. Therefore, its syntactic meanings are that he climbed the mountain. Now, it should be known that a man undergoes two conditions to reach the highest level of health after a poisonous disease subsides. One state is that in which the surging of poisonous substances goes on fully dissipating. The agitation of dangerous substances takes a turn for the better, the attack of toxic feelings is safely averted, and a deadly storm that had arisen is subdued. However, there is still weakness in the limbs, and no work requiring strength can be undertaken.

He is still walking like a corpse, falling and rising. And the second condition is when health is restored fully and the body is filled with strength. With the restoration of strength, the resolve develops to climb the mountain perfectly casually, and run on the high valleys with a content heart. So, this condition is achieved in the third stage of the journey toward God. Pointing to this state, Allah the Exalted says in the above verse that the godly people of the highest rank drink from those bowls in which ginger is admixed. That is to say, having gained a state of complete spiritual strength, they climb the walls of great gorges, accomplish the most difficult tasks with their hands, and show amazing feats of courage in the way of God.

Here, it should also be made clear that from the point of

view of medicine, ginger is the medicine which is called *sonth* in Hindi. It provides much strength to the natural metabolic heat of the body and stops loose motions, and it is called *zanjabīl* [ginger] because it makes the weak so strong and provides such energy that they can climb mountains.

By presenting these verses side by side, in which camphor is mentioned in one place and ginger in another, the purpose of God Almighty is to explain to His servants that when a person moves from his carnal passions toward goodness, the first condition that develops immediately upon undertaking this move is that his toxic substances begin to be suppressed and the carnal cravings start to fade. And due to the camphor, the excitement of the poisonous matter will completely disappear, and a frail state of health accompanied by weakness is attained. Then the second stage is that the weak, ill person gets strength from the sherbet of ginger, and sherbet of ginger is the manifestation of the beauty and comeliness of God Almighty, which is the food of the soul.

When a person gains strength from this [divine] manifestation, he becomes capable of climbing the steep walls of elevated valleys, and he carries out such amazing hard work in the path of God that unless a person's heart possesses a loving warmth, he can never carry out such work. So God Almighty has used two words of the Arabic language here to explain these two conditions. One is camphor, said of the one who suppresses, and the other is ginger, said of the one who climbs up, and these are the two conditions that the seekers [of God's nearness] encounter on this path.¹

1. *Badr*, vol. 2, nos. 26, 27, 28, p. 3, dated 28 June, 5 and 12 July 1906

14 JULY 1906

(*Before Zuhr Prayer*)

Transient World

A respected Hindu family member, Diwan Şāhib, who had come to Qadian only to meet the Promised Messiah^{as}, came to see him before the *Zuhr* Prayer and expressed his desire to receive some advice from him. The Promised Messiah^{as} said:

The manner of every person's sympathy is different. If you go to a doctor, he can only sympathize with you by curing some illness of yours, and if you go to a ruler, his sympathy is to protect you from the oppression of an oppressor. Thus, the context of everyone's sympathy is different, and compassion on my part is that I advise you that the world is transitory.

If this idea becomes firmly established in the heart, all false happiness is destroyed, and a man turns his heart toward God. Man makes extended plans and undertakes illicit actions simply because he does not know how many days of life there are. When a person realizes that death is standing before him, then he steps back from sinful activities. Godly people know daily about themselves and their friends and what will happen to them. Therefore, they cannot be content with the objects of the world, nor can they take comfort in them.

Look! At this time, the plague has spread in the country. God Almighty informed me about it at a time when there was no sign or trace of the plague here. At that time, I told people about it. Remember! When heedlessness and worldliness

become excessive, it is time for disasters. I have repeatedly said that this disease would not be removed from the country until these people abandon their wickedness, reform themselves, and rectify their morals.

Similar is the case of the second calamity, namely the earthquake. The people of our country were never aware of such terrible earthquakes. An earthquake would occur occasionally, but now frightening earthquakes occur, and God Almighty has informed me repeatedly that another severe destructive quake is coming. What is meant by this is that people should somehow turn to God Almighty. Turn to the Lord who created them and become heedful of Him. When a person bows before God, his sins are forgiven, his life is prolonged, and he is spared at the time of fearful traumas.

Thinking Ill of Others

Thinking ill of others is the root of all sins. It is written that when the disbelievers are thrown into Hell, they will be told that this is the result of their thinking ill of others. The Messenger of God came to you and taught you virtuous things. He instructed you to do *taubah* [repentance] and *istighfār* [seeking Allah's forgiveness], but you opposed him. And thinking ill of him, you accused him of not getting any revelation from God and fabricating everything himself.

Look! Having received knowledge from God, I inform the people that a severe earthquake is about to occur. Therefore, adopt righteousness, avoid evils, reform yourselves and fear God so that you may be saved at the time of calamity and be shown mercy. In response to this, these people hurl vile abuse upon me through newspapers and letters, try to persecute me

in every way, cause pain, and say that you are a liar and a fabricator. However, it is my duty to convey to them the news that God Almighty has given to me.

A person living in a village knows for certain that this village will be destroyed as soon as the day dawns—then what is he to do if not inform the villagers about this storm? The same situation happened in the time of Ḥaḍrat Nūḥ^{as} [Noah]. When Ḥaḍrat Nūḥ^{as} was building the ark, people laughed and ridiculed him, saying, ‘Look how crazy he is to build an ark on dry land in a city.’ However, they did not realize that they themselves were in the wrong and that the actions of Ḥaḍrat Nūḥ^{as} were proper and correct.

In the same way, even these days, despite there being a drought, the world will be punished by various storms and earthquakes. Just as all the evils and mischiefs of the earlier times have appeared altogether today, in the same way, the punishments and calamities that used to come at different times in the earlier periods have now all appeared altogether in this age. As the law increases, deception and fraud also increase. The government makes a law so peace may prevail in the country, but the mischievous people extract such a thing from that same law that they get an even greater opportunity to commit their evil deed. If someone is in debt, he keeps thinking that the time to repay the debt has expired and does not think there is no such limit in the sight of God.

Good Treatment of People of Other Faiths

The aforementioned Hindu gentleman said that people used to scare me that Mirza Ṣāḥib does not talk to anyone and behaves very rudely with Hindus. However, I have found all these statements to be untrue

and I have seen you to be of the highest standard in manners and hospitality. The Promised Messiah^{as} said:

People spread false news. God Almighty has taught us broad morals. Instead, I am sorry that I cannot fully demonstrate my good manners to you because it is not permissible for you to eat our food according to your national custom. We arrange the food for such Hindu guests with a Hindu, but we cannot control the preparation of this food ourselves. It is not part of our principles to behave discourteously with someone because of religious differences, and misbehaviour is also inappropriate, because, at most, in our opinion, a person of a different faith is like a person who is ill and lacks spiritual health. Therefore, the sick person deserves even greater mercy and should be treated with great kindness and gentleness.

If the ill person is treated with an ill temper, his illness will worsen. If someone is involved in any error or deviation, he should be made to understand with love.

Our main principles are two: keeping a pure relationship with God and treating His servants with compassion and good morals.¹



1. *Badr*, vol. 2, no. 29, p. 3, dated 19 July 1906

UNDATED¹

How to Recognize a True Religion

A Hindu asked the Promised Messiah^{as} how a true religion could be recognized. There are so many religions spread worldwide; how can we identify which religion is the best and most superior among them? The Promised Messiah^{as} said:

The religion in which there is the greatest reverence for God and possesses the most excellent means to attain cognition of Allah the Exalted is the loftiest religion. A person most values the thing that he has more knowledge of. For example, if a person knows that a snake roams in such a house and bites people, then that person will never dare to go and sleep in such a house at night.

If someone comes to know that the food that is placed in front of me contains poison, he will never take a single bite of that food. If there is a plague in a village and people are dying, no one will dare to go to that village. Whoever knows that a lion lives in a forest never enters that forest. The gist, in all cases, is cognition and knowledge. If a person comes to know something well and develops full knowledge about it, he does not act contrary to it. Then what is the reason that people do not give up sin? This is because they do not have complete knowledge and cognition of God's existence.

When people say and acknowledge that they have faith in God, this is only a formal faith; otherwise, in reality they possess no sin-effacing cognizance. For if that is attained, it would be impossible for man to then commit a sin. The value of everything is based on cognition and knowledge. Look! If

1. It is assumed that this diary may be from some day in July 1906.
 وَاللّٰهُ اَعْلَمُ بِالصَّوَابِ [And Allah knows best the truth]. (Compiler)

an ignorant peasant finds a precious stone or a pearl, he will, at best, sell it for a few pennies. This is precisely the example of those ignorant people who have not recognized God; they value a few pennies more than Divine commandments.

Consequently, they sell their faith where they see a little worldly gain and provide false testimony in the courts for an eighth or a quarter rupee. In their estimation, the value of this holy commandment of God Almighty to not tell lies and to give true testimony is not more than abandoning and selling it for the sake of an eighth or a quarter rupee. The meaning of selling God's verses for a paltry price is that man is ready to abandon God's commandments for the sake of a small worldly gain.

All the religions that are prevalent among people today are national religions; that is, a nationality is supported thereby. Otherwise, true religion is the one that starts with the fear of God, and the root of fear and love is cognition; so that religion should be adopted that increases the cognition and understanding of God, and the reverence of God Almighty is established in the hearts. A religion that only has old stories is a dead religion. You see, God is the same as He was before. The fruits that people could get from worshipping Him in the past, those same fruits can still be obtained even now.

God has not changed His qualities. Then why are these people just like a dry piece of wood that bears no fruit? The reason is that these people have not recognized God at all. If they had recognized Him, blessings would indeed have descended on them, but there are many difficulties in this path, and it is the work of those with great strength, and it is in God's power to give strength to whomever He pleases. If man keeps searching, it may happen that at some time, he will be given the strength. Perseverance is the condition. If you seek God with courage, you will find Him.¹

1. *Al-Hakam*, vol. 10, no. 26, p. 9, dated 24 July 1906

UNDATED¹**Sins and their Forgiveness**

A person submitted to the Promised Messiah^{as} that there will be many sinners in the world, but there will be no sinner like me. I have committed very grave sins. How will I be forgiven?

The Promised Messiah^{as} said:

Look! No one is *Ghafūrur-Raḥīm* [Most-Forgiving and Ever-Merciful] like God. Have complete faith in Allah the Exalted that He can and does forgive all sins. God Almighty says that if no sinner were left in the whole world, He would create another people who would commit sins, and He would forgive them. One of the names of Allah the Exalted is *Ghafūr* [Most Forgiving], and one is *Raḥīm* [Ever Merciful]. Remember that sin is a poison and death, but *taubah* [repentance] and *istighfār* [seeking forgiveness] is an antidote. It is stated in the Holy Quran that:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ²

Allah the Exalted loves those who offer *taubah* and want to be purified. God Almighty has placed wisdom in everything. If Adam had not repented after committing a sin and had not bowed down before God, from where would he have gotten the title *صفي الله* [Ṣafīullāh—the Elect of God]? If a person were to see himself as he was when he came out of his mother's womb and did not see any sin in himself, then arrogance would arise

1. It is assumed that this is likely the diary of the second week of July 1906.

والله أعلم بالصواب [And Allah knows best the truth]. (Compiler)

2. *Sūrah al-Baqarah*, 2:223 [Publisher]

in his heart, which is the greatest of all sins and is the sin of Satan.

Satan boasted that he did not commit any sin, which is why he became Satan. The sin that proceeds from man is for breaking the *nafs* [self]. When a person commits a sin, he acknowledges his evil and, realizing his helplessness, bows down before God Almighty.

A fly has two wings, one has poison, and the other has the antidote. It has been mentioned in the noble *aḥādīth* that if a fly gets into your food or drink, it dips only one of its wings into it, which has poison in it, but before you take it out, dip its other wing as well, so that it will produce an antidote against it.¹ This is the example of human sin and *taubah*. If a sin is committed, offer *taubah*, for it is an antidote to it and removes the poison of sin.

Bow before God Almighty in humility and earnest supplication so He may have mercy on you. If there had been no sin, there would have been no progress either. When a person who knows that he has committed a sin and sees himself as guilty bows down to God, then he is shown mercy, and he progresses. It is written: **التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ**. One who does *taubah* from sin is as if he had never sinned, but *taubah* should be done with a sincere heart and with genuine intentions so that a person will never commit that sin again.

Even if it happens later due to weakness, at the time of *taubah*, he should have a firm resolve and true intention on his part that he will not commit that sin in the future. There should not be any corruption in the intention, but there should be a firm intention that one will not come close to this evil until

1. *Ṣaḥīḥ al-Bukhārī, Kitāb Bada' al-Khalq, Bābu Idha Waqa'a al-Dhubābu fī Sharābi Ahadikum Falyaghmishu, fa Inna fī Ihda Janāhayhi Dā'an wa fī al-Ukhra Shifā'an*, Hadith 3320 [Publisher]

entering the grave. Then that repentance is accepted. However, God Almighty puts His servants through trials so as to bestow rewards upon them. In order to attain rewards it is necessary to pass through trials.

Supplications in the Prayer

The Promised Messiah^{as} said:

Supplicate to God Almighty in your own language within the Prayer. In prostration, while sitting, bowing, standing, supplicate before Allah the Exalted in every position. Of course, pray in the Punjabi language. For those whose language is not Arabic and cannot understand Arabic, it is necessary for them that in the Prayer itself, after reciting the Holy Quran and the prescribed supplications in Arabic, they should supplicate God Almighty in their own language as well. They should also learn the translation of the Holy Quran and the Arabic supplications. Do not offer the Prayer just like reciting some magic formula, but get to know its meaning, essence, and cognition. Pray to God Almighty that we are your sinful servants and the *nafs* [self] has become overpowering, so forgive us and save us from the calamities of this world and the Hereafter.

Nowadays, people finish the Prayer in a hurry and sit afterward to make long supplications. This is an innovation. The Prayer in which there is no earnest supplication, no turning to God Almighty, no fervent pleading with God Almighty—that Prayer itself is a badly damaged Prayer. Prayer is that in which the delight of supplication is experienced. Stand in the presence of God with such concentration that you should be overcome with an intense fear of God Almighty, like a person who

is arrested in a frightening case and a verdict for imprisonment or execution is about to be issued for him.

What is the condition of such a person in front of the ruler? One should stand before Allah the Exalted with such a fearful heart. The Prayer in which the heart is somewhere and the thoughts are somewhere else, and the mouth is uttering something else altogether, is a curse thrown back upon a person's face and is not accepted. God Almighty says:

قَوِيلٌ لِّلْمُصَلِّينَ ۝ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ¹

Cursed are those who are ignorant of the reality of their Prayers. The real Prayer is that in which one experiences joy. It is only through such Prayer that hatred of sin is generated, and this is the Prayer that has been praised as the believer's *mi'raj* [spiritual ascension]. Prayer is a means of progress for the believer.

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ²

Good deeds drive away bad deeds. Look! If a person keeps begging, even from a miser, he will also give something at one time or another and show mercy. God Almighty Himself commands: Ask Me, and I will give to you. Whenever there was a need for supplication for some matter, the method of the Messenger of Allah, may peace and blessings of Allah be upon him, was that he would perform ablution and stand in Prayer and supplicate within the Prayer.

In the matter of prayer, Jesus^{as} has given a good example. He says there was a judge who did not discharge his duty of dispensing justice at all and was busy, day and night, living his

1. *Sūrah al-Mā'ūn*, 107:5-6 [Publisher}

2. *Sūrah Hūd*, 11:115 [Publisher}

luxurious life. A woman with a case always came to his door and wanted justice from him. She kept doing this until the judge got fed up and finally decided her case and gave her justice.

Look! Is your God not even like a judge that He should listen to your prayers and grant you what you want? One should remain engaged in prayer with steadfastness. The time of acceptance will surely come. Persistence is the condition.¹

16 JULY 1906

Dr ‘Abdul-Hakīm

Dr ‘Abdul-Hakīm was mentioned.

The Promised Messiah^{as} said:

He has not only turned away from us but also turned away from Islam itself, and from the Holy Prophet, may peace and blessings of Allah be upon him. Truly, pitiful is the case of those *maulawīs* and Muslims who claim to belong to Islam and yet speak in favour of and support such a man who does not even consider the Messengership of the Holy Prophet, may peace and blessings of Allah be upon him, to be necessary and for whom the existence or non-existence of the Holy Prophet^{sas} is equal. It is a pity that because of malice towards me, these people act in such a way that they themselves oppose Islam.

1. *Badr*, vol. 2, no. 30, p. 3, dated 26 July 1906

Charāgh Dīn

The Promised Messiah^{as} said:

Charāgh Dīn wanted to be the Messiah. The Christians helped him, but he failed against the Messiah of God. I also claim to be the Messiah, but the Christians have intense enmity with me. Likewise, Charāgh Dīn claimed to be the Messiah, but they stood up to help and support him. The reason is that he was false, and they are also false who make a mortal man into God. A false person becomes the supporter and helper of another who is false. However, only the righteous can support one who is true and such people are always few.¹

UNDATED

Advisory Message of the Promised Messiah^{as} for Women

(Excerpt from an earlier writing)

1. In the state of mourning, grieving and crying loudly while beating one's chest and screaming over the dead body and shouting and uttering words expressive of a lack of patience are all things that endanger one's faith, and all these rituals have been taken from the Hindus. Ignorant Muslims forgot their religion and

1. *Badr*, vol. 2, no. 30, p. 4, dated 26 July 1906

adopted Hindu practices. Upon the death of a loved one, there is this commandment for Muslims in the Holy Quran that they should only say:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ¹

That is, we are God's possession and property. Therefore, He has the authority to take what belongs to Him whenever He wants, and if one has to cry, only tears are permissible and whoever does more than that is from Satan.

2. Second, to go on mourning for one year continuously, and to cry and weep and lament beating one's chest and wailing every time new women arrive or on certain special days, and for women to knock each other's heads and cry, and to utter nonsense from their mouths, and stop cooking specific foods for a year on the pretext that there is mourning in our home or our extended family; all these are unholy rituals and sinful things that should be avoided.
3. A lot of unnecessary expenditures are also undertaken during the days of wailing and weeping. Deceitful women, sisters of Satan who come from far and wide to cry and weep, covering their faces deceptively, smashing their heads into each other like buffaloes while bewailing loudly, are fed lavish meals. And if possible, to make a show of their grandeur and arrogance, they spend hundreds of rupees to cook expensive food and distribute it among their extended family and others. The aim is to receive praise from people that so and so made a fine display of things

1. Surely, to Allah we belong and to Him shall we return (*Sūrah al-Baqarah*, 2:157). [Publisher]

upon dying and made a good name for himself. So, these are all evil ways that must be avoided.

4. If a woman's husband dies, even if that woman is young, marrying another husband is considered to be so bad as if it is a great burdensome sin. And she remains a widow and childless all her life, thinking that she has done something highly meritorious and becoming of a chaste wife. However, for her to remain a widow is a severe sin. It is a highly meritorious act for women who become widows, to marry and have another husband.

Such a woman is indeed very blessed and righteous who, being a widow and of older age, fearful of evil thoughts, marries someone and does not fear the curses of evil women. Women who hinder obedience to the commands of God and His Messenger are themselves accursed and disciples of the devil through whom he does his work. A woman who loves the Messenger of Allah (may peace and blessings of Allah be upon him) should find an honest and righteous husband after becoming a widow and remember that being engaged in the service of her husband is a hundred times better than remaining engaged in *wazīfahs* [repetitive reciting of prayers] as a widow.

5. Another bad habit found among women is that they disobey men in every little thing, spend their wealth without their leave, and when angry, they launch a tirade of abuses about them. Such women are cursed in the sight of Allah and the Messenger.

Their Prayer, Fasting, and any other action are not accepted. Allah the Exalted clearly states that a woman cannot be virtuous unless she obeys her husband completely, respects him with heartfelt love, and does not wish him any ill behind his back. And the Messenger of God, may peace and blessings of Allah be upon him, has said that women must be submissive to their husbands; otherwise, their actions will not be accepted, and

he has also said that if it were permissible to prostrate to anyone other than God, I would have ordered that women should prostrate to their husbands.¹

If a woman says something bad about her husband or looks at him with contempt and does not stop even after hearing God's command, she is cursed. God and the Messenger are angry with her. Women should not steal the property of their husbands and should protect themselves from *nā mahrams* [those outside the prohibited category]. And it should be remembered that except for the husband and those men with whom *nikāh* [marriage] is not allowed, *pardah* [the veil] must be observed from all other men. Satan is with them. Satan accompanies those women who do not observe *pardah* from *nā mahrams*. It is also necessary for women not to allow wicked and ill-mannered women to come into their homes and not to employ them in their service because it is a grave sin for an evil woman to be in the company of a virtuous woman.

6. It is also a bad habit among women that when a woman's husband wants to marry someone else due to some expediency, that woman and her relatives become furious and abusive and raise a clamour and unjustly persecute the poor man. Such women and their relatives are also wicked and corrupt, because Allah, the Lord of Glory, by His perfect wisdom, in which there are hundreds of reasons and experiences, has allowed men to have up to four wives at the time of their need or expediency. Thus, why should the person who marries according to the command of Allah and the Messenger be called evil?

Such women and relatives with such habits who oppose God and His commandments are most wretched and siblings

1. *Sunan Tirmidhi*, kitābur-Riḍā', bābu mā jā'a fi Ḥaqqiz-Zawj 'alal-Mar'ah, Hadith 1159 [Publisher]

of Satan because they want to fight with their Noble Lord by turning their backs on God and His Messenger. And if there is such a wife in the home of any good-hearted Muslim, it would be proper for him to marry a second time to punish her.¹

7. At the time of establishing kinship, some ignorant Muslims check whether the person with whom the marriage of their daughter is being considered has a first wife or not. Thus, if the first wife is present, they do not want to marry their daughter to such a person. So it should be remembered that such people are Muslims in name only, and in a way, they are the helpers of such women who are angry with their husbands' second marriages. So they should also fear God Almighty.
8. It is also a bad custom among our people that they do not like to give a girl [in marriage] to someone not from their own people; they do not even want to take a bride from others. This is a reflection of complete arrogance and vanity, which is entirely against the rules of the Shariah. All human beings are servants of God Almighty. In establishing kinship, one should see whether the person to be married is righteous and dignified and not involved in any affliction that may be the cause of mischief. And it should be remembered that in Islam, no consideration is given to the national origin of anyone; only piety and righteousness are taken into account. Allah the Exalted says:

إِنَّ الْأَكْرَمَ عِنْدَ اللَّهِ أَتْقَىٰكُمْ²

In other words, the most virtuous among you in the sight of God Almighty is the one who is most righteous.

1. *Badr*, vol. 2, no. 30, p. 12, dated 26 July 1906

2. *Sūrah al-Ḥujurāt*, 49:14 [Publisher]

9. It is also a bad custom in our people that hundreds of rupees are wasted on marriages. So, it should be remembered that distributing food among relatives by way of boasting and aggrandisement, its giving and its eating—both are forbidden in the Shariah. And spending money on fireworks and giving to panderers and musicians is absolutely forbidden. Money is wasted unjustly, and sin is earned. So instead of this, all that is prescribed in the Noble Shariah is that the person who gets married should do *walīma*—that is, serve food to a few friends after the marriage is consummated.
10. The observance of the Shariah is very lax in our homes. Some women come under the obligation of paying Zakāt and possess much jewellery, but they do not give Zakāt. Some women are very negligent in performing Prayers and Fasting. Some women participate in polytheistic rituals such as smallpox [goddess] worship. Some worship imaginary goddesses. Some give such donations stipulating that women should eat but men should not, or those who smoke hookah should not eat. Some women engage in the practice of making an offering at some saintly person's grave on Thursdays. But it should be remembered that all these are satanic ways. I admonish the people solely and purely for the sake of Allah that come and fear God; otherwise, after death, you will suffer severe punishment with humiliation and disgrace, and you will suffer from the wrath of God, which has no end. *وَالسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ* [And peace be upon those who follow the guidance].

Humbly, Mirza Ghulam Ahmad of Qadian¹

1. *Badr*, vol. 2, no. 31, p. 12, dated 2 August 1906

29 JULY 1906

Elders of Islam and Scholars of this Age

A member of a noble family of Amritsar came in the presence of the Promised Messiah. During the conversation, the Promised Messiah^{AS} asked him if he was present in the lecture he had given in Amritsar.

GENTLEMAN—I was present and sitting in front of your chair. The ignorant people engaged in mischief, but who could make them understand at that time?

THE PROMISED MESSIAH^{AS}—Yes, it was impossible to explain to those people at that time. At that time, the condition of these people was like that of the merchants [mentioned in this story]. It is said that some merchants were going somewhere when pirates attacked them. A wise man was also travelling with the merchants, and someone asked him to counsel them [the robbers]. The sage replied that it was useless to advise them at that time. They are so blinded by selfish desires that no advice can be effective for them at this time. I had intended to describe the beauties of Islam in that lecture, but it is a pity that these people created mischief.

GENTLEMAN—What else could be expected from them? They are blind, and they have no discernment.

THE PROMISED MESSIAH^{AS}—More pitiable is the case of the scholars who deceive the people. Look! What a time of decline Islam is facing that the condition of the scholars is so bad.

GENTLEMAN—Why would the scholars not do this when this

is their only means of livelihood? You must have seen or heard how Maulawī Sanaullah of Amritsar is using abusive words to describe Ḥaḍrat Imam Abū Ḥanīfa in public announcements. These scholars are the ones who are creating mischief in Islam.

THE PROMISED MESSIAH^{AS}—It is highly inappropriate to speak harshly about the Imams. Thousands of problems would have arisen if these elders had not served the religion during their time. These people were like four walls for Islam. They did whatever they did for the sake of God and saved the wicked people from going beyond the limits. They should be thanked. These people risked their lives and selflessly served Islam. They were not like these people who always put the world first.

KHWAJA KAMAL-UD-DIN—This example of these scholars is enough, which Sanaullah showed in the court for the sake of testifying against the Promised Messiah^{AS} (that is, he stated that a Muslim might engage in lying, stealing, and adultery; it makes no difference in his *taqwā* [righteousness]).

GENTLEMAN—These people are desirous of the world; no [attachment to] religion remains.

Principles of Prayer

After that, this gentleman requested the Promised Messiah^{AS} to pray for some of his personal affairs. Upon this, the Promised Messiah^{AS} said:

I will pray for you, God willing, but I want to tell you that one of the principles of prayer is that unless a person has a complete connection with someone's situation, there cannot develop the compassion, pain, and focus of attention necessary for prayer. And the development of this presence and focused attention is

actually not in one's own power. Efforts in prayer must be from both sides.

The one who is praying should try to concentrate on the presence of God Almighty, and the one who is asking for the supplications should keep reminding him to remain attentive. Remind him again and again and create a special relationship. He should continue to present his plight with patience and perseverance. Thus, at some point or another, a pain will arise [to pray] for him. Prayer is a great thing; when a person becomes disappointed from all sides, the last resort is prayer, which solves all problems. But the prayer of such attention definitely needs time, and it is not in the power of man to create pain in the heart for someone.

It is mentioned regarding a Sufi that he was walking on the path when a boy fell in front of him and broke his leg. The Sufi felt pain in his heart and prayed right there and then before God and asked, 'O God, fix this boy's leg; otherwise, why did You cause pain in the heart of this cruel merciless one?'

My faith is that no matter what kind of financial or life-threatening difficulties befall a person, the last remedy for all of them is supplication. God Almighty is the Lord of everything; He does and can do whatever He wants and controls everything. When a man sets his affairs aright with a ruler or an officer and pleases him, he bestows many benefits upon him. Can God Almighty, who is the absolute Ruler and Lord, not be of benefit to him?

Moreover, the matter of prayer is not such that a person should shoot from a distance and go away, but one should develop a relationship with the person who is requested for prayers. Look! You meet a person in the market by chance, and you grab him and demand that he become your friend, so how can he become your friend? A relationship is needed for a friendship to develop, and this can happen gradually.

I want and desire that there should be a true pain in the heart for all humanity, but this matter is not in my hands, not

for my own self, not for my near and dear ones, not for my wife and children. The occurrence of such pain depends only on the grace of God, but having a relationship is essential.

It is said that a person went to Shaikh Niẓām-ud-Dīn Waliullāh to ask him to pray for some personal matter, and he asked him to bring milk and rice for him. This man thought in his heart that this was a strange saintly man. I came to him with a need of mine, and he has presented his own need before me. However, he went and brought the cooked milk and rice.

After he had eaten, he prayed for him, and his problem was resolved. Then Niẓām-ud-Dīn told him, I asked you for milk and rice because when you came to ask me to pray for you, you were a complete stranger to me, and there was no source of sympathy for you in my heart. So, I thought of this as a way to create a loving relationship with you.

In the Torah, there is a similar story of Isaac that he said to his son, 'Go and bring me some game meat and cook it for me to eat so that I may bless you and pray for you.' Many such stories are recorded in the circumstances of the saints, and the truth in them is that there should be a relationship between the one praying and the one for whom the prayer is being made.

All the financial or personal difficulties that befall a human being are due to the displeasure of God Almighty. A man should try to change his condition and please God; then, all sufferings and pains are removed. All the objects of the world and all the hearts of human beings are in the control of God.

Look! When you go to someone's house, and the owner of the house is pleased with you, all his servants will take care of you and deal with you politely, but if you displease the master, none of the servants will care about you, but all will become ready to treat you with disrespect.¹

1. *Badr*, vol. 2, no. 31, p. 3, dated 2 August 1906

UNDATED¹**Prayer and its Acceptance**

The Promised Messiah^{as} said:

It is the practice of Allah with me that when I concentrate and pray for something and that concentration reaches its perfection and the supplication reaches its extreme point, then most certainly something is told to me about it. There is no doubt that when a person prays to God Almighty, God Almighty often accepts the prayer of His servant, but sometimes God Almighty desires that His will should be obeyed.

This is the sign of an ongoing established friendship between two friends that sometimes one accepts the other, and at other times it happens the other way around. It cannot be that one friend goes on always obeying the word of the other and never asks that his wish be accepted at some time. A person who thinks that his prayers should always be accepted and that only his wishes go on being fulfilled is making a big mistake. Allah the Exalted has revealed two verses in the Holy Quran with His perfect wisdom. In one of them, it is said:

أَدْعُونِي أَجَبْكُمْ²

You pray and I will answer you. In the other verse, it is said:

وَلْتَبْلُوا كُفْرًا بِشَيْءٍ مِّنَ الْغُفْرِ وَالْجُوعِ³ ... الخ

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1. These are probably *Malfūzāt* of July 1906. [And Allah knows best the truth] وَاللَّهُ أَعْلَمُ بِالصَّوَابِ (Compiler)
 2. *Sūrah al-Mu'min*, 40:61 [Publisher]
 3. *Sūrah al-Baqarah*, 2:156 [Publisher]

That is, you will surely be afflicted with various kinds of trials and tests and tribulations so that you become deserving of receiving the reward. God Almighty tests His servants, but God does not let those who adopt perseverance perish. Success after prayer may be according to one's desire, or God's expediency may create some other form. In any case, the answer to prayer is certainly received from God Almighty. I have never seen a supplication offered in earnest to the needed extent, not getting an answer.

The Only Way to Safeguard against Sins

The only way to safeguard against sins is to develop the fear of God in one's heart. Without this, man cannot save himself from sins. And fear cannot arise without cognizance [of God]. When an unsheathed sword is hanging over someone's head, and he is convinced that if he does such and such a thing, this sword will fall upon his head, how can he do that thing? He is sure that that sword will harm him.

If one has this kind of faith in God Almighty and His majesty and His glory comes to dwell in his heart, then it is not at all possible for him to commit evil. It is not the practice of God Almighty to show His face to anyone like a human being, but He gives proof of His existence through mighty Signs. When the April 4th earthquake occurred, my dear Muhammad Ismail was studying in medical college. He mentions that a boy in his college was an atheist, but when the earthquake happened, he also started shouting 'Rām! Rām!'¹ But when the earthquake passed, and he regained his composure, he said he had made a mistake in saying, 'Rām Rām!'

1. 'Rām, Rām' is a common greeting and mantra in Hinduism. It is used as a form of salutation and devotion to Lord Rama, a prominent Hindu deity. [Publisher]

God Almighty's authoritative Signs give proof of His existence. God Almighty has informed me that a severe earthquake is coming. That day will be an extraordinary day for the world when people will realise that God exists. People are so engrossed in satanic thoughts that they do not want to take a single step back, but when God Almighty wills, He instils such fear that people abandon all evil. How can anyone be drawn [to God] unless God draws them [to Himself]? I rely only on God; what can I hope for from the people who call me a *kāfir* [disbeliever]? God is indeed the True King and True Sovereign. Until something is decreed in the heavens, nothing can happen on earth.

Doctors should Pray for their Patients

The Promised Messiah^{as} said:

It is also appropriate for a physician to pray for his sick patient because every particle is in the hands of Allah the Exalted. God Almighty has not forbidden you from making your efforts. For this reason, it is necessary to try and cure and make efforts in your essential works, but remember that the real influencer is God Almighty. Everything is possible only through His grace. At the time of illness, a person should also take medicine and pray.

Sometimes, Allah the Exalted also informs about the proper treatment through revelation or a dream. In this way, the physician who supplicates does a great favour to the science of medicine. Allah the Exalted often told me the cures for certain diseases through revelation. This is His grace.¹

1. *Badr*, vol. 2, no. 32, p. 3, dated 9 August 1906 and *al-Hakam*, vol. 10, no. 28, p. 9, dated 10 August 1906

1 AUGUST 1906

Patience upon Adversity

The wife of Ḥāfiẓ Muhammad Ibrāhīm died yesterday evening. He came to see the Promised Messiah^{as}. Addressing Ḥāfiẓ Ṣāhib, the Promised Messiah^{as} said:

You have suffered a great shock from the death of your wife. You should now be patient so that Allah may reward you. You served your wife well. Despite the disability that you are blind, you have discharged this service as it merited. Its reward is with Allah the Exalted.

Death is the destiny of everyone. This will happen to everyone, one day or the other, but for those who passed away in poverty being harmless, meek, and humble, it is as if Paradise comes forward to receive them, as described by Jesus about Lazarus.

Supplication in Prayer

You should supplicate in your own language within the formal Prayer, because supplicating in your own language develops full enthusiasm. *Sūrah al-Fātiḥah* is the Word of God Almighty; therefore, it should be recited similarly in Arabic. The part of the Holy Quran that is recited after it should also be recited in Arabic. After that, the prescribed prayers and *tasbīḥ* [glorification of God] should also be recited in Arabic. Nevertheless, one should learn the translation of all of them, and in addition to them, one should supplicate in one's own language so that the full attention and presence of the heart develops because the Prayer in which there is no presence of the heart is not a

Prayer at all. Nowadays, it is a habit of people to finish the formal Prayer so quickly as if they are just repeatedly banging their heads on the ground.

Prayer is performed quickly and speedily as if it were forced labour, and then they start making long supplications afterwards. This is an innovation. There is no mention of this practice anywhere in the Noble Hadith that supplications should be made after saying *salām* at the end of the formal Prayer. Foolish people consider Prayer as a tax and separate supplication from it. Prayer itself is supplication. A person should supplicate within the traditional Prayer for all worldly and faith-related difficulties and at the time of every difficulty.

A supplication can be made at any time within the Prayer. In the *rukūʿ* [bowing posture] after reciting *tasbīḥ* [glorification of God], after reciting *tasbīḥ* in prostration, after *aṭ-ṭahiyyāt* [salutations] in the sitting posture, after *rukūʿ* when you stand up—supplicate much that you be enriched abundantly. The soul should flow like water when you supplicate. Such a supplication purifies and cleanses the heart. If such a supplication is attained, it matters not if a person stands in prayer all day. One should make supplications in the presence of Allah the Exalted so that one may be freed from the grip of sin.

Prayer is a remedy that removes the poison of sin. Some foolish people think that supplicating in their own language breaks the Prayer. This is a wrong idea. The Prayer of such people is itself broken.¹

1. *Badr*, vol. 2, no. 32, p. 4, dated 9 August 1906 and *al-Ḥakam*, vol. 10, no. 28, p. 9, dated 10 August 1906

26 AUGUST 1906

A written question from Miyān Ismail, a resident of Targari, was submitted to the Promised Messiah^{as}. He had asked whether it was permissible to give meat from a sacrificed animal to a non-Muslim.

The Promised Messiah^{as} said:

The distinction of a Muslim or a non-Muslim is not necessary for charity. Alms can also be given to a poor, needy disbeliever. In the same way, it is permissible to invite a non-Muslim for the sake of reconciliation of hearts.

Another question was raised by the gentleman mentioned above: ‘Where a Prayer has once been offered, can the same Prayer be offered again in congregation?’

The Promised Messiah^{as} said:

There is nothing wrong with it; congregational Prayer can be offered again as needed.

A person who came from Jehlum asked that there is a follower of the Promised Messiah^{as} in Jhelum; he prays behind non-Ahmadis, and sometimes, he also has occasion to lead us in Prayer. Is it permissible to pray behind him or not?

The Promised Messiah^{as} said:

When those people call us *kāfir* and say that if we are wrong in calling them *kāfir*, then we ourselves are *kāfir*, then how can it be permissible to pray behind them? Similarly, if an Ahmadi prays behind them, do not pray behind him until he offers *taubah* [repentance].

Smoking Tobacco

A person asked whether the Promised Messiah^{as} had forbidden hookah smoking. The Promised Messiah^{as} replied:

I have not given any such order that smoking tobacco is forbidden like pork and alcohol. Yes, it is a vain act, and a believer should avoid it. However, there is no harm for those forced to use it as a medicine or treatment for some illness.

Nabi Bakhsh— A person questioned, ‘My name is Nabi Bakhsh. Is it necessary for me to change my name?’ The Promised Messiah^{as} replied:

It is not necessary. Nabi Bakhsh means that he was forgiven by the intercession of, and due to, the Prophet. The intercession of the Holy Prophet, may peace and blessings of Allah be upon him, is true and from the Holy Quran.¹

1. *Badr*, vol. 6, nos. 1 and 2, p. 18, dated 10 January 1907

I SEPTEMBER 1906

The Righteous Always Face Opposition

A hostile, prejudiced, and false article that appeared in a newspaper was shown. The Promised Messiah^{as} said:

These people can write whatever they want, but for how long? In the end, the truth is the truth, and a lie is a lie, and soon it will be revealed to the world who stands upon the truth, and the liars will disappear on their own because falsehood can never flourish.

The Promised Messiah^{as} said:

One is amazed by these people who shamelessly say there will be no earthquake—all these prophecies are false. They should have waited and not denied it so hastily. Even when a case is presented in the worldly courts, a person remains afraid and does not go around saying nonsense that a judgement would be decreed in his favour. However, there is a case in the court of God Almighty, and these people are walking around conceitedly.

The Promised Messiah^{as} said:

It is always the righteous who face opposition. No one opposes liars. Instead, people join them, and this is the practice of Allah. In every Prophet's time, some false claimant is also born. During the time of Jesus, peace be on him, two other people claimed to be the Messiah, but the Jews did not oppose them at all, nor did they persecute them, but they pursued Jesus, peace be on him,

made him suffer, fabricated a case [against him], opposed him bitterly, and eventually put him on the cross.

In the same way, during the time of the Holy Prophet, may peace and blessings of Allah be upon him, when Musailimah *al-Kadhāb* [the Great Liar] laid claim to prophethood, the disbelieving Arabs did not oppose him, nor did they persecute him, nor did he suffer; instead, hundreds of thousands of people joined him. As opposed to this, they severely persecuted the Holy Prophet, may peace and blessings of Allah be upon him, and expelled him from the city. They made plans to murder him and remained intent on subjecting him to all kinds of harassment. This has always been the practice of Allah that one or two false claimants also arise along with the true claimant. A truthful person can succeed despite strong opposition, and a liar fails and dies in vain despite not having any opposition. Similarly, in my time also, along with my claim, many false claimants of *ilhām* and *wahī* from God have appeared.

Some among them have died as utter failures, like the person in Lahore who claimed to be the Mahdi. No one opposes them. A person in Lahore, Mullah Muhammad Bakhsh, is also a claimant of revelation. He publishes his revelations. No one issues public announcements against him. He is neither troubled nor persecuted because he is a liar, but Satan sees his destruction in me. So, he encourages people to rise up in opposition; this has been the practice of God Almighty since the earliest of times. A truthful one faces severe opposition, so his success should be a prominent advertisement.¹

1. *Badr*, vol. 2, no. 36, p. 4, dated 6 September 1906

9 SEPTEMBER 1906

The Work of the Promised Messiah

The Promised Messiah^{as} said:

The work before me is not easy; indeed, it is very difficult. I have two tasks. Correct the internal condition of the people and show them the path of righteousness and purity from which they have gone astray and make them tread upon it. And secondly, stop the external attacks and break the cross. Both of these tasks are so difficult that without the particular numinous actions of Allah the Exalted, this task can never be accomplished by ordinary human efforts.

Our foolish adversaries have ignorantly lifted the Messiah to the heavens. They do not think about what mischief this irrational doctrine has caused for such a long time that they would stand to gain something in the future by following this corrupt doctrine. God Almighty is All-Knowing and All-Wise and acquainted with the profound and subtlest of things. The triumph of Islam can only be achieved by treading upon the path of wisdom that God has chosen. Yasū' [Christ] is tainted himself since so much *shirk* [associating partners with Allah] takes place in his name.

His arrival cannot be of any benefit to Islam now. Islam's internal and external corruption has reached such a stage that, according to worldly reason, nothing is left but despair and hopelessness. The means and powers Christians possess for spreading their religion, such that they print hundreds of thousands of copies of each and every book and distribute them for free, where do Muslims have any such ability? The situation

with us is that the material is hardly available even if a small magazine needs to be printed.

In short, we cannot achieve victory through material wealth, power, and effort. Instead, our weapon is only prayer and attention to Allah. This onerous campaign will only be accomplished by the magnificent means of prayer.

Dr 'Abdul-Ḥakīm objects foolishly that I am just sitting around in one place; why am I not making rounds city by city? This is his mistake. If I had believed that travelling among countries could be beneficial, I would have done it. In the Noble Hadith, it is mentioned about the *Dajjāl* [Antichrist] that: لَا يَدَانِ لِأَحَدٍ لِقَاتِلِهِمْ¹. No one will have hands to fight with him. We cannot fight this *Dajjāl* with earthly means because he has many worldly means. We must have some superior weapon he does not have; then, we can win. The love of the world dominates the people beyond all limits. This is what I want to remove, and this is indeed the most difficult task. It is written that the last thing that departs from the self is the love of the world. There is no way of success for us except by heavenly power.

The Promised Messiah^{as} said:

Allah the Exalted taught us this supplication in *Sūrah al-Fātiḥah*: O Allah, do not make us among the *Maghḍūb Alaïhim* [those who have incurred *Your* displeasure] nor of those who are *Dālīn* [gone astray]. Here, it is worth noting that both of these ultimately come back to Jesus. *Maghḍūb Alaïhim* are the people who went to extremes in the enmity of Jesus and in causing him pain and suffering of every kind.

1. In *Ṣaḥīḥ Muslim* this hadith is as follows:

لَا يَدَانِ لِأَحَدٍ لِقَاتِلِهِمْ (Ṣaḥīḥ Muslim, *Kitāb al-Fitan wa Ashrāt as-Sā'ah*, *Bābu Dhikr ad-Dajjāl wa Ṣifatihī wa mā Mā'ahu*, Hadith 7373). [Publisher]

And the *Dālīn* are those who went to excess in loving him and assigned Divine attributes to him. We are taught to pray only to avoid both of these conditions. If the *Dajjāl* were someone other than these groups, this prayer would have been like this: **غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الدَّجَالِ** [those who have not incurred *Your* displeasure, nor of the *Dajjāl*].

This is a prophecy that was given to forewarn the Muslims to make them aware of each of the two types of evils of this age. It is indeed these missions of the Christians that are trying their very utmost to eradicate Islam from the face of the world. They are proving very dangerous for Islam. Despite seeing such severe calamities, it is a mistake to fall prey to imaginary and conjectural things and look for the *Dajjāl* in other places. We have present before us such a dangerous *Dajjāl* that its like cannot be found in earlier peoples. No human power and hand can subdue it.

But yes, this will be done by the hands of God. This work which is before me, and to which I have laid claim that I have come to break the cross, is no small concern of mine, because if my real work is not fulfilled, then even miracles and marvels are nothing. If a physician cannot cure the patient but is good at playing some sport, then this matter cannot be of much help to his claim of being a physician. So, the great concern I am facing is that the work of breaking the cross may be accomplished.

The other aspect of my concern is internal, related to those who see everything straight as upside down and think a friend to be a foe. The real pity is that out of enmity for me, they also harbour hostility toward the Holy Prophet. And if any supporting evidence argues in favour of the Holy Prophet, and it is also found in me, they even reject such evidence. For example, this verse of the Holy Quran says that if a Messenger fabricates a statement himself and attributes it to God Almighty, he will be killed immediately.

This is an excellent argument supporting the truth of the Holy Prophet, may peace and blessings of Allah be upon him, that he continued to be successful for twenty-three years in his claim of prophethood. Many great scholars have presented this argument to disbelievers, but now, since this argument also supports our Movement, for this reason, they are completely denying it and saying that it is not an argument and that a fabricator of lies can get a long respite.

Some say this is an argument but specific to the Holy Prophet, may peace and blessings of Allah be upon him, and has nothing to do with other Prophets. The ignorant do not know—can an argument be particular and specific? The argument that is particular is rather a claim itself and not an argument.

A similar mistake is made by Christians that when something is presented about Yasū' [Christ] as to why he did such and such a thing. They say that he was God, and it was permissible for him to do whatever he wanted. The fools do not realize that the claim of Divinity is itself a claim and not an argument. How can a claim be presented as an argument?

So the one who makes a false claim has never flourished. No liar ever got as much respite as the Holy Prophet. It is a pity that they show enmity toward the Holy Prophet, may peace and blessings of Allah be upon him, because of enmity with me. The change I desire to see come about among the people at this time can only be brought about by some heavenly power. Otherwise, it is not in the power of earthly people to bring about those magnificent results.

All that happened in the beginning of Islam was the result of the supplications of the Holy Prophet, may peace and blessings of Allah be upon him, which he made to God Almighty while crying and weeping in the streets of Makkah. The grand victories that changed the habits, style, and manners of the

whole world were the effect of the prayers of the Holy Prophet. Otherwise, the strength of the Companions^{ra} was such that in the Battle of Badr, the Companions^{ra} had only three swords, and even those were made of wood.

People should adopt righteousness and purity as far as possible and turn to God Almighty. Only then will something be possible.¹

THE MONTH OF SEPTEMBER 1906

May God Grant you Endless Joy— O Editor of Tashhīdhul-Adh-hān!

In the September 1906 issue of *Tashhīdhul-Adh-hān* magazine, its worthy editor published some old couplets and an old writing of the Promised Messiah, which had never been published before. Presenting the gift of these kinds of writings of His Holiness, the Mahdi [Guided One], to the public is such outstanding work that merits much gratitude. Indeed many annual subscriptions to the magazine *Tashhīdhul-Adh-hān* can be sacrificed for this one poem and article.

Friends should generate many buyers for this magazine because it is a valuable asset. We quote those couplets and the article below and pray that God bless this honourable servant who has informed us of the sources of joy for the Promised Messiah.

1. *Badr*, vol. 2, no. 37, p. 4, dated 13 September 1906; see also *al-Hakam*, vol. 10, no. 32, p. 4, dated 17 September 1906

Ghazal

by the Promised Messiah, may peace and blessings be on him

مرانہ زہد و عبادت نہ خدمت و کارے است ہمیں مرا است کہ جانم ریں دلدارے است
I have nothing to offer by way of devotion, worship, service, or any achievement;

It is only that my soul is pledged to the Beloved.

چہ لذتے است بر ویش کہ جان فدایش باد چہ راحتے است بکولیش اگر چہ خون بارے است
There is such delight in His countenance that my life is sacrificed for Him;

There is a wondrous joy in His way, even though great sacrifices are called for there.

مسیح وقت مرا کرد آنکہ دید لیں حال بہ بین دلائل دعوے اگر چہ بیکارے است
When God saw this condition of mine, He made me the Messiah of the Age;

You should now look at the arguments in support of my claim, though (according to you) they are useless.

دوائے عشق نہ خواہم کہ آل بلاکت ما است شفاء ما بہ ہمیں رنج و درد و آزارے است
I do not wish my love to be remedied [as though it were a disease],

For this would cause my death—my healing is in this pain and illness.

اگر مردی رہ مولیٰ طلب کن چہ نالی روز و شب از بہر مردار
If you are a man, then seek the way of the Lord;

Why do you keep crying day and night after this carcass (the material world)?

نہ رنجم گر اکنون سر بہ چچند کہ ترک رسم و رہ کارے است دشوار
If they turn away from me now, I am not angry;

For, it is very difficult to break customs and traditions.

فلک را بین کہ مہر و مہ سیہ شد زمین طاعون بر آرد بہر انداز
*Look at the heavens—the sun and the moon are darkened (by an eclipse
of the sun and the moon),
And the earth is creating a plague to warn the people.*

Old Writing of the Promised Messiah, Peace be on Him

Why I am Happy

There are three joys in my heart that are for me alone, both in this world and the Hereafter.

1. One is that I have found that True God who is, in fact, the God to whom every particle bows in obeisance as a man who has attained cognizance bows to Him.
2. I have attained His pleasure and witnessed His love filled with mercy.
3. Thirdly, I have seen and experienced that He is the Knower of the Unseen and so perfectly Merciful that one mercy is universal, but He shows special mercy to those who become lost in Him. And He is All-Powerful. He can change the pain of someone and replace it with comfort in an instant. These three attributes of His are a source of great joy for his devotees.¹

1. *Badr*, vol. 2, no. 38, p. 8, dated 20 September 1906

19 SEPTEMBER 1906

No Disease is Incurable

A sick person came to see the Promised Messiah^{as} and made a request for prayers, and expressed despair over his condition. The Promised Messiah^{as} said:

My belief is that no disease is incurable. Every disease can be cured. When the doctor calls any disease incurable, it means that the doctor is unaware of its cure. It has come to my experience that doctors describe many diseases as incurable, but Allah the Exalted enables a patient to recover from it in one way or another. Some patients become entirely hopeless. This is a mistake. One should never despair of the mercy of God Almighty; He has every cure in His hands.

Seth 'Abdur-Raḥmān is from Madras. He is very weak, has diabetes, and a horrible carbuncle has appeared, and he is elderly as well. The doctors made a very deep incision, and his condition became so critical that letters concerning his precarious situation started arriving. Therefore, I prayed a great deal for him, and then one day I suddenly received a revelation at the time of *Zuhr*:

آثار زندگی

[Signs of life.]

A short time after this revelation, a wire came from Madras saying that the aforementioned Seth Ṣāhib's health was now improving.

The sick person should remain engaged in *taubah* [repentance] and *istighfār* [seeking Allah's forgiveness]. Man makes

many types of mistakes when he is healthy. Some sins are related to the rights of Allah, and some are related to the rights of people. One should ask for forgiveness for both types of mistakes and make amends to appease the person who has been caused unnecessary harm in this world, and one should sincerely offer *taubah* in the presence of God.

Taubah does not mean repeating some words like a magical formula; instead, one should acknowledge with a sincere heart that he will not commit this sin in the future and should try to remain steadfastly established upon this. God is *Ghafūrur-Rahīm* [the Most Forgiving, Ever Merciful]. He forgives the sins of His servants. And He is *Sattār*. He puts a veil over the sins of the servants. You do not need to tell people of your sins, but yes, God Almighty knows everything.¹

23 SEPTEMBER 1906

Cause of Death of the Arya Religion

Regarding the Aryas, it was mentioned that now the Arya gentlemen themselves have started admitting that the Arya religion is a dead religion and will perish and be completely extinct within 100 years. When the Promised Messiah^{as} had predicted that the Arya religion would disappear from the world within 100 years, the Aryas raised a clamour that this religion would remain forever, that Mirza Şāhib has erred in saying this. It is surprising now to see those same Arya gentlemen themselves state in their lectures and magazines that the Arya religion is

1. *Badr*, vol. 2, no. 40, p. 4, dated 4 October 1906

dead. When the Promised Messiah's prophecy about the Arya religion was published in February 1903 that a century would not pass that this religion would die, at that time, Pandit Rām Bhajdat strongly opposed it, and himself came to Qadian to give his lectures and mentioned this prophecy.

Now that same Pandit Rām Bhajdat has said in the newspaper *Prakash* of September 11th that the present Ārya Samāj can never survive for more than 100 years but will perish and become extinct. In addition, the new Arya, Dharam Pal, has published an article on the death of the Ārya Samāj in his magazine *Andar*. It seems likely that the latter became an Arya for the very reason of hastily proving the death of the Arya faith. So this was the discussion upon which the Promised Messiah, peace be on him, said that:

Nothing can survive without spirituality, whether it be a faith, nation, or community. How can any religion survive in the world unless there is a solid relationship with God Almighty? Since there is no spirituality in the Arya religion, it is impossible for it to become established. All the Prophets knew only God. And opposed to this, are these people whose stomachs are full of thousands of deceptions and have nothing of spirituality. It is the power of God that all the Prophets who came into the world, their worldly affairs were such that they could not have succeeded in securing a job paying even as little as five rupees, but because they became God's, they were endowed richly in religion and the world.

Exhortation to Study Ḥaqīqatul-Wahī

The Promised Messiah^{as} said:

More than 300 pages of *Ḥaqīqatul-Wahī* [*The Philosophy of Divine Revelation*] have been written. All kinds of arguments

are written in this book. Members of the Jamā'at should study it carefully. Those who have time, interest, and understanding and study it carefully will develop a strength within themselves, and then they will no longer need to ask anyone for answers to such questions.

All the members of the Jamā'at should develop this capability within themselves because opponents have a habit of needlessly instigating, and some are so wicked that they raise an objection, and then when the other person starts to answer, they say that we did not mean to object, we just said this for no particular reason. We are not in the habit of arguing. Such people are evil; they must always be answered and should be given a short reply so that they are put to shame quickly.

In addition, a short and reasonable answer should be remembered for every issue because nowadays, worldly people do not pay attention to religious matters and think that listening to spiritual matters is a waste of their time. Therefore, such people should be told a short thing that may immediately enter their minds and make an impact.

Ghulām Dastgīr of Kasur

Ghulām Dastgīr of Kasur was mentioned.

The Promised Messiah^{as} said:

He performed a *mubāhalah* [prayer duel], a precedent of which already existed in the Islamic world, and he mentioned this example in his magazine. There was a great saint named Muhammad Tahir, and two people were born during his time. One claimed to be the Promised Messiah, while the other claimed to be the Mahdi. Maulawī Muhammad Tahir prayed to God Almighty that if these claimants were liars, He should

destroy them and if he was in error in not accepting them, then God should cause him to die.

Because both of those people were liars, both of them died. Ghulām Dastgīr also performed the *mubāhalah* in the same manner and had written that I pray the same as Muhammad Tahir did. And because the person who was in front of him was true [i.e. Ḥaḍrat Mirza Ghulam Ahmad^{as}], so Ghulām Dastgīr himself perished.¹

UNDATED²

Tarāwīḥ Prayer

Akmal Ṣāḥib of Goleki inquired from the Promised Messiah^{as} in writing that there is an emphasis on waking up at night and offering Prayers in the holy month of Ramadan. But in general, the labourers and farmers who do a lot of hard physical work are negligent in performing such acts. Therefore, would it be permissible if they were to offer 11 *rakāt* of *Tarāwīḥ* Prayers in the first part of the night instead of at the end of the night?

The Promised Messiah^{as} replied:

There is no harm in this; they could offer these [*Tarāwīḥ* Prayers].

1. *Badr*, vol. 2, no. 39 dated 27 September 1906, p. 4

2. This diary is probably from the first week of October 1906. (Compiler)

Trust in Allah

There was mention of an enemy that he would carry out some mischief and try to cause harm to the Promised Messiah^{as}.

The Promised Messiah^{as} said:

I am not afraid of this; he may go ahead and do it. In fact, I am happy if he does because it is precisely on such occasions that Allah the Exalted shows Signs for me. I have observed keenly that whenever an enemy planned to commit wickedness against me, God Almighty always showed a Sign from it in support of me. My trust is in God; man does not amount to anything.

Baba Nanak was a Muslim

A Sikh appeared in the presence of the Promised Messiah^{as}. Baba [Nanak] Şāhib was mentioned. The Promised Messiah^{as} said:

Baba [Nanak] Şāhib was a Muslim and used to pray. The Sikhs make a great mistake by abandoning the religion of their Guru and following absurd things and have developed relations with the idolatrous Hindus.

The Sikh replied:

Baba [Nanak] Şāhib has said that a person who does not pray is a dog and that one should get up early in the morning, perform ablution and pray.¹

1. *Badr*, vol. 2, no. 42, p. 4, dated 18 October 1906

15 OCTOBER 1906

Prophecy is a Great Miracle

Prophecies and miracles were mentioned.

The Promised Messiah^{as} said:

It is known from books of the earlier Prophets that prophecy is indeed the greatest miracle. Miracles other than prophecy have many types of doubts, and they are only temporary matters. Many conjurors also do such things that leave people in awe, but no conjurors can advance in the work of prophecy.

Khwāja Kamāl-ud-Dīn submitted that prophecy is a significant miracle in this age because philosophers and scientists have explained some secrets about other miracles, but since they could not understand anything about prophecy and could not discover any secret about it or how a prophecy can be made scientifically, they simply rejected it, saying that there is no such thing as prophecy. Therefore, making a prophecy and proving it is the greatest means of showing miracles in this age and the worldly are powerless in this [arena].

The Promised Messiah^{as} said:

Earlier Prophets also emphasized prophecies, and the Holy Prophet, may peace and blessings of Allah be upon him, also made many prophecies, many of which have been fulfilled because the time for their fulfilment had come.

Accordingly, he had prophesied the appearance of a great fire and mentioned all the signs and characteristics related to it, and when that prophecy had become recorded in the books

of *Ṣaḥīḥ al-Bukhārī*¹ and others, and once those books had reached the hands of Christians and Jews, it was then that it made its appearance. Even the Christians who oppose us are amazed at this up till today, that after so many centuries, the prophecy of the Holy Prophet, may peace and blessings of Allah be upon him, was fulfilled with such clarity.

Maulawī ‘Abdullah Ghaznavi

Maulawī ‘Abdullah Ghaznavi was mentioned.

The Promised Messiah^{as} said that:

He was a good, righteous man. God caused him to pass away before the time of my claim so that he would not fall into any trial. I had also seen him in my dream. He affirmed my truth and said that when he was in the world, he was waiting for such a man to be raised.

Elders of Earlier Generations will Not be Called to Account

The Promised Messiah^{as} said:

If the elders who have passed away did not understand the issue of Christ’s death and made a mistake, they are not to be blamed for this, because this matter was not openly explained to them, and they did not face these issues. They tried as best they could to attain *taqwā* [righteousness] and purity. The example of these people is like that of the Jewish jurists among the children

1. *Ṣaḥīḥ al-Bukhārī, Kitāb al-Fitan, Bāb Khurūj al-Nār*, Hadith 7118 [Publisher]

of Israel who had passed away before the time of the Holy Prophet, may peace and blessings of Allah be upon him, who firmly held on to the belief that the last Prophet who was to come would be from the descendants of the Prophet Isaac and would be an Israelite. They died and went to Paradise, but when the Holy Prophet, may peace and blessings of Allah be upon him, appeared, the issue became clear that the last Prophet to come was from the Ishmaelites and that was how it should have been, then those of the Israelites who did not believe were declared disbelievers and accursed, and they are still walking around humiliated and afflicted going door to door.

Ottoman Empire

There was some mention of the Sultan of Turkey.

The Promised Messiah^{as} said:

These people seem to be deprived of spirituality; otherwise, they would not have been dependent on Europe. People say he protects the two Holy Cities [Makkah and Madinah]. This is wrong; on the contrary, the two Holy Cities are protecting him, but in any case, what other option was there for him? He has not been able to control the bedouins up till today. Every year, poor pilgrims are killed and robbed in large numbers, and he can do nothing to prevent it.

If he possessed Islamic spirituality, he alone would have sufficed to compete with 20 kingdoms, as opposed to the situation now where it is becoming difficult for him to manage even his own domain. All creation belongs to God Almighty, the hearts of all are in His control, and He is Supreme over everything.

Whoever comes to belong to God, God makes him prevail over everything, and He does not remain in need of anyone.¹

18 OCTOBER 1906

**Jamā'at Publications should be
Published after being Approved by the Centre**

A friend from Delhi submitted a suggestion that many members of the Jamā'at write books in support of the [Ahmadiyya] Movement, but there is no arrangement to print them. Therefore, a company should be formed with some capital, and a printing facility should be set up in Delhi.

On this, the Promised Messiah^{as} said:

I am not at ease with [the idea of] building such a company, and I do not know if it will end well. Many people are also of the type who are not fully acquainted with the religious sciences.

Their writings are harmful rather than beneficial. Such writings should first come to Qadian, and people here should look at them and consider whether they are worth printing or not. But, first, such people who are thoroughly familiar with religious sciences should come into being. They should be scholarly and be practical examples of all they learn so that their writing and speaking can impact others. One man whose heart

1. *Badr*, vol. 2, no. 42, p. 4, dated 18 October 1906

is filled with the desire to work for God is better than millions of men.

Maulawī Syed Muḥammad Aḥsan

The Promised Messiah^{as} said:

Maulawī Syed Muḥammad Aḥsan is unique in the work of discussion and debate. He is fully educated and a great expert in the sciences of hadith and jurisprudence. He can do great work in publishing systematically. It is not everyone's job to interfere in such matters.

Blowing [one's Breath on someone] after Reciting Words of God

A friend asked to be told a verse of the Holy Quran that he could recite and blow upon an ill patient to cure him.

The Promised Messiah^{as} said:

There is undoubtedly healing in the Holy Quran. It is the cure for spiritual and physical diseases, but reciting the Holy Quran this way involves a trial for the people. Do not put the Holy Quran to test. Pray to God Almighty for your sick person. This is enough for you.¹

1. *Badr*, vol. 2, no. 43, p. 4, dated 25 October 1906

20 OCTOBER 1906

Şāhib Noor of Kabul, may Allah be Pleased with Him

The late Noor Şāhib was mentioned. Addressing Ahmad Noor,¹ the Promised Messiah^{as} said:

May God bless him with Paradise. Hearing the news of his sudden demise, I fell ill myself due to the shock, so I could not come out to offer the funeral.

Maulawī Ahmed Noor mentioned that he [the deceased] had been reading the Holy Quran all night, and in the morning, he was sitting at the shop completely healthy, and suddenly death overtook him.

Others mentioned that he was a righteous man. He had nothing to do with worldly quarrels and remained detached.

The Promised Messiah^{as} said that he had already left worldly relations, migrated to Qadian, and made his abode here.²



1. This gentleman was the brother of the deceased Noor Şāhib. Both these brothers were the followers of Şāhibzādah ‘Abdul-Latīf Shahīd^{ra}. After accepting the Promised Messiah, peace be on him, they migrated and settled in Qadian. (Compiler)

2. *Badr*, vol. 2, no. 43, p. 4, dated 25 October 1906

UNDATED¹**The Remedy for being Absent-Minded in Prayer**

An individual asked, ‘When I stand in Prayer, I am not completely focused. Is my Prayer valid in such a situation?’

The Promised Messiah^{as} said that:

The utmost concentration that can be achieved by human effort is that a Muslim performs ablution, takes himself to the mosque howsoever he can, stands in Prayer, and offers the Prayer. Up to this point, it is man’s effort; after this, it is the work of God Almighty to bestow full concentration. Man does his work, and a time comes when God Almighty also sends His gifts. The remedy for being absent-minded in Prayer is Prayer itself. Go on praying. All the doors of mercy will be opened through this.²

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1. These *Malḥūzāt* are probably from the early days of October 1906. وَاللَّهُ أَعْلَمُ بِالصَّوَابِ [And Allah knows best the truth]. (Compiler)
 2. *Badr*, vol. 2, no. 43, p. 13, dated 25 October 1906

28 OCTOBER 1906

(During the morning walk)

**Acting upon
the Holy Quran's Exemptions is also Righteousness**

Upon learning that Sheikh Muhammad Chittu¹ had come from Lahore and other friends had also come, the Promised Messiah, may peace and blessings be upon him, came out simply because of the lofty moral attributes he himself possesses. The purpose was to go for a walk, so an opportunity would arise to meet with friends. Since the people already knew that the Promised Messiah^{as} would come outside, most friends were present in the small mosque.

When the Promised Messiah^{as} came out of his door, the companions ran towards him as usual. He looked at Sheikh Şāhib, and after offering the customary greeting of peace, the Promised Messiah^{as} said, 'Are you well? You are indeed from among my oldest acquaintances.'

BABA CHITTU—I am grateful.

THE PROMISED MESSIAH^{as}—(Addressing Ḥakīm Muhammad Hussain Qureshi) It is your duty that he should not suffer any kind of inconvenience. Make full arrangements for his food and accommodation. Tell me what is needed and urge Miyān Najam-ud-Dīn to prepare what is suitable for his food and what he likes.

1. Earlier, he was a member of the Ahl-e-Hadith sect. Later he adopted the Chakrhalavi doctrine. When he presented himself before the Promised Messiah^{as}, he belonged to the Chakrhalavi sect. (Compiler)

HAKHEEM MUHAMMAD HUSSAIN—Most assuredly, Your Holiness. God willing, there will be no difficulty.

THE PROMISED MESSIAH^{AS}—(Addressing Baba Chittu) You are a traveller, so you would not be fasting?

BABA CHITTU—No, I am fasting; I am observing the Fast.

THE PROMISED MESSIAH^{AS}—The essential thing is that acting upon the exemptions of the Holy Quran is also righteousness. God Almighty has given the one who is travelling or sick the permission and exemption to fast at another time, so this commandment should also be followed. I have read that most great scholars have given the verdict that it is a sin for someone to fast while travelling or during illness, because the purpose is [to win] the pleasure of Allah the Exalted, and not do as one should himself please, and the pleasure of Allah the Exalted is in obedience. Therefore, whatever command He gives should be obeyed, and one should not add things of his own to it. Here is what He has ordained:

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ¹

There is no restriction in this that travel should be of such and such type or illness should be this or that variety. I do not observe the Fast when travelling and when I am sick. So, even today, my health is not good, and I did not fast. When I walk about, the sickness is reduced somewhat, so I am going out [for a walk]. Will you go, too?

1. Whoso among you is sick or is on a journey *shall fast* the same number of other days (*Sūrah al-Baqarah*, 2:185). [Publisher]

BABA CHITTU—No, I cannot go. Please, you go. This commandment is there, no doubt, but there is no hardship involved in the journey, so why not observe the Fast?

THE PROMISED MESSIAH^{AS}—This is your own opinion. The Holy Quran has not mentioned anything about hardship or lack thereof. You are very old now. Life cannot be relied upon. A person should adopt the path that pleases Allah the Exalted and leads to the straight path.

BABA CHITTU—The only reason I have come is to get some benefit from you. If this is the right path, it should not be that I die in [a state of] negligence.

THE PROMISED MESSIAH^{AS}—Yes, this is very good. Let me come back after a short walk. Please make yourself comfortable.

(After saying this, the Promised Messiah^{AS} went for a walk.)¹

(Before noon)

Reconciliation is Best

Khawāja Şāhib mentioned a dispute between two brothers in the presence of His Holiness, *Hujjatullāh*, the Promised Messiah, may peace and blessings be upon him. It is not against human nature to have conflict. It happens even among real brothers, and the difference in human dispositions, which is a plain and clear proof of the existence of God Almighty, necessarily leads to an occasional conflict due to a difference

1. *Al-Hakam*, vol. 11, no. 4, p. 14, dated 31 January 1907

of opinion and thinking. However, that conflict does not become noteworthy or significant when giving preference to the pleasure of God Almighty; one walks away from one's own contention.

In any case, there was a mention of the dispute between the two brothers, and it was desired that if the Promised Messiah^{as} said something, none of them would have any grievances. Upon this, the Promised Messiah^{as} spoke in general terms:

I like reconciliation, and when reconciliation is done, then there should be no mention of what he said or did. I swear by God Almighty that if a person who has called me a *dajjāl* and a *kadhīb* [great liar] thousands of times and has tried in every way to oppose me and he is a seeker of reconciliation, then it does not and cannot even occur to me what he said to me and how he treated me.

It is true that a person who desires that others may derive benefit because of him should not be spiteful. If he is spiteful, how will others benefit from his existence? He becomes ready to take revenge whenever the slightest thing happens against his ego and thinking. He should be such that even if he is pierced by thousands of spears, he would not care.

My advice is to remember two things. One, fear God Almighty, and two, treat your brothers with such sympathy as you do to your own *nafs* [self]. If someone commits a fault or mistake, he should be forgiven and not that it should be emphasized, and the harbouring of hatred be made into a habit.

The ego compels man that nothing should go against him, and in this way, he wants to sit on the throne of Allah the Exalted. So try to remain safeguarded from this. I truly say that to treat people with the highest of morals is also a death. I do not like that if someone does the slightest thing to another, he starts to pursue him relentlessly. On the contrary, I desire that

if someone abuses a person to his face, the person should be patient and keep quiet.

The Severity of the Prophets

In their ignorance, some people think that the Prophets are sometimes harsh. They cannot understand that their harshness is of a different nature. There is no malice in it, and they do not do it to satisfy their own ego. There is no personal interest at play in their minds, but they do it for the honour of Allah the Exalted and the person's own reformation.

Look! Sometimes a mother even strikes the child and strikes hard. A person seeing this might say how brutally she beats the child, but he is unfamiliar with her to judge her compassion. If he had known about the mother's love and compassion, he would not have had such a thought. Is it not true that if the child has even the slightest pain, the mother stays awake all night and takes care of the child.

Who else can compete with this kindness and compassion? The harshness of a Prophet is of this nature. There is a pain and an anguish in his heart for the reformation of God's creation. He desires that they may be saved from God's punishment. If he is harsh to one of his servants, he also gets up at night and prays for him. In short, the harshness of parents and an affectionate teacher is not harshness; it is mercy and compassion. Similarly, the severity of a just king is not severity. People raise objections out of ignorance and raise a clamour. A just king always wants the good and well-being of his subjects.

I will say again and again that God Almighty does not like

self-righteous bragging at all; therefore, such disputes should be abandoned at once¹.

Remember! If there is even one righteous person, he will attract thousands to himself, and the righteous one is he who has thousands of miles in between himself and his ego. This is indeed the foundation of religion. This is indeed *taqwā* [righteousness] and fear of God and faith. Worldly dealing cannot be called religion.²

Evidence of the Veracity of the Claim of the Promised Messiah, Peace be on Him

During this speech, Sheikh [Muhammad Chittu] Ṣāhib also came, and when he noticed the Promised Messiah^{as} turned toward him, he started talking to him. That dialogue is as follows:

BABA CHITTU—Present your claim from the Quran.

THE PROMISED MESSIAH^{as}—My claim is proven by the same arguments that prove the Holy Quran is the Word of God Almighty. So first, you should tell me why you believe in the Holy Quran. My claim will be established in the same way that you will present.

BABA CHITTU—I have believed in the Quran in the same way I have come to believe in God.

1. When Ḥaḍrat *Hujjatullāh*, reached this point, one brother immediately shook hands with his other brother saying *اسلام علیکم* [*Assalāmo 'Alaikum*—Peace be upon you] and reconciled with him. May Allah reward them with the best reward. (Editor)

2. *Al-Ḥakam*, vol. 10, no. 42, p. 3, dated 10 December 1906

THE PROMISED MESSIAH^{AS}—After all, tell me the form your acceptance took. God Almighty has been recognized by His capabilities, but what reasons do you have for believing in the Holy Quran? Simply saying by the tongue that one believes it to be the Word of God Almighty cannot be the source of much comfort for others.

Every Prophet and Messenger who comes having been appointed by God Almighty has these same proofs and Signs to establish the truthfulness of his claim. If people were to believe in him because he says so, then why ask for arguments? That is why there are proofs, but it should also be noted that these people are not in need of simple narrated stories. Nevertheless, Allah the Exalted shows extraordinary Signs in support of their truth, but not everyone benefits from these Signs.

Was there any dearth of evidence of the truth of the Holy Prophet, may peace and blessings of Allah be upon him? Yet still, the Jews and Christians called the Holy Prophet, may peace and blessings of Allah be upon him, (God forbid) a liar. Prophecies about him were even present in their books. My truth can be proven in the same way, but the real and easy way for this is that you present the arguments by which you have accepted the Holy Quran.

(His Holiness, *Hujjatullāh*, was speaking along these lines when Baba Chittu interrupted him without regard for his own age and the etiquettes of the gathering and spoke up in the middle of the talk and said that the knowledge that had reached him is that the Quran was revealed to all the Prophets.)

THE PROMISED MESSIAH^{AS}—Now you have made another claim. Well, tell me, can there be a claim without any evidence? You must prove whether the Jews who exist at this time teach the Torah or the Holy Quran? And does the Holy Quran

complete the argument against them through the Torah or not? Similarly, Christians have the Gospels. Do they read the Gospels or the Holy Quran? What do you mean by this claim? And what is the evidence? Did the Jews and Christians have this Quran besides the Torah and the Gospel?

BABA CHITTU—No. They did not have the Quran, but they also used to pray, fast, perform pilgrimage and pay zakāt.

THE PROMISED MESSIAH^{AS}—So does this prove that the Holy Quran was revealed to them too? It is true that some commandments have been common, and some commandments are such that they are specific for an ummah and a nation, like eating camel's meat among the Jews or offering prayer while facing Baitul-Muqaddas. And there are still many commandments in both nations that are specific to them. The teachings of the Prophets, peace be upon them, are according to the time and occasion, but since all kinds of corruption had reached its peak at the time of the Holy Prophet, may peace and blessings of Allah be upon him, the teaching given for their reformation was perfect. This is why *Khātamul-Kutub* [the Best of Books]—the Holy Quran—was revealed, and Prophethood was ended with the Holy Prophet^{SAS}.

The Promised Messiah^{AS} also wanted to make a lengthy speech on this occasion. However, Baba Chittu's haste emboldened him to interrupt the Promised Messiah's speech to say that he did not want to be deprived of taking *Bai'at* [the Pledge of Allegiance].

THE PROMISED MESSIAH^{AS}—This is dependent on the grace of God Almighty. He guides whomsoever He pleases; this is not my task. But, yes, I can give proof of my truth, which is

beyond human power and the precedent of which is not found except in the earlier Prophets and Messengers.

BABA CHITTU—Yes, okay.

THE PROMISED MESSIAH^{AS}—Then the story is short.

This sentence naturally requires that the Promised Messiah^{AS}, now set forth the proofs of his claim, but the thing troubling Syed Muhammad Yūsuf could not remain contained. His purpose appeared to be that the excellence of his scholarliness would dissipate if he did not speak on this occasion. Uncontrollably, he said that Baba Ṣāhib did not understand your question. I will answer him. Upon this, Baba Chittu said that yes, Maulawī Ṣāhib would explain.

Therefore, the Promised Messiah^{AS} said that he might indeed speak.¹

When Maulawī Syed Muhammad Yūsuf started to intervene in the ongoing conversation against the etiquettes of the gathering, the conversation started upon Baba Chittu's consent to begin as follows:

REPRESENTATIVE BABA CHITTU—Your question is about how we have come to believe in the Quran. The answer is that we believed in the Quran because we were born in a Muslim home.

THE PROMISED MESSIAH^{AS}—This is a strange argument. In this way, every person can easily prove his book's truth and that of his religion just by saying that he was born in a Hindu or Christian family. So what is the difference between this argument of yours and those who said in opposing the Holy Quran that: ²مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا. Can you tell me?

1. *Al-Hakam*, vol. 11, no. 4, p. 14, 15, dated 31 January 1907

2. That wherein we found our fathers (*Sūrah al-Mā'idah*, 5:105). [Publisher]

REPRESENTATIVE BABA CHITTU—When all Muslims accept the Quran unanimously, there is no need for any other argument.

THE PROMISED MESSIAH^{AS}—What a great answer. Will you give the same argument to a person who was not born in a Muslim home? From this, it also becomes clear that according to this belief of yours, the proof of the veracity of the Holy Quran came into being now when 1300 years have passed by, and there was, God forbid, no such evidence at the time of the Holy Prophet, may peace and blessings of Allah be upon him.

REPRESENTATIVE BABA CHITTU—What was the need for proof at that time?

THE PROMISED MESSIAH^{AS}—So, according to this answer of yours, it is only now that the Holy Quran has been proven. Up until now, it was just an unproven book. This is a matter of great pity indeed that you cannot present any argument except that: **مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا**¹.

This was also what the disbelievers used to say. If you present this principle for the veracity of the Holy Quran, that all sects believe in it, then it will be proved that other religions are true because they also believe in their respective religious book.

REPRESENTATIVE BABA CHITTU—Why should we listen to them? We will say: **لَنَا أَسْئَلْنَا**².

THE PROMISED MESSIAH^{AS}—I say with great sadness that you have not reflected on the state of Islam and have not

1. That wherein we found our fathers (*Sūrah al-Mā'idah*, 5:105). [Publisher]

2. For us are our works (*Sūrah al-Baqarah*, 2:140). [Publisher]

understood the Holy Quran at all. At this time, Islam is surrounded by numerous enemies and opponents. It is being attacked, and objections are raised against it from all sides. If this answer is given, then what will be the benefit?

I have said it before, and I say even now that if this method of reasoning were correct, no decisive verdict could be reached. The acceptance unanimously of something by all sects does not prove its truth. And this weapon cannot be of any use to us in this age. If a Christian priest objects and you reply to him by saying that since all the sects believe, therefore, we believe the Holy Quran to be the Book of God, then tell me what effect it will have?

I tell you truly, and only for the sake of God, that you reflect upon this matter. Stubbornness and bigotry are one thing, and accepting the truth is another. I have to die, and you, too, have to die one day. Then why do you not ponder about this affair of mine by keeping death in mind? Can I fabricate a lie against God in this matter? I swear in the name of God that I am not a fabricator of lies. God Almighty has sent me as the Imam for this century and has sent me in accordance with His promises, and I do not coerce you regarding this matter that you must accept this because there is this commandment in the Holy Quran: ¹لَا إِكْرَاهَ فِي الدِّينِ. But yes, it is true that I have the right to present arguments for the truth of my claim, and that is why I said that the arguments by which the Quran is proven to be the Divine Word are also the ones that prove my truth, but you offer no such reasoning and do not listen to me, so what should I do?

I say again that God Almighty has given me brilliant arguments. If I place these on one side of the scale and, on the other side, place the arguments that establish the truth of the Holy Prophet, may peace and blessings of Allah be upon him, and

1. There should be no compulsion in religion (*Sūrah al-Baqarah*, 2:257).
[Publisher]

the other Prophets, peace be upon them, then these two scales will be equal. Just as I believe in the Book of Allah, that it is the Book of God Almighty and that it, in fact, descended upon the Holy Prophet, may peace and blessings of Allah be upon him, in the same way, I believe in the revelation that descends upon me. I believe it to be the very word of God and His pure words. I am a servant of the Holy Quran, and this revelation that descends upon me is a brilliant proof of the truth of the Holy Quran. Prophethood only means that that person speaks to God Almighty and shows mighty miracles. It is your right to prove the opposite from the Holy Quran.

I say again that I believe in the Word of God Almighty that descends upon me in the same way as I believe in the Holy Quran; that is, just as the Holy Quran is indeed the Word of God Almighty, that revelation [which descends upon me] is also from Him.

REPRESENTATIVE BABA—I deny you in this matter. I would have taken *Bai'at* [the Pledge of Allegiance] if I had not rejected you.

THE PROMISED MESSIAH^{AS}—So, do you consider me a fabricator of lies against Allah?

REPRESENTATIVE BABA—No, I do not say that because I act upon لا تسبوا¹ [revile not].

THE PROMISED MESSIAH^{AS}—I do not ask you anything other than to firmly attach yourself to the mantle of the Holy Prophet, may peace and blessings of Allah be upon him. Good fortune lies in that alone.

1. *Sūrah al-An'ām*, 6:109 [Publisher]

REPRESENTATIVE BABA—If you were similar to a living Messenger, I would accept, but I cannot even accept you as a *Mujaddid* [Reformer].

THE PROMISED MESSIAH^{AS}—Then the easy way is to do a *mubāhalah* [prayer duel].

REPRESENTATIVE BABA—I am present.

THE PROMISED MESSIAH^{AS}—You also know that the rejection of a simple-minded person is nothing. Therefore, first, the argument must be completed against you. I have written a book *Ḥaqīqatul-Wahī* [*The Philosophy of Divine Revelation*]. You should read it very carefully and reflect upon my arguments. If you deny me even after that, you will have the right to enter into a *mubāhalah* after the examination.

REPRESENTATIVE BABA—Very well, I will comply.

And at that time, he repeatedly said that if I am a liar, it is indeed better for me to die. After that, the following affidavit was written for a *mubāhalah*.

Affidavit for a Mubāhalah

This took place with Ḥakīm Maulawī Muhammad Yūsuf Sayyah on 28 October 1906, before *Zuhr*.

The Promised Messiah^{as} said that:

Before a *mubāhalah*, you should read the book *Ḥaqīqatul-Wahī* and understand it well. If you deny me even after that, the *mubāhalah* will take place, but first, I will ask ten questions

from this book. I will get answers to those questions to ascertain that you have understood. The ten questions I will ask will need to be answered in the words I have written, and one person will go on writing your answers down at that time and then compare them with the book. If the answers do not agree [with the book], then the book will need to be looked at again, and then again, there would be ten questions just like this.

I repeat, it should be remembered that what I mean by ten questions is that I will ask Maulawī Ḥakīm Muhammad Yūsuf about ten kinds of things from various places in the book *Ḥaqīqatul-Wahī*. It will be a must that each question should be answered fully and completely in accordance with the book. There should be no shortcomings in any part. And if the answer is not found to be complete, then it will be necessary to re-read the book from beginning to end, and then ten new questions will be selected. If there is a shortfall in answering again, the same rule will continue to apply until all ten questions are answered thoroughly.

Ḥakīm Maulawī Muhammad Yūsuf also acknowledged that when he comes for this purpose after reading the book, that day will not be counted for this purpose, and he himself will come for this purpose.

Inform us a day before completing the process of going through this book to allow time to select the questions.

Al-Mu'tasim Bahabl Al-Fatah Syed Muhammad Yūsuf Sayyah,

written on 28 October.

Signature Hindi: Baba Chittu

Mirza Ghulam Ahmad,
may Allah forgive him

Witness: Khwāja Kamāl-ud-Dīn, Lawyer¹

1. *Al-Ḥakam*, vol. II, no. 5, p. 2, 3, dated 10 February 1907

UNDATED¹

The Objective of a True Muslim

A true Muslim's objective is not to keep having dreams, but his aim should always be that Allah the Exalted may be pleased with him, and as far as he has the strength and courage to do so, he should strive to please Him. Although it is true that this cannot be achieved by simple striving and effort, this also depends on God Almighty's grace and His bestowing ability.

However, there is no doubt that He is so Merciful and Beneficent that if someone comes toward Him a hands width, He will move toward him an arm's length, and if someone steps toward Him at a moderate pace, Allah will come toward him running. In short, the believer never contemplates these things as the purpose of his life, that he should start having dreams, visions, or revelations. He always wants God Almighty to be pleased with him, and he should become in such harmony with Him that he is pleased with God. It is not easy to be satisfied with the decrees and judgments of Allah the Exalted; it is a difficult and narrow path, and not everyone can go through it.

So, when a person keeps these goals in mind that God Almighty may be pleased with him and that he may be pleased with God Almighty, and performs virtuous deeds as a righteous and sincere believer, then the dealings of God Almighty with such people that have always happened and the ongoing

1. No date is recorded on this diary. In the end, the Editor of *al-Hakam* has written the words 'from earlier memories', which shows that these are old *malfūzāt*. وَاللّٰهُ اَعْلَمُ بِالصَّوَابِ [And Allah knows best the truth]. (Compiler)

practice of Allah will definitely manifest in his favour as well. What is the need for having this desire? Allah Himself has said:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ¹

Meaning, those who said that Allah is our Lord and then demonstrated true steadfastness; that is, they kept moving forward in all kinds of sufferings and difficulties, ease and hardship, and they successfully passed through all trials, then the result of this is that angels descend on them and give them the good news that they are their guardians. They will not have any sorrow or grief in this world. And at another place, He said:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ²

That is, Allah the Exalted is the Guardian of the believers and brings them out of all kinds of darkness and takes them to the light.

I have seen people who have a craving to see a vision, and some focus on absurd things like *Kashf-e-Qubūr*,³ *Taskhīr*⁴ etc. However, based on my experience, I say these things are nothing at all. The essential thing is that a man's heart should be filled to the brim with the pure love of God Almighty in the way that a bottle of perfume is full and that God Almighty should become pleased with him. If this wish is fulfilled, then there is no greater desire. When there is such closeness and connection

1. *Sūrah Ḥā Mīm as-Sajdah*, 41:31 [Publisher]

2. *Sūrah al-Baqarah*, 2:258 [Publisher]

3. *Kashf-e-Qubūr*: Learning about the condition of the dead inside the grave through a vision in a state of concentration or remembrance. [Publisher]

4. *Taskhīr*: Trying to subdue or control spirits and the like. [Publisher]

with God Almighty that the man's heart becomes the throne of Allah the Exalted, it is impossible that he would not receive His light and blessings and not hear His words.

If you want to hear His words, attain His nearness, but remember that this should not be your real intention. Otherwise, my own faith is that this, too, would be a form of *shirk* [associating partners with Allah].¹ Because the real purpose of seeking God's pleasure and His love was to receive some revelation or vision, and then there is subtly mixed with it the desire of the self that one may attain fame in this way and one may become distinguished among the people, and people should turn to me.

These things become a stumbling block in attaining a pure relationship, and Satan most often subdues one at such times. He discovers the subtlest desires of the ego. Then sensual desires also start coming, and in this way, at last, finding an opportunity, Satan destroys a person. Therefore, the path of greatest security is indeed that a person should purify his intention and become utterly devoted to God and purify and increase his connections with Him and run towards the countenance of Allah.

He alone should be his purpose and his Beloved and, stepping upon righteousness, he should perform virtuous deeds, then the practice of Allah will do its work itself. His eyes should not be on the results, but his eyes should be on this single point alone. If the condition for reaching this point is that there will be the severest punishment, even then, he should go towards it. That is, no reward nor punishment should be the real purpose

1. *Allāh-o-Akbar* [Allah is the greatest]. What love and devotion the Promised Messiah^{as} has for Allah the Exalted and what lofty station of *Tauhīd* [Oneness of Allah] he occupies. (Editor)

of going towards it. Only God Almighty should be the real objective.

When he will go toward Him with loyalty and sincerity and attain His nearness, he will see such things that would never have crossed his imagination, and visions and dreams will be nothing [in comparison]. So, this is the path that I desire for people to tread, and this is indeed the essential purpose, and it is this that the Holy Quran has called **فلاح**—[prosperity]:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا² 1

1. Surely, he prosper who augments it (*Sūrah ash-Shams*, 91:10). [Publisher]

2. *Al-Hakam*, vol. 10, no. 42, p. 3, 4, dated 10 December 1906

NAMES OF PROPHETS IN THE BOOK

The following lists the names of Prophets who are mentioned in the this book, along with their transliteration (with and without diacritical marks) and their English equivalents where applicable:

Quranic - RAS with Diacritical Marks	Biblical Equivalent	Phonetic
Ādam	Adam	Aadam
Ibrāhīm	Abraham	Ibraaheem
Dāwūd	David	Da'ood
Ilyās	Elijah	Ilyaas
Ismā'īl	Ishmael	Ismaaeel
'Īsā	Jesus	Eesaa
Yaḥyā	John the Baptist	Yahyaa
Yūnus	Jonah	Yoonus
Yūsuf	Joseph	Yoosuf
Lūṭ	Lot	Loot
Muḥammad		Muhammad

Quranic - RAS with Diacritical Marks	Biblical Equivalent	Phonetic
Mūsā	Moses	Moosaa
Masīḥ	Messiah	Maseeh
Nūḥ	Noah	Nooh
Ibn-e- Maryam	Son of Mary	Ibn-e- Maryam
Sulaimān	Solomon	Sulaimaan
	Malachi	

GLOSSARY

Āmīn A term which literally means, 'so let it be' and is used at the end of a supplication to pray that God may accept it. It is similar in meaning to 'amen.'

Aḥādīth Plural of hadīth. Sayings of the Holy Prophet Muhammad^{ṣas}.

Ahmadiyya Muslim Community A Community of Muslims who have accepted the claims of Ḥaḍrat Mirza Ghulam Ahmad^{as} of Qadian as the Promised Messiah. The Community was established by the Promised Messiah^{as} in 1889, and is now under the leadership of his fifth Khalīfah, Ḥaḍrat Mirza Masroor Ahmad (may Allah strengthen him). The Community is also known as Jamā'at Ahmadiyya. A member of the Community is called an Ahmadi Muslim or an Ahmadi.

Allah Allah is the personal name of God in Islam. To show proper reverence for Him, the Muslims often add *Tā'ālā*, the Exalted, when saying His Holy name.

Annual Convention (Jalsa Sālāna) A conference held annually and attended by Ahmadi and non-Ahmadi

Muslims and other people throughout the world in large numbers. The annual conference was initiated by the Promised Messiah^{as} in 1891. It is known by its original Urdu name, *Jalsa Sālāna*.

Aqṭāb Plural of *qutb*, which means the polar star. Metaphorically applied to a saintly leader who guides people out of darkness.

Ārya Samāj A Hindu sect founded by Pundit Swami Dayanand Saraswati in 1875. Their first and foremost belief is that Parmeshwar [God] is not the Creator of matter and souls. Rather, all of these things are eternal and self-subsisting like Parmeshwar.

'Aṣr Late afternoon. One of the five times of the daily obligatory Prayers [i.e. *Ṣalāt*] in Islam.

Auliya' Literally means 'Friends' and is the plural of *walī*, which is generally used to refer to a saintly person. Shorter version of *auliyā'ullāh*.

Adhān The formal call for Islamic daily Prayers

- Bai'at** Oath of allegiance to a religious leader; initiation at the hands of a Prophet or his Khalifah.
- Dajjāl** A term in Arabic that literally means, 'the great deceiver'. In Islamic terminology 'Dajjāl' refers to those satanic forces that would be unleashed in the Latter Days to oppose the Promised Messiah^{as} and al-Imam al-Mahdi.
- Eid** Literally, 'Happiness that is often renewed.' *Eidul-Fitr* marks the end of the month of Ramadan. *Eidul-Adhā* is celebrated to commemorate the willingness of Ḥaḍrat Ibrāhīm^{as} to sacrifice his son for God.
- Fajr** Dawn. One of the five times of the daily obligatory Prayers [i.e. *Ṣalāt*] in Islam.
- Hadith** A saying of the Holy Prophet Muhammad^{sas}. The plural is *Aḥādīth*.
- Hakam** Arbiter, Judge. A title given to the Imam Mahdi by the Holy Prophet Muhammad^{sas}.
- Ḥaḍrat** A term of respect used to show honour and reverence for a person of established righteousness and piety. The literal meaning is: His/Her Holiness, Worship, Eminence, etc. It is also used for God in the superlative sense.
- Holy Prophet^{sas}** A title used exclusively for the Founder of Islam, Ḥaḍrat Muhammad^{sas}.
- Holy Quran** The final and perfect Scripture revealed by Allah for the guidance of mankind for all times to come. It was revealed word by word to the Holy Prophet Muhammad^{sas} over a period of twenty-three years.
- Ḥujjatullāh** Lit. Proof of Allah.
- Ijmā'** Consensus. Refers to the agreement by all or the vast majority of Muslim scholars on a matter relating to Islamic belief etc.
- Ilhām** Divine revelation from God, used interchangeably with *waḥī* in Islamic terminology. The plural is *ilhāmāt*.
- Istighfār** Seeking Allah's forgiveness.
- Jalsa Sālāna** Annual Convention, Conference, or gathering. See **Annual Convention**.
- Jamā'at** Community. Although the word Jamā'at may refer to any community, in this book Jamā'at generally refers to the Worldwide Ahmadiyya Muslim Jamā'at.
- Jizyah** A tax paid in lieu of military service by non-Muslims living in a Muslim State.
- Kāfir** A person who is not a Muslim; disbeliever.
- Ka'bah** The first house built for the worship of God, located in Makkah. Muslims face Ka'bah while performing their daily Prayers [i.e. *Ṣalāt*] and make circuits of it as a part of the pilgrimage and also as an act of devotion.

- Kalimah Ṭayyibah** The declaration of the Islamic faith: *Lā ilāha illallāhu Muḥammadur-Rasūlullāh*, ‘There is no one worthy of worship except Allah; Muhammad is the Messenger of Allah.’
- Kadhdhāb** A great liar.
- Khātamul-Anbiyāʾ** The Seal of the Prophets, a title accorded to the Holy Prophet^{sas}.
- Khātamun-Nabiyyīn** The Seal of the Prophets. A title accorded by God to the Holy Prophet Muhammad^{sas} in the Holy Quran. A variant is **Khātamul-Anbiyāʾ**.
- Khalīfah** Caliph is derived from the Arabic word ‘khalīfah’, which herein means ‘successor’. *Khulafāʾ* is the plural of Khalīfah.
- Khilāfat** The institution of successorship in Islam.
- Khalīfatul-Masīh** *see* **Khalīfah**.
- Kufr** Disbelief. Describes any belief or act that is so contrary to Islamic teachings that it can cause its doer to fall outside the pale of Islam. Often used by Muslims in the context of opining on the beliefs or actions of their co-religionists.
- Langar Khānah** Community Kitchen. The Promised Messiah^{as} established a dining and hospitality centre that provided free meals to anyone in need, as well as those people who travelled to Qadian to visit him.
- Mahdī** Literally means ‘Guided’. *see* Imam Mahdi.
- Maulawī** A Muslim religious cleric.
- Miʾrāj** The spiritual ascension of the Holy Prophet Muhammad^{sas} to Heaven, described in the Holy Quran and related in detail in hadith literature.
- Mubāhalah** Prayer duel. As described in *Sūrah Āl-e-Imrān*, a contest between claimants to divine support wherein each party prays for God to curse the lying party.
- Muhammad^{sas}** Founder of Islam. *see* Holy Prophet^{sas}.
- Mujaddid** A Reformer. Holy personages within Islam who appeared at the head of every century.
- Nafs** A term in Arabic that literally means ‘self’.
- Nafs-e-ammārah** The self that incites to evil. The lowest of three spiritual states; also *an-nafsul-ammārah*.
- Nawwāb** An honorific title ratified and bestowed by Mughal emperors to semi-autonomous Muslim rulers of princely states in South Asia. The female equivalent is ‘Begum’ or ‘Nawwāb Begum’.
- Nikāh** the announcement of marriage in Islam.

Prayer and Prayers Three Islamic terms, all sometimes translated as ‘prayer’, should be distinguished. The first term is *du‘ā* prayers or supplications made to God Almighty. *Du‘ā* can be made at any time and in any language. It does not require any formal prescribed posture. *Du‘ā* is translated in the text as ‘prayer’ or ‘supplications’. Secondly, *Ṣalāt* refers to the five daily Prayer services prescribed for all Muslims. Unlike *du‘ā*, *Ṣalāt* has fixed timings and modes of performance. Thirdly, We have retained the term *Ṣalāt* in the translation or have used the term ‘prescribed Prayer’, or ‘Prayer’.

Promised Messiah^{as} A title given to the Reformer prophesied to appear during the Latter Days, by the Holy Prophet Muhammad^{sas}; *see also About the Promised Messiah* on p. xxiii).

Quran *see* Holy Quran.

Qutb The polar star. Metaphorically applied to a saintly leader who guides people out of darkness.

Ṣāhib A title of respect similar to diverse English terms like Mister, Honourable, and Revered.

Ṣalāt Five daily Prayers that are obligatory for Muslims.

Sattār Concealer of weaknesses; one of the attributes of God.

Shariah Religious law of Islam. The term is also used in the general sense of any revealed law.

Shirk Associating partners with God.

Sufi A Muslim focusing on mystical and ascetic aspects of religious worship.

Sunnah In the context of the formal Prayer, refers to those *rak‘āt* that the Holy Prophet^{sas} offered but are not prescribed as obligatory and are dropped while travelling. Sunnah *rak‘āt* are offered regularly by practicing Muslims.

Sūrah A chapter of the Holy Quran.

Tahajjud Early morning supererogatory prayers.

Taqwā Righteousness. Fear of God.

Tauhīd The Oneness of God—the fundamental Islamic belief that there is no one worthy of worship except Allah.

Tirmidhī A collection of *ahādith* which is considered to be one of the six most reliable compilations in the corpus of Hadith literature.

Ulema A body of Muslim scholars.

Ummatī A follower of Holy Prophet^{sas}.

Ummat-e-Muḥammadiyyah The community or followers of the Holy Prophet Muhammad^{sas}.

Vedas The most ancient Hindu scriptures, written in Sanskrit and containing hymns, philosophy, and guidance on ritual for the priests of the Vedic religion.

- Wahī** Divine revelation from God, used interchangeably with *ilhām* in Islamic terminology.
- Walī** Literally, 'friend'. In the terminology of Islamic mysticism, it refers to a very pious person or a friend of Allah. The singular form is *walī* [friend] or *walīyyullāh* [friend of Allah], the plural form is *auliyā'ullāh* which is sometimes abbreviated as *auliyā'*.
- Zakāt** The fourth pillar in Islam known as obligatory almsgiving, which constitutes the social support system in Islam for the distribution of wealth. The poor and needy are provided for by the contributions of the rich and affluent. Literally means, 'increase' or 'purification.'
- Zuhr** Lit. midday, noon. Refers to the early afternoon Prayer (one of the five daily Prayers in Islam).

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