

The Narrative of Two Martyrdoms

*Tadhkiratush Shahadatain*

by

Hazrat Mirza Ghulam Ahmad, The Promised Messiah and Mahdi (as)

Translated by MUHAMMAD AKRAM KHAN GHAURI

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## Foreword

Tadhkira-tush-Shahadatain (the narrative of two martyrdoms) written in the year 1903 is one of the many books written by Hazrat Mirza Ghulam Ahmad, of Qadian, India, the Promised Messiah and Mahdi (peace be on him). In this book he has related graphically two of the most brutal and heinous murders ever perpetrated in the history of religion. This most brutal martyrdom of two of his pledged devotees is all the more deplorable as it was committed in the name of Islam, the religion of peace, and would cause any reader to shudder with horror.

To surrender one's life in the name of faith for seeking the pleasure of Allah and to remain steadfast under the most trying conditions is indeed a very commendable act: The martyrdom of these two devotees deserves the highest praise, sympathy and love.

The martyr Hazrat Sahibzada Sayyad Abdul Latif was not only a highly placed and esteemed chief of Khost in Afghanistan, but was also the most reputed mentor of his country. The fame of his piety, knowledge and wisdom had spread even beyond the domains of Afghanistan.

The second martyr, Hazrat Mian Abdul Rahman, one of the most trusted pupils of the Sahibzada, was strangled to death in a very cruel manner for the very same reason of accepting the Promised Messiah.

The Promised Messiah has narrated how these two venerable persons joined the fold of Ahmadiyyat. He mentions the reason which made the Sahibzada fully convinced of his truth before taking the oath of allegiance at his sacred hand. The Sahibzada fulfilled this oath by surrendering his life even though many worldly honours were offered to him by the king if he retracted from his allegiance.

Readers should take note that in the original text of the book there are three articles in Arabic appended to the original Urdu text. The translations of these articles are not included in this rendering.

Mr. Muhammad Akram Khan Ghauri deserves sincere thanks for doing a great service by rendering this book into English. May Allah reward him profusely and bless him with His bounties.

28th February 1984

Ataul Mujeeb Rashed,

Imam, London Mosque

## The Events

### The Martyrdom of Abdul Rahman, a Disciple of Maulvi Sahibzada Abdul Latif, Chief of Khost in the State of Afghanistan

Approximately two years prior to the martyrdom of Sahibzada Maulvi Abdul Latif, his pious disciple Mian Abdul Rahman came to Qadian two or three times at his master's bidding. Each time he stayed with me for several months. Having stayed in my company and having listened to my discourses and my teachings, his faith developed tremendously and when he returned to Kabul he had fully grasped the fundamentals of my teachings. It was during the time of his stay with me that I had published some books in refutation of the common notion of JIHAD-the holy war. He was fully conversant with the fact that our Movement was opposed to the concept of holy wars as commonly understood. It so happened that after bidding farewell to me, he reached Peshawar where, by chance, he met Khwaja Kamaluddin, Pleader, who is also one of my followers. Khwaja Kamaluddin had then published a booklet condemning holy wars. He was so much impressed by its reasoning that he openly discussed this notion when he reached Kabul. He strongly supported the view that it was not permissible to wage holy war against the British as they afforded peace and protection to millions of Muslims who live in their territories in perfect peace and harmony with their other subjects. This information eventually reached the ears of Amir Abdul Rahman through some mischievous Punjabis who served him in his court. They told him that Maulvi Abdul Rahman was a disciple of a Punjabi who claimed to be the Promised Messiah and one of his teachings was not only that it was unlawful to wage holy war against the British but that in the present age holy war was not lawful at all. At this the Amir flew into an outrage and commanded that the poor man be arrested so that more could be learnt in this connection after questioning him. In the end, it was proved that the man was undoubtedly a disciple of the Promised Messiah who strongly opposed the idea of a holy war. Therefore, this poor victim of oppression was strangled to death with a piece of cloth while he was in custody. It is reported that many heavenly Signs were manifested at his martyrdom.

This was how Mian Abdul Rahman was martyred. Now we shall relate the tragic story of the martyrdom of Sahibzada Maulvi Abdul Latif and exhort our followers to cultivate faith similar to his, because if a person is not wholly devoted to God and remains partly inclined towards mundane things, he cannot be reckoned to be a true believer in heaven.

### The Account of Tragic Martyrdom of Maulvi Sahibzadah Abdul Latif, of Khost in the Territory of Kabul (May Allah have Mercy on him)

I have already stated that Maulvi Abdul Latif Sahib came to Qadian from Khost in the territory of Kabul and stayed with me for many months. The matter of his martyrdom had been decided in heaven. Events unfolded in the following way. He took leave of me for returning home. Later, I came to know from reliable sources and eye-witnesses that it so happened that when he reached near the border of Afghanistan, he stopped at a place within the British territory and wrote a letter to one of his disciples, asking him to obtain permission of entry from the Amir so that he could pay homage to him. He sought his special permission because when he had left the country he was granted permission to go on pilgrimage to Mecca and funds from the royal treasury were provided for that

purpose. This design he was unable to accomplish as he had stayed at Qadian much longer than he had intended. This was because he had accepted me as the Promised Messiah and following the injunction of the Holy Quran: Obey Allah and His Messenger, he postponed his intention of going to the Hajj for another year in the future. Every sensible person will agree that if a person on his way happens to meet and recognise the Promised Messiah who had been awaited by the Muslims for the last 1,300 years, it becomes incumbent upon him, according to the behest of the Holy Quran and the Traditions, that he should not proceed further without the permission of the Promised Messiah and may postpone the sacred journey until permission is granted to him.

As this exalted personage had been unable to proceed to the Hajj, owing to a valid reason, he thought it fit to explain the position to the Amir while he was still in the British territory before entering the State of Kabul. He thought it expedient to write to Brigadier Muhammad Hussain asking him to mention the matter to the king on some opportune occasion. In this letter, he wrote that though he had departed from his country with the intention of going to the Hajj, on his way he happened to meet the Promised Messiah and as it is the imperative command of the Quran and the Hadith for Muslims to do their best to accept and obey the Promised Messiah, he was obliged to stay at Qadian.

When this letter reached Brigadier Muhammad Hussain, he quietly pushed it under his knee in his office and did not promptly submit it to the king. But his assistant, who was an opponent and a mischief-monger, somehow came to learn that a letter had come from Sahibzada Abdul Latif who had stayed at Qadian. He stole the letter and took it to the Amir. The king immediately called the Brigadier and asked him whether he had received any letter from the Sahibzada. The Brigadier, seeing that the Amir was extremely angry, got terrified and denied having received the letter.

As the Maulvi Sahib had received no reply from the Brigadier, he grew anxious and a few days later wrote another letter by post to Muhammad Husain Kotwal. The Postmaster opened the letter and sent it to the Amir. Since the martyrdom of the venerable Maulvi Sahib had been ordained in heaven, the king made a cunning move so that he may have him in his grip. The king sent him a kind and encouraging letter asking him to come to the king without the least fear in his mind. He stated further that the king would himself follow his example if he would convince him of the truth of the claim of the Promised Messiah. Those who reported this to us were not sure whether the Amir sent this letter by post or by hand. However, on receiving this letter from the Amir, the Maulvi Sahib proceeded to Kabul. The wheel of destiny moved along.

Those who saw the deceased (Maulvi Sahib) passing through the streets of Kabul affirm that he was riding a horse and was followed by eight horsemen of the king. All the townsmen knew that the Amir had played a trick on the Akhwandzadah. When the Akhwandzadah and the horsemen passed through the streets a number of onlookers also followed them. It was generally believed that the order of arrest had already been sent to the Governor of Khost on whose command he was escorted by horsemen to the presence of the king who was in an angry mood, because the jealous divines and opponents had already poisoned his ears. The Amir addressed him wrathfully and said: Make him stand away from me. He has an obnoxious smell. He ordered that he be sent to the prison of the castle where he resided himself. He further ordered that the prisoner be chained with the 'Ghargharaab' which is a very heavy chain of iron weighing about 130 pounds. It is put round the neck and the waist and the prisoner is handcuffed. He

also commanded that fetters weighing 17 pounds be put on his feet. For about four months the venerable divine was thus kept in vile captivity during which period he was constantly admonished as well as promised freedom if he would retract from his faith and proclaim that the one who resided in Qadian was not the true Promised Messiah. But he always refused and gave the same reply. He said: By the grace of Allah, I am a knowledgeable man of true understanding and I possess the sense of discriminating between right and wrong and can differentiate between truth and falsehood. I have found the truth after a careful search and I believe that he is indeed the true Promised Messiah. He added: I am fully aware that my faith would cost me my life and would endanger the safety of my wife and children; but I attach more importance to my faith than to my life and all worldly relationships. Every time the Amir's men approached him he gave them the same answer.

The prison to which he was sent was not at all like the British jails where due consideration is given to the limits of human endurance. It was a type of confinement in which everyone would prefer death to life. Men wondered at the steadfastness and tenacity of the Sahibzadah. Indeed it was a matter of great astonishment, particularly as he was a man who dearly loved his wife and children and was used to a life of comfort and ease. He owned property worth millions and, on account of his great knowledge and learning, he was considered to be the most revered divine in the territory of Kabul. He was suddenly thrown into such a detestable and horrific place, the thought of which makes one shudder all over. How could such a delicate person, used to a life of ease and comfort, bear all that trial patiently, and sacrifice his life for his faith! It is even more surprising that all the time he was being offered favours and honours from the king provided he would retract from his faith in the Promised Messiah of Qadian. But he turned a deaf ear to all these enticing temptations, and each time the temptation was offered to him he gave the same answer that he could not forsake his faith for material gains. He said: 'That I have found the truth and cannot depart from it, even at the cost of my life. I shall die with the truth.' The land of Kabul can never forget the steadfastness of this venerable sage, nor had the people of that country ever witnessed such unwavering faith.

It must also be remembered here that the kings of Kabul were not reputed for making repeated offers of freedom and honour to everyone. But because Abdul Latif Sahib enjoyed a position of such great honour and respect that he was considered a pillar of the State and because he had many a thousand of disciples of his own, even the kings of Afghanistan, as we have already mentioned, paid him great respect and he was considered to be the sun among the stars of the divines of that country. The king might have had his own reasons for his personal attempts to induce the venerable Sahibzada to retract because he knew that if the matter once went before the opposing priests and divines, he, the king, would not be able to come to his aid. It is, therefore, quite plausible that the Amir, on the one hand was afraid of the priests and on the other considered the Sahibzada to be completely innocent. That was the reason that during the whole period of his imprisonment he did his best to induce him to retreat from his faith in the Messiah of Qadian and repent of his error. On this ground he made the offer of freedom and great honour to him. That was the main reason that he had him kept in the prison of his own palace, where constant approach was easy and convenient.

There is another point which must be mentioned here and which is the real cause of this tragedy. Since the time Mian Abdul Rahman, the martyr, had been killed, the Amir and all the divines had known that the Promised Messiah of Qadian was very strongly opposed to the current notion about Jihad-the holy war-and that this fact had been clearly elucidated in his writings. Incidentally, the father of the present Amir had also written and published a booklet advocating spread of the faith by the sword-a notion diametrically opposed to my exhortations. Some mischief-makers from the Punjab, who call themselves Ahl-i-Hadeeth and Unitarians, had gained access to the court of the Amir Abdul Rahman, the father of the present Amir, and had misinterpreted my views on this subject. This probably was the real cause of the murder of Mian Abdul Rahman, the martyr whom the Amir thought to belong to the people who hold Jihad-by-sword unlawful. The wheels of destiny moved in a manner that Maulvi Abdul Latif inadvertently discussed while in prison, the notion of Jihad and proclaimed it to be impermissible in the present age, which is the age of reason. The use of force in the present age for the propagation of faith would be fruitless. The late martyr was exceedingly quick in expressing the truth and in doing so he did not care even for his life. He plainly told them all, that what he believed in, was the real truth.

We shall now relate the remaining part of the story of martyrdom. When four months had passed in the prison, the venerable sage was, by the order of the Amir, brought to the court where the Amir again urged him to retract from his new faith. He also added that if the Sahibzada did so, he would not only get his freedom back but great honours would be bestowed upon him. But the venerable divine replied that he could not possibly recant the truth. Tortures and trials from earthly rulers come to an end very soon, but the wrath of God is everlasting. He added that he was prepared to hold a dialogue on this very subject with the divines who accused him of apostasy and heresy. He further added that he would be prepared to accept any punishment if he was proved wrong in his beliefs. The eye-witnesses of this incident have stated that the king liked the suggestion very much. He commanded that the dialogue should take place in the Royal Mosque. For this purpose, the king nominated Khan Mulla Khan and eight other priests to support him. He nominated a Punjabi doctor from Lahore as the Arbiter for the debate. This was a man who was bitterly opposed to the Movement.

A great crowd gathered in the mosque. It was announced that the dialogue shall be in writing. It is a matter of great surprise that none of these papers were published. Therefore, no one knows what arguments were produced in the debate which continued from seven o'clock in the morning till three o'clock in the afternoon. When the time for Asr prayer was about to finish, the verdict of apostasy was announced. At the close of the debate he was asked: If this man from Qadian is the true Promised Messiah, what do you say about the Prophet Jesus-will he come back to this world? In a firm and dignified manner he replied that Prophet Jesus was dead and would never come back to this world. The Holy Quran bore witness to his death and he could not return. The Maulvis, after the fashion of the Jewish elders and the High Priest who had tom their clothes after hearing about Jesus, also made a great clamour and began to abuse him and said: What more proof do you want in support of his apostasy? Therefore, in a state of great rage they wrote down their verdict of apostasy against him. The venerable sage was then sent back in chains to the prison.

It must be borne in mind that while the Sahibzadah sat writing his answers eight soldiers of the Amir stood behind him holding naked swords in their hands. The verdict was sent to the king in the evening and the Maulvis saw to it that the actual papers written during the contest were purposely withheld; nor were they published later for the information of the general public. This is a clear proof of the fact that the Maulvis were completely at a loss to answer the arguments advanced by the venerable sage. But the most astonishing fact in this affair was that the Amir confirmed the verdict without even seeing the arguments advanced by both parties; nor did he ask for the minutes of the proceedings to be recorded. He was duty bound that with fear of the TRUE JUDGE in his heart to WHOM he would soon return after leaving his throne and kingdom behind, he should have been present himself during the debate. He should have remembered that the life of a great saint and venerable scholar was at stake. It was his duty, at all costs, to be present there, to do true justice. It was incumbent upon him that he should not have tortured the venerable martyr in chains before his guilt was proved. It was most unfair to position him in the midst of eight soldiers wielding naked swords trying to intimidate him. Failing all these bounden duties, he should have, at the very least, asked for the documents written during the dialogue-nay, he ought to have issued his command beforehand for the documents to be submitted to him and should have duly published these papers for the benefit of the general public to show how terribly mistaken was the Sahibzada; and how he had been defeated by the Maulvis in an open and fair debate and could present no convincing argument of the truth of the Messiah of Qadian; nor could he put forward any evidence against spreading the faith by force or to establish that Jesus son of Mary was truly dead.

Alas, what a pity, that a noble and venerable saint was slaughtered like a goat before their eyes, although he had given them sound and convincing arguments, and he had, indeed, the truth in his support. But despite the truth and noble firmness, his sacred body was turned into mincemeat by (###). His unfortunate widow and dear children were arrested and removed from Khost and kept under guard in some unknown place.

O ye ignorant ones! Is this the teaching of Islam as regards those who differ in their views about faith? Is that the punishment laid down by the Quran and Islam? How did you dare shed this blood? Did the British government, which in the sight of this king, and his bigoted mullahs, is the government of the unbelievers and under which government live people of various creeds, ever hang a Muslim or a Hindu because their faith clashed with the faith of their padres? Alas! what a dire and doleful tragedy has been committed under the sky, that a perfectly innocent person, despite being true and perfectly justified and despite the testimony of thousands that he was adorned with piety and holiness and was God-fearing, was so cruelly killed, simply because of the difference in doctrine? That Governor, Pilate, who, as is mentioned in the Gospels, had arrested Jesus at the request of the Jew priests, so that he may be crucified, said that he did not find any fault in Jesus, was a thousand times better than this king. Alas! what a sad thing! The king ought to have, at the very least, asked his divines for the grounds on which they had based their verdict of apostasy and stoning to death. Why did he not ask them the reason? Why did they announce the verdict simply on the basis of a difference in views? Why did he not tell them that such differences were so common even among their own various sects? Is it justified to stone to death someone from a sect which differs in views from theirs? Is this the way and method of this Amir? I wonder how he will answer before God Almighty.

After the verdict of apostasy had been announced and the condemned saint had been sent back to the prison, the Amir sent for him on the following Monday to the Salam Khana-the audience hall. On that occasion, a large number of people were present when the Amir came out of the fort. He saw the condemned one sitting by the side of the road and said to him: Akhwandzada Sahib, how did the verdict go? But the deceased did not give him any reply because he knew that they were bent upon afflicting torture. One of the soldiers, however, said: He has been condemned; that is to say, the verdict of apostasy has been passed.

When the Amir sat in his court he immediately called the Akhwandzadah and said: The verdict of apostasy has been passed on you. Now say whether you will repent or face the penalty? He replied in a positive and unequivocal manner: I cannot retract from the truth; should I accept a falsity for fear of my life? No, that I will never do. The Amir tried hard to persuade him to retract and gave him his personal promise of freedom and favours. But the Sahibzada persistently rejected the overture and said: You must never expect that I will ever retract from the truth.

All these reports have reached us through eye-witnesses and are not hearsay. We are told that a very large number of people were present in the court and every time the Amir suggested repentance to the condemned sage, he turned down the offer in a loud, clear voice. It was on that occasion also that he declared in a loud voice that he would rise again six days after he was murdered. I, the writer, believe that this statement must have been based on revelation that he had received. As a matter of fact, the saint had already reached the stage where one's connection with the world is cut off and the angels were shaking hands with him in welcome. What he meant by this declaration was that the angels had given him the glad tidings that he would rise before the seventh day, the Day of Allah. It must also be borne in mind that the martyrs killed in the path of Allah are raised after a few days as is mentioned in the Holy Quran:

Think not of those who have been slain in the cause of Allah as dead. Nay, they are living, in the presence of their Lord, and are granted gifts from Him (3:170).

This was exactly what the saint had meant at that time. I saw in a vision that a large, green and flourishing branch of a cypress tree in our garden had been cut down and someone was holding it in his hand. Then I heard someone saying: Plant this branch in the land near my house in the place of that which has been cut. It will grow again. I also received the revelation: Severed from Kabul and came straight to Us. I, therefore, interpret that the blood of the martyred saint has been shed but like a seed it shall grow in time and prosper exceedingly. Our community shall increase there in large numbers.

On the one hand I saw the above dream and on the other hand the saint said that he would be raised after six days. Therefore, my vision and the utterance of the martyred saint point to one and the same thing.

With his martyrdom the deceased has, with his own blood, set an enviable precedent for all my followers. This is the precedent that they all needed. It is because there are some among them even now who, after rendering a little service, begin to think that they have rendered a very remarkable service and think in their minds that they have put me under a personal obligation. And they do not realise that it is they who are indebted to God Almighty who gave them the opportunity of doing that little service. There are some



who have not joined us with genuine earnestness and whole-heartedness and do not furnish the proof of the sincerity which they claim to have, nor show true steadfastness. They ignore the faith for the love of small material gains, and are unable to stand up to the least trial. Although they profess to have joined the godly fold, they still cling to worldly gains. But we are a thousand times grateful to our God

for those followers who have joined us for the most sincere motives and have accepted the faith with true sincerity and are fully prepared to face every trial for the faith. Yet the degree of loyalty demonstrated by this stout-hearted man is yet to be shown by our men. We pray that God may grant them all the same firmness and steadfastness which he has manifested. The mundane affairs of this life are always exposed to the devastating influence of Satan which crosses the way of those who desire to become spiritually perfect and righteous. There will be many who will join this Movement but, alas, there will be only a few who will set such an example.

Let us now revert to the tragic event. When the venerable saint refused to succumb to any temptation offered and spurned them all, the king was greatly disappointed and with his own hand wrote a lengthy document in which, after quoting the verdict of the hostile divines, he wrote that such a deviant one rightly deserved the punishment to be stoned to death. This document was then hung round the neck of the Akhwandzadah. The king then ordered that a hole be pierced through his nose and a string be passed through it with which the saint was to be led to the place of execution. This inhuman order of the king was carried out. A hole was mercilessly pierced through his nose and a string was passed through it and in this terrible state of torture he was, through the deriding crowds and the scornful jeers of the onlookers, led to the place of execution. The Amir, himself accompanied by his courtiers, muftis and divines, rode alongside the crowd witnessing this terrible scene and arrived at the place of execution. A great multitude numbering many thousands also went along to witness this gruesome execution.

At the place of the execution the condemned prince was made to stand in a hole dug into the ground and was buried up to his waist. The Amir then went to him and said: Even at this stage if you denounce the person of Qadian who claims to be the Promised Messiah I shall save you. This is the last chance being offered to you. Take pity on yourself and on your family. The Sahibzadah replied: God forbid that I should deny the truth. This life is worth little and none of my kith and kin shall avail me in the least. It is not possible that I should renounce my faith for their sake. I shall die for my faith. Hearing this the divines and the jurists cried out in one voice that he was a Kafir and should be stoned to death at once.

The Amir, his brother Nasrullah Khan and Abdul Ahad, the Chief Qadi, and the Chief Constable were all riding on horses and the rest of the crowd was on foot. When the condemned saint persisted in his refusal to retract and for the last time said: I value my faith more than my life, the Amir commanded the Chief Qadi to cast the first stone, as he was the one who had been foremost in condemning the victim as an apostate. The Qadi rejoined that as he was the king it was his prerogative to cast the first stone. But the king insisted that as the chief of the Sharia (religious law) whose verdict had to be carried out, the Qadi must take the initiative.

The Chief Qadi then got down from his horse and threw the first stone on the helpless victim which inflicted a ghastly wound on his head, forcing it down. Thereafter the ill-starred king cast his stone with his own hand and the rest followed suit. There was hardly a single person left who did not throw a stone at the helpless saint and, within a few minutes, he was buried under a big heap of stones.

When the Amir was about to return to his palace, he said that as the deceased had claimed that he would rise after six days, he should be duly guarded for the next six days.

It has been reported to us that this ghastly tragedy was enacted on July 14th.

A greater part of this tragic event has been reported to us by the bitter opponents of this Movement, who have confessed that they were among those who had thrown stones on that occasion. There are some others who were the disciples of the deceased martyr. They were afraid of the king and thought it expedient to keep quiet. What we have written here has been gathered together from a number of letters that we have received from different people. Generally, incidents like this are reported with exaggeration. But in this instance, on account of the fear of the Amir, many of the details were held back. In any case, the martyrdom predestined for Sahibzada Abdul Latif did come to pass, and now remains its retribution.

*The truth is that the portion of him who comes to his Lord a sinner is hell; he shall neither die therein nor live (20:75).*

It is a pity that the Amir has now become liable to punishment under the verse:

*Whoso kills a believer deliberately, his reward shall be hell, wherein he shall abide, and Allah will be wroth with him and will cast him away and will prepare for him a great punishment (4:94).*

Alas, he did not fear Allah a whit and slaughtered a believer, the like of whom could not be found in the whole length and breadth of Kabul. Such persons who do not hesitate to lay down their lives in defence of truth and are not restrained from doing their duty even by the love of their wives and children are the cream of the nation.

*O Abdul Latif may thousands of blessings be showered on thee, for thou hast, in my own lifetime, manifested unparalleled fidelity for me and I do not know how my followers will behave when I am no more among them.*

*That courageous man, the beloved of God the Creator, did at last prove his mettle.*

*He surrendered his life for the sake of the True Beloved (God) as he was completely disinterested in this ephemeral world.*

*The wilderness of life is full of diverse dangers, as millions of deadly serpents wait in every nook and cranny.*

*Millions of fires are seen with flames reaching up to the sky where fierce and truculent storms are all raging overhead.*

*There is a distance of millions of leagues between thee and thy Beloved's abode and there exist numberless thorny jungles and countless dangers.*

*Notice the cleverness and amazing performance of this Sheikh from 'Ajam: he traversed all this spiritual distance in one leap.*

*It is incumbent that the servant be completely engrossed in the service of the Master in a manner that he is always prepared to sacrifice his being in His service.*

*He surrendered his life as a sacrifice for the sake of the beloved and he swallowed even poison to acquire Him.*

*So long as one does not drink the deadly cup for the sake of the beloved, how could he, a mere chaff, acquire immunity from death?*

*Under such death there lie a hundred lives. If you wish the life eternal, then quaff the goblet full of death.*

*O ye, who is engrossed in greed and avarice, true longing for the beloved could not abide in thy mean heart.*

*O ye, whose heart is completely engrossed in the acquisition of mundane possessions and who has sacrificed his honour for sinful desires.*

*Million armies of devils are chasing thee so that thou mayest burn like straw in the fire of hell.*

*For the sake of some false hope or fear thy faith begins to quiver.*

*Do you trample the true faith of God under thy feet for the sake of this faithless abode?*

*This is what is known as the path of truth and purity; this is the ultimate aim of every man of true faith.*

*They live only for His sake and have no personal aims; they throw away their own lives in the path of the Lord.*

*They sever themselves from all worldly fame, honour and status; they surrender theirs and allow their crowns to be taken away from their heads for His sake.*

*Having relinquished their ego they approach Him through His remembrance and for the sake of the Beloved's Countenance they sacrifice their personal honours.*

*Even the mention of their names furnishes us with the opportunity of the remembrance of God, causing one's faith regarding the truth of God to be enhanced and causing joy for our hearts.*

*If thou be in the search of true faith, let this be your model, so shall it make the task of the seekers after truth very easy.*

*But you are fettered to the world; and if you die not for His sake, how could you reach the Beloved Friend?*

*O ye, the world-seeking dog, how can ye hope to reach the Beloved Friend?*

*Annihilate thyself in His path so that thou mayest inherit spiritual blessing; and surrender thy life so that a new life be given to you.*

*Thou art wasting thy life in pride and rancour having shut thine eyes from the path of truth and faith.*

*The pure-hearted have a strange affinity with the pure-hearted but the evil-minded ones always abhor the true pearl.*

*The secret of faith is sowing the seed of self-destruction; added to this one has to discard the material life.*

*When thou truly engageth thyself in bewailing before God Almighty, consequently someone is raised to lead people to the right path.*

*The heart aware of spiritual secrets bewails at the deplorable condition of the ignorant ones; and those gifted with the light of true knowledge feel pity, in their hearts for the blind ones.*

*The law of nature has been so ordained that the strong comes to the aid of the weak.*

*(Translation of an ode)*

## A New Miracle

of Maulvi Abdul Latif The Blessed

When I began to write this book, it was my intention to complete it and take it with me to Gurdaspur on 16th October 1903, where I had to go to answer a criminal charge made against me by an opponent. But it so happened that I suffered a severe attack of pain in my kidney and I apprehended that my design would remain unfulfilled as the time was running short. The pain was so excruciating that it might have proved fatal. God Almighty then directed my attention to prayer. It was three in the early morning and I told my wife that I was going to pray to Allah and she should say 'Amen' after me. In that terrible state and bearing in mind Sahibzada Abdul Latif I began to implore God and supplicated that I had desired to write this booklet in his memory. Suddenly slumber overtook me and then came the revelation: Peace is the greeting from the Ever Merciful Lord. I declare in the name of the Lord Who is the Master of my life that I was completely cured before six o'clock in the morning and I finished writing half the book that very day.

Tadhkiratu-Shahadatain

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

We praise Him and invoke His blessings upon His noble Messenger.

Praised be Allah and there be peace on His chosen servants.

Although injustices of all sorts are being perpetrated under the sky these days, the atrocity I am going to describe hereunder is so painful an occurrence that it makes one's heart shudder and one's body tremble with awe.

In order to explain this matter in its proper sequence it would be necessary first to make the statement that when God saw the world sunk into an abject state and the earth full of wickedness, tyrannies and iniquity, He sent me with the mission of propagating truth and reforming the world. The point of time was also appropriate, for the fourteenth century was approaching fast. Then, under Divine command, I raised my voice through printed announcements and public speeches proclaiming to everyone that I am the one who was destined to be raised by God at the beginning of this century to renovate religion, claiming that I have been sent with the mission to re-establish the faith that has disappeared from the face of the earth and to draw the whole of mankind back to piety and righteousness with the aid of God's own hand and to reform them and to remove errors of belief and conduct.

It was disclosed to me through Divine revelation a few years later that the Messiah that had been promised from the earliest time to this nation and that the last Mahdi (Reformer) who was destined to appear after the deterioration of Islam and who was to be granted direct guidance from God and who was to provide once again the spiritual nourishment, as had been preordained. and about whom glad tidings had also been given by the Holy Prophet, may peace and blessings of Allah be upon him, himself 1300 years ago, is none other than me. Divine revelations, in this regard, came to me so clearly and persistently that no room for even the least doubt was left in this matter. Every revelation that came in this respect was firmly fixed in my mind like a steel nail and all these revelations contained profound predictions which were fulfilled later with the clarity as of the daylight. Their constant persistence, as also their miraculous powers, constrained me to acknowledge that the words revealed to me were, no doubt, the words of the same One and peerless God Who had revealed the Holy Quran. I have not mentioned the Torah and the Gospels in this connection because they have suffered so terribly at the hands of the interpolators that they could hardly be called the Word of God now.

The revelation that has come to me is so convincing and definitive that I have been able to attain nearness to God through it. This revelation was explicitly true, not only through reinforcement by heavenly signs, but when referred to the Holy Quran was found to conform fully to it. Thereafter, heavenly signs from above poured in like the rain-drops in support of these revelations. It was in these very days that the eclipses of the sun and the moon occurred during the month of Ramadhan as had been foretold in the earlier scriptures beforehand, as a sign of the appearance of the Mahdi. And in those very days the plague spread in epidemic proportions in the Punjab; it later spread throughout the length and breadth of the country as has been foretold in the Holy Quran. The earlier Prophets had also forewarned that deaths would increase in those days to an extent that no town or village would escape the scourge. And so has it happened while the epidemic is still rampant. Nearly twenty-two years ago, God had foretold me about this scourge when there was no sign or likelihood of its occurrence. The revelations in this connection came to me like the downpour of rain and the warning was repeated in diverse manners. Accordingly, in the revelations that follow, God spoke to me thus:

‘The decree of God is approaching; therefore, do not be in haste. This is the glad tidings that had been given to the Prophets since of yore: God is on the side of the pious, that is, those who, for the reasons of modesty, deference and reverence of Allah, keep away even from those paths which may be suspected to lead to transgression and disobedience; and those who are not defiant in any step they take; rather tread cautiously and tend to act or even utter a word with due fear of God in their hearts. And God is with those who are faithful to Him and do good for His servants. He is Powerful and Dominant and prevails over everything, though most people do not understand. And when He desires anything to happen He commands: “BE” and the thing happens. Can you ever escape from Me? And We shall requite the guilty ones. They say that it is merely the word of a man; and others have helped this man in these matters. He is either ignorant or deluded. Tell them: If you desire to be friendly with God, then come and follow me so that God may also befriend you. We shall suffice thee against those who ridicule thee. I shall debase him who is attempting to debase thee, and I shall help him who intends to help thee. I am the One that the Messengers need have no fear in My Presence. When there comes the help of Allah and His victory and the word of thy God is fulfilled, it shall be said to them, “This is that which ye were hastening.” And when they are asked not to spread disorder on earth, they say: “We only promote peace.” Beware! they are the ones who create disorder. And they have made thee an object of ridicule and mockery and they query with jest, “Is this the one whom God hath sent?” These are idle prattle. Nay, the fact is that We brought to them the truth, but they show disinclination in accepting the truth. And the wrong-doers shall soon see to which direction they will be turned. Holy is He and Exalted far above the slanders they attribute to him. And they say, ‘Thou hast not been sent by Allah.’ Say to them, “I have a testimony from Allah; will ye then believe?” Thou art worthy of regard in My presence. I have chosen thee for Myself. I am also angry with him with whom you are angry. I also love everything that which you love. God praises thee from His Throne. Allah praises thee and is approaching towards thee. Thou holdest a position in My presence of which the world is not aware. Thou art dear to Me like My Oneness and My Unity. Thou art from My Own Water and they are from filth. Praise is due to Allah Who has made thee “Jesus son of Mary” and taught thee things which thou did not know before. People say,

“Whence and how did you acquire this position?” Tell them: Very Unique is my God and no one can hinder His grace. He cannot be questioned for what He does, but people shall be required to answer for their deeds. Thy Lord does what He pleases. He created this Adam and exalted him. We desired in this age to install a vicegerent on earth, so I created this Adam. And people said, “Will Thou place in the earth such a one as will cause disorder in it?” He answered, “I know what you know not.” They say, “This is nothing but a fabrication.” Say to them, “It is Allah who has done this,” and then leave them to their vain discourses. We have sent him with truth and because of the dire need of the time he descended. And We have sent thee as universal mercy for the worlds. O My Ahmad, I cherish thee and thou art with Me. Thy secret is My secret. Great is thy glory and thy reward is near at hand: I have given thee My Light and I have chosen thee. Thou shalt also live out a time as Moses lived out his time. Address no plea to Me concerning the wrong-doers for they are surely going to be drowned and they will make a plan and Allah will also plan, and Allah is the best of planners. He who walks in front of thee (in obedience) is noble. He considers him who entertains notions of enmity towards thee as His own enemy. And thy Lord shall soon give thee that with which thou shall be well pleased. We shall inherit this earth and We are closing in upon the land on all sides so that thou mayest warn a people whose forefathers had not been warned and so that the way of the sinners may become manifest. Say, “I have been raised with comments and I am the foremost of the believers.” Tell them: “It has been revealed to me that your God is One and all blessings are contained in the Quran: None shall penetrate its truths except those who are purified. In what narrative shall you believe thereafter?” They desire so to contrive that thy mission may not succeed. But it is the will of God that thy mission achieve perfection. Allah shall not forsake thee before He separates the good from the bad. God is He Who has sent His Messenger (i.e. this humble person) with guidance and the religion that is true so that He may cause it to succeed and prevail over all other religions. This promise was bound to be fulfilled one day. The (day for the) promise of God has come. He hit the ground with His foot and cleared out all disorders. He shall protect thee from thine enemies and shall attack him who attacks thee with iniquity. His wrath has descended upon the earth, because men have girded up their loins for transgressions and have passed the limit. Diseases shall now be spread in the land and lives shall be destroyed through diverse cases. And all this has been decreed in the heaven. This is the command of God Who is overpowering all and is the Most Sublime. Allah changes not what has afflicted the people until they transform the state of that which is in their hearts. After a brief tribulation He shall take this town under His own protection. There is no one except Allah Who can provide protection today. And build thou the ark under Our Eyes with the help of Our revelation. The Omnipotent God is with thee and with thy people. I shall protect everyone who is within the walls of thine house except those who disobey Me through pride and think themselves above My command. And My protection shall be ever with thee particularly. A word of peace from the Merciful Lord. Peace be on you: You have pure souls. And all you guilty ones! Be separated. I shall stand by this Messenger and shall, off and on, break My fast and shall keep it again. I shall condemn him who condemns thee, and shall grant thee blessings that shall remain with thee for ever. And I shall grant thee the lustre of My manifestation and shall not depart from this land till the time appointed. I am the Thunder-Clap, I am the Gracious and the Lord of Grace and Benevolence.’



## Some Words of Advice to My Community

O ye my disciples! may God be always with you. May He grant you to be prepared for the final journey as he had prepared the Companions of the Holy Prophet, peace be on him. Beware! this world is transient. Cursed is the life which concerns itself mainly with material gains and most unfortunate is he who hankers after this world. If there be such a man among my followers, then he has joined us in vain, for he can be likened to a withered branch of a tree which cannot bear fruit.

O ye fortunate ones! hasten towards me and join my fold for I have come with the teaching which ensures your salvation. Believe in One God and do not make anyone His partner from the earth or heaven. God does not forbid you from the use of material resources but he who relies totally on them is akin to an idolator. From the earliest times He has been warning you that salvation cannot be attained except through a pure heart. You must, therefore, become pure-hearted and discard personal jealousies and hatred. A great number of weaknesses lie dormant in man, but the basest weakness is arrogance. No one would have been a non-believer if there had been no arrogance. Therefore, make yourself humble of heart and serve your fellow-beings with love. As you exhort or invite them to paradise you must not ever contemplate causing any harm to them in this transient world. Observe all the Commandments of God with His fear in your hearts because you are going to be called to account. When you stand in Prayer, concentrate on seeking His succour so that He may draw you towards Himself, and purify your hearts. Man is weak by nature. All his weaknesses are removed only through His grace. So long as man does not get strength from his Creator he cannot get rid of his weaknesses. Islam does not mean that you may merely be known as Muslims. No, it fundamentally needs your souls to prostrate in all humility at His threshold and that you must give precedence to each and every command of your faith over every worldly affairs.

O ye of my dear Jama'at! believe firmly in the fact that the world is now approaching its end and a radical change has begun to appear. Do not, therefore, deceive your souls, and turn immediately to attaining perfection in piety and righteousness. Make the Holy Quran your true guide and acquire true light from it for your every need. You must not neglect the Traditions of the Holy Prophet, may peace and blessings of Allah be upon him, either, and must not consider these to be useless. Nay, these also are most important and were collected and compiled at the expense of very great effort and hardship. But beware when a Hadith happens to clash with the Holy Quran, disregard it totally so that you may save yourselves from going astray. God has caused the Holy Quran to reach you in its pristine purity, therefore, give the greatest importance to the Word of God and let nothing take precedence over it, because all truth and righteousness are based on it. People regard and have faith in the exhortations of men according to the measure of their piety and righteousness.

Now ponder over the fact how God has furnished thousands of Signs in support of my claim so that you may determine and judge the truth and the calibre of him who is inviting you to this Movement; and that you may weigh his spiritual worth and weigh his arguments. You cannot point out any moral slips and weakness in my life; nor that I have ever indulged in fraud or deceit so that you may have cause to suspect my integrity. Is there anyone among you who could point out shortcomings and weaknesses

in my life? It was THE GRACE OF GOD that made me tread the path of righteousness from the very beginning. This is a Sign for those who would care to ponder.

Moreover God has sent me with His mission at the beginning of the century and has provided all the Signs and reasoning that were required in support of my claim. He manifested His Signs from heaven as well as on the earth and had commanded all the earlier Prophets to give glad tidings to the world concerning me. If my claim had been a human fabrication it could never have been accompanied with so many Signs. Besides all this, all the revealed Books furnish strong evidence of the fact that God gets hold of impostors and inflicts very severe punishment on false claimants and causes them to die in disgrace. But you all know very well that I made my claim which can be verified from Braheeni Ahmadiyya Part 1 more than twenty-three years ago. Any wise and intelligent person could ponder over the fact that God never allowed any impostor, ill-natured and insolent person who continued, audaciously, to fabricate revelations for twenty-three years, every day and every night claiming the same to have come from God; and instead of inflicting upon him punishment, granted him, day after day, and night after night, countless Signs in his support, such as causing the sun and the moon to be eclipsed during the same Ramadhan and thus fulfilling the predictions mentioned in the earlier Scriptures, the Holy Quran and the Ahadeeth, as well as fulfilling the prediction mentioned in his own book, Braheeni Ahmadiyya , and raised him at the head of the century when the creed of the cross had reached its climax, so that it may be shattered; and granted him popularity in the earth by causing the fulfillment of the appointed Signs mentioned in the old Scriptures and by the earlier Prophets in connection with the coming of the Promised Messiah; and causing his talks and exhortations to be fruitful and effective, and granting him His aid by accepting all his prayers. Does He grant all these favours knowing fully that he is false and is telling deliberate lies? Can you point out even one instance in the past where He had ever dealt so beneficently with any lying impostor before me?

Therefore, O ye servants of Allah, do not lose sight of the facts and let not Satan create doubts in your minds. Believe fully in the fact that this is the fulfillment of the predictions made by the earlier Prophets. The last and final war between the Messenger of Allah and Satan which Prophet Daniel had referred to has commenced. I came as a blessing for the truthful and I have been ridiculed and denounced as Kafir and Dajjal and have been counted among the disbelievers. But all this was predestined so that the prophecy may be fulfilled which is described in the verse Those who suffered under the displeasure of God. This is because by referring to the party of the Blessed Ones, God has disclosed that there shall be among the Muslims those who shall be similar to those divines of the Jews who had attempted to crucify Jesus and who had denounced Jesus (God forbid) as a Kafir, a great deceiver and an impugner of true religion.

Now reflect carefully on what all this points to. This indicates that the Promised Messiah was to appear from among the Muslims. That is why people akin to the Jews and who would delude themselves being called the learned in religion were also to be created. That prophecy has now been fulfilled in your country. Had these divines not been present, the entire Muslim population would have accepted me by now. The sin, therefore, of those who reject my claim, lies at the door of these divines. Neither do these Ulama wish to enter the abode of righteousness themselves nor do they wish to let the less intelligent (###) enter the same. What pretence do they employ and what

chicanery and subterfuge do they use secretly in misleading the simple artless people. But can they ever prevail over God? Would they frustrate the will of God, the Omnipotent, Who made it known through His Prophets? They rely on the support of the vile rich and the unfortunate men of affluence who hanker after worldly gains. But in the sight of God they are no more than dead worms.

O ye people, hearken to my call! Remember that this is a prophecy from Him Who created the earth and the heaven. We will cause this, His Own Movement, to spread in all countries and shall cause them to triumph over all others through reasoning and argument. The days are approaching, nay they are near at hand, when only this religion shall be spoken of with honour and respect. God shall grant this religion and this Movement His choicest blessings and unprecedented success and frustrate the designs of all those who seek to destroy them and shall perpetuate their ascendancy till the time the world comes to its end. They jeer at me now but their jeering shall cause no harm, for there has not been a Prophet who has not been jeered at. It was, therefore, incumbent that the Promised Messiah be also jeered at, as God Almighty says:

*Alas for My Servants! There comes not a Messenger to them but they mock at him ( 36:31 ).*

It is, therefore, a Sign from God; because every Prophet has been mocked at. Who would laugh at a person who comes down from heaven with a host of angels? Even from this one could understand that the story of Messiah coming down from heaven is no more than a myth.

Remember very well that no one will descend from heaven. All our opponents who live today shall die and none of them shall ever see Jesus son of Mary coming down from heaven; then their children that are left after them shall also die and none from among them shall ever see Jesus son of Mary coming down from heaven and then their third generation shall also die and they too shall not see the son of Mary coming down. Then God shall cause great consternation in their hearts, yet the son of Mary has not come down. Then in dismay the wise among them shall forsake this belief and three centuries from now shall not have passed when those who await the coming of Jesus son of Mary, whether they be Muslims or Christians, shall relinquish altogether this conception. Then shall prevail only one religion over the whole world and there shall be only one religious Leader. I came only to sow the seed which has been planted by my hand. It shall now grow and flourish and there is none who can hinder its growth.

Do not consider that the Aryas, the Hindus of the Dayanand cult, carry much weight. They are mere wasps who know not anything more than causing a sting. They do not know anything about Unity or Oneness of God Almighty and are completely devoid of spiritual knowledge. Their favourite pastime is finding fault with others and abusing all the Prophets of God. Injecting satanic ideas into the minds of people and making them sceptical is their boastful achievement. In their hearts they do not even have the shadow of piety or fear of God. Always bear in mind that a faith without spirituality is of no benefit to anyone. A religion without spiritual benefits cannot bear any fruit. A religion with no spiritual benefits and a religion with no faith in direct communion with God and with no piety and truthfulness, is merely a dead religion. Do not ever be afraid of it. Hundreds of thousands shall still believe when they will see the disintegration of this creed, because the creed known as the Arya Samaj is merely mundane, not a godly

religion at all. Always bear this in mind that a religion without spirituality can never succeed. It is worthless. The religion which has no communion with God and lacks the essence of truth and purity and which lacks heavenly attractions and is incapable of bringing about a miraculous change, that religion is dead. Do not fear it. People in hundreds of thousands from among you shall still be living when they will see the disintegration of this religion.

This creed known as the Arya Samaj is merely mundane and has no connection with heaven and does not teach anything heavenly. You should, therefore, rejoice and leap in merriment that God is with you. If you are truthful and firm and steadfast in your faith, the angels shall come down and teach and guide you and you shall be blessed with heavenly equanimity, and the spirit of purity shall always come to your aid to teach and guide you. God shall be with you at each and every step and no one shall overcome you. Therefore, wait with patience and perseverance for Divine blessings, and always remain calm and quiet when you are abused. So far as possible, show humility against aggression so that you may be accepted in heaven.

Always bear in mind that if you fear God, and your hearts are filled with humility for His sake, He shall come to your aid and become the enemy of your enemies. The worldly eye does not discern the truthful that affirm truth. But God, the Omniscient, sees the truthful and protects him with His own hand. Do you not love someone, in return, if he loves you from the core of his heart and is willing to lay down his life for you and obeys you implicitly? Do you not give him preference over

## An Important Matter

### FOR THE ATTENTION OF MY FOLLOWERS

I realise that some members of my Community are still in a spiritually weak state, so-much-so that some of them find it very difficult to stand firm on their pledges. But when I consider the steadfastness and sacrifice of Sahibzada Maulvi Muhammad Abdul Latif the Blessed, I begin to feel more confident about them. It seems it is the design of Almighty God Who had granted such steadfastness and devotion to some of them that they not only rendered financial help but were even ready to sacrifice their lives also in His cause. He would raise in this Community a number of men who would possess the spirit of Sahibzada Abdul Latif. I had seen in a vision which I had about the time of his death that a tall branch of a cypress tree from my garden had been cut off and I said: Plant this branch in the soil again so that it may grow and flourish. \* I interpreted this vision as meaning that God Almighty would raise in my Community many more who

I had before this also received a clear revelation concerning Sahibzada Maulvi Abdul Latif Sahib, while he was present with me in Qadian. This revelation was published in the English Review of Religions on 9/2/1903 and in the Al Hakam of 17/1/1903 and also in the Al-Badr of 16/1/1903 and had reference to the said Maulvi Sahib. The words of the revelation were (Arabic): He was murdered in the state in which no one paid any heed to what he said, but his murder was a dire and awe-inspiring event for the people and left an indelible mark on their minds. (###) would walk in his footsteps and follow his example. I am convinced that this interpretation of my vision would be fulfilled at some time. But the situation at present is that sometimes when I wish to present a small matter before my people concerning their own welfare, I have a fear in my heart lest it might prove a hardship and a trial for them.

Now I wish to place an important matter before my followers. I see that the contributions made by them to maintain the Langar Khana (the Free Kitchen) are very commendable. Members of the Punjab make noteworthy contributions for this purpose. The reason for this is that those who live in the Punjab come to visit me often. This is of great spiritual benefit to them inasmuch as weaknesses and the infirmities of the spirit that they may suffer from natural causes are cleared up and wiped out by means of these frequent visits. That is the reason why men in the Punjab are taking great strides in spiritual advancement and show keen enthusiasm in the service of the faith, giving ample evidence of true fidelity and obedience. Moreover, the people of this part, as a rule, are kindhearted. Nevertheless it would not be fair if I were to attribute weakness to all such followers who reside in far-off places, that they are not all very sincere and do not take an active part in the service of the faith. Indeed, a very singular and most exceptional example of fidelity was set by Sahibzada Maulvi Abdul Latif who belonged to a distant land and whose fidelity, sincerity and steadfastness have overwhelmed even the most sincere disciples from the Punjab, as they are forced to admit that though the Sahibzada joined them late, he outstripped them all. Similarly, there are other sincere followers who reside in far-off places and who have rendered most praiseworthy service to the Jama'at and their sincerity and devotion have not diminished. As for instance our brother Seth Abdul Rahman, a businessman of Madras, and a few others who fall into the same category. However, the members from the Punjab take precedence over others because of their numbers and because they represent every section of the people. People from far-off places, although they have joined us, cannot purify their

souls as quickly, because they lack opportunities of our company for which reason the impurities of their hearts cannot be easily removed. It seems, therefore, that they will either be cleansed of their hankering after the material gains of this world or God will sever their relation with this pure Community; and they will die an ignominious death.

Man's fatal error is hankering after this material world. This base and wretched world very often ensnares men either through fear or through false hopes and flimsy allurements and thus causes their total ruin. The stupid and the ignorant say: What! shall we give up these delightful attractions? This is the blunder of which a man rarely gets rid and continues to persist in this error and is ultimately ruined.

O ye un-enlightened ones! you are not asked completely to disregard all worldly means: but you must cut yourself from their misguiding attractions so that you may not be ruined. You do not realise that you are sowing evil for your children and the members of your families for whom you strive excessively, so much so that you completely ignore all the Commandments of God and turn yourselves into veritable demons. You are paving the way of destruction for them. This is because you lack divine protection as you are not righteous. God observes the bottoms of your hearts. You will die an untimely death and push your family into the pit of destruction. But he who turns towards God shall cause his wife and children to share his prosperity and God's blessings and he shall not face ruin after his death.

Those who establish a strong relationship with me, even if they live a thousand miles away from me, keep in constant touch with me through correspondence, and pray constantly for an opportunity to come to me to share the benefits of being in my company. But alas! there are those who are totally engrossed in worldly pursuits and who, let alone trying to seek my company, do not care to send even a postcard. This makes me feel that their hearts are dead and their souls are stained with leprosy. As for me, I pray continuously that all my followers may fear God Almighty and be steadfast in their prayers and prostrate themselves humbly before God with tears in their eyes in the middle of their nights and neglect not their duty to God and are not miserly and do not demean themselves in pursuit of mundane attractions. I do sincerely hope that God will listen to my supplications and will reveal to me that when I pass away I shall leave behind me those who obey Him. But those whose eyes commit adultery and whose hearts are more dirty than filth and who have totally forgotten that they have to leave this world one day, I and my God are completely disgusted with them. I shall feel happy if such people, on their own account, sever their connection with me, because God intends to make this Community a model for others, who strive to reach the highest rung of the ladder of piety and purity and those who have truly given priority to faith over their worldly pursuits.

As for those treacherous ones who, after having submitted themselves to me and having promised to give priority to faith and religion over their personal needs, occupy themselves only with mundane affairs, their hearts are filled with mean desires and they do not turn to piety, nor are they capable of acting righteously nor do they tread the path of good deeds. They are like a rat who grows in darkness and spends his life in the same dark hole and dies therein. In heaven above they have been wiped off from the roll of our Community and in vain do they affirm that they belong to it.

He who pays no heed to my exhortations and does not give priority to faith over worldly affairs and does not effect a radical change in himself by making his heart and thoughts pure and clean, and does not discard the garb of wickedness and foul deeds, and does not love mankind sincerely and does not obey God truly and follow me wholeheartedly by completely discarding his personal desires and independence, is like a dog that does not leave the heap of filth and carrion. What need have I of people who profess adherence to me for mere show? I tell you truly that if all of you should desert me and not even one of you should remain steadfast, my God will gather to me a people far better than you in truthfulness and loyalty. It is the heavenly power that is working on my behalf, in consequence of which pure-hearted people come running to me. There is no one who can obstruct this magnetic attraction. There are some who rely more on their own schemes and cunning than on Allah. Perhaps in their hearts they imagine that the institution of Prophets and Messengers is a mere fraud and human deceit and that the popularity which they achieve is only accidental. There is nothing more foul than this notion and whoever entertains it is bereft of faith in God Who controls even the falling of a leaf. Accursed are the souls and twice accursed are the hearts and minds that entertain such ideas. They shall be ignominiously destroyed because they attempt to obstruct the Divine purpose. Indeed, people of that type are atheists possessing filthy souls. They live accursed lives and shall inherit nothing but hell-fire after their death.

To sum up, in addition to the Free Kitchen and the English and Urdu Review of Religions, for which our friends have expressed much eagerness, a school has also been started at Qadian. Its advantage is that our younger generation, besides obtaining secular education, shall acquire the principles of our faith. In this manner, a goodly number will be easily trained and very often their parents may also be induced to join this Movement.

But in these days our school is passing through hard times. Although my beloved friend and relative Nawab Muhammad Ali Khan, Chief of Maler Kotla, contributes eighty rupees per month from his private purse, the monthly salaries of the staff cannot be paid regularly. There is always a deficit of many hundreds of rupees. Moreover, some extensions to the school building which are urgently needed demand our immediate attention and we have, so far, not been able to take them in hand. This situation is causing me anxiety. I have given my attention to it and have come to the conclusion that I must bring this matter to the urgent notice of my sincere friends and strongly urge them, if they can afford it, to promise a monthly contribution in aid of the school, with firm determination not to default unless for a reason utterly beyond their control. For those who are unable to contribute as suggested, an alternative is proposed that they should remit, direct to the aforesaid Nawab Sahib, one-quarter of the amount they are paying for the Free Kitchen. They should remit this amount separately by money order.

It is true that the management of the Langar Khana is my personal responsibility which keeps me concerned all the time, yet I cannot overlook the other responsibility. Therefore, I count upon all my sincere supporters to hearken to my call with enthusiasm and not to throw it away into the waste-paper basket. They should welcome it in their hearts and react readily. I do not say anything of my own accord; all that I say is put into my heart by God Almighty. I have given deep thought to this and I believe sincerely that if this school is put on a firm footing, it shall be a source of great blessings. Through this means an army of modern educated people will come to us. Though I am fully aware

that many students join schools for worldly interest and not for the service of the faith and that their parents also have the same purpose in mind, yet in this case opportunities of daily contact are bound to produce their effect. Even if one out of twenty students of this school begins to lean towards religion and to accept and act on our teachings, I would be satisfied that we have achieved our purpose in establishing this school.

In the end, I wish to remind you that this school will not remain very long in such a precarious and unstable financial condition. Even the tuition fees will augment its income and render it self-supporting. It might then be unnecessary to divert any amount from the Langar Khana to the aid of the school.

When the finances of the school are stabilized, these instructions shall be cancelled. As a matter of fact, the Langar Khana also is a means of education. It shall then recover its one-fourth contribution from the school. I have adopted this indispensable course, at the expense of the Langar Khana, because the new contributions that I have called for may not at present suffice for the needs of the school. But when the income of the school becomes adequate, this means will no longer be needed and will, therefore, be discarded.

When I say that the Langar Khana is also a means of education, I mean that the guests that come here also listen to my discourses and learn my teachings; and I believe God Almighty will direct them also to the new path; and all those who listen to my words with attention, God Almighty will open their hearts to the acceptance of truth.

In conclusion, I supplicate God Almighty that He may enable the members of my Community to fulfil the purpose that I have placed before them and may bless their wealth and may incline their hearts towards this good purpose. Amen, and Amen again.

PEACE BE ON WHOSOEVER FOLLOWS THE GUIDANCE



## The Narrative of Two Martyrdoms

It was during the time I had been continuously receiving this revelation and supported by clear and powerful signs my claim, of being the Promised Messiah with all the proofs, was made known to the world at large that my books, somehow, reached a venerable sage of Khost, Akhwandzadah, Maulvi Abdul Latif by name studied all the arguments that I had advanced therein with the Divine support and which were adduced from documentary evidence that appealed to reason. As this noble sage possessed the heart that was pure and being a man of clear understanding, piety and fear of God, he did not feel any compunction in accepting my claim. His pure conscience readily accepted that I was really sent by God and that my claim was true. He, therefore, began to give great importance to my books and held these in great esteem. His pure and determined soul continued to be drawn towards me. He found it very hard to endure living at such a great distance away from me and very much longed to pay me a visit. As a result of this longing and love for me he made up his mind to go for the Haj. He was a very distinguished scholar and was, therefore, greatly revered by the Amir, the Ulama and the divines. The Amir (king) not only granted him the desired permission but, in addition, gave him a considerable sum of money for the proposed journey. After this permission he arrived at Qadian to see me. I declare this on the oath of Allah, Who is the Master of my life, that I found him to be incomparably sincere and honest in his adherence to me and in accepting my claim. His love and affection could be likened to a clear crystal phial of the most fragrant perfume. Indeed, I found him to be most sincere in his love for me. His heart, like his radiant face, was very pure. The most enviable quality that the deceased sage possessed was that he always gave preference to matters of faith over all worldly affairs. He was, without the least doubt, from among those true and righteous persons who, through fear of God, piety and obedience to Him, endeavour to reach the highest point of rectitude; those who, for acquiring God's pleasure, would voluntarily and gladly sacrifice their lives, their reputation, their glory and their possessions as if all these were mere chaff as compared to seeking the pleasure of Allah. His zeal and enthusiasm for the faith was so highly advanced that it would not be an exaggeration if it was likened to a lofty mountain and even this resemblance would fall short of reality. This is because quite a large number of men, even after accepting someone as their preceptor, lack practical proof of their fidelity. They are the ones who have not yet cleansed themselves from poisonous traces. There is still in them a grievous, languishing attachment for mundane matters in their hearts which are not yet purified. They pine for prestige and wealth and possessions of this world and for inferior desires. That is why I have an aversion to accepting contributions from them for the faith, lest they should falter and stumble and break their oaths of allegiance. On the other hand, I fail to find adequate words of praise for this venerable sage who, for the sake of obedience and fidelity to me, has sacrificed everything-his possessions, and his reputation and even his life, as if all these things were merely inconsequential. How often I find that the beginning and the end of many a person is not in harmony. Owing to trivial reasons, some satanic insinuations or to evil influence of bad company, they fall away and cut themselves asunder. But the loyalty of this extraordinary man, I am unable to describe fully. Every moment he went from strength to strength in his faith in me.

I asked this sage when he first came to me as to how he was drawn to me and how did he accept my claim. He replied, 'Above all other things, it was the Holy Quran which guided me towards you.' And he said: 'I had already reached the conclusion that the

period through which we were passing was the period in which a great majority of Muslims had gone astray and had lost their momentum, vigour and power. No doubt, they outwardly called themselves Muslims, but their hearts were devoid of true faith and their actions did not at all conform to what they professed. Moreover the diverse attacks on Islam had taken a very serious turn and souls without number lay inert under the darkness of ignorance as if they were really and truly dead. True faith and fear of God, that the Holy Prophet had infused into the minds of his companions and followers, had disappeared totally. Truth, piety and faith that those people had acquired does not now appear to exist in these. The few exceptions that one comes across do not deserve serious consideration. I perceived that the faith of Islam appeared to be dead and the state of its affairs demanded the appearance of a Reformer and, in fact, I was indeed becoming restless and thought to myself that time was slipping away very fast. It was then that I heard that someone from Qadian, in the province of Punjab, had claimed to be the Promised Messiah. With very great difficulty I managed to get hold of some of your books and began to study them very carefully and with an open mind. I then referred all your claims to the Holy Quran and found that each and every word written by you was fully supported by the Word of God. The point that first made me lean towards your views was that the Holy Quran declares, on the one hand, that Prophet Jesus was dead and shall never come back; and on the other hand the Word of God gives a clear promise to the Muslims that God shall continue sending Successors and Reformers at the time of their degeneration, as He had done with the Mosaic dispensation. Now, therefore, as one of these Mosaic Successors, Prophet Jesus, peace be on him, was the last to be raised among them and he was not permitted to raise the sword, similarly a Successor of that type shall also appear in the latter days of Islam.'

Many more talks of wisdom and sagacity did I hear from this sage, some of these I do remember still and some have escaped my memory. He stayed with me for a number of months and showed so much interest in my discourses that he decided to stay in my company rather than go for the Haj, saying that knowledge has precedence over deeds and he further added: I stand in need of knowledge and wisdom which is a source of strength to one's faith.

I, on my part, found him very eager for knowledge and I tried to expound to him matters of the faith and explained that the verse of the Quran: *We have sent you a Messenger who is a witness over you even as We sent a Messenger to Pharaoh (73:16)*, clearly means that We sent to you a Messenger who is a witness over you and points out to you your evils and your weaknesses exactly as We had sent a Witness to Pharaoh. In this verse Allah has likened the caliphate of 'succession' in the Muhammadan dispensation to that of the Mosaic dispensation. In order to establish a minimal similarity it is imperative that the 'Like-of-Moses' should initiate this dispensation and the 'Like-of-Jesus' should come at the end. The divines who stand opposed to us admit that the Islamic dispensation began with the Prophet who was the 'Like-of-Moses', but they obstinately refuse to admit that it shall also end with a 'Successor' like Jesus. In this matter they purposely disregard the Holy Quran.

Is it not true that the Holy Quran declares the Holy Prophet, peace be on him, to be the 'Like-of-Moses' and clearly and emphatically asserts in the verse **AS WE HAD SENT SUCCESSORS BEFORE THEM** that the system of 'succession' in Islam is similar to that which existed in the Mosaic dispensation? It, therefore, totally and emphatically proves

that a 'Like-of-Jesus' must also appear at the end of the Islamic dispensation. And because with the proof of similarities in the beginning and at the end, total similarity of the two orders is necessarily established, God has in the earlier Scriptures also laid a particular stress on these two similarities inasmuch as the similarity between the adversaries of the two dispensations is also established.

Abu Jahl has also been likened to the Pharaoh of Moses and the people who would oppose the latter Messiah have also been likened to the accursed Jews. It has also been subtly pointed out in the above verse that the last successor of the Holy Prophet, peace be on him, shall appear at the time which shall bear great resemblance to the time when Jesus appeared after Moses, that is to say, in the fourteenth century after him. This is because the word 'Kama' demands a similarity in the time factor also.

All the Jewish sects unanimously agree that Jesus made his claim in the fourteenth century after Moses, though the Protestants hold that when Jesus announced himself to be the Messiah, only a few years had passed of the fifteenth century after Moses. But this view of the Protestants does not hold water against the unanimous verdict of Jewry. Even if we accept this Christian view the difference of a few years is of little consequence. As a matter of fact, a slight variation helps to prove the point much better.

Similarly, the Islamic dispensation, as is verified by the Holy Quran, must have a similarity to the Mosaic dispensation in all points, good as well as bad. This fact is also mentioned in the Holy Quran. As, for instance, referring to the Jews the Holy Quran says: *That He may then see how you behave* (7:130), and at another place referring to the Muslims it is said: *That we might see how you behave* (10:15). Both these verses mean that God would bestow on both the glory of religion and also of civil rule after which He would see how they behaved, whether they are righteous or not. The same words are used for the Muslims as well as the Jews. What better proof is then required to show that Allah had likened some of the Muslims to the Jews and had clearly indicated that some Muslims-the Ulema-would be guilty of the same crimes as were committed by the divines of the Jews on whom descended the wrath of Allah as is mentioned in the Fatiha.

All the commentators are unanimous on the point that it is the Jews who are mentioned in the verse: Those who incurred the displeasure of Allah and who are punished by Allah because they denied Jesus and persecuted him. According to the authentic Ahadeeth the words: Those who incurred the wrath of Allah, refer to the Jews who became the object of the wrath of God in this very world. The Holy Quran is also a witness to the fact that the Jews were made an accursed people through the tongue of Jesus, peace be on him. It is, therefore, certain and definite that the words: 'Those who incurred the wrath of Allah', mean only the Jews who attempted to kill Jesus on the cross.

Now that the Muslims have been taught to seek refuge with Allah from walking in the footsteps of those Jews who incurred the wrath of Allah attempting to kill Jesus on the cross, it is a clear pointer to the predestined appearance of 'Jesus' among the Muslims also. If it was not to be so what was there the need of teaching such a prayer to the Muslims?

These verses having established that there shall come a time when some of the Muslim divines shall behave like the Jewish theologians, it would be most unreasonable and illogical to say that Jesus son of Mary shall be called down from heaven to reform and regenerate the Muslims. That would constitute a clear and direct infringement of the Seal of Prophethood. The Holy Quran calls the Holy Prophet, the Seal of the Prophets in definite terms and it also describes the Muslims as the best of all peoples. It would, therefore, be an ignominy of the worst kind that in their degenerated state the Muslims should become like the accursed Jews, but that a Jesus should come as their Reformer not from among themselves but from outside. If it be true that there shall come a time when some of the Muslim divines shall begin to walk in the footsteps of the Jews, then it must also be necessarily true that a REFORMER who shall come to reform them will not come from outside but will be a Muslim who will be named Jesus.

It cannot be denied that both the Holy Quran and the Traditions bestow the epithet 'Jews' on some of the Muslims. This is evident from the verse: Those who incurred His displeasure. If some of the Muslims were not going to tread the path of the Jews, Allah would not have taught them this prayer. From the time God commenced sending down His Books it has been observed that whenever He commands a people to refrain from certain acts, as for instance: Thou shalt not commit adultery; Thou shalt not steal or Thou shalt not follow in the ways of the Jews, the prohibition always entails the prophecy that some of the people would commit those sins or crimes. There has been no instance that God had warned a people against a certain transgression and the entire people meticulously abstained from that transgression. Some of them always commit the sin that is forbidden. Take, for example, the fact that Allah had commanded the Jews not to pervert the Torah. But they did become guilty of perversion of the Book.

As opposed to this, Allah has nowhere in the Holy Quran forbidden the Muslims the perversion of their Holy Book. On the contrary, He gave His promise: *Verily, We have Ourselves sent down this Exhortation, and most surely We will be its Guardian (15:10)*. That is the reason why the Holy Quran has ever remained free from all types of interpolations and perversions.

It is, therefore, without the least doubt, an established divine tradition that whenever God commands His people, in any of His Books, to refrain from certain evil acts or to do certain good deeds, He has it in the store of His infinite knowledge that some people will disobey His command. Therefore, when God taught us this prayer in the Chapter Al-Fatihah, He warned us lest we should ape the Jews who had tried to kill Jesus on the cross. It was implicit that in His infinite knowledge there would be some, who, having assumed the roll of leadership among the Muslims, would deny the Jesus of their time, and through their mischievous acts and intrigues, they would array themselves in the ranks of the Jews. If this was not to come to pass, there was no need for this prayer.

It is obvious that this did not mean that the religious leaders of the Muslims would ethnically become Jews and would try to crucify Jesus who passed away from this world a long time before. Neither those Jews are alive today nor is Jesus son of Mary. It is, therefore, quite evident that a future event is indicated in this verse and it is predicted that in the latter days someone will appear in the power and spirit of Jesus and that some Muslim divines of his time will persecute and disparage him as Jesus was persecuted in his time by the Jews.

Some authentic traditions indicate that the phrase 'becoming like Jews' means that Muslim priests also will adopt the despicable ways and evil habits of the Jewish priests of the time of Jesus. Although they would call themselves Muslims, yet they would be no better than the Jews; their hearts will be tarnished with the traits of the Jews who had become the object of God's wrath, because they had persecuted Jesus. It is, therefore, not preposterous to presume that whereas these Muslims shall become the 'like of the Jews'-the accursed ones-the Messiah who shall come to reform them shall be from outside their own fold. This idea is totally contrary to the tenor of the Holy Quran. By pitching the Mosaic dispensation against the Muhammadan dispensation means that the Muslims in all matters, good and evil, shall become the like of the Jews and shall tread the same path. Moreover the verse: Unlike those who incurred Thy displeasure, clearly indicates that the Muslims will, like the Jews, disparage and deny the true Messenger that God shall send to them. They would not only deny him but would also try to get him killed and oppose him with all their might. For this reason they would be reckoned in heaven to have incurred the displeasure of Allah exactly like the Jews who opposed Jesus and denied him and on account of their misbehaviour the epidemic of plague visited them as their punishment, and they were ultimately annihilated totally by Titus the Roman.

The verse: Unlike those who incurred Thy displeasure, is, therefore, a clear warning that some of the opponents will be chastised by Allah in this very world, because on the Day of Judgment all the disbelievers shall be under the wrath of God and incur His displeasure. What is, therefore, the reason that Allah has named as 'accursed ones', particularly those Jews who tried to kill Jesus on the cross? It must be remembered that they were particularly defined as 'those who had the displeasure of Allah', because the wrath of God had descended on them in this very world; and it was for this reason that the Muslims were, in Chapter Al-Fatihah, taught to pray that they might not follow the ways of the Jews. This was, indeed, a prophecy which clearly indicated that, at the coming of the Muslim Messiah, the prototype of the Jews will be born among them and on whom the wrath of Allah shall descend while they are on earth.

The above prayer, therefore, signifies that it is destined that a Messiah shall be born from among you and that to oppose him there shall appear the like-of-Jews on whom the wrath of Allah shall descend, even in this world. Pray, therefore, so that you may not be reckoned among those accursed Jews.

It must also be remembered that every non-believer shall incur the displeasure of Allah on the Day of Reckoning. But in this context, displeasure means the punishment that shall be meted out to the guilty ones in this world; that is to say, the Jews who persecuted Jesus and who, according to the Holy Quran, were cursed by Him and were consequently punished in this world. They were first destroyed by the scourge of plague and those that survived were decimated and scattered away by the Roman Titus. Therefore, the words: Unlike those who incurred the displeasure of Allah, imply that there shall be a section of the Muslims who shall walk in the ways of the Jews and shall deny the Messiah who shall appear in the power and spirit of the former Messiah and who shall neither wage holy wars nor take up the sword, but, instead, preach and propagate the holy teachings of his faith aided by heavenly Signs; and, furthermore, the denial of this latter Messiah shall also be the cause of plagues and of all that the earlier Prophets had foretold shall be fulfilled.

The prevalent notion that the very same Jesus son of Mary shall appear in the latter days is contrary to the teachings of the Holy Quran. Whoever studies the Holy Quran, with the fear of God in his heart and truly ponders over it with sagacity and fair-mindedness, shall see the truth like the light of the day and will admit that God has raised the Muslim nation truly parallel to the followers of Prophet Moses and that the good points of the one are analogous to the other. Among the Muslims there are those who resemble the prophets of the Mosaic dispensation, while there are those who are the prototype of the Jews who have incurred the wrath of Allah. This likeness could also be expressed in a simile of a well-designed house with beautifully furnished rooms befitting a person of very high culture and from which house a portion is set aside for toilets, gutters, drains and sewage. A little later, the owner of the house desires to erect another house similar to the first. Islam could easily be likened to the second house. Whereas the first house was indeed the house of Moses, the new palace, however, is quite independent of the first house. The Holy Quran does not stand in need of any assistance from the Torah, nor is the Islamic dispensation, in any way, subservient to the Mosaic dispensation. Every exalted saint that is born among the Muslims gets his enlightenment and guidance direct through the Holy Prophet, peace be on him, and the revelations of this saint are always a reflection of the revelations of the Holy Prophet, his master. This is a point that must be properly understood and its true purport be thoroughly digested. It is a great pity that our opponents try to drag Jesus back to this world and totally fail to realise that in the resemblance mentioned above, Islam only enjoys the pride of similitude and does not suffer the debasement of being sub-servient to an Israelite Prophet for its renaissance.

Moreover, it is highly absurd to lay stress on such a notion which has no precedent nor enjoys any support from the Holy Quran. The disbelievers, as is mentioned in the Holy Quran, had asked the Holy Prophet, peace be on him, to ascend bodily to heaven, but God totally rejected this demand and commanded him to say: *Holy is my Creator, I am no more than a man and a Prophet (17:94)*. Was Jesus not a man? Why was he then raised to heaven without even a request from his people and compatriots?

The Holy Quran only mentions a 'Raising towards Allah' which is an entirely spiritual concept and does not at all mean 'being raised bodily to heaven'. The Jews contended that anyone who was hanged on the cross and died on it could never be exalted by Allah as He exalted all the Prophets. This was their contention that required to be refuted. How has the Quran refuted it? The point of contention was that the Jews claimed to have hanged Jesus on the cross and had crucified him. They insisted that as Jesus died on the cross he could never have been exalted by Allah. He was, therefore, not like all the Prophets, an exalted person. They claimed that he was neither a true believer nor did he attain salvation. It was necessary that the Holy Quran should act as the arbiter and give a ruling on this issue. The Quran, therefore, gave this ruling and declared that Jesus also, like all the other Prophets, was exalted by Allah. It was of the utmost importance that the ruling in this matter should have come from Allah. If He has not given His verdict on this matter in these verses, where else has He then settled this issue? Could we, God forbid, possibly attribute such a confusion and misjudgment to Allah in this matter that while the Jews persisted in their claim that Jesus was not a godly person at all, He delivered an irrelevant ruling that Jesus was sitting in the second heaven in his physical body? It is universally known that corporal ascension to heaven is

not a pre-condition for a person's salvation. Only spiritual exaltation is the essential criterion.

In order to settle this dispute, it was necessary to stress that Jesus was, God forbid, not an accursed person. He had, on the contrary, attained spiritual exaltation. Moreover, the word 'Tawaffi' (cause to die) in the Quran, placed before 'Rafa' (raised) clearly indicates the exaltation that every believer attains after his death. To interpret the word 'Tawaffi' as bodily ascent to heaven is stretching the meaning too far tantamount to a manifest interpolation and an extremely grave misrepresentation of the Holy Quran, following the manner of the Jews. The word 'Tawaffi' is used in the Quran as well as in the authentic Traditions to mean only extraction of the soul from a living body (i.e. cause to die). Nowhere has it been used to mean that a person has been taken up alive bodily into heaven.

If we accepted the above interpretation of our opponents, we would have also to admit that the death of Jesus has not at all been mentioned anywhere in the Holy Quran and that he is going to live for ever; because wherever the word 'Tawaffi' may occur in respect of Jesus, it would always mean 'going to heaven in his physical body'. How could then his death be ever proved?

If it was physically possible for men to come down to this world for the second time, why did Allah place Jesus in an awkward position before the Jews? When he claimed to be the Messiah for them, they rejected him saying that it was mentioned in the Book of Malachi that the Messiah would appear only after the second coming of Elias to the earth. They argued that as Elias had not come down from heaven they were not prepared to accept his claim of being the Messiah. In reply to this, Jesus said that John, whom the Muslims call Yahya, was the Elias that had been promised. Hearing this answer, the Jews flew into a rage and there and then denounced him as an imposter. Since that time they have continued denouncing him in their books, some of which I also have with me. They state that if God were to ask them on the Day of Judgment why they had rejected Jesus, they would produce the Book of Malachi before Him and say: Lord, Thou hadst told us clearly that until Prophet Elias came down to the earth again, the Messiah of the Israelites would not appear. Elias never came down. We, therefore, refused to accept that man. We were never told that 'unless the like of Elias appeared' the advent of the true Messiah would not take place. We were definitely told without any ambiguity that the second coming of the selfsame Elias must precede the appearance of the Messiah; and that never did happen.

This learned Jew, whose book I have in my possession, takes great pride in this argument of his and appeals to the public, one and all, saying: Could anyone accept a pretender who based his claim only on personal interpretation and, for no apparent reason, represented his teacher John as Elias? The author then flares up and mentions Jesus in such disparaging terms as we cannot even think of quoting here. Had the Holy Quran not been revealed, the Jews would have apparently been justified in their contention; because in actual fact the Book of Malachi does not mention that a 'Like-of-Elias' shall appear before the advent of the Messiah. On the other hand, it is clearly stated that the re-appearance of Elias before the advent of the Messiah was absolutely essential. Under these circumstances, the Christians, though they strive to deify Jesus, cannot even prove that he was a true prophet. The Jews appear to be holding the correct

view. The Christians are, therefore, under a great obligation to the Holy Quran for disclosing the truth that Jesus was, indeed, a true Prophet of God.

It still remains to be answered that when the Book of Malachi mentions clearly that so long as Elias did not come down the Messiah that had been promised to the Children of Israel would not appear in this world, how then could the Jews, in the face of this affirmation, be blamed for rejecting Jesus and declaring him to be a pretender, a renegade and an atheist? Does it not reflect the honesty of their intention that they had acted in conformity with the word of Malachi that a 'Like-of-Elias' would appear? Therefore, the claim that John the Baptist was the 'Like-of-Elias' was not worth arguing about.

The answer is that the Jews knew perfectly well that it was not the Divine practice to send anyone back to the earth after he had died. A physical return to the earth was a thing absolutely out of the question. What had been stated in the Book of Malachi was only a figure of speech, like so many other things mentioned metaphorically in the Scriptures. The Jews were certainly not strangers to such metaphorical statements. Moreover, Jesus had so many Signs of God in his support. All these had furnished ample proof for right-minded persons to recognise and accept him. But the Jews continuously became more and more mischievous. They must have witnessed the light that always accompanies the true servants of God, yet they became more obstinate, more mean and more wicked.

It must be borne in mind that the above mentioned plea could only be made in favour of the Jews alone who had to face such a dilemma for the first time. But the Muslims, if they have any fear of God, have been saved such a trial because the Holy Quran has unequivocally declared that Jesus is dead. It has been also explained very clearly in the Chapter 'Al-Maidah that Jesus shall never return to the world. The words When Thou didst cause me to die show that it will be enquired from Jesus on the Day of Judgment whether it was he who had commanded his people to worship him and his mother as two deities. In reply, Jesus would state: Lord, had I said anything to that effect, Thou wouldst have known about it, because Thy knowledge encompasses everything. I had told them nothing except what Thou had commanded me to say. But when Thou had caused me to die, Thou alone, then, watched over them. How could I know of their conduct when I was no more among them?

Now if this notion has to be taken as true that Jesus would really come back to this world before the Day of Judgment and live on this earth for 40 years and engage himself in breaking the cross and fighting against Christians, how would he possibly state before God on the Day of Judgment that he was totally unaware of what the Christians had adopted as the basic part of their faith after he had passed away? If he would say that he did not know, he would then indeed be the biggest liar of the whole world. If he had come down to earth for the second time and had seen that the Christians believed in him to be a god and worshipped him, and for which reason he had waged wars against them, how would he possibly state before God Almighty that he did not know what his people did? Who could be a worse liar than him? His correct answer would have been: Yes, my Lord, I am fully aware of the deviation of the Christians from the right path, because on the second visit to the earth I stayed there for 40 years and shattered the cross. I am, therefore, not accountable because when I found them to be polytheists, I immediately turned against them. As a matter of fact, in the situation of Jesus having



come back to the world for the second time and having stayed there for 40 years before the Day of Judgment, and having inflicted punishment on all those who had held him to be a god, such a question from God would indeed be ridiculous. If it was in the knowledge of God that Jesus had already punished his people for making him an object of worship, it would not be consonant with the dignity of God to ask such a purposeless question.

In short, had such a positive guidance been found in the Book of Malachi as Allah provided for the Muslims that Jesus was dead and would not ever return-though a 'Like-of-him' will definitely appear-the Jews would not have come to such a sorrowful end. Therefore, all those who, after knowing all these indications in the Word of God, are still watching for the second coming of Jesus are worse than the Jews of the time of Jesus.

Our Maulvis (divines) mislead the common people by saying that though the Holy Quran does not state decisively anything about this matter, yet there is ample proof available in the Traditions of the Holy Prophet which support the concept that Jesus shall come to this world again. But we most certainly do not know that we could find such evidence in the Traditions in support of the notion that the very same Israelite Prophet, whose name was Jesus and who was given the Gospels, would come in person again in the face of the fact that the Holy Prophet is the Khatam-al-Anbiya (Seal of the Prophets). If one chooses to be led merely by name 'Jesus' or 'Son-of-Mary', then it must be remembered that in the Chapter 'Al-Tahrim' of the Holy Quran, some persons from among the Muslims have also been named as 'Jesus' or the 'Son-of-Mary'. Because when God likens some of them to Mary and then He mentions the breathing of His spirit, it becomes clear that it was the spirit of Jesus that was infused into Mary. This is an indication that someone from among the Muslims, on account of his God-given inherent qualities of piety and righteousness, shall first metaphorically become Mary and then develop later into Jesus, exactly as God first called me 'Mary' in the Braheeni Ahmadiyya and later mentioned breathing into me His spirit and eventually chose to call me 'Jesus'.

The Traditions mention clearly that during the night of the Mi'raaj (spiritual ascension) the Holy Prophet had seen Jesus among the souls of the dead. The Holy Prophet then advanced forward and reached the highest point in the heaven, i.e. the Divine Throne. But he did not come across anyone with a physical body bearing the name 'Jesus'. What he saw in the company of Yahya (John the Baptist) was only his soul. It is an admitted fact that living persons do not keep company with the dead. In short, the Word of God has provided evidence concerning the death of Jesus, and the Holy Prophet has corroborated the same evidence through his own action, i.e. by reporting the fact of having seen him among the dead. If anyone does not understand even now, after what I have stated, then it is only God Who can make him understand.

The Muslims have been provided with far better guidance than the Jews, and they most certainly knew that it is not God's way to send the dead back to this world. If it were not so, we would most certainly have preferred to have our own master – the Holy Prophet - back among us; because the world stands in need of him much more than anyone else. This is a point that deserves serious attention. Why did not God send back Elias to this world for a few days, if this door was open? It could have saved millions of Jews from hellfire. It was Jesus who, in the end, explained the enigma and said that by coming back to the world was meant only coming in the power and spirit of the deceased. This interpretation of his can still be seen in the New Testament. It does not, therefore,

behave wise and sensible men to walk in the paths that have already proved most deadly and dangerous and to resuscitate notions that have been finally settled. What did the Jews gain from their obstinacy except ruin and perdition? How do the Muslims hope to gain by treading the same beaten track? Why must they contemplate entering the same hole through which the people of a great nation entered, got bitten and perished? Why do they not remember the saying of the Holy Prophet that a true believer never makes the mistake of being bitten twice from the same hole? It seems that they have completely forgotten that they have to face death one day. Why do they not ponder over the Chapter of the Holy Quran which they repeat in their five daily prayers: **THOSE WHO HAVE NOT INCURRED THY DISPLEASURE, AND THOSE WHO HAVE NOT GONE ASTRAY?**

Why do they not bestow their thoughts on the event that happened immediately after the death of the Holy Prophet when some of his companions had begun to think that their master shall soon return to them? But Abu Bakr immediately rooted out the erroneous thought by reciting the verse: **'MUHAMMAD IS NO MORE THAN A MESSENGER AND INDEED ALL MESSENGERS HAVE PASSED AWAY BEFORE HIM.'** He made it perfectly clear to them that there had not been a single Prophet who had not died and if, therefore, the Holy Prophet had also passed away, it was only the usual and natural customary course for all human beings.

It is thus quite evident that had the companions even the remotest notion in their minds concerning Jesus that he was sitting alive in heaven for the last 600 years, they would, most certainly, have disputed this point with Abu Bakr. But they all quietly and readily agreed with him. They knew that all previous Prophets had died. Even if a single person had entertained the slightest doubt concerning this matter, he would have abandoned it forthwith as totally baseless and absurd. I mention this only because there were Christians in the neighbourhood who might have put such misleading ideas in their minds; or that some simple people, who lacked real understanding, might have had some doubts about it. But one thing is quite certain and definite that the Companions, as a whole, accepted the exhortation of Abu Bakr with grace and they all agreed with him that all previous Prophets had passed away.

This was the first consensus of the Companions of the Holy Prophet, peace be on him, immediately after his death. How could they, in whom was deeply rooted the purest love and affection for their master, accept the idea if it had not been wholly true? How could they acquiesce in the notion that Jesus should be living in heaven for more than 600 years, while their own noble master did not even reach the age of 64 years? No, it would have been totally inconceivable for them to accept such supremacy of Jesus over their own noble master. The love that they cherished for their beloved master did not in the least warrant that they should have accepted such superiority in favour of Jesus. Cursed be the notion that may be derogatory of the Holy Prophet, peace be on him. His companions cherished his love dearly; they would have been shocked to death had they heard such a thing that their own Prophet, peace be on him, had passed away while Jesus was sitting alive in heaven. It was not they alone who loved him most dearly; he was even more dear to God Almighty, Who loved him more than any other Prophet. For this very reason the Christians, on account of their ill-fortune, did not accept this Messenger and exaggerated Jesus to such an extreme that they raised him to the level of God Himself. Therefore, God, in reaction, raised one out of the servants of the Holy

Prophet, from among his followers, this humble one, to the position of 'The-Like-of-Jesus' and distinguished him with far more honour and grace so that the Christians may realise that all grace is in His Own power.

Another purpose in raising the 'Like-of-Jesus-Son-of-Mary' was to shatter completely the myth of the godhead of Jesus. The concept of a man going to heaven alive is totally opposed to Allah's way and is tantamount to the angels coming down to earth and settling among human beings. *Thou shalt never find a change in Allah's ways (33:63)*.

These simpletons do not ponder over the fact that when Jesus was put on the cross, his mission was still unfulfilled as the ten Lost Tribes of the Jews were scattered over other countries and did not even know who Jesus was. How strange is the behaviour of Jesus that throwing his mission aside he went and settled in heaven.

It is still more strange that in the Muslim Scriptures Jesus is described as a great traveler. But he is supposed to have ascended to heaven after preaching for about three years in and around his native town.

It is evident that the godhead of Jesus is based only on myth. What would happen when according to the myth he will come down from heaven in the midst of the hordes of angels could be left to conjecture. Remember, he who was destined to come has already arrived at the appointed time and thus all the scriptures have been fulfilled. All the books of the earlier Prophets indicate that this is the time of the second advent of Jesus. Their books say that the Promised Messiah would appear at the end of the sixth millennium after Adam. The sixth millennium has already come to its close. The appearance of a comet is also mentioned as a sign of his advent. A considerable time has passed since this star appeared in heaven. It is also mentioned that during his time the sun and the moon shall be darkened during the month of Ramadhan. A few years ago this prediction was also fulfilled. It is also mentioned that in the time of the Promised Messiah, plague shall become rampant. This is also stated in the Gospels. We have not yet got rid of the epidemic.

The Holy Quran, the books of traditions and the old scriptures also mention that at that time new means of transport shall come into use and shall work with fire and cause the camel to become redundant. This last part of the tradition can be found in Sahih Bukhari also. This conveyance has been invented and is known as the railway train. It was also mentioned that the Promised Messiah shall appear at the beginning of this century. Anyone who denies me after witnessing all these Signs does not deny me but denies all the previous Prophets and is trying to measure swords with God Almighty. It would have been much better if such a one had never been born.

It must be borne in mind that the true cause of the calamity that befell Islam, resulting in nearly a million Muslims deserting their own faith and embracing Christianity, is the fact that they began to designate Jesus and attribute to him the exaggerated status which he never possessed. In this exaggeration they had begun to vie with the Christians and went to such a length that they strongly resented if they came across some book of history in which Jesus was shown to have possessed the same human characteristics as the Holy Prophet, peace be on him, himself possessed. For instance, everyone knows that the Holy Prophet suffered from human ailments such as fever and used to take medicines: sometime he submitted himself to horncupping treatment. But if

similar things were mentioned concerning Jesus; or if someone wrote that Jesus was taken to some physician for treatment, they would at once look upon him in a strange way, wonder at his audacity and would declare that such an idea was preposterous. But the fact is that he was a humble man and subject to all human weaknesses and had four brothers also who, incidentally, denied him; and he also had two sisters and was a weak man like all his fellow beings. He had fainted on the cross when only two nails were fixed into his body.

Alas! had the Muslims accepted the verdict of the Holy Quran in respect of Jesus and had refused to believe in his second advent in his own physical body, they would not have faced so many disasters and in no time Christianity would have come to its sorrowful end. How ungrateful are we to God Who came to the rescue of Islam!

These were the ideas that I conveyed to Sahibzada Maulvi Abdul Latif Sahib, the Martyr, and the point that I explained to him at the end was that from the religious point of view, Jesus had the following sixteen distinctive peculiarities:

1. According to the old scriptures, he was a Prophet and a Messiah who had been promised to the Children of Israel.
2. Jesus had appeared at the time when the Jews had lost their independence and political power, although it is not improbable that some of them who had migrated to foreign lands might have succeeded in establishing their principalities, as is believed that they dominated in Afghanistan and Kashmir. A few centuries later, they embraced Islam and became the masters of Afghanistan and Kashmir as history bears testimony to this fact. However, at the birth of Jesus, they had lost their independence in-Palestine and were living as subjects of the Romans. There is a great resemblance between the Romans of that time and the British of today.
3. The third resemblance is that Jesus appeared at a time when the Jews were divided into many sects and, owing to their conflicts, great and bitter friction between the different sects, a great enmity existed between the various sects. No heed was paid to the Commands of the Torah. The only thing in which they agreed was the Unity of God. In matters of detail they only agreed to differ bitterly. Each sect was bitterly opposed to the other. No mediator could ever bring them to an agreement nor give a definitive verdict regarding their dogmas; and they were, therefore, anxiously awaiting the arrival of a divinely appointed arbiter who would, through divine revelation, settle their disputes. They had degenerated greatly and deterioration had taken so deep a root in their beliefs that not even one of these sects could be said to be rightly guided. Their concepts had become such hopeless admixtures of truth and falsehoods that it became impossible to differentiate between right and wrong. This was the main reason why every single sect opposed Jesus tooth and nail. Every sect wished that Jesus would support and confirm only their views and declare them alone to be pious and righteous. Each of them wished that Jesus would condemn the others to be renegades. But no Prophet could ever commit such a crime of duplicity.
4. Fourthly that Jesus son of Mary had not been commanded to fight in the name of religion; and the religion of Moses had lost face in the eyes of the Romans and the Greeks since it had used violence for various excuses as a means of its propagation.

This is why till today their books contain repeated criticism against the religion of Moses that thousands of infants were put to death under his directions and the directions of his successor Joshua. And the wars fought by David and other Prophets further strengthen these criticisms.

Such harsh measures became abhorrent to human nature. Therefore, when these views reached the people of other religions in their extreme, God Almighty decided to send a Prophet who would propagate the faith with peace and nonviolence in order to placate them concerning the Torah. That Prophet of Peace was Jesus son of Mary.

5. The fifth point is that the religious leaders of the Jews had become extremely wicked and corrupt when Jesus was called to his ministry. Their deeds did not conform to their exhortations. Their prayers and their fastings reflected hypocrisy. They had grown extremely power-hungry and being Roman subjects they would grovel like worthless worms before their superiors and would go to any length to acquire material gains. They had no scruples about their methods and for personal gains used deceit, misappropriation, giving false evidence and announcing spurious rulings as jurists. Apart from adorning themselves in fine ritual robes and feigning piety, they possessed no vestige of spiritual righteousness. They coveted prestige in the eyes of their Roman superiors and indulged in all sorts of intrigues and had become well-versed and ingenious in sycophancy through which they managed to grab some high positions. Some of them even contrived to carve out subservient principalities and ruled over their brethren as petty kings. They hankered after mundane Gains and were totally devoid of real honour which can only be acquired through walking in the way of God by faithfully following the Commandments of the Torah. Instead, they were immersed in gaining earthly benefits and for this purpose undertook long and hazardous journeys to pay homage to the Emperors of Rome. Many of them were getting pensions and annuities from them, and paraded their loyalty to the Emperor and his representatives. They vied with each other in seeking honour from their overlords-the Romans-and rendered to them all sorts of mean services. The result was that the Roman Government very often agreed to the demands of the Jews.

Pilate knew that the Chief Priest and the Elders had easy access to the Emperor's court at Rome. It is, therefore, evident that the poor, the innocent and the humble man from Galilee, Jesus son of Mary, was given a short shrift. Jesus was not only ridiculed and spat at by these wicked people, but was, by the order of the Governor, scourged and ordered to be locked up along with thieves and vagrants, although he was totally innocent. This, the government did, merely to please the Jewish people. As a normal policy, all governments, for the sake of peace, rarely ignore the will of the majority. Therefore, no heed was paid to poor Jesus and he was handed over to the Elders and the High Priests who put him up on the cross.

Governments that do not fear God, the Lord and the Master of the heavens and the earth, are always under the curse of God Almighty. Alas! for the governments that do not look towards the Lord of the heavens. In the manner of speaking, both Pilate, the Governor of that land, and his wife believed in him and he was anxious to set him free. But the Elders and the Jewish divines who, for their mundane interests, had access to the Emperor and had already reported against him secretly that Pilate was harbouring a man who was trying to collect an army around him to overthrow the Roman Empire. However, Jesus was a simple and humble man who had nothing to do with the Emperor

or his representative and had no desire after worldly possessions. But he had complete faith in his God. However, the High Priest and the divines, through duplicity and hypocrisy, had acquired a strong foothold into the government. They were not, in their hearts, true friends of the government, but had created an impression of good faith. That was how a true and righteous Prophet of God was dishonoured and humiliated through their machinations. But He Who looks down from Heaven and is the Master of all hearts saw all this and those wicked and vicious people who were not hidden from His eyes. Consequently, Jesus, peace be on him, after being hanged on the cross, was saved from dying because God had accepted his most humble supplications that he had made in the Garden of Gethsemane. When Jesus was convinced that the wretched Jews were after his blood, he went to a garden and being greatly distressed prayed thus: 'O my God! remove this cup from me which is not difficult for Thee.' In the Arabic version of the Gospel by Mark (14:36) it is mentioned that he wept so profusely that tears began to run down his face and began to flow over his cheeks and he cried in a most distressing manner. Therefore, because of his righteousness, his prayer was heard and through the sheer grace of God he was taken down from the cross while he was still alive, and being disguised as a gardener he came out of the sepulchre in which he was buried and, as commanded by God, he went away to another country where his mother also accompanied him, as is mentioned in the Holy Quran: We gave them refuge on an elevated land of green valleys. That is to say We caused him and his mother to take refuge in a country where there were many streams of clear water and a place of safety and comfort for them.

The traditions also mention that after the above incident of attempted crucifixion, Jesus son of Mary reached the ripe old age of 120 years when he died and joined his Creator. There in heaven he stays in the company of John (the Baptist) son of Zacharia because both had similar experiences. There is not the least doubt that he was an extremely righteous man and a Prophet of God. But to call him 'god' and to worship him as such is a heinous heresy. Hundreds of thousands of people like him have passed away and will come in the future and God is never tired of exalting righteous people in the past or in the future. #

6. The sixth characteristic is that Jesus was raised as a prophet when Romans were the masters of the land and ruled over it.

7. The seventh characteristic is that although the Romans, in the beginning, were vigorously opposed to the Christian faith, they were ultimately penetrated by it, and some time later the Roman Emperor also became a Christian.

8. The eighth characteristic is that at the advent of Jesus, whom the Muslims call Isa, there appeared a certain star in the heaven.

9. The ninth characteristic is that when Jesus was put on the cross there was an (###)

10. The tenth characteristic is that subsequent to Jesus being tortured on the cross a severe plague broke out.

11. The eleventh characteristic is that it was because of religious prejudice that he was falsely accused of being a traitor to the Roman Empire.

12. The twelfth peculiarity is that a thief was also hanged on the cross along with him.

13. The thirteenth characteristic is that when he was brought before Pilate as an accused, the latter declared that he did not find him guilty of the accusation.

14. The fourteenth characteristic is that although having been born without a father, he was not of the descendants of Israel, yet he was the last Prophet of that series and appeared in the fourteenth century after Moses.

15. The fifteenth characteristic is that when Jesus was raised as a Prophet, the then Emperor had introduced many reforms; many inventions beneficial for his subjects emerged: viz. the construction of new roads and rest houses and inns, and new laws introduced for the people, similar to what the British have done now.

16. The sixteenth characteristic was that not being born of a father he resembled Adam in this respect.

These are the sixteen features with which Jesus was invested as part of the Mosaic dispensation. When God Almighty terminated the Mosaic dispensation, he instead established the Muhammadan dispensation as had been predicted in the old scriptures. The All-Wise and the All-Knowing God wished that there should be a complete resemblance between these two dispensations, both at the beginning and at the end. He first raised the Holy Prophet, peace be on him, as is mentioned in the Holy Quran: *We have sent to you a Messenger who is a witness over you, even as We sent a messenger to Pharaoh (73:16)*. Moses had to take up the sword against the disbelievers. In the same way, the Holy Prophet, peace be on him, when he was driven out of Mecca and was then pursued to Medina, the Muslims also, in self defence, took up the sword. Abu Jahl, the arch-enemy of the Holy Prophet and the Muslims, was destroyed before the eyes of the Holy Prophet, peace be on him, exactly as Pharaoh, the arch-enemy of Moses, was destroyed before his eyes.

There are many more similarities which for the sake of brevity we do not mention. These were the similarities in the corresponding beginnings of the two dispensations. Also it was necessary that there should be a marked resemblance between the last successors of the Muhammadan dispensation and the last successor of the Mosaic dispensation, so that the similarity may be complete and may concur with the Word of God as stated above. Usually this sort of comparison is made for the beginning and at the end of each dispensation while the period in between, being very long, need not be examined minutely. This is because if the beginning and the end resemble like to like, the middle portion may be taken for granted to resemble accordingly.

We have already stated that from the religious point of view there are sixteen characteristics in the life of Jesus which must need be found in the last successor of the Islamic dispensation, so that perfect accord may be proved between him and Jesus.

(1) The first similarity between the last two successors in the two dispensations is that the advent of both of them had been predicted. In Islam there have been thousands of saints, yet none of them had come as the 'Promised-one'. But he who came as the 'Like-of-Jesus' was, no doubt, the Promised Messiah. Similarly, no other Prophet but Prophet Jesus was the Messiah promised for the Jews.

(2) The second similarity is the loss of independence and political power. There is no doubt that the Muslims in India, like the Jews, prior to the birth of Jesus, had lost their

independence on account of their many wicked ways. The British had been firmly established in India before the birth of the last Messiah.

(3) The third similarity is that at the time of the advent of the first Messiah, the Jews had become divided into several sects and, therefore, stood in need of an arbiter for them. In the same way the Muslims, at the advent of the last Messiah, are divided into many sects.

(4) The fourth point is that the first Messiah was not commanded to wage wars for the sake of faith. In the same way, the last Messiah has not been commanded to take up the sword. How could he be commanded thus when the trend of the age has warned that the sword could never influence anyone's conscience. That is the reason why civilised people do not take up the sword in support of religion; and all those sects which are looking for the bloodthirsty Mahdi-Messiah are decidedly in the wrong and their views are contrary to what God Almighty desires. If God Almighty had desired so, He would have Himself equipped the Muslims with the necessary means of fighting. They should have been the people to invent new means of warfare and would have superceded other nations in this respect. It would have been the Muslims to invent new guns and to excel in making new armaments. They would have surpassed others in making war balloons and submarines to attack under water and would have made the world wonder at them. But that is not so. On the other hand, it is the Christian nations that are daily advancing in this field. This proves that it is not the will of God that Islam should spread through fighting. The Christian faith is losing ground daily in the field of reasoning and commonsense and great scholars are renouncing their old beliefs. Even the Emperor of Germany has talked of relinquishing his faith. This proves that it is God Almighty's will that the Christian faith be obliterated from the face of the earth. As a rule, signs of what is going to prevail often begin to appear beforehand and God from above has given no indication of conquests for Islam through wars. On the contrary, spiritual signs have begun to appear that the Christian faith has, by itself, begun to wither away and is soon likely to disappear altogether.

(5) The fifth point worth considering is that during the ministry of the first Messiah, the Jews had become morally bankrupt: especially those of the priestly class had become exceedingly greedy and corrupt. Jealousy and avarice prevailed over the whole nation and everyone hankered after material gains all the time. In the same way, the people of our time-the time of the Promised Messiah-especially Muslim priests and Mullas-have gone mad after worldly pursuits. This is a patent fact which needs no further elucidation.

(6) The sixth point of similarity is that Jesus appeared during the reign of a Caesar-a foreign ruler. The Promised Messiah of Islam also shares this characteristic. He also lives under the rule of a foreign emperor who is far superior to the one that ruled during the time of the Messiah of the Jews. We learn from historical accounts that when the Roman Emperor learnt that his Governor, Pontius Pilate, had contrived to save Jesus from the

ignoble death on the cross and had let him escape to a foreign country under a disguise, he got wild with rage. This report was sent to him secretly by the High Priest. Consequently, Pilate was thrown into prison by the command of the Emperor and was eventually beheaded. He was thus martyred for the sake of Jesus. It is, therefore, a



proof that those who wield political power very often remain unblessed with the reward of true faith. This ignorant Emperor lent his ear to the vile and wicked High Priest who convinced him that the death of Jesus was a political expediency. But so far as I know, times have now changed and our Emperor is in all respects superior to the Roman Emperor who was indeed an ignorant tyrant.

(7) The seventh point in this connection is that the Christian faith eventually succeeded in winning over the Romans. In this respect there is a similarity with my time also, because I find that people in Europe and America are showing considerable interest in my claim and the way of my reasoning. They have, of their own accord, published my claim in hundreds of newspapers with favourable comments which could hardly be expected from the pens of Christians. Some of these have gone so far as to express the view that my claim would be genuine, while some of them have declared that belief in Jesus as God was totally ( will replace ###3) some others have (###4) that my claim of being the Promised Messiah is timely and feel that the present time is greatly in my favour. In short, it appears that these people are preparing themselves to accept my claim and Christianity shall, day by day, melt away like snow.

(8) Another characteristic of Jesus was that a certain star had appeared at the time of his advent. This characteristic is equally shared by me because the very same star that had appeared in his time has again appeared in my time also. This is what has been verified in the English newspapers from which it could be concluded that the time is now ripe for the second advent of the Promised Messiah.

(9) The ninth characteristic of Jesus was the eclipse of the sun that was seen when he was crucified on the cross. I also share this characteristic. When people rejected my claim, God manifested His Sign in my support not only causing the sun to eclipse but also caused the eclipse of the moon. Both these signs occurred during the month of Ramadhan. This did not only happen once but occurred twice as is mentioned in the traditions. These two eclipses are mentioned in the Gospels as well as in the Holy Quran. This prediction is also mentioned in Dar Qutni, an authentic book of the Sayings of the Holy Prophet, peace and blessings of Allah be upon him.

(10) The tenth characteristic common between us is the occurrence of the epidemic of plague. Because of the persecutions of the Jews, it became rampant in the time of Jesus and for the same reason it has spread in my time as well.

(11) The eleventh characteristic common to both of us is that the divines and the Elders left no stone unturned in denouncing Jesus as a hard-core renegade for which reason a false case was framed against him and he was taken to the court hoping that he would be condemned there to death. An identical case was also fabricated against me of conspiracy to murder. An effort was also made to prove me a rebel against the Government. This was the case in which Maulvi Abu Saeed Muhammad Hussain of Batala appeared as a witness against me.

(12) The twelfth point is that a robber was also hanged on the cross along with Jesus; on the day I was acquitted of the false charge of conspiracy to murder, regarding which I had informed in advance hundreds of men on the basis of revelation, a Christian was also brought before the same magistrate. He was a member of the Salvation Army and had misappropriated some money. He was given three months imprisonment-he was

not sentenced to death like the robber who was hanged along the side of Jesus and died.

(13) The thirteenth resemblance between Jesus and me is that when Jesus was brought before the Governor and was prosecuted for capital punishment, the Governor declared that he could not see any fault in the accused. Similarly, Captain Douglas, the District Magistrate, on my asking him a question, had replied that he was not accusing me of any guilt.

In my opinion, Captain Douglas outshines Pilate in imparting judgment fearlessly and in showing determination and steadfastness. But in the end Pilate showed diffidence and for fear of the High Priest and the Elders, acted in a cowardly manner. But Captain Douglas showed no sign of weakness.

When Maulvi Muhammad Hussain demanded a chair for himself in the court, on the strength of the rights granted to him by 31

virtue of certain Government documents, Captain Douglas refused to accede to his request and ordered him curtly to keep his mouth shut. On the other hand, he ordered a chair to be brought in for me. Those who are blessed with honour from above do not hanker after worldly honours. This commendable courtesy by the 'Pilate' of our time shall be remembered by all my followers when I am gone. He shall be remembered till the end of the world with love and respect.

(14) The fourteenth resemblance was that since Jesus had no father, he was, strictly speaking, not an Israelite. Despite this drawback, he was the last Prophet for the Children of Israel and of the Mosaic dispensation. He was born in the fourteenth century after Moses. In the same way I do not belong to the Quraish and have been raised in the fourteenth century of Islam and, like Jesus, I am the Promised Messiah of the Muslims.

(15) The fifteenth characteristic is that by the time Jesus appeared great strides had been made in the progress of civilisation. Good roads had begun to be constructed; an efficient defence system had come into being and very many improvements had been made in the organisation and training of the armies. Means of travel were vastly improved and to ensure the comfort of travellers rest-houses had become common. Also the judiciary had been reformed. Similarly, there has been much progress and outstanding developments in our time in these fields. For example, a new means of travel, the railways, has been invented, the prediction for which is found in the Holy Quran and the reader can easily call to mind various other inventions.

(16) The sixteenth characteristic of Jesus was that, being born without a father, he was like Adam. Similarly, I have a resemblance of a sort with him: according to what Mohyi Deen ibni 'Arabi has mentioned about the Final Successor to be of Mongol origin and to be born the second of twins, a girl being born first, I was born exactly the same way on a Friday. It is not known how Ibni Arabi got hold of this Sign, but it has come to pass.

These are the sixteen similarities between me and Jesus. They show that the hand of God was working in all this phenomenon. If it had been a man-made project so many similarities between Jesus and me could not have been found. Denying Prophets is an old established response of the unfortunate ones, but the leaders of religion of our time deny me in rather a strange manner. I am the one who came at the appointed time and

for whom the eclipses of the sun and the moon in the month of Ramadhan occurred as a Sign as predicted by the earlier Prophets; and I am the one in whose time the plague spread, as was told by the Prophet and the Holy Quran; and I am the one in whose time, as predicted in the traditions, the Pilgrimage to Mecca was banned; and I am the one in whose time the same star appeared as had appeared at the time of Jesus son of Mary; and I am the one in whose time railway trains commenced running in this country and the camel became redundant and the time is approaching-nay it is near-when railway trains shall begin to run between Mecca and Medina and camels shall become superfluous and be deemed a relic of the past, although they were being continuously used for the past thirteen hundred years for these auspicious journeys and the prediction contained in Muslim's Hadeeth shall be fulfilled which says: They shall abandon the use of the she-camel which shall cease to ply there, i.e. no one shall use them for riding.

In the same way hundreds of Signs have appeared in my support. Is there a person living on the earth today who could outshine me in this respect? I call Him as a witness who is the Master of my life that so far more than 200,000 Signs have been manifested in my favour and, more or less, 10,000 souls have seen the Holy Prophet, on whom be peace, in dreams and have given testimony in my favour. Moreover, sages of great renown and spiritually exalted persons who have very large numbers of followers numbering up to 400,000 have been directed in their visions that I have truly come from God. Some of these died thirty years before my appearance; such a sage was named Gulab Shah, who lived in Ludhiana and who had told Mian Karim Bakhsh of Jamalpur that Jesus had been born at Qadian and that he would visit Ludhiana.

Mian Karim Bakhsh was a righteous man of advanced age who firmly believed in One God. He came to see me at Ludhiana and related to me this prediction for which the 'Maulvis' harassed him greatly, but he paid no heed to them. He told me that Gulab Shah used to say in his presence that Jesus son of Mary does not live. He is dead. He shall never come back to this world. MIRZA GHULAM AHMAD is the Jesus for this nation who, under Divine power and wisdom, has been created the-like-of-Jesus and in heaven he has been named Jesus. He reiterated saying: O Karim Bakhsh, when that Jesus shall appear you will see how bitterly the divines shall oppose him, but they will not succeed. He shall be sent to this world to clear and embellish the disfigured and distorted commentaries of the Holy Quran which he shall again present to the world in their original perspectives. In this prediction the sage had clearly pointed out that Mian Karim Bakhsh would reach the advanced age and see the Messiah personally.

Despite all these Signs and miracles and clear testimony, the Maulvis still deny me. But this is not at all strange and it had to happen so that the prediction They are the accursed ones may be fulfilled.

It must be remembered that the true cause of all this opposition is the stupidity under which these divines insist that all the nonsense that they have with them in connection with the coming of the Promised Messiah must be fulfilled literally. They are not prepared to accept a claimant about whom each and every prediction that they have gathered is not fulfilled. But as facts go, such a thing has never happened in the past. All the Signs and predictions that the Jews had fabricated and inserted in their books were never fulfilled in the case of their Messiah. Moreover, these accursed people had concocted some strange Signs relating to the advent of the Holy Prophet, peace be on

him, which, of course, were never fulfilled. As for example, they believed that the Prophet that had been promised for them was to be born from among the Israelites. But the Holy Prophet, on whom be peace, was an Ishmaelite. If God Almighty had so willed, He could have caused it to be written in the Torah that the name of 'That Prophet' shall be Muhammad whose father's name would be Abdullah and the name of his grandfather would be Abdul Muttalib and that he shall be born in Mecca and shall later migrate to Medina. But He never did that. This is because such prophecies involve trials.

The undeniable fact regarding the advent of the Promised Messiah is that it was foretold that he would act as the Arbiter for all the various sects of Islam. How will it then be possible that all these could be verified simultaneously? If the Promised One verified the traditions of the Ahli-Hadeeth, it would cause the displeasure of the Hanafites; and if he approved the traditions of the Hanafites, the Shafis were bound to be annoyed. On the other hand, the Shi'a sect would expect that the Promised One would uphold en masse their traditions that they have collected in the books regarding the Promised Messiah. How could he, therefore, please each and every sect? Moreover, the word HAKAM (arbiter) itself denotes that he shall appear at the time when all the sects shall have gone off the correct track. It is, therefore, highly erroneous for each sect to weigh him according to its own traditions. The correct procedure would be to reap the advantages of Signs that have been fulfilled by his time and reject the rest as human concoctions and flights of fancy. This was the maxim adopted by wise Jews who embraced Islam. They accepted the Signs that had already been fulfilled in the person of the Holy Prophet, on whom be peace, and rejected the rest as falsehoods and fabrications. If they had not done so, neither the truth about Jesus could have been established for them nor the truth about the Holy Prophet, on whom be peace. Those that embraced Islam had to reject hundreds of fabricated Jewish traditions. On the one hand, they observed that very many Signs have been fulfilled and on the other they noted that a large number of clear Signs had been manifested by God in support of the Holy Prophet, on whom be peace. They took advantage of those that had been fulfilled. Had they not adopted that course, not one individual from among the Jews would have accepted Islam.

These are the salient points that I discussed on different occasions in the presence of Maulvi Abdul Latif and I was amazed to hear from him that he was already aware of what I had elucidated. He also mentioned to me a number of reasons why Jesus should be declared as already dead and that he believed most firmly that the Promised Messiah must appear from among the Muslims. This reminded me of the verse:

Hassan from Basra and Bilal from Abyssinia . . .

Most of his reasoning he based on the Holy Quran. He often used to say: How ignorant are those who hold that prophecy about the Promised Messiah should be traced through traditions, while the truth is that the proof furnished by the Holy Quran regarding the demise of Jesus son of Mary easily outshines that which is mentioned in the traditions. In short, God had blessed him with an unshakable faith and he had accepted me with the same fervour as if he had seen me coming down from heaven with the hordes of angels.

I have given a little thought to the idiom of 'coming down' which is so commonly used in the Arabic language and which is mentioned in the traditions in connection with the

coming of the Promised Messiah. No doubt, this usage involves courtesy and honour, as for instance it is commonly said: the army has come down to this part of the country, which denotes that the army is camping at a certain place. This idiom is used in our language also. As for instance, we might ask a newcomer to our town: Where have you descended? This means 'Where are you staying?' Allah has also mentioned in the Holy Quran in respect of the Holy Prophet: It is He Himself Who has sent down this Prophet or has been mentioned in the Gospels that Jesus and John (the Baptist) came down from heaven. The words 'send down' also point out the fact that so many clear arguments shall be provided in support of the Promised Messiah that all the wise and sagacious men will accept the verity as if he had really come down from heaven. Maulvi Abdul Latif did ultimately present his firm and unshakable faith before the world. There is no sacrifice which could exceed surrendering one's own life; and the manner in which he laid it down proves that he had faith in me as if he had seen me coming down from heaven and this makes all the aspects of my claim absolutely clear like the light of the day for everyone to see.

In the first place, the Holy Quran has made it quite clear that Jesus son of Mary had died and shall never come to the world again and even if a hundred thousand traditions were brought before us contradicting the Quran we shall declare all of them to be totally false and fabricated by some evil-minded person. The truth is only that which the Quran has stated. Only those traditions are acceptable which do not contradict the Quran.

The Holy Quran has given its verdict which is the final proof and which is based on the word MINKUM (from amongst you), thus declaring that: All the Successors of the Holy Prophet shall be born only from among the Muslims and shall be like unto the Successors of the Mosaic dispensation and shall be the like of Jesus-son-of-Mary. He (the Promised Messiah) shall come in his power and spirit. The other Successors shall not be given any title and no special prediction shall be made concerning them as had been made in connection with the coming of the Promised Messiah.

The word MINKUM (from amongst you) is there in Bukhari as well as in Muslim, which makes it quite clear that the PROMISED MESSIAH SHALL BE BORN FROM AMONG THE MUSLIMS ONLY. Therefore, if one reflects on this point sincerely and without prevarication, one is bound to arrive at the conclusion that the Promised Messiah has to be born among the Muslims.

So far as my claim is concerned, there are so many signs and arguments in my support that unless a person is an errant knave, he shall have no alternative but to believe in me exactly as he believes in the Holy Prophet, on whom be peace. Are these arguments insufficient to prove my claim which the Holy Quran has repeatedly mentioned and there is such an abundance of these Signs that, so to say, my personal name is mentioned therein? The traditions even mention the name of my village in the word 'Kad'ah'; moreover, it is established by the traditions that the Promised Messiah shall be born in the thirteenth century and he shall announce his claim in the fourteenth century of the Hijra. The Sahih Bukhari gives my description clearly and states that the activities of the first Messiah shall be mainly confined to the east, that is to say to India. It has also been mentioned that the Promised Messiah shall appear in the east of Damascus. It is further mentioned that at the time when the Promised Messiah shall make his claim and when his opponents will be very active in their opposition, there shall appear, in the month of Ramadhan, the Signs of the eclipses of the moon and the

sun; and plague shall be rampant on earth. Moreover, the Quran and the traditions both predict the invention of the railway and the camel becoming redundant. Mention is also made of the ban on the Haj pilgrimage and of the dominance of the Christian powers. God has fulfilled hundreds of these Signs at my hand which were also foretold in the old scriptures and by the earlier Prophets; and my coming at the appointed time of the century and of thousands of pious men being warned, in their visions, of my coming; and the Holy Quran and the Holy Prophet predicting that the Promised (###) be raised from among his followers; and having the support of God Almighty in my favour and more or less two hundred thousand taking the oath of allegiance at my hand and adopting the path of piety and righteousness; and the foundations of the Christian religion being shaken in my time, so much so that the charm of Trinity is now melting away like the snow; and the Muslims, as had been predicted, being divided into so many sects and (###) becoming degenerated and adopting many innovations and beliefs in diverse forms of Shirk; and espousing the evil habits of drinking and debaucheries; and misappropriation and falsification being abundantly widespread and causing havoc in the world; and great changes occurring in all aspects of life on earth and the wise men of the whole world yearning for a Reformer; and all the divines being humbled and frustrated before me, and the matter of supernormal diction and millions of Signs appearing in my support; all these are proofs enough for God-fearing persons to accept me.

A number of ignorant persons having raised the objection that certain predictions of mine were not fulfilled—such as the one about Athim and also concerning the death of Ahmad Beg's son-in-law. Such people must tread with fear of God in their hearts in the face of the fact that many hundred thousands of predictions have been fulfilled like the light of the day. If they are unable to grasp the truth with regard to a couple of these predictions, they should ascribe it to their own lack of understanding and their hard-heartedness. It is their own fault that they deny thousands of Signs and arguments and miracles. If such a denial be justifiable, we would then like to know the name of a Prophet, the fulfilment of whose predictions were not challenged.

Take the case of Prophet Malaachi whose prophecy has, apparently, not yet been fulfilled. Where did Elias descend from heaven for whom the Jews are still so anxiously waiting? The Messiah, who was to appear after Elias, did actually appear a long time ago.

Again, when was the prophecy of Jesus fulfilled wherein he had foretold that many from the generation of those who then lived would be still alive when he would come back to them? When was the prophecy about Peter fulfilled wherein Jesus had said that Peter had been given the keys of heaven? When was this prophecy of Jesus fulfilled in which he had said that he would re-establish the throne of David? When was this prophecy fulfilled in which Jesus had said that his twelve disciples shall sit on twelve thrones? While Judas Iscariot recanted and deserted him and was cast into hell and in order to replace him a new apostle was brought forth—a process which even Jesus had not dreamed.

Similar things are also mentioned in the traditions. As for instance, Durr-i-Manthoor also mentions that Prophet Jonas had lucidly and without ambiguity pronounced against the people of Nineveh that the wrath of God shall descend upon them and that they shall all be utterly destroyed after forty days. But no wrath of God descended upon them and

they were not destroyed. It was because of this that Jonas had to flee from his town with great embarrassment. This prophecy is mentioned in the Book of Jonas in the Old Testament which the Christians also believe to be from God Almighty. Despite all these discrepancies, the Muslims still believe in all these Prophets and pay little heed to adverse criticisms.

As regards the two prophecies against which they have raised objections concerning Athim and the son-in-law of Ahmad Beg, we have repeatedly stated that the prophecy of Athim's death was fulfilled in every respect. Go forth and try to find where Athim is. See if he is dead or alive. Please bear in mind that the true import and substance of the prophecy was that the one who was not truthful would die in the life-time of the truthful. Quite a while ago Athim departed from this world.

The prophecy describing Athim's death within fifteen months did also have a condition attached to it which said: Provided that he did not revert to the truth. This condition was also published, in the first instance, with the prophecy. But Athim did actually retract in the very same gathering of the dialogue after I had told him explicitly that the true cause of the said prophecy was that he had cast aspersions at the Holy Prophet whom he had called 'Dajjal' in his book. Hearing this, his face grew pale and in way of confusion, remorse and humility, he let his tongue drop out, (###) his ears with his hands and said meekly: I could never say that about the Holy Prophet. At that time he (###) great sense of shame and humility, and he did all this in the presence of more than sixty persons, including Muslims and Christians. Was his behaviour not a practical proof of his remorse and retraction? If not, then what did it mean? For more than fifteen months after this incident, he kept himself aloof and refrained from adverse utterance and took shelter in penitence and wailing, and tried to turn a new leaf.

This unusual behaviour on the part of Athim should satisfy and convince any honest and right thinking person to come to the conclusions that Athim did, indeed, try to make amends during that portentous period of fifteen months. Therefore, because of the fact that Athim had borne the fear of God in his heart and had taken refuge in humility and meekness and had abandoned his arrogance and insolence and also because he tried to keep away from the evil company of his friends at Amritsar and went to live in Ferozepur. This radical change in his behaviour procured for him a little respite from God Almighty.

The matter of Lekhram was quite the opposite to the above. He did not show any change during the time limit in his attitude and continued in his hatred and enmity and showed not the slightest sign of humility and meekness. In fact, he advanced in insolence and obstinacy and went on denouncing Islam in the streets and squares of towns and cities, throughout the length and breadth of the whole country. He was, therefore, called to account for all that. His tongue worked like a sharp knife in abuse and actually turned into a sharp steel blade which cut him to pieces.

As regards Ahmad Beg's son-in-law, everyone knows that the prophecy in question was applicable to two persons only-Ahmad Beg himself and his son-in-law. The first part of the prophecy was fulfilled within the specified period and Ahmad Beg died accordingly; and with his death was affixed the seal of truth to the first half of the prophecy. As regards the latter half, it is much regretted that decency and impartiality have not been exercised in raising objections. We did not hear anyone saying: We admit that the first

part of the prophecy has been duly fulfilled. This does not behove those who call themselves the faithful. In this respect they followed the ways of the Jews and ignored the facts and the truth completely. We shall on our part ignore their untoward attitude of suppressing the facts and shall explain the truth about the prophecy. This prophecy, like the one about Athim, implied that it would be fulfilled if none of them showed any sign of remorse or fear. Ahmad Beg did not display any sign of these and continued to think that it was a false prophecy. But the son-in-law and his relatives had the terrible experience of seeing a part of the prophecy fulfilled. As it is natural that one gets terrified at witnessing a heart-shaking experience, the son-in-law was also greatly discomfited and God Almighty, therefore, granted him respite.

Therefore, all these objections and criticisms are due to ignorance and blindness and bigotry and are not based on search for truth and honesty. Could he, who has been favoured with more than a million Signs so far, ever be accused of falsehood simply because some ignorant persons are unable to perceive the truth and begin complaining that the prophecies have not been fulfilled? I DECLARE IT WITH A SOLEMN Promise THAT I SHALL PAY HIM A THOUSAND RUPEES WHO COULD, WHETHER HE BE A CHRISTIAN OR A SO-CALLED MUSLIM, SHOW THAT HE, WHO IS AWAITED TO COME DOWN FROM HEAVEN, HAD MADE PREDICTIONS THAT WERE MORE CLEARLY FULFILLED THAN MY PREDICTIONS. But the method to prove it would not be that he would simply present the Holy Quran that it has pronounced Jesus, peace be on him, as a Prophet of God. This is because I too believe and claim strongly that the Holy Quran is a witness to my truth also. The word YASOO does not occur anywhere in the Holy Quran; but the word MINKUM in my support can easily be found. Besides this, there are many more pointers in it in my favour. What I mean is that comparison between my prophecies and those of YASOO be instituted in a judicial manner and then a ruling be given as to what prophecies have been wholly and partially fulfilled and which may also stand a test of logical reasoning, and that even a non-believer in the Holy Quran may follow the thread of reasoning and be able to express his independent opinion as to where the truth lies.

Moreover, I am deeply grieved that our opponents-the so-called Muslims-are totally ignorant of the principles of Islam. It is the commonly accepted principle in Islam that all prophecies with conditions may not necessarily be fulfilled in their entirety. As for instance, a certain person or people may be given a warning that the wrath of Allah was going to fall upon them. It is quite possible that the fulfillment be delayed or postponed or in some cases be not even fulfilled at all. This is exactly what happened in the case of the prophecy of Prophet Jonas which was to be fulfilled after forty days but which was totally averted. As opposed to this, a prophecy in which a reward or some blessing of Allah is promised would never fail in its fulfillment. This is because our God Almighty has said: *Verily, God never acts contrary to His promise* (3:10). But He has not said anywhere that He does not act contrary to His warning. The idea underlying is that a prediction of warning could be averted or warded off through penitence, supplication and giving of alms.

All the Prophets agree in this respect and declare that a prophecy containing a warning of punishment from God could be averted through prayers, through fear and expression of humility and meekness. You may, therefore, digest this fact that any punishment or retribution intended by God becomes a prediction only when He conveys His intention



through His saint or through His Prophet. The saint or the Prophet in his turn shall make it known to the people or person concerned. This is, therefore, an established fact that a prediction of warning of punishment may be averted.

Reverting to our proper subject we wish to write that when Maulvi Abdul Latif Sahib came to Qadian, he learned from me in full details all the grounds of my claim and he also observed, during his stay of many months in Qadian, as well as when he accompanied me to Jehlum, many Signs manifested in my favour. After having witnessed these uncommon Signs and miraculous happenings, he was filled with a zealous and uncommon faith in me. My company caused him to be raised to a higher level of spiritual exaltedness. I also explained to him the answer to a criticism which he was very pleased to hear. I said that as the Holy Prophet, on whom be peace, was the 'Like-of-Moses' and his Successors are 'the-Likes-of-the-Israelite-Prophets', why is it then that the Promised Messiah alone is given the title of 'Prophet' in the traditions while the other Successors are not named as 'Prophets'? The reason, I told him, was that the Holy Prophet was the SEAL OF THE PROPHETS and that no Prophet was to come after him. If all his Successors had been named as Prophets, his 'Finality' would have become dubious. On the other hand, if none of his 'Successors' was a Prophet his similarity to Moses would have become jeopardised, as all the Successors of Moses held the rank of Prophets. That is why Divine Wisdom (###) that the earlier Successors of the Holy Prophet be not given the rank of prophethood; but the last Successor be ranked as a Prophet so that both the dispensations may have similarity in the matter of succession. In this connection we have explained so many times that the prophethood of the Promised Messiah is a mere reflection of his master's prophethood. The Promised Messiah acquired this status because he so excelled in perfect obedience of his master that he became his ZIL (shadow). God Almighty said to me: O Ahmad, thou hast been exalted as a prophet. This means: You are named Ahmad, though your own name is Ghulam Ahmad, similarly you also deserve the title of Prophet because Ahmad is a Prophet and his prophethood cannot be separated from him.

One day, during the course of conversation, mention was made of the tradition which says: The Promised Messiah shall descend clad in two yellow sheets, one of these would cover the upper part of his body while the other would cover the lower part. I explained that this means that the Promised Messiah would suffer from two ailments because, according to the elucidation and interpretation of dreams and visions, yellow cloth denotes some kind of illness. I suffer from two ailments. One is the chronic trouble of headaches and the other is diabetes and diarrhoea.

Maulvi Abdul Latif was still staying with me when he was blessed by Allah. A radical change occurred in him. The gate of visions and revelation was opened to him by God Almighty from Whom he received guidance and verification about me. That was the reason why he gladly accepted for himself the offering of martyrdom which I would now describe.

During the 1,300 years of Islam, with the exception of the Companions of the Holy Prophet, may peace and blessings of Allah be upon him, no parallel can be found of the exemplary manner in which Maulvi Abdul Latif Sahib provided the strong evidence by giving his life in support of my being true. He surrendered his life and thus provided an ever-living proof in support of my claim as the Promised Messiah. There can be not the least doubt that surrendering his life in that manner is a glorious Sign in my favour. But

only those who are gifted with insight and true understanding can appreciate it fully. Could anyone sacrifice his own life and send his wife and children to destruction for a doubtful cause? This revered person was not an ordinary man. He was a man of substance who owned estates and property worth millions in Kabul and also owned considerable property in the British territory. He was so highly an esteemed scholar that he was known as the chief-of-the-divines, and was known to be the most able in the understanding of the Holy Quran, the Traditions and Islamic Jurisprudence. It was he who officiated at the crowning ceremony of the Amir and when the king died, it was he who led the Amir's funeral prayer. All this information has come to me from a very reliable source. Once he told me that the number of his disciples in the State of Kabul was more than fifty thousand, some of whom held high position in the court of the Amir. In short, this revered person was a greatly renowned man in the State of Kabul. He had no equal as regards piety, wisdom, honour and family status. Besides being called a Maulvi, he was known by the titles of Sahibzada and Akhwandzada and also a prince in that country. He possessed a private library with a large number of books on Traditions, Jurisprudence and history, to which he himself continued to add more books. He was a great sage to whom came many seekers after knowledge and hundreds of those who came to him as disciples went back as Maulvis after having completed their studies. Despite holding such a high status, he was so meek and humble in his deportment as is pertinent only to one who is wholly devoted to God. It is a common failing of those who attain scholastic accomplishments and renown to be puffed up with self-importance and this stands in the way of their seeking after truth and accepting it. This man, however, was so selfless that despite being the embodiment of so many virtues and of high social status, he never hesitated to acknowledge and accept a verity when he came across one. Ultimately he even surrendered his life for the sake of truth and set a high example, as is ordained by God, for our community to follow.

We shall now relate the event of the martyrdom of this revered person and shall describe the brutal manner in which he was tortured and murdered and the steadfastness which could not be shown by anyone in this abode of illusion, unless he was filled with perfect faith, that he exhibited. But all this was destined to happen as God Almighty had told me 23 years earlier about him and one of his disciples. I had at that time mentioned this matter in my book Braheeni Ahmadiyya. This noble and venerable man played the chief part in the fulfillment of not only this revelation but also manifested another Sign which we shall relate a little later and quote the prophecy in that regard.

It should be remembered that in the prophecy set forth in Braheeni Ahmadiyya mention is made of two cases of martyrdom. The first was that of Mian Abdul Rahman, a disciple of the said Maulvi Sahib, which occurred during the reign of Amir Abdul Rahman, the father of the present ruler of Kabul. We shall, therefore, first relate the event of the martyrdom of this disciple of the Maulvi Sahib.

## Prophecies

*The Prophecy set out at page 511 of Brahini-Ahmadiyya together with the one set out at page 510-the one relating to the martyrdom of the late Sahibzada Maulavi Muhammad Abdul Latif and the late Mian Abd-ur-Rahman, together with the Prophecy of my safety.*

May it be known that the following prophecies are set out on pages 510 and 511 of Brahini-Ahmadiyya :

(Arabic) 'Even if men do not safeguard thee, Allah will safeguard thee.' This indicates that people will try their best to kill me, either directly or by contriving to get it done through (###) means by deceiving the authorities. But God would frustrate all their designs. This is because the Divine practice is that, though the state of being killed makes one a martyr, two kinds of Divine Messengers can never be murdered. The one is the Prophet who is sent in the beginning of a dispensation, e.g. Prophet Moses of the Mosaic dispensation or the Holy Prophet Muhammad, our master, may peace be upon them. Secondly, the Prophet and the Commanded One that appears at the end of a dispensation, like Jesus who came at the end of the Mosaic dispensation; or like this humble one who has been sent at the end of the Muhammadan dispensation. As in the great tidings, (Arabic) 'Allah shall safeguard thee against the people' mentioned in the Holy Quran concerning the Holy Prophet, peace and blessings be upon him, so too there is the glad tidings of my safety in His revelation to me, thus giving the first and the last Prophet of a dispensation immunity from murder. This is an exception especially granted under the infinite wisdom of God. The reason for this is that if the first Prophet of the dispensation be martyred, it could cause grave doubts in the minds of the common believers, because the first Prophet is the cornerstone of the dispensation which, if badly shaken at its inception, may cause unbearable shock to the believers and may cause serious doubts in their minds, and they may declare the Founder of the dispensation to be a pretender. For instance, if Moses had been killed on the day he accosted Pharaoh or that our master, the Holy Prophet, peace be on him, had been murdered by the unbelievers on the day the Quraish laid siege to his house in Mecca, the law and the dispensation would have come to an end there and then and few would have talked about them any more.

This, therefore, is the underlying wisdom in the Divine practice under which neither Moses nor the Holy Prophet was martyred, though both had hosts of enemies. Similarly, if the last Messenger of the dispensation is murdered, the common people will begin to think that the dispensation has come to a sorry end, and it would, therefore, be shattered and ruined. But the will of God in this connection is that the dispensation must be crowned with success. Values and merits are often determined by the ultimate end. The Divine Wisdom does not permit that the accursed enemy of the dispensation may have a cause for jubilation at the beginning of the dispensation. This was the Divine Wisdom under which God Almighty caused Jesus, the last Prophet of the Mosaic dispensation, to be saved from death on the cross. In the Muhammadan dispensation also an attempt was made so that the Muhammadan Messiah be also hanged. But God's grace came more resplendently to the help of this Messiah than to the help of the first Messiah, and saved him from the death penalty or any other penalty.

In short, the Prophets at the beginning and at the end of a dispensation may be likened to two abutments and ramparts of the dispensation. It is for this reason that the Divine

practice is that He grants them very special protection against a death of violence, even though the wicked and highly mischievous enemy might leave no stone unturned in getting them killed. But the hand of God always works for their protection.

There are times when an ignorant foolish opponent of a messenger tends to believe that he himself is a pious man and says to himself: Am I not righteous? Do I not observe Prayers and keep fasts? This is exactly what the Jewish Elders and the Pharisees used to think of themselves and some of them at the time of the advent of Jesus even boasted of being in communion with God. But such a stupid one does not know that those who are the true servants of God are so tinted with sincerity and true love of God that He has to show favour to them and to destroy their enemy. As for instance was the case with Bal'aam who, in his pride and arrogance, thought that Moses had no higher spiritual status than he. He did not know that Moses had a special relation which is beyond the pale of verbal expression and could not be conveyed in words with God. Bal'aam, being blind to the superiority of Moses, was destroyed because of his arrogance towards the one who was his superior. It is, therefore, an established fact that on account of the love and fidelity of those who are dear to Him and are truly faithful to Him, He graciously feels Himself bound to be on their side and to destroy their enemies. This happened in the case of Bal'aam who was imperceptive of this and, therefore, perished in his confrontation with his superior. This is, therefore, a matter of certainty that those who are particularly faithful and graced servants of God, their truthfulness to Him reaches a point which the worldly minded blind are unable to comprehend. Every peddler of religion and divine who stands in opposition to godly saints is annihilated, because they do not oppose them but, in fact, oppose God Himself. It is totally unimaginable that He would, for the sake of a few ignorant, cowardly, undisciplined and faithless peddlers and perfidious Mullas, forsake and destroy him whom He has Himself raised for a special purpose, and through whom He has wished to bring about a great change. Supposing a situation arises in which two boats happen to collide against each other, in one of which rides a noble king who is just, kind, considerate, generous and gracious and has a retinue of equally kindhearted and gracious persons, while the other boat carries the latrine-cleaners, the riffraff and dregs of society. If only one of these two boats can be saved; which boat in these circumstances would be worth saving-the one that is carrying the noble and kindhearted king and his retinue or the one that carries the mere riffraff and perfidious criminals? I tell you truly that the boat carrying the noble king and his retinue would be saved, and the boat carrying the scum of the society shall be allowed to sink without the least compunction. There will be rejoicing over the safety of the king, as the world sorely needs such benefactors, and his death would be tantamount to the death of the whole world or of the generation; and the death of a few latrine-sweepers and the scum of the society would not affect the governance of the world.

It is, therefore, a Divine tradition that when people stand in opposition to His Messengers, He always annihilates them, even though, in their own estimation, they may be very virtuous; it is they who must be destroyed. This is because God will not ruin His own purpose of sending His Messengers. If He does not protect His own Messengers, who will then worship Him on earth? People tend to give undue consideration to large numbers and consider a certain section to be on the right path simply because it is in the majority. Many a simpleton tends to think that because a certain section assembles in mosques in very large numbers it must, therefore, be on

the right path. But God gives little consideration to numbers. He looks at the heart. The righteous servants of God have in them a very special glow that comes from truthfulness, fidelity and love for their Creator and which cannot be adequately explained. I would have explained it if I could; but no Prophet or Messenger ever since the world began has been able to explain this mystery because it is impossible to find words to explain how the spirit of His loyal servant prostrates itself at the threshold of God.

Now after translating the rest of the revelation, I would like to bring the subject to its close. God Almighty says: Although I shall safeguard you against being killed yet two she-goats from thy Community shall be slaughtered; and everyone who lives shall ultimately die; yet these two shall be killed despite being innocent. In the Scriptures God talks in similitude of innocent persons as goats. This is because the she-goat possesses two distinct qualities. It yields milk and its meat serves as food. In this there is a prediction about the late martyrs Maulawi Muhammad Abdul Latif and his disciple Mian Abd-ur-Rahman. This prophecy was fulfilled 23 years after its publication in *Brahin-i-Ahmadiyya*. By now, millions of men must have read this prophecy at page 510 of my book *Brahin-i-Ahmadiyya*. It is well known that yielding milk and providing meat, as I have just stated, are two inherent qualities of a she-goat. Maulawi Abdul Latif provided milk for his opponents through his exhortations during the dialogue with the divines who opposed him and furnished them with many truths and verities like pure milk; but, instead of drinking the milk, they threw it away. By sacrificing his own life and giving his own blood out of his love for them, he provided for his opponents his meat to eat and his blood to drink so that they may ponder over the fact that in the faith in which they believed and which they had inherited from their forefathers that are dead, no one had ever made such a sacrifice unless one has witnessed spiritually the Divine manifestation and is full of perfect faith. This meat and this blood will continue for all time to invite to itself all seekers after truth.

In short, Sahibzada Maulawi Abdul Latif, on account of these two facts as mentioned above, had a strong resemblance to a she-goat and Mian Abd-ur-Rahman also resembled a she-goat. Because God Almighty knew that the writer of this account and his followers will receive a very great shock at this stunning martyrdom, so the latter part of this revelation contains words of condolence and consolation revealed in Arabic which may be interpreted as: Do not be grieved and downcast at this sudden shock, because even though two of your men have perished, God is with you. He shall cause a whole people to come to you in place of these two and He is sufficient for His servant. Do you not know that He has control over everything? We shall, on the Day of Judgment, bring you as a witness against those people who have killed two innocent men; and question them for what fault had they killed these two? God shall grant thee thy recompense. He shall be pleased with thee and shall cause thy name to be fulfilled, that is to say, Ahmad, which means the one who praises God much. The one who praises God much is one who has been rewarded abundantly by Him. In short, God shall shower on thee a downpour of His blessings for which reason you shall also praise Him in the superlative degree and then thy name shall reach its culmination. He said: Do not grieve over the death of these martyrs. There is a hidden wisdom in their martyrdom. There are many things you would love, which would not be to your good, and there are many things that you would wish to be spared, but those would be good for you. It is God alone Who knows what is best for you. But you do not know.

It has been explained in this Divine revelation that the death of Sahibzada Maulawi Abdul Latif, in such a cruel manner, is indeed most distressing (we have not witnessed a cruelty more distressing than this) but this martyrdom carries innumerable blessings which shall appear later and the land of Kabul shall suffer the consequences of this brutality (our emphasis: (###) unrest, invasion, etc., of Afghanistan are but examples). Prior to this tragedy there had also occurred the murder of Mian Abd-ur-Rahman, one of my followers, on which God had kept quiet, but He will not overlook this brutality and the terrible consequences of this event shall be witnessed. It has been reported that after the killing of the deceased martyr by thousands of stones, an epidemic of cholera broke out in Kabul and a great number of people, including prominent men and dignitaries of the state and a number of the Amir's relatives, perished. But that is not all. This was a most merciless murder which has no parallel under heaven. Alas, what a pity! What has this ignorant Amir done? He has brutally killed such an incomparable, innocent and righteous man and has ensured his own ruin.

O land of Kabul! you are a witness to the heinous crime committed on your soil. O miserable land! you have, in the sight of Allah, been condemned as you are the scene of this most atrocious crime.

## Further Details

### OF THE MARTYRDOM OF HAZRAT SAHIBZADA MAULVI ABDUL LATIF, THE BLESSED

Mian Ahmad Noor, a favourite and trusted disciple of Hazrat Sahibzada Maulvi Abdul Latif, arrived at Qadian on 8th November 1903 from Kohat together with all the members of his family. He has stated that the body of the Maulvi Sahib was left under the heap of stones for forty days on the spot where he was stoned. Then during the dead of night I, together with some of my friends, went and quietly took out the sacred body from under the stones and brought it secretly to the town. Although there was great risk of our being caught by the retainers of the Amir, owing to cholera raging as epidemic in the town, everyone was preoccupied with his own woes and worries. We, therefore, observed the burial rites calmly and took the body to the graveyard and buried it reverently. The amazing fact is that when we took out the body from under the stones, it sent forth a perfume like musk and everyone was greatly astonished.

Prior to the sad incident of the martyrdom, the divines had, under the direction of the Amir, gathered together to hold a dialogue with the Maulvi Sahib who said to them: You have two gods, because you fear the Amir as you should fear God, while I have only One God, for which reason I do not fear the Amir.

When the Sahibzada, before his arrest, was one day sitting in his house, and there was the slightest indication of the portending trial, he raised both his hands and looking at them said: O my hands, will you bear handcuffs with good grace? His wife who was standing near him, became agitated and enquired: Why do you talk thus? The Sahibzada replied: You shall know after 'Asr (afternoon prayer service). It happened exactly as he had said. Just after 'Asr Prayer a number of police constables and officials came and arrested him. Before he left, he said to the members of his household: I am now going away. Be mindful that you do not adopt any other way. Remain firm and steadfast on the belief and faith that I hold.

After his arrest, he saw a great crowd in the street and looking at them he said: I am the bridegroom of this procession.

During the dialogue the divines asked him: What do you say about him who is in Qadian and claims to be the Promised Messiah?

The Maulvi Sahib replied: I have seen that man and have pondered over him deeply. There is none like him on the face of the earth. Without the least doubt he is the Promised Messiah and he is reviving the dead. Hearing this the Mullahs shouted: He is a renegade and so are you also a renegade. On behalf of the Amir, they threatened him with being stoned to death if he did not detract from his new beliefs. He had realised that he was going to die. So he recited the verse of the Holy Quran:

*Lord, let not our hearts become perverse after Thou hast guided us; and bestow upon us mercy from Thyself, surely, Thou art the Great Bestower(3:10).*

When the Maulvi Sahib was about to be stoned to death, he recited the verse:

*Thou art my Helper in this world and the Hereafter, cause me to die in a state of complete submission to Thy Will and join me to the company of the righteous (13:102).*

Then they cast stones at him and he was martyred:

*Surely to Allah do we belong and to Him shall we return (2:157).*

The very next day cholera broke out in Kabul in a virulent form and among the first to be attacked was the House of Nasrullah Khan, the brother of Habibullah Khan, the Amir, who was one of the bitterest enemies of the Maulvi Sahib. Nasrullah Khan's wife and child became the very first victims of the epidemic. About four hundred people died daily in the town. On the night of the martyrdom the sky had become red.

Prior to the event, Maulvi Sahib often said that he had received the revelation: Go thou to Pharaoh, I am indeed with thee, hearing and seeing: Thou art perfumed and anointed with amber. He also said: I have received the revelation: Heaven is bewailing and the earth is trembling like one who shivers under malaria. The world is not aware of it but it is going to happen. He also said: I repeatedly receive the revelation: Surrender thy head and hesitate not because God has willed this for the benefit of the land of Kabul.

Mian Ahmad Noor has added further that the Maulvi Sahib was in prison for a month and a half. We have mentioned that he was kept in prison for four months. We wrote that exactly as it had been reported to us previously. This minor discrepancy is not of much consequence as there is complete unanimity in respect of all salient features.

PEACE BE ON WHOSOEVER WHO FOLLOWS THE GUIDANCE