

The
TRUE NATURE
of the
MAHDI



HAZRAT MIRZA GHULAM AHMAD

The Promised Messiah and Mahdi
Founder of the Ahmadiyya Muslim Community

The
TRUE NATURE
of the
MAHDI

The history of religion demonstrates that all Prophets have suffered vehement opposition. Like all the prophets of God, Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi was also opposed. Throughout his life, Maulvi Muhammad Husain of Batala, a staunch opponent, spared no opportunity to harm and malign the Promised Messiah. When all else failed, he began to submit false reports to the British government, alleging that Mirza Ghulam Ahmad was a rebel of the state and believed in the advent of a bloodthirsty, violent Mahdi, who would force all non-Muslims to Islam.

It was due to these false reports that the author wrote a brief but eloquent treatise outlining his true beliefs regarding the advent of the Promised Mahdi in Islam. In this book, the author explains that the divinely appointed reformer and Mahdi to appear in the latter days would bring a message of peace and conquer the world with love; not through violence and bloodshed. He also reassures the government of his loyalty to the state and exposes the hypocrisy of Maulvi Muhammad Husain and the falsity of his reports to the government.



The True Nature of the Mahdi

(Haqiqat-ul-Mahdi)

Hazrat Mirza Ghulam Ahmad

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ISLAM INTERNATIONAL PUBLICATIONS LIMITED

The True Nature of the Mahdi

An English rendering of *Haqiqat-ul-Mahdi*

Written by Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi, peace be on him,

Founder of the Ahmadiyya Muslim Community

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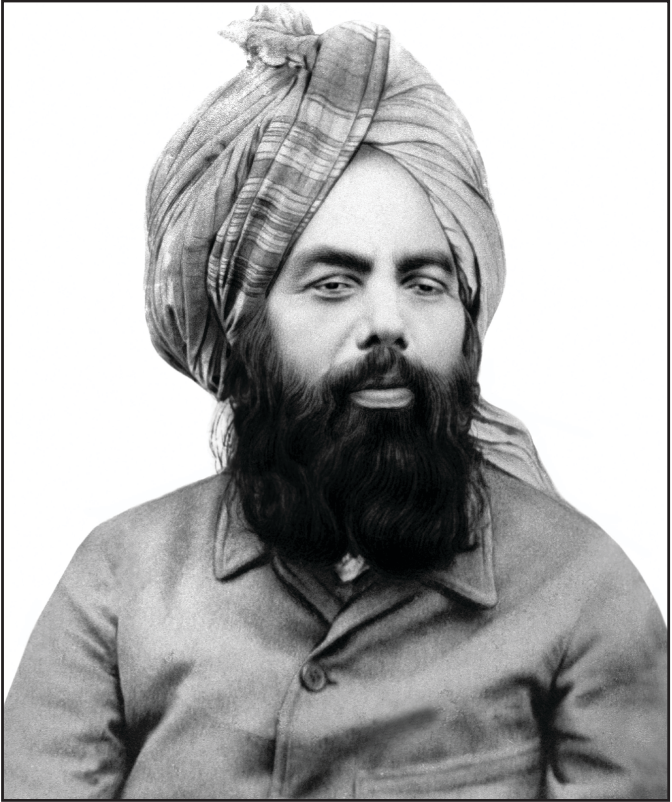
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Hazrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi
(peace be upon him)

About the Author

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

Hazrat Mirza Ghulam Ahmad, peace be upon him, started experiencing divine dreams, visions and revelations at a young age. In 1889, under divine command, he started accepting initiation into the Ahmadiyya Muslim Community. He continued to receive divine revelations and was thereafter commanded by God to announce that he was the divinely appointed Reformer of the Latter Days, as prophesied by various religions under different titles. He claimed to be the same

Promised Messiah and Mahdi whose advent had been prophesied by the Holy Prophet Muhammad, peace and blessings of Allah be upon him. The Ahmadiyya Muslim Community is now established in more than two hundred countries of the world.

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

As the Muslims of India entertain different beliefs with regard to "The coming Mehdi" and especially the nature of his appearance among the Muslims: according to some Muslims he will be a reformer and engenderer of new-life, like a true lover of peace and tranquility and a person poor in heart; - The Muslims of this party considering his appearance as nearly spiritual: while other Muslims, such as Maulvi Muhammad Husain of Batala, editor of *Ishtah-at-Ussunnah* and leader and advocate of *Ahl-i-Hadis* or *Wahabis* of his class, believe that "The coming Mehdi" will be Ghari, general slaughterer and upsetter of the empires of the nations other than Muslims, especially the bitter opponent of the British Empire, and speak of the terrible consequences resulting from the bloody deeds of this Mehdi, I have written this pamphlet to show which of these two Muslim parties is right in its beliefs with regard to "The coming Mehdi".

It will be better that our benign Government will get this pamphlet translated into English, & hence make itself acquainted with these differences concerning "The coming Mehdi".

Haqiqat-ul-Mehdi

حقیقت المہدی

The true nature of Al-Mehdi

تاریخ: نوری طبع ضیاء اسلام قادیان میں باہتمام حکیم فضل الدین صاحب مجبوری طبعی و جماعت اتحاد اہل اسلام ۱۸۰۰

As the Muslims of India entertain different beliefs with regard to "the coming Mehdi" and especially the nature of his appearance among the Muslims: according to some Muslims he will be a reformer and engender of new life, like a true lover of peace and tranquility and a person poor in heart, the Muslims of his party considering his appearance as merely spiritual: while other Muslims, such as Maulavi Muhammad Husain of Batala, editor of Isha-at-Sunnah and leader and advocate of Ahl-i-Hadis or Wahabis of his class, believe that the "coming Mehdi" will be Ghazi, general slaughterer and upsetter of the empires of the nations other than Muslims, especially the bitter opponent of the British Empire and speak of the terrible consequences resulting from the bloody deeds of this Mehdi, I have written this pamphlet to show which of these two Muslim parties is right in its beliefs with regard to "the coming Mehdi."

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Haqiqat-ul-Mehdi

حقیقت المہدی

The true nature of Al-mehdi

Dated 21 February, Ziya-ul-Islam Press, Qadian. Published under the responsibility of Hakeem Fazl-ud-Din Bherwi. Copies 2800

Publisher's Note

The words in the text in normal brackets () and in between the long dashes—are the words of the Promised Messiah, peace be upon him, and if any explanatory words or phrases are added by the translator for the purpose of clarification, they are put in square brackets [].

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

The name of Muhammad^{sa}, the Holy Prophet of Islam, has been followed by the symbol ^{sa}, which is an abbreviation for the salutation *Sallallahu Alayhi Wa Sallam* (peace and blessings of Allah be upon him). The names of other Prophets and Messengers are followed by the symbol ^{as}, an abbreviation for *Alayhis-Salam* (peace be upon him). The actual salutations have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case.

Publisher

Foreword

During 1890's Maulvi Muhammad Husain of Batala, a staunch enemy of the Promised Messiah^{as}, became extremely active in his enmity towards him and the front on which his unbridled enthusiasm was shown was nothing but the effort that he made to misguide the British Government regarding him and to impress on it that Hazrat Mirza Ghulam Ahmad^{as} was disloyal to the Government and a rebel against it. As he could not achieve this objective without stooping to falsehoods and meanness, he exactly did that. The lies that he told to the Government were twofold: First, he knew, and had previously admitted, that the Promised Messiah^{as} was a loyal subject and was not a rebel, and yet to the Government he told a bare-faced lie that he was so; second, in order to be in the good books of the Government, he informed it that he neither believed in violent Jihad, nor did he believe in a Mahdi that would shed blood; and to compound his lies he shamelessly submitted to the Government that the beliefs of the Promised Messiah^{as} were diametrically opposed to his own.

So that time had come when the Promised Messiah^{as} should have had addressed these lies and calumnies before the Government and once again reassured it about his loyalty to it. Hence, he wrote *Haqiqat-ul-Mahdi*. After a brief account of the enmity that Muhammad Husain and the *Ahl-e-Hadith* harbour towards him, he first gives his own belief [about the Mahdi] and that of the *Ahl-e-Hadith* to draw a comparison between the two. Then he further expounds on the deep-rooted enmity of Muhammad Husain towards him and on how it had translated into his nefarious activities against him—covering the fatwa issued by Muhammad Husain about the Promised Messiah^{as} and his [Muhammad Husain's] hypocrisy as well as his efforts to turn the people and the Government against him. In the course of this discussion he also elaborates on the nature of prophecies and categorically states that no prophecy of his remained unfulfilled.

The main thrust comes at the end of the text, in a plea addressed to the Government, where he proposes a test in order to enable the Government to differentiate between the sincere and the hypocrite, the liar and the truthful. And, in order to fulfil the conditions set out in the test, he had written his own beliefs regarding the disputed matters in Arabic with its Persian translation

to be submitted to the Government and distributed in Muslim counties; and he had, in his plea to the Government, hoped that Muhammad Husain would do the same. The Arabic and Persian texts were appended to the Urdu text which was eventually published in a one volume book.

Mirza Anas Ahmad, M.A., M.Litt. (Oxon)

June 2017

*The True Nature
of the Mahdi*

Beliefs Concerning the Mahdi

It is necessary that I should enlighten the Honourable British Government about the belief regarding the Promised Mahdi that is held by the Wahabi sect whose followers call themselves the *Ahl-e-Hadith*, and whose self-proclaimed leader is Maulvi Abu Saeed Muhammad Husain of Batala; and also my and my community's belief [regarding the Mahdi]. For, the root cause of this entire dispute, and that of their enmity towards me, is that I do not believe in the Mahdi in whom they believe. It is for this reason that they consider me a disbeliever; and in my view they are in the wrong. Hence, I write below my belief about the Mahdi as against that of theirs. Although, this belief, which is held by the *Ahl-e-Hadith*—who in fact are called Wahabis—can be found in hundreds of their magazines and books, yet I deem it appropriate to mention some aspects of this belief from the books of Nawwab Siddiq Hasan Khan. For, Maulvi Muhammad Husain—the leader of Wahabis—believes that Siddiq Hasan Khan is the *Mujaddid* (مُجَدِّد) of this century (see *Isha'at-us-Sunnah*) and his books constitute the guidance of a *Mujaddid*. And according to him it is

incumbent on all of the *Ahl-e-Hadith* to follow them. And these beliefs are:

**Belief of Our
Opponent Maulvis
Regarding the Mahdi**

Nawwab Siddiq Hasan Khan, in *Hujaj-ul-Kiramah*, page 373 and his son, Nur-ul-Hasan Khan in *Iqtarab-us-Sa'ah* page, 64, mention the belief of the *Ahl-e-Hadith* regarding the Mahdi, the gist of which is: 'As soon as the Mahdi appears, he will kill Christians to such an extent that those, who were left alive, would no longer have the courage to govern or rule. And all traces [of the desire] to rule will be erased from their hearts and, having been humiliated, they will run away.'

**My and My Community's
Belief Regarding
the Mahdi**

My and my Community's belief about the Mahdi and the Promised Messiah is that all those types of Hadith, which are about the coming of the Mahdi, are by no means reliable or authentic in their entirety. In my view they are susceptible to three types of objections or, in other words, they are not outside three categories.

First those Hadith that are fabricated, inauthentic and false. And their narrators are open to the charge of dishonesty and falsehood. And no righteous Muslim can rely on them.

Second, those Hadith

Belief of Our Opponent Maulvis Regarding the Mahdi (Cont'd)

Then, on line 8 of page 374 of the same book Nawwab Siddiq Hasan Khan writes: 'After this victory, the Mahdi will invade, and conquer, India. And the King of India will be brought before him, with an iron collar, put around his neck, and all the treasures and banks of the Government will be plundered.' This point is further explained on page 64 of *Iqtarab-us-Sa'ah*, lines 13 to 18, as follows, 'The kings of India will be brought before the Mahdi with iron collars put around their necks; and *Bayt-ul-*

My and My Community's Belief Regarding the Mahdi (Cont'd)

that are weak and *Majruh* (مَجْرُوح); or, are such that, on account of their mutual contradictions and inconsistencies, they have become unreliable. And either no known Compilers of Hadith has mentioned them; or has mentioned them by pointing out their defects or unreliability. And they have not authenticated their *Riwayat* (رَوَايَات) i.e., they [the Compilers] have not borne witness to the truthfulness and integrity of the narrators.

Third, those Hadith that are in fact authentic and their authenticity becomes known by their being reported by various chains of

**Belief of Our Opponent
Maulvis Regarding the
Mahdi (Cont'd)**

Maqdis will be adorned with their treasures.' (After this, he gives his own opinion and the words that he uses in its support are): 'I say that at present there is not even a single king in India. There are only a few Hindu and Muslim rulers. However, they are not even rulers in their own right; they are only nominal rulers. The true kings of this country are the Europeans, and perhaps till that time—that is the time [of the advent] of the Mahdi—they will remain so. And it is they who will be captured and brought before him, i.e.,

**My and My Community's
Belief Regarding the
Mahdi (Cont'd)**

[authentic] narrators, yet either they have been fulfilled [in respect of their prophecies] sometimes in the past and the wars that they mention have come to an end since long ago, and now no possibility of warfare exists, so that one should wait for it; or they are such that they do not at all mention worldly *Khilafat* and actual wars: they only give the glad tidings about the coming of a Mahdi, that is, a rightly-guided man. And through indications, but rather, in so many words, too, it has been mentioned in them that he [the Mahdi] will not have a worldly kingdom and *Khilafat*. And that he will not wage wars,

Belief of Our Opponent Maulvis Regarding the Mahdi (Cont'd)

the Mahdi.' Earlier, this same person has written: 'They will be brought before the Mahdi in iron collars.' In *Hujaj-ul-Kiramah* it is written that such a time is near and all this will likely take place in the 14th Century Hijri. On page 65 of *Iqtarab-us-Sa'ah* it is written: 'The Mahdi will break the cross of the Christians, meaning, he will obliterate their faith.' On page 381 of *Hujaj-ul-Kiramah*, it is written: 'Jesus will descend from heaven and become a minister of the Mahdi; and the kingdom will belong to the Mahdi.' Then, on

My and My Community's Belief Regarding the Mahdi (Cont'd)

nor will he shed blood or lead an army. Only through his spirituality and his spiritual attention, he will once again establish the Faith in the hearts. For instance, there is the Hadith:

لَا مَهْدِيَّ إِلَّا عَيْسَى¹

This Hadith is found in *Ibn-e-Majah*, a renowned book [of Hadith]. It, as narrated by Anas bin Malik, is also found in *Mustadrak* by Hakim to whom it was related by Muhammad bin Khalid Jundi; Jundi relates it, having heard it from Aban bin Salih; Aban bin Salih from Hasan Basri; Hasan Basri from Anas bin Malik; Anas bin Malik

¹ There is no Mahdi other than Messiah. [Publisher]

Belief of Our Opponent Maulvis Regarding the Mahdi (Cont'd)

page 383, he gives the glad tidings that the era of the Mahdi has come near. On page 384, he writes that the one sect of the Muslims that does not hold the belief that the Mahdi will descend with this glory and this [Divine] Command, that is he will appear as a *Mujahid* (مُجَاهِد) and a *Ghazi* (غَازِي), is in the wrong, because the Mahdi's appearance with this sign is corroborated by the *Sihah Sittah*, that is the six authentic books of Hadith. Then on page 395 of *Hujaj-ul-Kiramah*, Nawwab Siddiq Hasan Khan writes that the

My and My Community's Belief Regarding the Mahdi (Cont'd)

from the Holy Messenger of Allah, peace and blessings of Allah be on him. This Hadith means that except the person, who will come with the disposition, and in the spirit, of Jesus, no other Mahdi will come. That is, he will at once be both the Promised Messiah and Mahdi, who will come with the disposition, and in the spirit, of Jesus; and whose teachings will be similar to those of Jesus, peace be on him. That is to say that he will not respond to evil with evil and will not fight; rather, he will spread guidance through his holy example and heavenly signs. In support of it there is another Hadith that Imam

Belief of Our Opponent Maulvis Regarding the Mahdi (Cont'd)

time of the appearance of the Mahdi is now very near, as all the signs of it have been manifested and Islam has become very weak. On page 424 of *Hujaj-ul-Kiramah*, he writes: 'Jesus, like the Mahdi, will spread Islam with sword. And there will be only two consequences of it; the killing [of the non-Muslims], or their accepting Islam.' And on page 31 of the book *Ahwal-ul-Akhirah* it is also written that all those Christians, who would not accept Islam, would be killed.

In short, these are the beliefs of Muhammad Husain and his group

My and My Community's Belief Regarding the Mahdi (Cont'd)

Bukhari has mentioned in his *Sahih Bukhari*, and the wordings of which are:

يَضَعُ الْحَرْبَ²

The meanings of this Hadith are that the Mahdi, whose other name is the Promised Messiah, will categorically end religious wars and will be given this guidance that he should not wage war for the sake of [spreading] religion, and should propagate the Faith through the Light of Truthfulness, his miraculous morals and through the signs of [his] closeness to God. So, I truly say that whosoever wages religious war in the present age; or lends sup-

² He will abolish religious war.
[Publisher]

**Belief of Our Opponent
Maulvis Regarding the
Mahdi (Cont'd)**

that is now called the *Ahl-e-Hadith*. And the Muslim masses call them Wahabis, while Muhammad Husain pretends to be their leader and advocate. And these people mistakenly believe those Hadith—which are found in the chapter *Al-Malahim* of a well-known book of Hadith, called *Mishkat*—to be the source of their beliefs. In Arabic *Al-Malahim* signifies the great battles, and these people take it to mean those battles that the Mahdi will wage against the Christians and others. This chapter, begins on page 331

**My and My Community's
Belief Regarding the
Mahdi (Cont'd)**

port to anyone who does so; or—either publically, or secretly—gives any advice in this regard; or entertains such a desire in his heart, he is disobedient to God and His Messenger. And indeed he acts against their Commandments, crosses the limits set by them and defies their injunctions.

The time has come when I should inform my beneficent Government that the Promised Messiah, who has been guided by God and who practices the morals of the Messiah, is **none other than me**. Everyone should test me concerning these morals and should remove all misgivings from his heart concerning me.

**Belief of Our Opponent
Maulvis Regarding the
Mahdi (Cont'd)**

of the fourth volume of *Mazahir-e-Haqq*, which is the commentary of *Mishkat*. However, it is a pity that in understanding these Hadith, these people have committed an egregious error. In short, these are the beliefs that Muhammad Husain and his group of the *Ahl-e-Hadith* hold about the coming of the Mahdi. And as for the fact that these people have an extremely dangerous capacity to incite against the peace, there is no need to write about it. As for my and my Community's beliefs [about the Mahdi], which are contrary to

**My and My Community's
Belief Regarding the
Mahdi (Cont'd)**

And if one would reflect, paying full attention, on my **teachings of the past twenty years** [as given in my books], beginning with the writing of *Barahin-e-Ahmadiyyah* to the completion of *Raz-e-Haqiqat*, then no one, other than him, would be the greater witness of my inner purity. I can prove that I have sent [copies] of these books to Arabia, the Turkish Empire, Syria, Kabul and other countries. And I categorically deny that the Messiah will descend from heaven in order to wage Islamic wars and that a person by the name of Mahdi, who will belong to the progeny of Fatimah, will be the King

**Belief of Our Opponent
Maulvis Regarding the
Mahdi (Cont'd)**

those of my opponents, they are given in the opposite column.

The end.

**My and My Community's
Belief Regarding the
Mahdi (Cont'd)**

of the time and that both of them will join hands to indulge in the orgy of bloodshed. God has disclosed to me that all these things are, completely false. The Messiah, peace be on him, had died long ago, and his tomb is located in *Muhallah Khanyar*, Kashmir. Hence, as it is false that the Messiah will descend from heaven, so it is false that the Mahdi will wage war. Now, anyone, who craves for the truth, should accept it.

The end.

Author, the Humble One,
Mirza Ghulam Ahmad of Qadian

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ¹

نَحْمَدُهُ وَنُصَلِّي²

رَبَّنَا فَتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ³

اے قدیر و خالق ارض و سما
اے رحیم و مہربان و رہنما

*O the Powerful, the Creator of heaven and earth
O the Merciful, the Benevolent, the Guide;*

اے کہ میداری تو بردلہانظر
اے کہ از تو نیست چیزے مستتر

*O the One Who knows what is in the hearts;
O the One, from Whom nothing is hidden;*

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

² We praise Him, and pray to Him. [Publisher]

³ O our Lord, decide Thou between us and between our people with truth, and Thou art the Best of those who decide. (*al-A'raf*, 7:90). [Publisher]

گر توے بینی مرا پُر فتن و شر
گر تو دید استی کہ ہستم بد گھر

*If You see that I am but the embodiment of disobedience,
and mischief;*

If You have witnessed that I am of an evil nature;

پارہ پارہ کن من بدکار را
شاد کن، لیس زمرہ اغیار را

Then, smash into pieces this evil one;

And thus make happy my enemies;

بر دل شان ابر رحمت پایدار
ہر مراد شان بفضل خود بر آ

*And make the cloud of Your Mercy Shower on their hearts
the rain of Your Mercy;*

*Grant them every wish of theirs, Through the Grace
of Yours;*

آتش افشاں، بر در و دیوار من
دشمنم باش و تبه کن کار من

And let my dwelling be gutted in a blazing fire;

Be my enemy, and let my works go to waste.

درمرا از بندگانت یافتی
قبلہ من آتانت یافتی

*Yet, if You count me among Your servants;
If You consider Your threshold to be my Qiblah—
—the pivot of my being;*

در دل من آل محبت دیدہ
کز جہاں آل راز را پوشیدہ

*If You witness my heart to be replete with such love for You
as the secret of which
Is unknown to the world, except You;*

بامن از روئے محبت کارکن
اند کے افتائی آل اسرار کن

*Then, treat me with love, O You
And manifest a little these mysteries;*

اے کہ آئی سوتے ہر جویندہ
واقفی از سوز ہر سوزندہ

*O You, Who comes towards every seeker of Yours
And are aware of the burning passion
Of the one who is afire with love for You.*

زاں تعلق با کہ با تو داشتم
زاں محبت با کہ در دل کاشتم

*For the sake of that relationship that I have with you
For the sake of that love of Yours,*

خود بروں آ از پیے ابرائی من
اے تو کہت و ملجائی و ماداتے من

*Which I have sowed in my heart,
Manifest Yourself to exonerate me.
It is indeed You Who are my Refuge;
It is indeed You Who are my Protector;*

آتشے کاندہ دلم افروختی
وزدم آل غیر خود را سوختی

*It is indeed You Who are my Shelter.
Through the flames of that fire,
Which You have kindled in my heart,
You have burnt all that is other than You;*

ہم ازاں آتش رخ من بر فروز
ویں شب تارم مبدل کن بروز

*With the same fire my countenance light up You;
My dark night, into a bright day, convert You.*

چشم بکشا لیں جہان کور را
اے شدید لہٹش بنمازور را

*Make this blind world open its eyes;
O God, Whose assault is vehement, manifest
The Might of Yours;*

ز آسماں نور نشانِ خود نما
یک گلے از بوتانِ خود نما

*From heaven manifest the Sign of the Light of Yours;
Exhibit a Flower of the Garden of Yours;*

لیں جہان بینم پڑ از فسق و فساد
غافلاں رائیت وقتِ موت یاد

*I see this world to be full of impiety, sinfulness;
I see that the unmindful remember not the time of
death;*

از حقائقِ غافل و بیگانہ اند
بچھو طفلانِ مائلِ افسانہ اند

*I see that they are ignorant of facts;
I see that they are stranger to facts;
I see that they, like kids, are fond of stories alone;*

سردشد دلہا ز مہر روئے دوست
روئے دلہا تافتہ از کوئے دوست

*I see that the love of God exists not in their hearts;
I see that their hearts have, as it were,
Turned away from God;*

سپیل در جوش است و شب تاریک و تار
از کرمہا آفتابے را برآر

*I see the severity of the flood; I see the pitch darkness of the
night;*

*BE KIND, AND MAKE THE SUN RISE, MY
LOVE*

Because from all eternity it is the practice of any given age that when such a sect appears among a people whose principles and beliefs are, in the view of these people, contrary to their own, the leaders of that group then try to somehow annihilate that sect and remain busy trying to humiliate it before the people and the Government. Hence, some of the Mullahs of this country have meted out to me this very treatment. The sworn enemy and adversary [of mine], from among them, is Muhammad Husain of Batala, the editor of *Isha'at-us-Sunnah*. This miserable person has sacrificed his own comfort by remaining busy with swearing animosity towards me. And he has, carrying his disgraceful fatwa about my being a disbeliever, travelled all the way from Batala to Banaras to solicit the seal of approval for it. And when he was not satisfied with this alone, he continued to convey to the Government his unfounded views that I was secretly a rebel and was more dangerous than even the Sudanese Mahdi.¹ Even though, prior to this, he himself had published an article about me in *Isha'at-us-Sunnah*, claiming that it is the height of disbelief that anyone should entertain the idea about 'this person' that he had staged rebellion [against the Government]. And he had repeat-

¹ A religious leader in Sudan who claimed to be the Promised Mahdi and fought against the state. [Publisher]

edly written that, on the basis of his personal knowledge, he testifies that I and my father, Mirza Ghulam Murtaza Sahib, are devoted well-wishers of the British Government. In short, when this **wise Government** had paid no attention to the accusations of this jealous one, he began inciting his people and issued the fatwa about me that killing 'this person' is worthy of a [spiritual] reward. Thus, seeing this fatwa, many other Mullahs issued the similar ones about killing me; undoubtedly it is true that if God Almighty had not, out of His Grace, created the means of my protection under the shelter of this Honourable Government, then I do not know what such *Ghazi Mujahid* would have done by now! This person has been repeatedly threatening me with reference to the Amir of Kabul that if I went to him, I would not return alive. I knew that he had certainly visited the Amir of Kabul. However, this mystery as to why and for what reason the Amir had given him the promise about my being murdered had so far not been resolved. However, let it be known that my principles are not tinged with hypocrisy. If this person has turned the Amir against me by telling him that I deny the coming of that Mahdi and Messiah for whom the people of materialistic views are waiting, then why should I fear the Amir of Kabul on account of my declaring the truth! I say without any

reservation that I deny the coming of the *Ghazi* Mahdi and that of the *Ghazi* Messiah, even if these words are taken to be amounting to an insult. However, whatever God has disclosed to me, I cannot renounce it. I believe that Islam will progress spiritually, and that the Truth will be propagated through peace and amicability. But the condition of this person is extremely regrettable in that he is constantly changing his personae. He secretly says something to the Mullahs, and quite another thing to the British Government. And then in order to please the Amir of Kabul he expresses beliefs that accord with his wishes. I am certain that he, having traveled to Kabul, posed in front of the Amir as the one whose beliefs will promote his [Amir's] objectives. Because if the Amir of Kabul is such a person that he becomes instantly ready to kill anyone who holds beliefs contrary to those of his own, then the question arises as to how he [Muhammad Husain] came back unharmed. Can he dare to confess [here in Hindustan] that he has the same beliefs as those of the Amir of Kabul?

As for my own beliefs, they are certainly true. Likewise, they are free from all mischiefs and are blessed in themselves. The wise can realize how fine and good these beliefs of mine are viz., no such Mahdi or Messiah is to come who would redden the earth with blood and whose

great achievement would be that he would coerce people to become Muslims. And that they are entirely based on the principles of [promoting] peace and tolerance; on account of which neither an opponent is given the opportunity that he should level the accusation of any type of coercion against Islam, nor, on their account, one is at all made to subject mankind to a barbaric treatment; nor one's moral condition is marred thereby; nor people of such pure beliefs are forced to lead a life of hypocrisy under the Government who follows a different religion. However, as for the beliefs that are contrary to those of mine and on which these people have pinned their hopes, there is no need to explain them. Our wise Government should remember that of all the Muslim sects, the dangerous sect is the one who holds treacherous beliefs. Muhammad Husain Batalwi's likening me to the Sudanese Mahdi is nothing but an attempt to mislead the Government. It is evident that neither I believe in Jihad², nor do I believe in such a Mahdi; nor am I waiting for such a Messiah, whose [i.e., of the Mahdi's and Messiah's] mission is to wage Jihad and shed blood, what likeness then can the Sudanese have to me and what connection can I have with him? As far as I know, the beliefs

² That is, taking up arms against the non-Muslims in order to convert them. [Publisher]

of the Sudanese Mahdi have a striking similarity to those of these people. If Muhammad Husain and ten or twenty Mullahs, who are his friends, were asked to express their views on oath, face-to-face with each other, it would become immediately known whether the beliefs of the Sudanese Mahdi are like my beliefs, or those of theirs.

It was not necessary for me to mention these things. The Honourable Government is very wise and cannot be deceived by anyone. However, because Muhammad Husain has repeatedly levelled at me the accusation that my circumstances are like those of the Sudanese Mahdi, but rather, they are even more dangerous than those of his, so it was necessary that I should have responded to these lies of his. I am grateful to God Almighty that He has safeguarded me against performing such hypocritical actions. It is not that I, like Muhammad Husain, say one thing to the British Government, and profess quite different beliefs before my co-religionist Mullahs. How shameless and mean is it on the part of Muhammad Husain of Batala that he has concurred with the Mullahs in their beliefs about the Mahdi! Likewise, he has pleased the Amir of Kabul [by professing before him the same beliefs as of his] and thus has received a hefty sum of money from him, as a reward, and yet he has submitted to the Government that, as if, he has no concern with

such beliefs and that he takes such Hadith [as comprise these beliefs] to be altogether false and fabricated. Is this a praiseworthy quality? Certainly not. Neither can God Almighty be pleased with hypocrites, nor can any wise Government. For, to be the same both inwardly and outwardly is an excellent quality. The Government will realize why these people are displeased with me, and what is the true cause of their displeasure? The testimony of Sir Sayyed Ahmad Khan, KCSI, which he had published about me in the last moments of his life, should be sufficient for the Government. Rather, [therein], he had advised all the Muslims that they should follow that practice of mine vis-à-vis the British Government which is founded on my views about it. Which pure-hearted man is out there who, having come to know this, would not be saddened that Muhammad Husain has, out of sheer meanness, incited the Muslims to cause me pain. I used to invite others to spiritual matters on my own and had never addressed Muhammad Husain; yet, all of a sudden, he had prepared the fatwa, of his own accord, and had tried that people should declare me a disbeliever and an *Anti-Christ*. First he presented the fatwa to his mentor Nazeer Husain of Delhi. As the said Nazeer Husain is his co-religionist and is of the same ilk; as old age has taken a heavy toll on his senses, too; as, like the im-

prudent Mullahs, he is by nature extremely malicious and stingy, so has he instantly, and without any hesitation, testified to my being a disbeliever. Then who else would have hesitated? And all his students, the scavengers, then issued the fatwa of my being a disbeliever. Well, as to who is the disbeliever and who the believer is a matter the reality of which everyone will come to know only after death. However, here only this needs to be disclosed that Muhammad Husain had, without any rhyme or reason and out of malice, issued the fatwa and, having travelled to various places of Hindustan, had it endorsed hundreds of times, to get it testified that 'this person' is an infidel and an *Anti-Christ*. And since then he hasn't refrained from insulting, deriding and abusing me. And he had written, with his own hand, articles which are full of filthy abuses and had them published under the names of Muhammad Baksh Jafar Zatalli, of Lahore and Abul Hasan, Tibbati. Then, later he lifted most of those articles from their original publications, and republished them under his own name, in his magazines. These are all facts, which are supported by solid proofs, and not conjectures. Then, when he did not consider this to be sufficient, he issued the fatwa that I should be killed. And he repeatedly requested me for *Mubahalab*, and then shirked away from it and [tried to] tarnish my reputa-

tion, claiming that it was I who wouldn't do *Mubahalab*. This is the reason why I published the *Mubahalab*-Announcement on 21 November, 1889. After this Muhammad Husain bought a knife³ with the intention of defaming me, as if I had desired to kill him. However, one should reflect on that the person who had already issued the fatwa that I should be killed, what does then his buying the knife indicate! One should consider that in my Announcement I had clearly mentioned that the death, etc., of no one was meant by my Prophecy. On the contrary, it meant only that the liar would be disgraced in the eyes of Ulama [the Muslim scholars of theology] and the just. And there is no law relating to defamation [in the statute of the Government]. However, even then some people, who have an axe to grind, had, with the objective of making me a target of the law, so to speak, brought this matter to the notice of the Government. If two or three persons, who knew Arabic, were asked on oath the meanings of this revelation, and first of all if a deposition of a few such persons were taken in front of me, then this lawsuit against me would not have been prolonged at all, because the Government has no concern with whether anyone [of the Mullahs] is disgraced in consequence of the very fatwa of the Mullahs them-

³ As if for self-defence. [Publisher]

selves. But it had not happened so, and thus a great harm was done. Even though in the Announcements of 21 and 30 November, 1898, an explanation was given about it, yet Muhammad Husain, according to his old habit, had tried to derive this benefit from the Prophecies about Atham and Lekhram that all that uproar and bloodshed, [which occurred after my Prophecies about them], was carried out on my advice and at my behest. And it was claimed by him [before the Government] that to make such Prophecies is an old habit of mine. However, it is clear that so far no one has realized that both of these Prophecies were made on the dogged insistence of these very two persons [Atham and Lekhram] and, before my publishing them, they had willingly published these Prophecies. And there are abundant proofs of this. What accusations could then be levelled against me? Yes, in accordance with the subject matter of these Prophecies, both had died and thus had made these Prophecies fulfilled: the one died a natural death, and the other at the hand of someone else. Abdullah Atham, who died a natural death, had—during the period within which he had to die according to the Prophecy—never claimed that he had ever been attacked with the intent of willful murder [as he had claimed later on]. As the Prophecy was conditional, so he, letting his heart be inspired with

awe at the greatness of Islam, reaped some benefit in that as long as he remained silent, he continued to live. And when he stated, on the instigation of the Christians, that he had never feared the grandeur of Islam, then, because he had lied, God caused him to die soon after this, so that He should manifest to the people that the Prophecy had been fulfilled—as it had already been mentioned in my Revelation. So, the Prophecy about Abdullah Atham was fulfilled in two ways. First, the Merciful God granted him respite, as it is the practice of Allah pertaining to Prophecies of *Wa'id*. Second, when fifteen months, that is the period which was fixed in the Prophecy, elapsed, the idea came to his mind that the respite that he had enjoyed was not due to his living in fear [of the fulfilment of the Prophecy], but rather it happened by chance. Thus, when he stubbornly stuck to this idea, and also told a few lies and thought that then he had at last been saved, so God Almighty withdrew His protection from him and he died within six months after my last Announcement, so that people should realize that he benefitted from the condition [laid down in the Prophecy]; yet when he acted against the condition, he was instantly punished. Thus, in the case of Atham two Prophecies were fulfilled: (1) his benefitting from the condition [and not dying]; (2) his acting in defiance of the condi-

tion, and then his being punished instantly. And because, in the case of Lekhram, no condition was laid down in the Prophecy, it was fulfilled unconditionally. How ignorant, cruel and dishonest are the persons who claim that these Prophecies had not been fulfilled! What can I say to them, except لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ [curse of Allah be on the liars].

This too is worth remembering that some people, who are by nature stingy and blind of heart, raise doubts about one or two of my Prophecies and claim that they have not been fulfilled. However, this is altogether a lie. The absolute truth is but this that none of my Prophecies has gone unfulfilled. If anyone harbours any doubt in this regard, he should visit me with good intentions and should raise his objections face-to-face. And if I fail to give him an adequate and satisfactory response, I am ready to accept any retributory punishment. It is a fact that such people raise an objection out of stinginess, and not out of sincerity. Had they been alive at the times of the Prophets, peace be on them, they would have raised the same objections against them, as they had against me. I can show the [right] path to the one who has eyes. However, the one who has gone blind on account of the constriction of his heart, selfishness and bigotry, what can I show him! Three thousand, nay, even more, Blessed

Prophecies, which do not disrupt the overall peace [of the country] and which are given in the Revelations of this humble one, have been fulfilled. Hundreds of people of pure hearts have witnessed their being fulfilled. Many writings [regarding the Prophecies] have been published prior to their fulfillment. However, if even then anyone, out of stinginess, raises doubts and objections and does not, keeping my company, verify [the truthfulness of these Prophecies] in a straightforward manner; nor does he enquire about them from those who have verified the truthfulness of them and, stooping to deceitfulness and dishonesty, publicizes misleading objections; nor does he refrain from dishonesty and telling lies, he is the heir of those deniers who have passed away before him, opposing the Holy Prophets of God. May God protect His servants from the calumnies of such schemers! What is the reason that these people, lurking like thieves, raise objections from somewhere far-off and do not, like straightforward people, raise them face-to-face with me, and do not desire to hear the replies? The only reason for this is that they know about their deceptive ways and dishonesty. And their hearts constantly make them realize that if they would raise such absurd objections as are full of ignorance and dishonesty, they would suffer extreme ignominy and their deceptive ways would

become ineffective at a stroke. ‘No trace of your [of deniers’] objection would then remain; what would remain is only self-reproach, shame and disgrace—which would be your lot!’⁴

It needs to be remembered well that there is nothing in my Prophecies the instances of which are not found in the Prophecies of the earlier Prophets. As these ignorant and insolent people are utterly oblivious of subtle types of knowledge and insights of the Faith, so, having been spurred on by their intense meanness, they, before knowing the practice of Allah, rush into raising objections. And always in accordance with the noble verse ⁵ *يَتَرَبَّصُّ بِكُمْ الدَّوَابِّرُ*, they wait for some calamity to befall me and forget the message of ⁶ *عَلَيْهِمْ دَائِرَةُ السُّوءِ*. One of them, having claimed that he is well versed in the specific oriental art of divination [*Ilm-e-Jafr*], wrote about me that through this art he had come to know that ‘this person is a liar’. However, these ignorant people do not understand that divination is a specious and condemned art on the basis of which Shias divine that, God forbid, Abu Bakr, and Umar, were aggressors and disbelievers. Thus, only those would believe in this specious divination whose hearts are devoid of truth. If any Hindu should divine

⁴ The sentence in the quotes is the exact translation of the text.

⁵ And they wait for calamities to befall you. (*at-Tawbah*, 9:99)

⁶ On themselves shall fall an evil calamity. (*at-Tawbah*, 9:99)

through this art that only Hinduism is the true faith and the religions of all other Prophets are false, then would all those religions become false! It is a pity that these people, having been called Muslims, have such mean ideas; they do not realize that Visions as well as dreams of everyone are not of the same grade. That perfect Vision, which the Holy Quran calls ‘the manifestation of the unseen’ [*izhar alal-ghayb*], and which comprehends all types of knowledge, as a circle encompasses all that is within it, is not granted to everyone: it is granted only to the Chosen Ones. The visions and dreams of the inferior people are themselves inferior and they ultimately prove to be the cause of shame for them. The reality of ‘the manifestation of the unseen’ can be understood by the example of the one who goes to the roof of a high-rise building and looks at all things surrounding the building, down below—then, undoubtedly, everything becomes visible to him. However, the person who desires to see such things from a low-rise building, so many things remain invisible to him. And the practice of God with regard to the Chosen Ones is that He extends their vision upwards to the height of a high-rise building, as it were, then they can easily see everything and inform others about their end. However, the person living on a low land, cannot tell about the end of a people. It is for this reason that

Balam was deluded in that he failed to recognize Moses, peace be on him. And he could not fathom the loftiest degree of his [of Moses'] closeness to God, so that he could have been awed into being respectful towards him. In the times of Jesus, peace be on him, too, there were among the Jews many recipients of revelation and the ones who saw dreams, yet because they were at the lowest point [of spirituality] and had not been granted the high rank of experiencing the manifestation of the unseen, they could not recognize Jesus and believed him to be a man like themselves, but rather, they even regarded him as inferior to themselves. And, for those who see dreams and receive revelation, their doing so is such a trial that had there not been the Grace of God, some of them would certainly have been perished. And the proverb *neem mullah, khatra-e-iman*, the Mullah with only a smattering of knowledge is a danger to the Faith, would have aptly applied to them. It is for this reason that one should keep in mind the difference between standing at the lowest level [*qiyam-e-nashayb*] and the loftiest [*izhar alal-ghayb*]. Many blind recipients of revelation, whose feet are mired in a pit, make prophecies as if it is the end of my mission. If they repent, it would be better for them. They should remember that during the middle periods of their lives, even the Prophets, peace be on them,

could not escape afflictions. However, they achieved their objectives at the end. And likewise if even I suffer any affliction or hardship during the intermediate stages, then it is utterly wrong to take it to be the irrevocable decree of God [concerning me]. It is the firm Promise of God Almighty that He will bestow His blessings on my mission. And He shall greatly bless this servant of His, so much so that Kings will seek blessings from the garments of this servant. He will turn every affliction into a bliss. And He will at last clear me from the accusations of the opponents. Regarding this I have received so many Revelations and if I were to record them all here, this Announcement would increase in size. Hence, herein I set out, as a sample, a few Revelations and one dream; and they are given below:

On the night of Friday, 21 Ramadan 1316 AH when I perceived a great spiritual expansion and imagined that it was *Laylat-ul-Qadr*, and there was a steady light rain falling, I saw a dream; I believe this dream has reference to those people who constantly try to create doubts concerning me. I saw in my dream that someone said to me: if your God is Powerful, then beseech Him that this stone which you are carrying on your head should turn into a buffalo. I then perceived that I had a heavy stone on my head which I sometimes imagined to be a piece of

rock and sometimes a piece of wood. On perceiving it I threw it immediately to the ground, then supplicated for it to be turned into a buffalo. I was completely absorbed in the prayer and when I raised my head I saw that the stone had become a buffalo. First I looked at its eyes which were very large and bright. Seeing that God had turned a stone, which had no eyes, into a handsome buffalo with large and bright eyes—how beautiful and useful an animal it is—I was deeply moved and, recalling the prayer of God, I fell into prostration and glorified God Almighty in a loud voice in the words: ‘My Lord is High, my Lord is High’. My voice was so loud that I felt it must have carried over a long distance. Then, I said to a woman who was standing near me and whose name is Bhano, and it was probably she, who had asked me to make supplication: ‘See how Powerful our God is, Who has made a stone a buffalo and has bestowed eyes on it’. While I said this to her my heart was once again deeply moved by the thought of God’s Power and was again filled with His praise; so, again I fell into prostration. All the time my heart was made to prostrate itself at the Threshold of God Almighty, having been moved at the thought encapsulated in the words: ‘Lord how great is Your Majesty and how wonderful are Your Acts that You have turned a lifeless stone into a buffalo

and have bestowed upon it large and bright eyes through which it sees everything and not only this but we hope to obtain milk from it too'. I was still in prostration when I woke up. It was about 4 a.m. Allah be praised for this. I interpreted this dream to mean that my ruthless opponents, who convey false tales concerning me to the Government, will not succeed in their efforts and that as God Almighty has in my dream converted a stone to a buffalo and bestowed on it large and bright eyes, in the same way He will bestow insight concerning me upon the Government officials and they will perceive the reality. **These are God's doings and appear strange in the eyes of people.**

I am so grateful that the Government, of which we are the subjects, is keen on finding out truth. If it errs, it does so with good intentions. It persistently tries to find out faults where they lie. Afterwards, I received several Revelations which reinforce this very dream. I set them out below, so that when at last the Prophecies of these Revelations are fulfilled, the faith of the people may be strengthened. However, I do not know when and at whose hand and at what time they will be fulfilled. But I know with certainty that those doubts concerning me that are constantly being hammered into the Government will come to an end. And at the end it will so hap-

pen that this just Government, through their God-given insight and vision and in the light of their conscience, will come to know the reality of my situation. Then, in accordance with what I saw viz., God turned, without the means of human effort, a stone into a handsome, white-coloured buffalo and bestowed on it extremely bright eyes, the true reality of mine will be disclosed to the Government. Only God knows about the time and the day when it will happen. However, sooner or later, my having no ill-will towards the Honourable Government, my good conduct vis-à-vis it, and my extreme loyalty for it, will be disclosed to every person, and those views about me that are being advertised, will prove to be wrong. The revelations, supporting this dream, are:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ. أَنْتَ مَعَ الَّذِينَ اتَّقَوْا، وَأَنْتَ
مَعِيَ يَا إِبْرَاهِيمَ. يَأْتِيكَ نَصْرَتِي. إِنِّي أَنَا الرَّحْمَنُ. يَا أَرْضَ أَبْلَعِي مَاءَكِ،
وَيَا سَمَاءَ أَقْلِعِي. غِيضَ الْمَاءِ، وَقَضِيَ الْأَمْرُ. سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ.
وَأَمْتَا زَوْا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ. إِنَّا تَجَالَدْنَا، فَانْقَطَعَ الْعَدُوُّ وَأَسْبَابُهُ. وَيَلٌ
لَهُمْ أَنِّي يُؤْفَكُونَ. يَعِضُ الظَّالِمُ عَلَى يَدَيْهِ وَيُؤْتِقُ، وَإِنَّ اللَّهَ مَعَ الْآبِرَارِ، وَإِنَّهُ
عَلَى نَصْرِهِمْ لَقَدِيرٌ. شَاهَتِ الْوُجُوهُ. إِنَّهُ مِنْ آيَةِ اللَّهِ، وَإِنَّهُ فَتَحَ عَظِيمٌ. أَنْتَ
اسْمِي الْأَعْلَى، وَأَنْتَ مِنِّي بِمَنْزِلَةِ مَحْبُوبِينَ. اخْتَرْتَكِ لِنَفْسِي. قُلْ إِنِّي
أَمَرْتُ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ.

That is, God is with the righteous [and with those who do good]. You are with the righteous; O Abraham you are with Me. My help will come to you;

certainly I am the Gracious One. O earth swallow your water, that is, swallow the contrary to fact and mischievous reports that have been spread all over the world against me. The water became dry and the affair was closed. Peace be on you—a word of peace from the Merciful Lord. O the aggressors be separated now. We overpowered the enemy and his resources were cut off. Woe to those who fabricate lies. The aggressor will cut off his hands and he will be stopped from making mischiefs. And God is with the virtuous and He has the power to help them. Their faces will be distorted. This is the Sign of God and it is a great victory. You are that Name of Mine which is the Most Exalted. And your station is that of My loved ones. I have chosen you for Myself. Say, ‘I am commissioned, and I am the first of the believers’.

A Clear Test **by which the Honourable Government** **Can Identify Its True Well-Wisher**

(It is respectfully submitted to the Honourable Government that they should attentively look at the following article and should test both the parties according to the purport of this petition.)

Since Maulvi Abu Saeed Muhammad Husain of Batala, the editor of *Ishâ'at-us-Sunnah*, has always been secretly trying to create doubts about me in the mind of the Honorable British Government, and since I have come to know that for the last many years this has been his habit, I deem it appropriate that, for Muhammad Husain and myself, such a test should be set by which the Government should come to know as to who is its true well-wisher and who the ill-wisher, albeit secretly, so that our wise Government should, on the basis of this very yardstick, be able to differentiate between the sincere and the hypocrite. Hence, in my view that test is this: some such beliefs, which, on account of misunderstanding, are taken to be Islamic beliefs—and are also such that anyone who holds them, he is a danger to the Government—should be made the yardstick for identifying who

is sincere, and who the hypocrite, in the following manner. Both parties should write and print those beliefs in Arabic and Persian, so that they can be published in Arabian cities, like Mecca and Medina etc. And should hand over that printed material to the Government, so that it could publish it, as it deems fit. In this way, the one who behaves hypocritically, his reality will be disclosed. Because he will by no means set them out with honesty, and to disclose them will seem to him as amounting to his death. Again, it will be impossible for him to publish them, and to circulate such an announcement in Mecca and Medina will be worse than death for him. Though I have been writing such books in Arabic and Persian for the last twenty years and have been distributing them in Arabian and Persian cities, yet, even now, in order to comply with the demands of the proposed test, I am writing, as an appendix to this Announcement, a dissertation, both in Arabic and Persian—to be published—in which I will set out my peaceful beliefs and my views regarding the inauthenticity of some Hadith about the Mahdi and the Messiah and my sentiments regarding the British Government. In my view it is necessary that if Muhammad Husain, who is called the leader of the *Ahl-e-Hadith*, holds, like me, the beliefs that promote peace and reconciliation, should, having printed his an-

nouncements in Arabic and Persian, send two hundred copies of them to me, so that I, through my own means, circulate them in Mecca, Medina, Syria, the countries of the Turkish Empire, Kabul, etc. Likewise, he will get from me two hundred copies of my Announcement in Arabic and Persian to circulate them on his own.

Our wise Government should remember it well that to write an ambiguous book, just for the sake of saying something, in order to please the Government, and not to widely publish it— which is not an honest way to go about it—is one thing, and to write a book, with the full sincerity of heart and zeal, about the beliefs that are contrary to the general views of the Muslims and to really, widely distribute them in the foreign countries, is quite another. And it is something that can be done only by that brave person who says that which is in his heart, and to whom God has in fact given this very teachings. Well, if this person has good intentions, he should instantly act according to the above proposal. Otherwise, the Government should remember, and remember it well, that if he does not, as against me, publish a book in Arabic and Persian, then his hypocrisy would be proved. This work can be accomplished in a few hours, and, except ill-intention, nothing can stop it. Our Honourable Government should remember that his behavior is entrenched in

extreme hypocrisy. And those, of whom he is called the leader, hold the same beliefs, and have the same views, as those of his.

Now, according to my commitment, I write below the Announcement in Arabic and Persian. And, being truthful, I do not fear any one, except God Almighty. In view of the elegance of the arrangement of the text, and because there is a complete concord between the two, I deem it appropriate that I should write the actual Announcement in Arabic and then translate it into Persian, so that each of the Announcements should have been written independently, as it were, and so that the Arabic Announcement, which every one of the non-natives cannot easily understand, should also be translated. Hence, after having written both these Announcements, I will attach them to the [manuscript] of this book. **وَاللّٰهُ التَّوْفِیْقُ** [It is Allah Who enables one to achieve his purpose].

The writer, the humble one,
Mirza Ghulam Ahmad of Qadian.

21 February 1899.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ²

O my brothers! May the peace, mercy, and blessings of Allah be upon you!

Now, hear me O righteous servants of Allah, and our brothers from the lands of Turkey³ and Greater Syria,⁴ and the holy land of Mecca, and Medina—the place of the migration of our master and Prophet, the Seal of the Prophets—and Persia, Egypt, Kabul, and other lands. May Allah have mercy upon you and support you, and be with you in this world and on the Day

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

² We praise Him and invoke blessings upon His Noble Messenger^{saw}. [Publisher]

³ The Arabic expression *Biladur-Rum* in this context refers to the Anatolian core of the Ottoman Empire, the capital of which was the former Byzantine city of Constantinople (present-day Istanbul). As this historical region encompasses all of modern-day Turkey, it has been translated as such. [Publisher]

⁴ The Arabic term *Bilad ash-Sham*, rendered here as Greater Syria, refers to the historical region that encompasses several modern-day Middle Eastern states such as Israel, Jordan, Lebanon, Palestine, Syria, and parts of Iraq and Turkey. [Publisher]

of Judgment, and guide us and guide you to a clear truth.

Verily I invite you to that which pleases Allah the Merciful and I invite you to the commandments of the Noble Prophet of Allah, upon whom be thousands upon thousands of blessings from Allah, the Great and Magnificent. I give you glad tidings of what has appeared in this land [i.e. India] by the grace of Allah, the Loving, the Most Forgiving; and I give you glad tidings of the Days of Allah and the radiant dawn awaited by the truthful; and I give you glad tidings of the mercy that has descended from our Lord, the Most Merciful of those who show Mercy.

O servants of Allah, verily the Almighty looked to the earth and saw disorder widespread, religiosity diminished, hearts hardened, and chests straitened. Not a day passes, nor a month lapses, except that disorder increases and afflictions intensify, and the earth is filled with various self-invented beliefs. The Sunnah and the Quran have been abandoned. Corruption is apparent in intentions, and the love of carnal desires has conquered the hearts. The light of good deeds has disappeared from the faces of people; instead, due to the corruption of their hearts, faces now reflect blackness and lifelessness, feebleness and

wilt, cowardice and reluctance, and evil insinuations and illusions.

They [i.e. the Muslims] behaved ignorantly towards all that which came from the Chosen Prophet, forgot the commandments of the Quran and that which was said by the Best of Mankind. A mere shell remained in their hands, and they lost the essence of faith. They turned to the world and its base desires, and preferred the ways of Satan. You shall not find most of them but that they are disobedient and audacious, without fear. You see that most of the scholars preach but do not act; the ascetics put on an act but are not sincere, nor do they devote themselves to Allah or fear Him. You see the common people swaggering towards the present world and not paying attention to the Hereafter. They pretend to be blind, and truly they cannot see; they sleep contentedly and do not wake. Then, the people of other faiths expend their wealth and go to great pains to spread misguidance; likewise, the earth has been corrupted by evil beliefs, and has brought forth its burdens of various machinations and false stories.

Thus, Divine Providence called for the advent of one of His servants to enlighten darkened hearts, and reform with his hands the materials used for present evils. So He chose me by His grace and mercy for this

grand scheme, and granted me a great share of spiritual knowledge, the secrets of the Prophetic sciences, and the intricacies of the Holy Quran. He named me the Promised Messiah to resurrect lifeless hearts with His perfect power, and revive belief in God's Oneness, and rebuild the foundations of the Muslim nation. Verily I am the Sign of Allah which He has manifested at its appointed time as a mercy for all creation. So will you accept me, or reject the one who has come to you from God? I have indeed conveyed that which I was commanded, so be among the witnesses.

As for those who deny me, their denial is due only to persistence in falsehood, for they have not pondered the intricacies of the traditions of the Best of Creation, upon whom be peace and blessings from the Glorious God. They were superficial and hasty. Avarice and stubbornness, emanating from their whims, took hold of them, and a torrent of rancour seized them—thus, they were not rightly guided. They say that the Messiah shall descend from the heaven, and that the Mahdi will be raised from the descendants of az-Zahra⁵; and together they shall take up arms and wage war against the disbelievers and shed blood. They

⁵ Hazrat Fatimah^{ra}, the daughter of the Holy Prophet Muhammad^{saw} and the wife of Hazrat Ali^{ra}, is known as 'az-Zahra', meaning 'the shining one'. [Publisher]

shall not show mercy to men or women, and shall not relinquish or sheathe their swords until all of mankind becomes Muslim. They also say that the Mahdi will silence the disbelievers with political punishments and not with heavenly signs. He will not leave a single home belonging to a disbeliever on the earth, and shall smite the neck of every dweller and traveller save those who become believers. He shall fight the Christians and all those who accepted Christianity; he shall rule India and other lands, and achieve great victories, and kill, pillage, plunder, and enslave men and women. The Messiah shall descend from the Heavens to assist him, as a servant. He shall not accept *jizyah* [tax] or *fidyah* [ransom], and will take pleasure in killing all the disbelievers on earth. Likewise, their soldiers shall set upon God's earth mercilessly shedding blood. They claim that the collective bodies of the scholars are agreed upon these beliefs, whereby they have been transmitted through successive generations from past scholars to those of the present day, as well as many of the eminent elders.

As for us, O servants of Allah the Merciful, we do not find these beliefs to be truthful or correct; rather, we find them to be corrupt and refuted, and not from the Noble Messenger. My Lord has taught me that this

is false, and that our Prophet did not bring any such teaching, and, indeed, they are of the wrongdoers.

The religion upon which Allah has placed us is one of gentleness, kindness, and deliberation—not one of killing, enslavement, and looting. And this is the necessary truth in our time and we are among those in the right. The command for Jihad was in the early days of Islam; and, in order to protect the lives of the Muslims, they were forced to kill the murderers and exact retribution, as the Muslims were few, whereas the disbelievers were many and dominant and bloodthirsty. The believers were not commanded to engage in war or fight until after they remained oppressed and beaten for a long period of time, and were slaughtered like goats and camels. The vilification and harshness lasted long upon them, followed by oppression and abuse, until transgressions became intolerable.

The wailing and cries of the vulnerable were heard and permission was granted to those whose brothers and children had been killed by the disbelievers, and it was said, 'Slay the killers and their helpers but do not transgress, for surely Allah does not love the transgressors'. It was then that Jihad was commanded. But there was no compulsion in the faith, and no coercion for the people. And no Prophet was ever raised to shed

blood; rather, they came as a rain of mercy, and did not fight except after much harm, killing, looting, and kidnapping at the hand of the enemies, and the excess of their corruption. So this Sunnah has been abolished due to the absence of its justifications in the present day, for we have been commanded to prepare for the disbelievers as they prepare for us. We do not raise the sword until our people are first killed by the sword. You see that the Christians do not kill us because of religion, nor do other people, be they far or near. So this tradition is a dishonour for Islam, that we abandon kindness towards a people who act kindly. So ponder, O noble ones.

It is narrated in *Sahih al-Bukhari* that the Promised Messiah will abolish war; that is, he will not resort to bloodshed or violence. So it is not for me to oppose the command of the Noble Prophet, may the peace of Allah the Compassionate and Merciful be upon him. And this has been the Sunnah of our Prophet, the Seal of the Prophets, so which command is greater than this, O wise ones? Sufficient for you is what our leader, the Seal of the Prophets, has said, may the blessings of Allah, the angels, and the righteous from all mankind be upon him.

So, with that it has been established that the

hadith that have been transmitted regarding a bloody, warmongering Mahdi from the progeny of Fatimah az-Zahra' are all weak and discredited; in fact, the majority of them are fabricated and forged. Their narrators were not deemed trustworthy, and the scholars of hadith found it difficult to establish the authenticity of these narrations. For this reason, Imam Bukhari, Imam Muslim, and the great Imam, the compiler of *The Muwatta* [i.e. Imam Malik] have disregarded them, and many scholars of hadith have criticised them.

Whoever alleges that the Promised Mahdi and the Promised Messiah are two men who will appear as warriors and will draw the sword against the Christians and idolaters has calumniated against Allah and His Messenger, the Seal of the Prophets. Such a one has uttered a statement that has no basis in the Holy Quran or hadith or in the views held by the scholars. Rather, the established fact is that the Mahdi is none other than Jesus⁶ and neither shall there be war, nor shall the sword or spear be wielded. This is what has been affirmed by our Chosen Prophet. This is not a false statement—both *Sahih al-Bukhari* and *Sahih al-Muslim* compiled in the first centuries of Islam testify to its truth by excluding the aforementioned hadith

⁶ A hadith of the Holy Prophet Muhammad^{saw} found in the hadith compilation entitled *Sunan Ibni Majah*. [Publisher]

[concerning a warrior Mahdi]. Surely, in this is a proof for the people of intellect, and serves as a great testimony. Look, then, if you are among the righteous.

Know that Jesus, the Messiah and Prophet of Allah, has died and joined Messengers who passed away and left this world, and our Lord has borne witness to this in His Clear Book. So, if you desire, read the verse: *فَلَمَّا تَوَفَّيْتَنِي* [Since you have caused me to die], and follow not the statement of those who forsake the Quran out of their own desires. They gave no strong proof for it; rather, they said, ‘We found our forefathers upon this belief,’ even if their forefathers were far from the true guidance. But we have shown you verses of Allah, so how can you disbelieve? This is what Allah has said, so in which statement after the Word of Allah will you believe? Will you abandon the Quran for statements of which you have no knowledge? Do you make denial your means of livelihood! Do you prefer doubt to certainty? There is no statement like the statement of the Lord of all the worlds

Surely we have proven that Jesus, peace be upon him, migrated from his homeland after the incident of crucifixion, and that migration is the tradition of the Messengers—with the permission of Allah, the Answerer of Prayers, the Nigh. He then journeyed to

the land of India, as is found in historical accounts. Allah completed his years to 120 as is found in the hadith of the Chosen Prophet. He then passed away and was buried in a land close to this area, and his tomb is located in Srinagar, Kashmir, to this day, and is well known among the general population, elites, and notables. It is visited and blessings are sought from it. So ask those who possess knowledge if you are among the doubtful. Look at how these imaginary thoughts were shattered, and no trace of them remains, and how these stories were invalidated.

It has become clear that the true meaning of the descending Messiah is a person granted the traits of the Messiah, and it is he who speaks to you, O people of intellect and true understanding. Know that the time for Jihad of the sword has passed, and nothing remains except the Jihad of the pen and prayer and great signs. Those who believe that Jihad of the sword will be mandatory at the appearance of the Imam are in error. May Allah safeguard us against their errors! This is nothing except error arising from a lack of reflection upon the hadith of the Best of all Creation [Muhammad^{saw}], and from not differentiating between fabricated and authentic traditions and also by following conjectures. Oh what a pity for men who know that the hadith

regarding the warrior Mahdi are discredited and inauthentic, and yet they believe in his advent without sure knowledge, and do not make statements with true understanding, and they fail to gain insight from transmitted texts and rational proofs. They had pledged to provide support to Islamic endeavours, and not follow statements conflicting the saying of our leader, the Best of Creation. There is no doubt that the presence of these people is one of the misfortunes that has fallen upon the enduring faith of Islam. Verily they do not follow the light; rather they walk like the blind. Their knowledge is not free from doubt and uncertainty, and knowledge of the unseen does not flow upon their hearts. Rather, they follow that of which they have no knowledge or certainty; they follow one another, ignorantly and without knowledge. And like that, because of their foolishness, they expose the religion of Allah to the fault-finders and bigots, and make it a jest for ignorant critics. They are surely a people oblivious to the understanding of religious affairs and intricacies of religion, and so, have become leaders of an ignorant people. They pass edicts but do not understand, they lead but are not well versed in religion, and they say but do not do. They do not have any knowledge of the Holy Quran, and do not follow men from this field.

They preach but do not comprehend what comes out of their mouths. They are not gifted with insight, nor are they among those who reflect, nor do they turn to Allah. The value of their knowledge is meagre and deficient. Indeed, their hearts have fallen only for the present world—so how can they comprehend the mysteries of the Faith, and how can they attain knowledge of the resolute law [of Islam]? Indeed the knowledge of Allah is not revealed except upon pure hearts, and the gates of the Religion are not opened except to those who turn towards Allah, and verities are not manifested except upon those whose thoughts are directed solely towards the Gracious God.

In addition, it is incumbent upon men who enter the field of debate and wade boldly in the currents of argumentation, to be deeply absorbed in the sciences of the Arabic language; to drink from literary sources; to be well-versed in the arts of speech and in unique and impressive literary style; to have the ability to comprehend and employ beautiful figures of speech; to possess the power to make people understand in diverse ways; and to be acquainted with the idioms of the Arabic language and possess command over such rules that prevent one from making errors in comprehension and expression.

How can these people attain these excellences! They hold nothing in their hands except for myths. So let those who will, cry for them. Do they await the warrior Mahdi so that he may spill blood—killing all enemies and smiting their necks—and to spread Islam by the sword? This is not, however, proven by the authentic hadith, or from the text of the Holy Quran; in fact, the opposite has been proven by the scholars. Furthermore, these facts are denied by the sound mind and rejected by straightforward thinking—so ask those who reflect.

You are aware that this era of ours is one in which no one attacks us with swords and spears on account of our religion. No one forces us to recant the Religion of Allah—the best of religions—and follow another religion. So in these days we do not require war and reprisal; there is no need for lances to be prepared and swords to be unsheathed.

Indeed, these matters may be described as abrogated injunctions and practices no longer applicable. So when military expedition and war were no longer required, their place was taken by decisive through clear and conclusive proofs, and by proving one's claims with true and authentic evidences. Thus, it was replaced with radiant signs and great miracles. So the

need has increased in our time to strengthen the Faith and for the descent of clear Signs from the Gracious God. The shedding of blood and smiting of necks will not benefit them; rather, it shall only increase various kinds of suspicions and divisions.

The true Mahdi, the need for whom has increased greatly in this age, is not a man who bears arms and teaches the arts of war and the use of the sword and spear. Rather, the truth is that such customs harm the Faith in these times, inspire various kinds of suspicions and evil whispers in the hearts of people, and support the claim that Muslims are a people who possess nothing but the sword and only intimidate others by the spear, and they know naught but the killing of man.

The Imam being sought by the hearts of the seekers in this age, and by the souls that are searching as though on the brink of starvation, is a godly man, refined, with outstanding morals, and characterised by dignified and pleasing traits. Moreover, he is from among the people of wisdom and knowledge, and is endowed with conclusive proofs and evidences. He has excelled all others in the divine sciences, and has outdone his contemporaries in the finer points of revelation and difficult issues of the religious law. He possesses power of speech which affects the hearts of those gathered in

his presence. He utters words that both the elite and common people find beautiful. He spontaneously speaks words that resemble a string of pearls, and extemporises points of wisdom that may be likened to low-hanging fruit. He is skilled in providing excellent answers. He possesses unmistakable judgment. He commands words which, to the greatest extent, speak directly to the mind and, to the greatest extent, penetrate the heart. He silences the opponents in every gathering he attends. He dumbfounds the deniers in every speech he gives. So there is no sword in this era except for the 'sword' of the force of plain speech; and I do not deem spears to be effective in this age, except for the 'spears' of proof, evidence, and signs.

The Imam of this age is a knight in the field of divine understanding, supported by Allah with Signs and other ways of completing the argument, and many kinds of proof. He is more knowledgeable than any other in the Holy Book of Allah so that he may strike fear into the enemies of Allah by it, and cure the hearts of the seekers. He possesses the ability to reform his own self—which is his greatest nemesis—to melt it away completely so that it cannot compete with Allah's majesty. He relies completely on Allah. He is humble, and he fervently prays to elevate the illustrious law [of

Islam]. He is patient and tender towards the servants of Allah, exerting himself for them with firm resolve, and endlessly prays for them. He does not forget any of those who are sincere, even if they are from the farthest of regions. Like Abraham, he pleads for the wicked in his community, and is honoured in the presence of the Lord of all the worlds.

The likeness of the Imam is that of a strong man; a frail person or an old man—whose feet now fail him and whose eyes have become weak—cling to his clothes [for support]. This strong man takes hold of the frail person or gaunt, doting, old man, who is near death, and protects him from wronging himself and going astray. Similarly, he helps everyone who he fears will stumble due to weakness in resolution. He gives fresh and succulent [spiritual] nourishment to everyone in need of provisions. Like helpful, young men, he guides the weak and those who are lost to their homes. But he whose heart is devoid of the traits of compassion and sympathy, and who does not possess strength and valour like the brave and courageous, and does not turn to Allah with tearful prayers on behalf His creation, and lacks mercy greater than the mercy of mothers, such a one does not attain this rank, and none of these signs are present in him, and he is not the

inheritor of the Leader of the worlds and the Chief of all creation.

As for he who is granted this tenderness and compassion, and his heart is replete with these attributes—having abandoned the whims and desires of the ego—and who exerts himself in the love of God, and effaces himself in order to behold the countenance of Allah and earn His pleasure; he is like the proverbial philosopher's stone; he is a full moon; he is a blessed, lofty tree for all creatures where people can seek shade; he is one to whom people approach to seek blessings. He is a house of peace whereby distressed people can enter its innermost sections; he is a cave they take shelter in at the time of troubles. He is blessed and all those around him are also blessed. He is a glad tiding for whoever meets him and sees him, or hears from him some words.

Allah befriends those who befriend him, and takes as enemies those who take him as an enemy. The fortunate will come to him by every distant track and far off land. He is like a cave for the religion, and a provider of security from Allah, for every Muslim man and Muslim woman.

And among the signs of his truthfulness is that he will be maligned initially; the wicked will be allowed

to gain ascendancy over him and the wicked will assail him, mocking and denying him. They will say many things about him, audaciously cursing him. And yet he will walk meekly in the earth, and tread gently like the best of people. He shall not repel evil with evil, but reply with that which is best and most fitting for the servants of God.

And when the days of trial—and whatever transgressions by the foolish are decreed for him—reach their peak, it will be revealed to him in his heart to turn to Allah completely. He will then ask for His help with humility and fervent prayer; these longings will stir in his inner being, he will then fall down in prostration before Allah, and his prayers will be answered. Victory and triumph will be granted to him in the end. God shall create for him the means from the heavens with kindness and favour. He will perform actions for him that shall confound the people, overturn the events completely, and protect him from fear and terror.

Likewise, the practice of God is that in the beginning He allows the enemies of His holy men to prevail of them, but then God makes the final result in their favor. He has surely decreed that ‘the end is for the God-fearing’.⁷ And men such as these are not sent

⁷ Surah al-A’raf, 7:129. [Publisher]

except after the passage of centuries, by the will of Allah the Doer, after corruption in the earth, enemy onslaughts, and rampant error.

So when corruption manifests in the land, aggression increases, and debauchery and disobedience spread, and divine understanding decreases—and the people become like the blind, and they become ignorant of the limits set by Allah, the Lord of all the worlds, and corruption infuses works, actions, and speech—the state of the Religion becomes divided and it nearly disappears, and the enemies extend their hands towards the Muslim community, and the practices of the faith approach extinction, and nothing remains with regard to the capacity of the scholars to return the people to righteousness and piety—rather, the scholars are languishing and have forgotten service to the faith, and swagger towards the lowly world, and no portion of belief or certainty remains among them—when disorder, transgression, and misguidance becomes so severe that it may be likened to the tertiary stage of a disease, and no hope remains that mere speech can cure the people, thereupon, a Reformer is sent, who has been granted knowledge, understanding, truthfulness, purity, and uprightness from his

Lord, and the ways by which to establish the proof—and this is the tradition of the Glorious Lord.

In sum, Divine Providence requires that God in His grace and favour send a Prophet or a *Muhaddath* in this era. He has appointed him to implement this plan, and has chosen him to reform mankind. He will come at a time when the pure-hearted will bear witness to the need of a Caller from the Glorious God. Every soul that is aware will feel the need for support from the Lord of the heavens. They will feel his scent; his fragrance will reach their souls. At this time appears the one appointed by Allah, who slows the currents of mischief, and clinches the argument against the disbelievers. He will not come except at the time of need, and he will not unsheathe the sword except against those who themselves unsheathe it from among the wrongdoers and disobedient.

Next, I inform you, O fortunate one, that most people have made mistakes and errors in the matter of the Promised Mahdi. They have attributed to him the shedding of blood and the killing of many Christians and Jews. They say that the Christian kings—who are the rulers of India from the people of the West, i.e. the Europeans—will be seized and have collars fastened around their necks. Humiliated, they shall then be

brought before the glorious Mahdi. They do not possess knowledge to speak except as calumniators. They have nothing but weak hadith and forgeries at the hands of fabricators. And you will not find in their possession an authentic hadith from the Seal of the Prophets.

So fear Allah and do not put your faith in such beliefs. Do not intentionally conceal the teaching of Allah under the pretext of inauthentic narrations. And those who neither relinquish these [false] sayings nor examine the proof and evidence, nor seek the light that heals the soul, removes doubts, reveals the truth about the calamity, and discloses that which is hidden, and those who do not closely scrutinise in the likeness of scholars, but rather follow one another like the blind, and do not search like those who investigate, they are a people who are like deceiving clouds with no rain. They are equal to a pompous one, who is fickle, or like defenceless homes, or trees that bear no fruit. They do not have anything except long beards, upturned noses, angry faces, evil tongues, and misguided hearts. They do not relinquish their desires, and they conceal their whims, so they do not approach the fountains of investigation. And they do not seek to understand the points of which they are unaware, they do not expend

effort to see the clear truth, and they do not strive to connect mankind to the finest points of certainty.

The final statement in this chapter is that I am the Promised Messiah and Mahdi sent by the Lord of all lords. I have not come to wage wars nor have I been commanded by my Lord to plunder.

Verily I have come in the footsteps of the Son of Mary to invite mankind towards noble characteristics and towards a Most Noble and Ever Merciful Lord. I do not see a need to draw the swords from their sheaths. Nay, this idea is a dishonour for the religion whose light at one time shone across the land. Yes! It is necessary to sharpen the pens so that they may write without limit so that we can save mankind from error and its spreading.

And when I came to the scholars of these lands, they issued edicts labelling me a disbeliever and persistently treated me as a liar. They shun the truth arrogantly, calling me a lying antichrist.

So Allah has shown them the great Sign, and manifested tidings of the unseen and grand blessings. The moon and the sun were eclipsed in Ramadan, but their hearts did not incline towards the truth and were not softened. I offered them many ways of guidance but they did not refrain from error and misguidance. I

wrote for them bulky volumes and lengthy, elaborate books, but they did not accept the truth; rather, they cast aspersions like the foolish, and increased in transgression and wrongdoing. The truth of the Signs that I am from the Lord of the Heavens has been made clear to them, but they have no response except vulgarity, abuse, insults, and contempt. They have seen from my Lord many Signs and all kinds of divine succour, but they did not accept due to their injustice and pride, and they did not cease in this.

I have not been sent to them at an inappropriate time. Indeed, I came when Islam was impoverished, in the era of corruption, to which our master, the Best of Creation, pointed, at the turn of the century; before this, they had been waiting for this century. They considered this time to be blessed for the religion.⁸ But when I came to them, they threw away their knowledge behind their backs, and became the first of the enemies. Had they not feared the sword of the British government, they would have killed me with swords and arrows.

But Allah prevented them through the intercession of this beneficent government, so we thank Allah and thank this government, which Allah established

⁸ The author is referring to the 14th century after Hijrah. [Publisher]

in order to save us from the hands of the wrongdoers. It has safeguarded our honour, our persons, and our properties from the plunderers. So how can it not be afforded thanks when we live peacefully under this government, and at ease of mind, and when it delivered us from many types of suffering, and its establishment became a source of honour and blessing for us. We achieved our highest hope for worldly safety and security. Thus, it is obligatory to obey it and pray for its firm establishment and security with pure intentions. It did not enslave us with the hand of terror, but won our hearts through grace and favours. So it is incumbent upon us to thank it and appreciate its favours, and it is necessary to obey it and its representatives.

O Allah reward this great Queen, and protect her country and honour, O Most Merciful among those who show mercy. Ameen.

The Author

Mirza Ghulam Ahmad of Qadian.

February 21, 1899.

Glossary

Ahl-e-Hadith or Ahl-e-Ḥadīth (أَهْلُ حَدِيثٍ) The ones who give Hadith precedence over the Quran.

Hadith or Ḥadīth (حَدِيثٌ) A collection of Islamic traditions containing sayings of the Holy Prophet Muhammad^{sa}.

Mujaddid or Mujaddid (مُجَدِّدٌ) A reformer.

Majruh or Majrūh (مَجْرُوحٌ) Susceptible to objections and thus not acceptable.

Riwayat or Riwayāt (رِوَايَاتٌ) The chain of the narrators of a Hadith and its text (Matan) taken as a unit.

Mujahid or Mujāhid (مُجَاهِدٌ) The one who wages Jihad.

Ghazi or Ghāzī (غَازِيٌ) The one who is not martyred in a Jihad.

Sihah Sittah or Ṣiḥāḥ Sittah (صِحَاحُ سِتَّةٍ) The six authentic books of Hadith.

Mubalah or Mubāhlah (مُبَاهَلَه) Prayers in which each party of opponents supplicates: “the curse of Allah be upon the one who is a wrongdoer.”

Wa'id or Wa'id (وَعِيدُ) The prophecies that promise punishment, provided one does not repent.

Laylat-ul-Qadr or Laylat-ul-Qadr (لَيْلَةُ الْقَدْرِ) The Night of Destiny.

Qiblah or Qiblah (قِبْلَه) The House of Allah in Mecca towards which the Muslims face while praying.