

Durr-i-Maknun

(Some Hidden Pearls)

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IN THE NAME OF ALLAH,
THE GRACIOUS AND THE MERCIFUL.

WE PRAISE HIM AND PRAY FOR HIS CHOICEST
BLESSINGS UPON HIS NOBLE PROPHET.

DURR-I-MAKNUN

(SOME HIDDEN PEARLS)

In the Annual Gatherings of the Ahmadiyya Movement, I have, by the grace of God, already spoken twice on *Zikr-i-Habib*. The first lecture on the subject was delivered at the Annual Gathering of the Movement in 1959, which has since been published under the title *Seerrat-i-Tayyiba*. In it light was thrown on three specific qualities and characteristics of the Promised Messiah's life and personality—namely, (1) his love for God ; (2) his love for the Holy Prophet Muhammad ; and (3) his great sympathy and solicitude for mankind. The second lecture followed in the Annual Gathering of the Movement in

1960, of which the title was *Durr-i-Manthur*. In this lecture, in addition to the light thrown on some miscellaneous moral qualities, habits, and spiritual attainments of the Promised Messiah, a brief account was given of some of the academic researches he carried out on a number of important questions; and a mention was made of some events in his life, with a bearing on inter-communal and international relations. So Allah be praised that both lectures have been very well received; and translated in Arabic and English, they have also reached a number of foreign countries.

This year I have been asked to deliver a third lecture on *Zikr-i-Habib*. (i.e. moral and spiritual portrait of the Holy Founder of the Ahmadiyya Movement). But during the past days I have been the victim of such an acute attack of diabetes that, on account of a marked increase in sugar, I was practically incapacitated, and could only painfully drag my feet for a few steps. In fact this disease is like a rebellious horse, which remains under control if the

rider is careful and alert ; otherwise, in case of the slightest carelessness on his part, it goes out of control, and tries to throw down the horseman violently from its back. But through the grace of Allah, and the sympathetic and loving treatment of my physicians, I obtained sufficient relief, which has enabled me to come and speak on the subject to-day. But so much time had meanwhile passed that I have not been able to make a proper preparation for speaking on the subject today, for the after effects of the sharp attack still linger, in the form of a general weakness. In any case, however, whatever material I have been able to bring together on the point, I now proceed to put before you. And, indeed, I have no capacity or power, except as should come from Allah, the Great, and in Him I put my faith and reliance.

1

I have named my paper on the subject for this year as *Durr-i-Maknun*, i.e., Pearls

which have been kept wrapped in covers. My aim in selecting this name is to convey a hint that though, so far, the world has not accepted the Promised Messiah (Founder of the Ahmadiyya Movement,) the time is coming when, from the priceless Pearls brought by him, the covers shall begin to fall off; and in the eyes of the people too, a new light shall come; and then the world shall recognise and appreciate their true value, for they carry a guarantee from Allah that their worth shall hold true for all time. And after that, as the days go by, their value shall continue to heighten, and the range of their beneficial effect shall continue to widen. In one of his poems the Promised Messiah has hinted at this truth in words of deep and moving import. Says he :

“This day my people
Do not perceive the great
Elevation where I stand :
But a time shall come,
When, with tears in their eyes,
They would recall, lovingly

To their mind, the blessed
Days of mine !”

(Izala Auham)

It is to be remembered that by the word ‘*qaum*’ (people) used here by the Promised Messiah, which has been rendered as ‘people’, is not meant the Ahmadiyya Movement, for its members already have recognised the Promised Messiah though the degree, and the intensity, and depth of this recognition naturally vary from individual to individual. This word here refers to the rest of the Muslims, as well as the Christians, the Hindus, the Budhists, the Sikhs, and all the other peoples of this World, who have not yet recognised Hazrat Ahmad as the Reformer of this age. This is the same painful drama that has been enacted in the days of every Reformer from Allah, that as often as a Reformer put forward his claim to that mission, and his heart melted before Allah, praying for a holy change in the world, invariably the people addressed by him ranged themselves in opposition, held him to scorn, and did

their best to destroy him. When, however, the early phase of this opposition passed away, in the succeeding generations, a sense of the truth of his claim began to take birth, which developed first into appreciation, then into recognition and confirmation, which continued to strengthen, as the days passed. Accordingly we find that, referring to his famous predecessor, Jesus of Nazareth, the Promised Messiah says—and says with remarkable grandeur :

“Before me, what did not the Jews do to an unoffending man, the son of Mary ! How, as they thought they nailed him to the cross ! But Allah saved him from death by crucifixion ...And then, later, came the time when the same Jesus, son of Mary, attained a greatness where forty crores of people fall in obsequence before him, and great kings bow down their heads in reverence at the mention of his name. So, although I have prayed that, like Jesus, son of Mary, I should not be made into a

factor for the promotion of *shirk*, (polytheism) and I remain assured that Allah will certainly do so, Allah has yet conveyed it to me that He will invest me with great grandeur ; and He will put my love in the hearts of peoples and He will make my Movement spread all over the earth ; and He would make my followers prevail over all other sects ; and the members of my Movement will attain to such perfection in knowledge and comprehension, that, with the light of their truth and signs, they would make their opponents dumb in defeat ; and all peoples shall drink from this fountain ; and this Movement shall grow with great vigour, and thrive, till it embraced the whole earth. Many obstacles shall rise in the path, but Allah will remove them all from the way ; and He will fulfil His promise. And, addressing me, Allah said : ‘I shall

bless you, so that kings shall seek blessings from your garments'. In *kashf* (vision), these kings were shown to me : they were riding on horseback ; and it was said 'These are the kings who would accept the yoke of obedience to you, and Allah will bless them'.

“Therefore, ye who are listening to me, bear these things well in your mind and make these prophecies secure in your safes and boxes, that this is the Word of God, which shall, indeed, be fulfilled one day. I see no particular good in myself ; and I feel I have not accomplished all that I should have accomplished ; and I look upon myself as being no more than a labourer of no ability. All this is only through the grace and mercy of Allah, Who has come to befriend me. Therefore, I render a thousand thanks to Allah, that He has accepted this handful of dust, in spite of all its lack of worth and

ability.” (Tajalliyat-i-Ilahiya)

In the *kashf* mentioned above, the kings to come seeking blessings from the garments of the Promised Messiah were shown riding on horseback. The fine hint intended in this is that these kings would not be kings in name only; but they would be kings with real power in their hands, kings with power and glory, not mere shadows. In any case, however, all this, God willing, shall come to pass, by spiritual means, and a conquest of the hearts. These things shall most certainly come to pass. The earth and heavens can leave their place, or turn false to their functions; but the *taqdir*, the decree of the God of the heavens and the earth, cannot indeed be falsified. It is like a line drawn and eaten into the heart of granite which can never be effaced; and this is a statement of which the truth the world has tested thousands of times from Adam to our own day. But note the humility of mind and the humble spirit of the Promised Messiah, that, putting his reliance in divine

promises, in front of the world he roars fearlessly, like a lion ; but when he stands before God, with extreme humility, he uses such expressions about himself as “a worthless labourer” and ‘handful of dust’. The fact is that the key to success of the Prophets and Messengers of God, and the eternal secret of their dominance, lies in this very dual conception.

2

But where the *sunnat* and the way of God is that He helps and succours His Prophets and Messengers, and opens the door under extraordinary circumstances, for the fulfilment of His promise in regard to their progress and dominance, and with the manifestation of His power, He continues to remove obstacles from their way ; and on the other hand he demands extreme sacrifice from the Believers. So to say, He makes them pass through the Valley of Death, before He brings them face to face with victory and success. Accordingly, the

Promised Messiah says—and friends should carefully listen to these words, for therein lies the key to their progress :

“Addressing me, Allah said : ‘A warner came to this world, but the world did not accept him. God, however, will accept him, and establish his truth by means of powerful attacks’. This is not a thing said by man : it is the Revelation of God, the Word of the Great Lord : and I am convinced that the days of these attacks are near. But these attacks will not be with the sword and the battle-axe. Swords and guns will not be needed in them. The help of God will come down, instead, with spiritual arms... the truth will triumph ; and for Islam will come again the day of that freshness and light which came in the earlier times ; and the sun of Islam will again rise in all its perfection, as it had risen before. But that is not to be just yet. It is necessary

that the heavens should withhold its rising until, with toil and endeavour, our hearts turn into blood ; and until, to bring it about we sacrifice all our comforts, accepting all kinds of disgrace, so that Islam should be raised to a position of honour. The revival of Islam demands from us an indemnity. And what is that indemnity ? Verily, this indemnity is that we should die in this path ; this is the *death* on which depends the *life* of Islam, the life of the Muslims, and the manifestation of the Living God.” (*Fateh Islam*)

All the attention of the Promised Messiah, and all his endeavour, throughout his life was devoted to this that he should teach to his followers the *way to die* in the service of Islam. Accordingly we find that under this teaching many of his followers have lived their lives in the service of Islam in such a manner that from the worldly point of view they entered their graves while still alive, presenting be-

fore the world a graphic illustration of the saying "Of this world, but yet out of this world" ; and a large number of them accepted a life of death for the sake of Islam, by means of a formal and apparent *waqf* (dedication), saying goodbye to all thought of worldly advancement ; and some of them, for the sake of truth, also tasted physical death, winning for themselves the position and rank of martyrs ; and while the Promised Messiah naturally felt grief over their physical separation, in his position of a true Divine Reformer, he also expressed satisfaction and joy, from the spiritual angle, at their extraordinary sacrifice. Accordingly we find that, when the Kabul Government buried Sahibzada Syed Abdul Latif to the waist and brutally stoned him to death, because he had accepted the truth of Ahmadiyyat, the Promised Messiah wrote on hearing this tragedy :

“O Abdul Latif ! Thousands of blessings be on you, for, within mine own lifetime, you have shown an example of steadfast loyalty,

while those of my followers who will survive me, I do not know what manner of works they will do after I am gone.”

(*Tazkiratul Shahadatain*)

3

In view of the aim just mentioned, the Promised Messiah laid extreme emphasis on two basic things: (1) belief in the perfect Unity of God; and (2) belief in the Apostleship of the Holy Prophet Muhammad with a pledge of perfect love, obedience, and devotion to him. And these are exactly the two things which have been enjoined in the *Kalima Tayyiba*, namely, *la ilaha illalho Muhammadur rasulullahi* - “There is none worthy of worship except Allah, and Muhammad is His Apostle.” The promised Messiah often used to remark that without faith in the Apostles of God man could never adequately learn to appreciate the implications and extent of the *Unity* of God.

Study of Nature and rational arguments could take a man only to the point that there 'should be' a God. But the stage beyond this point, that 'God really does exist', becomes attainable only through the Apostles of God. He used to say that there is a world of difference between 'there ought to be', and 'there indeed is'; for, whereas the point of 'there should be' involves a measure of doubt, or at the most it represents only a degree of probability, 'there indeed is' represents a stage of firm conviction; and there can be no manner of comparison between the two.

Further, in regard to his master and beloved, Hazrat *Khatamul Nabiyyin*, Muhammad, (peace and the blessings of Allah be upon him,) the heart of the Promised Messiah was specially full of this firm conviction, that, since all the earlier Prophets had come to particular peoples, for particular periods, the Holy Prophet had come for all the peoples, of all periods, therefore the teaching of the perfect Unity of

God came to the world only through him, there being no earlier Prophet who gave such a perfect teaching. Accordingly we find that in one place the Promised Messiah says with great love and devotion while referring to the Holy Prophet :

“All the Apostles are pure
And righteous , among themselves,
Each better than the other :
Nevertheless, in the sight of God,
He, without doubt is the best of all.
Far superior than the earlier ones ;
In goodness and beauty ;
He is like the charming moon :
All eyes turn to him,
For indeed he is the Full Moon,
In all its lustre and glory.
The earlier ones only dropped down
From fatigue along the way,
While he alone brings us
To the goal, on the other side
Of the raging storms. Ah me !
How I long to sacrifice myself
For his sweet sake, for indeed
He alone is the only

Captain of the Boat who
Can take it across to moorings
Safe and secure !”

(Qadian ke Arya aur Hum)

In short, in the religion and creed of the Promised Messiah, the Founder of the Ahmadiyya Movement, these two points alone, were the important pillars : (one), the Unity of God ; (two), the Apostleship of the Holy Prophet Muhammad. By means of these two factors alone the Promised Messiah brought about the spiritual training and betterment of the community of his followers ; and it was by means of these that he desired to work a reformation in the whole world ; his entire educative and missionary endeavour revolves around these two points. God is One - One in His Being, One in His Attributes ; and One in every respect, with no co-sharer in His greatness and glory, His knowledge and power being absolutely unbounded ; and Muhammad, peace and the blessings of God upon him, is the Last of the Prophets to bring a Law and a

Shariya, the Khatm-Alnabiyyin, to whom was given a perfect Book like the Holy Quran, which turns savages and primitive people into civilized human beings and civilized human beings into Godly persons, and Godly persons into people capable of enabling others to see God—a Book which came down from the heavens for this very specific purpose. Accordingly in regard to the Divine Being and His Word the Promised Messiah says—and friends here should listen very carefully and mark the powerful style of expression used by him. (Here is its English rendering) :—

“Be sure that, just as it is not possible that we should be able to see without eyes, or hear without ears, or be able to speak without a tongue, similarly it is not possible that without the Holy Quran we should be able to see the Face of our Beloved, our Heavenly Master. A time was when I was young, and now I am old ; but in all my life I have never come across a man who

ever drank from the cup of clear and evident comprehension, except from this spring.

My friends, my dear ones ! No human being has the power to fight against God in His will and purpose. Be perfectly sure that the source of perfect knowledge is Revelation from God which was bestowed upon the pure and righteous Prophets. After that Allah, Who is in Himself an 'ocean of blessings' did not wish that He should seal up the door of Revelation, and thus destroy the world... All the goodness and virtue for man lies in this that he should run to the light, from whichever direction it might come ; and he should adopt that way alone which bears a trace of his Lost Friend. You perceive that the light always comes down to the earth from the heavens. Similarly, the true light of guidance also comes from the heavens alone The perfect and

living God is only He who Himself furnishes traces and signs of His own existence and in these times, too, this is what He has desired - that Himself He should furnish traces and signs of His Being. The windows of heaven are about to open, the morning about to dawn. Blessed are they who get up now and bestir themselves to find God.....It is God alone, at all times Who constitutes the light of the heavens and the earth : from Him alone light falls on all places. The fountainhead of the light of the sun is that divine Sun alone. He alone is the life of all the living creatures on the surface of the earth ; the true and living God is indeed He alone. Blessed is he who accepts Him.”

(Islami Usul ki Philosophy)

Similarly, addressing God in one of his poems, the Promised Messiah says :
“There is a wonderful
Manifestation of Thy power

On all sides : look wheresoever we
may,
The same is founded to be the way
That leads to Thy Vision.
In the fountain of the sun
Are to be discerned waves of Thee ;
And in every star we find
The play of Thy Light.”

Dwelling on the elevating and purifying power of the Holy Prophet, and the blessings of his holy breath, the Promised Messiah says in one of his Arabic *qasidas* :

“O my Heart, always bear
In mind the memory of Ahmad,
The Holy Prophet of Islam and
The fountainhead for real
And true guidance - who carries
A message of doom for all those
Opposed to the truth.
Embodiment of all the virtues ;
Nobility of mind personified ;
An ocean for heaping favours on others,
Whose magnanimity is shoreless.
Full of light and radiance
Like the full moon,

Who deserves all the praise
We can possibly bring
To be laid at his feet.
His favours draw the hearts
In love and adoration, while his beauty
Slakes the thirst of the eyes.
If you try to find another
Instance of his perfections,
Your endeavour will end
In humiliation and shame ;
For indeed you shall not find
Anyone else like him. The truth is
That in all the world
We have utterly failed to find
Another like him, in waking up
Those who live in deep sleep.
He came down from God as a light ;
And Allah, at his hand, has vouchsafed
To the world a new life
Based on heavenly light.
He is the Chosen One of God ;
The blessed one ; the guide
For the whole world - the one alone
Who is the fountainhead
Of all the blessings

Imaginable for man”



The perfect and spotless Unity of God inculcated by Islam, and the broad and high moral excellences of the Holy Prophet Muhammad had so deeply influenced the pure mind of the Promised Messiah, that for the whole world, without distinction of race, class, or creed he had the same warmth and sympathy of feeling, as if they all comprised one single family group; he looked upon all as if they were his own kith and kin. In fact he had feelings of sympathy and love even for his enemies, since from the depths of his heart he wished them well. Accordingly he writes in one place:

“In point of the sympathy I bear in my heart for mankind, my religion is this that until one learns to pray even for one’s enemies, the heart is not fully cleansed and purified. The reason, why Hazrat Umar

was drawn to Islam was that the Holy Prophet often used to pray for him ... I am glad and thankful to Allah that I fail to see any enemy of mine for whom I have not prayed two or three times—not even one. ...Therefore you, who are connected with me, it behoves you to become the community in regard to which it has been said that those who come into contact with them never fail to be benefited by the good and the sympathy that accrues from them.”
Malfuzat, Vol. III, pp. 96, 97, from the *Alhakam*, August 17, 1902)

Members of the *Khuddamul Ahmadiyya* (Ahmadiyya Youths) and the Ansarulla (the middle-aged and those advanced in years) should carefully listen to this, that they have been created in this world to live their lives as friends even of their enemies, in the same way as their *Imam* was the friend of all, who always prayed even for his enemies. And, when this is the teaching of Ahmadiyyat in regard to enemies, you can well imagine

how remarkably high should be our standard of love, brotherliness, and sacrifice where our own friends and brothers in faith are concerned. True it should be the duty of every true Ahmady that at all times he should strive to eliminate evil from this world ; but there is a world of difference between 'evil' and the 'evil-doer'. Islam eliminates *evil* with all its force ; but instead of eliminating the *evil-doer*, it tries to draw him to righteousness by means of wise counsel, persuasion, and prayer, this alone being the correct way. The Promised Messiah expressed grief at the death of such an evil and foul-mouthed enemy as Pundit Lekhram ; but at the same time he said that he wanted to save him, but the Pundit ignored his advice and jumped into the pit of ruin of his own choice.

5

In fact the heart of the Promised Messiah was so extremely and extraordinarily full of sympathy and fellow-feeling for man-

kind, quite irrespective of class, colour, or creed, that like the water of a mountain spring, flowing down-hill, its vigorous and sweeping flow remained constant and quite uninterrupted. Hazrat Munshi Zafar Ahmad of Kapurthala, who was a very old and close companion of the Promised Messiah, relates that once, from a remote part of Manipur, Assam, two men, non-Ahmadies, came to Qadian to see Hazrat Ahmad, having been drawn by something they had happened to hear about him from some source. Arriving at the Guest House, they asked the attendants to take their luggage out of the *yekka* (country conveyance) and to put for them a *charapai*, to sit on and rest. But these attendants did not give immediate attention to them, and moved away in connection with something, after they said to these guests: "Take your luggage out of the *yekka*, and a *charpai* will be soon coming". The tired and worn out guests took this reply to heart, and in the heat of their resentment they immediately started on their way back to

Batala. But when Promised Messiah heard of the incident he at once started for Batala after them, in such haste that it was with difficulty he put on his shoes, walking with swift and rapid strides. Some of his disciples and servants also walked with him, one among whom was Munshi Zafar Ahmad himself. Hazrat Ahmad walked so fast that he overtook them at a distance of about two or two and half miles from Qadian, at the Canal Bridge on the way. He requested them to retrace their steps to Qadian, saying that he had been greatly pained by what had happened, apologising profusely for the indifference which the Guest House attendants had shown towards them. "You ride in the *yekka*", he urged them, "and I will walk alongside, on foot." They at last agreed to return to Qadian, but they did not accept the latter part of Hazrat Ahmad's request, that they ride in the *yekka* while he walked alongside on foot. Reaching the Guest House, he himself extended his hand for unloading their luggage, but his friends and attendants sprang forward

for the purpose. Then the Promised Messiah sat with them, talking to them with great consideration and affection. He inquired if there was anything they particularly favoured in their diet ; and he remained talking to them until their meal was brought and served before them. The next day, when the two guests were about to depart, Hazrat Ahmad sent for two glasses of milk, and proferred to them with much consideration and affection. Then he walked with them about two, or two and half miles, to see them off, where he asked them to take seats on the *yekka*, and it was only then that he returned to Qadian.

(Ashaab-i-Ahmad, Vol. IV)

This high standard of regard and consideration for others, his own humility of disposition, his hospitality towards guests, and the feelings of brotherliness on the part of the Promised Messiah, as reflected in this incident, is one which does not stand in need of any comment. But I would like here to urge upon the Superintendent of the Guest House at Rabwah

and his staff that they should adopt this report as a torch light to show them the way to a proper discharge of the duties entrusted to them ; taking the guests coming to the headquarters of the Movement as *the guests of God* Himself ; they should exert to the utmost to show them honour, and make them comfortable in every way. They should spare no effort in showing due consideration for their feelings and susceptibilities. They should look upon the Guest House as an institution for imparting spiritual training to people ; and they should look upon themselves as being *servants* of this institution. Even where they might happen to hear something unpleasant from the lips of some guest, they should bear it with perfect forbearance and self control, allowing no line of displeasure to show on their face. As long as the Promised Messiah lived, he kept the management of the Guest House (Langer Khana) in his own hands, lest some guest be put with discomfort, if the supervision was handed over to the *Anjuman*,

and lest the purely spiritual atmosphere of the important institution should suffer on account of such a change. Now this Guest House is a sacred trust in the hands of the Ahmadiyya Community and God is observing how the officials at the Centre of the Movement are discharging this trust. It is pleasant to contemplate that for some time past the management of the Guest House has shown considerable improvement; but we must never forget that there is certainly room for more.



Similarly there is another precious incident, equally illustrative of the extraordinary solicitude on the part of the Promised Messiah for the common and poor people around him - an incident which makes the heart brimful with emotion, and makes it feel strengthened and deepened in faith. The same Munshi Zafar Ahmad Sahib relates that on one occasion, after the sunset prayers, the

Promised Messiah was waiting on the roof of the *Masjid Mubarak* in Qadian for the evening meal, to be brought for the guests and himself. At that time an Ahmady friend, Mian Nizam-ud-Din by name, a man poor in worldly wealth, in old and worn out clothes, was sitting with the Promised Messiah, with four or five other men between him and Hazrat Ahmad. Then it so happened that a number of more respectable people, in the worldly sense, arrived, and took their seats in between, while Mian Nizam-ud-Din naturally withdrew himself a little farther away. In this way more people continued to arrive, and each time Mian Nizam-ud-Din would move back a little, reaching thus the fringe of the mosque roof, where the people took off and left their shoes. Now, each time Mian Nizam-ud-Din slipped back in silent humility and sincerity, his movement was not lost on the Promised Messiah, who saw these things, but said nothing. When the meal came to be served, however, Hazrat Ahmad

took a bowl of curry and some bread in his hands, and said, addressing himself to Mian Nizam-ud-Din : “come, Mian Nizam-ud-Din you and I will sit in the adjoining room, and eat there together”.

Naturally it is not possible to gauge the depth of joy Mian Nizam-ud-Din must have felt when he heard these words, while those who had been unceremoniously edging him out towards the fringe must have been cut to the quick, at their lack of consideration for this humble man, of which, unwittingly, they had been guilty.

The lesson to be drawn from this sweet and precious incident, against a proud and overbearing deportment, . . . in favour of humility, solicitude for the feelings of others, equality, brotherhood, and love for the poor, does not need any elaborate comment, or exposition. With uncommon sagacity, the Promised Messiah on this occasion imparted the lesson, not by word of mouth, but by his action and example, which is far more affective. His loving eye, always full of solicitude

for the susceptibilities of the poor, noticed silently how the so-called 'big' people had gradually forced a humble guest in rags farther and farther away from him to the fringe of the audience where the shoes were kept; and this un-Islamic attitude caused him considerable pain. Eager and anxious to put some balm on the injured feelings of his humble friend, he took some loaves of bread, and some *salan* (curry) in a bowl, then took this fortunate guest with him into an adjoining room, to make him share the simple meal personally with himself. True that it behoves us that we should show all due respect to those whom Allah, in His mercy and wisdom, has been pleased to place in comparatively affluent circumstances, making them more respected in the eyes of people. But the honour we show to them should never be such as might hurt the feelings of those less fortunately placed in the worldly sense. The principle laid down by the Holy Quran in this respect is indeed very golden, namely, that those alone are really

worthy of greater respect in the eyes of God who are truly more righteous. (49 : 14) Members of the Ahmadiyya Community should so conspicuously adopt this principle in their lives that it should become a distinctive feature, making them into a people quite in a class by themselves, setting for all in this world a glowing example of equality and brotherhood, truly characteristic of the Islamic way of life. In regard to the poor, the Holy Prophet Muhammad (peace be on him) has said that if they stick to righteousness, they would enter the gates of Heaven five hundred years before the rich (*Tirmadhi, Abwabul Zohad*). The Holy Prophet in this case spoke in a metaphorical language. The poor referred to are both those who are outwardly poor, and those meek of heart; and by five hundred years here is meant a long period of time, of which the reality is known only to Allah, for in the Life Hereafter, time will not be counted by days and months and years as counted in this world, this measure being only a

measure of this material world, dependant on movements of the sun and the earth itself. But in any case it is amply clear from this saying that solicitude for the feelings and well being of the poor was extremely dear to the heart of our beloved master, the Holy Prophet Muhammad, peace and the blessings of God upon him; and the same, as we have seen, was also a most prominent and distinctive feature of the personality of the Promised Messiah.

7

These two incidents, which I have briefly set down here, furnish very interesting and luminous examples of the *Jamali Sifaat*, (i.e. attributes of beauty and charm) which abound in the life of the Promised Messiah, of which some have been referred to by me in the course of my two talks which have gone before. But whereas the dominant aspect of the Promised Messiah's life was undoubtedly *Jamali*, full of love,

gentleness, solicitude, and mild persuasion, softly luminous and full of attraction like the moon, on other occasions, when any question of *Imani Ghairat* (spiritual jealousy) was involved - any question of showing due sensitivity for the honour of Islam, of jealous zeal for upholding that honour at any cost, the *Jalali* (majestic) aspect of his personality, the aspect of majesty and grandeur, also was greatly to the fore—sharp, and piercing, fierce and unbearable, like the burning rays of the mid-day sun. Of this category, I would here mention only two incidents, both seemingly minor, but both vested with an import like the energy in a bombshell; and they indicate how firm and deep, almost fathomless, was the faith which characterised the Promised Messiah, where any Revelation from God or the Divine promise of help and succour destined for him was concerned. Hazrat Munshi Zafar Ahmad has related that during the days when a suit brought against the Promised Messiah by Maulvi Karamdin of village Bhain, was dragging painfully

on in the court of a Hindu magistrate at Gurdaspur, the said magistrate was maliciously prolonging the proceedings, fixing dates for hearing in rapid succession, to cause inconvenience to the Promised Messiah. Even a rumour was rife that he wanted to wreak vengeance for the murder of Pundit Lekhram, which the Arya Samajists, of whom the magistrate was also one, were holding against Hazrat Ahmad. In the course of the court proceedings, one day, this magistrate asked the Promised Messiah if he had received any Revelation from God, to the effect that God would disgrace anyone who tried to bring any disgrace on him. For answer, with the greatest composure and quiet dignity, the Promised Messiah said:

“Yes, that is a Revelation I have received from Allah ; it is the Word of God : and that exactly is the promise which God has given me, namely, that whosoever might seek to bring disgrace on me he would himself suffer humiliation and disgrace at the hands of God”

“Suppose I, even I insult and disgrace you ?” inquired the magistrate.

“No matter who the person might be,” calmly replied the Promised Messiah, “No matter who he might be, he himself would come to disgrace.”

In order to overawe him the magistrate repeated the question two or three times ; but each time, with a quiet dignity, the Promised Messiah calmly and impressively replied—“Yes, whosoever the person might be.” Then the magistrate felt the awe and dignity of the occasion, and he no more pressed the point. (*Ashaab-i-Ahmad*, Vol. IV, Riwayat No. 49).

Friends should here remember that this was in the days when the British ruled over the country—yes, the selfsame British which the Ahmadiyya Movement is falsely and unjustly accused of having pampered and flattered. It is to be noted that the magistrate in this case was banking on the awe and prestige which, at the time, went with the British rule. But even at that, when it came to a question of faith in

the Revelations vouchsafed to the Promised Messiah, to a question of his jealous regard for the honour of the Word of God, and of devotion to the truth, there was no sword more naked and sharper than Hazrat Ahmad. In one of his poems, he has most truly said :

In the service of the religion
There is no one I fear ;
For, indeed, I bear a tinge
Of the Faith of Muhammad.

(Aina Kamalat-i-Islam)



Here, by the way, it would not be improper for me to refer briefly to that absolutely unjust and unfounded accusation often brought against the Promised Messiah, at times by people not duly conversant with facts of the matter, at others by those who are simply malicious, and care nothing for the truth of the accusation, namely, that Hazrat Ahmad was characterised by a servile attitude of flattery

towards the British, and the British rule in India. These people ignore the specific conditions prevailing in the country at the time of British advent in this sub-continent, of which certain evident aspects impelled the Promised Messiah in all sincerity of purpose, to bestow just and well merited measure of praise and appreciation on the British. The background of history, which made the Promised Messiah favourably disposed towards the British rule at that time, has two special aspects, which no fairminded person will find it in his heart to dismiss lightly and thoughtlessly. In the *first place*, the advent of the British had been preceded by a widespread anarchy in the punjab and all over India, especially in this part of the country where the Promised Messiah lived. Leaving aside, to some extent, the reign of Maharajah Ranjit Singh, there had been the greatest lawlessness and barbarism, almost of every kind, so much so that in the villages the Muslims were even forbidden to announce the *Azan*, the

Call to Prayer. Many mosques had been turned into *gurudawaras* by the Sikhs, who wielded the political power. In Qadian itself, two former mosques exist even today in the form of *gurudawaras*. General lawlessness and lack of religious tolerance was at a most painful level. The Promised Messiah had witnessed all these harrowing scenes with his own eyes, as he grew to manhood. To breathe in an air of peace, after one had passed through the painful experience which had fallen to the lot of the Punjab, was naturally a cause for sincere thanks on the part of all reasonable people; and who could be more grateful than the Promised Messiah, where the situation justly called for thanks to be rendered to anybody?

Secondly, we must not forget that Hazrat Ahmad was not a political leader. On the contrary, like Jesus of Nazareth, he had been raised solely for the religious and spiritual regeneration and reformation of the people by peaceful means; and naturally, therefore, he viewed everything

from this and this angle alone. Since, in the matter of religious freedom British policy extended to all its subjects, it was particularly commendable in the eyes of the Promised Messiah, especially coming, as it did, after a period of lawless, religious bigotry, and intolerance ; and since, as we all know, there is no European power either, comparable with the British in this respect, not even the United States of America, where religious and colour prejudice is not un-known. In these specific conditions, it behoved the Promised Messiah, as a religious leader that he should boldly give praise where praise was due in the circumstances. For him, not to have given this measure of praise, would have been unjust, unworthy of a great religious leader who is nothing if he is not just and truthful, even at the peril of personal discomfort and harm, or the discomfort of those associated with him in a religious and spiritual relationship. Keeping these two essential aspects of the question before him, no fairminded person

would find it in his heart to raise any objection against the teaching and the attitude of the Promised Messiah in this behalf. He would not fail to perceive that the things which the Promised Messiah wrote about British rule in India, nearly seventy years ago, were by no means in the manner of flattery, but a just appraisal of the peace and tranquility, and the religious freedom and tolerance which British rule had brought in its wake.

Apart from that, the attitude and the struggle of the Promised Messiah against Christianity, the religion of British rulers, on the religious and intellectual level, is too patent a fact, well known even to the most casual observer of the affairs of this sub-continent. In one of his poems in Arabic, Hazrat Ahmad writes, with remarkable force and vigour, and the greatest jealous regard for the honour of Islam :

“Look at the Christians,
And the patently false doctrines
They believe in ! Also give
A moments’s thought to the evils

Which they and their false
Doctrines breed ! With their iniquities
And transgression, with aggressive
Policies and actions all over the globe,
From every height and vantage point,
They are overwhelming the weaker
Peoples, in an unscrupulous
And mad rush, polluting the earth
With their beliefs. In fact,
Their armies lie encamped
Even in Muslim lands ;
And the viciousness of their irreligious
Disorder and unrest they create
Is penetrating even to the minds
Of Muslim women. Therefore,
O Thou benign Master of Ahmad,
O Thou cherished God of Muhammad,
Guard thy creatures against
These fatal poisons ! O my Lord,
Be Thou pleased to break their power,
The same way Thou always
Doth indeed break the inordinate
Might of the proud and the rebellious !
Descend into the arena,
To raze their towering buildings

To the ground ! O Lord,
Be Thou pleased to scatter
Their hordes, and their combined might!
Drag them to destruction :
Let them melt and be dissolved,
As salt is dissolved in water''.

(Nooral-Haq Part 1)

Now, in the face of strong evidence contained in words such as these in regard to Christian doctrine, and the ways of Christian padres, who can say the author of this stamp and spiritual calibre would, or could, stoop to flattery of the Christian rulers, from weakness of character, or motivations of personal gain ?

As for loyalty to the British government, during the days of its rule, this is a matter of principle, which does not have even the remotest connection with flattery from fear or desire for worldly gain. Nor, basically speaking, is it a question of loyalty to the British government alone. In his capacity as a righteous Muslim—no, more than that—in his capacity as a Deputy and a Representa-

tive of the Holy Prophet Muhammad, in his position as the Reformer of this age, it was his basic belief that, irrespective of caste or creed, it was the duty of every true Muslim that he should remain loyal to the government of his country. This is the same principle which the Holy Prophet Muhammad (peace be on him) scrupulously observed during the Meccan period of his life ; which Moses observed while the Israelities were living under the Pharaoh, before the exodus from Egypt ; and which Jesus Christ observed under the Roman rule over Palestine in his day. In fact, this is the very teaching which the Holy Quran imparts, in principle, in the clearest words, (*Sura Nisa*, verse 60), where we read : “O ye Believers, give obedience to Allah, and to the Apostle of Allah, and to those established in authority over you.”

In the light of this clear teaching, the Ahmadiyya Movement, which, by the grace of God, is now a universal Movement, having spread in most of the Asiatic countries, in most of the West and East

African countries, in Australia, in many countries of Europe and the two Americas, firmly believes that irrespective of the religion to which the governments of their native lands might ascribe themselves, its members should remain scrupulously loyal to them, wishing them well from the bottom of their hearts. Therefore, whosoever looks upon us, the Ahmadies, with suspicion, he is either labouring under a serious misapprehension, or he is wilfully taking up an attitude which is patently false. And on this point, in the sincerity of our hearts, we call upon Allah as a witness ; and God's curse on him who tells a lie.

9

Over this side issue, of great importance in its place, I have rather strayed away from the proper subject of my talk. Before I slightly digressed, I was putting before you a few instances and incidents from the life of the Promised Messiah, which go to illustrate the inherent awe and

dignity vested in him by Allah. I have already mentioned an incident which transpired in the law court, during the proceedings of a suit instituted against the Promised Messiah by Maulvi Karamdin of village Bhain. The second incident, I wish here to recall to your mind, also took place in the court of the same magistrate, Chandu Lal by name. The hearings of the case were being attended by large numbers of people, interested in the proceedings on account of the position of Hazrat Ahmad. One day, seeing this crowd the magistrate conducted the proceedings in the open courtyard, outside the room ; and then in the open court, he put this question to the Promised Messiah :

“Do you claim that you can show miraculous Signs” ;

To this Hazrat Ahmad replied : “Yes, Allah does indeed show Signs at my hand.”

In the manner in which the magistrate put this question, there was a tinge of irony and ridicule ; and having given this answer, Hazrat Ahmad paused in silence,

evidently in concentrated supplication before God, beseeching His help and succour. Then, with an extraordinary firmness and fervour, he added : “Whatever Sign you might like to see, I can show it this very moment.”

When the magistrate heard these bold words, he was absolutely stunned, so that he did not dare to ask any further question on the point ; and all those present on the occasion were most deeply impressed. (*Ashaab-i-Ahmad, Vol. IV, Riwayaat No. 48*)

This incident was witnessed by Munshi Zafar Ahmad of Kapurthala, and many other people, of whom some may be alive even today. They heard those words with their own ears. It is much to be regretted that the magistrate in question did not have the courage to advance his question to the stage presaged by the Promised Messiah in his momentous reply. For, otherwise, there is no saying what mighty and overwhelming Sign might have been vouchsafed by Allah, on this memorable occasion. In any case, however, it is it-

self a very clear Sign that a man sceptically and ironically brings in the subject of Signs shown, or claimed to be shown by the Promised Messiah, while occupying the chair of a magistrate in the court premises and he asks if Hazrat Ahmad claimed that he could show Signs. In ordinary sequence, when Hazrat Ahmad said in reply that *that* precisely was his claim, and added, besides, that he was even at the moment prepared to show whatever Sign he might be asked to show, the questioner should have come forward with a definite demand, to that effect. That he did not have the courage to formulate any reasonable demand is, in itself, a great and a clear Sign, certainly for those who have eyes to see.

Here it should also be kept in mind, in principle, that the power to vouchsafe miracles and Signs rests entirely with Allah, in His mercy, and wisdom, and discretion. The Apostle, or saint, at whose hand the miracle or Sign shows itself, functions no more than an instrument and an agent in the hands of God, since in himself, he

possesses no such power. This is exactly why the Holy Quran: says “The Signs and Miracles remain in the power of Allah” (*Sur-i-An‘am*); Allah shows them, whenever He deems fit; at the hands of His Apostles, and in whatever manner He deems appropriate to the occasion. At the same time, however, it is also a Divine *Sunnat*, the Divine Way, that He sometimes momentarily invests this power in His Apostles and Prophets—as happened in the case of the Holy Prophet Muhammad, in the miracle known as the splitting of the moon; or, again, in the course of the Battle of Badr, when the Holy Prophet scooped up from the earth a handful of pebbles and dust, and flung it at the enemy ranged up on the battle-field in seried ranks. In both cases a gesture, on the part of the Holy Prophet set in motion a rapid chain of reactions, which showed itself in a miraculous result, not achievable by any human agency. Miracles of this kind in Islamic terminology are called *Iqtadari* miracles, being a kind of extraordinary exception

even in the range of miracles.

It would appear that on this particular occasion, this was what happened, when the magistrate asked his taunting question. At the outset, the Promised Messiah felt silent after giving the barest reply to the question. But the power of God was stirred at the audacity and arrogance of the question, at the implied insolent scepticism ; and then suddenly Allah vested the Promised Messiah with miraculous power, so that he added, with evident conviction and great fervour, that he was prepared to show at that moment whatever Sign he might be asked to show. Once again I cannot refrain from remarking that it is unfortunate that the magistrate failed to go one step forward and make a demand--in which case the world would have been vouchsafed some remarkably uncommon Sign, which would have led many to the right path.

10

The promised Messiah has beautifully

explained the question of *iqtadari miracles* in his memorable work entitled *Aina-Kamlat-i-Islam*, where he divides the path of human attainment, in spiritual progress, into three main stages: (a) *Fana*; (b) *Baqa*; (c) and *Liqā*. In regard to *Liqā* (meeting with the Divine Being) he writes:

“This stage of *Liqā* is truly and completely attained by the pilgrim when the Divine Quality, entirely and completely, renders the human quality of a man parallel with, and completely covered over and concealed in itself (i.e., Divine quality)—just as glowing embers so cover up and conceal a piece of iron in themselves, that to all appearance, and practical purpose, there remains nothing to be seen but a glowing heap of live, burning coal. While in this state of *Liqā*, are often seen things and works from mortal man which transcend human capabilities, partaking of the Divine qualities and power of the Maker, as happened in the case

of our Master, the Holy Prophet Muhammad, when he flung a handful of pebbles at the enemy, on the battle-field of Badr. It was a mere handful flung by his human hand ; but those pebbles manifested the power of God, with a superhuman effect, so that no eye in the enemy ranks was left untouched and unhit and they became as though they were all blinded by it, and they were thrown into such confusion that they started to run, as if they had been bereft of their senses. In short, when (and only when) this state of *Liqā* falls to the share of a man, then, during its radiation and flux, works do proceed from him which are only possible through Divine power, though in quality and rank they, of necessity, remain at a lower level than that of the *direct works* of the Almighty Being ; and those who spend a period of their lives in the close company of such a blessed

person, seldom fail to witness such works at his hands.

(*Aina Kamalat-i-Islam* pp. 64 to 69)

But the Promised Messiah has emphasised repeatedly that irrespective of whether such miraculous works proceed from the boundless power of God Himself as generally happens, or whether, under exceptional conditions, during moments of such flux in his spiritual capabilities, they are seen at the hands of a Chosen one of God, in both cases there is a binding condition from the Almighty that they must never run counter to any Divine promise, or any part of the Holy Quran. For, otherwise, the objection would lie that Allah had contradicted Himself. The Promised Messiah wrote, for instance :

“He alone is the God of the entire universe Who has sent his *wahyi* (Revelation) on me ; Who for me has shown powerful Signs ; Who has sent me as the Promised Messiah for this age. Apart from Him there is no other God, neither in the heavens,

nor on this earth. Where a man does not come to believe in Him, he remains devoid of good and caught in loss. From our God we have received Revelation, luminous like the sun. Indeed we have *seen* Him ; we have seen that the God of the universe is He alone, and no one else. Indeed how powerful and self-subsisting is the God we have found! How limitless are His powers ! The fact is that for Him nothing is impossible, except that which lies counter to His Own promise, or stands in contradiction of His Holy Book. So, therefore, when you stand up in prayer do not behave like those ignorant Naturalists, who, from their own imagination, shape up and formulate a law of nature, which does not carry the seal of God. For they are the rejected ones, and their prayers are not heard at all. But when you stand for prayer, it is essential that you have the fullest faith

and conviction that Allah has power over all things, the power to encompass all things. Only then shall your prayer be accepted, and you would witness wondrous manifestations of the power of God, even such as we have seen ourselves.”

(*Kishti Nuh*)

It is to be borne in mind, moreover, that this exception, where a previous promise of Allah is concerned, or where it is a question of His *sunnat*, does not in fact involve any imposition of limits on the powers of the Almighty God: for, as taught by Islam and Ahmadiyyat, those powers are, really and most truly, absolutely without limit or bounds, which no one can comprehend or exhaust in enumeration. Such exceptions are therefore intended to do no more than remove a possible objection of contradiction, which cannot in any case be taken as, in the least, likely from God...that in His word He should lay down something as His *sunnat*, then proceed to do something

which falls in opposition to it ; that Himself He should give a promise, then proceed to break it. Else, where such powers of God are concerned, which really deserve to be called and reckoned as His *powers*—such that, on account of them, no fault comes to lie with Him, nor on that account does there occur any loophole in His being flawless—all these powers are indeed limitless, beyond human perception and comprehension, even with the utmost flight of human imagination. How beautifully and succinctly has the Promised Messiah put it in one of his couplets :

It is impossible for man
That he should be able
To comprehend the powers
Of God, in their entirety,
And immensity : indeed, for man
To make any such claim
Would be tantamount to a claim
Of Divinity on his part.

In his capacity as the Deputy and the likeness of the Holy Prophet Muhammad, the main purpose of the mission of the Promised Messiah is connected with the propagation of Islam all over the world, to make it the most dominant factor in the affairs of man in all parts of the earth. Accordingly we find that every single moment of his life was strenuously dedicated to this sacred *Jehad*, this sanctified struggle. Nor was this endeavour confined to one or two fronts ; to one or two levels. Rather, to encompass the dominance of Islam, he had to range himself against the forces of all other religions found in the world, and by the grace of God he was victorious in every field where he fought, to a point where even his enemies and bitter opponents freely conceded for him the title of a "*Victorious General*" (The *Vakil*, Amratsar, June 1908).

However, it is not possible here to

give details of all these holy campaigns and wars ; nor can a brief paper like this be expected to carry an account of them all. Such was the will and purpose of God, however, that in fulfilment of the Quranic promise that the Promised Messiah would one day make Islam prevail against all other religions and faiths—as a very evident and clear sign and symbol in this respect—it so happened that Allah gathered together all the world religions on one single front against the Messiah of the Muhammadi dispensation, so that, falling all to a single arrow, they should serve as a combined and grand witness in favour of Islam. Details of this extraordinary event are to be found not only in the various works of the Promised Messiah, but also in the published official Report of the mixed committee consisting of the followers of the various religions concerned in the matter, namely, the Committee of the representatives of various religions set up for holding this Great Conference of Religions. All these accounts bear

that in this great conference of religions the dominance which Islam gained through the Paper of the Promised Messiah was indeed unique. Here I give a gist of the account of this event as given by Bhai Abdul Rahman Qadiani, who is an old Companion of the Promised Messiah—an account of which some portions are still like ‘Pearls wrapped in covers’, for, in spite of the general publicity attained by this event, these particular portions are not so widely known.

Bhai Abdul Rahman Qadiani* relates that it was the later half of the year 1896 when suddenly a stranger with the bent of mind of a *sadhu*, wearing orange coloured robes, Shogan Chandar by name, appeared in Qadian. At one time he had held a good post in government service; but following the death of his wife and children, he had retired from the world, and was wandering about from place to place in search of God and the truth, motivated by a desire to find satisfaction in

* He died recently after the delivery of this talk.

the right path. In the course of this search he happened to hear about the Promised Messiah, and he came to Qadian, where very soon he began to move in the society of the Ahmadies as if he were quite at home in it. When the Promised Messiah heard him giving expression to what was in his mind (i.e., search for and establishment of the truth), he said that this was the very purpose of the mission with which God had sent him—that after settling the differences between the various religions he should show to the world the path that leads to God. Hazrat Ahmad therefore suggested that if this gentleman could bring about a conference, in a central place like Lahore, in which the representatives of all religions should participate, each to dwell on the good points of his own religion, enabling mankind to see the right path for themselves, it would be a great service to humanity, for it would help the world in discovering traces of its Creator, Lord and Master. Swami Shogun Chandar then moved to Lahore,

where he held consultations with various prominent people who, he thought were in a position to help in translating this excellent suggestion into action. Finally, with the moral support and prayer of the Promised Messiah a firm plan emerged from these consultations for an international and intercommunal conference, in which for discussion, in the domain of the principles of religion, the existence of God, His attributes, the object underlying the creation of man, etc., five basic questions were fixed, which form the soul of every religion, and the essence of all serious religious thought.

In answer to these questions the Promised Messiah wrote an exhaustive Paper; and several days before the conference was due to be held he brought out an *Ishtihar* (a poster) in which he declared with great emphasis and conviction that God had informed him that:

- (a) his Paper would prevail against all others;
- (b) this Paper would be a means for

the glorification of God, and pitched against it the other religions would be subdued and conquered as were the Khaiber Forts of the Jews of Arabia, and their flags would be lowered ;

- (c) as this Paper went gaining publicity in the world, the truth of the Quran would continue to gain in strength, and the light of Islam will continue to spread, even until it completed its circle. (See *Ishtihar* entitled "A Tiding of Stupendous Import for seekers After Truth, dated December 21, 1896)

This great conference of the world religions was held in Lahore in December 1896, on the 26th, 27th, 28th and 29th, in which the representatives of Islam, Christianity, Hinduism, Sanatan Dharam, Arya Samaj, the Sikh religion, the Brahmū Samaj, the Free-thinkers, and the Theosophical Society etc., stated their beliefs and ideas ; and a representative gathering of the public, numbering from seven to eight thousand people, which

comprised the educated people of all classes and creeds, participated in the gathering where the spokesmen of the various religions painted the most attractive pictures they possibly could of the religions they followed. The Promised Messiah's Paper was read by one of his disciples, Hazrat Maulvi Abdul Karim of Sialkot, in a loud and impressive voice. The effect which this Paper produced on the audience was so marked and so deep that I would prefer to quote the words used by Bhai Abdul Rahman himself in his narration :

“With my own ears I heard that even the Hindus and Sikhs, and bigoted Arya Samajists and Christians themselves were involuntarily exclaiming ‘*Subhanalla ! Subhanallah !*’ (i.e. glory be to God). The large gathering comprising thousands of people was sitting so absolutely still as if they were mere lifeless statues ; and it would have been a matter for no surprise if birds had come to perch on their heads. The

spiritual atmosphere and the contents of the Paper had overwhelmed the hearts ; and apart from the echo of its recital there was no sound, audible, not even the breathing of the people ; and through some mysterious working of the power and will of God, even the birds and the animals were hushed in silence, and no foreign element was intruding to mar the effect of the Paper. I wish I had power to describe even one tenth of the effect I experienced and witnessed with my own eyes on this occasion.....There was not a heart that did not feel its joy and ecstasy ; not a tongue that did not freely, without reservation, concede its superiority and excellence.....Not only this but with our own eyes we saw, and with our own ears we heard that many Hindus and Sikhs were warmly embracing their Muslim friends and saying that if really this was the Islamic teach-

ing, as expounded that day by Mirza sahib (Hazrat Ahmad) then, if not today, they would all be forced by circumstances and the truth to accept it tomorrow.”

*(Ashaab-i-Ahmad, Vol. IX,
p. 252 to 261)*

In connection with this Paper, Munshi Jalal Din Bulanwi, who prepared a fair copy of the Paper, relates that on one occasion the Promised Messiah said: “while engaged in writing this Paper, at every line I wrote I Prayed to Allah for help and succour.”

(Ashaab-i-Ahmad, Vol. IX, p. 265)

Let friends pause here for a while and think. The writer was an Apostle of God; and the Paper he was writing was one in regard to which stood the divine promise that it would prevail over all other expositions. But even then this Chosen One of Allah was praying with humility at every step, beseeching God's help. When this was the condition of the Messiah from

God, how much more do we ordinary human beings stand in need of prayer for divine help and support in all matters. Would to God we come to realise the significance and value of prayer, and make it an unfailing part and mainstay of our lives ! For, unless we do that, there can be no question for us of a life enriched by a spiritual content.

This wonderful Paper has since been published, in Urdu under the title *Islami Usul ki Philosophy* and in English as 'The Teachings of Islam'. In fact it has been translated into many other languages ; it has penetrated into many European, Asian, African and American countries ; and where-soever it has gone, the sober minded intellectual sections of the public have acclaimed it as a contribution of the highest order to the religious thought of man. (See *Tabligh-i-Hidayat*, pages 244 to 246)

Here I desire to emphasise that we should give greater thought, than we have done so far, to the pressing need for more and more wide-spread circulation of this wonderful book in all countries and climes, so

that, the divine light, which came down on this earth in the form of this Paper, should, by penetrating to every nook and corner of this world, elevate the name and fame of the Holy Prophet Muhammad, and rally a distracted humanity round the banner of Islam, which alone can give the peace we all need. Indeed, this is the way events are destined to unfold themselves, since Almighty God has beforehand said to the Promised Messiah :

“Be happy and rejoice exceedingly,
For thy destined moment
Has approached very near ;
And the feet of the Followers
Of Muhammad have been firmly
Planted on a towering, commanding,
Manar !”

(*Tazkira*, page 102 & 635)

In regard to Swami Shogun Chandar, Bhai Abdul Rahman Qadiani has related that this gentleman remained in touch with the Promised Messiah during the Conference, and while the official Report of the Committee of the Conference was being pre-

pared and seen through the press ; but no one knows what became of him after that, or where he went. It would seem to appear, that the Unseen Hand of God brought him on the scene, for a definite purpose ; and as soon as that purpose had been served, he sank out of sight, lost to view as he had been before.

12

For the perfect and victorious propagation of Islam, knowledge of the Arabic language, of a high order is very essential, because the Qurān was revealed in Arabic, and it is a vast spiritual world all its own, with limitless treasures concealed in it which continue to unfold themselves before those who give proper thought to its contents — and so they shall continue to unfold themselves in future till the end of time. The basic and firm teaching of the Qurān is the same for all times, changeless and unchangeable, but by fresh and ever fresh disclosure of newer angles and facets, Allah

shall continue to satisfy the spiritual and moral needs of a progressive humanity, for the people everywhere, at all times to come. It is most curious, to begin with, that Hazrat Ahmad's *darsi* (formal and regular) knowledge of this vast language was apparently, very limited and elementary. The Promised Messiah himself has written that his personal knowledge was but elementary and poor merely confined to '*shud* and *bud*' (Najmul Huda p. 19). But from the moment Allah's grace and mercy selected him for the universal mission of a world Teacher, the Divine Eye having seen in his heart and mind the seed which qualified him for this onerous task, from that moment onward, among other special and specific qualities with which Allah blessed him, one was an extraordinary and miraculous knowledge of and command over the Arabic language, so that he should be able properly to discharge the duty of putting up before the world a worthy exposition of the Holy Book. In his later years, the Promised Messiah

wrote and published a number of books in this language, of which the literary quality is wonderful and unique, coming as it did from a writer for whom Arabic was a foreign language. In fact in compliance with a divine hint, he boldly threw out a challenge to the *Ulama* not only in India but in Arabia, Egypt, Palestine and Syria, that in case they had doubts in regard to the divine origin of his mission, and in regard to the superhuman succour from Allah which stood at his back in the furtherance of this mission—then, leaving aside rational arguments for a moment, they could take a short cut to a decision, by producing in Arabic, their own mother tongue, literature in support of Islam, which should eclipse the literature produced by him in this most important field—literature which should not only be excellent and impressive from the literary quality of the production, but also on the basis of a loftiness of the contents and a richness of meaning. But the *Ulama*, neither in India, nor in Arab countries, had the

courage to take up this challenge, in Arabic prose or poetry.

And this, undoubtedly, was a great Sign, a great intellectual miracle shown at the hands of the Promised Messiah, that all eminent *Ulama* of the Muslim World were silenced when pitted against a claimant to a divine mission who was himself a virtual '*ummi*', for whom Arabic was a foreign language. The whole world is well aware that in knowledge of Arabic literature and ability to write or speak in this language, Hazrat Ahmad had no mentionable attainment, or position, to begin with. In point of acquired knowledge, he was, thus, like his great master, the Holy Prophet Muhammad, an '*ummi*', unlettered and untutored, with no achievement except a formal study of an elementary kind. But when Allah selected him for the service of Islam, and appointed him to a world-wide mission for the reformation of mankind, Himself becoming his Teacher, from that moment onward, this unlettered, untutored '*ummi*' through

a manifestation of Allah's miraculous power became the peerless teacher of even the learned and the erudite. In His unlimited power, in a manner that stands as a great miracle, God Almighty blessed him with a knowledge of, and command over, the Arabic language, and an insight into the contents of the Holy Book, to such an extent that the *Ulama* of Muslim World were dumbfounded when confronted with this most extraordinary phenomena. Referring to this special grace of God the Promised Messiah writes :

“In Arabic my perfect attainment, inspite of the inadequacy of my personal endeavour, is like a brilliant Sign from God, so that in this way He should make my God-given ability and attainment manifest before the world, and make me victorious against all people. Now, therefore, among all my opponents, (in India, or Egypt, Arabia or Syria) is there anyone who has the courage to take

the field against me ? The additional grace of Allah, after this academic gift from Him, is this that He has vested me with a miraculous knowledge of as many as 40,000 important words (roots) of the Arabic language ; and in literary matters he has blessed me with a perfectly extensive knowledge.”

(*Anjaam-i-Atham* page 234)

This claim on the part of the Promised Messiah, that he had been divinely gifted with an extraordinary knowledge of and command over the Arabic language—that by means of divine Revelation, knowledge of 40,000 Arabic roots and important words had been vouchsafed to him—was not a vain or empty boast. It was a sober and serious claim, to the truth of which even his opponents testified, indirectly, by failing to take up the challenge he threw out so repeatedly, and drove home every time—by remaining silent on it—in fact by fleeing from it in fear. To speak the truth, this is a claim to the

varacity of which the fairminded, even among the non-Ahmady *Ulama*, have borne testimony. For instance, a famous Muslim scholar, of Indo-Pak renown, Allama Niaz Fathehpuri, writes in his well known journal, '*Nigaar*' :

“Denial of the attainment of Mirza Sahib in Arabic, on the part of the addressee, is most surprising. Perhaps you are not aware that even the learned people of Arabia itself have conceded the astonishing excellence of his Arabic prose and poetry, even though he had not formally studied this language and literature in any school or institution ; and as far as I can see, this constitutes a powerful proof in favour of his God-given, natural and acquired attainments.

(*Nigaar*, Lucknow, September 1961)

I must add that in what has been said here in regard to the Arabic speaking countries, no slight is intended to the Arab peoples, who, in the matter of

religion are our earliest teachers. Not only we, but the whole world, learnt the first lesson of religious and spiritual knowledge from them; and it was among the Arab speaking people that the greatest of all men appeared to light up this world, the Holy Prophet Muhammad, before whom all heads bow in the utmost reverence. It cannot be gainsaid, however, that God is the God of all peoples alike, without any distinctions in the favour of one or the other; and it is also a way with Him that He distributes His bounties in a kind of rotation amongst the peoples of this world. Therefore, in this age, when we find that He has chosen, for the mission of world reformation, an Indian disciple and devotee of the Holy Prophet, there is nothing in this which the Arab world need take ill. For, in fact, under the universal feeling of brotherhood characteristic of Islam, even this great favour has but fallen to the share of one who is their own brother. Thus I say to my Arab brethren: you were the people that

benefited by the earliest shower of rain ; now hurry up and come for a share in the latest shower. All this, indeed, is destined to be so ; Allah Himself conveyed to the Promised Messiah the heartening news that the righteous people among the Arabs, and the Syrian saints would one day recognise him and send blessings on him. (*Tazkira*, Second Edition, page 168)

13

In this connection it is also to be borne in mind that since this is the age of learning and scientific progress ; and since, in accordance with the Quranic prophecies, the earth now is destined to throw out, before the eyes of the world, everything 'weighty' that had lain concealed in it (see *Sura Zilzal*, verse 3), in the case of the Reformer of this age, too, Allah has desired that he should be given miracles in the field of learning, refraining, as far as possible, from the old types of miracles, which usually

had an element of apparent and material lustre. Even in the case of the Holy Prophet Muhammad (peace be on him) we perceive that unlike the miracle of the "*Shining Hand*" given to Moses, the great miracle vouchsafed to him lay in the matchless beauty of the Holy Quran. In other words, this miracle had an intellectual import, more than material and tangible; and the argument in support of his claim was, moreover, founded on prophecies contained in the Holy Book about the future, which have continued to be fulfilled all through the centuries since, and shall so continue to be fulfilled for ever in future, since there are so many of them, spread over a limitless expanse of time for the hour of their fulfilment.

The Holy Prophet said that the Quraish would be vanquished, and Mecca would fall to him - and this indeed came to pass. The Holy Prophet said that Islam would reign over the whole of Arabia - and so indeed it came to be. The Holy

Prophet said that the Roman and the Persian Empires would perish at the hands of his followers and their treasures would fall into the hands of the Muslims. And this too came to pass, exactly as foretold by the Holy Prophet. The Holy Prophet further said that in knowledge and the sciences his followers through the spiritual effect of the Quran, would become brilliant like stars in the heavens; and we find that in fact they outdid the stars in this respect, attaining for themselves in the affairs of the spiritual world the position of the moon and the sun itself. It is a fact that from the seed sown by the Holy Prophet, for centuries righteous servants of God continued to spring forth to give light and peace to the people of their times. They are so numerous in the history of Islam that they lie spread out like the milkyway in the heavens. And last of all, the Holy Prophet said that after a long passage of time, signs of decline would begin to show in his *Ummat*; the *Yajuj* and *Majuj*, the standard bearers of the

Cross and materialism, shall wake up from their sleep in the caves and crevices, galloping down from every point of vantage, to trample down the Muslims, and crush them under their heels everywhere. With our own eyes we have seen all this taking place. All this, and many other things, we have seen fulfilled exactly as foretold; and in this way we see the truth of Islam shining brightly even in the decline of the Muslims.

But our blessed Master was not disloyal, that he could have left us to sink, while he stood on one side and looked on. Even when he prophesied this fall for the Muslims, he also foretold that at the time of this decline Allah would, in His mercy, raise a Messiah and Mehdi to rally his followers, to raise them to their former position, not only rescuing the World of Islam from the great peril, but also bringing about an unprecedented revolution, drawing the materialistic West to the fold of Islam, where the former proud masters of the earth shall begin to take pride in

calling themselves servants and slaves of the Holy Prophet, may peace and the blessings of Allah be upon him. He said, in fact, in so many words, that the sun shall be seen at the time rising in all its glory from the West (*Bokhari, Kitabul Fitān*). Therefore ye all, who see the surrounding darkness hemming you in, do not be uneasy in your mind; nor be downcast. Rather rejoice, and jump in the fullness of your gladness, that now, after the tribulations through which you have passed, there is light and hope in store for you.

The finest picture of this coming revolution in the Christian West is to be found in a vision of the Promised Messiah which he has himself described in remarkably vivid words. Says the Promised Messiah:

“I saw that there is a vast river, spread out like a veritable ocean, turning and twisting like a snake, as it went flowing, from the West to the East. And then it changed its course, and started to flow in the opposite direction from the East to

the West.

(*Tazkira*, Page 482, from *Alhakam*
April 27, 1903).

No more graphic and vivid picture of the dominance of Western Imperialism can possibly be painted than the one given by the Promised Messiah in these words. Besides, a remarkably subtle point in this description of the flow of this great river from the West to the East lies where it is likened to a snake, a poisonous and a deadly creature. But where its flow in the reverse direction is spoken of, the simile of a snake is abandoned, and it is described simply as a flowing stream of water; and these are the kind of beautiful subtle styles of descriptions which characterise words proceeding from a divine source. And, by the grace of God, in my imagination, I can, even at this moment, feel very clearly the coolness of the spray, coming from this flow of the river spoken of here—the sweet breath of our coming brothers in Islam from the West. In any case, let me tell you, this is a spectacle which Allah

Himself showed to the Promised Messiah, and one day it shall certainly come to pass as here foretold. In another place the Promised Messiah writes :

“With His immense power,
Allah vouchsafes proof
Of His own Existence :
With That Master and Sweetheart,
Without a visible trace,
This is the way for showing
A glimpse of His sweet Face.
Where, in regard to a thing,
He says that He would
Bring it about, it is impossible
That the thing should fail
To turn out as He had willed.
And this in itself constitutes
The glory of His might and power!”

In a hadith, too, the Holy Prophet has drawn a very happy picture of this coming revolution, enough to strengthen those weak of heart among his followers, and capable of flooding the hearts of the strong of faith with a feeling of exceeding joy. He says to the Muslims :

“What a time of joy would it be for you when there would appear among you the Messiah, your *Imam*, from amongst yourselves!”

But we must remember that every work of God, at the commencement, is only like a *seed*, which people look upon as insignificant, of no account at all; and they hold it to ridicule and scorn. The small seed however, begins to grow slowly, becoming a big tree in time, firm on its roots, of which under the outspreading and prosperous branches entire nations take shelter and comfort. Look at the beginning of the mission of Jesus of Nazareth; it was disappointingly weak and frail in the beginning. But now we find that those who claim to believe in him have overwhelmed the whole world, like a flood. Or take the beginning of the Greatest of Prophets, Muhammad of Arabia himself. This noblest and sublimest Leader of mankind we find walking in the streets of Mecca, in utter helplessness, the proud Quraish holding him to scorn and

ridicule, persecuting and tormenting him in every way they could conceive of in their barbarism and inhumanity. But when this apparently insignificant seed sprouted out from the soil of Arabia, in a surprisingly short time it spread over the entire known world of the day, like a swift and beneficent cloud. Now just the same kind of progress is destined for Ahmadiyyat, the seed of which was sown in time by the Promised Messiah. Look, with what perfect confidence and majesty he writes in this behalf, in his memorable work, entitled *Tohfa Golarwia*, for instance :

“Behold, the time is coming, in fact it is near, when Allah will cause this Movement to be accepted in the world with a wide-spread zeal, making it penetrate in all-directions, in the east and the west, north and south ; then on this earth by Islam would be understood this Movement alone. These things which I say unto you are not of mortal man, for they are a Reve-

lation from God Almighty, with Whom nothing is impossible.”

(*Tohfa Golarwia* page 56)

In another place he says:

“I have but come to sow the seed; and the seed has been planted by my hand. Now it shall grow, and prosper, and there is no one in the wide world who can stop it from doing so.” (*Tazkiratul Shahadatain*, page 65)

14

Now, after glancing briefly at some connected points, I return to the great miracle which lies in the extraordinary command over the Arabic language which the Promised Messiah was gifted with by Allah. I have already stated that in spite of his paucity in formal and class-room attainment in Arabic language and literature, when Allah blessed him with His special help and succour in the matter, endowing him with a miraculous command over

the language, by direct Revelation teaching him as many as forty thousand important words and roots he wrote numerous works in it, all of a matchless and powerful style of expression, the like of which the *Ulama* of India and the Arabic speaking people failed to produce. But even after all this had taken place, the Promised Messiah had never, as yet, made a speech or delivered an address in Arabic, for there had been no occasion for it. But in 1900 of the Christian era, and 1317 of the Islamic Hijri, circumstances presented a good opportunity for this purpose. This address, delivered by the Promised Messiah on the occasion of the *Eidul Azhia* of the year, has since been published under the title *Khutba Ilhamia*. Delivered quite extempore, without any kind of preparation, and lasting more than an hour, it presents such unique and matchless example of powerful speech in Arabic as to throw literary figures of the Arab world itself into utter amazement. About this memorable event,

detailed accounts, in some measure, have appeared in various places in the literature of the Ahmadiyya Movement; but here I would give only an extract from the narrative in this connection of an old disciple of the Promised Messiah Hazrat Bhai Abdul Rahman Qadiani, a convert in early life from Hinduism, who was present on this memorable occasion. He witnessed the event, and heard the Address with his own ears, as it came unexpectedly to be delivered, straight from the lips of Hazrat Ahmad. Says Bhai Abdul Rahman :

One day before the *Eidul Azhia* of the year 1900, which was the Day for the Pilgrimage, the Promised Messiah sent word to Hazrat Maulvi Nur-ud-Din, who became later his first Khalifa, that he desired to spend this *Yaumul Hajj* especially in devotion and prayer. Therefore a list should be prepared of the names of those friends who, on the occasion, desired to prefer their requests to him to be

remembered in prayers, which should then be sent to him, to be kept by him in view. A large number of such requests were thus sent up to the Promised Messiah, through Hazrat Maulvi Nur - ud - Din, while there were also some who sent up their requests directly to Hazrat Ahmad. Since in those days, many people from outside too used to come to Qadian for participation there in *Eid*, they also were able to derive benefit from this occasion ; and all this day was passed by all present in Qadian generally in great devotion and prayer.

The next day was *Eid*. Before the *Eid* Prayer, the Promised Messiah remarked that he had been directed by Allah to deliver a *khutba* (address) on the occasion in Arabic. The divine direction spoke in the words: "This day you should deliver an address in Arabic. You shall be given

the power, and endowed with a forceful and an effective style of expression.” (*Tazkira*, page 357)

The *Eid* prayer was first conducted by Hazrat Maulvi Abdul Karim, which was followed by a brief *Khutba* by the Promised Messiah in Urdu, in which he urged that people should live with peace, and amity, and love among themselves. Then he asked Hazrat Maulvi Nur-ud-Din and Maulvi Abdul Karim to come and sit close to him, and added :

“Since what I am going to say now is a special gift from Allah, take it down with the fullest attention, so that it should be made secure and safe in writing. Otherwise, afterwards, I may not even myself be able to tell you what I had said.”

(*Ashaab-i-Ahmad*, Vol. IX, *Riwayat Bhai Abdul Rahman Qadiani*)

Then the Promised Messiah took his seat on a chair in the middle door of the Masjid-i-Aqsa, with his face towards the

east, and started his address in Arabic, of which the first sentence was to the following effect: "O ye servants of God, give thought to the importance of this day of yours, which is the day of the Pilgrimage and the Sacrifices, since, for the people of understanding many wise and beneficent things have been vested in it by God."

Bhai Abdul Rahman Qadiani relates that, from the moment the Promised Messiah took his seat on that chair, and started the address, he seemed to have passed completely into some other world. His eyes were almost closed; and his face shone with a radiance, as if Divine Light had completely enveloped him, and made him luminous to an extraordinary extent. It was not possible for anyone to look with concentration at his face; it shone so much as to dazzle the eyes. Apparently his tongue moved, but the general appearance of his unique mode and manner was such as if, rendered powerless in itself, it were moving under the impulse of some hidden, invisible force. Bhai Abdul Rahman relates that

Hazrat Ahmad's condition during this time was one which cannot be described in words. His manner of remoteness, of complete seclusion from this world, into the arms of Allah ; of confidence and reliance in God ; of withdrawal into another world ; and his look of absorption in things of a higher life was such that it is not possible for human language to portray it adequately in words.

When the address was over, which, since, has been embodied in the first 38 pages of *Khutba Ilhamia*, in response to a request from the audience, Maulvi Abdul Karim gave its translation in Urdu. During this recital of the translation, at one sentence the Promised Messiah rose from his chair and threw his forehead on the ground in *sajda* (prostration), in response to some inner impulse called forth by the passage in question, or, may be, in obedience to a divine hint, to that effect, dropped into his heart by Allah ; and the entire audience, too, did the same.

(*Ashaab-i-Ahmaa*, Vol. IX, page 267)

Concerning this extempore, and miraculous address, the Promised Messiah himself writes :

“All glorification and praise for Allah! At that time an invisible spring had burst and started to flow. I was hardly aware whether I was speaking, or it was some angel speaking with my tongue ; for I knew that I had no part in the speech proceeding from me. Of their own accord, completely and beautifully carved passages and phrases flowed out from my lips ; and every sentence thereof was a Sign for me. This is an intellectual miracle, which Allah showed ; and there is no one who can produce an instance of this kind.”

(*Haqiqatul Wahyi*, pages 362, 363)

15

Here I am reminded of another incident

illustrative of the extraordinary divine help and succour which characterised the life and affairs of the Promised Messiah. In itself this incident appears to be small and inconsequential ; but when you look closer you see in it clear manifestation of divine help and succour. Hazrat Maulvi Nur-ud-Din has related that in the course of a discussion with an insolent type of man, the fellow demanded some reference from the Promised Messiah. Hoping that he would thus be able to humiliate Hazrat Ahmad, this man insisted upon immediate production of the reference quoted by the Promised Messiah in the course of the talk. But as it happened, the page or chapter in question did not at that time occur to the Promised Messiah's mind ; nor was there any one among his friends and disciples present who knew where to look for it ; and it very much began to appear as if the man might get a chance to have a laugh at the expense of the Promised Messiah. However, with perfect composure and dignity, Hazrat Ahmad sent for a

copy of the *Sahih Bokhari* and taking it in his hand, he began rapidly to turn its pages, without waiting to see what was written thereon. Suddenly on one particular page he paused, and passed the book to the man. "Here is the passage you require," he said quietly. All those present were completely amazed at what they had seen, for the Promised Messiah had hardly cared to look with any measure of attention at the pages he turned over in rapid succession ; but the precise reference was easily located by him in the fat volume, without loss of time. Later on, some one ventured to ask the Promised Messiah how this thing had happened. Hazrat Ahmad replied that when he took the book in his hands, and opened it, he found that all pages in it were blank, which he continued to turn over in rapid succession, till he came to a place where something appeared before his eyes in print, and he knew that Allah had thus enabled him to locate the required passage without loss of time. So he paused at the place, and

passed the book to the man, sure that this was the passage required.

(*Siratul, Mahdi, Part II Riwayat 306*)

My dear friends, let us pause here for a moment, and think how obvious, how extraordinary, how miraculous was the divine help and succour with which the Promised Messiah was blessed. In the course of discussion with an obstinate opponent, when it looked that he might have a chance to humiliate the Promised Messiah, through his momentary inability to remember with precision a particular reference, like a faithful and constant friend, Allah came to his rescue through some peculiar power of an Unseen Hand ; the pages of the book appeared to Ahmad as absolutely blank, until he came to a particular place, where the required passage was to be found, and there it appeared quite clearly before Ahmad's eyes. Evidently, this must have happened in that peculiar state of the mind called *kashf*, which must have come on the Promised Messiah when his opponent insisted on immediate production

of the reference, so that the enemy should have no opportunity to exult in triumph. All these things furnish definite and conclusive proof that the God of Islam is a Living God, Real and Tangible, Self-Subsisting, the Sustainer of all with the most complete and perfect power of control over all material phenomena, with extraordinary manifestations of His power Who continues to vouchsafe miraculous Signs to His chosen servants.

We should take care to remember, however, that the Apostles and Prophets of God are by no means like jugglers, that they should wander about, showing such Signs, to all and sundry, at all moments, without any bearing on, or useful reference to some context or occasion, which should particularly and justifiably call for an extraordinary happening in connection with some issue of importance. Whenever such occasion arises, however, Allah immediately comes forward to bear the burdens of his holy servants when they cannot carry these on their frail, mortal shoulders;

He looks after them, and helps them out of the difficulty. In this connection, there is an extremely beautiful and moving couplet of the Promised Messiah to the effect that on occasions when the enemy bothers too much the Apostles of God, persecuting them and making them suffer all sorts of privations, and there arises some danger that the cause of truth and justice might suffer, Allah comes forward with His extraordinary and superhuman powers, and :

“He says : ‘Verily,
This is a creature, a servant
Of the most Exalted Being—
A servant of Myself : therefore,
Come and fight against Me,
If, indeed, you have the power
To fight.’

(Borahin-i-Ahmadiyya, Part V)

16

Instances of this kind of extraordinary divine help and succour abound in the life

of the Promised Messiah ; they are to be counted not in tens, or twenties, but in hundreds. But since, in accordance with the Divine *Sunnat*, they usually occur on private occasions, when the number of those present is limited, confined to the circle mainly of his friends and disciples, therefore, when making a mention of these miracles in his various works, Ahmad has not, in general, thought it necessary to relate extraordinary occurrences of this nature. But on the basis of reports from people present on such occasions, an account of them has come before the general public. Thus, the incident to which I am now going to refer, is also one of those numerous small incidents which are replete with the brilliant rays of the spiritual power of Ahmad, and the fullness of divine help and succour. Hazrat Munshi Zafar Ahmad of Kapurthala relates that, at the time after the *Bai'at*, when he was staying in Ludhiana, a man with a mystic turn of disposition, asked the Promised Messiah, after some other questions, if he could

encompass for a man, desiring to do so, that he should be enabled to meet the Holy Prophet of Islam in a state of dream or *kashf*. The Promised Messiah replied: "For this, some basis of affinity is indispensable." Then he abruptly turned towards me, and said: "Or it would be possible in the case of one whom Allah should Himself wish to bless with His grace."

Munshi Zafar Ahmad further relates that that very night, in the course of a dream, he saw the Holy Prophet Muhammad. (*As-haabi-Ahmad*, Vol. IV, page 92) Munshi Zafar Ahmad adds that subsequently, too, he had visions of the Holy Prophet, through the blessings of Ahmad's prayer and attention in this behalf. For instance he says that on one such occasion the Promised Messiah took me, in a dream, to Medina, where, at the Holy Sepulchre, I longed to catch a glimpse of the Holy Prophet, through the lattice work surrounding the tomb. But I found, however, that this lattice-work was higher than my stature.

Thereupon the Promised Messiah raised me up, with his hands under my armpits ; and the level of my gaze having been lifted in this way, I saw in the dream that the grave of the Holy Prophet stood open at the top, and I obtained a full view of him inside, in all the glory of his beauty and grandeur. On another occasion, too, the Promised Messiah presented me before the Holy prophet in a dream, and requested that my *Bai'at* may kindly be accepted by the Holy Prophet. Thus in the presence of the Promised Messiah I took *Bai'at* at the hands of the Holy Prophet, at the end of which, by way of advice, the Holy Prophet said to me, to the effect :

“Take hold of, and stick to, all kinds of good, all kinds of righteousness; and avoid all kinds of evil.” (*Ashaab-i-Ahmad*, Vol. IV, page 128)

This was the great spiritual effect produced by the holy concentration of the Promised Messiah in behalf of Munshi Zafar Ahmad, that it brought about for him a state of mind in which he had

the good fortune to have repeated visions of the Holy Prophet. In other words, with the mere presence of a sympathetic desire in the heart of the Promised Messiah in regard to this devoted disciple, and at a gesture from his eyes, the door of exceptional blessings was opened for Munshi Zafar Ahmad. Indeed, someone has very well said in this behalf :

Among the righteous people
Of Allah there are some,
With one look from their eyes,
Who can change worthless dust
Into the purest gold. And how earnestly
I wish that one such, at last,
May turn his eyes on poor me !

The chosen people of God who are vouchsafed the favour of opportunities for witnessing such Signs, are people so firm and steadfast in their faith, that no kind of difficulty, trial or tribulation can shake them on their feet, since the things for their people which rest merely on hearsay, are, for them, based on their own personal and direct testimony, with their

own eyes and ears. The first time Munshi Zafar Ahmad saw the Promised Messiah was probably in 1883, and he passed away in 1941, which makes nearly 60 years, and during this long period, at every step he rose higher and higher and ever higher, in firmness of faith, in steadfastness of purpose in the service of the Movement, and his unhesitating readiness, rather eagerness, to welcome every opportunity of sacrifice in the righteous cause of the Movement, even though, on occasions, it passed through severe tribulations. This righteous servant of Allah held on firmly to his path, until at last, having seen many wonderful things in his long life, he passed away to join his Master in Heaven.

And this in no way is special to Munshi Zafar Ahmad alone : whosoever properly and truly benefited by his devout association with the Promised Messiah, whosoever tasted of the sweetness and joy of the right kind of faith (and the number of such people reaches into thousands)—

they all became in their time and sphere like a wall of steel, which no one could demolish. And, how I wish here that our coming generations too should obtain a share of the legacy of *Iman* (faith) left behind by the Companions of the Promised Messiah, and see God with the eyes of their hearts, taking wholeheartedly to the paths which lead to His approval and pleasure, so that, through an endless chain of successive generations of the righteous in the Ahmadiyya Movement, the holy inheritance of the Promised Messiah should remain intact and fully operative till the end of days.

17

Munshi Zafar Ahmad Sahib has another remarkable and interesting incident to relate. Once when the Promised Messiah was staying, for some time, in Ludhiana, Khan Muhammad Khan of Kapurthala took with him a well-to-do and learned non-Ahmady friend, named Sadiq Ali, to see Hazrat Ahmad there. While they were

with the Promised Messiah, the time happened to come when Ahmad had to have *hena* applied to his hair, and an attendant began to do so. It so happened that at the same time an Arya Samajist visitor also arrived to see Hazrat Ahmad. This man was highly educated, with a University degree of Master of Arts, very intelligent and smart. He put forward some objections against Islam whereupon Hazrat Ahmad asked Dr. Sadiq Ali to reply to the points raised by the Arya visitor, while he finished with this business of having the *hena* applied to his hair. Thereupon Dr. Sadiq Ali made a suitable reply, which, however, failed to satisfy the questioner, who once more pressed his points with such vigour that Dr. Sadiq Ali was overawed and silenced.

At this point, however, the Promised Messiah intervened with great force and vigour, since he could not bear to see that the spokesman of Islam should be silenced. So he suspended and postponed for the time the application of *hena* and made a

short speech, dealing with the points by the Arya visitor, in such an impressive manner that the smart Arya Samajist actually and literally fell down before him in an abject *Sajda* of adoration. Hazrat Ahmad, however, immediately picked him up from that position, telling that performance of *Sajda*, or acceptance thereof, was not permissible in Islam for any human being. At this the man obeyed; then, his mind being satisfied with what he had heard from the Promised Messiah, he folded both his hands, raised them to the forehead, as is the Hindu way for respectful salutation, and walked backward, without turning his back on Hazrat Ahmad, so devoutly respectful had he become after listening to a brief talk from him. Taken in gist, what the Promised Messiah said was almost identical in presentation and argument with what Dr. Sadiq Ali had earlier said on the points involved. But whereas Dr. Sadiq Ali's speech had fallen flat, although he was a learned man of reputation, the words of the Promised Messiah, full of spiritual significance, carried conviction into

the mind of the Hindu gentleman.

(*Ashaab-i-Ahmad*, Vol. IV, page 94)

This incident, evidently, is peculiarly illustrative of the intellectual respect and awe with which the Promised Messiah inspired those who approached him, in social contact, or for the purpose of an exchange of ideas. Dr. Sadiq Ali was not an Ahmady. But he was among the elite of Kapurthala town, and counted among the prominent *ulama*. But where Dr. Sadiq Ali was non-plussed by what the Arya visitor had to say, the Promised Messiah met the objections with such force of argument, and such a deep emotional appeal hidden in his words, that he produced a magic effect on the questioner. In fact while the words uttered by Dr. Sadiq Ali remained lifeless, what was said by the Promised Messiah electrified the mind of the man, so that he did not hesitate to profer his intellectual submission. Of course, there are always people among the opponents of the Servants of God who never give in; from a native insolence and blindness of disposition, who

persist in their rejection of the truth ; but they in no way, detract from the sublime fact of the deep, indelible effect which the chosen ones of Allah produce on the hearts of a large number of people who come in contact with them. Even in the case of the Holy Prophet Muhammad himself we have people like Abu jahl, Umayya, Utba and Shaiba, etc., who never were prepared to give serious thought to what the Holy Prophet said—who were always inherently predisposed to reject and ridicule whatever he might happen to say. But those who have a righteousness of disposition in any measure, those whose eyes are not altogether blinded by prejudice or hatred, each according to their calibre and measure, they cannot help being influenced and effected by what the Apostles and Prophets, and the appointed Ones of Allah have to say. On account of his racial and national prejudices, this particular Arya did not embrace Islam as a result of his talk with the Promised Messiah; but evidence is irrefutable that his heart had really been conquered—

he had actually fallen vanquished at his feet.

Munshi Zafar Ahmad has also related that the effect of the speech made by the Promised Messiah on that occasion, on Dr. Sadiq Ali, also, was so deep that the very same day, in private, he proffered his wish before the Promised Messiah that he desired to take *Bai'at* and join the fold of the Ahmadiyya Movement. But thinking that he was saying so probably under some temporary state of the mind Hazrat Ahmad did not permit him to do so; he advised, instead, that Dr. Sadiq Ali should make a more careful and thorough study before taking *Bai'at*. It is to be noted that the Promised Messiah in some cases used to give such advice — when it appeared to him that the request for *Bai'at* was the outcome of some passing mental or spiritual stress; and the reason why he did so was that people who accept *Bai'at* under circumstances of this kind, in some cases find themselves later in serious difficulty, when they come under pressure from various hostile quarters, succumbing

at last in the face of this opposition, and retracing their steps into virtual apostasy. Of people to whom the Promised Messiah gave this advice, some later came with a firmer and more considered decision to join the Movement, while some, who succumbed to hostile pressure, desisted and never came back.

Here, by the way, I desire to explain that the last few incidents I have mentioned, I wrote down while I was suffering from high blood pressure, in addition to which I have, during this time, also suffered from pain in the chest, and in my left arm. Therefore I was not quite fit and in a proper condition to give the measure of attention to the matter which it deserved, since, due to this illness, I could not manage to bring the necessary peace and singleness of mind to bear upon it. As these ailments still linger, I would try to finish the rest of my subject matter as briefly as possible. My intention in reviving these memories of the Promised Messiah is to contribute, as far as possible

to bring about a righteous and pure change in the frame of mind of the Ahmadies; and to show to those who do not belong to the Movement that not only was its Founder a person of exceptionally high moral qualities, but he also occupied a position in Spiritual attainment, the like of which is not to be met with in anyone, subsequently to the time of the Holy Prophet Muhammad. For this purpose, I hope and trust that the few reports I have referred to above would suffice. Therefore, I would mention only two or three more things, before I close this talk. For, where the mind and the heart of the listener are duly present and attentive, even one single word of advice will often suffice.

18

As I have already set down, in the life of the Promised Messiah Signs abound which illustrate the extraordinary extent to which he was supported by Divine help and

succour. During his life time almost every Ahmady witnessed these Signs, and saw cases in which the prayers of the Promised Messiah worked efficaciously to an unimaginable extent. Here I set down one report from Hazrat Maulvi Abdul Karim of Sialkot, which not only presents a most interesting case of the acceptance by Allah of prayer and supplication addressed to Him by the Promised Messiah, but also throws a flood of light on the question of *Shafa'at*, of which the nearest equivalent in English would be 'intercession'. The incident in question is found mentioned in certain places in the books written by the Promised Messiah himself, as well as in the other literature of the Movement, though here I would content myself with giving the version as stated by Hazrat Maulvi Abdul Karim.

Maulvi Abdul Karim Sahib was a Companion of the Promised Messiah who stood very close to the Master. He was a highly intelligent and sagacious person. He states that on one occasion the youngest

son of Nawab Muhammad Ali Khan of Maler Kotla, Abdul Rahim Khan, fell severely ill. He got high temperature, which continued unabated for fourteen days, with delirium and loss of consciousness, which signified a dangerous attack of Typhoid. The patient was under the treatment of Hazrat Maulvi Nur-ud-Din, an experienced and renowned physician, very sympathetic, in the interest of the patient, who drew to the fullest on his knowledge and experience of the medical science and the art of healing. But in the end he was forced to admit defeat, for the ailment obstinately refused to respond to whatever treatment he prescribed. The child continued to grow weaker and weaker day by day, until it began to appear as if he were already inclining towards his grave. At last report was submitted before the Promised Messiah that, as far as could be seen, the signs and symptoms were enough to put one in despair. The Promised Messiah already had been conversant with the main features of the case, and he

had been praying to Allah for the recovery of the patient. But now he devoted himself more earnestly, with greater concentration, to prayer in this behalf, for the heart of the Promised Messiah was full of sympathy for the ailing child. But while he was thus engaged in prayer, he received this conclusive *Wahyi* (Revelation) :

“This *Taqdir* (divine decree) is unalterable, and death ordained.”

(*Alhakm*, November 17/24, 1903)

Hazrat Maulvi Abdul Karim relates that when the Promised Messiah received this awful Revelation he was greatly saddened, and involuntarily these words immediately slipped from his lips :

“O my Lord, if this is no time for prayer in the case, I beg to *intercede* for this child.”

This was immediately followed by another awe-inspiring Revelation :

“Who is there to intercede with Allah without permission from Him?”

The Promised Messiah said that this

Revelation made him tremble all over, and he was overwhelmed by an overpowering sense of awe at the realisation that he had ventured to intercede without Divine permission. But only after one or two minutes, another Revelation followed:

“You are given permission to intercede.”

Then, by way of intercession, the Promised Messiah offered prayers for the recovery of the child; and from that moment onward, he began to recover. Maulvi Abdul Karim relates further that, subsequently, each time an Ahmady, who knew of the incident, happened to see Mian Abdul Rahim Khan, he was filled with grateful thanks to the Almighty, and his faith in the Promised Messiah was strengthened manifold. For, indeed, this was a case of a dead person having been called back to life.

Here we should pause and consider how stupendous was this extraordinary Sign. Here was a patient so dangerously ill that an experienced physician had

begun to despair of his life, concluding that further treatment and endeavour was pointless and vain. In fact, in reply to his prayer in this behalf, the Promised Messiah was told by Allah Himself, that the *Taqdir* in regard to the matter was unalterable, and death was ordained. But, subsequently, having been given permission to *intercede*, when Ahmad prayed for the recovery and health of the child, the prayer was accepted by Allah. It looked as if a dead person actually walked out of the grave. As quoted earlier, it is indeed very true, that the Promised Messiah has said in a sweet couplet that :

“With His immense power,
Allah vouchsafes proof
Of His Own Existence :
With That Master and sweetheart,
Without a visible trace,
This is the way for showing
A glimpse of His sweet Face.”

This report also throws very interesting light on the subtle question of *Shafa'at*, (Intercession) which, too, in essence is only

a kind of prayer and a petition. But, as compared with ordinary prayer and supplication, it stands on a much higher level. Literally the word *shafa'at* carries a basic sense which refers to some essential affinity between two things or two persons. He who stands up in ordinary prayer stands up basically in the position of a supplicator and a beggar. But the man who puts up a *shafa'at*, does so on the basis of the special bond between him and his Master and Creator ; in fact he joins himself to Allah in a bond of union, and in that position of nearness begs for a favour. Thus between prayer and *shafa'at* there is a world of difference. That is why *shafa'at* is not allowed without prior permission to that effect. For, when some chosen one of Allah, on the basis of the special bond between him and his Creator in the name of that bond, by way of *shafa'at*, begs for something, divine love and affection, and solicitude for His servant, are stirred to an unusual extent and depth ; and on account of the regard which

Allah has in His grace for His chosen servant, He is loth to give a negative reply. However, since man, in his ignorance in some cases is likely to ask for things which might lie counter to some divine purpose, or even harmful for himself, Allah, in His wisdom, does not permit His servants to approach Him for *shafa'at*, except with prior sanction to that effect.

Now look again at this report narrated above. Allah fulfilled and upheld His law and principle at the outset, by disallowing the Promised Messiah to intercede in the first instance; and then immediately afterwards He bestowed enhanced honour and dignity on His servant by extending to him the permission, of which he stood in need. This is indeed an immense distinction conferred on the Promised Messiah. That is why, after he had narrated this incident Hazrat Maulvi Abdul Karim exclaimed in a great transport of joy :

“Ye Ahmadies, congratulations to you. Rejoice exceedingly at this great good fortune, that Allah had kept this

precious favour in store for you. Therefore offer thanks to God, and show a proper sense of appreciation for this extraordinary favour.”

(*Alhakam*, 17-24 November & *Albadr* 41-42, October, 1903).

This *riwayat* also throws very fine light on the question of *Taqdir* (Pre-ordination); and a literally personified picture comes before one's eyes of a sweet *Tafsir* (significance) of the Quranic verse *Allah-o-Ghalibun ala amrihi* (i.e. Allah has the power to change His own decree which, in cases, He is free to alter). Thus, even though in regard to Mian Abdul Rahim Khan, under conditions of the case, Allah Himself had said that the *Taqdir* was unalterable, and death was ordained, He changed this *Taqdir* at the intercession of the Promised Messiah, and pulled the child out of the jaws of death.

My dear friends, pause here, and take thought, to realise how wonderful, how sweet is the religion the Holy Prophet has given us — how sweet and how

attractive! For in every case, under all possible circumstances, it has rescued man from despair; even in the most adverse conditions it has kept aloft the banner of the grace and mercy of Allah. May God send His choicest blessings on the Holy Prophet, and send on him all the peace!

19

Here I have been reminded of another incident which reflects the unusual extent to which prayers offered by the Promised Messiah were acceptable with Allah. A long time ago, an Ahmadi friend, Munshi Ata Muhammad *patwari*, related to me that he used to attach no value to religion, nor did he care to know and learn anything about it. In fact he ridiculed such things; was addicted to intoxicants; accepted bribes; and if any Ahmady of the locality talked to him about religion, he used to hold such talk to scorn. "An Ahmady friend, however, persisted in his

effort to rouse an interest in religion on my part. So, to get rid of him, I said to him one day: 'I will write to your Mirza, soliciting his prayer in regard to a certain matter of importance to me. Then, if I gain my object, I would take it that he is true in his claim'; So I wrote a letter to Mirza sahib: 'You claim to be the Promised Messiah, and a Waliullah,' I said in this letter, 'and it is well known that the prayers offered by people of these ranks are usually acceptable with Allah. I have at the moment three wives, and though it is now twelve years since I married, I have no child from any of these. I have a desire that a handsome and lucky boy should be born to my first wife. Kindly pray in this behalf.'

“After some days I received a reply from Maulvi Abdul Karim, which said : prayer has been offered by the Promised Messiah in your behalf. Allah will bless you with a handsome and lucky boy, from

the very wife you have in mind. But the condition is that you should repent in the way of Zakariya.”

Munshi Ata Muhammad related : “Since I knew nothing at all about religious matters, I asked an Ahmady of my acquaintance what was meant by ‘repenting in the way of Zakariya’. He told me that this in my case would mean that I should give up my irreligious ways of life, partake only of what was lawful and duly earned, become particular about Prayer and Fasting, and to begin frequenting the mosque. So from the bottom of my heart I repented, and began to live exactly as I had been advised. The change in me became so marked that people began to marvel about it saying that a *satan* had been converted.

Then, proceeds Munshi Ata Muhammad, “four or five months had passed, when, on going home, I found my first wife in tears. I inquired what was the matter, and she told me that formerly she had been barren, which had made me marry two more wives. But now another misfortune had struck

her: her menses had stopped, she said, and wailed that now there could be no question of her having a child at any time. I suggested that she get some midwife to examine her, and invite some treatment, hoping that the menses would restart.

But when a midwife had her examined that woman became greatly excited. She was totally amazed, and exclaimed: 'No, my good woman, I dare not touch you. It seems Allah Himself had made some mistake in regard to you. I perceive there is a child in your womb, even though I have known you for years as a barren woman.' But soon afterwards the full symptoms of pregnancy became clear; and I happily and confidently began to tell my friends that I was about to be blessed with a handsome male child, who would live to be happy and prosperous. Then the night came when my wife was delivered of a male child, beautiful, as I had been given to hope by the Promised Messiah. That very moment I started running for Qadian; and many other people, too,

went with me ; and there we all joined the fold of Ahmadiyyat.”

I wish to add here that this son of Munshi Ata Muhammad is named Abdul Haq, who is a sincere and a devoted member of the Movement. Born in the home of a low paid village patwari, he has risen to the post and position of an Executive Engineer in government service. By the grace of God he is gifted with a handsome presence. Of those who are present here, or of those who would read these lines later, many must be knowing him personally, so they are all in a position to testify to the truth of this Sign.

Now, this, undoubtedly, is a most extraordinary Sign of the limitless power of Allah—a Sign manifested through prayer offered by the Promised Messiah. Ordinarily it is the usual thing in human affairs that children are born ; and sometimes they are born to parents a number of years after marriage. But in this case there is this extraordinary circumstance, rather a combination of extraordinary

circumstances that the (1) child in question was born after years of despair; (2) it was born to the first wife, as had been the desire of the husband who had also two other wives who were younger; (3) the child grew up to have a handsome presence, though the father was a man of ordinary looks and appearance; and (4) the child grew up to have a very successful career and he was also a good man. The complete fulfilment of all these conditions in one and the same case, as had been foretold, is a very remarkable proof of the power and glory of God.

Moreover, another interesting aspect of the incident is the spiritual light and guidance which accrued from it for a large number of people—the people of the village concerned, and friends and relatives of Munshi Ata Muhammad. (*Siratul Mehdi* part I, page 239 to 241)

The fact is that the history of the Ahmadiyya Movement is full of the Signs of God represented in the acceptance of prayers. What is needed is that, by adop-

ting righteousness and the fear of God as their way in life, members of this Movement should cultivate in themselves a proper capacity for drawing such manifestations. The God of Islam is a Living God, with absolute power. In no age has He ever let down His righteous servants. Some people, on account of their lack of vigilance, due thought and care in matters pertaining to the spirit, deprive themselves, however, of the shielding shadow of the mercy and beneficence of Allah. Ah, how ardently I wish that never, till the last day of this material world, should the Ahmadiyya Movement be deprived of this great blessing! God grant that righteous and pure minded people should always continue to be produced by Ahmadiyyat who should preserve spiritual life in the community by means of Signs through acceptance of their prayers by Allah, perpetuating thereby the dominance of Islam as a religion and a way of life worthy of humanity. Beneficent God, grant Thou, in Thy mercy, that it should be so indeed!

Signs in the form of the acceptance of his prayers by God are literally numberless in the life of the Promised Messiah, and his works are full of an account of many of these, to the truth and veracity of which thousands and thousands of people have borne witness. But here I would refer to only one more instance.

In my talk last year I stated that at the time the Promised Messiah passed away from this world, his home was quite empty of cash, or worldly wealth. The last rupee which he had on him at the moment, he had, through Bhai Abdul Rahman Qadiani, paid to the driver of the coach he hired for a short drive in the evening (*Durr-i-Manshur, riwayat* 29). After that his death occurred almost suddenly, thus having been fulfilled what had been conveyed to him in a Revelation—*Al-rahilo thummal rahil*, i.e. the time of your demise had come, the appointed time had come.

Along with this had come another Revelation—*Daro mat Momino*, i.e. Do not be afraid, O ye Believers ! This was a clear warning that the death of the Promised Messiah was imminent and would be a great shock for the Community but that as long as they held fast to the way of God, all would be well for them.

On the succeeding morning, May 26, 1908, when the Promised Messiah passed away, our home was literally empty of material wealth. My sister, Mubarak Begum, relates, and I myself, too, remember it, that our mother, Hazrat Ummul Mominin, called her children together, immediately afterwards or a little later; and enjoining patience and fortitude on us all, she counselled and consoled us in these memorable words :

“My Children, seeing the house empty, you should not begin to think that your father had left nothing for you. For on the heavens he has left for you an untold treasure, in the form of priceless prayers

he offered in your behalf, which shall continue to reach and benefit you, always, at its own proper time.”
(*Riwayaat* Nawab Mubaraka Begum)

And mind you, this was no formal consoling, of the kind a grieving mother gives to her children at the demise of their father. Rather, it was the Voice of God, echoing the splendid Revelation the Promised Messiah had received at the commencement of his career, namely, “Is Allah not sufficient for the needs of His servant?” From that moment till this very hour, those prayers of the Promised Messiah have befriended us to such an extent, and Allah’s mercy and favour has stayed with us always in such a manifest manner, that in gratitude, in the very words of the Promised Messiah himself, I can only say :

Even if every bit of my hair
On the body were to become vocal
Even then it would be
Utterly impossible to render
Thanks to God in any adequate

measure !

The truth is that the manner and extent to which Allah in His great goodness and mercy has been pleased to befriend us all along has been so remarkable, and so sustained, that it is extremely difficult to find another instance of the kind ; and I do not have the slightest doubt that if the progeny of the Promised Messiah remains firm on righteousness and the fear of God, on sincerity and the service of religion these prayers of the Promised Messiah shall continue to stand them in good stead, like a huge treasure preserved for them in the heavens, to be drawn upon till the Day of the *Qiyama*. In the *Amins* (poems of thankfulness offered to God) of his children he has prayed for them in such soulful and melting words, that whenever I read them, I cannot help feeling a kind of mortification in myself that perhaps our weaknesses and frailties do not make us deserving of such blessings from God and such good wishes from the Promised Messiah. Nevertheless, it is but true

that where Allah Himself desires to bestow a favour on anyone, there is none and nothing that can create an obstacle in the way. On such occasions the following couplet of the Promised Messiah always comes to my mind :

“O Thou, my great Benefactor,
Thy works are indeed marvellous ;
In our blindness, even if we try
To run away from them,
By sheer force, indeed,
Thou doth compel us to receive
Our ordained share of the fruits ! ”

God grant that for ever and ever we should remain firm on the path of righteousness ; and when the time should come for us to leave this world, the souls of the Promised Messiah and Hazrat Ummul Mominin should feel happy and proud when they receive us in the life hereafter, that their children after them had not suffered their tie with their Master in Heaven to be sundered. And this is my request to friends as well that where they offer prayers for their own children and dear ones, for

the good of this world and the next, and I am sure no Ahmady should at any time be neglectful in this prayer, they should also pray for us, that Allah in His mercy and grace should always preserve us on the path of rectitude, that in the best possible manner and to the greatest possible extent He should make all those prayers come true which the Promised Messiah in his life offered for his children, and for the Ahmadiyya Movement in general; and that He should be pleased not to let our weaknesses and frailties stand in the way of those glad and heartening tidings coming true which He conveyed to Ahmad, in this behalf, may peace and the blessings of Allah be on him! Amen and once again, Amen!

21

I have stated just now that, provided the Community maintains its level of *Iman*, sincerity, and sacrifice, it shall indeed partake of the blessings of which glad tidings were conveyed to the Promised Messiah

in numerous Revelations from God, concerning the progress and prosperity of the Movement in the future. As has always been the way of Allah, many hard times and tribulations of various sorts will be experienced ; many evils and disorders will raise their heads : but the Promised Messiah has said, with the greatest conviction and force, that those who will persevere till the last, suffering no loophole to appear in their loyalty and steadfastness, by the grace of God, they shall at last prevail even till the end of time. Here I reproduce an extract from the memorable work of the Promised Messiah entitled *Risala Al-Wasiyyat*. Please listen carefully, since, in a way, these are the last words of our Master on this earth, given to us as his very Last Will and Testament :

“Allah says to the members of this community, who are my followers, that He will make them prevail over all others, till the *Qiyama* (the day of Judgment). It is necessary, therefore, that upon

you should come the day of my separation, so that, subsequently, should come the day which is the Day of the Everlasting Promise. That God of ours is always true in His Promise, loyal, and most true, most truthful, most reliable. He will make you witness all that He has promised ... It is essential that this world should last and abide until such time when all these things have been fulfilled, which have been foretold by God. I have appeared from Allah in the form and colour of a manifestation ; I am a personification and an embodiment of the Power of God ; and after me there shall come other beings who would represent a second *qudrat*, a second power, a second manifestation of God's power and glory The same God that is mine, is your God too. Therefore do not suffer your righteous capabilities to go

waste. If you will fully and completely incline towards God, then, with the will and pleasure and approval of God, I say unto you that you shall indeed become a chosen people of Allah Do not imagine that He will let you go waste, will let you perish in vain. You are a seed from the Hand of God Almighty Himself, a seed that has been sown in the soil. Allah says this seed shall grow and prosper, throwing out branches on all sides ; and one day it shall grow to be a very big tree. Therefore blessed are they who yield belief and faith to what has been said by Allah ; who are in no fear of the intervening difficulties and tribulations. For it is necessary that tribulations, too, shall come, so that Allah should subject you to trials.....All those, to however, who will persevere, till the last, while difficulties, severe

like earthquakes, shall befall them, and storms of adverse events blow all round, so that the various classes and races of men shall taunt them and laugh at them, and the world in general shall treat them with extreme revulsion. But then, in the end, even these shall be victorious, and the doors of all kinds of blessings shall be opened on them". (*Risala Alwas-
iyyat*, pages 9 to 14)

So now, my dear friends, you have listened to this extract from the Last Will and Testament of the Promised Messiah. To fully live up to it, and to stay for ever firm in its soul and spirit, is now the common duty and sacred trust of us all. God grant that we have the power to discharge this duty well so that on the Day of Judgement we win the approval and pleasure of Allah, and be a source of satisfaction and pride for the Promised Messiah and the Holy Prophet Muhammad, peace and the blessings of God be upon

him. In our poor, insignificant efforts, may Allah put such extraordinary strength that we should be enabled to restore to Islam all its previous glory and splendour and strength and elevation—indeed a glory greater than before, so that the step of our Master, the Holy Prophet, in this era of the revival of Islam, should continue to fall farther and farther ahead and the Words of Allah as foretold in the Quran be completely fulfilled that for the Holy Prophet the end was better, and more glorious, than the beginning! Amen!

And our last and final words are that all praise is due to Allah, the Creator, the Sustainer and the Developer of all the worlds.