

**THE ESSENCE OF
ISLĀM
VOLUME IV**

Extracts from the Writings, Speeches,
Announcements and Discourses of the
Promised Messiah
Ḥaḍrat Mirzā Ghulām Aḥmad
of Qādiān
[May peace be upon him]

Published under the auspices of
Ḥaḍrat Mirzā Masroor Aḥmad
Fifth Successor to the Promised Messiah
[May Allāh be his help]

The Essence of Islām Volume IV

A rendering into English of extracts from the writings, speeches, announcements and discourses of Ḥaḍrat Mirzā Ghulām Aḥmad of Qādiān, the Promised Messiah, and Founder of the Aḥmadiyyah Muslim Jamā‘at.

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PUBLISHERS' NOTE

This is the fourth volume of a set comprising of an English translation of the extracts from the writings, speeches, announcements and discourses of the Promised Messiah, Ḥaḍrat Mirzā Ghulām Aḥmad of Qādiān [may peace be upon him], the Holy Founder of the Aḥmadiyyah Muslim Community (1835-1908).

The book presents the extracts from the works of Ḥaḍrat Mirzā Ghulām Aḥmad^{as} himself relating to the following four topics:

- Family and personal background of the Promised Messiah^{as}
- Status of the Promised Messiah^{as}
- The purpose of the Promised Messiah's^{as} advent
- Propagation and the establishment of a holy community and instructions

The original compilation, in Urdu, Arabic and Persian, from which these extracts have been rendered into English, was collated with great care and diligence by the late Syed Mīr Dāwūd Aḥmad, may Allāh reward him for his labour of love. He published his selection in the form of a book, *Ḥaḍrat Mirzā Ghulām Aḥmad Qādiāni, alaihissalāto wassalām, apnī tehrīron kī rū sey*, or 'Ḥaḍrat Mirzā

Ghulām Aḥmad^{as} of Qādiān, According to His Writings’.

The original English translation was done by Ḥaḍrat Chaudhry Muḥammad Z̤afrullāh Khān^{ra}, a Companion of the Promised Messiah^{as} who achieved great distinction as a statesman, jurist and scholar of comparative religious studies. Volume one and two were published by the London Mosque in 1979 and 1981 respectively during the lifetime of the revered translator. He also prepared the manuscripts of volumes three and four but these could not be published during his lifetime.

Second editions of volume one and two were published in 2004, and the first edition of Volume three was published in 2005. We are now happy to present the fourth volume of “The Essence of Islām,” which is also being published for the first time.

Under the direction of Vakālat-e-Taṣnīf, London, the translation was compared with the original text and compiled by Mr. Munawar Aḥmed Sa‘eed with the support of the translation team working in Baitur Raḥmān Mosque in USA.

The publishers would like to express their appreciation for the help and support provided by Maulānā Munīr-ud-Dīn Shams, Additional Vakīl-ut-Taṣnīf, who supervised the project and provided the vital link for seeking guidance from Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul Masīḥ V^{aba}. In Rabwah, Vakālat-e-Taṣnīf, headed by Professor Chaudhry

Muḥammad ‘Alī reviewed the document, incorporated the verses of the Holy Qur’ān, added Urdu and Persian texts, and provided guidance in translating some difficult parts. Chaudhry Sahib was assisted by Dr. Muhammad Shafiq Sehgal, Raja Ata-ul-Mannan and Tahir Mahmood Mubashar.

In addition to some of those listed in the earlier Publishers’ Notes, the following members rendered valuable services for this volume: ‘Ayesha Usmān, Jaleel Akbar, Luqmān Ṭāhir Maḥmood, Rāsh-dah Rānā and Ṣiddīqa Sājīd.

May Allah the Almighty give the best reward and grant abundant blessings, both in this world and in the hereafter, to all those who have assisted us in one way or the other, in the preparation of these volumes.

The system used for references is the same as adopted in Volumes I, II and III. All references, unless otherwise noted, are from the Holy Qur’ān. In the text, the references to the Holy Qur’ān are given exactly as they were given in the original writings. In the footnotes, references are given in the modern numerical system. In these references, we have counted *Bismillāhir Raḥmānir Raḥīm* as the first verse and have used the numerical system in which the first number refers to the *Sūrah* (chapter) and the second number refers to the *Āyah* (verse).

References to the Books of the Promised Messiah^{as} are based on the London Edition of the Rūḥānī

Khazā'in published in 1984. References to Malfūzāt and Majmū'ah Ishtihārāt are also based on the London edition.

Please note that this volume also includes references from the following source:

“Taqrīreīn” which refers to a collection of the speeches made by the Promised Messiah^{as} during Jalsa Salana Qādiān on 29th and 30th December, 1904 and published in 1905.

The following abbreviations have been used in this book; readers are requested to recite the full salutations when reading the book:

sa. An abbreviation for *ṣal-lallāhu ‘alaihi wa sal-lam*, meaning “May peace and blessings of Allah be upon him,” is written after the name of the Holy Prophet Muḥammad^{sa}.

as. An abbreviation for *‘alaihis salām*, meaning “May peace be upon him,” is written after the name of Prophets other than the Holy Prophet^{sa}.

ra. An abbreviation for *raḍi-Allāho ‘anhu/‘anhā/‘anhum* meaning, “May Allah be pleased with him/her/them,” is written after the names of the Companions of the Holy Prophet^{sa} and of the Promised Messiah^{as}.

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society.

l at the beginning of a word, pronounced as a, i, u preceded by a very slight aspiration, like h in the English word ‘honour’.

- ث *th*, pronounced like *th* in the English word ‘thing’.
- ح *h*, a guttural aspirate, stronger than h.
- خ *kh*, pronounced like the Scotch ch in ‘loch’.
- ذ *dh*, pronounced like the English th in ‘that’.
- ص *s*, strongly articulated s.
- ض *d*, similar to the English th in ‘this’.
- ط *t*, strongly articulated palatal t.
- ظ *z*, strongly articulated z.
- ع ‘, a strong guttural, the pronunciation of which must be learnt by the ear.
- غ *gh*, a sound approached very nearly in the r ‘grasseye’ in French, and in the German r. It requires the muscles of the throat to be in the ‘gargling’ position whilst pronouncing it.
- ق *q*, a deep guttural k sound.
- ئ ‘, a sort of catch in the voice.

Short vowels are represented by *a* for $\overset{\curvearrowright}{\text{—}}$ (like *u* in ‘bud’); *i* for $\overset{\curvearrowleft}{\text{—}}$ (like *i* in ‘bid’); *u* for $\overset{\curvearrowright}{\text{—}}$ (like *oo* in ‘wood’); the long vowels by \bar{a} for — or \bar{a} (like *a* in ‘father’); \bar{i} for — or \bar{i} (like *ee* in ‘deep’); *ai* for — (like *i* in ‘site’); \bar{u} for — (like *oo* in ‘root’); *au* for — (resembling *ou* in ‘sound’).

Please note that in transliterated words the letter ‘e’ is to be pronounced as in ‘prey’ which rhymes with ‘day’; however the pronunciation is flat without the element of

English diphthong. If in Urdu and Persian words 'e' is lengthened a bit more it is transliterated as 'ei' to be pronounced as 'ei' in 'feign' without the element of diphthong thus 'ے' is transliterated as 'Kei'. For the nasal sound of 'n' we have used the symbol 'ñ'. Thus Urdu word 'میں' would be transliterated as 'meiñ'.*

The consonants not included above have the same phonetic value as in the principal languages of Europe.

The words in the text in normal brackets () and in between the long dashes — are the words of the Promised Messiah^{as} and if any explanatory words or phrases are added by the publisher for the purpose of clarification, they are put in square brackets [].

Please note that headings that appear in *italics* throughout this book are part of the original text of the Promised Messiah^{as} and the headings that are not in *italics* are added by the publisher.

May Allah accept our humble efforts and make this blessed task a source of guidance for many. Āmīn.

The Publishers

* These transliterations are not included in the system of transliteration by Royal Asiatic Society. [Publisher]

1

FAMILY AND PERSONAL BACKGROUND

Genealogy

My genealogy runs as follows:

My name is Ghulām Aḥmad, son of Mirzā Ghulām Murtaḍā Şāḥib, son of Mirzā ‘Aṭā Muḥammad Şāḥib, son of Mirzā Gul Muḥammad Şāḥib, son of Mirzā Faiḍ Muḥammad Şāḥib, son of Mirzā Muḥammad Qā’im Şāḥib, son of Mirzā Muḥammad Aslam Şāḥib, son of Mirzā Muḥammad Dilāwar Şāḥib, son of Mirzā Alāh-Dīn Şāḥib, son of Mirzā Jā’far Beg Şāḥib, son of Mirzā Muḥammad Beg Şāḥib, son of Mirzā ‘Abdul Bāqī Şāḥib, son of Mirzā Muḥammad Sultān Şāḥib, son of Mirzā Hādī Beg Şāḥib, who is our common ancestor.

[Kitāb-ul-Bariyyah, Rūḥānī Khazā’in, vol. 13, p. 172, sub-footnote]

Family History¹

My family history is as follows: My name is Ghulām Ahmad and my father's name was Ghulām Murtaḍā and my grandfather's name was ‘Aṭā Muḥammad and my great grandfather's name was Gul Muḥam-

¹ The remaining part of the chapter is a continuous narration; headings have been added by the Publisher. [Publisher]

mad. As stated elsewhere, our family is Mughal Barlās and it appears from my ancestral documents, which are preserved to this day, that they arrived in this country from Samarqand and that they were accompanied by about two hundred followers and servants and members of the family.

Our ancestor arrived here in the capacity of a respected chieftain and settled down in this place, which was at that time an uninhabited wasteland, situated approximately 50 *kose*² North-East of Lahore. He established at this place a town, which he called Islāmpūr and which subsequently became known as Islāmpūr Qāḍī Mājhi. In the course of time people forgot the word Islāmpūr, and Mājhi was also dropped and the name remained simply as Qāḍī, which later became Qāḍī and was finally converted to Qāḍiān.

The reason why this place was called Qāḍī Mājhi was that this tract of land, which was about 60 *kose*³ in length, was known as Mājha probably because buffaloes abounded here, and buffalo is *majh* in Hindi. As our ancestors were not only the landlords of the whole of this tract but were also invested with ruling powers over this area, they became known as Qāḍī.

I am not aware why our ancestors migrated to this country from Samarqand, but ancient documents indicate that in their county of origin they were also

² Approximately 75 miles. [Publisher]

³ Approximately 90 miles. [Publisher]

respected chieftains and rulers and that they had to leave their country on account of some tribal rivalry and conflict. On their arrival here, the reigning monarchs granted them several villages by way of estate and they established a permanent state in this neighbourhood.

In the early days of Sikh rule, my great grandfather Mirzā Gul Muḥammad was a well-known chieftain in this area and his estate comprised eighty-five villages. In consequence of continuous raids by the Sikhs, he lost several of his villages and yet such was his generosity that, as a gesture of sympathy, he gifted several of his remaining villages to some Muslim landlords who had been evicted from their land, and these remain in their possession till this day. In those disturbed times he was an independent chieftain and about five hundred people were entertained at his table. About one hundred scholars, divines and *Huffāz*⁴ stayed with him and were paid sufficient stipends. In his company the talk mostly revolved around religious subjects. All his dependents and relatives were regular in their worship of God. Even the maidservants who ground corn were regular in their five daily prayers and *Tahajjud*.

The respectable Muslims of the neighbourhood, most of whom were Afghans, referred to Qādiān, which was then called Islāmpūr, as Mecca, because in those disturbed times this blessed town was a

⁴ *Huffāz*: People who have committed the Holy Qurʾān to memory.
[Publisher]

place of refuge for every Muslim. Most other places were full of disbelief, disobedience and tyranny, while Qādiān was well-known for its adherence to Islam, piety, purity and justice. I have myself heard from those who had lived close to that time that in those days Qādiān was like a garden in which flourished hundreds of supporters of the faith, divines, scholars and brave and respectable men.

There were many tales current in this neighbourhood that Mirzā Gul Muḥammad Ṣāhib, the late, was an outstanding personality among the righteous people from whom proceeded many astonishing acts which bordered on the miraculous. Many seekers after God, scholars and pious men had come to Qādiān to be among his associates. It is surprising that some of his near miraculous actions are so well-known that they were vouched for by a large number of irreligious people. In short, in addition to this position as chieftain, he had great reputation for integrity, righteousness, manly courage, high resolve, support of the faith, and sympathy for the Muslims. All his associates were pious people of good conduct, jealous for the faith, averse to disobedience and evil, and possessing courageous and commanding personalities.

I have often heard my father relate that on one occasion a Minister of the Mughal Government—whose title was *Ghiāth-ud-Daulah*—came to Qādiān. Having observed the statesmanship, intelligence, courage, high resolve, perseverance and wisdom of

Mirzā Gul Muḥammad Ṣāḥib, and having witnessed his righteousness and piety and the decorum of his audience, and finding him inspired by the spirit of support for Islam and help for the faith, and seeing that those who were associated with him were pious and courageous people and carried themselves with dignity, he was much overcome with emotion. He said that if he had known that in this backward tract there lived a member of the Mughal family who was well equipped with all the royal qualities, he would have endeavoured that in these times, when the royal family was afflicted with indolence, inability and corruption, such a one should have been seated on the throne at Delhi to fully safeguard the Islamic Kingdom.

It might be of interest to mention that my great grandfather, the said Mirzā Gul Muḥammad, died of hiccups and some other complications. When his illness overpowered him, his physicians became unanimous in their opinion that if he were to use liquor for a few days, it might prove helpful in his treatment, but no one had the courage to mention this to him. Finally some of them indicated this to him indirectly. He replied that if God Almighty desired to heal him He could bring about the healing through any of several medicines and that he was not willing to seek his recovery through the use of such a vile thing as liquor. He added that he was quite reconciled to the Divine decree. He finally died after a few days of the same disorder. His death had been

decreed but he left behind the pious memory that he preferred death to the use of liquor. People have recourse to every kind of device in order to escape death but he preferred death to disobedience of God. Sad indeed is the plight of some Nawābs and some wealthy and affluent people who, during their brief span of life, set at naught God and His commandments, sever all relationships with Him and disobey Him openly and use liquor like water. Thus they not only lead sinful lives but also cut down their days on earth and die quickly in consequence of various fearful disorders and leave behind an ill example for coming generations.

In short, when my great grandfather died he was succeeded by his talented son, my grandfather Mirzā ‘Aṭā Muḥammad. During his time, in God’s wisdom, the Sikhs overcame him after a struggle. My late grandfather had recourse to various devices for the safeguarding of his estate but as the Divine decree was not favourable he failed of his purpose and none of his projects were fulfilled and the Sikhs gradually deprived him of all his estate, leaving him in occupation of Qādiān alone. Qādiān at that time was like a citadel with four towers, which were manned by soldiers and a few cannons. It was surrounded by a wall twenty-two feet high and wide enough for three carts being driven along it side by side. It came to pass that a party of Sikhs known as Rām Gārhiās obtained entrance into Qādiān by permission and then treacherously took possession of it. At that time our family

faced ruin. They were taken captives like the Israelites, and all their belongings and properties were looted. Several mosques and fine houses were demolished and gardens were cut down out of ignorance and bigotry. Some of the mosques were turned into Dharamsālas⁵. One of these is still in their possession. A library belonging to our family was burnt down. It contained five hundred manuscript copies of the Holy Qur'ān, which were disrespectfully burnt. In the end, upon second thoughts, the Sikhs directed our family to depart from Qādiān and all men and women were seated in carts and expelled, whereafter they took refuge in one of the Punjab states. After a short while my grandfather was poisoned by his enemies. Then, during the latter part of Ranjīt Singh's rule, my father Mirzā Ghulām Murtaḍā returned to Qādiān and five of the villages, which had belonged to his father, were restored to him. In the meantime, Ranjīt Singh had suppressed the smaller states and had consolidated them into a large state for himself. He had also captured all our villages and his rule now extended from Lahore to Peshawar and down to Ludhiana. Thus, after having been dispossessed of our estate, the remaining villages were also taken over by Ranjīt Singh and we were left with only five of them. Nevertheless, as head of an ancient family, my father Mirzā Ghulām Murtaḍā was a well-known Chieftain in this neighbourhood.....Sir Lepel Griffin in his book

⁵ Charitable rest houses.

Chiefs of Punjab has made mention of my father. He was very popular with the officials of Government and, as a gesture of approbation, the Deputy Commissioner and Commissioner often came to visit him. This is a brief account of my family.

Early Life

I was born around 1839 or 1840, during the latter part of the Sikh rule. In 1857, I was 16 or 17 years of age and had not reached manhood. My father had been beset by great difficulties before my birth and at one time he even had to travel through Hindustan on foot. But with my birth he began to experience a change for the better in his circumstances. It was by the sheer mercy of God Almighty that I did not partake of any of the misfortunes of my father. Nor did I participate in any of the days of rule and statehood of my ancestors. Like Jesus^{as}, who had the nominal title of Prince because of his descent from David^{as}, and who had lost all the insignia of statehood, I too can say that I am descended from rulers and heads of state. Perhaps this has happened so that I should have this resemblance with Jesus^{as} as well. Though I cannot say like Jesus^{as} that I have nowhere to lay my head, yet I know that all the rule and statehood of my ancestors has nearly come to an end. This happened so that God Almighty might establish a new hierarchy as indicated in a revelation vouchsafed to me by the Holy One, and which is mentioned in *Brāhīn-e-Aḥmadiyyah*:

سبحان الله تبارك و تعالیٰ زاد مجدك ينقطع ابائك و يبدء منك

That is, Holy is Allāh, Blessed and High. He will raise thy status above thy ancestors. From now on, He will cut off all reference to thy forefathers and will begin with thee.

Also, He revealed to me the glad tiding:

میں تجھے برکت دوں گا اور بہت برکت دوں گا یہاں تک

کہ بادشاہ تیرے کپڑوں سے برکت ڈھونڈیں گے

...I received my elementary education at home. When I was 6 or 7 years old, a teacher who was learned in Persian was employed as my tutor. He taught me the Holy Qur'ān and a few Persian books. His name was Faḍl Ilāhī. When I was about 10 years old, an Arabic teacher, whose name was Faḍl Aḥmad, was appointed as my tutor. I conceive that since my elementary education was by way of sowing the seed of Divine *Faḍl* [Grace], the names of both my tutors begin with *Faḍl*. Maulavī Ṣāḥib, who was a pious and respectable gentleman, taught me with great attention and diligence. From him I learnt some rules of Arabic grammar. When I was 17 or 18, for a few years I studied under another Maulavī Ṣāḥib whose name was Gul 'Alī Shāh. He too had been employed by my father for my tuition at Qādiān. From him I acquired further knowledge of Arabic grammar, logic, philosophy, etc., according

⁶ "I shall grant thee blessing upon blessing, until kings shall seek blessings from thy garments." [Translator]

to the then current syllabus and as far as God Almighty so willed. My father was an expert physician and under him I studied some books on medicine.

Early Services to Father and Family

By this time I had become so fond of reading that I gave little attention to anything else. My father repeatedly admonished me to cut down on my study of books for he was afraid that too much devotion to them might affect my health and he was also anxious that laying aside books I should begin to take an interest in his affairs and should share his responsibilities. And this is what happened. He was at that time engaged in litigation in the British Courts for the recovery of some of our ancestral villages and finally succeeded in employing me in that pursuit. For a long time I remained so occupied. I have always regretted that a good deal of my precious time was wasted in this useless pursuit. My father also committed the management of our landed property to me. But as I was by nature and disposition averse to such occupations, my father would sometimes be annoyed with me. He was most kind and affectionate towards me but he desired that I should become a man of the world like my contemporaries, but this was something I was much averse to.

On one occasion, the Commissioner was coming to Qādiān and my father asked me repeatedly that I should go out two or three *kose*⁷ to welcome him.

⁷ Approximately 3 to 5 miles. [Publisher]

But I was wholly disinclined to do so and was also not feeling well. Therefore I could not go. This also became a cause for my father's displeasure. In short, he wished me to completely occupy myself with worldly affairs, which I could not do. Nevertheless, out of goodwill and in order to earn spiritual merit, but not for the sake of any worldly gain, I devoted myself to serving my father and for his sake I occupied myself with worldly affairs and also supplicated for him. He believed fully that I was dutiful towards my parents and often used to say that he desired me to participate in worldly affairs out of a sense of sympathy for me though he realized that faith—the thing in which I was most interested—was alone worth pursuing and that he himself was only wasting his time.

In the same way, while I was under his care I had most unwillingly spent a few years in the employment of the British Government, but he found that separation from me sat heavy on him and so he directed me to resign from my post. This I gladly did and returned home. My brief experience of official life made me realize that most people in that position lead very undesirable lives. Very few of them carry out their religious duties properly and few of them restrain themselves from indulgence in the illicit pleasures which are meant as a trial for them. I was surprised with their way of life. I found that most of them were eager to collect money lawfully or unlawfully and all their efforts in this brief life were

directed towards the world. Only a few did I find who, out of regard for the Divine majesty, cultivated the higher moral values like meekness, nobility, chastity, courtesy, lowliness, humility, sympathy for mankind, purity of heart, eating lawful food, speaking the truth and righteousness. I found most of them afflicted with arrogance, transgression, neglect of religious values, and all types of evil morals. As the wisdom of God Almighty had decreed that I should have experience of all types of people I had to keep company with those of every kind. All this time I spent in great constraint and unease. As the author of *Mathnawī Rūmī* says:

من بہر جمعیت نالاں شدم ہفت خوش حالاں و بد حالاں شدم
ہر کسے از ظن خود شد یار من وز درون من بخت اسرار من⁸

When I returned to my father I became occupied with the management of our land but the greater part of my time was devoted to the study of the Holy Qur'ān and its commentaries as well as Ḥadīth. I would often read out portions from these books to my father, who was mostly melancholy on account of the failure of his efforts to recover a part of his patrimony. He had spent some seventy thousand rupees in the prosecution of those cases, but the result was failure. We had lost those villages long ago and their recovery was a chimera.

⁸ I joined every kind of company—those who lived well and those who lived ill. Everyone in his own concept became a friend of mine but none of them sought to discover my inner secret. [Translator]

Last Days of His Father

On account of this failure my father was always restless and melancholy. Observing these conditions, I was enabled to carry out a pure change in my own life. The bitter life led by my father taught me to value a clean life free from all worldly impurities. Although my father still owned a few villages and was in receipt of an annual stipend from the British Government and also enjoyed a pension for his services, all this was as nothing compared to what he had experienced in his younger days. This is why he was always sad and melancholy and often said that had he striven for the faith as much as he had striven for the world he would have been a saint of some repute. He often recited the verse:

عمر بگزشت و نماز است جز ایامے چند
 بہ کہ در یاد کے صبح کنم شامے چند⁹

And I often saw him recite this verse which he had written, and he would be greatly moved:

از در تو اے کس ہر بے کے
 نیست امیدم کہ روم نا امید¹⁰

Sometimes I heard him recite his own verse:

⁹ My life is past and only a few days remain. It would be better if I were to spend my nights in the remembrance of God. [Translator]

¹⁰ O Succour of every helpless one! Surely, I can't return empty-handed from Thy door! [Translator]

بَاب دِيدَةُ عَشَاقٍ وَ خَاكِبَائِهِ كَيْسَ

مراد لے ست کہ درخوں تپد بجائے کے¹¹

With each passing day, he was more and more grieved by the thought that he would face his Creator empty-handed. He often regretted that he had wasted his life in the pursuit of useless worldly objectives. On one occasion, he related that he had seen the Holy Prophet^{sa} in his dream proceeding in great dignity towards his house like a mighty monarch. My father advanced to welcome him and, when he had come close to him, he thought that he should make a present to him and put his hand in his pocket in which he found only one Rupee. Examining it closely, he discovered that it was a false coin. Perceiving this my father's eyes became wet and he woke up. He interpreted this dream as meaning that love of God and of the Holy Prophet^{sa} mixed with worldly ambition was like a false coin.

My father used to say that the last days of his father's life had also been spent in grief and sorrow, just like him. In whatever direction he advanced he met with failure, and he would often recite this couplet of his father (my great grandfather), of which I remember only one line:

جب تدبیر کرتا ہوں تو پھر تقدیر ہنستی ہے¹²

¹¹ With the tears of a lover and being the dust of someone's feet, my heart beats in blood in place of someone else. [Translator]

¹² Whenever I contrive to do something, destiny mocks me. [Translator]

In his old age my father's grief and sorrow multiplied manifold. About six months before, he built a mosque in the middle of the town—which is now the town's main mosque—and directed that he should be buried in a corner of that mosque so that he should constantly hear the name of God Almighty being glorified, and this might perchance become the means of procuring forgiveness. It so happened that when the construction of the mosque was almost completed and just a few bricks remained to be laid in the courtyard, my father died of dysentery after a few days illness and was buried in the corner of the mosque which he had specified.

اللَّهُمَّ ارحمه و ادخله الجنة¹³

He was 80 or 85 years of age when he died. His sorrow over wasting his life in the pursuit of the world still affects me painfully and I realize that everyone who seeks the world must carry this sorrow with him. Let him who seeks understanding understand this.

Early Revelations

I was 34 or 35 years of age when my father died. In a dream, I had been warned that his death was approaching. I was then in Lahore and hastened to Qādiān. He was suffering from dysentery but I had no apprehension whatsoever that he would die the day after my arrival. In fact, there had been some

¹³ O Allāh, have mercy upon him and usher him into Paradise. Āmīn.
[Translator]

change for the better in his condition and he could even sit for long hours. The following day, we were all with him at noon when he kindly suggested that I should go and have some rest, for it was the month of June and the heat was intense. I retired into an upper room and a servant began to knead my feet. Presently I fell into a light slumber and then came to me the revelation:

والسما والطارق

That is, We call to witness the heaven where all decrees originate, and We call to witness that misfortune which will fall today after sunset.

I was given to understand that this revelation was by way of commiseration on behalf of God Almighty, as my father would unfortunately die that very day after sunset. Holy is Allāh! How glorious is the Great God that He commiserates on the death of a person who died sorrowing over his wasted life! Most people would be surprised at this interpretation of mine that God Almighty commiserated with me. It should, however, be remembered that when God, glorified be His name, treats someone mercifully, He deals with him like a friend. We read in the traditions that on certain occasions God Almighty laughed. This also is a similar kind of expression.

To sum up, when I received this revelation, which presaged the death of my father, the thought passed through my mind, because I was only a human, that some of the means of income which were linked to my father would now be closed and we might be

confronted with all sorts of difficulties. Thereupon I received another revelation:

اليس الله بكافٍ عبده

That is to say, is not Allāh sufficient for His servant? This revelation conveyed great comfort and satisfaction to me and it firmly fixed itself in my heart like an iron nail. I swear by God Almighty in Whose hand is my life that He has fulfilled this comforting revelation in a manner that was beyond my imagination. He has provided for me as no father could have provided for anyone. I have been the recipient of His continuous bounties, which I find impossible to deny.

My father died the same day after sunset. This was the first day on which I experienced a sign of Divine mercy through revelation concerning which I cannot imagine that it would ever cease to have effect during my lifetime. I had the words of the revelation carved on a semi-precious stone and set it in a ring, which I have with me securely. Nearly 40 years of my life passed under the care of my father, and with his departure from this life, I began to receive Divine revelations continuously and abundantly.

[Kitāb-ul-Bariyyah, Rūḥānī Khazā'in, vol. 13, pp. 162-195, footnote]

2

STATUS OF THE PROMISED MESSIAH^{AS}

امروز قوم من نشنا سد مقام من
روزے بگریه یاد کند وقتِ خوشترم

**“Today my people do not recognize my status;
The day will come when they will recall my blessed time
with tears.”**

[Izāla-e-Auhām, Rūḥānī Khazā'in, vol. 3, p. 184]

All Bounties earned through the Holy Prophet^{sa} and the Holy Qur'ān

Through the blessing of obedience and love for the Holy Prophet^{sa}, and by virtue of following God's Holy Word, the Gracious One has bestowed the singular favour of His converse upon this humble one. He has graced me with spiritual knowledge, and has revealed many hidden secrets to me. He has filled the bosom of this humble one with countless verities and points of wisdom. He has informed me repeatedly that all these gifts and favours, and all this grace and beneficence, and all this kindness and attention, and all these bounties and support, and all this converse and discourse are entirely due to my obedience and love for the Seal of Prophets^{sa}.

جمال ہم نشیں در من اثر کرد
وگر نه من هماں خاکم کہ ہستم¹⁴

[Brāhīn-e-Aḥmadiyyah, Rūḥānī Khazā'in, vol.1, pp. 645-646, footnote 11]

Divine Source of the Revelations

I believe in all the revelations which are being bestowed upon me from God Almighty as I believe in the Torah, the Gospels, and the Holy Qur'ān. I have knowledge and cognizance of God... Therefore, I fully partake of His pure revelation as far as a human being can partake of it when in

¹⁴ The beauty of my companion has made its imprint upon me; Otherwise, I am the same dust that I have always been.[Publisher]

perfect nearness to Him. When a man is put into the blazing fire of Divine love—as all Prophets^{as} have been—then the revelations which he receives are not accompanied by confused dreams. Rather, just as dry fodder is burned in an oven, so are all his apprehensions and self-induced thoughts put to fire, and there remains only the pure revelation from God. And such revelation is bestowed only upon those who, in this very world, take the colour of the Prophets^{as} with complete purification, love and devotion, as on page 504, line 18 of *Brāhīn-e-Aḥmadiyyah*,¹⁵ the following revelation is mentioned with regard to myself:

جرى الله في حلال الانبياء

That is, ‘An appointed one of God, in the mantle of Prophets.’ Therefore, I have not been sent with doubtful and conjectural revelation. Rather, I have been sent with definite and certain revelation....

I declare in the name of God, Who controls my life, that I have been informed with categorical arguments—and I am informed continuously—that whatever is conveyed to me and is vouchsafed upon me as revelation is from God and not from Satan. I believe in it as I believe in the existence of the sun and the moon, or as I believe that two and two make four. It is true, however, that when I give my opinion with regard to the religious law or when I interpret a

¹⁵ This reference appears on page 501 of the London Edition of *Ruhānī Khazā'in*. [Publisher]

revelation on my own, it is possible that I might make a mistake, but in such a case I am not permitted to persist in error and Divine mercy soon points out for me the way to its true interpretation. Indeed, my soul is nurtured in the lap of angels.

[Majmū‘ah Ishtihārāt, vol. 3, pp. 154-155]

و جذبني ربي اليه و احسن مثنوى و اسبغ عليّ من نعماء الدين- وقادني
من تدنّسات الدنيا الي حظيرة قدسه و اعطاني ما اعطاني و جعلني من
الملهمين المحدّثين- فما كان عندي من مال الدنيا و خيلها و افراسها
غير اني أُعطيْتُ جياد الاقلام و رُزِقْتُ جواهر الكلام و أُعطيْتُ من نور
يُؤمّني العثار و يبين لي الآثار فهذه الدولة الالهية السماوية قد اغتنني و
جبرت عيّلتي و اضاء تني و نورت ليلتي و ادخلتني في المنعمين-

And my Lord has drawn me towards Himself and has appointed a good place for me and has perfected His favours unto me and, having rescued me from involvement with worldly affairs and undesirable indulgences, has conducted me to His holy place and has bestowed upon me that which He has bestowed and has made me among the recipients of revelation and the *Muḥaddathīn*. I did not possess any worldly provision nor did I own horses or command cavalry, but I have been bestowed steeds of the pen and have been provided with the jewellery of letters and have been favoured with the light which saves me from stumbling and guides me aright. This divine and heavenly wealth has enriched me, has removed my poverty, has illumined me, and has lit up my night

and has admitted me to the rank of those who have been favoured with bounties.

[Nūr-ul-Haq, Rūḥānī Khazā'in, Part 1, vol. 8, pp. 38-39]

میں وہ پانی ہوں کہ آیا آسماں سے وقت پر
میں وہ ہوں نورِ خدا جس سے ہوا دن آشکار¹⁶

[Brāhīn-e-Aḥmadiyyah, Part V, Rūḥānī Khazā'in, vol. 21, p. 145]

I cannot say what I have done that has made me the recipient of this divine favour, but I feel my heart involuntarily drawn towards God Almighty with such deep loyalty that it cannot be restrained by any other consideration. So all this is pure Divine bounty. I have never submitted myself to rigorous physical discipline, nor have I subjected myself to hard exercises like some contemporary Ṣufīs, nor did I undertake retreat in complete mystic solitude. Nor, indeed, have I done anything by of asceticism which is contrary to the practice of the Holy Prophet^{sa}, or which may be objectionable according to the Word of God Almighty. Indeed, I have always felt abhorred by the fakirs and those who introduce all sorts of innovations in faith. However, during the lifetime of my father, when his death was approaching, it so happened that I saw in a dream a holy man who was elderly and had a pure countenance, and he pointed out to me that it is the tradition of the family of the Holy Prophet^{sa} to observe some days of fasting in

¹⁶ I am the water that has descended from heaven at its due time; I am the Divine light, which has illumined the day. [Translator]

order to attract the heavenly lights; thus pointing out that I too should observe this tradition. Hence, I thought it appropriate to observe fasts for some time. But, at the same time, I felt that it would be better not to disclose this to anyone. So I would have my meals delivered to me in the men's quarters of the house and gave them away to some orphans with whom I had arranged that they should come at specified times. Thus I would spend all day fasting. No one, except God, knew about these fasts. After a few weeks, I surmised that it was no difficult matter for me to fast when I was still having one full meal everyday. I, therefore, decided to start cutting down on my food intake. I started reducing my food gradually, until I would subsist on one chapatti in the entire day and night. I continued reducing my food in the same manner until I reduced my food intake to a few ounces in 24 hours. This I continued for approximately eight or nine months. Although I was taking so little food as could not suffice even for an infant two or three months old, God Almighty protected me from all ill-effect and illness.

Wonders Experienced through Fasting

Among the wonders of this kind of fasting that I experienced are the fine visions which were bestowed upon me during that time. I met some past Prophets^{as} and some of the exalted Muslim *Auliya'*.¹⁷ Once—in a state of complete wakefulness—I met the Holy

¹⁷ Men of God or Saints. [Publisher]

Prophet^{sa} along with Ḥassan^{ra}, Ḥussain^{ra}, ‘Alī^{ra} and Fāṭimah^{ra}. This was not a dream, but something that I experienced in a state of wakefulness. I met many holy people in this manner, but it would take long to describe all those meetings. Moreover, I was granted views of spiritual lights that were represented in columns of red and green, the beauty of which cannot possibly be described in words. These columns of light, some of them shining white and others green and red, rose straight towards heaven and their sight filled my heart with delight. Nothing can be compared to the joy that my heart and soul experienced in beholding these columns. I believe that these columns were a representation of the love between God and man. It was a light that proceeded from the heart upwards and there was another light that descended from above and the two together took on the shape of a column. These are spiritual matters which are beyond the ken of the world. The world cannot recognize them as they are far removed from its eyes, but there are some in the world who are made aware of them. In short, due to this prolonged fasting, wonders were revealed to me in the form of visions of various kinds and forms.

Physical Discipline and Hardship

In addition, one benefit that I derived from this prolonged practice of fasting was that after having subjected myself to this discipline, I found myself capable of enduring hunger and thirst over long periods, if the need should ever arise. I have often

thought that if a corpulent person, who is also a wrestler, had to starve along with me, he would die before I could feel any acute need for food. This experience taught me that one can progress stage by stage in starving oneself and that until one's body becomes accustomed to such privations a comfort-loving person is not fit to accomplish stages of spiritual progress. But I would not advise everyone to embark upon such a discipline, nor did I do so of my own accord. I have known many ignorant dervishes who adopted a course of hard physical discipline and in the end lost their sanity and spent the rest of their lives in madness or became afflicted with various diseases such as tuberculosis, etc.

Not all humans possess similar mental faculties. Those whose faculties are naturally weak cannot bear any physical discipline. Very soon, they are afflicted with some dangerous disease. It is better that one should not subject oneself to a rigorous physical discipline on one's own. Rather one should adopt the faith of simple people. Of course, if one receives a revelation from God and it is not opposed to the magnificent Shariah of Islam, it must be carried out. However, the foolish fakirs of today teach disciplines which do not result in any good. One should stay away from them.

Keep in mind that it was on the basis of a clear vision from God Almighty that I carried out rigorous physical discipline for eight or nine months and

tasted hunger and thirst. Then I stopped its continuous practice, but did revert to it occasionally.

Spiritual Discipline

All of this happened, but there still remained the spiritual discipline. I have also come to partake of this in these days when I have to endure the Maulavīs with their foul tongue, loose talk, declaration of apostasy, and insults and other ignorant ones with their curses and foul language. In my opinion, during the thirteen hundred years since the time of the Holy Prophet^{sa}, no one else could have partaken of such treatment.

Being declared an apostate, I was considered worse than the infidels, Christians and atheists. The fools of the nation, through announcements and newspapers, gave me such bad names as are not to be found in the case of anyone else. I am, therefore, grateful to Allāh that I was tested with both kinds of hardship.

[Kitāb-ul-Bariyyah, Rūḥānī Khazā'in, vol. 13, pp. 195-201, footnote]

God Almighty knows—and He is the best witness over everything—that the first thing that has been granted to me in His way is a **pure heart**—that is, a heart that had no real attachment with anyone except God, the Lord of honour and glory.

There was a time when I was young and now I am old, but at no time in my life have I had any real attachment to anything except God, the Mighty, and the Glorious... Because of this love of mine, I have never been reconciled to any religion, the doctrines

of which were in conflict with the Greatness and Unity of God, or involved any dishonour to Him.

That is why I did not approve of the Christian faith, for at every step it dishonours God, the Mighty, and the Glorious... In the same way the Hindū faith, one branch of which is the Ārya sect, falls far short of the truth. According to them, every particle in this world is self-existing and has no Creator. Thus, the Hindūs do not believe in God, without Whom nothing comes into existence and without Whose support nothing can continue to exist... I have reflected deeply and I have found both these religions opposed to the truth. It is not possible for me to recount here all the inhibitions and despair that are encountered in these faiths in one's search for God Almighty. It is enough to state in brief that these two religions afford no guidance to God Who is sought by pure souls and by finding Whom man achieves salvation in this very life and the gates of divine light are opened for him and perfect love can be generated through His perfect recognition. On the contrary, these religions push their followers into the pits of ruin. There are other similar religions in the world, but they all fail to lead a votary to the One God, Who has no associate. They leave the seeker in darkness.

These are all the religions in the study of which I spent a great portion of my life. I reflected over their principles with honesty and diligence, but I found them all divorced and estranged from truth. The

blessed religion, the name of which is Islam, is the only faith that leads to God Almighty and is the only faith, which fulfils all the pure demands of human nature... The God of Islam does not shut the door of His grace upon anyone. He calls everyone to come to Him and the door is opened for those who eagerly run towards Him.

Bounties and Titles

I have, by the sheer grace of God, and not on account of any merit of my own, been accorded a full measure of the bounty, which was bestowed before me on the Prophets and Messengers^{as} and the Chosen ones of God. It would not have been possible for me to be granted this bounty had I not followed the ways of my lord and master, the Pride of the Prophets, the Best of Mankind, Muḥammad^{sa}. Whatever I have been given, I have been given due to this adherence and I know through my true and perfect knowledge that no man can reach God except through following the Holy Prophet^{sa} nor can anyone arrive at a full understanding of God except through him.

[Ḥaqīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, pp. 59-65]

Some ignorant people wrongly imagine that I claim to be a recipient of revelation by way of imposture. In truth, this is the act of the Powerful God, Who created the heavens and earth and the universe. Whenever faith in God declines, **someone like me** is raised; God speaks to him and manifests His won-

ders through him until people understand that **God exists. I announce openly** that if a person, whether Asian or European, comes to stay in my company, he will soon discover the truth of my statements.

[Kitāb-ul-Bariyyah, Rūḥānī Khazā'in, vol. 13, p.18]

Reformer of the Fourteenth Century

When the thirteenth century drew to a close and the beginning of the fourteenth century approached, I was informed by God Almighty, through **revelation** that **I am the Reformer of the fourteenth century**. I received the revelation:

الرَّحْمَنُ عَلَّمَ الْقُرْآنَ - لَتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاءَهُمْ وَلَيْسَتَيْنِ
سَبِيلَ الْمُجْرِمِينَ - قُلْ إِنِّي أُمِرْتُ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ -

That is, God has taught you the Qur'ān and has expounded its true meanings to you so that you should warn these people—who through generations of neglect and not having been warned have fallen into error—of their evil end, so that the way of those offenders may be made manifest who do not desire to follow the right path after it has been openly declared. Tell them: I have been commissioned by God and am the foremost of believers.

[Kitāb-ul-Bariyyah, Rūḥānī Khazā'in, vol. 13, pp. 201-202, footnote]

According to His unchanging law that whenever darkness prevails, God Almighty attends to the support of the Muslims and appoints some special

servant of His, who is chosen for the purpose of the revival of Islam and for the good of the people, this humble one has been raised at the turn of the century having been awarded the title of *Mujaddid* [Reformer of the age] by God Almighty. I have been granted such knowledge and resources for stamping out the evils that were spreading in the world as cannot become available to anyone unless these are bestowed by the special favour of God.

[*Karāmāt-uṣ-Ṣādiqīn, Rūḥānī Khazā'in* vol. 7, p. 45]

When God Almighty, observing the condition of the world and finding the earth filled with every type of disobedience, sin and misguidance, appointed me for the propagation of the truth and the reform of people and the time was.....the end of the thirteenth and the beginning of the fourteenth century, then I—in obedience to this command—sent forth the call through written announcements and speeches, that **I am that person**, who was to come from God at the turn of the century for revival of the faith. The purpose was that I should re-establish the faith which had disappeared from the earth, and pull mankind towards reform and righteousness and truthfulness through the power and strength that God had bestowed upon me and through the magnetic power of His hand. I was also destined to correct their doctrinal errors and to reform their conduct.

Messiah and Mahdī

A few years thereafter, it was made quite clear to me through Divine revelation that the Messiah, whose advent among the Muslims had been promised from the beginning, and the last Mahdī whose advent had been Divinely decreed to take place at the time of the decline of Islam and the spread of error, and who was to be guided directly by God, and who was to invite people to partake of the heavenly banquet, and whose advent had been foretold by the Holy Prophet^{sa} thirteen hundred years in advance, was none other than myself. Divine revelation was vouchsafed to me so clearly and so continuously that it left no room for doubt. Every word of such revelations found its firm place in my heart like an iron nail. These revelations were replete with grand prophecies which were most clearly fulfilled. Their regularity, number and miraculous power compelled me to affirm that they were the words of the One God Who is without associate and Who revealed the Holy Qur'ān. I do not mention the Torah and the Gospels in this context because the Torah and the Gospels have been so corrupted at the hands of their followers that they can no longer be described as the Word of God. In short, the revelation of God that descended upon me is so certain and absolute that through it I found my God. That revelation not only carried with it full certainty through heavenly signs contained therein but every portion of it—when put before the Word of God Almighty contained in the

Holy Qur'ān—proved to be in full accord with it. Heavenly signs came down like rain to confirm its truth.

[Tadhkirat-us-Shahādātain, Rūhānī Khazā'in, vol. 20, pp. 3-4]

To Chiefs, Leaders, Wealthy individuals and Officers of the Government

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ¹⁸

O worthy ones of Islam, may God Almighty inspire your hearts with greater good intentions than all other faiths, and may He, in this time of crisis, make you true servants of His dear faith. In order to win His pleasure, I hereby inform you of the important fact that God Almighty has, at the turn of this fourteenth century, **appointed me** from Himself for the revival and support of the true faith of Islam, so that in this tumultuous age I would proclaim the excellences of the Holy Qur'ān and the greatness of the Holy Prophet^{sa} and—with the help of the light, blessings, miracles and divine knowledge that have been bestowed upon me—respond to all the enemies who are attacking Islam.

[Barakāt-ud-Du'ā, Rūhānī Khazā'in, vol. 6, p. 34]

Resemblance to Jesus son of Mary^{as}

I have been informed that I am the *Mujaddid* of the age and that my spiritual excellences bear a resem-

¹⁸ In the name of Allāh, the Gracious, the Merciful. We praise Him and call down His blessings on His Noble Messenger^{sa}. [Publisher]

blance to the spiritual excellences of Jesus son of Mary^{as} and that the two closely resemble each other. In accordance with the characteristics of Prophets and Messengers and through the blessings of obedience to the Best of Mankind and the most exalted of Messengers^{sa}, I have been exalted above the great many saints who have passed before me. To follow in my footsteps is the way to salvation and happiness and blessings and to go against me is to turn away from God and to be the victim of despair.

[Ā'īna-e-Kamālāt-e-Islam, Rūḥānī Khazā'in, vol. 5, p. 657]

On one occasion, I received the revelation which indicated that there was a vigorous discussion in the High Assembly in Heaven, from which I understood that God desired the revival of the faith, but that the High Assembly had not yet been apprised of the identity of the person who would revive the faith, and this was the cause of vigorous debate. It was at this time that in a dream I saw people searching for a Reformer. A man appeared and, gesturing towards me, said:

هَذَا رَجُلٌ يُحِبُّ رَسُولَ اللَّهِ

i.e., this is the man who loves the Messenger of Allāh.

This meant that the principal qualification for this mission was the love of the Holy Prophet^{sa} and that this quality was to be found in me.

[Brāhīn-e-Aḥmadiyyah, Rūḥānī Khazā'in, vol. 1, p. 598 sub footnote 3]

Fulfilment of the Need of the Time

In this age of ours, every kind of abuse by the opponents has reached its climax. Vituperation, faultfinding and imposture have arrived at a limit which cannot be exceeded. At the same time, the condition of the Muslims has deteriorated to the extreme. Hundreds of innovations and all types of pagan practices and rejection of faith are observed on all sides. Therefore, most certainly this is the age in which a great Reformer should appear according to the prophecy:

مُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا¹⁹

Then all praise be to Allāh that **I am that Reformer**.

[Tiryāq-ul-Qulūb, Rūḥānī Khazā'in, vol. 15, p. 453, footnote]

I exhort every Muslim to arise for the sake of Islam, for Islam is faced with great difficulties. Help it now, for it is poor. I have come for this purpose and God Almighty has bestowed the knowledge of the Qur'ān on me and has disclosed to me the verities and realities of His Book and has given me miraculous signs, so come to me and partake of these bounties. I swear by Him in Whose hand is my life that I have been sent by God Almighty. Was it not necessary that at the turn of this century, characterized by great disturbances and all-too-obvious catastrophes, a Reformer should appear putting forth his claim clearly? You will soon recognize me through my works. The path

¹⁹ ...will clear thee from *the charges of* those who disbelieve...—Āl-e-'Imrān, 3:56 [Publisher]

of everyone who came from God Almighty was obstructed by the lack of understanding exhibited by the scholars of his time. In the end, he was only recognized through his works, for a bitter tree does not bring forth sweet fruit and God does not bestow upon everyone the blessings that are reserved for the elect. O ye people, Islam has become very weak and is surrounded on all sides by enemies. More than three thousand objections have been raised against it. At such a time, exhibit your faith through active sympathy and be counted among the men of God. Peace be on him who follows the guidance.

[Barakāt-ud-Du'ā, Rūḥānī Khazā'in, vol. 6, pp. 36-37]

Mission of the Promised Messiah^{as}

The reason for calling the Reformer of this age by the name of the Promised Messiah appears to be that his great task would be to put an end to the supremacy of Christianity and to repel the attacks of the Christians and to demolish their philosophy—which is opposed to the Holy Qur'ān—with strong arguments and to convey to them fully the truth of Islam. The greatest calamity for Islam in this age consists of the philosophical attacks and religious criticism by the Christians, which cannot be repelled without Divine support. It was necessary that someone should come from God Almighty to combat them.

[Ā'īna-e-Kamālāt-e-Islam, Rūḥānī Khazā'in, vol. 5, p. 341]

Both Muslims and Christians, with some variations, believe that Jesus son of Mary^{as} was raised to heaven

in his physical body and would descend from heaven sometime in the latter days. I have expounded the error of this belief in this booklet and have also explained that the descent of Jesus son of Mary^{as} does not mean his bodily descent, but the advent of one who is spiritually and metaphorically like Jesus and this humble one fulfils that prophecy, both according to the pronounced criteria and according to the Divine revelation.

[*Tauḏīḥ-e-Marām, Rūḥānī Khazā'in* vol. 3, p. 51]

I believe in all that which is contained in the Holy Qur'ān and in true Aḥādīth. I do not claim that I am Jesus son of Mary^{as} nor do I believe in the transmigration of souls. I only claim that I have been sent in the likeness of Jesus. As *Muḥaddathiyat* resembles Prophethood, in the same way my spiritual condition very closely resembles the spiritual condition of Jesus son of Mary^{as}, and I am truly a Muslim.

ايها المسلمون انا منكم و امامكم منكم بامر الله تعالى²⁰

In short, I am a *Muḥaddath* from God and have been commissioned by Him. And at the same time I am a Muslim who has come in the fourteenth century as a Reformer of the faith from the Lord of the heavens and earth in the character and spirit of Jesus son of Mary^{as}. I am not an impostor.

وَقَدْ خَابَ مَنِ افْتَرَى²¹

²⁰ O ye Muslims, I am one of you and am your Imam from among you by Allāh's command. [Publisher]

²¹ And surely, he who forges a lie shall perish—Ṭā Hā, 20:62 [Publisher]

God Almighty looked at the world and found it in darkness and singularized His humble servant for the reform of His creatures. Do you then wonder that according to the Divine promise a Reformer has been sent at the turn of the century? God created him in the image of whichever Prophet He chose. Was it not necessary that the prophecy of the Holy Prophet^{sa} should be fulfilled?

Reform, not Innovation

Brethren, I am a Reformer, not an innovator and, God forbid, I have not come to spread any innovation. I have come to proclaim the truth. I consider everything that finds no place in the Qur'ān or Ḥadīth, and is opposed to them, as heresy and negation of faith. But there are few who can reach the true meaning of the Divine Word and can comprehend its subtle mysteries. I have not added anything to, nor subtracted anything from the faith. Brethren, my faith is the same as yours. I follow the same Noble Messenger^{sa} whom you follow. The same Holy Qur'ān is my guide, my beloved and my scripture, believing in which is incumbent upon you also. It is quite true that I believe that Jesus son of Mary^{as} died and joined the company of the dead. I also believe with complete certainty that the prophecy of the coming of the Messiah has been fulfilled in me. O brethren, this belief of mine is not the product of my own imagination. Rather God Almighty has informed me, through His revelation, that I am the one who was to come in the name of Jesus son of Mary^{as}.

God has disclosed to me all the conclusive arguments which are contained in the Holy Qur'ān and the true Aḥādīth, which establish the death of Jesus son of Mary^{as}, Messenger of God, as a certainty. The Almighty God has told me repeatedly through His revelations that I have been sent in the spirit and perfection of Jesus son of Mary^{as}, to repel the *Yahūdiyyat*²² of the latter days. I am thus metaphorically the promised son of Mary, whose advent was promised at the time of *Yahūdiyyat* and the supremacy of Christianity. I have appeared in humility with spiritual power and spiritual weapons.

[Majmū'ah Ishtihārāt, vol. 1, pp. 231-232]

Once you have proved that Jesus has joined the dead and have impressed this fact upon the hearts of the Christians, then do believe that that will be the day of the departure of the Christian faith from the world. Bear firmly in mind that so long as their god does not die, their religion will also not die, and it is futile to indulge in any other argument with them. Their doctrine stands on just one pillar, which is the belief that Jesus son of Mary^{as} is alive in heaven. Demolish this pillar and you will not find the Christian faith anywhere in the world. As God Almighty desires to crush this pillar and to establish His Unity in Europe and Asia, He has sent me and disclosed to me through His own revelation that Jesus son of Mary^{as} has died. His revelation is:

²² Jewishness. [Publisher]

مسیح ابن مریم رسول اللہ فوت ہو چکا ہے اور اُس
 کے رنگ میں ہو کر وعدہ کے موافق تُو آیا ہے
 و کان وعد اللہ مفعولاً۔ انت معی و انت علی
 الحق المبین۔ انت مصیبٌ و معینٌ للحق۔²³

In this book, I have established the death of Jesus^{as} and his having joined the dead with very strong arguments. I have established it as a clear fact that Jesus^{as} was never resurrected, nor taken up to heaven in his physical body, but died just as all other Prophets^{as} have died. He has left this world forever. He who worships Jesus^{as} should realize that he has died and has joined the company of the dead for all times to come. You should take advantage of this book for the support of the truth and should stand firm against the Christian clergy. This question should always be the subject of your attention and you should have full trust that Jesus son of Mary^{as} has certainly joined the company of the dead.

[Izāla-e-Auhām, Rūḥānī Khazā'in, vol. 3, pp. 402-403]

Our exalted Prophet^{sa} is forever alive. To keep him alive forever, God Almighty has ordained that his spiritual and law-giving blessings should be extended to the Day of Judgement. Finally, as a continuation of his spiritual blessings, God has sent

²³ Jesus son of Mary^{as}, Messenger of Allāh, has died and you have come in this place and his spirit according to God's promise, which was bound to be fulfilled. You are with Me and you have your stand upon truth and you are the helper and supporter of the truth.
 [Publisher]

into the world the Promised Messiah—whose advent was essential for the completion of the edifice of Islam. It was necessary that the world should not come to an end until the dispensation of Muḥammad^{sa} had been provided with a spiritual Messiah as had been provided for the Mosaic dispensation. This is indicated in the verse:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۚ²⁴

Moses^{as} was provided with bounties which the earlier generations had lost, and Muḥammad^{sa} was provided with such bounties which the Mosaic dispensation had lost. Now the dispensation of Muḥammad^{sa} has replaced the Mosaic dispensation, but it is thousands of times higher in status. The ‘Like of Moses’^{sa} is more exalted than Moses^{as} and the ‘Like of the Son of Mary’ is more exalted than the Son of Mary^{as}. Not only did the Promised Messiah appear in the fourteenth century after the Holy Prophet^{sa} as Jesus son of Mary^{as} had appeared in the fourteenth century after Moses^{as}, but he appeared at a time when the condition of the Muslims was similar to the condition of the Jews at the time of the advent of Jesus son of Mary^{as}. **I am that person.** God does what He wills. Foolish is the person who fights Him and ignorant is the one who asserts in opposition to Him that He should have done thus and

²⁴ Guide us in the right path – The path of those on whom Thou hast bestowed *Thy* blessings.—Al-Fātiḥah, 1:6-7 [Publisher]

thus and not so and so. He has sent me with bright signs which are in excess of ten thousand.

[Kashti-e-Nūḥ, Rūḥānī Khazā'in, vol. 19, p.14]

If it is asked, what is the characteristic and spiritual power in which Jesus son of Mary^{as} and I resemble each other, the answer is that it is an overall characteristic with which our spiritual capacities have been specially invested, one aspect of which proceeds downwards and the other climbs upwards. The characteristic proceeding downward means the deep and burning sympathy for God's creatures which, having established a strong relationship between a caller towards God and his eager disciples, spreads the illuminating power inherent in the holy being of the caller towards God, throughout his living branches. By the upward proceeding characteristic is meant that higher quality of love that is compounded with firm faith and which, taking its birth by Divine design in the heart of the servant, draws the love of God Almighty towards itself. By the combination of these two loves—which are, in a sense, related to each other like male and female—a strong relationship is established between the Creator and His creatures, and the bright fire of Divine love captures the fuel-like love of the creature, giving rise to a the third characteristic—the Holy Spirit.

[Tauḍīh-e-Marām, Rūḥānī Khazā'in, vol 3, pp. 61-62]

There is no God beside the One God, but there is another Messiah, who is now speaking to you. God's jealousy brooks no second, but man's second is

there. God has **sent me** so that I should bestow sight upon the blind who have been sightless, not just for a few years, but for over nineteen hundred years!

[Majmū'ah Ishtihārāt, vol. 2, p 305]

Fighting the Satanic Forces of the Age

In this age, the Holy Prophet^{sa} and Islam have been reviled in abusive writings to a degree which has no parallel among any other Prophet in any age....In this age, Satan, along with all his followers, is trying his utmost to destroy Islam. Without a doubt, this is the final battle between truth and falsehood. Thus, this age deserves the advent of a Divinely commissioned one for its reformation. And he is the Promised Messiah, who is present among you. This age required that, at this delicate moment in time, God should provide a conclusive argument with heavenly signs. These heavenly signs are now being exhibited. Heaven is eager to exhibit so many signs as would blow the trumpet of the victory of Islam in every country and every part of world. O Mighty Lord, hasten Thou the day which Thou hast willed to be made manifest. Let Thy glory shine forth in the world and let the victory of Thy faith and Thy Messenger be proclaimed. Āmīn.

[Chashma-e-Ma'rifat, Rūhānī Khazā'in, vol. 23, pp. 94-95]

I have been commanded to nurture the moral qualities of people. Since all this endeavour possesses a Messianic character, God Almighty has named me the Promised Messiah. Having proclaimed this, I re-

alize that the Christians would also oppose me. But how can I be afraid of opposition when I have been commissioned by God! If I had forged this claim, even slight opposition would have vanquished me. But I have not put forward this claim on my own. I am ready to explain my claim to any right-minded person and to use all lawful and recognized means to satisfy him. I speak the truth that this is the age in which Muslims, according to their belief, and Christians, according to their ideology, were waiting for someone to come. This is the promised time. He who had to come has come, whether anyone accepts him or not. God Almighty always manifests mighty signs in support of those whom He sends to the world. He inclines the hearts so that they should accept him. Whatever had been Divinely determined in respect of the Promised Messiah has come to pass. Whether anyone believes or not, the Promised Messiah has arrived, and I am he.

[Malfūzāt, vol. 2, p. 285]

I have no wish to be worshipped as an idol. I desire only the Glory of God, Who has commissioned me. He who looks upon me with disrespect dishonours God Who has appointed me. He who accepts me, accepts God Who has sent me. Nothing can be better for a person than to tread the path of righteousness, and not to hasten to deny him who claims to have been appointed by God for the revival of the faith at the turn of the century. A righteous person can understand that at the turn of the fourteenth century, in

which thousands of objections have been raised against Islam from all sides, a Reformer was needed to prove the truth of Islam. This Reformer has been named Messiah, Son of Mary, because he has come to break the cross. God desires that as in the ancient days He delivered the Messiah^{as} from the cross of the Jews, He should now deliver him from the cross of the Christians as well. As the Christians have been guilty of great imposture in deifying a human being, the honour of God demanded that one bearing the name of Messiah should be appointed to demolish this imposture. This is God's doing though it appears strange to the eyes of these people.

[Anjām-e-Ātham, Rūḥānī Khazā'in, vol. 11, pp. 320-321]

Denial amounts to disobedience of the Holy Prophet^{sa}

As I am the Promised Messiah and God has openly manifested heavenly signs in my support, everyone who in, the estimation of God, has been sufficiently warned regarding my advent as the Promised Messiah and has become aware of my claim will be accountable to God, for no one can turn away with impunity from those who have been sent by Him. This sin is not against me but against the Holy Prophet^{sa} for whose support I have been sent. He who does not accept me, disobeys not me but him^{sa} who had prophesied my coming.

I hold the same belief with regard to believing in the Holy Prophet^{sa} as well. He who has heard the call of the Holy Prophet^{sa} and has been made aware of his

advent and who, in the estimation of God, has been sufficiently apprised of his Prophethood, if such a one dies a disbeliever he would be condemned to eternal perdition.

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in, vol.22, pp. 184-185]

In *Brāhīn-e-Aḥmadiyyah*, God Almighty has named me 'Īsā, and has told me that He and His Messenger^{sa} had prophesied my advent. But as a body of Muslims was firmly of the faith—and I too believed—that Jesus^{as} would descend from heaven, I was not inclined to construe God's revelation literally but interpreted it differently and continued in the belief which I shared with the common Muslims and even set it forth in *Brāhīn-e-Aḥmadiyyah*. Thereafter, Divine revelations descended upon me like torrential rain, affirming that I am the Promised Messiah who was to come. At the same time hundreds of signs appeared, and both heaven and earth rose to affirm my truthfulness. The bright signs of God compelled me to believe that I am the Messiah that was to come in the latter days. This was despite the fact that my earlier belief was that which I had set down in *Brāhīn-e-Aḥmadiyyah*. Not relying entirely upon the revelation that was vouchsafed to me, I sought adjudication from the Holy Qur'ān and I was convinced by several conclusive verses that Jesus son of Mary^{as} had indeed died, and that the last *Khalīfah* would appear from among the Muslims under the title of the Promised Messiah. As there is no darkness left after the dawn of day, in the same way,

hundreds of signs, heavenly testimonies, several conclusive verses of the Holy Qur'ān, and a number of clear and categorical Aḥādīth compelled me to believe that I am the Promised Messiah. I had no desire for such a thing and it was enough for me that God should be pleased with me. I led a life of seclusion and no one was aware of my existence, nor did I desire that people should recognize me, but it was God Who pulled me out of my solitude. I had wished to live and die in seclusion, but He decreed that He would make me known with honour throughout the world. If you want to know, then ask God why He did so. I have no say in the matter.

Similarly, in the beginning I believed that I bore no resemblance to the Messiah, Son of Mary^{as}. He was a Prophet and one of the distinguished men of God. Therefore, whenever something in my revelation appeared to exalt me above him, I interpreted it as partial exaltation. But in due course, Divine revelation, which descended upon me like plentiful rain, did not permit me to continue in this belief and the title of 'Prophet' was clearly bestowed upon me, albeit with the proviso that I was a Prophet in one aspect, and follower of a Prophet in another. The instances of Divine revelation that I have cited in this book also reveal what God Almighty says concerning me vis-à-vis Jesus son of Mary^{as}. How can I reject the continuous revelations that I have received in the course of twenty-three years? I believe in those holy revelations as I believe in all the Divine

Revelations that have preceded me. I also understand that Jesus son of Mary^{as} was the last *Khalīfah* of Moses^{as} and I am the last *Khalīfah* of the Prophet^{sa}, who is the Best of Messengers. Therefore, God willed that, compared to Jesus^{as}, I should not be deficient in any respect. I do realize that these words of mine will not be welcome to those whose love for Jesus borders on worship. However, I pay no heed to them. How can I reject the Divine command and revert to darkness from the light that has been granted to me. In short, I am not guilty of any contradiction. I only follow that which is revealed to me by Almighty God. Until I was enlightened by Him, I continued to assert what I had said in the beginning. But when God bestowed knowledge upon me, I said to the contrary. I am a human being and do not claim to know that which is hidden. This is the fact, whether anyone accepts it or not. I do not know why God did so, but I know this much that God's jealousy is deeply aroused in heaven against the Christians. They have reviled the Holy Prophet^{sa} in a manner which would well-nigh rend the heavens asunder. In this manner, God reveals that the lowly servants of that Messenger^{sa} are more exalted than the Israelite Messiah son of Mary. He who is provoked and angered by these words may die in his anger but God has done as He willed and He always does what He wills. What power does a man have to object as to why God did so?

I swear by Him in Whose hand is my life that if Jesus son of Mary^{as} had been present in my time he could never have done that which I can do, and never could he have shown greater signs than those shown by me, and he would have found me a greater recipient of Divine grace than himself. Now, when this is my status, just think what would be the status of the Holy Messenger^{sa} whose servant I am!

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ²⁵

[Kashti-e-Nūh, Rūḥānī Khazā'in, vol. 19, p. 60]

The secret of my appearance in the name of Jesus^{as} is as follows. At the time of such mischief by the Christians, God Almighty informed Jesus^{as} in heaven of the outrage which his people and his followers had created in the world. The soul of Jesus^{as} was greatly perturbed on finding the beliefs of his followers utterly corrupted, and he desired that someone should descend to earth as a fulfilment of his objectives. Then God Almighty, in accordance with His promise, caused the spirit and eagerness of the Messiah to be manifested in a suitable individual, and it is in this manner that the Messiah descended from heaven, just as Prophet Elias^{as} had descended in the form of John the Baptist^{as}.

[Ā'īna-e-Kamālāt-e-Islam, Rūḥānī Khazā'in, vol. 5, pp. 268-269, footnote]

As that Prince Prophet^{as} came into the world helpless and meek, and set an example of humility and gen-

²⁵ That is Allāh's grace; He bestows it upon whomsoever He pleases.—Al-Mā'idah, 5:55 [Publisher]

tleness, so God desired in this age to raise me—who also descended from a family of rulers and chiefs, and whose circumstances resemble those of the Prince Prophet^{as}—among the people who have wandered far away from pure morals. God desired that like Jesus^{as} I too should pass my time in the world in humility and meekness. The Word of God had long prophesied that such a one should appear in the world and, for this reason, God named me the Promised Messiah, that is to say, one who resembles Jesus the Messiah^{as} in his moral qualities.

[Kashf-ul-Ghiṭā, Rūḥānī Khazā'in, vol. 14, p. 192]

Blessed is he who has recognized me. Of all the paths that lead to God I am the last, and of all His lights I am the last. Unfortunate is one who departs from me, for without me all is darkness.

[Kashti-e-Nūḥ, Rūḥānī Khazā'in, vol. 19, p. 61]

I have been informed that—on account of my helplessness, humility, trust in God, sincerity, signs and heavenly light—my life is similar to that of the first life of the Messiah^{as}. My nature and the nature of the Messiah^{as} resemble greatly as if they were two parts of the same jewel or two fruits of the same tree. There is such a complete unity between us that the spiritual eye would have little to distinguish between us. Moreover, there is also an overt resemblance between us and that is that Jesus^{as} was the follower and a servant of the faith of a perfect and great Prophet, i.e., Moses^{as}, and his Gospel is a branch of the Torah, and this humble one is one of the lowly servants

of the great Prophet^{sa}, who was the Chief of Messengers and the Crown of all Prophets. If the other Messengers are *Hāmid*²⁶, he is *Aḥmad*²⁷, and if they are *Maḥmūd*²⁸ he is *Muḥammad*^{sa}.²⁹

[Brāhīn-e-Aḥmadiyyah, Rūḥānī Khazā'in, vol. 1, pp. 593-594, sub-footnote 3]

Christians were proclaiming aloud that Jesus, on account of his nearness to God and on account of his high status, has no equal. Now God has proclaimed that He has created his parallel who is even better than him and is Ghulām Aḥmad, i.e., the servant of Aḥmad [the Holy Prophet^{sa}].

Life-giving is the cup of Aḥmad^{sa};
 What a dear name is the name Aḥmad^{sa}.
 There are hundreds of thousands of Prophets^{as};
 But, by God, the highest status is that of Aḥmad^{sa}.
 I have tasted of the fruit of the orchard of Aḥmad^{sa};
 My garden is the word of Aḥmad^{sa}.
 Talk no more of the son of Mary^{as}!
 Better than him is the servant of Aḥmad^{sa}.

These are no idle or poetic thoughts, but are facts. If your experience tells you that I do not enjoy greater Divine support than the Messiah son of Mary^{as}, then you can count me a liar. God has decreed so, not for my own sake, but for the sake of His Prophet^{sa}, who has been greatly wronged.

[Dāfe'-ul-Balā, Rūḥānī Khazā'in, vol. 18, pp. 240-241]

²⁶ He who praises Allāh. [Publisher]

²⁷ He who praises Allāh to the ultimate point. [Publisher]

²⁸ One deserving praise. [Publisher]

²⁹ One deserving the ultimate praise. [Publisher]

Significance of the Title ‘Mahdī’

The one who was to come was named Mahdī, to indicate that he would acquire the knowledge of the faith from God Himself, and would not acquire the knowledge of the Qur’ān or Ḥadīth from a teacher. I can state on oath that such is my case. No one can prove that I have had a single lesson of the Holy Qur’ān or Ḥadīth or Tafsīr from any human being or have been the pupil of any commentator of the Holy Qur’ān or scholar of Ḥadīth. This indeed is the status of Mahdī, which has been bestowed upon me on the pattern of the Prophethood of Muḥammad^{sa}. I have been taught the mysteries of the faith directly, without any intermediary.

[Ayyām-uṣ-Ṣulḥ, Rūḥānī Khazā’in, vol. 14, p. 394]

Comparison with the Miracles of Jesus^{as}

Question: The Messiah son of Mary^{as} proved through many miracles that he had been sent by God, what [miracles] have you got? Have you put forward any such proof? Have you brought any dead person to life or restored sight to one congenitally blind? Even if we were to suppose that you are the like of the Messiah^{as}, what benefit do we derive from your advent?

Answer: It is apparent from a study of the Gospels that, throughout his life, the Messiah^{as} himself remained the target of this same objection that he had shown no miracle. How could he be the Messiah when he did not bring back to life anyone who could

have related the conditions of the life after death and could have warned his heirs that he had come back from hell and that they should forthwith believe. Had the Messiah^{as} brought back the ancestors of the Jews to this life to bear witness to his truth, no one would have dared deny him. Prophets have certainly shown signs but the faithless ones could not perceive them. In the same way, this humble one has not come empty-handed. God Almighty has bestowed a great quantity of life-giving water to me for the purpose of reviving the dead. He who drinks of it will come to life. I proclaim that if the dead are not revived, and the blind do not begin to see, and the leprous are not cleansed through my words, then I have not come from God Almighty, Who in His Holy Word has said concerning me:

نبی ناصری کے نمونہ پر اگر دیکھا جائے تو معلوم ہوگا کہ وہ بندگانِ خدا کو بہت

صاف کر رہا ہے اس سے زیادہ کہ کبھی جسمانی بیماریوں کو صاف کیا گیا ہو۔³⁰

Be sure that the seed of spiritual life has been sown like a mustard seed and it will soon, very soon, appear in the form of a great tree. A person who thinks along material lines cherishes material things and sees great value in them, but he who has been given a share of spirituality seeks the spiritual life. The righteous servants of God Almighty do not come into the world to make an exhibition for the amuse-

³⁰ If he is viewed in contrast to the Prophet of Nazareth, it will be realized that he is carrying out a great cleansing of the creatures of God, considerably more than they were ever healed of physical ailments. [Publisher]

ment of people. Their true purpose is to draw people towards God and they are ultimately recognized through this very spiritual power. The light that endows them with the power to attract others may not be perceived by those who would try to test it and it may even lead them to stumble; still, that light by itself draws such people as are worthy of being drawn and thus reveals its miraculous effect.

The special friends of God are known by the following signs:

- (1) They are bestowed a pure love of the Divine which cannot be perceived by people of this world.
- (2) Their hearts are governed by a sort of fear, due to which their obedience takes the subtlest form, and they are afraid lest the Eternal Friend is displeased.
- (3) They are bestowed extraordinary steadfastness, the manifestation of which surprises the beholders.
- (4) When someone persecutes them and persists in so doing, he is suddenly subjected to the wrath of that Most Powerful One, Who is their Guardian.
- (5) When someone becomes their true friend, and devotes himself to them in full loyalty and sincerity, God Almighty draws such a one to Himself and bestows His special mercy on him.
- (6) In comparison with others, their prayers are accepted in such large numbers as can hardly be counted.

(7) Hidden mysteries are often revealed to them and they are informed in advance of that which is yet to come. Even though other believers also may experience true dreams and visions, the chosen ones exceed them all in this respect.

(8) God Almighty becomes their Custodian and treats them more mercifully than a parent would treat his children.

(9) When they are afflicted with a great calamity, they are treated in one of two ways: either they are delivered from it in an extraordinary manner or are bestowed such steadfastness as is full of pleasure, delight and eagerness.

(10) They are bestowed a high moral status wherein they are freed from all arrogance, pride, meanness, conceit, hypocrisy, envy, miserliness and narrow-mindedness. They are characterized by whole-hearted conviction and cheerfulness.

(11) Their trust in God is of a very high order and the fruits thereof continue to be manifested constantly.

(12) They are given the power and the capacity to perform righteous deeds which others are unable to perform.

(13) They develop a high degree of sympathy for God's creatures without the expectation of any reward or merit. They are inspired by a high degree of desire to serve mankind. They themselves cannot

understand why they are so inspired, for this characteristic is a part of their nature.

(14) They are wholly and perfectly devoted to God Almighty and possess a fervent desire to sacrifice their whole beings in His cause. The special relationship their souls have with the Spirit of God cannot be described in words. They enjoy a standing with the Holy One which is not recognized by the common people. That which they specially possess in abundance and which is the fountainhead of all blessings; and by virtue of which—while they appearing to be sinking—they win through to security; and having arrived at the brink of extinction, are revived; and even though they are humiliated, they still exhibit their crown of honour; and though appearing alone and abandoned, they are suddenly seen at the head of a large group; is none other than this relationship of perfect devotion which can neither be severed with the sword nor loosened by any riot or fear of the world.

السلام عليهم من الله و ملائكته و من الصالحاء اجمعين³¹

(15) The fifteenth sign is their knowledge of the Holy Qur'ān. They are given deep understanding of the wisdom, verities and fine points of the Holy Qur'ān to a degree which is never given to others. They are the pure ones concerning whom God, the Glorious, says:

³¹ There is peace for them from Allāh and His angels and all the righteous. [Publisher]

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ³²

(16) God Almighty inspires their words and writings with an effectiveness, which distinguishes them from the writings and speeches of the conventional clerics. Their words have an awe and grandeur and—provided there are no veils—it captures the hearts.

(17) They inspire a kind of awe which is a reflection of the awe inspired by God, for God Almighty grants them His company in a special manner. Their countenances reflect the light of God's love. He who perceives it is delivered from the fire of hell. Although they may fall into error or minor sin, there is a fire in their hearts that consumes all error and all sin. Their error does not persist, but is like something which is carried away by a strong current of water. Thus their critic always stumbles.

(18) God Almighty does not let them be destroyed and they are not subjected to humiliation and disgrace for they are dear to God as they are planted with His own hand. He does not cause them to fall from a height in order to destroy them, but He does so to exhibit their miraculous deliverance. He does not push them into fire in order to consume them, but to show the people that what was at one time a fire has now become a lovely garden.

(19) God Almighty does not let them die until that for which they have been sent has been accom-

³² Which none shall touch except those who are purified.—Al-Wāqī‘ah, 56:80 [Publisher]

plished. Their journey to the hereafter is deferred until they have found acceptance in the hearts of the pure.

(20) They leave behind a good remembrance, and God Almighty bestows special mercy on their progeny through many generations, as well as on the progeny of their faithful friends and keeps their names alive.

These are the characteristics of the Friends of the Gracious One. Each of these, when manifested at its due time, appears like a great miracle but its manifestation is entirely in the hand of God Almighty.

Now, in obedience to the direction:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ³³

I do not see any harm in declaring that the Merciful God has, through His grace and bounty, bestowed all these characteristics on me in abundance. He has not sent me empty-handed, nor has He appointed me without any accompanying signs. He has bestowed all these signs upon me which are being manifested and will continue to be manifested. God Almighty will go on manifesting these signs until the truth is clearly established.

In answer to the question, ‘What benefit can we derive from your advent?’, I say that when a person who has been chosen appears from heaven, his advent benefits all and sundry according to their

³³ And proclaim the bounty of thy Lord.—Al-Ḍuḥā, 93:12 [Publisher]

capacities. His advent is, in fact, the rising of a spiritual sun, the light of which spreads far and wide. As the sun casts its effects differently on animals, plants minerals and other objects, though few people know enough about it, in the same way, the advent of an appointed one affects all dispositions and every part and region of the universe. From the moment his merciful appearance is determined upon in heaven, angels begin to descend therefrom, like the rays of the sun, unto the far corners of the world to strengthen those who have the capacity to advance towards the truth. Thereby, people of pious natures are by themselves inclined towards accepting the truth. All these are the signs of the truth of the Man of God at the time of whose advent heavenly abilities are sharpened. God has given this alone as a sign of true revelation that when it descends, angels too descend along with it and, day by day, the world begins to turn towards the truth. In addition to the particular signs that I have described above, this is a general sign of an appointed one who comes from God Almighty.

[Izāla-e-Auhām, Rūhānī Khazā'in, vol. 3, pp. 334-339]

If my claim of being the Promised Messiah had involved elements which would have adversely affected the teaching and commandments of the Shariah, it would have been a terrible thing indeed. The question is, which of the Islamic realities have I changed by virtue of this claim? Which of the Islamic commandments have I in the least added to or

subtracted from? It is true that I have interpreted a prophecy in the sense which God Almighty conveyed to me at its own time. The Holy Qur'ān affirms the correctness of this interpretation and the true Aḥādīth also bear witness to it. I wonder what all this agitation is all about?

Proof of Truthfulness

Here, a seeker after truth can validly raise a question, namely, what evidence is there to support the claim of my being the Promised Messiah—for every claim requires some evidence, especially in these times when cunning, deceit and dishonesty have become widespread and false claims are being actively promoted.

In answer to this question, it would be enough for me to state that the following matters are sufficient as signs and evidence for a seeker after truth:

[1] First of all, there is the prophecy made by the Holy Prophet^{sa} which has consistently been interpreted to mean that, at the turn of each century, God Almighty shall raise a person to revive the faith by removing the weaknesses that might have crept in and would restore it to its true might and vitality. According to this prophecy, it was necessary that God Almighty should have raised a person at the turn of this fourteenth century who should have striven to reform the ills that have become current. Accordingly, I have been sent at the proper time. Previously, hundreds of saints have borne witness, on the basis of revelation, that the Reformer of the

fourteenth century would be none other than the Promised Messiah. Authentic Aḥādīth also confirm repeatedly that the Messiah would appear after the thirteenth century. Then, does not my claim at this point in time clearly conform with the time and the circumstances? Is it possible that the prophecy of the Holy Prophet^{sa} should turn out to be false? I have made it clear that if the Promised Messiah were not to appear at the turn of the fourteenth century, many of the prophecies of the Holy Prophet^{sa} would go unfulfilled and many saints, who were recipients of revelation, would turn out to be wrong.

[2] When the divines are asked, who else beside me has claimed to be the Reformer of the fourteenth century, and who else has announced his advent from God and claims to be the recipient of revelation and to have been commissioned by God, they have no answer and are unable to name anyone who has made such a claim....

[3] The third sign of the truth of my claim is that, as I have set out in the *Nishān-e-Āsmānī*, some men of God, who passed away many years before me, had given the news of my coming, specifying clearly my name and place of residence and my age.

[4] The fourth sign of the truth of my claim is that I have dispatched approximately twelve thousand letters and announcements to the representatives of other faiths, inviting them to a contest in the blessings of faith. There is perhaps not a single well-known clergyman in Europe, America and India who

has not been addressed by registered letter. They were all so over-awed by the truth that not one of them came forward. The criticism levelled against this invitation by the Maulavīs is in truth based on falsehood and filth. I have been given the glad tiding that if any opponent of Islam comes forward to challenge me, I shall prevail over him and he will be humiliated.....

[5] The fifth sign in support of my truth is that I have been informed that I shall ever remain triumph over all Muslims in the matter of vision and revelation. So let those of them who claim to be recipients of revelation come forward to compete with me. If they triumph over me in respect of Divine support and Heavenly grace and signs, I would submit to being slaughtered howsoever they wish.

[Ā'īna-e-Kamālāt-e-Islam, Rūḥānī Khazā'in, vol. 5, pp. 340-348]

I see that those who wish to be the followers of nature and the law of nature have been offered a good opportunity by God Almighty of accepting my claim, inasmuch as they are not confronted by the difficulties in which our other opponents are involved. They know well that Jesus^{as} has died and at the same time they have to confess that the prophecy contained in the Aḥādīth about the appearance of the Promised Messiah is among the long-established verities that cannot be denied by any reasonable person. Thus they are left with no other option but to accept that the Promised Messiah will be one of the Muslims. They are, however, entitled to inquire as to

why they should believe in me as the Promised Messiah, and on what grounds do I base this claim? The answer is that all the indications mentioned in the Holy Qur'ān and the Aḥādīth with regard to the Promised Messiah have been combined in me and in my age and in my country; as, for instance, the age and the country and the town in which the Promised Messiah was to appear and the circumstances which called specially for his advent, and the earthly and heavenly occurrences which had been specified as indications of his advent, and the knowledge and learning that were to be his characteristic, have all been combined in me. In addition to these, and to provide further satisfaction, I have been strengthened by Heavenly support.

چوں مرا حکم از پئے قومِ مسیحی دادہ اند
 مصلحت را بن مریم نام من بہادہ اند
 آسماں بار دنشاں الوقت می گوید زمیں
 ایں دو شاہد از پئے تصدیق من استادہ اند³⁴

To illustrate: The indication given in the text of the Holy Qur'ān proves that he Holy Prophet^{sa} appeared in the likeness of Moses^{as}, and that the chain of *Khilāfat* after the Holy Prophet^{sa} would be very similar to the chain of *Khilāfat* established after Moses^{as}.

³⁴ As I was invested with authority for the Christians, I was, therefore, named the Son of Mary. Heaven is showing signs and the earth proclaims that this is the time. These two witnesses stand firm in my support. [Publisher]

Just as Prophet Moses^{as} was promised that in the latter days—i.e., when the Prophethood of Banī Isrā’īl would reach its limit and Banī Isrā’īl would be divided into many sects, each contradicting the other, so much so that some would declare others to be infidels—God Almighty would raise a successor, i.e., Prophet Jesus^{as}, to support the faith of Moses^{as}; he would gather the scattered sheep of Israel, and bring sheep and wolves together at one place, and he would be an Arbiter for all the sects of Banī Isrā’īl, and he would iron out their differences and remove all rancour and ill-will; likewise, a similar promise was made by the Holy Qur’ān in the verse:

أَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ^{ط 35}

Many details of this are set out in the Aḥādīth. For instance, it is mentioned that Muslims would become divided into as many sects as the Jews; they would contradict each other and brand each other as infidels; and would increase in hatred and enmity towards each other, till the time when the Promised Messiah would appear as an Arbiter. He would remove all rancour and hostility. During his time, the wolf and the sheep will be brought together. All historians are aware that, at the time of the advent of Jesus^{as}, the Israelite sects were ridden with dissension and labelled each other as heretics and infidels. I have also appeared at a time when inner dissension has multiplied and each sect has started calling oth-

³⁵ Others from among them who have not yet joined them.—Al-Jumu‘ah, 62:4 [Publisher]

ers *Kāfir*. At such a time of dissension, the Muslims were in need of an Arbiter. God has, therefore, sent me as one.

[Kitāb-ul-Bariyyah, Rūḥānī Khazā'in, vol. 13, pp. 254-257, footnote]

My status is not that of an ordinary Maulavī, but my status is that of Prophets. **Accept me as one who has come from heaven**, and all the altercations and dissensions which have divided the Muslims will at once be resolved. Whatever meanings are attributed to the Holy Qur'ān by him—who has come as an Arbiter and as a commissioned one of God—will be its true meaning and whichever Ḥadīth he affirms as true will be a true Ḥadīth.

[Malfūzāt, vol. 2, pp. 140-141]

It is set out in an authentic Ḥadīth that he who fails to recognize the Imām of his age will die the death of ignorance.... This direction of the Holy Prophet^{sa} entails that every seeker after truth should continue to seek the true Imām.... The question arises: Who can be called the Imām of the age, and what are his characteristics, and in what respect is he to be preferred to other recipients of revelation and dreams and visions? The answer is that the Imām of the age is the person whose spiritual training is undertaken by God Almighty Himself Who invests his nature with such guiding light as enables him to overcome all philosophers and logicians of the world in every kind of debate. He refutes the subtlest criticism of every description so well by his God-given power, that one is compelled to admit that he has come into

the world equipped with all the resources needed for its reform and thus he was not to face humiliation before any opponent He is the spiritual Commander-in-chief of the Muslim forces and God Almighty designs once again to make the faith victorious at his hand. All those who seek shelter under his banner are also equipped with the highest capacities. He is bestowed all that is needed for reform and is endowed with all knowledge that is required for repelling objections and setting forth Islamic excellences.

[*Darūrat-ul-Imam, Rūḥānī Khazā'in*, vol. 13, pp. 472-477]

It must be borne in mind that the expression 'Imām of the age' comprises the titles of Prophet, Messenger, *Muḥaddath* and *Mujaddid*. Those who are not Divinely appointed for the reform and guidance of mankind and are not invested with the requisite excellences cannot be described as Imāms of the age even if they are saints or *Abdāl*³⁶.

The question remains as to who is the Imām of this age who must, under Divine command, be obeyed by Muslims in general, the pious, the seers and the recipients of revelation. I have no hesitation in affirming that, by the grace of God, **I am this Imām of the age**. God Almighty has combined all the signs and conditions of the Imām in my person and has raised me at the turn of the century.

[*Darūrat-ul-Imam, Rūḥānī Khazā'in*, vol. 13, p. 495]

³⁶ Literally, "Those who have brought about a holy change". A term used by the Sufis for the higher grade of saints. [Publisher]

As I have come from God Almighty with truth and righteousness, you will find the signs of my truthfulness all around you. The time is not far—indeed it is very near—when you will observe angels descending from heaven in large numbers on the hearts of the people of Asia, Europe and America. You have learnt from the Holy Qur’ān that, with the advent of the vicegerent of God, the descent of angels is incumbent so that they should turn people’s hearts towards the truth. So wait for this sign. If angels do not descend and you do not perceive the clear effect of their descent in the world and you do not find the hearts inclined in an extraordinary manner to move towards the truth, then you may reasonably conclude that no one has descended from heaven. But if all this happens, then do not persist in denial, lest you be judged by God Almighty as a disobedient people.

[Fat-ḥe-Islām, Rūḥānī Khazā’in, vol. 3, pp. 13-14, footnote]

Titles of ‘Prophet’ and ‘Messenger’

Having already seen with my own eyes the clear fulfilment of a hundred and fifty or so prophecies that I received from God, how can I deny for myself the title of Prophet or Messenger? When God Almighty Himself has so named me, how can I reject these titles, and how can I fear anyone but Him? I swear by God—Who has sent me, and to attribute imposture to Whom is to be accursed—that He has sent me as the Promised Messiah. As I believe in the verses of the Holy Qur’ān, so do I believe, without the differ-

ence of a particle, in that clear Divine revelation which has been vouchsafed to me, and the truth of which has been established by His successive signs. I can stand in the *Baitullāh* and swear that the holy revelation which descends upon me is the word of the same God, Who sent His Word to Moses^{as}, to Jesus^{as} and to Muḥammad the Chosen One^{sa}. The earth bore witness in my support and so did the heaven. In this way, the heaven and the earth have affirmed that I am the Vicegerent of Allāh. But in keeping with the prophecies, it was inescapable that I too should be denied. Therefore, those whose hearts are in veils do not accept me. I know well that God will surely support me as He has always supported His Messengers. None can ever succeed against me.

[Eik Ghalafī Kā Izālah, Rūḥānī Khazā'in, vol. 18, p. 210]

Since I am a follower of the Prophet^{sa} who was invested with all human excellences and whose law was most perfect and complete in all its aspects and was designed to reform the whole world, therefore, I have been invested with all the capacities that are needed for the reform of the whole of mankind. There can be no doubt that Jesus^{as} was not invested with the natural capacity with which I have been invested, for he was sent only to one particular people. Had he been in my place, he could not, on account of his limited natural capacity, have done the work that God's bounty has enabled me to do.

وهذا تحديث نعمة الله ولا فخر³⁷

It is obvious that if Moses^{as} had appeared in the place of our Holy Prophet^{sa} he could not have achieved that which the Holy Prophet^{sa} did, and that if the Torah had been revealed in place of the Holy Qur'ān, it could never have accomplished that which the Holy Qur'ān did. The spiritual status of men lies behind the veil of the unknown. To become frustrated and annoyed with all this is of no avail. Is it beyond God, Who has created Jesus^{as}, to create another like him or even better than him? Show me if there is any verse in the Holy Qur'ān which stands in the way of this, and cursed be the person who denies a verse of the Holy Qur'ān. How can I say anything that is against the facts and is in contravention of the holy revelations which, for twenty-three years, have been comforting me and comprise thousands of Divine testimonies and extraordinary signs! Whatever God Almighty does is in accord with wisdom and is appropriate. He saw that a mere human being had been unreasonably deified and was being worshipped by four hundred million people; so He sent me at a time when this doctrine had been exaggerated to the extreme; and He named me after all the Prophets but singled out for me the name of the Messiah son of Mary^{as}, and thus bestowed upon me the mercy and favour which was not bestowed upon

³⁷ This is a proclamation of blessing of Allāh and not a matter of pride. [Publisher]

him, so that people should realize that grace rests with God; He bestows it upon whomsoever He wills. If I say all this on my own then I am a liar, but if God bears witness to my truth with His signs, then denying me would be contrary to righteousness.

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, pp. 157-158]

I proclaim on the basis of Divine revelation that **I am the one who was to come**. Whoever wishes, can demand from me proof of my truthfulness according to the manner in which God Almighty has always proved the truthfulness of the Prophets^{as}.

[Malfūzāt, vol. 4, p. 39]

I swear by Him in Whose hand is my life, that my God has honoured me with certain and absolute converse, and this is a daily occurrence. I find that the God Who was adjured by Jesus the Messiah^{as} in the words: “Why hast Thou forsaken me?” has not forsaken me. Like the Messiah^{as}, I too have been attacked many times, but my enemies have always been frustrated. A conspiracy was hatched to have me hanged but my God delivered me at the time of every trial, and I was not put on the cross like the Messiah^{as}. He has shown many great miracles in my support and has exhibited His mighty power to the same purpose. Through thousands of signs, He has proved to me that He is the same God Who revealed the Qur'ān and sent the Holy Prophet^{sa}. I do not see how Jesus, the Messiah^{as}, is to be preferred to me in any way. As God's word descended upon him, so it has descended upon me, and I do find myself blessed

with the same miracles as are attributed to him and even more so. All this honour has been bestowed upon me by following the Prophet^{sa} of whose rank and standing the world is unaware, that is, our lord and master Muḥammad, the Chosen One^{sa}.

It is simply absurd the way ignorant and witless people say that Jesus^{as} is alive in heaven, whereas it is only in the Holy Prophet^{sa} that I find the signs of being alive. It is through him that we have seen the God Whom the world knows not, and the door of revelation that was shut upon all other peoples has been opened for us by the blessings of this Prophet^{sa} alone. We have seen through this Prophet^{sa} miracles which other people relate like myths and stories. We have found that the rank of this Prophet^{sa} cannot be exceeded. And we can only wonder why the world should be unaware of his status.

I have been asked why I claim to be the Promised Messiah. Let me tell you, in all truth, that through perfect obedience to this Prophet^{sa}, a person can be exalted above Jesus^{as}. The blind ones call this infidelity. I retort: How do you know what infidelity is when you yourselves are without faith! Infidelity is within you. You would not have been guilty of uttering such heresy had you known the meaning of the verse:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝³⁸

³⁸ Guide us along the straight path, the path of those upon whom Thou has bestowed Thy favours.—Al-Fātiḥah, 1:6-7 [Publisher]

God promises that through perfect obedience to the Holy Prophet^{sa} you can acquire all the various excellences of the Prophets^{as}, and you think that to acquire the excellences of just one Prophet is heresy!

[Chashma-e-Masīhī, Rūḥānī Khazā'in, vol. 20, pp. 353-355]

I swear in the name of God that as He spoke to Abraham^{as} and to Isaac^{as} and to Ishmael^{as} and to Jacob^{as} and to Joseph^{as} and to Moses^{as} and to Jesus son of Mary^{as} and, last of all, to our Holy Prophet^{sa} in such manner that He vouchsafed to him the most luminous and holy revelation, in the same way He has also honoured me with His converse. This honour has been bestowed upon me only on account of my obedience to the Holy Prophet^{sa}. Had I not been one of his followers and had I not obeyed him, I would never have been honoured with such Divine converse even if my good deeds had piled up as high as the mountains. All Prophethood has now come to an end except the Prophethood of Muḥammad^{sa}. No law-bearing Prophet can now come, but a non-law-bearing Prophet can come, provided he is a follower of the Holy Prophet^{sa}. In this way I am both a follower and a Prophet. My Prophethood—i.e., converse with God—is a reflection of the Prophethood of the Holy Prophet^{sa} and nothing more. It is the same Prophethood of Muḥammad^{sa} that has manifested itself in me.

[Tajalliyāt-e-Ilāhiyah, Rūḥānī Khazā'in, vol. 20, pp. 411-412]

I have repeatedly affirmed that the revelation which I put forth is certainly and absolutely the word of

God, as the Holy Qur'ān and the Torah are the word of God, and I am a Prophet of God by way of reflection. Every Muslim is bound to obey me in religious matters, and is bound to accept me as the Promised Messiah. Everyone whom my call has reached and does not accept me as *Hakam*³⁹ and does not believe in me as the Promised Messiah and does not esteem the revelation that is vouchsafed to me as coming from God, is accountable in heaven—even if he is a Muslim—for he has rejected that which he had to accept at its time. I do not say merely that had I been an impostor I would have been destroyed, but I also affirm that I am true in my claim like Moses^{as}, Jesus^{as}, David^{as} and the Holy Prophet^{sa}. God has exhibited more than ten thousand signs in my support. The Holy Qur'ān bears witness for me and so does the Holy Prophet^{sa}.

[*Toḥfat-un-Nadwah*, Rūḥānī Khazā'in, vol. 19, pp. 95-96]

Triumph of Islam

Since the period of the Prophethood of the Holy Prophet^{sa} extends to the Day of Judgement and he is *Khātam-ul-Anbiyā'*⁴⁰, God did not so design that mankind should be united in one faith during his lifetime, for this would have marked the end of his era, and one could be led to think that since the task that had been assigned to the Holy Prophet^{sa} had been completed, his Prophethood had also come to

³⁹ The Arbiter [Translator]

⁴⁰ Seal of Prophets [Publisher]

an end. God, therefore, left the unification of mankind and their acceptance of one faith for the latter part of the Prophethood of Muḥammad^{sa}, which will also be the time of the approach of the Day of Judgement. For this purpose God appointed a deputy from among this very Ummah, who was named the Promised Messiah and also *Khātam-ul-Khulafā'*. Thus the Holy Prophet^{sa} stands at the beginning of his Prophethood, and the Promised Messiah stands towards the end of it.

It was necessary that this world should not come to an end until after the appearance of the Deputy of the Prophet, as the unification of mankind was destined to take place in his time. This is set out in the verse:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ⁴¹

This means: He it is Who has sent His Messenger^{sa} with perfect guidance and the True Religion so that He may bring about its triumph over all the religions of the world...All scholars who have preceded me are agreed that this universal triumph would be achieved in the time of the Promised Messiah.

[Chashma-e-Ma'rifat, Rūḥānī Khazā'in, vol. 23, pp. 90-91]

I swear by God, in Whose hands is my life, that it is He Who has sent me, and named me a Prophet, and called me the Promised Messiah, and manifested great signs in my support, the number of which extends to three hundred thousand.

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, p. 503]

⁴¹ Al-Ṣaff, 61:10 [Publisher]

A Follower as well as a Prophet

God Almighty has repeatedly described me in His revelations both as a follower and as a Prophet. My heart is gratified with both these titles and I am most grateful that I have been honoured with this compound name.

[Brāhīn-e-Aḥmadiyyah, Part V, Rūḥānī Khazā'in, vol. 21, p. 355]

I have been bestowed two titles by God Almighty. One of these is the title of a follower, as indicated by my name Ghulām Aḥmad. The second title given to me, by way of reflection, is that of Prophet, since God Almighty has named me Aḥmad in the earlier parts of *Brāhīn-e-Aḥmadiyyah* and addressed me repeatedly by that name. This was an indication that I am a Prophet by way of reflection. Thus, I am an *Ummatī* [follower of the Holy Prophet^{sa}] and also, by way of reflection, a Prophet. This is also indicated in the revelation set out in the earlier parts of *Brāhīn-e-Aḥmadiyyah*:

كَلِّ بِرَكَّةٍ مِنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَبَارَكَ مَنْ عَلَّمَ وَتَعَلَّمَ

That is, every blessing is from the Holy Prophet^{sa}, and blessed is he who taught—the Holy Prophet^{sa}—and, thereafter, blessed is he who was taught—myself. Therefore, through perfect obedience, I was named a follower and having acquired the full reflection of Prophethood, I was named Prophet. Thus I acquired two titles.

[Brāhīn-e-Aḥmadiyyah, Part V, Rūḥānī Khazā'in, vol. 21, p. 360]

Wherever I have denied being a Prophet or a Messenger, it has only meant that I have not brought a permanent and independent Shariah, nor am I a Prophet in my own right. But I am a Messenger and a Prophet without a new Shariah in the sense that—because of the inner grace that has been bestowed upon me on account of my obedience to the Holy Prophet^{sa}, and because I have received his name—God reveals the unseen to me. I have never denied being a Prophet in this sense, and it is only in this sense that God has called me Prophet and Messenger. Thus, even now I do not deny being a Prophet and a Messenger in this sense. When I say:

من نیستم رسول و نیاورده ام کتاب⁴²

I only mean that I am not the bearer of a new Shariah. It must, however, be remembered and never forgotten that, despite my having been called Prophet and Messenger, I have been informed by God that all this grace is not bestowed directly upon me but there is a holy one in heaven, i.e., Muḥammad, the Chosen One^{sa}, whose spiritual grace accompanies me. Because of this intermediary link and having been named Muḥammad and Aḥmad, I am both a Messenger and a Prophet—one who is sent by God and one to whom God discloses news of the unseen. In this manner, the Seal of Prophethood has been fully safeguarded, for I have only been given this name by way of reflection through the

⁴² I am not a Messenger and have not brought a book. [Publisher]

mirror of love. If a person is chagrined over this revelation in which God Almighty has called me Prophet and Messenger, it is foolish on his part, for my being Prophet and Messenger does not break the Divine seal.

[Eik Ghalafī Kā Izālah, Rūḥānī Khazā'in, vol. 18, pp. 210-211]

Twenty-six years ago, I was named Muḥammad and Aḥmad in *Brāhīn-e-Aḥmadiyyah* and designated a spiritual reflection of the Holy Prophet^{sa}. This is why in *Brāhīn-e-Aḥmadiyyah* people were told:

قل ان كنتم تحبون الله فاتبعوني يحببكم الله⁴³

And it was also said:

كلّ بركة من محمد صلى الله عليه وسلم فتبارك من علم و تعلم⁴⁴

If someone asks, how is it to be determined whether the Ḥadīth

لو كان الايمان معلّقًا بالثريا لنالته رجلٌ من فارس⁴⁵

refers to me, and why it might not have reference to someone else from among the Muslims, the answer is that, in *Brāhīn-e-Aḥmadiyyah*, Divine revelation has repeatedly pronounced me as the person referred to in this Ḥadīth, and I call God Almighty to witness that this is the word of God Almighty that descended upon me.

⁴³ If you love Allāh, then follow me, Allāh will love you. [Publisher]

⁴⁴ Every blessing is from Muḥammad^{sa}, and thus blessed is he who taught and he who was taught. [Publisher]

⁴⁵ Had faith ascended to the Pleiades, a man from among the Persians would have brought it down. [Publisher]

و من ينكر به فالبيارز للمباهلة و لعنة الله على

من كذب الحق او افترى على حاضرة العزة⁴⁶

No one else from among the Muslims has ever made this claim that God Almighty has so named him and that he alone is entitled to make this claim on the basis of Divine revelation. To charge me with having claimed to be a Prophet on my own is the height of folly and ignorance and is utterly opposed to the truth. O' ignorant people, my claim to Prophethood does not mean that, God forbid, I claim to be a Prophet as against the Holy Prophet^{sa}, or that I claim to have brought a new Shariah. My Prophethood means the frequent experience of Divine converse and address that has been granted to me on account of my obedience to the Holy Prophet^{sa}. You people also admit the possibility of Divine converse, so our difference is only over the interpretation of terms. What you regard as the Divine converse, I, in obedience to the God's commandment, denote its frequency as Prophethood.

و لكل ان يصطلح⁴⁷

[Ḥaḡiqat-ul-Wahī, Rūḡhānī Khazā'in, vol. 22, pp.502-503]

⁴⁶ He who denies this should be ready to come forth for *Mubāhalah* and may the curse of Allāh overtake him who denies the truth or manufactures a lie against the Lord of Honour. [Publisher]

⁴⁷ 'Everyone is entitled to adopt an expression.' [Translator]

وَإِنِّي عَلَى مَقَامِ الْخَتْمِ مِنَ الْوَلَايَةِ - كَمَا كَانَ سَيِّدِي
 الْمُصْطَفَى عَلَى مَقَامِ الْخَتْمِ مِنَ النَّبُوَّةِ - وَإِنَّهُ خَاتَمُ الْأَنْبِيَاءِ -
 وَأَنَا خَاتَمُ الْأَوْلِيَاءِ - لَا وَلِيَ بَعْدِي - إِلَّا الَّذِي هُوَ مِنِّي وَ
 عَلَى عَهْدِي - وَإِنِّي أُرْسِلْتُ مِنْ رَبِّي بِكُلِّ قُوَّةٍ وَبَرَكَاتٍ وَ
 عِزَّةٍ - وَإِنَّ قَدَمِي هَذِهِ عَلَى مَنَارَةٍ خُتِمَ عَلَيْهَا كُلُّ رَفْعَةٍ⁴⁸ -

[Khutbah Ilhāmīyah, Rūḥānī Khazā'in, vol. 16, pp.69-70]

I am the one whose advent had been promised by God. Yes, I am the one whose advent had been fore-told by all the Prophets^{as}.

[Malfūzāt, vol. 3, p. 65]

Names of Other Prophets

God Almighty has not only named me ‘Īsā, but has bestowed upon me the names of all the Prophets^{as}, from the beginning to the end. Hence, in earlier parts of *Brāhīn-e-Aḥmadiyyah*, God named me Adam, as He said:

أردت ان استخلف فخلقتم آدم⁴⁹

....In the same way, in the earlier parts of *Brāhīn-e-Aḥmadiyyah*, He also called me Noah^{as} and said with

⁴⁸ I am at the ultimate point in sainthood as my lord and master, the Chosen One^{sa}, is at the ultimate point in Prophethood. He is the Seal of the Prophets^{sa} and I am the Seal of the *Auliya'*. There will be no *Walī* after me except one who is from me and is committed to me. I have been sent by my Lord with every power and blessing and honour and my foot is planted upon a tower where all exaltations come to perfection. [Translator]

⁴⁹ I desired to appoint a vicegerent; therefore, I created Adam. [Publisher]

regard to me:

ولا تخاطبني في الذين ظلموا انهم مغرقون⁵⁰

.....He also commanded me:

اصنع الفلك باعيننا ووحينا ان الذين

يباعونك انما يبائعون الله يد الله فوق ايديهم⁵¹

.....In the same way, in earlier parts of *Brāhīn-e-Aḥmadiyyah*, I was named Abraham, as it was said:

سلام عليك يا ابراهيم

meaning, peace be on thee, O Abraham. God Almighty had greatly blessed Abraham^{as} and he was always safeguarded against the onslaughts of the enemy. By naming me Abraham, God Almighty indicates that this Abraham will similarly be blessed and his opponents will not be able to harm him.....In the same way, in earlier parts of *Brāhīn-e-Aḥmadiyyah*, I was named Joseph.....Similarly, in earlier parts of *Brāhīn-e-Aḥmadiyyah* I was named Moses, as God Almighty said:

تلطف بالناس ورحم عليهم انت فيهم

بمنزلة موسى واصبر على ما يقولون⁵²

⁵⁰ And address me not concerning those who have gone astray; they shall be drowned. [Publisher]

⁵¹ Build the ark according to Our instructions and before Our eyes; those who enter into a covenant with thee, enter into a covenant with Allāh. His hand is above their hands. [Publisher]

⁵² Be kind and gentle towards the people and have mercy on them. You are among them in the position of Moses^{as}, and be steadfast against that which they allege. [Publisher]

In the same way, in earlier parts of *Brāhīn-e-Aḥmadiyyah*, God named me David and Solomon, upon which I will later elaborate. In the earlier parts of *Brāhīn-e-Aḥmadiyyah*, God also named me Aḥmad and Muḥammad, which is an indication that as the Holy Prophet^{sa} is the Seal of Prophethood, in the same way, this humble one is the Seal of *Wilāyat*. And finally God described me in the earlier parts of *Brāhīn-e-Aḥmadiyyah* as,

جرى الله في حلال الانبياء

which means, ‘The Messenger of God in the mantle of all the past Prophets^{as}.’

This revelation means that I have been bestowed a portion of the particular circumstances or attributes of all the Prophets from Adam onwards—may peace be on them—who have come into the world from God Almighty, whether they are from among the Israelites or otherwise. There has not been a single Prophet of whose characteristics or circumstances I have not partaken to a degree. My nature bears the imprint of the nature of every Prophet. This is what God has told me.....

In this age, God willed to illustrate in one person the examples of all the holy and righteous Prophets^{as} who have passed, and I am that person....

God Almighty has also named me Dhul-Qarnain, for in His holy revelation He has called me:

جرى الله في حلال الانبياء

which means, ‘The Messenger of God in the mantles of all the Prophets^{as}.’ This requires that I should also have the characteristics of Dhul-Qarnain as *Sūrah Al-Kahf* shows that he too was a recipient of revelation.

[Brāhīn-e-Aḥmadiyyah, Part V, Rūḥānī Khazā’in, vol. 21, pp. 112-118]

God, Who accomplishes everything gradually, first of all designated me as Jesus son of Mary^{as} for this age, for it was necessary that in my early days I should be persecuted like the Son of Mary^{as} and should be called *kāfir* and accursed and *Dajjāl* and that I should be dragged into courts. Thus to be the son of Mary was my first stage. But in the records of God, I am not named only Jesus son of Mary^{as} but I also have other names which God Almighty made me write twenty-six years ago in *Brāhīn-e-Aḥmadiyyah*. There has been no Prophet in the world whose name has not been bestowed upon me. As God said in *Brāhīn-e-Aḥmadiyyah*, I am Adam^{as}, I am Noah^{as}, I am Abraham^{as}, I am Isaac^{as}, I am Jacob^{as}, I am Ishmael^{as}, I am Moses^{as}, I am David^{as}, I am Jesus son of Mary^{as}, and I am Muḥammad^{sa} by way of reflection. Since God bestowed in that book all these names on me and called me:

جرى الله في حلال الانبياء

i.e., the Messenger of God in the mantles of all the Prophets^{as}, it, therefore, follows that I should manifest the grandeur of each Prophet and some attributes of each Prophet should be exhibited in me.

But God desired that first of all He should exhibit the attributes of the Son of Mary^{as} through me. Thus, I experienced all the persecution from my own people and from others, just as the Son of Mary^{as} had experienced it at the hands of the Jews. In spite of all this, God was pleased to retain for me the title of the Messiah^{as} for the purpose of breaking the cross; so that the cross which had broken and wounded the Messiah should at one time be broken by the Messiah—with heavenly signs, not with human hands—for the Prophets of God cannot be left in a state of subjugation. Thus, in the twentieth century of the Christian era, God designed that the cross should be vanquished at the hands of the Messiah. But as I have just stated, I have been given other names also, and the name of every Prophet has been bestowed upon me. I have also been given the name of Krishnā, who appeared as a Prophet in India, and who is also called *Ruddar Gaupāl* [the annihilator and the nourisher]. Thus, I am the Krishnā whose advent the Āryas are awaiting in this age. I do not make this claim on my own, but God Almighty has repeatedly disclosed to me that I am the Krishnā—King of the Āryas—who was to appear in the latter days.....The recognized pundits of the Ārya faith have also declared that this is the time of the advent of Krishnā the *Avatār* and they are waiting for him to appear in this age. They do not yet recognize me, but the time is approaching and is near, when they will recognize me, for God's

hand will demonstrate to them that I am the one who was to come.

[Ḥaḳīqat-ul-Wahī, Rūḥānī Khazā'in, vol. 22, pp. 521-523]

On several occasions, God Almighty has informed me through visions that Krishnā, who appeared among the Āryas was a chosen one of God, and was one of the Prophets of his age. Indeed, the word *Avatār*, current among the Hindus, is in fact synonymous with the word Prophet. There is a prophecy in the Hindū scriptures that an *Avatār* will appear in the latter days who will possess the qualities of Krishnā and will be his *Burūz* [re-advent by way of reflection]. It has been disclosed to me that I am that person. Krishnā has two qualities: First, he is *Ruddar*, the slayer of wild beasts and swine—with reason and heavenly signs; Secondly, he is *Gaupāl*, or nourisher of cows, that is to say, a helper of the pious with his spiritual breath. Both these are characteristics of the Promised Messiah and both these have been bestowed upon me by God Almighty.

[Toḥfah-e-Golarhviyyah, Rūḥānī Khazā'in, vol. 17, p. 317, sub-footnote]

Just as I have come in the guise of Jesus son of Mary^{as}, for the cleansing of the sins with which the earth is replete, so have I also come in the guise of Raja Krishnā who was one of the great *Avatārs* of Hindū faith. I am indeed the very same, spiritually speaking. I do not say this out of my own imagination, rather it is the God of heaven and earth Who has disclosed to me, not once, but many times, that

for the Hindūs I am Krishnā and for Muslims and Christians I am the Promised Messiah.

[Lecture Siālkot, Rūḥānī Khazā'in, vol. 20, p.228]

قد انباني ربّي اني كسفينة نوحٍ للخلق فمن
اتاني و دخل في البيعة فقد نجا من الضيعة⁵³

[Ā'ina-e-Kamālāt-e-Islam, Rūḥānī Khazā'in, vol. 5, p. 486]

وإني انا الخضر في بعض صفاتي لا تحاط أسرارى⁵⁴

[Diary of Revelations, p. 39]

God, the All-Wise and All-Knowing, has divided the world into different and recurring periods, so ordained that some people resemble others; the good resemble the good and the bad resemble the bad, though this might remain hidden to some degree and may not be too obvious. But God has appointed for the latter days a resemblance to former times so that the Muslims should not lag behind other peoples in any respect. Thus he created me and made me resemble every past Prophet, so much so that I was named after all of them.

In *Brāhīn-e-Aḥmadiyyah*, I have been given all these names: Adam^{as}, Abraham^{as}, Noah^{as}, Moses^{as}, David^{as}, Solomon^{as}, Joseph^{as}, John^{as}, 'Īsā^{as}, etc. In this manner, all past Prophets^{as} have, as it were, been raised again among the Muslims, and the Messiah

⁵³ My Lord has informed me that I am like the Ark of Noah for the people. He who comes to me and enters into the covenant with me will be delivered from ruin. [Publisher]

⁵⁴ I am Khiḍar in some of my qualities; my mysteries cannot be comprehended. [Publisher]

has been raised last of and my opponents have been named Christians, Jews and polytheists, as indicated in this verse of the Holy Qur'ān:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۚ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝⁵⁵

[Nuzūl-ul-Masīh, Rūhānī Khazā'in, vol. 18, p.382, footnote]

To deny me is not only my denial but is the denial of Allāh and His Messenger^{sa} for he who holds me to be a liar, first considers God to have lied—God forbid....Such a person will eventually have to reject the whole of the Qur'ān from first to last. Reflect then how serious a thing it is to deny me. I do not say it on my own, but swear in the name of God that he who rejects me and denies me may not reject the Qur'ān by word of mouth but he does so in effect and cuts himself off from God and the Holy Qur'ān.

[Malfūzāt, vol. 4, pp. 14-15]

The Holy Prophet's^{sa} Testimony through Visions

In contrast to the impure souls who persist in calling me *Kāfir*, there are many more who have had visions in which they beheld the Holy Prophet^{sa} and asked him regarding me. The Holy Prophet^{sa} told them that I am truly from God and am truthful in my claim.

⁵⁵ Guide us in the straight path—the path of those on whom Thou hast bestowed *Thy* blessings, those who have not incurred *Thy* displeasure, and those who have not gone astray.—Al-Fātiḥah, 1:6-7
[Publisher]

We have with us the statements of many such people, which we can make available to anyone who is eager to follow this line of investigation.

[Anjām-e-Ātham, Rūḥānī Khazā'in, vol. 11, p. 343]

Knowledge of the Holy Qur'ān

I call God to witness, in Whose hand is my life, that I have been given excellence over every other individual in the matter of understanding the deeper and subtler meanings of the Holy Qur'ān. Had the opponent Maulavīs come forward to compete with me in this, as I had repeatedly invited them to do, they would have been humiliated by God. The understanding of the Qur'ān that has been bestowed upon me is a sign of Allāh, the Glorious, and I, by the grace of Allāh, believe that the world will soon recognize the truth of my claim.

[Sirāj-e-Munīr, Rūḥānī Khazā'in, vol. 12, p. 41]

It is God's design that whoever out of the Muslims remains away from me will be cut off, be he a ruler or a subject.

[Majmū'ah Ishtihārāt, vol. 2, p. 416]

Acceptance Obligatory

God Almighty has disclosed to me that whoever has been apprised of my advent and does not accept me is not a Muslim and is accountable to God.

[Letters to Dr. 'Abdul Ḥakīm quoted in Al-Faḍl, vol. 22, no. 85, 15 March 1935, p. 8]

I am the garden of the Holy One. Whoever tries to cut me down shall himself be cut down. The face of my opponent shall be blackened and he who denies me shall be humiliated.

[Nishān-e-Āsmānī, Rūḥānī Khazā'in, vol. 4, p. 397]

I announce it plainly that it is not a trivial matter to denounce me. He who calls me a *kāfir* will have to become a *kāfir* first. He who describes me as faithless and misguided will have to confess his own error and humiliation. He who charges me with departing from the Qur'ān and Ḥadīth will have first departed from them himself, for I affirm the truthfulness of the Qur'ān and Ḥadīth and am in turn affirmed by them. I am not misguided but am the *Mahdī* [Guided One].

I am not a *kāfir* but ⁵⁶ *أَنَا أَوَّلُ الْمُؤْمِنِينَ* God has revealed to me that whatever I say is the truth. Whoever has faith in God and believes in the truth of the Holy Qur'ān and the Holy Prophet^{sa}, it should be enough for him to listen to me in silence. But what remedy is there for him who is impertinent and disrespectful! God Himself will admonish him. I, therefore, desire that for the sake of God you should reflect upon this matter and should advise your friends not to hasten to deny me but reflect honestly and impartially.

[Malfūzāt, vol. 4, p. 16]

⁵⁶ I am the foremost of believers. [Publisher]

Divine Manifestations upon the Promised Messiah^{as}

On one occasion I saw in a vision that I created a new heaven and a new earth and then I said: ‘Let us now create man’. Thereupon the stupid Maulavīs raised a clamour that I had claimed to be God; whereas the meaning of this vision was that through me, God would bring about such a change as if heaven and earth have been renewed and true men have been created.

[Chashma-e-Masīhī, Rūḥānī Khazā’in, vol. 20, pp. 375-376, footnote]

The manner in which God Almighty is making Himself manifest by drawing near and is disclosing hundreds of the matters of the unseen to this humble one, it is hard to find its example in past ages. People will soon observe that God will manifest His countenance as if He was descending from heaven. He kept Himself hidden for a long time. He was denied and remained silent, but now He will not remain hidden and the world will witness instances of His power which their ancestors had never witnessed. This will come to pass because the earth has been corrupted and people have lost faith in the Creator of the heavens and the earth. People pay lip-service to Him, but their hearts are estranged from Him. That is why God has said He will create a new heaven and a new earth. This means that the earth is dead, that is to say, the hearts of the people of the earth have become so hardened as if they are dead, for the face of God has become hidden from them and all heavenly

signs that had been shown in the past have become like myths. So God has designed to create a new heaven and a new earth.

What is the new heaven? And what is the new earth? The new earth consists of the pure hearts that God is preparing with His own hand, which will be manifested by God and through whom God will be made manifest. The new heaven consists of the signs which are being manifested by His command at the hand of His servant. It is a pity that the world has become hostile to this new manifestation of God. They have nothing with them except ancient tales and their own fancies have become their god. Their hearts are benumbed, their resolves are weary, and their eyes are veiled.

[Kashti-e-Nūḥ, Rūḥānī Khazā'in, vol. 19, p. 7]

Favours of God upon the Promised Messiah^{as}

- [1] God has bestowed upon me the deeper and subtler meanings of the Qur'ān.
- [2] God has taught me the language of the Qur'ān in a miraculous manner.
- [3] God accepts my prayers more than anyone else.
- [4] God has granted me signs from heaven.
- [5] God has vouchsafed to me signs from the earth.
- [6] God has promised me that whoever challenges me shall be humbled.

[7] God has given me the glad tiding that my followers will always triumph through their reasoning in support of the truth, and that they and their progeny will be greatly honoured in the world, so that they may realize that he who comes from God is never in a loss.

[8] God has promised me that until the world comes to an end He will continue to manifest my blessings so much so that kings shall seek blessings from my garments.

[9] Twenty years ago, God gave me the glad tiding that I would be denied and that people would not accept me, but that He will accept me and manifest my truth with powerful assaults.

[10] God has promised me that for the purpose of once again manifesting the light of my blessings, a person will be raised from among your progeny into whom He will breathe the blessings of the Holy Spirit. He will be characterized by inner purity and will have a close holy relationship with God. He will be

مظهر الحق والعلاء⁵⁷

And it will seem as if God has descended from heaven.

و تلك عشرة كاملة⁵⁸

Look! The time is coming and is indeed near when God will spread the acceptance of this Jamā'at far

⁵⁷ A manifestation of the True and the High. [Translator]

⁵⁸ These are the ten perfect signs. [Publisher]

and wide. It will spread in the East and West, North and South, and Islam will become synonymous with this Jamā‘at. These are not the words of man. This is a revelation from God for Whom nothing is impossible.

[Toḥfah-e-Golarhviyyah, Rūḥānī Khazā’in, vol. 17, pp. 181-182]

I can recount from my personal experience that *Sūrah Al-Fātiḥah* is in fact a manifestation of Divine light. So many wonders are experienced in the recitation of this *Sūrah* that they demonstrate the high status of the Holy Word of God. Through the blessings of this blessed *Sūrah* and its continuous recitation, there took place such a disclosure of the unseen that I was apprised of a number of hidden matters before their occurrence; and its recitation at the time of any difficulty resulted in a wonderful lifting of the veil. I can recall having experienced approximately three thousand true visions and dreams that have so been fulfilled as clearly as the break of dawn. On more than two hundred occasions, I have experienced the acceptance of prayer at such critical moments that there appeared no way out of them. In the same way, through this *Sūrah*, I have experienced so many other wonders that if a Christian priest or a Hindu pundit were to experience even a slight reflection of them, he would at once cast off all his love of the world and would be ready to lay down his life to accept Islam. Similarly, some prophecies that have been disclosed to me through true revelations have been fulfilled within the

knowledge of my opponents and others are in the course of being fulfilled. There are so many such prophecies that their account would fill two volumes of the Gospels.

[Brāhīn-e-Aḥmadiyyah, Rūḥānī Khazā'in, vol. 1, pp. 642-645, footnote 11]

وَأَنْتَى أَنَا مَوْتِ الزُّورِ وَحِرْزِ الْمَذْعُورِ - وَأَنَا حَرِيَّةِ الْمَوْلَى
الرَّحْمَنِ - وَحِجَّةِ اللَّهِ الدِّيَانِ - وَأَنَا النَّهَارِ وَالشَّمْسِ وَالسَّبِيلِ -
وَفِي نَفْسِي تَحَقَّقَتِ الْإِقَاوِيلُ - وَبِي أَبْطَلَتِ الْإِبْطِيلُ - وَأَنَا
الْوَاصِفِ وَالْمَوْصُوفِ - وَأَنَا سَاقَ اللَّهِ الْمَكْشُوفِ - وَأَنَا قَدَمِ
الرَّسُولِ الَّتِي تَحْشُرُ عَلَيْهَا الْأَمْوَاتُ - وَتُحْمَى بِهَا الضَّلَالَاتُ -⁵⁹

[Lujjat-un-Nūr, Rūḥānī Khazā'in, vol. 16, pp. 473-474]

God Almighty has given me so much self-control and has made my self so subservient [to Him] that if a person were to abuse me vilely face to face for a whole year, he himself would be ashamed in the end and would have to confess that he failed to shake my resolve.

[Malfūzāt, vol. 1, p. 456]

⁵⁹ Verily I am the annihilator of falsehood and a citadel for the terror-stricken. And I am the instrument of my Lord, the Gracious, and the Argument of God, the Great Rewarder. I am the day and the sun and the way. In me the words have been fulfilled and lies have been laid bare. I praise, and have been praised in return. I am the symbol of Divine Might made manifest; I have come in the footsteps of the Holy Prophet^{sa} and through me the dead shall be raised and all darkness shall be dispelled. [Publisher]

I assure you that God has bestowed understanding of the Qur'ān upon me. Whenever He, glorified be His name, so wills He discloses certain Qur'ānic verities to me and makes manifest to me the true connotation of some verses together with the reasoning in its support and causes it to be established firmly in the heart like an iron nail. How then can I reject this Divine favour and how can I deny the grace that descends upon me like rain.

[Al Ḥaḡ, Mubāḥatha Ludhiāna, Rūḥānī Khazā'in, vol. 4, p. 21]

ید بیضا کہ با او تابندہ
باز با ذوالفقار مے ینم

That is, on account of incontrovertible arguments, his bright hand flashes like a sword. Then I see him with the *Dhulfiqār*.⁶⁰

This means that there was a time when the *Dhulfiqār* was in the hand of 'Alī^{ra}, but God Almighty shall bestow it into the hand of this Imām in such a way that his shining hand will accomplish that which the *Dhulfiqār* accomplished in the early days. Thus his hand will be as the *Dhulfiqār* of 'Alī^{ra} that has been made manifest once again. This is an indication that the said Imām will be *Sultān-ul-Qalam*⁶¹ and his pen will do the work of *Dhulfiqār*. This prophecy is the exact rendering of the revelation vouchsafed to me, which was published in *Brāhīn-e-Aḥmadiyyah* ten years ago. It reads:

⁶⁰ The sword of Ḥaḡrat 'Alī^{ra}. [Publisher]

⁶¹ The King of the Pen. [Publisher]

كتاب الولي ذوالفقار علي

i.e., ‘The book of this saint is the *Dhulfiqār* of ‘Ali^{ra}.’ The reference here is to myself and, on this account, I have been called *Ghāzī*⁶² in many visions.

[Nishān-e-Āsmānī, Rūḥānī Khazā’in, vol. 4, p. 375]

If I had made a claim on my own, you would be free to reject me, but if God’s Holy Prophet^{sa} bears witness for me in his prophecies and my God Himself manifests His signs in my support, then do not wrong yourselves [by rejecting me]. Do not say that since you are Muslims you do not need to believe in any Messiah. I tell you truly that he who accepts me accepts him who prophesied about me thirteen hundred years ago and pointed out the time and age and the hallmarks of my mission. He who rejects me, rejects him who commanded that I be accepted.

[Ayyām-us-Ṣulḥ, Rūḥānī Khazā’in, vol. 14, pp. 328-329]

Promised one of Latter Days

Read the Aḥādīth and you will learn that the one who is to appear in the latter days—when the Quraish will have lost their sovereignty and the Muslims will be divided and distraught—will be a cultivator. God Almighty has informed me that I am that person. The Aḥādīth clearly state that in the latter days a supporter of the faith and of the Muslims will appear and that he will be a cultivator. The Holy

⁶² A steadfast participant in an Islamic war. [Publisher]

Prophet^{sa} has directed that every Muslim should accept him and should help him.

[Ā'ina-e-Kamālāt-e-Islam, Rūḥānī Khazā'in, vol. 5, p. 303]

Blessings of Accepting the Promised Messiah^{as}

He who accepts me accepts afresh all the Prophets^{as} and their miracles, and he who does not accept me will lose his earlier faith also, for he possesses only tales and no personal experience. I reflect the image of God. He who comes to me and accepts me will see afresh the God concerning Whom other people have only tales to tell. I believe in the God Whom those who deny me do not recognize. I state truly that what they believe in are the idols of their imagination and not God. That is why those idols cannot help them, cannot give them any strength, cannot bring about a pure transformation in them, and cannot show them any supporting signs.

[Nūzūl-ul-Masīḥ, Rūḥānī Khazā'in, vol. 18, pp. 462-463]

I am the light for this age of darkness. He who follows me will be saved from those pits and ditches which Satan has prepared for those who walk in darkness. God has sent me so that I should guide the world affably and peacefully towards the true God and that I should re-establish the moral conditions among the Muslims. For the satisfaction of the seekers after truth, He has bestowed heavenly signs upon me and has shown wonderful works in my support and has disclosed to me hidden matters and secrets of

the future, which, according to the holy books of God Almighty, are the true test of a parson's truthfulness, and God has bestowed holy knowledge and spiritual insight upon me. Consequently, the souls which do not cherish the truth and are content with darkness are hostile to me, but I desire to serve mankind with sympathy as far as it may be possible for me.

[Masīh Hindustān Mein, Rūḥānī Khazā'in, vol.15, p.13]

There are two types of people in the world. The first type are those who desire to claim for themselves virtue and laudable attributes without any justification whatsoever, as if they covet the very mantle of the Divine Majesty. They desire to wear the mantle of the Majesty of God Almighty. Such people are accursed. The second type are those who disdain any kind of eulogy or praise. If they are left to themselves they would prefer to pass their lives in anonymity, but God Almighty, for His own designs and on account of His wisdom, praises and glorifies them. That is as it should be, for the rationale behind the appointment of those whom He commissions is to proclaim His own praise and glory in the world. Were He to say that so and so whom He has raised is useless, cowardly, without merit, mean, ignoble and devoid of all good qualities, then would any Divine attribute be manifested through such a person? God's setting forth of their glory, their high status and their good qualities is for the purpose of proclaiming His own glory and greatness. Such people are totally free of their egos and unmindful of praise or blame. That is

why many years ago, when I had no opponent, nor were there so many people with me, nor was I known in the world, God Almighty spoke about me in *Brāhīn-e-Aḥmadiyyah*, in the following terms:

يحمدك الله من عرشه . نحمدك و نصلى . كنتم خير امة اخرجت للناس
و افتخاراً للمؤمنين . يا احمد فاضت الرحمة على شفيتك انك باعيننا .
يرفع الله ذكرك ويتم نعمته عليك فى الدنيا والآخرة . يا احمدى انت
مرادى و معى غرست كرامتك بيدي . يا احمد يتم اسمك و لا يتم اسمى
بوركت يا احمد و كان ما بارك الله فيك حقاً فيك . شانك عجيب و
اجرك قريب . انى جاعلك للناس اماماً . انت و جيه فى حضرتى . اخترك
لنفسى . الارض و السماء معك كما هو معى و سرّك سرى . انت منى
بمنزلة توحيدى و تفريدى . سبحان الله تبارك و تعالى زاد مجدك . سلام
عليك جعلت مباركاً . و انى فضلتك على العالمين . و لقد كرّمنا بنى آدم و
فضّلنا بعضهم على بعض . دنى فتدلى فكان قاب قوسين او ادنى . و انّ
عليك رحمتى فى الدنيا و الدين . و القيت عليك محبة منى و لتصنع على
عينى . يحمدك الله و يمشى اليك . خلق ادم فاكرمه جرى الله فى حلق
الانبياء . انت معى و انامعك . خلقت لك ليلاً و نهاراً . اعمل ما شئت قد
غفرت لك . انت منى بمنزلة لا يعلمها الخلق . و يعصمك الله و لو لم
اسمى الاعلى و انت منى بمنزلة توحيدى و تفريدى و انت منى بمنزلة
المحبوبين . عليك بركات و سلام . سلام قولاً من ربّ رحيم . مظهر الحى .
و انت منى مبدء الامر و ما ينطق عن الهوى ان هو الا و حى يوحى .
يعصمك الناس يعصمك الله . انت المسيح الذى لا يضاع وقته . كمثلك
63 درّ لا يضاع . انت الشيخ المسيح و انى معك و مع انصارك . و انت

⁶³ “Allāh praises thee from His Throne. We praise thee and call

In my own heart, I feel certain that all Prophets^{as} were by their nature averse to being praised, except what God Almighty Himself might pronounce in their favour. I call God Almighty to witness that

down blessings on thee. You are the best people who have been created for the service of mankind and as a matter of pride for the believers. O Aḥmad, mercy flows from thy lips. You are under Our care. God will raise thy name and will perfect His bounty unto thee in this world and in the hereafter. O My Aḥmad, you are My purpose and are with Me. I have planted your honour with My own hand. O Aḥmad, your name will come to an end, but My name will not come to an end. You have been blessed O Aḥmad, and the blessing that God has bestowed on thee was deserved by thee. You have a wonderful status and your reward is near. I shall make thee Imām of the people. You are honoured in My presence. I have chosen you for Myself. The earth and the heaven are with you as they are with Me and your secret is My secret. You are to Me like My Unity and My Uniqueness. Holy is Allāh, Blessed and High, Who has augmented your honour. Peace be on you. You have been blessed. I have exalted you over all the people of your time. We have honoured the progeny of Adam^{as} and have exalted some of them above others. He approached near to Us and then descended towards mankind and it became, as it were, a case of two bows with one string. My mercy covers thee in this world and the next. I have poured My love upon you, so that you are nurtured under My care. Allāh praises you and walks towards you. He created Adam^{as} and honoured him. The Champion of Allāh in the mantles of the Prophets^{as}. You are with Me and I am with you. For you I have created the night and the day. Do as you wish, I have forgiven you. You have a standing with me of which people have no knowledge. Allāh will protect you, even if people should not protect you. You are the Messiah whose time will not be wasted. A pearl like you is never wasted. You are the honoured Messiah and I am with you and with your helpers. You are My high name and you are to Me like My Unity and My Uniqueness and you are to Me like those whom I love. On you are blessings and peace. Peace is the word from the Merciful Lord. You are the manifestation of the Ever-Living. You are from me like a new beginning. He does not speak out of his own desire, it is a revelation vouchsafed to him.” [Translator]

what I have set out above are His words and not mine. This is because the honour and glory of God Almighty and the honour and greatness and glory of Muḥammad^{sa}, the Messenger of Allāh, have been rubbed into dust, and [the status of] Jesus^{as} and Ḥussain^{ra} has been so exaggerated and magnified that the Throne of God is atremble [with rage].

Now when billions of people have gone astray through their praise and glorification of Jesus^{as}, and countless have been ruined due to exaggerated praise of Ḥussain^{ra}, God's wisdom and honour now demands that they should be deprived of all those robes of honour in which they had been improperly clad and that these should be restored to God Almighty and to Muḥammad^{sa}, the Messenger of Allāh.

The use of these phrases with regard to me is for the purpose of manifesting the honour of God Almighty Himself, as well as the greatness of the Holy Prophet^{sa}.

I state on oath that my heart is inspired by real and true eagerness that all praise and glorification and all excellent qualities should be attributed to the Holy Prophet^{sa}. All my joy and the true purpose of my advent is that the Unity of God Almighty and the honour of the Holy Prophet^{sa} should be firmly established in the world. I fully realize that all terms of praise and glorification that God Almighty has employed for me are in fact meant for the Holy Prophet^{sa} because I am his servant and all my light is acquired from his torch of Prophethood and I have

nothing that is solely my own. For this reason I believe firmly that if after the Holy Prophet^{sa} someone claims to be an appointed one in his own right and to have a direct relationship with God Almighty without the benefit of the grace of the Holy Prophet^{sa}, such a person is rejected by God and in disgrace. God Almighty has proclaimed once and for all that no one can enter through the door that leads to God except by following the Holy Prophet^{sa}.

[Malfūzāt, vol. 3, pp. 284-287]

I, the claimant of both these dignities, have been among you for twenty-five years. Who then are you waiting for beside me? All these signs refer to the one who is present at the time of their manifestation, and not to someone of whom there is no trace in the world. It is a case of strange hard-heartedness. I simply fail to understand why people still await someone else when my claim has been affirmed by all the relevant signs and all opposition against me has been frustrated! It is true that I have not descended physically from heaven, nor have I come into the world to fight and cause bloodshed, but I have come for peace and am from God. I prophesy that after me and till the end of days, no Mahdī will ever appear from God who will create disturbance in the world through war and bloodshed, nor will there be any Messiah who will descend physically from heaven. You had better bid farewell to both these notions. These are vain desires which the people of this generation will carry with them to the grave. No

Messiah will descend and no blood-thirsty Mahdī will appear. He who was to come has come, and I am that one fulfilling God's promise. He who does not accept me, fights God for having sent me.

[Majmū'ah Ishihārāt, vol. 3, p. 520]

Why do you wonder if I have come as the Messiah; the breeze of the spring carry the fragrance of the Messiah.

There is great eagerness in heaven in support of the call of truth; Angels are descending upon the well disposed.

The independent thinkers of Europe are turning in this direction; the pulse of the spiritually dead has begun to beat suddenly.

The wise are saying goodbye to the Trinity; they are devoting themselves to the Fountain of *Tauhīd*.

An elegant flower has blossomed in the garden of the Ummah; An intoxicating fragrance is flowing from the garden.

I perceive the fragrance of my Joseph; and, though you might call me mad, for him I wait.

Listen to the voice of heaven, which proclaims: The Messiah has come, the Messiah has come;

Also listen to the earth which proclaims: The victorious Imām has arrived.

The heaven is showing signs and the earth says, This is the time; These two witnesses are desperately crying out for me.

It is now only in this garden that you will find rest and comfort; Hurry up, O' you roaming in the wilderness, for there is time still!

This cool breeze has started blowing after a long interval; only God knows when these days and this spring will return.

People know nothing of the relationship that I have with my Beloved; He has become mine my life is all His.

At times I am Adam^{as}, at times I am Moses^{as} and at times Jacob^{as}. Also I am Abraham^{as}; and my progeny is countless.

I am a tree that bears David-like fruits; as I am David^{as}, so is Goliath my quarry.

Like Jesus^{as}, I would have been drawn upon the cross; had it not been for the name of Aḥmad^{sa} upon which I rely wholly.

[Brāhīn-e-Aḥmadiyyah, Part V, Rūḥānī Khazā'in, vol. 21, pp. 131-133]

I desire no domain, my domain is apart from all others; what have I to do with crowns, my crown is the pleasure of my Beloved.

I dwell in the sky, what concern have I with the earth; the dwellers of heaven have nothing to do with the earth.

[Brāhīn-e-Aḥmadiyyah, Part V, Rūḥānī Khazā'in, vol. 21, p. 141]

The garden of Adam which was still unfinished is laden with fruit and leaves with my coming.

[Brāhīn-e-Aḥmadiyyah, Part V, Rūḥānī Khazā'in, vol. 21, p. 144]

The treasures which had remained buried through centuries are now being distributed by me to those who seek them.

[Brāhīn-e-Aḥmadiyyah, Part V, Rūḥānī Khazā'in, vol. 21, p. 147]

Why do you hesitate to accept this Messiah, whose re-

semblance to the earlier Messiah has been vouched by God.

You bestow this title upon expert physicians and even call beautiful ones by this name.

[Tawḍīḥ-e-Marām, Rūḥānī Khazā'in, vol. 3 Title page]

It is Thy sheer grace and beneficence that Thou hast chosen me; Otherwise, there was no lack of servants in Thy entourage.

Those who claimed to be my friends have all become my enemies but Thou hast not abandoned me, O Thou Who fulfills all my needs.

O my Unique Friend, O Refuge of my soul, Thou art sufficient for me; I need no other beside Thee.

Had it not been for Thy grace, I would have died in frustration; Only God knows where my dust would have been thrown.

O God, may my body and my soul and my heart be spent in Thy cause; for I find no one else who loves as Thou dost love.

From the beginning, my time was passed under Thy care; I was nurtured in Thy lap like a suckling baby.

I have not seen in mankind the fidelity that Thou hast; there is no comforter like unto Thee.

People say that one without merit finds no acceptance, and yet I have been accepted though I am without merit.

I have been the recipient of Thy numberless favours and bounties which it would be difficult for me to count till the Day of Judgement.

What is my fault that I have received Thy command; who am I to reject the command of the Omnipotent Sovereign?

My duty now is to carry out the command that I have received; though in myself I am weak and feeble and sorrowful.

[Brāhīn-e-Aḥmadiyyah, Part V, Rūḥānī Khazā'in, vol.21, pp. 127-128]

3

THE PURPOSE OF THE PROMISED MESSIAH'S ADVENT

“I firmly believe that whoso follows me with steadfastness and sincerity of heart will not perish but will partake of the life which is immortal.”

All Prophets come for the same Purpose

The main purpose of the advent of Prophets^{as} in this world and the grand objective of their teaching and preaching is that mankind should recognize God Almighty and should be delivered from the life which leads to hell and ruin and which is known as the life of sin. In fact, this is the most important objective before them. Now that God Almighty has established a dispensation and has raised me, the same purpose which is common to all Prophets^{as} is also the purpose of my coming, namely, that I wish not only to tell the world what God is, but I actually want them to see Him, and to show them the way of desisting from sin.

[Malfūzāt, vol. 3, p.11]

Blessings of the Imām of the Age

Whenever the Imām of an age makes his appearance in the world, he is accompanied by thousands of lights. There is jubilation in heaven and people's good qualities are stimulated through the spread of spirituality and light. So, the one who possesses the capacity of receiving revelation, begins to receive revelation, and the one who has the capacity to gain understanding by reflecting upon matters of faith, his power of reflection and understanding is augmented, and the one inclined towards worship begins to find pleasure in worship and supplication, and the one who engages in discourse with the followers of other faiths, is be-

stowed the power of reasoning and carrying the arguments to a convincing conclusion. In fact, all this results from the diffusion of spirituality which descends from heaven with the Imām of the age and finds its way into every eager heart. This is a general phenomenon and a Divine practice to which the Holy Qur'ān and the authentic Aḥādīth guide us and which I have observed through my personal experiences. But the age of the Promised Messiah has a unique characteristic, which is that in the scriptures of earlier Prophets^{as} and in Aḥādīth it is recorded that at the time of advent of the Promised Messiah, the spread of spiritual light will reach a degree that women will also receive revelations, children will be able to prophesy and common people will speak with the power of the Holy Spirit. All this will be a reflection of the spirituality of the Promised Messiah.

When the light of the sun falls upon a wall, it is illuminated, and if it has been white-washed with lime it shines even more, and if it is studded with mirrors it reflects the light so strongly that the naked eye can hardly bear its reflection. But the wall cannot claim that the light is its own, for the light vanishes altogether after sunset. In the same manner, all the light of revelation is a reflection of the light of the Imām of the age.

Strengthening of the Faith

I have been sent to strengthen the faith and to prove the existence of God Almighty to the people, for their faith has become weak, and they take life after death no more seriously than a fable. The conduct of every person proclaims that he has not the faith and trust in God and in the hereafter as he has in the world and its ranks and its resources. Tongues profess a lot but the hearts are suffused with the love of the world. It is the same condition in which the Messiah^{as} had found the Jews. As a characteristic of the weakness of their faith, the moral condition of the Jews had deteriorated greatly, and love of God had become cold in their hearts. The same is true in my time. I have been sent so that truth and faith may be revived and righteousness may inspire the hearts. This is the purpose of my advent. I have been told that heaven will once more come near the earth after it had moved far away. These are the reforms that I have to bring about and these are the tasks for which I have been sent.

[Kitāb-ul-Bariyyah, Rūḥānī Khazā'in, vol. 13, pp. 291-294, footnote]

...I wish to state that God Almighty—having found this age full of darkness, and sunk deep in heedlessness, denial and paganism, and having observed the waning of faith, truthfulness, sincerity and righteousness—has sent me so that He may once again re-establish in the world the intellectual, physical, moral and spiritual verities, and to safeguard Islam against the onslaughts of those who design to harm this Di-

vine garden in the guise of philosophy, naturalism, innovation, polytheism and atheism.

[Ā'īna-e-Kamālāt-e-Islam, Rūḥānī Khazā'in, vol. 5, p. 251]

The task for which God has appointed me is that I should remove the malaise that afflicts the relationship between God and His creatures and restore the relationship of love and sincerity between them. Through the proclamation of truth and by putting an end to religious conflicts, I should bring about peace and manifest the Divine verities that have become hidden from the eyes of the world. I am called upon to demonstrate spirituality which lies buried under egoistic darkness. It is for me to demonstrate by practise, and not by words alone, the Divine powers which penetrate into a human being and are manifested through prayer or attention. Above all, it is my task to re-establish in people's hearts the eternal plant of the pure and shining Unity of God which is free from every impurity of polytheism, and which has now completely disappeared. All this will be accomplished, not through my power, but through the power of the Almighty God, Who is the God of heaven and earth.

[Lecture Lāhore, Rūḥānī Khazā'in, vol. 20, p.180]

God has sent me into the world so that through gentleness, love, and kindness, I should draw towards God and His holy guidance people who have gone astray, and should enable them to tread the right path with the Divine light that has been bestowed upon

me. Man stands in need of such reasoning as would convince him that God does indeed exist, inasmuch as a great part of the world is being driven to ruin for lack of faith in the existence of God Almighty and in His revealed guidance. There is no clearer and easier way to believe in the existence of God than through the understanding that He reveals to His close servants matters of the unseen and prophecies regarding future events. He discloses to those who are close to Him the deep hidden secrets, because there is no way for man to be enlightened about such secrets of the future as are beyond the reach of human faculties. It is indeed true that knowledge of unseen events and hidden matters, especially those which are related to the exercise of Divine power and will, are matters that man can never attain through his own efforts. Therefore, God has bestowed His beneficence upon me and has chosen me out of the whole world so that, through the manifestation of His signs, He may bring back to the right path those who have gone astray. But God has observed from heaven that the helpers and followers of the Christian faith i.e. the Christian clergy, have wandered far from the truth, and have become a people who have not only lost the straight path themselves but they traverse thousands of miles of land and ocean and endeavour to convert others to their own doctrines. They do not know the true God, but their god is their own invention. Therefore, God's mercy for mankind demanded that He should rescue His creatures from their deception. He has, for this

reason, sent this Messiah so that through the right reasoning and argument he should break the cross that had broken and wounded the body of Jesus^{as}.

[Tiryāq-ul-Qulūb, Rūhānī Khazā'in, vol. 15, pp. 143-144]

This humble one has been sent for the sole purpose of conveying to God's creatures that, of all the faiths present in the world, the true faith which is in accord with the Divine will is the one which has been brought by the Holy Qur'ān, and that the door that opens into the house of salvation is:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ⁶⁴

[Hujjatul-Islam, Rūhānī Khazā'in, vol. 6, pp. 52-53]

Grand Design for the Victory of Islam⁶⁵

If you are honest, then be thankful and fall prostrate with gratitude that you have found the time which was awaited by your ancestors, and longing for which countless souls have passed on to the next life. It is for you now to value it and take advantage of it or to ignore it. I shall state it repeatedly and cannot restrain myself from announcing that I am the one who has been sent at the proper time for the reform of mankind so that faith might be re-established in the hearts of people.

⁶⁴ There is no one worthy of worship except Allāh, Muḥammad^{sa} is the Messenger of Allāh. [Translator]

⁶⁵ This section is a continuous narration in the original; sub-headings have been added by the Publisher. [Publisher]

Coming of the Promised Messiah^{as} for the Revival of Islam

I have been sent in the same way as he who was sent after Moses^{as}, and whose soul was raised to heaven having endured all kinds of trials in the reign of Herod. When the second *Kalīmullāh*⁶⁶, who in reality was the first and was the Chief of Prophets^{sa}, came for the annihilation of other Pharaohs, and it was said concerning him:

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ
 كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا⁶⁷

he too, being the like of the first *Kalīmullāh* but of much higher rank, was promised a Messiah like the first Messiah. This Promised Messiah, having been bestowed the power and disposition and characteristics of the Messiah son of Mary^{as}, descended from heaven at a time which was like the time of the first Messiah and after more or less the same period of time as had separated the Messiah son of Mary^{as} from the first *Kalīmullāh*, i.e., in the fourteenth century. His was a spiritual descent like the descent of the perfect ones who, after their spiritual ascent, descend for the reform of God's creatures. He

⁶⁶ The title given to the Prophet Moses^{as}, literally meaning, 'One who converses with Allāh'. [Publisher]

⁶⁷ Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh.—Al-Muzzammil, 73:16 [Publisher]

descended at a time that resembled in all respects the time of the descent of Jesus son of Mary^{as} so that this should be sign for men of understanding. Everyone should take care not to hasten to deny him, lest he should be adjudged as fighting God Almighty. Worldly people with their blind adherence to old concepts will not accept him, but the time is fast coming when their mistake will be made manifest.

دنیا میں ایک نذیر آیا۔ پر دنیا نے اُسے قبول نہیں کیا۔ لیکن خدا سے قبول
کرے گا اور بڑے زور آور حملوں سے اس کی سچائی ظاہر کر دے گا۔⁶⁸

These are not the words of man but are the words of the Lord of Glory and the revelation of the God Almighty. I am sure that the days of these assaults are near, but they will not be carried out with sword or hatchet, nor will there be any need for guns and cannon. God's help will descend with spiritual armaments and a great battle will be waged against the Jews. Who are they? They are the people of this age who worship that which is overt and follow the Jews one and all. The Divine sword will cut them asunder and will wipe out their Jewish dispositions. Every concealer of truth, Antichrist, world worshipper and every one-eyed one who does not possess the eye of faith will be slaughtered with the sword of

⁶⁸ A Warner came into the world and the world did not accept him, but God will accept him and will establish his truth with powerful assaults. [Translator]

conclusive proof. Truth will be victorious and Islam will again enjoy the day of freshness and light which it had enjoyed before and the sun shall rise again in its full glory as it had risen before. But not just yet. It is necessary that heaven should keep it from rising until we have carried our endeavour and sacrifices to the extreme and given up all our comforts for the sake of its appearance and made ourselves ready to accept every humiliation for the glory of Islam.

Sacrifice Necessary for the Revival of Islam

The revival of Islam demands a sacrifice from us. What is that sacrifice? That sacrifice is our death in the cause of Islam. It is this death upon which depends the life of Islam, the life of the Muslims and the manifestation of the Living God. This is what in other words is called Islam and it is this Islam whose revival God Almighty now desires. It was necessary that for the consummation of this grand project, God Himself should bring into being a great scheme which should be effective in every way. The Wise and Mighty One has brought this about by deputing this humble one for the reform of mankind. And for the purpose of drawing the world towards truth and righteousness, He has divided into several branches the scheme for the support of the truth and the propagation of Islam.

Branches of the Scheme for the Propagation of Islam

One of these branches is the scheme of publications that has been given to this humble one. For this purpose, God has given me such deep knowledge and taught me such fine points of wisdom as cannot be acquired by man through his own efforts and can be learnt only through the power of God Almighty. The difficulties in my way are resolved not through any human effort but through the guidance of the Holy Spirit.

The second branch of this scheme is the system of announcements, which is operational under Divine behest for the purpose of furnishing conclusive proof. More than twenty thousand announcements have already been published for the purpose of presenting to the people conclusive proofs in support of Islam. This effort will continue as and when the need arises in future.

The third branch of this scheme is the system of visitors and seekers after truth and other visitors with diverse motives, who come to visit me upon hearing of this Divine scheme...

The fourth branch of this scheme consists of letters written to seekers after truth or to opponents. So far, more than ninety thousand such letters have been received and answered...Every month six to seven

hundred, and sometimes even a thousand, such letters are received and answered.

The fifth branch of this scheme, which God Almighty has established through His special revelation, is the system of Bai‘at, whereby people become members of this Jamā‘at. When God established this system, He commanded me:

زمین میں طوفانِ ضلالت برپا ہے۔ تو اس طوفان کے وقت میں یہ
کشتی تیار کر۔ جو شخص اس کشتی میں سوار ہوگا وہ غرق ہونے سے نجات
پا جائے گا۔ اور جو انکار میں رہیگا اس کے لئے موت درپیش ہے۔⁶⁹

He also said:

جو شخص تیرے ہاتھ میں ہاتھ دے گا اُس نے تیرے
ہاتھ میں نہیں بلکہ خدا تعالیٰ کے ہاتھ میں ہاتھ دیا۔⁷⁰

God Almighty has also given me the glad tiding:

میں تجھے وفات دوں گا اور اپنی طرف اٹھالوں گا مگر تیرے سچے متبعین اور
محبین قیامت کے دن تک رہیں گے اور ہمیشہ منکرین پر انہیں غلبہ رہے گا۔⁷¹

[Fat-ḥe-Islām, Rūḥānī Khazā’in, vol. 3, pp. 7-25]

⁶⁹ The world is adrift in a storm of error. Do thou prepare an Ark at this time of peril. He who boards this Ark will be delivered from drowning and he who rejects it will face death. [Translator]

⁷⁰ He who puts his hand in thy hand will have put his hand not into thy hand but into the hand of God. [Translator]

⁷¹ I shall cause thee to die and shall raise thee towards Me, but thy true and sincere followers and friends will continue till the Day of Judgement and will always prevail over those who deny thee. [Translator]

Heavenly Signs

Twenty years ago, I received this revelation:

قل جاء الحق و زهق الباطل ان الباطل كان زهوقاً - كل بركة
 من محمد صلى الله عليه وسلم - فتبارك من علم و تعلم - قل ان
 افتريتة فعلى اجرامى - هو الذى ارسل رسوله بالهدى و دين
 الحق ليظهره على الدين كله لا مبدل لكلمات الله - ظلموا و ان
 الله على نصرهم لقدير - بخرام كه وقت تو نزديك رسيد و پائے محمد يان بر
 منار بلند تر محكم افتاد - پاك محمد مصطفى نبیوں كا سردار - خدا تيرے سب كام
 درست كر ديگا - اور تيرى سارى مرادیں تجھے ديگا - رب الافواج اس طرف
 توجه كر ديگا - اس نشان كا مدعا يہ ہے كه قرآن شريف خدا كى كتاب اور ميرے
 منہ كى باتیں ہیں - جناب الہی كے احسانات كا دروازہ كھلا ہے اور اس كى
 پاك رحمتیں اس طرف متوجه ہیں - وہ دن آتے ہیں كه خدا تمہارى مدد
 كر ديگا - وہ خدا جو ذوالجلال اور زمين اور آسمان كا پيدا كرنے والا ہے -⁷²

⁷² Proclaim, truth has arrived and falsehood has vanished, indeed falsehood is bound to vanish. Every blessing is from Muḥammad^{sa}, then blessed is he who taught and he who was taught. Say: If I have invented it myself, the sin of it is on me. He it is Who has sent His Messenger^{sa} with guidance and the religion of truth so that He might cause it to triumph over all other religions. There is no changing the words of Allāh. They have been wronged and Allāh surely has the power to help them. Step forth for thy time has drawn near and the feet of the Muslims have been planted on a high tower. Holy is Muḥammad, the Chosen One, Chief of the Prophets^{sa}. God will set right all thy affairs and will fulfil all thy desires. The Lord of hosts

All these revelations constituted a prophecy that through me God Almighty will establish the truth of Islam and the falsehood of all other faiths. That prophecy now stands fulfilled because no opponent has had the capacity or fortitude to prove the truth of his faith as against me. Heavenly signs are being displayed at my hand and the verities and deeper meanings of the Holy Qur'ān are being set forth through my pen. Arise and search everywhere in the world. Is there anyone from among the Christians or the Sikhs or the Jews or the followers of any other faith who can stand against me in exhibiting heavenly signs and in setting forth verities and learning? I am the one concerning whom this Ḥadīth is found in the authentic books of Ḥadīth that in his time all religious communities will be destroyed but Islam will shine brighter than it ever did in the intervening periods.

[Tiryāq-ul-Qulūb, Rūḥānī Khazā'in, vol. 15, pp. 265-268]

By raising this humble servant in this age and bestowing upon me hundreds of heavenly signs and vouchsafing to me miraculous secrets and verities and furnishing me with hundreds of conclusive intellectual arguments, God Almighty has designed that the true teachings of the Holy Qur'ān should be published and made current among every people and in every

will attend to this. This sign means that the Holy Qur'ān is God's Book and is the word of His Mouth. The door of Divine bounties is open and His holy mercies are attending to this. The days are coming when God will help you, the God Who is the Lord of Glory and is the Creator of the heavens and earth. [Translator]

country, and that by so doing He may provide them with conclusive arguments. In order to fulfil this design and to lead the matter to its conclusion, God Almighty enabled me to annex to this book an announcement of an award of ten thousand rupees. And I set forth a heavenly sign with the testimony of my opponents and antagonists and invited all my opponents for a contest, so that not even the minutest aspect of carrying the matter to its conclusion is left unattended and every one of my opponents should himself become a witness to his own helplessness and defeat. In short, the resources for the propagation of the faith and the arguments and conclusive proofs which God Almighty has bestowed upon me by His grace and beneficence have not been bestowed upon anyone of the followers of earlier faiths, nor were all the intrinsic abilities, which have been vouchsafed to me in this regard, granted to any of them.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ⁷³

As God Almighty has distinguished me with special resources and has raised me in an age which is most conducive and helpful in carrying out the service of propagation to its completion, He has also given me the glad tidings, by His grace and beneficence, that from the beginning it had been destined that the spiritual fulfilment of the above quoted verse and also of the verse:

⁷³ That is Allāh's grace; He bestows it upon whomsoever He pleases.—Al-Mā'idah, 5:55 [Publisher]

74 وَاللَّهُ مُتِمُّ نُورِهِ

should take place through me. God Almighty will Himself convey to my opponents the reasons and arguments and everything that I have written for their benefit and will thus fulfil the meaning of this verse by exposing the frustration, confusion and defeat of my opponents.

[Brāhīn-e-Aḥmadiyyah, Rūḥānī Khazā'in, vol. 1, pp. 596-597, sub-footnote 3]

I am not here relating some old stories, but only that of which I have personal knowledge. I have found superlative power in the Holy Qur'ān and I have observed a wonderful quality that comes from complete devotion to the Holy Prophet^{sa}. No other religion possesses such power and such quality that can lead its sincere follower to the station of sainthood. God not only honours the true servant with His word but also shows him through His actions that He is the God Who has created heaven and earth, so much so that his faith transcends the far flung stars. I have personal experience in this regard. God talks to me and has shown more than a hundred thousand signs at my hands. Thus, though I honour all Prophets^{as} and their books, I believe that Islam alone is the living faith, for through it God has manifested Himself to me. Anyone who doubts this statement of mine should come over to investigate these things and stay with me for at least a period of two months. I shall be responsible for his expenses during his stay. A religion worth the name must

⁷⁴ But Allāh will perfect His light.—Al-Ṣaff, 61:9 [Publisher]

be a living religion which is able to exhibit God through living and fresh demonstration of His powers. A mere claim on behalf of a religion is vain and without basis.

[Chashma-e-Ma'rifat, Rūhānī Khazā'in, vol. 23, p. 428]

The Status of the Messiah and Mahdī

Although I have explained in various books that my claim of being Jesus the Messiah, and Muḥammad the Mahdī, does not mean that I am actually the same person as Prophet Jesus^{as} or the Holy Prophet^{sa}, yet those who have not read my books with care might fall into the error that I have put forward this claim in the context of the transmigration of souls, and that I claim that the souls of these two holy Prophets^{as} have actually entered my body. This is far from the truth. The fact is that past Prophets^{as} had made a prophecy with regard to the latter days, according to which it would be a time when the world will be replete with two kinds of errors; one that will relate to the rights of the creatures and the other will relate to the rights of the Creator.

The wrong relating to the rights of creatures would be that blood of man will be shed under the pretence of Jihad, so much so that one who kills an innocent person would be under the illusion that by this shedding of blood he has acquired great merit. Many other injuries will be inflicted upon mankind through such fanaticism merely on the basis of religious honour...The second type of wrong, which concerns the

Creator, is the doctrine of modern day Christians which has reached the height of exaggeration. There is no doubt that Jesus^{as} was a great Prophet, and he certainly was the beloved and chosen one of God and was the light of the world and the sun of guidance and was close to God and has a station near to His Throne. Millions of people who love him sincerely and follow his guidance will be delivered from hell; yet, it is a great mistake and is sheer infidelity to deify him...The truth is that when spiritual and heavenly matters fall into the hands of the multitude they are unable to penetrate to their reality and thereby fall into grave error, partly through perversion and partly through literal interpretation of the metaphorical. Christian scholars of this age have fallen into this error and are trying by all possible means to deify Prophet Jesus^{as}. This amounts to usurping the rights of the Creator and...it was to establish this right and to establish the Unity of God in the hearts of people, that a great Prophet arose in Arabia, whose name was Muḥammad and Aḥmad, countless greetings of peace be bestowed upon him by Allāh. The Islamic law was divided into two parts, the greater part was:

75 لَا إِلَهَ إِلَّا اللَّهُ

which signifies the Unity of God. The second part was sympathy for mankind so that one should desire for others what he desires for himself. Out of these two, the Messiah^{as} emphasised sympathy for man-

⁷⁵ There is none worthy of worship except Allāh. [Translator]

kind, for his age was in need of such emphasis. The other part, which is greater and is the fountainhead of the Majesty and Unity of God, i.e.,

لَا إِلَهَ إِلَّا اللَّهُ⁷⁶

was emphasised by Muḥammad, the Chosen One^{sa} because in his age emphasis was needed on that part. Now it is our time and in this age both these wrongs had reached their climax; contravening the rights of people and slaying innocent persons had become part of the Muslim belief and, in consequence of this false doctrine, thousands of innocent people had been put to sword by the savages. On the other hand disregard of the rights of the Creator had also reached its climax and had become a part of Christian doctrine...

Thus in this age God, in view of the disregard of human rights, has named me the Messiah and sent me as the *Avatār* of Jesus the Messiah^{as}; in the same way, in respect of the disregard for the rights of the Creator, God has named me Muḥammad and Aḥmad and, for the spreading of Divine Unity, He made me the like of Muḥammad^{sa} and his *Avatār*. In this sense, I am both Jesus the Messiah and Muḥammad the Mahdī. Messiah is a title that was bestowed upon Jesus^{as}, which means he who touches God, partakes of the favour of God and is His vicegerent and adopts truth and righteousness. Mahdī is also a title which was bestowed upon Muḥammad, the Chosen One^{sa}. It means

⁷⁶ Ibid. [Translator]

one who by his very nature is rightly guided, is heir to all guidance, and is an embodiment of the reflection of God's attribute *Hādī* [the Guide]. The grace and mercy of God Almighty has made me an heir to both these titles in this age and has combined these two titles in my person. In line with these meanings, I am both Jesus the Messiah and Muḥammad the Maḥdī. In Islamic idiom, this kind of advent is called *Burūz*.⁷⁷ I have been bestowed two types of *Burūz*, the *Burūz* of Jesus^{as} and the *Burūz* of Muḥammad^{sa}. By way of *Burūz*, therefore, my being is a combination of the beings of these two Prophets. In my capacity of Jesus the Messiah, it is my function to restrain the Muslims from wild attacks and bloodshed. The Aḥādīth set forth clearly, that when the Messiah comes back to the world, he would put an end to all religious wars. This is now being done...

In my capacity as Muḥammad the Maḥdī, it is my function to re-establish the Unity of God with heavenly signs, for our lord and master the Holy Prophet Muḥammad^{sa} had established the Majesty and Power and Might of God in the hearts of the idolaters of Arabia through heavenly signs. I have been helped by the Holy Spirit in the same manner.

[Government Angrezi aur Jihad, Rūḥānī Khazā'in, vol. 17, pp. 23-29]

⁷⁷ Re-advent by way of reflection. [Publisher]

Two Aspects of the perfection of Faith

It should be borne in mind that all bounties and the perfection of the faith that were bestowed on the Holy Prophet^{sa}, had two aspects: first, the perfection of the guidance, and secondly, the completion of the propagation of the guidance. The perfection of the guidance from every aspect took place through his first advent, and the completion of the propagation of the guidance was accomplished through his second advent. The verse of the *Sūrah Al-Jumu'ah*:

الْآخِرِينَ مِنْهُمْ⁷⁸

which refers to another people who will be prepared through his grace and instruction. This makes it clear that he will have a second advent, and this advent—which is by way of reflection—is now taking place. Thus this is the time of the completion of the propagation of the guidance.

[Malfūzāt, vol. 4, p. 10]

In addition to the natural resemblance which this humble one possesses to other great ones and that is set out in detail in *Brāhīn-e-Aḥmadiyyah*, I have a singular resemblance with the Messiah^{as} on account of which I have been sent with his name so that I should demolish the doctrine of the cross. I have been sent to break the cross and to slaughter the swine. I have descended from heaven with angels on my right and left, whom God, Who is ever with me, will cause to

⁷⁸ Others from among them... Al-Jumu'ah, 62:4 [Publisher]

enter, and indeed is already causing to enter, into every eager heart for the achievement of my purpose. Even if I were to remain silent and my pen were to refrain from writing, even then the angels that have descended with me would not stop their function. They have been furnished with powerful maces with which to break the cross and to demolish the temple of creature-worship.

[*Fat-ḥe-Islām, Rūḥānī Khazā'in*, vol. 3, p. 11, footnote]

God Almighty has raised me to bear witness against the Christians of this age and has commanded me to proclaim that the deification of the Son of Mary^{as} is a false doctrine and amounts to the denial of God. He has honoured me with His converse, has sent me with many signs, and has displayed many miracles in my support. By His grace and bounty, our company is such as leads to God. I believe that he who stays in this company for a time with a pure and holy intent and remains with us steadfastly seeking knowledge, would ultimately believe in God even if he were an atheist. It behoves a Christian, find, who entertains the fear of God Almighty and who is in search for the True God and hungers and thirsts for Him, that he should cast aside senseless tales and myths and, seeking clear proofs, should remain in my company for some time. He would then see how God, Who is the Master of heaven and earth, would display His heavenly signs to him. It is, however, a pity that there are few who truly seek God and wander in His search day and night.

[Kitāb-ul-Bariyyah, Rūḥānī Khazā'in, vol. 13, p. 55]

Reformation of the Evil Doctrine of Trinity

As I have been sent to reform the evils of the doctrine of Trinity, my heart is grieved beyond measure at the contemplation of the painful fact that there are more than four hundred million people who deem Jesus^{as} to be God. I do not believe that I have ever been hurt or grieved by anything in my whole life as I have been hurt and grieved by this doctrine. Had it been possible for me to expire under a load of grief and sorrow, I would have died grieving over the question why people abandon God Who has no associate, and worship a humble man, and why do they not believe in the Prophet^{sa} who had come into the world with true guidance and the straight path. I have always been apprehensive lest I should die through the shock of this sorrow...Where other people seek heaven, the heaven that I seek, in the face of this agony, is that I might witness in my lifetime mankind being rescued from this idolatry and that the glory of God be made manifest. My soul supplicates constantly: Lord, if I am from Thee and the shade of Thy grace accompanies me, then let me witness the day when this calumny—that, God forbid, the Messiah^{as} claimed to be God—will be proven false. For a long time, I have been praying five times a day that God might bestow inner sight upon these people so that they should believe in His Unity and should recognize His

Messenger^{sa} and should discard the doctrine of Trinity.

[Majmū'ah Ishtihārāt, vol. 3, pp. 161-163]

The Aḥādīth set forth that the principal purpose of the Promised Messiah would be to wipe out the wiles of the Christians and he would demolish their doctrine of the cross. God Almighty has so brought it about that the doctrine of the Christian faith has been shattered at my hands. Having been bestowed perfect inner sight by God Almighty, I have established that the accursed death that is attributed, God forbid, to the Messiah^{as} and which is the very basis of salvation through the cross can on no account be attributed to him. The connotation of the word *la 'nat'*⁷⁹ can in no way be rightly applicable to a righteous person. Christian clergymen have been so frustrated by this novel point of view which blows their doctrine to pieces that all those who have learnt of it have realized that it has demolished the religion of the cross. From the letters that I have received from some of them, I have perceived that they are frightened at this decisive research and have realized that the foundation of the doctrine of the cross would thereby tumble down and that its fall would be a fearful one.

[Kitāb-ul-Bariyyah, Rūḥānī Khazā'in, vol. 13, pp. 262-263, footnote]

One of the characteristics of the perfect elects of God is that they exhibit heavenly signs. I record with the

⁷⁹ Curse [Publisher]

utmost gratitude that all these signs have been fulfilled to a perfect degree in the case of this servant of the Holy One. Today's bigoted clerics of the Christian faith, who concealed the truth by their assertion that our Holy Prophet^{sa} worked no miracle have been completely refuted and put to shame by the response made by God Almighty, Who has displayed clear signs in support of this servant of His.

Time was when the preachers of the Gospels went about the streets and the bazaars repeating shamelessly the lie that no prophecy had been made and no miracle had been worked by our lord and master, the Seal of Prophets, the Best of Messengers and the purified ones, the Chief of the pure-natured and the righteous, the Beloved of the Lord of Unity, Muḥammad, the Chosen One^{sa}. Now the time is that in addition to the thousands of miracles of our master, the Intercessor on behalf of sinners (the Holy Prophet^{sa}), which have been repeatedly mentioned in the Holy Qur'ān and Aḥādīth and have been fully confirmed, God Almighty has exhibited hundreds of fresh signs that no opponent or denier can in any way match. We have humbly and gently urged upon Christians and other opponents, and do so again, that every religion which is established by God Almighty and preserves its verities, must from time to time produce some people as the deputies of their leader and guide and Messenger to prove that that he is alive through his spiritual blessings and is not dead. For, it is necessary that a Prophet who is followed and is accepted as

an Intercessor and Redeemer should be forever alive through his spiritual blessings. He should be stationed with his shining countenance in the heaven with honour, exaltation, and glory; and his sitting on the right hand of the Eternal, the Ever-Living, and Self-Subsisting, and Mighty God should be established by the manifestation of such Divine light that those who love him perfectly and obey him completely should necessarily enjoy the bounty of the Holy Spirit and of heavenly blessings. Such followers should obtain light from the light of their beloved Prophet whereby they should be able to remove the darkness of their age and to inspire in the hearts of eager people such firm and perfect faith in the existence of God as burns up all inclination towards sin and all low and mundane passions and desires. This alone is enough to prove that the Prophet is alive and is in heaven. We cannot offer gratitude enough to our God, the Lord of Glory, that by enabling us to love and obey His dear Prophet Muḥammad^{sa} and by bestowing upon us a perfect portion of the grace which is the sign of true righteousness and the true heavenly sign, He has proved to us that our beloved Prophet^{sa} is not dead, but is seated in the highest heaven on the right side of his Omnipotent King on the Throne of eminence and glory.

اللَّهُمَّ صَلِّ عَلَيْهِ وَبَارِكْ وَسَلِّمْ⁸⁰

⁸⁰ O Allāh bless him and shower Your blessings and peace.
[Translator]

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا
صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا⁸¹

[Tiryāq-ul-Qulūb, Rūḥānī Khazā'in, vol. 15, pp. 137-139]

For this reason alone, this humble one has been commissioned to establish this Community. I would like to greatly expand the circle of those who join my company, and enable such people who are desirous of fostering their faith, love and certainty, to stay in my company day and night. May they be shown the light and the blessings that have been shown to me. May they partake of the zeal that has been granted to this humble one, that the light of Islam may spread in the entire world, and the black mark of hatred and disgrace may be washed away from the face of Muslims. With that glad tidings, God sent me and said:

بخرام کہ وقت تو نزدیک رسید۔ وپائے محمدیاں برمنار بلندتر محکم افتاد۔⁸²

[Fat-ḥe-Islām, Rūḥānī Khazā'in, vol. 3, pp. 22-23]

God wills that of all the souls that inhabit the different parts of the world—whether in Europe or Asia—those who possess pure natures should be drawn towards Unity, and His creatures may be united on one faith. This is the aim of God, with which I have been raised. So follow this aim but with tenderness, good manners

⁸¹ Allāh and His angels send blessings on the Prophet^{sa}. O ye who believe! you *also* should invoke blessings on him and salute *him* with the salutation of peace.—Al-Aḥzāb, 33:57 [Publisher]

⁸² Step forth for thy time has drawn near and the feet of the Muslims have been planted on a high tower. [Translator]

and fervent prayers. Until God raises someone with the Holy Spirit, you should continue to work together after I have gone.

[Al-Waṣīyyat, Rūḥānī Khazā'in, vol. 20, pp. 306-307]

What is needed today is not the sword but the pen. As a result of the doubts which our opponents have raised concerning Islam, and the assault that they have planned to mount against the true religion revealed by God Almighty, using all the ploys of science and other methods available to them, I have been drawn to think that I should equip myself with the armament of the pen and enter the arena of science and intellectual progress to demonstrate the spiritual valour and inner power of Islam. I was not myself fitted for this field, but the grace and limitless bounty of God desires that the honour of His faith should be demonstrated at the hands of a humble one like me.

[Malfūzāt, vol. 1, pp. 59-60]

Call to the Truth

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَكَدٌّ ۖ فَأَنَا أَوَّلُ الْعَبِيدِينَ ﴿٨٣﴾

I address this announcement to the Christian clergymen with great humility, respect and lowliness. Were it true that Jesus the Messiah^{as} was actually the son of God, or God Himself, I would have been the first to worship him and I would have propagated his god-

⁸³ Say, if there had been a son to Gracious *God*, I would have been the first of worshippers.—Al-Zukhruf, 43:82 [Publisher]

head throughout the country and would never have given up this propagation even if I had been persecuted or killed or slaughtered or cut to pieces in his cause. But, dear ones, may God have mercy on you and open your eyes, Prophet Jesus^{as} is not God, but only a Prophet and not a speck more than that. I call God to witness that I bear him such love as you do not. You can never recognize him with the light with which I recognize him. There is no doubt that he was a beloved and exalted Prophet of God and was one of those who are particularly blessed by God and are purified by His hand. But he was neither God nor the son of God. I do not say this on my own. Indeed, God, Who is the Creator of heaven and earth, appeared to me and has made me the Promised Messiah for this latter age. He has revealed to me that the truth is that Jesus son of Mary^{as} was not God or the son of God. God has informed me that the Prophet who brought the Qur'ān and called people to Islam is a true Prophet^{sa} and that he is the one under whose feet lies salvation, and no one can ever achieve any light without following him. When my God disclosed to me the high status and greatness of this Prophet^{sa}, I fell atremble and my body was shaken, for as people have so exaggerated their praise of Jesus the Messiah^{as} that they have deified him, but people have not recognized the true status of that Holy Prophet^{sa} in the same way and they are yet unaware of his lofty status. He is the one Prophet^{sa} who planted the seed of Divine Unity in such a manner that it still continues to

flourish. He is the only Prophet^{sa} who appeared at the time when the whole world had been corrupted and he departed at a time when he had spread Divine Unity all over the world like an ocean. He is the only Prophet^{sa} concerning whom God has exhibited His jealousy in every age and has manifested thousands of miracles in his support and affirmation. In this age too that Holy Prophet^{sa} was greatly defamed. Therefore, God's jealousy was stirred more than it had been stirred in any past age and He sent me as the Promised Messiah so that I should bear witness to his Prophethood before the whole world. If I put forward this claim without any argument to support it, I am false. But if God bears witness to my truth with such signs as have no parallel from east to west and from north to south, then justice and fear of God make it incumbent that I should be accepted with all my teaching. God has exhibited such signs in my support that if they had been displayed to the people who were destroyed by water, or fire, or wind, they would not have been so destroyed. But how shall I describe the people of this age? They are like the unfortunate one who possesses eyes but does not see, who possesses ears but does not hear, who possesses understanding but does not comprehend. I cry for them but they laugh at me and I provide them with the water of life but they heap fire on me. God has appeared to me not only by His word but has also manifested Himself to me through His actions and has shown and will show such works in my support as are

not shown in support of anyone unless he is the recipient of special Divine favour. People abandoned me, but God has accepted me. Who is it who can compete with me in showing these signs? I have appeared so that God may appear through me. He was like a hidden treasure, but now, by sending me, He has designed to silence all atheists and all faithless ones who say that there is no God. Dear ones, to you who seek God, I convey the good news that the true God is He Who has revealed the Qur'ān, it is He Who has manifested Himself to me and Who is ever with me.

[Ḥaqīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, pp. 617-620]

4

PROPAGATION, ESTABLISHMENT OF A HOLY JAMĀ‘AT, AND INSTRUCTIONS

الذين يبائعونك انما يبايعون الله يد الله فوق ايديهم-

**“Those who pledge at your hand, pledge with Allāh. His
hand is above their hands.”**

[Divine revelation to the Promised Messiah^{as}]

“I am the citadel of security for this age.”

Greatness of the Movement and the Need of Helping It

Today, after a long interval, I wish to draw your attention to an important matter concerning the Divine scheme that God Almighty has entrusted to me for the support of Islam. I wish to expound before you the greatness of this Movement and the need for helping this scheme, as far as God Almighty has bestowed upon me the power of speech so that I should discharge the responsibility of propagation that is upon me. In this endeavour I am not concerned with the effect it might produce on the minds of the readers. My only purpose is to discharge adequately the duty that lies upon me and to convey the message, which is an obligation upon me, whether people listen to it with pleasure or look upon it with disdain, and whether they should think well of me in their hearts or otherwise.

وَأَفَوِّضُ أَمْرِي إِلَى اللَّهِ وَاللَّهُ بِصِيرٍ بِالْعِبَادِ⁸⁴

Prevalence of Error and Misguidance

...O seekers of truth and true lovers of Islam! You are well-aware that the time through which we are passing is so dark that all matters of faith and conduct have become corrupted and a strong wind of error and misguidance is blowing from every direction. Mere

⁸⁴ I commit my affair to Allāh, and Allāh is well-aware of His servants. [Translator]

words have taken the place of faith. The term 'righteous action' is applied to a few ceremonies, extravagances and vain displays, and there is complete ignorance of true virtue. The philosophy and sciences of this age are also set against spiritual well-being. They have an ill-effect upon their votaries and are proven to pull them towards darkness. They stir up poisonous matters and awaken the sleeping Satan. Those connected with such philosophy and such sciences suffer so much from lack of faith that they ridicule Divinely promulgated principles and the prescribed forms of worship like Prayer and Fasting. Their hearts are devoid of any sense of God's greatness. Most of them are dyed in heresy and steeped in atheism, and though they are descended from Muslims, they are the enemies of the faith. Most students of colleges withdraw from their allegiance to faith and lose all sympathy for it before they have completed their studies. Here I have only mentioned one branch which, in this age, is loaded with the fruits of misguidance, but there are hundreds of other branches which are no less harmful. Honesty and integrity have departed from the world as if they never existed. Fraudulent and deceptive schemes for earning worldly benefits have multiplied enormously. The most mischievous person is accounted the ablest. All manner of unrighteousness, dishonesty, illegitimacy, deceit, falsehood, cunning and greed are on the increase. Merciless rancour and disputes are multiplying and beastly sentiments and emotions are

raging wherever you may look. As people get more and more proficient and cunning with regard to the current sciences and laws, to the same degree, their natural qualities of goodness, modesty, decency, fear of God and honesty are on the decline.

False Devices of the Christian Missionaries

The Christian doctrine is also preparing many schemes to demolish truth and faithfulness. To wipe out Islam, the Christians are diligently inventing and having recourse to all kinds of falsehood and make-belief, and are devising ever new schemes for pushing people into error and misguidance. They grievously defame that Perfect Man^{sa} who was the Pride of all holy ones, the Crown of all those who are close to God, and the Chief of all the great Messengers. So much so, that the audience in theatres is regaled with parodies of Islam and its Holy Prophet^{sa}. Such utterly false aspersions are cast on Islam and its Holy Founder^{sa} through these theatres as are meant to insult and defame them.

O Muslims, listen carefully. In order to obstruct the holy effects of Islam, the Christians have pressed into service every kind of complicated imposture and cunning device, and by spending money like water, they are making every effort to give currency to these aspersions, the details of which had better not be described in this article. Such is the magic and sorcery of the Christian people and the supporters of the Trinity, that unless God Almighty displays His pow-

erful hand which possesses the miraculous power to demolish their magic, there can be no hope whatsoever for simple hearts to find deliverance from this European sorcery.

Miracles of the Messiah to Counteract the Devices of the Christians

Therefore, in order to frustrate this magic, God Almighty granted to the true Muslims of this age the miracle that He honoured this servant of His with His revelation and special blessings. Having equipped me fully with minute knowledge of His ways, He sent me against the opponents with numerous heavenly gifts, divine wonders, and spiritual verities, so that with this Heavenly stone, the waxen idol prepared by the magic of the Christians might be broken. Thus, O ye Muslims, the appearance of this humble one is a miracle on the part of God Almighty for dispelling the darkness of these magicians. Was it not necessary that the world be shown a miracle in opposition to their magic? Does it appear strange and improbable in your eyes that in response to these cunning devices, which had bordered on magic, God Almighty should display a flash of truth which should have the effect of a miracle?

[Fat-ḥe-Islām, Rūḥānī Khazā'in, vol. 3, pp. 3-6]

At this point I wish to remove the misapprehension of some who are well-off and account themselves very generous and devoted to the faith, but who are wholly averse to spending their wealth in its proper place. They say, 'Had we found a righteous one enjoying

Allāh's support in this age, who had come from God to strengthen the faith, we would surely have sacrificed ourselves wholly in his cause; but what can we do when there is nothing but deceit and falsehood all around?'

Be it known to you, O people, that one has been sent for the support of the faith but you have not recognized him. He is among you and is the one who is now speaking, but your eyes are under heavy veils. If your hearts seek the truth, it is easy to test the claim of a person who says that God Almighty speaks to him. Come to me and stay with me for two or three weeks so that, if God Almighty should so will, you might be able to observe with your own eyes the blessings that are falling upon me like rain and the light of Divine revelations that are descending upon me. He who seeks is the one who finds, and he who knocks is the one for whom the door is opened. If you shut your eyes and hide yourselves in a dark room and then complain that you cannot see the sun, you complain in vain. O ignorant one, open the door of your chamber and lift the veil from your eyes so that you should not only see the sun but should be illumined by its light.

Some people say that it is enough support for the faith to form associations and establish schools, but they do not know what faith is or what the true purpose of our lives is or how this purpose might be achieved. Let them understand that the ultimate purpose of this life is to establish such a true and certain relationship with

God Almighty as should deliver one from one's selfish associations and bring one to the fountainhead of salvation. The ways of such perfect faith are not opened by means of human schemes and designs, nor can any man-made philosophy be of any avail. Rather it is God Almighty Who, through His special servants, always sends down this light from heaven at the time of darkness. He who comes from heaven leads to heaven.

So, O ye people who are sunk in the pit of darkness and are prisoners of doubts and misapprehensions and have become slaves of your passions, take no pride in your nominal and ceremonial Islam and do not depend upon your plans of forming associations and establishing schools to bring you true welfare and ultimate success. These devices are only of elementary benefit and can be regarded as the first stage of progress, but they are far removed from the true purpose. It is possible that through these devices intellects may be stimulated, or dispositions might become artistic, or logic might be bandied about, or academic distinctions might be acquired, and, perhaps, after a long period of study, they might prove of some help in achieving the true purpose, [but that would be a case of]:

مگر تا تریاق از عراق آورده شود ما رگزیده مرده شود⁸⁵

⁸⁵ By the time the antidote is brought from Iraq, the snake-bitten one would die. [Translator]

Wake up, therefore, and be alert lest you should stumble and be confronted with the last journey in a condition of heresy and faithlessness. Be sure that any hope for prosperity in the hereafter cannot be based on these conventional sciences. What is needed is heavenly light that removes the dirt of doubts and misapprehensions and puts out the fire of lust and passion and draws one to God's true love, true devotion and true obedience. If you examine your conscience you will recognize that you have not yet achieved the true comfort and satisfaction which in an instant brings about spiritual transformation. It is a matter of utmost regret that you do not entertain for the heavenly dispensation even a fraction of the eagerness that you show in your ceremonial affairs and for spreading the conventional sciences. You are spending your lives mostly in works which have no connection with faith, or have only a slight connection which is nowhere near the true purpose. If you had possessed the faculties of understanding, which lead to the true purpose, you would not rest until you had achieved it. O people, you have been created for the recognition, love and obedience to your True Creator and your True God. So long as this purpose, which is the ultimate aim of your creation, does not manifest itself clearly in you, you are far away from true redemption. Were you to speak justly, you would be a witness to your own inner condition and would confess that instead of worshipping God, you have installed in your heart a mighty idol of world-worship

to which you prostrate yourselves a thousand times every moment. All your time is so devoted to idle and vain pursuits that you have no time for anything else. Do you realize what would be the result of such existence? Where is your sense of justice? Where is integrity? Where is the truthfulness, fear of God, honesty and meekness to which the Qur'ān calls you? You do not recall even once in a number of years that you have a God, nor do you ever reflect on that which you owe to Him. The truth is that you have no interest and no relationship with the truly Self-Subsisting One. You hardly even think of Him. You will cleverly contend that this is not so, but God's universal law puts you to shame when it reminds you that you do not possess the signs of the faithful ones. You claim vehemently that you are wise and serious-minded in your worldly affairs, yet your ability, intelligence and far-sightedness terminates within the sphere of the world. With this intelligence of yours, you cannot perceive even a small corner of that other universe wherein your souls have been created to dwell forever. You are content with the life of this world as if it would last forever; but not once in your lifetime do you recall that other universe whose joys possess true satisfaction and are eternal. How unfortunate it is that you are totally heedless of, and have shut your eyes to, a mighty matter and you run eagerly after passing and temporary things. You are well-aware that you will certainly be overtaken by a moment in which your life and all your desires will instantly come to an

end. It is a strange misfortune, however, that despite this knowledge you are wasting the whole of your time in running after the world, and this is not confined to legitimate means but you also resort to all kinds of illegitimate means beginning with falsehood and deceit and extending even to the unlawful shedding of blood. Despite all these shameful offences that are so widespread among you, you assert that you are in no need of heavenly light or a heavenly dispensation. On the contrary, you are set against it. You take the heavenly dispensation of God Almighty very lightly, so much so that you arrogantly and contemptuously find faults with it. You inquire repeatedly: ‘How can we make sure that this Movement is from God?’ I have already replied that you shall know this tree by its fruit and shall recognize this Sun by its light. I have conveyed this message to you and it is for you to accept it or not, to remember my words or to forget them.

A man is not valued while he lives; but, dear ones, you will recall my words after I am gone.

It would be appropriate for every member of the faith to shed tears of blood at the helplessness of Islam and the scarcity of Muslims.

The religion of God is confronted with a dangerous and terrible convulsion; disbelief and rancour have created a great uproar in the world.

Even he whose soul is bereft of all good, finds faults with the person of the Best of Messengers^{sa}.

Even he who is held in the prison of impurity is critical

of the Imām of the righteous.

The ill-starred wicked one shoots his arrow upon the innocent one; it behoves heaven to rain down stones on the earth.

Before your eyes Islam has fallen into dust; how then will you excuse yourselves before God, O ye who live in luxury?

Disbelief is rampant in every direction like the forces of Yazīd; and the true Faith is ill and helpless like Zāin-ul-‘Ābidīn.

Men of wealth are occupied with their own enjoyments; keeping company, happy and laughing, with their graceful idols.

The divines are at loggerheads with each other day and night in their ego-driven exchanges; and the ascetics are entirely heedless of the needs of the faith.

Everyone has taken up a position for his mean self; so that the side of the faith is left defenceless, and every enemy has leaped out of his ambush.

[Fat-ḥe-Islām, Rūḥānī Khazā'in, vol. 3, pp. 41-45]

Call of the Promised Messiah^{as}

In the same way I too have been sent to put forth plainly the commandments of the Holy Qur'ān. The only difference is that the first Messiah was given to Moses^{as} and this Messiah has been given to the 'like of Moses'. This much is beyond doubt. Yet I tell you truly that those who were revived by the Messiah^{as} are dead, but he who will drink of the cup that has been bestowed upon me will never die. If there is anyone else who can also utter the life-giving words that I speak and proclaim such wisdom as I do, then you are at liberty to conclude that I have not come from God

Almighty. However, if this wisdom and understanding—which serve as the water of life for those whose hearts are dead—is not procurable from any other source, then you have no excuse for the crime that you have rejected the fountain that has been opened from heaven. No one on earth can stop it. Do not rush towards confrontation lest you should deliberately invite the charge about which God says:

لَا تَقْتَفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۗ إِنَّ السَّمْعَ وَالْبَصَرَ
وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ۗ⁸⁶

A Call to All Muslims

Do not go too far in suspicion and mistrust lest you should be seized on account of what you allege and in this agony you might have to say:

مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ الْأَشْرَارِ ۗ⁸⁷

...O ye Muslims, if you believe truly in God Almighty and in His Holy Prophet^{sa} and are awaiting Divine help, then be sure that the time of such help has arrived. This affair is not from man, nor has it been devised by man. In fact, this is the dawn which had been prophesised in Holy Scriptures from ancient times. God Almighty has remembered you at the time

⁸⁶ Follow not that of which thou hast no knowledge. Verily, the ear and the eye and the heart; all these shall be called to account.—Banī Isrā'īl, 17:37 [Publisher]

⁸⁷ What has happened to us that we see not the men whom we used to reckon among the wicked?—Ṣād, 38:63 [Publisher]

of your dire need. You were about to fall into the pit of ruin, but His Compassionate Hand has come to your rescue. Be grateful and jump with joy that the day of your revival has arrived. God Almighty would not permit the ruin of the garden of His faith, which was irrigated by the blood of the righteous. He does not desire that, like the religions of other people, Islam also should become a collection of ancient tales, which should exhibit no current blessing. He Himself provides light when the darkness is at its height. Do you not look for a new moon after the night of complete darkness? You comprehend fully the physical law of nature, but, alas, you are wholly unaware of the spiritual law which it resembles.

A Warning to Selfish Divines and Men of Barren Piety

O selfish divines and men of barren piety! Fie on you that you do not desire the opening of the heavenly doors and wish that they should remain closed forever so that you might maintain your positions of eminence. Look into your hearts and examine your conscience. Is your life free from the worship of the world? Do your hearts not suffer from the rust which involves you in darkness? Are you in any way different from the Pharisees and jurists who, in the time of the Messiah^{as}, were wholly given to self-love? Is it not true that thereby you are yourselves furnishing a parallel for the appearance of the like of Jesus^{as} and are placing yourselves under the judgement of God

Almighty? I tell you truly that it is easier for a non-believer to become a believer than it is for you to believe. Many will come from East and West who will partake of this bounty, but you will die in your condition of rust. I wish you would reflect.

[Izāla-e-Auhām, Rūḥānī Khazā'in, vol. 3, pp. 103-105]

Time of the Promised Messiah^{as}

Has not the time of the last calamity, which was destined for the latter days of Islam, arrived? Can anyone prove from the Holy Qur'ān and Ḥadīth that a time is yet to come which will bring greater trials than those that are current today? Brethren, do not wrong your souls and reflect well that the time has arrived when external and internal trials have reached their climax. If you would put all these trials and tribulations on one side of the scale, and for the other side of the scale you would search through the Holy Qur'ān and the whole body of Aḥādīth, you would not find a thousandth part of the tribulations with which Islam is afflicted today. Which then is the time of a greater *Dajjāl* and greater tribulations which is yet to come? Can you point to any tribulation which is mentioned in the Holy Qur'ān and in the Aḥādīth and which is not to be encountered today? You might employ yourselves in this research to your last breaths, but you will not be able to show from the Holy Qur'ān and the Aḥādīth that there will ever be a time of greater tribulations than those with which we are faced today.

Gentlemen! even the father of your supposed *Dajjāl* could not have conceived of all the wickedness and deceit that is spreading in this age. Mankind is being led astray in a thousand ways, which would need volumes to describe, and the opponents have been so successful in their efforts to misguide people that hearts are atremble thereat. Their sciences and their philosophy have sown the seeds of such temerity and audacity that everyone of their votaries claims to be god. Wake up, therefore, and observe what sort of age we are witnessing and reflect how the trend of present thinking is opposed to the pure Unity of God, so much so that the very concept of Divine power is considered absurd, and he who talks of the Divine Decree is accounted a fool. Philosophers and their ilk are spreading atheism and trying to take possession of the whole machinery of Godhead. They want to control epidemics, to avert death, to cause rain, and to cultivate at will. In short, they want everything to be in their power. It is a matter for reflection that there is no end to all this misguidance and both wings of Islam are under assault.

O you who are asleep, awake! O you who are heedless, arise, for you are faced with a great revolution. This is the time for weeping and not for sleeping; and it is the time for supplication and not for mockery, ridicule and charging people with heresy. Pray that God Almighty may grant you sight so that you may perceive fully the present darkness and may see the light which Divine Mercy has prepared to dispel it.

Get up during the latter part of the night and seek guidance from God Almighty through weeping and crying and do not waste your time in contriving designs and praying against the Jamā‘at set up by God. God Almighty will not follow your heedless and misguided designs. He will make manifest to you the follies of your minds and hearts and will help His servant. He will not cut down the tree which He has planted with His own hand. Is there anyone among you who will cut down a tree which he expects to bear fruit? Then why would He, Who is All-Wise and All-Seeing and Most Merciful, cut down the tree, the blessed season of whose harvest He is awaiting? When you, being men, would not do such a thing, why would He do it Who knows all hidden things and reaches the bottom of every heart. Remember that in this confrontation you are striking your swords against your own limbs. Do not thrust your hand into fire lest the fire should flare up and consume it. Remember well that had this been man’s doing, there would have been many who would have destroyed it and it would not have survived for twelve years, which is an age of maturity. Do you recall any impostor who, having falsely claimed converse with God, has survived for such a long time? It is a pity that you do not reflect nor recall the verses of the Holy Qur’ān, wherein God says with reference to the Holy Prophet^{sa}, that had he falsely attributed the smallest thing to God, He would have severed his jugular vein. Who is dearer to God than the Holy Prophet^{sa}, that he should

not only survive such a great imposture, but should be enriched by Divine bounties? Brothers! refrain from self-deception and be not obstinate in matters which are specially in the knowledge of God. Break your habits, become new men and tread along the paths of righteousness so that He may have mercy on you and may forgive your sins. Fear God and restrain yourselves. Is there not one among you who is rightly guided? If you do not desist, God will soon bring help to His servant and will break up his enemies and you will be able to do him no harm.

[Ā'īna-e-Kamālāt-e-Islam, Rūḥānī Khazā'in, vol. 5, pp. 52-55]

Need for Purification to Find the Truth

O ye people, who are being called to goodness and righteousness, be sure that you will be drawn to God and will be cleansed of the evil stain of sin only when your hearts are filled with certainty. You might say that you already enjoy certainty, but you only deceive yourselves. You do not enjoy certainty because you do not possess its essentials. You do not refrain from sin and do not step forward as you should nor do you fear God as you ought to. Consider and reflect that a person who is certain that there is a serpent in a particular hole does not thrust his hand into that hole. He who is certain that a particular food is poisoned does not eat it. He who is certain that a thousand wild tigers abound in a forest will not carelessly wander into it. How can your hands and your feet and your ears and your eyes be daring enough to indulge in sin if you truly believe

in God and His judgement? Sin cannot overcome certainty. Can you thrust yourselves into a consuming fire? The walls of certainty rise to heaven, Satan cannot climb over them. Whoever has been purified, has been purified through certainty. Certainty invests a person with the strength to bear pain, so much so that it makes a king relinquish his throne and makes him put on the garb of a mendicant. Certainty makes every pain easy to endure. Certainty makes one behold God. All ‘Atonement’ is false and all ‘Redemption’ is vain. All purity proceeds only from certainty. It is only certainty that rescues from sin, leads to God, and puts a person ahead of the angels in sincerity and steadfastness. Any religion that does not provide the means for attaining certainty is false. Any religion that cannot exhibit God through sure means is false. Any religion that has nothing to offer except ancient tales is false. God is as He ever was, His powers are as they always were, and He has the ability to show signs as He always had; why then are you content with mere stories? The religion is dead whose miracles and whose prophecies are only tales. Ruined is the Jamā‘at on which God has not descended, and which the hand of God has not purified.

[Kashtī-e-Nūḥ, Rūḥānī Khazā‘in, vol. 19, pp. 67-68]

I would like to urge seekers after truth who are fearful of their accountability before God, not to follow the Maulavīs of this day without full investigation and to beware of them, since the Holy Prophet^{sa} has himself warned against the Maulavīs of the latter days. Do not be confused by the *fatāwā* [religious edicts] of

these Maulavīs, for they are nothing new. If someone is in doubt concerning me and my claim, I proceed to set out an easy way of resolving these doubts, which, God willing, will satisfy a true seeker. Anyone who has such doubts should repent sincerely and offer two *rak'as* of prayer at night, reciting *Sūrah Yā Sīn* in the first *rak'a* and *Sūrah Al-Ikhlāṣ* twenty-one times in the second *rak'a*. Thereafter, calling down *Durūd* [blessings on the Holy Prophet^{sa}] three hundred times and asking *Istighfār* [forgiveness of sins] three hundred times, he should supplicate in the following words:

‘O Powerful and Noble One! You know all hidden things and we do not know. The accepted one and the righteous one, the rejected one and the impostor, none can remain hidden from You. We, therefore, humbly ask You to reveal to us the true standing of this person who claims to be the Promised Messiah, the Mahdī and the *Mujaddid* [Reformer of the age]. Is he true or false? Is he, in Your estimation, an accepted one or a rejected one? Disclose his reality to us through a dream or vision or revelation, so that if he be a rejected one, we should not go astray by accepting him, and if he is an accepted one and is from You, we should not be ruined by denying and ridiculing him. Guard us against every trial, for You have every power (Āmīn).’

This supplication should be made for at least two weeks with an uncommitted mind. He whose mind is already full of rancour and ill-thinking and desires to

know the truth concerning one whom he detests, is visited by Satan who, in accord with the darkness that fills his mind, injects further dark thoughts into it and his last condition becomes worse than the first. Thus, if you wish to ascertain something from God Almighty, you should first cleanse your bosom of all rancour and enmity and seek the light of guidance after completely emptying your mind both of rancour and of love. Then, according to His promise, God will surely bestow light upon you, which will be entirely free from any smoke of egoistic thoughts. O ye seekers after truth, do not be misled by what these Maulavīs say. Arise and strive to seek help from that Strong, Powerful, All-Knowing and Absolute Guide. Listen! I have conveyed to you this spiritual message, and the rest is up to you. *Peace be upon him who follows the guidance.*

The conveyer of the message
Ghulām Aḥmad

[Nishān-e-Āsmānī, Rūḥānī Khazā'in, vol. 4, pp. 400-401]

Opponents Destined to be Humiliated

It is worth bearing in mind that God Almighty will not leave this Jamā'at of His without furnishing proof of its truth. He has Himself said, as mentioned in *Brāhīn-e-Aḥmadiyyah*: 'A Warner came into the world and the world did not accept him, but God will accept him and will establish his truth with powerful assaults'. Those who have rejected me, or are eager to reject me, are destined to be humiliated and

brought low. They do not reflect that if all this had been human imposture, I would have been ruined long ago, for God Almighty has such enmity with an impostor as He has not with anyone else in the world. They do not consider how a liar could possess such steadfastness and courage. They do not realize that only he can speak so splendidly and majestically who enjoys the support of the unseen and only such a one can have the courage to stand up alone against the whole world. Be on the look out, for the days are coming, indeed they are near, when the enemy will be disgraced and friends will be most cheerful.

Blessings upon Those who Accept

Who is my friend? It is he who has accepted me before seeing any sign and has offered his life, property and honour in such a manner as if he had witnessed thousands of signs This is my Jamā'at. These are my friends who found me alone and helped me, and found me sorrowful and consoled me, and being unacquainted honoured me like a friend. May God Almighty have mercy on them. If anyone accepts the truth only after witnessing signs, what is that to me and what reward will he obtain and what honour would he find in the presence of the Lord of Honour? Those alone have accepted me in reality who observed me with a discerning eye and weighed my words with intelligence and considered my circumstances, and listened to me, and reflected and, on that basis, God opened their hearts to me and they joined

me. He alone is with me who gives up his own pleasure for my pleasure, and makes me an Arbiter in whatever he does, and walks along my path, and is wholly devoted to me, and has discarded his own self. I am compelled to affirm with a sigh that those who seek clear signs will not be honoured by my Lord God with praiseworthy titles and honourable ranks which will be bestowed upon the righteous ones who recognized the hidden secrets and who smelled the fragrance of the servant [of God] who was hidden under His mantle. For example, what merit can be claimed by the one who offers his salutation to a prince whom he observes in his pomp and glory, surrounded by his men? Deserving of merit is the one who encounters him in the guise of a beggar and recognizes him. It is not within my power to bestow such insight upon anyone for it is only the One Who bestows it. Those whom He holds dear, He invests with the discernment of faith. These are the things through which those who are inclined towards guidance are guided and the same things become the cause of more crookedness for those whose hearts are crooked.

[Ā`īna-e-Kamālāt-e-Islam, Rūhāni Khazā`in, vol. 5, pp. 349-350]

Your opposition to me is far removed from righteousness. Your reliance is totally on such Aḥādīth as are inauthentic and fabricated, or you do not understand their true meaning. As against this, my claim is based on reasoned discernment. I have such faith in the revelation that has informed me of the death of Jesus^{as}, and of my being the Promised Messiah that was

to come, as I have in the Holy Qur'ān. This faith is not merely well-intentioned but has been bestowed upon me by the light of Divine revelation which shines on me like the sun. How can I expel from my heart the certainty which has been carried to the extreme by the continuous display of extraordinary signs, certain knowledge and the daily experience of clear and certain converse with God? Shall I reject the bounty of understanding and true knowledge which has been bestowed upon me? Shall I turn away from the heavenly signs that are shown to me? Shall I disobey the commandment of my Lord and Master? What shall I do? Death is a thousand times more welcome to me than that I should turn away from Him Who has revealed Himself to me in all His beauty and majesty. Is this life such a long one, and are the people of the world so faithful to me that for their sake I should abandon the Beloved Friend? I know well that my opponents rely only on a moth-eaten crust and they desire that I too should adopt it and should give up the kernel. They try to intimidate and threaten me but, by the Dear One Whom I have recognized, I attach no weight to their threats. I would prefer sorrow in His company to the joy in the company of another. I would prefer death in His company than enjoy a long life by abandoning Him. Just as you cannot say that it is night when you have seen the day, in the same way I cannot consider the light that has been shown to me as darkness. When you are not prepared to renounce your doctrines which are a collection of

doubts and superstitions, how can you expect me to leave the path upon which I perceive that a hundred suns are shining? Am I insane or mad that I should not accept the truth when God Almighty has exhibited it to me with evident signs? I call God Almighty to witness that thousands of signs have been displayed to me for my satisfaction, some of which I have communicated to others and some of which I have not communicated to anyone. I find that these signs are from God Almighty—Who has no associate—and no one else beside Him has the power to exhibit them.

I have also been bestowed knowledge of the Qur'ān and the true meanings of Aḥādīth. Why should I give up the bright path and adopt the path of ruin? What I say is based on reasoned discernment and what you say is only speculation. Speculation does not prevail in opposition to the truth. It is like a blind person plunging along on uneven ground in the darkness, not knowing where his foot falls. How shall I then exchange the light that has been bestowed on me, with darkness? When I find that God hears my prayers, displays great signs in my support, talks to me, and discloses the secrets of the hidden to me, helps me with His powerful hand against my enemies, and bestows victory upon me in every field, and gives me knowledge of the deeper meanings and verities of the Holy Qur'ān, how then can I abandon such a Powerful and Supreme God and accept someone else in His place?

I am fully convinced that it is the Powerful God Who has manifested Himself to me and Who has enlightened me of His existence and His Word and His work. I fully believe that the manifestations of His power which I see, and the knowledge of the hidden that He discloses to me, and the Strong Hand from which I receive help at every time of danger; are all the attributes of the Perfect and True God Who created Adam^{as}, and appeared to Noah^{as}, and showed the miracle of the flood, and helped Moses^{as} when Pharaoh was about to destroy him, is the same God Who bestowed complete victory on Muḥammad, Chief of the Messengers^{sa}, guarding him against the designs of the disbelievers and the pagans. This same God has manifested Himself to me in these latter days.

[Brāhīn-e-Aḥmadiyyah, Part V, Rūḥānī Khazā'in, vol. 21, pp. 296-298]

What is true light? It is that which descends from heaven in the guise of convincing signs and bestows comfort and satisfaction on the hearts. This light is needed by everyone who is desirous of obtaining salvation; for he who is not free from doubt is not free from the possibility of chastisement. He who is too unfortunate to see God in this world will also fall into darkness on the Day of Judgement, as He says:

مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى⁸⁸

God has indicated many times in His book that He shall enlighten with His signs the hearts of those

⁸⁸ Whoso is blind in this world will be blind in the hereafter.—Banī Isrā'il, 17:73 [Publisher]

who seek Him until they are able to see Him, and that He shall manifest His greatness to them until all other greatnesses will become as nothing before them. These are the words that I heard directly from God in His converse, until my soul cried out that this is the way to reach God and that this is the way to overcome sin. To arrive at the truth, it is necessary that we should tread the path of truthfulness. Hypothetical designs and imaginary projects will not help us. I am witness to the fact, and place this testimony before the whole world, that it is from the Qur'ān that I have discovered the reality that leads to God. I have heard the voice and have seen the signs of the Powerful Arm of God Who has sent the Qur'ān. So I believe that He is the True God and the Master of all the worlds. My heart is as full of this certainty as the ocean is full of water. I, therefore, call everyone to this faith and this light on the basis of reasoned conviction. We have found the true light with which all curtains of darkness are lifted and the heart grows cold to everything beside Allāh. This is the only way whereby man emerges from the passions of the self and its darkness, just as a serpent emerges from its skin.

[Kitāb-ul-Bariyyah, Rūḥānī Khazā'in, vol. 13, p. 65]

Conveying the Message to All and Sundry

Today, for the purpose of conveying the message in a conclusive manner, I have made up my mind to publish forty announcements inviting those who oppose

and deny me, so that on the Day of Judgement I should be able to plead before God, the One, that I had fulfilled the purpose for which I had been sent. So, with full respect and humility, I send this announcement to Muslim and Christian divines, and to Hindūs and Ārya Pundits, informing them that I have been sent to the world for the reformation of moral, doctrinal and spiritual weaknesses and errors. I follow in the footsteps of Jesus^{as}, and, in this sense, I am called the Promised Messiah. I have been commanded to spread the truth in the world through miraculous signs and holy teachings. I am opposed to the use of the sword in support of the faith and the slaying of God's creatures in the name of religion. I have been appointed that, so far as it may be possible for me, I should remove all these errors from the minds of the Muslims and should call them to pure morals, perseverance, meekness, justice and righteousness. I proclaim to all the Muslims, Christians, Hindūs, and Āryas, that I have no enemy in the world. I love human beings with the love that a compassionate mother has for her children and even more so. I am the enemy only of the false doctrines which slay the truth. Human sympathy is my duty, and discarding falsehood, idolatry, every type of misconduct and wrongdoing, injustice, and immorality, is my principle.

What has roused my sympathy is that I have discovered a gold mine and have been informed of a deposit of precious stones. In this mine I have been fortunate

enough to find a shining and priceless diamond. Its value is so great that if I were to divide its price among the whole of mankind, each of them would become wealthier than the person who owns the largest amount of gold and silver in the world. What is that diamond? It is the True God, and to acquire Him means to recognize Him, to believe in Him truly, to establish the relationship of true love with Him, and to receive true blessings from Him. Having found such great wealth, it would be a great wrong that I should deprive mankind of it and that they should die of hunger while I live in luxury. This I will not do. My heart burns at the contemplation of their poverty and hunger. My soul is in travail at the perception of their darkness and privation. I desire that their houses should be filled with heavenly wealth and that they should acquire so many jewels of truth and certainty that they should be filled to their capacity.

Of course everyone loves his own species. Even the ants love their own kind, unless they happen to be overcome by some selfish desire. Therefore, he who calls people to God Almighty has an obligation to love them the most. And I love mankind the most. I have no personal enmity with anyone; I am the enemy only of their misconduct and of the wrongs they commit and of their disobedience and rebellion. Out of my eager love for mankind, I offer them the treasure that I have received, which is the key to all the treasures and bounties of Paradise. The fact that the treasures that have been bestowed upon me comprise

of real diamonds, gold and silver can be easily ascertained. All these coins and jewels bear the royal mark, that is to say, I have heavenly testimonies which no one else has. I have been told that of all the faiths, Islam is the only true faith; and that of all guidance, the guidance contained in the Qur'ān alone is true in every respect and is free from human interpolation. I have been made to understand that of all the Messengers^{as}, the one who has brought the most perfect holy and wise teaching and who practically demonstrated human excellences at the highest level is our lord and master Muḥammad, the Chosen One^{sa}. I have been informed through pure and sacred revelation vouchsafed to me by God Almighty that I am the Promised Messiah and the Promised Mahdī sent by Him, and that I am the *Hakam* [Arbiter] of the internal and external differences. The Holy Prophet^{sa} has honoured me by bestowing upon me the names of Messiah and Mahdī. God has also called me by the same names in His direct word. What is more, the condition of the world in the present age also demanded that these should be my names. These are thus the three witnesses to these names of mine. I call to witness my God, Who is the Master of heaven and earth, that I am from Him and He bears witness to me through His signs. If anyone can compete with me in the matter of heavenly signs, then I am false. If anyone can prove himself my equal in the matter of the acceptance of prayers, then I am false. If anyone can prove himself my equal in expounding the verities and the fine

points of the Holy Qur'ān, then I am false. If anyone can prove my equal in disclosing that which is hidden and foretelling, with the mighty Power of God, the mysteries before their time, then I am not from Him.

Divine Blessings of Islam

Where now are the Christian ministers who have said that, God forbid, no prophecy or miraculous matter was disclosed by our lord and the lord of mankind, Muḥammad, the Chosen One^{sa}? I say truly that he alone is the perfect man whose prophecies and acceptance of prayers and display of other miraculous matters is something which even now rages like the ocean through his true followers. Which other religion beside Islam possesses this quality and this power? Where are the people, and in which country do they dwell, who can compete with Islam in the matter of Divine blessings and signs? A person who follows a religion which does not partake of the heavenly spirit, wastes his faith. That religion alone is worth the name which is alive and possesses the spirit of life and leads one to the Living God. I claim not only that the hidden is disclosed to me through the holy revelation vouchsafed to me by God Almighty and that miraculous signs are shown to me, but I also say that whoever follows me with a pure heart and with true love for God and His Prophet^{sa}, will also receive this bounty from God Almighty. But remember that this door is closed upon all opponents; otherwise let someone from them compete with me in the matter

of heavenly signs. I affirm that no one will be able to do so. This is a living proof of the truth of Islam and the truth of my claim....

Peace be upon him who follows the guidance.

Announced by:

Mirzā Ghulām Aḥmad of Qādiān

The Promised Messiah

July 23, 1900

[Arba'in No. 1, Rūḥānī Khazā'in, vol. 17, pp. 343-346]

Repent and fear God and do not transgress. If the hearts have not hardened, then why is there such daring to declare a person to be an infidel while he believes that the Holy Prophet^{sa} is *Khātam-ul-Anbiyā'* in the true sense of the words, accepts the Qur'ān as the *Khātam-ul-Kutub*, believes in all the Prophets^{as}, adheres to the Qiblah, and accepts as lawful or unlawful whatever is so declared by the Islamic Shariah?

O ye liars! I have not insulted any Prophet, nor have I contradicted any true doctrine. But what can I do if you refuse to take heed. You yourselves confess that an average martyr can be bestowed partial exaltation over a great Prophet. It is true that I enjoy the grace of God no less than the Messiah did, but this cannot be called infidelity, rather it is as gratitude for Divine favour. You consider this an infidelity because you do not comprehend Divine mysteries. What will you say concerning him who said:

هو افضل من بعض الانبياء⁸⁹

If, in your estimation, I am a *kāfir*, then I am a *kāfir* as was the Son of Mary^{as} in the estimation of the Jewish Pharisees. I enjoy God's grace more than he did, but you cannot bear its disclosure. It is not easy to call me a *kāfir*; in doing so, you take upon yourselves a heavy burden and will be called to account for it.

O ye unfortunate people, where have you fallen? Which of your hidden misconduct has overtaken you? If you had the least good in you, God would not destroy you. You have missed a great opportunity of acquiring plentiful merit, but there is yet some time, so desist. Will you fight God like a foolish one who does not retire in front of a powerful opponent until he is beaten and trampled upon and finally falls down half dead with broken bones? What did the Jews gain by fighting that you will?

هذا و بعد الموت نحن نخاصم⁹⁰

The Sufis have said a lot about the possibility of a human being attaining high excellences, but today they are asleep. O you who are wise, recognize me through my works! If I do not do the works and do not show the signs which ought to proceed from one who enjoys Divine support, then do not accept me, but if such works and such signs proceed from me, then do not deliberately jump into the pit of ruin. Give up all mistrust and desist from evil conjectures inas-

⁸⁹ He will be exalted over some of the Prophets^{as}. [Publisher]

⁹⁰ This is for the world, and we shall contend after death. [Publisher]

much as the sky is turning red on account of your defaming a holy one, but you perceive not, and the eyes of angels are shedding blood and you see not. God is exhibiting His glory and the doors and walls are shaking. Where is the intellect that understands and where are the eyes that recognize the time? A command has been promulgated in heaven; are you upset by it? Will you inquire from the Lord of Honour: Why did You do this? Desist, O foolish one, for it is not good for you to stand in the way of the lightening.

[Sirāj-e-Munīr, Rūḥānī Khazā'in, vol. 12, pp. 6-7]

Divine Revelation not Sealed Up

My dear people! no man can fight God in His designs. Take it for certain that Divine revelation, which was vouchsafed to the noble Prophets of God, is the source of perfect knowledge. God, Who is an Ocean of grace, does not intend to seal up His revelation and thus destroy the world. The doors of His revelation and His converse are ever open, but you must search for them in the proper way, only then will they be facilitated for you. The water of life has descended from heaven and has lodged in its proper place. In order to drink this water, you must arrive at the fountain by whatever means possible and put your mouths to it and drink your fill. The whole good fortune of man consists in that he should run in the direction in which he perceives the light and should adopt the way which leads to the Friend Whom he has lost. You observe that light always descends upon the earth from

heaven. In the same way, the true light of guidance also descends from heaven. Man's own devices and presumptions cannot procure true understanding for him. Can you find God without His making Himself manifest? Can you see in the dark without heavenly light? If you can, perhaps you might also be able to see in this respect. But our eyes, though full of sight, are dependent upon heavenly light to be able to see; and our ears, though equipped with hearing, are dependent upon the air which blows from God. False is the god who is silent and has to be discovered by our guesses. The Perfect and Living God is He Who has always made Himself manifest, and in this age too He has willed to make Himself manifest. The windows of heaven are about to open. The dawn is at hand. Blessed are those who will arise and seek the True God, Who is overtaken by no calamity and the flash of Whose glory is subject to no accident. In the Holy Qur'ān, God Almighty says:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ⁹¹

i.e., God is the light of heaven and earth. He sheds His light everywhere. He is the Sun Who casts His light upon the sun. He is the life of all living creatures in the earth. He is the True Living God. Blessed is he who accepts Him.

[Islāmī Uṣūl ki Philosophy, Rūḥānī Khazā'in, vol. 10, pp. 443-444]

⁹¹ Al-Nūr 24:36 [Publisher]

Pleas to the Wealthy, the Rulers and the Wise

O ye wealthy ones and o ye rulers! there are very few among you who fear God and follow His ways with righteousness. Most of you spend your life in pursuit of worldly domains and worldly possessions and you do not remember death. Every wealthy one who does not observe the daily prayers and is heedless of God carries the burden of all his servants. Every wealthy one who indulges in liquor also carries the sin of those of his dependants who join him in drink.

O ye wise ones! this world is not everlasting. Restrain yourselves and give up all intemperance. Refrain from the use of all intoxicants. Liquor is not the only thing that is destructive for humans, but Opium, Ganja, Hemp, Bhung, Palm-wine and every type of intoxicant which becomes a habit, affects the brain, and ultimately causes ruin. Keep away from all of these. I cannot understand why you should use such things through the evil of which thousands of addicts like you depart from this life every year, and the torment of the hereafter is in addition. Become pious so that you may live long and receive blessings from God. It is an accursed life to indulge excessively in luxury; it is an accursed life to be extremely ill-mannered and uncompassionate; and it is an accursed life to be neglectful of sympathy for God's creatures. A wealthy one will be called to account about the rights of God and the rights of man as much as, or

even more than a beggar. How unfortunate is the person who relies upon this short life and turns wholly away from God and has recourse fearlessly to that which is forbidden by Him as if in his case it were lawful. When angry, he behaves like a mad man and abuses one and wounds another and is ready to kill a third. When he is in the grip of passion, he carries his shameless conduct to the extreme. He will never achieve true happiness even unto his death. Dear ones! you have come into this world for a short time, the greater part of which is past, so do not incur the wrath of your Lord. A human government more powerful than you can destroy you if you offend it; then consider how you can escape God's displeasure. If you are accounted righteous in the estimation of God, no one can destroy you and He Himself will safeguard you, and your enemy who wishes to destroy you will not be able to overcome you. Otherwise, you will have no guardian and you will pass a restless life in fear of your enemies or afflicted with other calamities, and your last days will be passed in grief and sorrow. God becomes the refuge of those who identify themselves with Him. So come to God and give up every opposition to Him and be not neglectful in the discharge of your duties to Him, and wrong not His creatures by your tongue or your hand and be ever fearful of the wrath of Heaven. This alone is the way of deliverance.

True Worship

Man claims to worship God, but worship does not consist of a lot of prostrations and bowing and standing, or rotating the beads of a rosary countless times. Worship means to be so drawn to God, out of love for Him, that one's ego should disappear altogether. First, there should be firm faith in the existence of God and a full appreciation of His Beauty and Beneficence. Then there should be such love of God that the heart should ever feel its flame and this condition should be manifest all the time from one's countenance. God's greatness should so inspire the heart that the whole world should appear dead in comparison. His being should be the source of all fear. Pain endured for Him should be all joy, His company should be a source of delight, and the heart should find no comfort with anyone other than Him. To reach such a condition is termed 'worship'; but it is not reached without the special help of God Almighty. That is why He has taught us the prayer:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ⁹²

That is, we do worship Thee, but how can we do justice to Thy worship until we receive Thy special help? To worship God, having made Him one's True Beloved, is the essence of sainthood, which is the height of spiritual progress, but this cannot be achieved without His help. The indication of having achieved it

⁹² Al-Fātiḥah, 1:5 [Publisher]

is that God's greatness and love should be established in the heart and the heart should rely completely on Him and love Him alone. And he should prefer Him to everything and make His remembrance the purpose of his life. Such a person would be ready to carry out with the eagerness of love the most testing commands of God, even if, like Abraham^{as}, he is commanded to slaughter his own son or to jump into the fire. He will leave no stone unturned in obedience to God and in his eagerness to win His pleasure. This door is very narrow and this drink is very bitter. There are few who enter this door and drink of this bitter cup. It is no great thing to refrain from adultery or killing a person unlawfully; nor is it a great achievement to refrain from bearing false witness. But to prefer God to everything and to welcome every bitterness with true eagerness and out of true love for Him, and to create bitterness for oneself in this path, is a status which cannot be achieved by anyone except the truthful. This is the worship which is prescribed for man. When a person performs this worship, God responds to it with something which is called His bounty; as we are taught in the Holy Qur'ān:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۙ⁹³

O Allāh, guide us along Thy straight path, the path of those on whom Thou hast bestowed Thy favour and have singularized them with Thy special Grace.

⁹³ Al-Fātiḥah 1:6-7 [Publisher]

Favours upon those who are Accepted into the Service of God

It is the way of God that when He accepts service, He necessarily bestows some favour in return. Miracles and signs, which cannot be matched by other people, are also bounties of God Almighty which are bestowed upon His particular servants.

اے گرفتار ہوا در ہمہ اوقات حیات
باچنیں نفس سیہ چوں رسدت زوعونے
گر تو آں صدق بورزی کہ بورزید کلیم
عجبے نیست اگر غرق شود فرعونے⁹⁴

[Haqīqat-ul-Wahī, Rūḥānī Khazā'in, vol. 22, pp. 54-55]

Appointment of the Promised Messiah^{as} for Rejuvenation of Islam

God Almighty, observing the condition of the earth and finding it filled with disobedience, sinfulness and misguidance, has appointed me for the propagation of the truth and for the reform of the people.

It was when the thirteenth century [of the Hijra] was about to come to an end and the fourteenth was about to begin, that, under God's command, I sent out a call

⁹⁴ O thou who are caught in thy desires during thy whole life, how can thou expect help from Him while thy soul is in such darkness.

If you will practise such sincerity as was practised by Moses^{as}, it would not be a matter for wonder if a Pharaoh should be drowned.

[Publisher]

through written and verbal announcements that I am the one who was to come from God at the turn of this century for the revival of the faith, to re-establish the faith which had disappeared from the earth, to draw the world to reform and righteousness with the power bestowed by God and with the force of His hand, and to remove their errors of doctrine and conduct. Within a few years of this, it was disclosed to me plainly through revelation that I am the Messiah who, from the very beginning, had been appointed for the Muslims, and also the last Mahdī, who had been appointed by Divine decree to come at the time of the decline of Islam and the spread of error. This last Mahdī who was to receive guidance directly from God, and was to present the heavenly banquet afresh to people, and whose advent had been prophesied thirteen hundred years in advance by the Holy Prophet^{sa}, is none other than my own self.

I continued to receive so many clear revelations and Divine communication in this regard that no room was left for any doubt. Every revelation established itself firmly in my heart like a steel nail. All these Divine revelations were full of great prophecies which were fulfilled as clearly as a bright day. Their continuity and numbers and miraculous power compelled me to confess that they were the word of the same One God, Who has no associate and Whose Word is the Holy Qur'ān.

Promised Messiah from Among the Muslims

I have already proved the death of the Messiah^{as} and his spiritual exaltation....Now, after the death of the Messiah^{as}, the next question is, what are the authorities contained in the Qur'ān and Aḥādīth and other sources from which it is established that the Promised Messiah will appear from among the Ummah? I will set out these authorities below, please read them with care. Hopefully, God the Compassionate will guide you.

One of the arguments which prove that the Messiah who was promised to appear in this Ummah would be from among the Muslims is this Ḥadīth set out both in *Bukhārī* and *Muslim* *إِمَامُكُمْ مِنْكُمْ* and *أَمُّكُمْ مِنْكُمْ*

It means that he will be your Imām from among you. Since this Ḥadīth relates to Jesus^{as} and it is he who has been described in this Ḥadīth as *Hakam* and '*Adal* [Arbiter and Judge], it follows, therefore, that the word Imām also refers to him. It is true that the words 'from among you' were addressed to the Companions of the Holy Prophet^{sa}, but we know that none of them claimed to be the Promised Messiah. This, therefore, shows that the words 'from among you' are meant for someone who, in the knowledge of God Almighty, would be a substitute for the Companions and is the one referred to in the verse:

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ^{ط 95}

⁹⁵ And *among* others from among them who have not yet joined

This verse shows that he will be instructed through the spiritual power of the Holy Prophet^{sa}, and will, in this sense, be one of the Companions. This verse is further explained by the Ḥadīth:

لو كان الايمان معلقاً بالثريا لنالته رجل من فارس⁹⁶

Here the quality which was particularized in the Promised Messiah and Mahdī has been attributed to this man from Persia. This quality is to replenish the earth with justice after it has been filled with wrongdoing and has become empty of faith and the belief in the Unity of God. Thus this man is the Promised Messiah and Mahdī; and I am he.

Just as the prophesied eclipse of the sun and the moon in the month of Ramadan has not occurred during the time of any other person claiming to be Mahdī, likewise, during the thirteen hundred years that have elapsed since the time of the Holy Prophet^{sa}, no one has claimed, on the basis of Divine revelation, to be ‘the Man of Persia’ about whom the Ḥadīth says that he will bring faith down from heaven.

[Toḥfah Golarhviah, Rūḥānī Khazā’in, vol. 17, pp. 114-115]

One of the authorities that show that the Promised Messiah will appear from among the Muslims, is this verse of the Holy Qur’ān:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ⁹⁷

them.—Al-Jumu‘ah, 62:4 [Publisher]

⁹⁶ Had faith ascended to the Pleiades, it would be brought down by a man from among the Persians. [Publisher]

This means: [O Muslims] You are the best of people who have been raised to benefit mankind and to repel the mischief of all *Dajjāls* and of the Antichrist...

Every religious community is called upon to perform a particular service and has to contend against a particular enemy. It has been decreed that the Muslims would have to fight against the Antichrist. In a Ḥadīth related by Nāfe' bin 'Utbah, which is set out in *Muslim*, it is stated that the Muslims will fight the Antichrist and will be victorious over him. The Companions of the Holy Prophet^{sa} did not fight the Antichrist, but, according to the connotation of the verse 'And from amongst others...' the Promised Messiah and his Jamā'at were declared Companions of the Holy Prophet^{sa}. It is also worth observing that in this Ḥadīth, the Holy Prophet^{sa} specified that his Companions are those who would fight the Antichrist and he did not say that the Hebrew Messiah would fight him. The word 'descent' is used for respect and honour and indicates in this context that as in that age of turmoil, faith will ascend to the Pleiades and all spiritual leadership, learning, and instruction will fall into decline, the God of heaven will send someone whom He will have trained Himself without the intervention of earthly means, just as rain descends from heaven without the intervention of any human agency.

⁹⁷ Āl-e-'Imrān, 3:111 [Publisher]

Another authority which indicates that the Promised Messiah will appear from among this same Ummah of Muḥammad^{sa}:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ
فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ⁹⁸

which means, Allāh has promised those people who believe and act righteously that He will make them successors in the earth as He made those successors who were before them.

The previous successors referred to in this verse are the successors from the people of Moses^{as} whom God had sent one after the other to establish and maintain the Law of Moses^{as}. No century was allowed to go by without the appearance of such a successor who came to revive the religion of Moses^{as}. The Holy Qur'ān indicates that there were twelve such successors and that the thirteenth was Jesus^{as}, who was the Promised Messiah under the Mosaic law. In view of the resemblance which is established by the use of the word *kamā* [just as] in this verse, it is essential that there should be a resemblance between the successors of Muḥammad^{sa} and the successors of Moses^{as}. To prove and firmly establish this resemblance, the Holy Qur'ān mentions twelve Mosaic successors, each of whom was from the people of Moses^{as} and the thirteenth was Jesus^{as}, who was the *Khātām-ul-Anbiyā'* among the people of Moses^{as}, but did not actually be-

⁹⁸ Al-Nūr 24:56 [Publisher]

long to them. Then, pointing out the resemblance between the successors of the Mosaic dispensation and the successors of the Islamic dispensation, God clearly indicated that at the end of the Islamic dispensation there would be a Messiah and twelve successors in between so that figure of 'fourteen' should also correspond. Similarly, the Promised Messiah of the Islamic dispensation appeared at the beginning of the fourteenth century, just as the Promised Messiah of the Mosaic dispensation had appeared in the fourteenth century of the Mosaic dispensation. Thus, the distance of the two Messiahs from the Founders of their respective religions is the same....

If the second Messiah who was to come was to be the same Jesus^{as}, this would contradict the Holy Qur'ān, inasmuch as the Qur'ān declares the Successors of the two dispensations to be distinct personalities, as is evident from the word *kamā* [just as]. This distinction provides a clear authority which cannot be rejected even if the whole world were to combine against it. If the same person who was the last Successor of the first dispensation was to come back, the distinction between the two dispensations would disappear and the import of the word *kamā* would be falsified. Such a thing would be contradictory to the Holy Qur'ān and is, therefore, false.

و هذا باطلٌ و كل ما يستلزم الباطل فهو باطلٌ⁹⁹

⁹⁹ This is false, and everything that leads to a false conclusion is false. [Translator]

It is worth remembering that in the verse:

كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ¹⁰⁰

the same *kamā* has been used which is employed in the verse:

كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا¹⁰¹

[Toḥfah-e-Golarhviyyah, Rūḥānī Khazā'in vol. 17, pp. 120-127]

Other Similarities between the Islamic and Mosaic Dispensations

According to the Holy Qur'ān, the Islamic dispensation resembles the Mosaic dispensation in respect of every vice and virtue. At one place, the Holy Qur'ān says concerning the Jews:

فَيَنْظُرْ كَيْفَ تَعْمَلُونَ¹⁰²

And concerning the Muslims it says:

لِنَنْظُرَ كَيْفَ تَعْمَلُونَ¹⁰³

The meaning of both verses is that God will bestow succession and kingdom upon you and will then see whether you remain established on righteousness or not. The same words have been employed both for the Jews and the Muslims. Both are therefore covered by the same verse. Can there be clearer evidence than these two verses in which God has described some

¹⁰⁰ As He made Successors *from among those* who were before them.—Al-Nūr, 24:56 [Publisher]

¹⁰¹ As We sent a Messenger to Pharaoh.—Al-Muzzammil, 73:16 [Publisher]

¹⁰² That He may see how you act.—Al-A'rāf, 7:130 [Publisher]

¹⁰³ That We might see how you would act.—Yūnus, 10:15 [Publisher]

Muslims as Jews and has indicated that the vices committed by Jewish divines will also be committed by Muslim divines! The same is indicated in the verse:

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ¹⁰⁴

All commentators are agreed that the words '*those who incurred Thy wrath*', refer to the Jews who incurred divine wrath by denying Prophet Jesus^{as}. The true Aḥādīth confirm this and the Holy Qur'ān bears witness that the Jews were cursed by Jesus^{as} and thus earned God's wrath in this very world. Thus it is established firmly that '*those who incurred Thy wrath*' means the Jews who had designed to crucify Jesus^{as}. The fact that God Almighty has taught the prayer, 'Lord, do Thou safeguard us against becoming such Jews who had designed to crucify Jesus^{as}', is a clear indication that there would appear an 'Īsā among the Muslims also. Otherwise there was no need for this prayer. Besides, when it is established that at some time Muslim divines will completely resemble Jewish divines and will thus become Jews, it would be unreasonable to assert that the Israeli Jesus^{as} would descend from heaven for the reform of such Jews. In the first place, the coming of a Prophet from outside the Muslims would break the Seal of Prophethood, and the Holy Qur'ān clearly announces that the Holy Prophet^{sa} was the Seal of the Prophets. Secondly, Muslim

¹⁰⁴ Those who have not incurred *Thy* displeasure.—Al-Fātiḥah, 1:7 [Publisher]

people have been called the ‘best of people’ in the Holy Qur’ān, and it would be the height of disgrace for them that part of them should become Jews and that ‘Īsā should come from outside Islam. If it is true that the majority of the Muslim divines will at some time become Jews, that is to say, will take on the characteristics of Jews, then this also is true that for the reform of such Jews, ‘Īsā will not come from outside, but just as some individuals have been named Jews, in contrast to them, one individual will be called ‘Īsā.

It cannot be denied that both the Qur’ān and Ḥadīth have named some people from among the Muslims as Jews, as is indicated by the verse:

غَيْرِ الْمَعْصُوبِ عَلَيْهِمْ¹⁰⁵

If it were not destined that some Muslims would take on the characteristics of the Jews, we would not have been taught this prayer. Ever since God has sent down revealed books, it is the Divine practice that if He forbids a people doing certain things as, for instance: do not commit adultery; do not commit theft; or do not become Jews; such commands have latent in them the prophecy that some of them would be guilty of those sins. No one can produce a single instance where God forbade a people from committing an offence and all of them refrained from committing it. Some of them necessarily become guilty of commit-

¹⁰⁵ Those who have not incurred *Thy* displeasure.—Al-Fātiḥah, 1:7
[Publisher]

ting it. For instance, God Almighty commanded the Jews not to corrupt the Torah; the consequence was that some Jews became guilty of that offence. On the contrary, nowhere in the Holy Qur'ān has God commanded the Muslims not to corrupt the Holy Qur'ān, rather it says:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾¹⁰⁶

i.e., We have revealed the Holy Qur'ān and We shall safeguard it.

For this reason the Holy Qur'ān has been safeguarded against corruption. In short, this is the definite and established way of God that when He forbids a people from committing a vice or commands them to conform to good conduct, it means that it is within His knowledge that some of them will contravene that command. Thus, the fact that God Almighty taught the Muslims the prayer in the *Sūrah Al-Fātiḥah* that they should not become the Jews who had designed to crucify Jesus^{as}, and on account of which they incurred the wrath of God in this very life, this clearly indicates that it was decreed in God's knowledge that some of the Muslim divines will, on account of their vices and their rejection of the Messiah of the age, take on the character of the Jews. There was otherwise no need for teaching such a prayer. It is obvious that Muslim divines cannot become Jews in the sense that they should become members of the tribes of Israel and contrive to crucify Jesus son of Mary^{as}, who

¹⁰⁶ Al-Ḥijr 15:10 [Publisher]

passed away from this world long long ago, for neither those Jews nor Jesus^{as} is present on earth in this age. Instead it is a future event that is indicated in this verse, i.e., in the latter days a person would be raised among the Muslims in the spirit of ‘Īsā the Messiah and the Muslim divines of his age will persecute him and revile him as the Jewish divines persecuted and reviled Jesus^{as}. The true Aḥādīth show that becoming Jews in this context means that Muslim divines will develop vices and bad habits of the Jews and that, though they will be called Muslims, their hearts will be perverted and become like the hearts of the Jews who had earned Divine wrath by persecuting Jesus^{as}. Since the resemblance to the Jews will be taken by those who call themselves Muslims, is it not an insult for the Muslims that some of them should become Jews but the Messiah to reform them should come from outside?...

He who will study the Holy Qur’ān in the spirit of faith, righteousness, and justice and reflect upon it, it will become to him clear as day that the Almighty and Powerful God has put the Islamic dispensation in a position parallel to the Mosaic dispensation. He has bestowed upon them good and bad in comparison with the good and bad he bestowed on the Jews. Among the Muslims there are some who resemble the Prophets of Israel and there are others who resemble the Jews who earned Divine wrath. This might be illustrated by a splendid mansion which comprises well-furnished chambers where cultured and civilized

people sit and lounge, but the same mansion also contains toilets and lavatories. Now, if the owner of the mansion desires to construct another mansion exactly like the first one, it too would contain all the provisions that existed in the first mansion. This second mansion is the Mansion of Islam, and the first one was the Mansion of the Mosaic dispensation. The second is not in any way dependent upon the first. The Holy Qur'ān does not need the Torah, and the Muslims do not need any Israeli Prophet. Every perfect one who appears among the Muslims is nurtured in the spiritual grace of the Holy Prophet^{sa} and his revelation is a reflection of the revelation of the Holy Prophet^{sa}. This is the very point that needs to be understood. It is a pity that our opponents, who want to bring Jesus^{as} himself back to earth, do not realize that the Divine intent is to grant Islam the pride of resemblance, and not to humiliate it by sending an Israeli Prophet to reform it.

[Tadhkirat-ush-Shahādātain, Rūhānī Khazā'in, vol. 20, pp. 13-17]

Time of the Promised Messiah

The third question is whether or not it is established that the Promised Messiah should have come in our time. The following detailed arguments prove beyond any shadow of doubt that he must appear in our time.

[1] The first argument is that it is stated in *Ṣaḥīḥ Bukhārī*—known as the most authentic book after the Holy Book of Allāh—that the Promised Messiah will come to break the cross at a time when the world

would be rife with intemperance in word and deed. It does not require an investigation to find out that hundreds of thousands have been influenced by Christianity and the country is being greatly affected by heretical teachings. Hundreds of people from every family have not only turned away from Islam but have become sworn enemies of the Holy Prophet^{sa}. Hundreds of books have been published in refutation of Islam and most of them are full of abuse and vilification. When we look back in the context of this calamity, we are compelled to conclude that no century has been as harmful to Islam as the thirteenth century or the one which is now passing. Reason requires that in this time of peril, when forces of opposition have erupted in the world and the internal condition of Muslims has seriously deteriorated, some reformer should appear to repel the mischief of the cross and to purify the internal condition of Muslims. Experience of the thirteenth century has shown that it is not an ordinary task to purify the poisonous winds that are blowing fiercely and affecting sections of every town and village. This opposition to Islam and the multitude of objections raised against it is in itself not something that can be taken lightly. The earth is in turmoil at this appointed time and is forcefully throwing out its poisons. Heavenly power is needed to repel this poison because only diamond cuts diamond. All this clearly proves that this is indeed the time of the appearance of the Promised Messiah....

[2] The second argument comprises some Aḥādīth and visions of the honoured saints and great divines which indicate that the Promised Messiah and Mahdī would appear at the turn of the fourteenth century. For instance, the Ḥadīth:

¹⁰⁷ الأيات بعد المأتين

has been interpreted by many of the older and later scholars as meaning that signs would appear after two centuries of the second millennium have passed. This means that the birth of the Messiah and Mahdī, which will be a great sign, will take place in the thirteenth century and that he will make his appearance in the fourteenth century. That is why scholars and divines have held that the Promised Mahdī was bound to be born in the thirteenth century so that he could proclaim himself in the beginning of the fourteenth. Basing himself upon this and several other indications, Maulavī Nawāb Ṣiddīque Ḥassan Khān Ṣāḥib has recorded in his book *Hujaj-ul-Kirāmah* that he believed on the basis of strong evidence that the Promised Mahdī would appear at the turn of the fourteenth century...

A Ḥadīth of *Dār Quṭnī* also proves that the Promised Mahdī would appear at the turn of the fourteenth century. The Ḥadīth says:

انّ لمهدينا ايتين...

The translation of the whole Ḥadīth is: Our Mahdī has two signs which have not appeared for any Messen-

¹⁰⁷ Signs will appear after two centuries. [Translator]

ger, Prophet, or commissioned one, since the creation of heaven and earth. The signs are that in the same month of Ramaḍan, the moon shall suffer an eclipse on the first of the nights peculiar to such phenomenon, and that the sun shall suffer an eclipse on the middle of the days peculiar to these eclipses.

This means that at the time when the Mahdī will put his claim before the world and the world will reject it, this sign will appear in heaven in his support, and that this sign would be exhibited in the month of Ramadan which is the month in which the Word of God was revealed. The spiritual significance of the darkness would be that great wrong had been committed on the earth, for the one who had come from God had been deemed an impostor. This Ḥadīth clearly determines the fourteenth century as the time of the appearance of the Mahdī and provides great sign for those who deny him, inasmuch as the eclipses of the sun and the moon took place in this century.

[Toḥfah Golarhviah, Rūḥānī Khazā'in, vol. 17, pp. 128-133]

Identification of the Promised Messiah^{as}

The next step is to prove that I am the one whose coming as the Promised Messiah was decreed for the beginning of the fourteenth century. This is proved by the fact that the eclipse of the sun and the moon has taken place at the time of my claim; and the mischief of the cross has assumed a special significance in my time. Through me God has established that the Promised Messiah was to appear from among the Muslims.

God Himself has strengthened me, so that no clergyman can stand against me in debate, and God has so overawed Christian divines that they dare not confront me. This is because God has supported me with the Holy Spirit and has appointed His angel to accompany me. Therefore, no Christian priest can confront me. These are the people who used to say that the Holy Prophet^{sa} exhibited no miracle and made no prophecy. Now they are challenged but they do not come forth. This is because God has put it in their minds that if they enter the field against me they can look forward to nothing but defeat. Just consider, who was it that stood up against the Christian clergy when the deification of the Messiah^{as} was at its height and it was alleged that the Holy Prophet^{sa} did not have the support of the Holy Spirit and his miracles and prophecies were denied? Who was it in whose support God Almighty showed such great miracles? Although hundreds of stories have been put forward which have no support, read my book *Tiryāq-ul-Qulūb* and then say honestly who it is that has shown signs and the prophecies which are proved by the testimony of hundreds of thousands of witnesses who are still living. Who is it that challenges his opponents and puts them to shame every morning by inviting them to compete with him and show if they enjoy the support of the Holy Spirit? Is there anyone from amongst the Christians and Hindūs and Āryas who can assert before me that the Holy Prophet^{sa} displayed no sign? Thus God has perfected His argument. De-

nying the truth is not the sign of honesty and integrity. God has made the truth crystal clear to every people and there is none under the sky who can compete with me with regard to the support of the Holy Spirit.

[Toḥfah Golarhviah, Rūḥānī Khazā'in, vol. 17, pp. 148-150]

Personal Signs of the Promised Messiah^{as}

Among the arguments which prove that I am the Promised Messiah, there are some signs that are personal to the Promised Messiah. A major sign among them is that the Promised Messiah must appear in the latter days as set out in the Ḥadīth:

يكون في اخر الزمان عند تظاهر من الفتن و انقطاع من الزمن¹⁰⁸

There are two kinds of indications to prove that these are the last days in which the Messiah should appear.

The signs set out in the Qur'ān and the Aḥādīth which indicate the approach of the Day of Judgement and which have been clearly fulfilled. As, for instance, the eclipse of the sun and the moon in the month of Ramadan which is indicated in the verse:

وَجَمِيعَ الشَّمْسِ وَالْقَمَرِ¹⁰⁹

Then there is the discarding of camels as a means of transportation, as is clearly indicated in the verse:

وَإِذَا الْعِشَارُ عُطِّلَتْ¹¹⁰

¹⁰⁸ It will be in the latter days when tribulations will abound and the age will be approaching its end. [Publisher]

¹⁰⁹ Al-Qiyāmah, 75:10 [Publisher]

¹¹⁰ Al-Takwīr, 81:5 [Publisher]

And the multiplication of irrigation canals which is obvious from the verse:

وَإِذَا الْبِحَارُ فُجِّرَتْ ۝¹¹¹

And the continuous falling of stars as indicated in:

وَإِذَا النُّجُومُ انْتَثَرَتْ ۝¹¹²

And the occurrence of famines and the spread of epidemics and the scarcity of rain as contained in:

إِذَا السَّمَاءُ انْفَطَرَتْ ۝¹¹³

And a total eclipse of the sun; thus spreading darkness as stated in:

إِذَا الشَّمْسُ كُوِّرَتْ ۝¹¹⁴

And the moving of the mountains as is generally understood to be the meaning of the verse:

وَإِذَا الْجِبَالُ سُيِّرَتْ ۝¹¹⁵

And the rising of the fortunes of the people who are wild, lowly, and unacquainted with noble Islamic virtues, as is obvious from the verse:

وَإِذَا الْوُحُوشُ حُشِرَتْ ۝¹¹⁶

And the multiplication of the means of communication and travel, whereby it will become easy for people to meet one another, which is an accepted interpretation of the verse:

¹¹¹ Al-Infīṭār, 82:4 [Publisher]

¹¹² Al-Infīṭār, 82:3 [Publisher]

¹¹³ Al-Infīṭār, 82:2 [Publisher]

¹¹⁴ Al-Takwīr, 81:2 [Publisher]

¹¹⁵ Al-Takwīr, 81:4 [Publisher]

¹¹⁶ Al-Takwīr, 81:6 [Publisher]

وَإِذَا التُّقُوسُ زُوِّجَتْ ۝¹¹⁷

And publication of books, pamphlets and letters in all countries, as indicated in:

وَإِذَا الضُّحُفُ نُشِرَتْ ۝¹¹⁸

And the corruption of the inner condition of the divines, who are the stars of Islam, which is a clear purport of the verse:

وَإِذَا النَّجُومُ انْكَدَرَتْ ۝¹¹⁹

and the spread of innovations, errors, and all kinds of disobedience and vices, as indicated in the verse:

إِذَا السَّمَاءُ انْشَقَّتْ ۝¹²⁰

All these signs of the approach of the Day of Judgement have been manifested and the world is in the grip of a great revolution...

Then there is the verse in *Sūrah Al-Mursalāt* which indicates that a great sign of the approach of the Day of Judgement is that someone should appear and with his coming the number of Messengers should be determined. This means that the last *Khalīfah* in the chain of successors in the Islamic dispensation, whose name is the Promised Messiah and the awaited Mahdī, shall make his appearance in the last days. The verse is:

وَإِذَا الرُّسُلُ أُقِيتَتْ ۝¹²¹

¹¹⁷ Al- Takwīr, 81:8 [Publisher]

¹¹⁸ Al- Takwīr, 81:11 [Publisher]

¹¹⁹ Al- Takwīr, 81:3 [Publisher]

¹²⁰ Al-Inshiqāq, 84:2 [Publisher]

i.e., the time when number of the Messengers will be determined. This means that with the appearance of the last *Khalīfah*, the number of Messengers which had been determined by Divine decree and had been hidden, shall become manifest. This verse also clearly shows that the Promised Messiah will be from among the Muslims.

[Toḥfah-e-Golarhviyyah, Rūḥānī Khazā'in, vol. 17, pp. 241-244]

Resemblances between Jesus^{as} and the Promised Messiah^{as}

In the Mosaic dispensation, there were sixteen distinctions assigned to Prophet Jesus^{as}. When God Almighty brought the Mosaic dispensation to an end and established the dispensation of Muḥammad^{sa}, the All-Wise and All-Knowing designed a perfect resemblance between the beginning and the end of both these dispensations, as had been promised in the scriptures of the Prophets^{as}. First, He raised the Holy Prophet^{sa} and described him as the like of Moses^{as}, as is evident from the verse:

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ
كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ۗ ﴿١٢٢﴾

...But it was necessary that the last *Khalīfah* of the dispensation of Muḥammad^{sa} should also resemble the last *Khalīfah* of the Mosaic dispensation, so that

¹²¹ Al-Mursalāt 77:12 [Publisher]

¹²² Al-Muzzammil, 73:16 [Publisher]

the saying of God Almighty that the dispensation of Muḥammad^{sa}—with regard to both its Founder and its successors—would have a close resemblance with the Mosaic dispensation, may be fulfilled. Resemblance is always sought between the beginning and the end, for the middle period is a long one and cannot be analysed in detail. But similarity between the beginnings and the ends shows that there must also be similarity in the intervening periods, though the eye of reason may not fully comprehend it.

As I have already said, Jesus^{as} possessed sixteen religious qualities which must also be found in the last *Khalīfah* of Islam, so that a perfect resemblance may be established between the two.

The first similarity between the two is that that they are both promised. There have been thousands of saints and men of God in Islam, but the advent of not even one of them was promised. It was only the advent of the one who was to come with the name of the Messiah that was promised. In the same way, before Jesus^{as} there was no Prophet in Israel whose advent was promised, only the Messiah's advent had been promised.

The second similarity is the loss of kingdom. There is no doubt that a short while before the advent of Jesus son of Mary^{as}, the Israelite kingdom had been lost. In the same way, before the birth of the last Messiah, the Islamic kingdom in India had disappeared from this

country due to all sorts of misconduct, and the British kingdom had been established in its place.

The third similarity is that in the time of the first Messiah^{as} the Jews had become divided into many sects and were in need of an Arbiter who would decide between them. Likewise, at the time of this last Messiah, the Muslims have become divided into many sects.

The fourth similarity is that just as the first Messiah^{as} was not commissioned to fight with the sword, the last Messiah has also not be commissioned to fight with the sword. In fact there can be no question of such a thing when the age has shown that no heart can be convinced with the sword and no civilized person now takes up the sword for the sake of religion....

Fifth: In the time of the first Messiah^{as}, the character of the Jews had become thoroughly corrupt. Their divines in particular were deceitful, worshippers of the world, and greedy for worldly gain and honour. The same is the case with common Muslims and the majority of the Muslim divines in the time of the last Messiah. This needs no detailed exposition.

Sixth: The first Messiah^{as} was raised under the Roman Caesar. This distinction is shared by the last Messiah, in that I too have been raised under Caesar—only this Caesar is better than the Caesar who ruled in the time of the Messiah^{as}

Seventh: The Christian faith ultimately penetrated into the people of Caesar. I too partake of this inasmuch as I perceive that both in Europe and America great interest is taken in my claim and arguments. Hundreds of journals and newspapers have published my claim and the reasons in support thereof. Some of them have said things in my support which it is difficult for a Christian to say, so much so that they have clearly said concerning me that to them I appear to be true...

Eighth: A comet had appeared in the time of Messiah^{as} and the same comet has appeared again in my time. Some European newspapers have referred to this as evidence that the time of the advent of the Messiah is near.

Ninth: When Jesus the Messiah^{as} was put upon the cross, the sun suffered an eclipse. Likewise, when I was denied, not only did the sun, but the moon also suffered an eclipse in the month of Ramadan, and not once but—in accordance with the Ḥadīth—twice. These eclipses were mentioned in the Gospels, the Holy Qur'ān, as well as Aḥādīth (e.g. in *Dār Qutnī*).

Tenth: After the persecution of Jesus^{as} by the Jews, there was a severe outbreak of the plague among them. Likewise, there has been a severe outbreak of the plague in my time.

Eleventh: The Jewish divines tried to condemn Jesus^{as} as a rebel. He was persecuted and the Jews sought to have him sentenced to death. The Divine decree has

associated me with him in this regard as well. I too was charged with conspiracy to murder and attempts were made to show that I was a rebel. This was the case in which Maulavī Abū Sa'īd Muḥammad Ḥus-sain of Batāla appeared as a witness against me.

Twelfth: When Jesus^{as} was put upon the cross, a thief was also put upon the cross at the same time. I have been associated with him in this incident as well. On the day that I was discharged from the case of conspiracy to murder, in accordance with a categorical prophecy that I had published widely in advance, a Christian thief had also been produced in the same court. This thief was a member of the Christian Salvation Army who had stolen some money. He was sentenced to a three months' imprisonment, and not to death, like the companion of the first Messiah^{as}.

Thirteenth: When Jesus^{as} was produced before Pilate and it was demanded that he should be sentenced to death, Pilate declared that he had not found any sin in Jesus^{as} which should make him deserving of death. In the same way, Captain Douglas, the District Magistrate, in answer to one of my questions told me that he did not charge me with any offence.

It appears that Captain Douglas was more steadfast and had greater regard for justice than Pilate, inasmuch as in the end Pilate exhibited cowardice and became afraid of the vicious divines of the Jews, but Captain Douglas showed no such fear.... My Jamā'at and I will always remember these good qualities of

Captain Douglas and his name will always be mentioned with honour till the end of time.

Fourteenth: Jesus^{as}, having been born without a father, was not an Israelite and yet he was the last Prophet in the Mosaic dispensation who appeared in the fourteenth century after Moses^{as}. I too am not one of the Quraish and have been raised in the fourteenth century after the Holy Prophet^{sa} and have appeared at the end.

Fifteenth: The world in the time of Jesus^{as} had taken on a new aspect. Roads had been built, the mailing system had been regulated, the military structure had been improved, facilities had been created for travellers, and the system of justice had been made much more transparent. Similarly, in my time, life has become much more comfortable. Railways have also been built, an indication of which is given in the Holy Qur'ān. I leave the rest to the reader to understand.

Sixteenth: Jesus^{as} resembled Adam^{as} as he was born without a father. I also resemble Adam^{as} as I was born a twin. Muḥy-ud-Dīn Ibn-e-‘Arabī has recorded that the last *Khalīfah* in Islam would be of Persian origin (i.e., would be a Mughal) and would be born a twin. A girl would be born first and then he would be born. That is how I was born, on a Friday morning. A girl was first and I was born after her. I am not aware of the source upon which this prophecy of Ibn-e-‘Arabī, which has been fulfilled, is based, but it is to be found in his books to this day.

These are the sixteen resemblances between me and the Messiah^{as}. It is obvious that had my claim been the product of my own imagination, there would not have been so many resemblances between the Messiah son of Mary^{as} and myself. Denial of truth has, from ancient times, been the characteristic of those who have not been blessed with good fortune, but my denial by the Maulavīs of this age is simply beyond comprehension. I am the one who has appeared right on time and for whom the sun and the moon were eclipsed in the month of Ramadan in accordance with the prophecies of the Qur'ān, the Ḥadīth, the Bible and other Prophets^{as}. I am the one in whose time, according to the prophecies of all the Prophets^{as} and of the Holy Qur'ān, the plague broke out in this country in an extraordinary manner. I am the one in whose time the pilgrimage was stopped in accordance with true Aḥādīth. I am the one in whose time the comet appeared which has appeared in the time of the Messiah son of Mary^{as}. I am the one in whose time the advent of the railway caused camels to be discarded as a means of transportation. The time is approaching, indeed it is very near, when the railway will run between Mecca and Medina and all those camels will be discarded which have performed this blessed journey for thirteen hundred years. Then will be fulfilled this Ḥadīth of *Ṣaḥīḥ Muslim*:

ليتركن القلاص فلا يسغى عليها

which means that in the time of the Messiah camels will be discarded and no one will travel by them. I am

the one at whose hands hundreds of signs have been shown. Is there anyone alive who can compete with me in the exhibition of signs and defeat me? I call to witness God, in Whose hand is my life, that more than two hundred thousand signs have been exhibited at my hands. Approximately ten thousand people or perhaps even more have seen the Holy Prophet^{sa} in their dreams and he confirmed the truth of my claim. Some well-known persons in this country who had experience of visions and the number of each of whose followers exceeded three hundred thousand, were informed in their dreams that I had been sent by God....

Despite all this testimony and miracles and extraordinary signs, the Maulavīs call me false and it was necessary that they should do so, so that the prophecy implied in the verse:

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ¹²³

may be fulfilled. At the root of all this opposition is the stupid desire of the Maulavīs that all the signs of the Promised Messiah, which they find set out in their books and which are a mixed bundle of truth and falsehood, should be fulfilled; and that no one claiming to be the Messiah or Mahdī should ever be accepted if he is not borne out by each of the many Aḥādīth they possess, although such a proposition has always remained an impossibility. The signs which

¹²³ Those who have not incurred *Thy* displeasure.— Al-Fātiḥah, 1:7
[Publisher]

the Jews had announced and formulated in their books concerning the advent of Jesus^{as} were not fulfilled. Then the same wretched people formulated a number of signs for the Holy Prophet Muḥammad^{sa}, and only a few of them were fulfilled. For instance, they had imagined that this last Prophet would be from among the Israelites...but the Holy Prophet^{sa} appeared from among the Ishmaelites. Had God Almighty so willed, He could have recorded in the Torah that the name of that Prophet would be Muḥammad and that the name of his father would be 'Abdullāh and that the name of his grandfather would be 'Abdul Muṭṭalib and that he would be born in Mecca and would migrate to Medina. But God did not record all this, because such prophecies have to be the test of faith. It has been specified for the Promised Messiah in advance that he would be an Arbiter between the different sects of Islam. Now, when each sect has a collection of its own Aḥādīth and how can it be possible for him to conform to the ideas of everyone? If he confirms the Ahl-e-Ḥadīth, the Ḥanafīs would be disgruntled, and if he confirms the Ḥanafīs, the Shāfi'īs would be annoyed, and the Shī'ās would insist that he should have appeared in accordance with their doctrine. How could he please everyone? The very word 'Arbiter' indicates that he would arrive at a time when all sects would have departed from the truth to some degree. In these circumstances, it would be a great folly for each sect to test him on the touchstone of its own Aḥādīth. The right course

would be to take advantage of those signs and conditions which are fulfilled in his time and to reject the others as false and human fabrications. This is the course that was followed by the righteous Jews who became Muslims. They accepted those traditions of the Jews which confirmed the truth of the Holy Prophet^{sa} and rejected the rest as false. Had not this been done, neither the Prophethood of Jesus^{as} nor that of the Holy Prophet^{sa} could have been established satisfactorily for the Jews. Those of them who became Muslims had to reject hundreds of false Jewish traditions. When they found that some of the conditions laid down had been fulfilled and that there was an ocean of Divine support for the Holy Prophet^{sa}, they took advantage of those traditions which had been fulfilled. Otherwise, not one of them would have become a Muslim...

Now comes the question of my claim. This is supported by so many reasons that unless a person is altogether without shame, he has no way open to him other than to accept my claim in the same way as he has accepted the advent of the Holy Prophet^{sa}. Are these arguments not enough proof of my claim that the Holy Qur'ān has given so many signs and indications concerning me that it has virtually specified my name, and the Aḥādīth mention *Kad'ah* as the name of my village. The Aḥādīth also show that the Promised Messiah would be born in the thirteenth century and would appear in the fourteenth. *Ṣaḥīḥ Bukhārī* gives my full description. With regard to the first

Messiah^{as}, his great centre is described as in the East, i.e., India. It is also related in the Aḥādīth that the Promised Messiah will appear East of Damascus; and Qādiān is to the East of Damascus. The following signs and conditions should be enough for a God-fearing person to accept my claim:

The eclipse of the sun and the moon occurred in the month of Ramaḍān after the announcement of my claim, but people rejected this sign; the plague spread over the country; the railway was started in accordance with the prophecies in the Aḥādīth and the Qur'ān; camels were discarded; the Pilgrimage was stopped; the time came for the spread of the doctrine of the cross; hundreds of signs were shown at my hands; the time of my appearance was appointed by the Prophets^{as}; I was raised at the beginning of the century; thousands of pious people saw dreams confirming my claim; the Holy Prophet^{sa} and the Holy Qur'ān announced that the Promised Messiah would appear from among the Muslims; I have been accorded the support of God Almighty; approximately two hundred thousand people have made covenant of Bai'at with me and have become righteous and pure-hearted; the Christian faith has been shaken in my time so much so that the magic of the Trinity is melting like snow; Muslims have gone into decline having been divided into many sects; the world has undergone a revolutionary change in which innovation, idolatry, drunkenness, illicit sex, dishonesty, and lying have become rife; in every aspect this world has

undergone a tremendous change; according to the testimony of every wise person the world needs a reformer; my victory against everyone through miraculous writings and heavenly signs and the fulfilment of hundreds of thousands of Divine prophecies in my support.

[Tadhkirat-ush-Shahādātain, Rūḥānī Khazā'in, vol. 20, pp. 30-41]

If I am in error in claiming to be the Promised Messiah, then why don't you try to make the Promised Messiah you have in mind descend from heaven in these very days, for I am here and he for whom you are waiting is nowhere to be seen. My claim can only be effectively refuted if he descends from heaven and I am proved to be false. If you are indeed truthful, you should supplicate all together that the Messiah son of Mary^{as} should soon be seen descending from heaven. If you are indeed in the right, your prayer will be heard, for the prayers of the righteous are accepted in contrast to the prayers of the false. But you may be certain that this prayer of yours will not be accepted as you are in error. The Messiah has come but you have failed to recognize him. Your vain hope will never be fulfilled; this age will pass and no one from among you will see the Messiah descending from heaven.

[Izāla-e-Auhām, Rūḥānī Khazā'in, vol. 3, p. 179]

Do remember that the person who was to descend has come at his proper time and all prophecies have been fulfilled. The books of all the Prophets^{as} indicate this

age...After all these signs, he who rejects me rejects all Prophets^{as} and not me alone, and fights God Almighty. It would have been better for him that he had not been born.

[Tadhkirat-ush-Shahādātain, Rūḥānī Khazā'in, vol. 20, pp. 24-25]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ¹²⁴

***A Plea in the name of Allāh, the Glorious
and the Lord of Honour, to Religious
Leaders, Divines, and Righteous People
of Punjāb and India.***

O leaders of the faith and Allāh's righteous servants, in order to do away with all mischief and disorder, it is incumbent on you to pay attention to a request that I am submitting to you in the name of Allāh the Glorious, for you possess understanding and insight and you look at things not by conjecture but with the help of Divine light. Although a matter of such importance, which involves the welfare of all Muslims and would eradicate a great dissension would not seem to require an oath, but there are some people who prefer to remain silent on account of some personal consideration, or because they think that to testify to the truth will displease the people, while it is also sinful to lie. What they do not understand is that concealing a testimony is also a sin. Therefore, in order to attract

¹²⁴ In the name of Allāh, the Gracious, the Merciful. We praise Him and call down His blessings on His Noble Messenger^{sa}. [Publisher]

the attention of such people, it has become necessary to call for their testimony on oath.

O leaders of the faith, the task which I urge you to perform in the name of Allāh, glorified be His name, is that at a time of error and disorder and at the beginning of the fourteenth century, God Almighty has sent this humble one as a Reformer for the reformation of the people. As the great evil of this century, which has done great harm to Islam, was the mischief of the Christian ministers, God Almighty has named this humble one the Promised Messiah... I was sent at the beginning of the fourteenth century and God has furnished me with a heavenly weapon whereby I should break the religion of the cross, but it is a pity that the short-sighted divines of this country have not accepted me and have put forward silly excuses, which have been repelled from every point of view... Allāh, the Glorious has shown many signs in testament of my claim. He has caused the eclipses of the sun and the moon in the month of Ramadan to testify to the truth of my claim, and has given me victory against my opponents in a miraculous manner in every field of contest. He has also shown many other signs which are set out in detail in *Sirāj-e-Munīr* and other books. Despite the testimony of the Qur'ān and the Aḥādīth and the testimony of reason and heavenly signs, my cruel opponents did not refrain from their hostility and still continue to deny me with the help of all kinds of imposture. Therefore, for the sake of carrying the matter to a definitive conclusion, I have

thought of another plan, hoping that God Almighty will bless it, and this dissension which has created fierce hostility between thousands of Muslims might be set at rest.

The plan is that all Mashā'ikh¹²⁵, mendicants, divines and righteous ones in Punjāb and India be entreated in the name of Allāh, glorified be His name, that they should supplicate before Him with regard to me and my claim and seek guidance from Him. Then, if the majority of their revelations and visions and true dreams, which shall be published on oath should bear out that this humble one is a liar and an impostor, then everyone should hold me as a rejected one, a humiliated one, an accursed one, an impostor and a liar; and they may curse me as much as they like and no sin shall be upon them. In such case it would be incumbent upon every believer to keep away from me. By this means my Jamā'at and I would be easily destroyed. But if the majority of the revelations and visions and true dreams should indicate that I am from God and my claim is true, then it would be incumbent upon every God-fearing person to follow me and to refrain from calling me a *Kāfir* and a liar. Everyone has to die one day. Thus even if one encounters worldly humiliation in accepting the truth, it is much better than facing humiliation in the hereafter. Therefore, I approach all the leaders of the faith and the righteous ones of Punjāb and India and put them on

¹²⁵ Religious leaders. [Publisher]

oath in the name of Allāh, the Glorious, for Whose name's sake every faithful one should be ready to offer any sacrifice, that they should supplicate the Divine concerning me for at least twenty-one days, unless something is disclosed to them sooner than that, and they should seek to learn from God the truth with regard to me whether I am a liar or am from Him. Again and again I ask the leaders of the faith, in the name of Allāh, that they should, for the sake of removing this dissension, supplicate for twenty-one days unless the truth is disclosed to them earlier. I know for certain that it is not the way of the righteous to not pay attention to a request made in the name of God Almighty, and I appreciate that every pure-hearted one and everyone who is fearful of the glory of God, upon hearing the oath will certainly pay attention to my plea. When this testimony has been classified, that which is supported by preponderance will be considered as being from Allāh. If in truth I am a liar and a *Dajjāl*, it is a great misfortune for the Muslims that in this age when there is a deluge of disorder and religious innovations and tribulations, a *Dajjāl* should have appeared at the turn of the fourteenth century instead of a Reformer and a *Mujaddid*.

It should be remembered that every person, whom a group of Muslims possessing insight considers to be righteous and pure-hearted, has been addressed by me in this announcement. Those who have not a great reputation in this respect and are considered of lower rank are not so regarded by me, for it is possible that

in the sight of God Almighty they might be better than those who are better known. In the same way, I do not consider righteous women inferior in comparison with men. It is possible that some of them may be more righteous than some well-known righteous men. It will be necessary that every person who puts down a revelation or a vision or a dream concerning me, should send me a written statement on oath, so that all such testimonies can be collected in one place and published for the benefit of seekers after truth. This scheme will, God willing, be of great benefit for the servants of God and the hearts of the Muslims shall be comforted and delivered from trial by the volume of testimony. It appears from the Aḥādīth that the Mahdī of the latter days will first be rejected as *Kāfir* and people will turn against him and will revile him, but in the end the righteous servants of God Almighty will be informed of his truth through dreams and revelations and other heavenly signs will also appear. Then the divines and clerics of the time will accept him willy-nilly. O dear and respected ones, for the sake of God, turn to the Knower of the Unseen; I call you in the name of Allāh, glorified be His name, to accede to my request and not to reject it, as I have put you on oath in the name of the Mighty and the Lord of Majesty.

عزیزان مے وہم صد بار سوگند
 بروئے حضرت دادار سوگند
 کہ درکارم جواب از حق بجوئید
 بہ محبوب دل امیر سوگند¹²⁶

لهذا ما اردنا لازالة الدجى۔ والسلام على من اتبع الهدى۔¹²⁷

Plea made by the humble servant of God
 Mirzā Ghulām Aḥmad of Qādiān,
 District Gurdāspūr, Punjāb, July 15, 1897.

[Majmū'ah Ishtihārāt, vol. 2, pp. 443-451]

Blessings upon Those who Accept the Promised Messiah^{as}

Obviously, it is very clear that those who have accepted this humble one as the Promised Messiah are secure against every danger and will be accounted as deserving several kinds of merit and reward together with the strengthening of their faith.

This is because, first of all they thought well of a brother and did not declare him an impostor or a liar and did not admit into their hearts any evil doubt con-

¹²⁶ Dear ones, I put you on oath a hundred times in the name of the Lord of the universe and in the name of the Beloved of the pure-hearted that you should seek from God a reply in my matter. [Publisher]

¹²⁷ This is what I have intended for dispelling the darkness. Peace be on him who follows the guidance. [Publisher]

cerning him. They are, therefore, deserving of the merit which is earned by those who think well of a brother.

Secondly, they did not fear people's reproaches in the matter of accepting the truth, nor did they yield to egoistic passions. They have, therefore, become deserving of merit in that, having heard the call of a Divinely inspired Caller, and having considered it as a call to the truth, they accepted his message and were not held back by any obstacle.

Third, having accepted the one who appeared in fulfilment of a prophecy, they have been freed of all bothersome thoughts which are generated by a long period of waiting and end up in the loss of faith due to continuous disappointment. These fortunate people have not only been delivered from such risk but, their faith is further strengthened and their traditional belief assumes a sense of true knowledge for they have seen a Divine sign and the fulfilment, before their very eyes, of a prophecy of God's Messenger^{sa}. They have been delivered of all anxiety that invades the hearts in the matter of prophecies that just do not find fulfilment.

Fourthly, having believed in one sent by God Almighty they have been rescued from Divine wrath and displeasure which pursues the disobedient ones who have nothing to do but contradict and deny.

Fifthly, they have become deserving of the graces and blessings which descend upon the sincere ones who,

out of goodwill towards a claimant, accept the one who comes from God Almighty.

These are the benefits which, by the grace of God, shall be bestowed on the fortunate people who have accepted this humble one. But those who do not accept me are deprived of all this good fortune. Their fear that in the case of acceptance they would harm their faith is baseless. I cannot understand how this could do any harm to their faith. The faith would only be harmed if I had asked them to follow a new teaching contrary to the teaching of Islam; for instance, if I had declared unlawful that which is lawful or had declared lawful that which is unlawful, or had changed anything in respect of the fundamental doctrines upon which salvation depends, or if I had added anything to or subtracted anything from the prescribed forms of worship, like Fasting or Prayer or Pilgrimage or payment of *Zakat*. If I had increased the number of Prayers from five to ten or had reduced them to two, or had prescribed Fast for two months instead of one, or had reduced the period to less than a month, that would certainly have done harm and might have amounted to denial of the faith. But when I repeatedly affirm, ‘Brothers! I have not brought a new faith or a new teaching. I am one of you and am a Muslim like you. For us Muslims there is no book other than the Holy Qur’ān, which we should follow and direct others to follow; and we have no guide or leader except the *Khatm-ul-Mursalīn* [Seal of the Messengers], Aḥmad of Arabia^{sa}, whom we should follow and

should direct others to follow. In such case, what apprehension can a devout Muslim have in accepting my claim which is based on Divine revelation?

Assuming that the revelation received by me were not true and I was in error in interpreting and understanding that which I was commanded, what harm would come upon him who believed in me, for he would not have believed in anything which unfavourably affects his faith. If, during our lifetime, Jesus son of Mary^{as} was to actually descend bodily from heaven, then:

دل ما شاد و چشم ما روشن¹²⁸

I and my Community would be the first to accept him....But, in the contrary case, there is no way of saving one's faith. If, until the end of their lives, no one is seen descending from heaven and they are instead faced with their own journey to the hereafter, what doubts would assail their minds and what apprehensions would they entertain in the matter of the prophecy of the Holy Prophet^{sa}? It is not unlikely that such doubts might even destroy one's faith, for according to the Bible and the Aḥādīth, this is the time of the appearance of the Messiah. That is why many of the righteous ones, who had experience of visions, had specified the beginning of the fourteenth century as the time of the appearance of the Messiah.

[Izāla-e-Auhām Rūḥānī Khazā'in, vol. 3, pp. 186-189]

¹²⁸ My heart is overjoyed and my eyes are lit up with delight.
[Publisher]

***Can the Reviling and the Enmity of the
People Destroy Him who is from God?***

تا دل مرد خدا نامد بدرد

بچ قوے را خدا رسوا نکرد¹²⁹

It appears to be a matter of destiny that the ill-wishers among the people can always find some excuse to give expression to their hidden rancour. My opponents have found a new pretence for reviling me. Having misconstrued an announcement of mine, they have given out as if I am bitterly opposed to the Sultan of Turkey and his government and desire their decline, and that I flatter the British outrageously and pray constantly for the glory of the British government. It appears that much publicity has been given to these ideas in the greater part of the Punjāb and India by means of announcements filled with false accusations and some extracts from my announcement have been misquoted to deceive the populace. Thus efforts have been made to incite and inflame ignorant people. I have no power to silence the forgers and liars, nor is it open to me to compete with them in their abuse and vilification and derision. However, it appears to be proper that I should commit their wrongful abuse to the jealousy of God Almighty and should frustrate their true purpose, which is to deceive the masses. This is the object that I have in mind in making this announcement.

¹²⁹ Till the heart of a Man of God is in travail, God does not humiliate a people. [Publisher]

Every reasonable and good-natured Muslim who, on account of his innate ability, is ready to accept a true statement, should listen carefully that I have no rancour even against the lowest Muslim, let alone that I should entertain rancour against a person under whose protecting rule millions of Muslims lead their lives and to whom God Almighty has committed the protection of His holy sites. I have never discussed the person or the circumstances of the Sultan, nor is it my purpose to do so now. Indeed, Allāh the Glorious is aware that I have a better opinion of the present Sultan than I had of his forefathers. It is true, however, that in my past announcements I have said certain things about some influential and corrupt members and ministers of the Turkish government, on the basis of the God-given light and intelligence and revelation which has been bestowed upon me, and the contemplation of their dangerous implications troubles and pains my heart. That writing of mine, contrary to what the evil-minded ones have imagined, was not based on any personal ill-will, but proceeded from the fountain of light which Divine grace has bestowed upon me. If my narrow-minded opponents had not been bent upon thinking ill of me, they would have realized that the true well-wishing of the Sultan did not demand that they should have resolved to abuse me as is the wont of people of low caste. Instead, keeping in mind the verse:

وَلَا تَقْفُ مَا نَيْسَ لَكَ بِهِ عِلْمٌ¹³⁰

and reminding themselves of the verse:

إِنَّ بَعْضَ الظُّلْمِ إِثْمٌ¹³¹

they should have expressed their sympathy for the Sultan through sincere supplication for him. The only purpose of my announcement was that the Turks should adopt the ways of purity and righteousness, for nothing is so effective in holding back heavenly decree and torment as piety, repentance and righteous conduct. But the foolish well-wishers of the Sultan started reviling me, and some of them said: ‘Is the Sultan guilty of all sins and is Europe so holy and pure that no prophecy is made in respect of its chastisement?’ They do not understand that for the punishment of disbelievers because of their disobedience and idol-worship and deification of human beings, God Almighty has appointed another world which will be encountered after death. It is not the practice of God Almighty to subject to chastisement in this very world people who do not believe in Him, except in cases when they transgress all limits in their sinfulness and are accounted tyrants and cruel and mischief-makers in the estimation of God, as the mischievous people of Noah^{as}, Lot^{as}, and Pharaoh brought punishment upon themselves by their prolonged misconduct. But God does not leave the

¹³⁰ And follow not that of which thou hast no knowledge.—Banī Isrā’īl, 17:37 [Publisher]

¹³¹ Suspicion in some cases is a sin.—Al-Hujurāt, 49:13 [Publisher]

chastisement of the Muslims for their misconduct for the other world. The Muslims are admonished in this very world for even their slight offences. In the estimation of God Almighty, they are like children whose mother rebukes them at every step for the sake of their proper upbringing. God Almighty, out of His love, desires that they should depart this world in a state of purity. These are the things that I had explained to the Turkish Vice-Consul in good faith; but alas! the foolish Muslims have pulled them out of their context. They are like the heirs of a person concerning whom an expert physician, who is well-versed in diagnosis, expresses the view in complete good faith that some kind of ulcer is growing in his stomach and if it is not operated upon immediately it will put his life in serious danger; and hearing this they are wroth with the physician and try to kill him, but neglect the ulcer altogether until it grows and spreads through the stomach and puts an end to the life of the patient. This is the case with these people, who, in their own estimation, are well-wishers of the Sultan.

Then also ponder that while I am the person who claims to be the Promised Messiah concerning whom the Holy Prophet^{sa} has said: 'He will be your Imām and *Khalīfah*, and there is for him the greeting of peace from God and His Prophet^{sa}, and his enemy would be accursed and his friend would be the friend of God, and he will be an Arbiter for the whole world and will be just in all his sayings and doings.' Then

was it the way of righteousness that hearing my claim and witnessing my signs and observing my proofs they should have reviled me and treated me with derision? Have signs not appeared? Has divine support not been manifested? Have not the times and the seasons been ascertained which had been stated in the Aḥādīth? Why then have I been mistreated with such daring? If there was still some doubt concerning my claim or there was some suspicion with regard to my arguments and signs, they should have tried to remove these doubts with meekness, goodwill and fear of God. But instead of research and investigation they reviled me and cursed me so much that they exceeded even the Shiites. Was it not possible that what I had stated with regard to the inner machinery of the Turkish government might be true, and that there might be elements in the Turkish government which would prove treacherous at a time of trial?

My opponents should reflect in their hearts that if I am the Promised Messiah, can it be permissible that, for the sake of a mere monarch, they should revile and curse one whom the Holy Prophet^{sa} had described as one of his arms and whom he had sent the greeting of peace and whom he called the Arbiter, the Judge, the Imām and the Vicegerent of God? Let them restrain their anger and reflect, not for my sake but for the sake of Allāh and His Messenger^{sa}, whether such treatment of such a claimant was proper? I do not wish to enlarge upon this because my case against you is pending in heaven. If I am the same person

who had been promised through the holy lips of the Holy Prophet^{sa}, then you have sinned, not against me but against God. Had it not been mentioned in the Aḥādīth that he will be persecuted and cursed, you would not have dared to persecute me as you have done, but it was necessary that all that was destined and decreed by God and which is still to be found in your books should be fulfilled, and that you should be proved guilty. You read those books and then, by continuing to declare me a *kāfir* and cursing me, you affirm that **you are the evil divines** and their ilk who were to declare the Mahdī a *Kāfir* and oppose the Messiah.

I have invited you time and again to come to me so that your doubts may be removed, but none of you has come forward. I invited everyone to a final decision but no one paid any attention. I suggested that you should supplicate to God and beseech Him with tears so that He may disclose the truth to you, but you did nothing and persisted in your denial. Truly has God said concerning me:

دنیا میں ایک نذیر آیا۔ پر دنیا نے اُس کو قبول نہیں کیا۔ لیکن خدا سے

قبول کرے گا اور بڑے زور آور حملوں سے اس کی سچائی ظاہر کر دے گا۔¹³²

Is it possible that a person should be true and yet should be destroyed? Is it possible that a person

¹³² A warner came into the world and the world did not accept him, but God will accept him and will proclaim his truth with powerful assaults. [Publisher]

should be from God and should be ruined? O ye people, fight not God. This is an affair which God has designed for your sake and for the sake of your faith, so do not lay obstacles before it. You might stand before the lightening but you have not the strength to confront God. If all this had been man's doing, none of your attacks would have been needed. God Himself would have destroyed me. Alas! Heaven is bearing witness and you do not hear; the earth is crying out: **One is needed, one is needed**, and you pay no attention! O unfortunate people! arise and see that in this time of distress, Islam has been trodden underfoot and has been maligned like criminals. It has been counted among liars and has been written down among unholy ones. Then would not God's jealousy be aroused at such a time? Understand then that heaven is drawing close and the days are near when every ear shall hear the affirmation:

133 **انا الموجود**

We have suffered a lot at the hands of the disbelievers and now God also desires to show something. Do not deliberately invite the wrath of God. Have you not perceived the beginning of the century of which fourteen years have already passed? Has the eclipse of the sun and the moon not taken place before your eyes? Has the prophecy concerning the appearance of the comet not been fulfilled? Have you received no intimation of the dreadful earthquake, which came in

¹³³ I am present. [Publisher]

these very days according to the prophecy of Jesus^{as} and ruined many towns? It had been prophesied that that would be the time of the appearance of the Promised Messiah. Have you not witnessed the sign concerning Ātham which was fulfilled according to the prophecy of our lord and master, the Messenger^{sa} of Allāh, which had also been announced seventeen years in advance in the *Brāhīn-e-Aḥmadiyyah*? Have you not yet heard the prophecy concerning Lekh Rām? Has anyone ever seen such a manifest sign as that regarding Lekh Rām, which was shown after the contest had been announced to millions of people—like a wrestling match—and had been circulated through hundreds of announcements and newspapers? Do you not feel ashamed before God, Who, observing your sorrow and grief of the thirteenth century, came to your support in the very beginning of the fourteenth? Was it not inevitable that God's promises should be fulfilled at their proper time? Seeing all this, what has happened to you and what has sealed up your hearts? O people of crooked hearts! God would give you every satisfaction if your hearts were clean. He can draw you [to Himself] if you are ready to be drawn. Look at the age, and the needs that Islam is confronted with. Does your heart not testify that this is the time for God to show His mercy? There is eagerness in heaven for the guidance of mankind, and the case of the Unity of God is now under hearing before the One God. But the blind of this age continue to be heedless. The heavenly dispensation has no honour in

their estimation. Would that their eyes could open and they could see how all kinds of signs are descending and heavenly support is being proclaimed and light is spreading. Blessed are those who perceive it.

[Kitāb-ul-Bariyyah, Rūhānī Khazā'in, vol. 13 , pp. 325-331]

Testament

Allāh, the Lord of Honour and Glory has said:

قُلْ مَا يَعْجَبُكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ¹³⁴

Tell them, what would my Lord care for you if you do not worship Him and do not remain absorbed in supplications.

Friends! may God Almighty have mercy on you. You will remember that approximately nine months ago, I announced the revelation that was vouchsafed to me in *Al-Hakam* and *Al-Badr*—which are published from Qādiān:

عَفَتِ الدِّيَارُ مَجْلُهَا وَمَقَامُهَا

This means that this country will be destroyed by Divine chastisement. There will be no security in permanent residences or in temporary dwellings.

This is an indication that the plague would spread everywhere and its impact will be severe....and I see that the time is drawing near. Just now at 4.00 a.m. I have seen painful deaths in a vision and heard strange and heart-rending cries. When I woke up I was reciting the revelation:

¹³⁴ Al-Furqān, 25:78 [Publisher]

موتا موتی لگ رہی ہے۔¹³⁵

I have immediately started writing this announcement while a part of the night is still left. Friends! arise and become alert, for a time of great turmoil has arrived for the people of this age. There is no vessel, other than righteousness, to cross this river. A believer should, at a time of fear, lean towards God, as there is no peace without Him. Make your own atonement through crying and supplicating. Make your own sacrifice by devoting yourselves to the truth. Carry your own burden with the help of complete righteousness. Our God is Merciful and Compassionate. His wrath is averted from those who weep before the time of chastisement, and not when they behold the corpses of the dead. He has the power to avert a prophecy of chastisement from those who fear Him....Work righteously and hope for the mercy of God. Move with your full strength towards God Almighty, and if you cannot do this, drag yourselves willy-nilly to the door of His pleasure, and if you cannot do even that then seek your revival from spiritual death through charity and almsgiving. These are hard days and the wrath of God is aflame in heaven. Today you cannot achieve your purpose with empty words and boasting. Bring about such change in yourselves and tread along the path of righteousness so that the Merciful and the Compassionate should be pleased with you. Let your private chambers be filled with the remem-

¹³⁵ Death is busy on all sides. [Publisher]

branch of God. Remove the rust of impurities from your hearts. Avoid rancour, miserliness and evil talk. Before you are overtaken by the time which would afflict people with insanity, be madly absorbed in your anxious entreaties. Most unfortunate are the people who consider faith to mean only the dexterity and adroitness of the tongue, while their hearts are dark and impure and they are worms of the world. If you care for yourselves, be not like them. Most unfortunate is the person who casts not a glance at his sinful ego and, because of his evil-smelling bigotry, reviles others. He is doomed to ruin. Partake wholly of righteousness and bear the full burden of the fear of God and be constant in supplication so that you may be shown mercy....

Listen, I have discharged my duty and I have warned you before the onset of difficult times.

[Majmū'ah Ishṭihārāt, vol. 3, pp. 515-517]

As my mission is to invite and propagate, I make it clear once again, calling God to witness, that He has disclosed to me through His revelation that His ire has been aroused on earth, for the majority of people have become so sunk in sinfulness and worship of the world that they have no faith left in God Almighty. And he who has been sent by Him for the reform of people is mocked at and their mocking and derision have exceeded all bounds. Therefore, God announces that He will fight them and will attack them in such manner as they cannot conceive of, for such is their

love of falsehood that they have sought to trample the truth underfoot. God says: I am now determined to safeguard My poor Jamā'at against the attacks of these wild beasts and to display manifold signs in support of the truth. And He says: **A Warner came into the world and the world did not accept him; but God will accept him and will establish his truth through powerful assaults.**

[Majmū'ah Ishtihārāt, vol. 3, p. 518]

God Almighty says: Save yourselves by doing good before the **dreadful day** which will bring about instant destruction. He says that He is with those who do good and shun evil. He has addressed me in the words: My grace has approached thee, i.e., the time has come that thou might be fully recognized. Truth has arrived and falsehood has vanished.

To sum up, the purpose of the signs that have appeared and will appear is that people should shun evil and should recognize the Messenger of God who is among them. Dear ones, quickly shun every evil, for the day of being seized is near. Whoever does not discard associating partners with God will be seized. Whoever is involved in disobedience and impurity will be seized. Whoever has exceeded the bounds in his worship of the world and is wholly occupied with worldly concerns will be seized. Whoever denies the existence of God will be seized. Whoever reviles the Holy Prophets and Messengers of God and does not desist will be seized. Beware! I have warned you to-

day. The earth hears and so does heaven that whoever abandons the truth and inclines to mischief and whoever renders the earth impure with his vices will be seized. God announces that His wrath is about to descend upon the earth inasmuch as it has been filled with sin and transgression. Then arise and be alert that the end of time, which had been foretold by the Prophets^{as}, is near. I call Him to witness Who has sent me that all this is from Him and not from me. Would that these things were viewed in good faith. Would that I had not been held a liar in their estimation so that the world might have been saved from ruin. These words of mine are not casual utterances, rather they are full of heartfelt sympathy. If you will bring about a change in yourselves and will safeguard yourselves against every evil, you will be delivered, for God is Gentle as well as Severe. Mercy will be shown even if a portion of you reforms itself; otherwise the day is approaching that will render people insane. An unfortunate, foolish one will say that all this is false. Alas! why is he in such deep slumber when the sun is about to rise?

[Majmū'ah Ishtihārāt, vol. 3, pp. 523-524]

Warnings of Earthquakes

On 9th April 1905, God Almighty has informed me again of a severe earthquake which will be an example of the Day of Judgement and will render people senseless. As the All-Knowing One has twice informed me of this future event, I believe that this

mighty calamity, which will be a reminder of Doomsday, is not far. The Lord of Honour and Glory has also informed me that both these earthquakes are signs in support of my truth, like the signs which Moses^{as} exhibited to Pharaoh and Noah^{as} exhibited to his people. Bear in mind that this will not be the sum total of such signs, rather sign will follow upon sign until people's eyes will be opened and they will cry out in bewilderment: What is going to happen? Each day will be harder than the last. God says that He will exhibit wondrous works and will not desist until the people reform themselves. As there was such severe famine in the days of Joseph^{as} that even the leaves of trees were not available for food, in the same way calamity will be encountered. As Joseph^{as} saved the people by storing corn, in the same way God has appointed me the administrator of spiritual food to save the people. Whoever partakes of this food in full measure and with a sincere heart will, I am sure, be shown mercy.

[Majmū'ah Ishtihārāt, vol. 3, pp. 526-527]

Today—29th April 1905—God Almighty has apprised me of the second severe earthquake. Therefore, out of sympathy for God's creatures I inform the world at large that it has been determined in heaven that a severely destructive calamity will overtake the world, which God Almighty has repeatedly referred to as an earthquake. I know not whether it is near or God Almighty will display it later. Its repeated intimation

indicates that it is not very far. This is the tiding conveyed by God and is the revelation of God Almighty Who knows all that is hidden. On the other hand, those people who are announcing that no such severe earthquake is anticipated, whether they are astrologers or make conjectures on the basis of some other science, they are all false and are trying to deceive the people. It is an absolute truth that an earthquake will overtake this country which no eye has seen and no ear has heard nor has any mind conceived it. No remedy is effective against it except repentance and purification of the hearts. Is there anyone who would believe in what I say and would listen to me carefully? It is a misfortune for the country that God's word is derided and made fun of, and the hearts show no fear. God says:

I shall come secretly; I shall come with My hosts at a time when no one will imagine that such an event is pending. Its time might be the morning or sometime at night. Then, O' dear ones who believe in the revelation of God Almighty, be warned and wash clean the garment of your repentance, for the wrath of God is aflame in heaven and He designs to show His face to the world. There is no refuge, save in repentance. Ruined are those who indulge in mockery and laughter and do not refrain from sin and disobedience. Their gatherings are full of impurity and heedlessness and their tongues are worse than corpses. They rouse the ire of God with repeated insolence. Their hearts are blind. God Almighty says that on that day He

would have mercy on those whose hearts are full of fear of Him, who indulge in no evil and do not keep company with evildoers. God has also said: Manifest victory will appear for thee on that day for God will exhibit all that the world was foretold. Fortunate is the one who will understand now....

Announcement by:

Mirzā Ghulām Aḥmad of Qādiān

[Majmū'ah Ishtihārāt, vol. 3, pp. 535-536]

Dear ones! you must have witnessed the earthquake that occurred after 1.00 a.m. on 28th February, 1906. This was the earthquake concerning which God Almighty had announced in His revelation: **Spring has arrived again and God's word has again been fulfilled**.... This was the earthquake which was bound to come in the spring according to Divine revelation, and so it came. It is possible that the promised earthquake, which will be a sample of the Day of Judgement, may also occur in the spring. I, therefore, announce once more and warn that, in my estimation, the day is not very far. Repent and create pure and perfect faith in your hearts and do not sit with those who mock at these things so that you may be shown mercy. Do not imagine that [you will be saved merely because] you have joined this Movement. I tell you truly that whoever is saved will be saved on account of his perfect faith. Can you assuage your hunger with one grain of corn or can one drop of water slake your thirst? In the same way, defective faith cannot benefit

your soul. Those alone are accounted believers in heaven who affirm their faith with fidelity, sincerity, perfect steadfastness, and giving preference to God above everything else. I am in great anxiety as to how I should make these things enter your hearts and how I can put my hand into your hearts to rid them of all evil. Our God is Most Compassionate, Merciful and Faithful, but if someone's heart is afflicted with depravity and does not demonstrate his fidelity in practice, he cannot save himself from His wrath. If you entertain a hidden seed of mistrust in your hearts, your joy is vain. I tell you truly that in such a case you will be seized equally with those who do evil deeds in the sight of God Almighty. Nay, you will be seized with ruin before the other people. Let not the life of comfort deceive you, for comfortless days are near when all that the Prophets of God have been telling from the beginning will be fulfilled. Fortunate is the person who believes in what I say and brings about a change in himself.

[Majmū'ah Ishtihārāt, vol. 3, pp. 548-549]

Glad Tidings for those who Believe

I inform you and convey to you the glad tidings that the Sailor, Who is the Lord of the heaven and the earth, has heard the supplication of those confronted with the tempest and has fulfilled the promise He made in His Holy Word to save His vessel at the time of the tempest. He has appointed one of His servants that is to say, this humble one who is now speaking to

you, and has explained to him the devices to weather the storm and that would render it unnecessary to throw overboard the boxes of valuables. The time is near when heaven will call out:

يَا رِضُّ ابْلَعِي مَاءَكَ وَيَسْمَاءُ أَفْلَحِي وَعِصْ الْمَاءُ
وَقَضَى الْأَمْرَ وَأَنْشَوْتَ عَلَى الْجُودِي¹³⁶

But right now the flood is at its height. At the approach of this flood God Almighty appointed this humble one and commanded:

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحُّوْنَا

That is, build thou the Ark under Our eyes and according to Our directions. This Ark would be in no danger from the tempest. It would be supported by God's hand. This then is the Ark of pure Islam to which I call the people to board. If you are awake, arise and board this Ark quickly for the flood is raging upon the earth and every life is in danger.

[Ā'īna-e-Kamālāt-e-Islam, Rūhānī Khazā'in, vol. 5, pp. 261-262, footnote]

Propagation

I convey another message to mankind in general and to my Muslim brethren in particular, that I have been commanded that those who seek the truth should enter into a covenant with me for learning the way of true faith and purity and love of God, and for discard-

¹³⁶ 'O earth, swallow thy water, and O sky, cease *raining*.' And the water was made to subside and the matter was ended. And *the Ark* came to rest on al-Jūdī.—Hūd, 11:45 [Publisher]

ing impure life, sloth and treachery. Therefore, it is incumbent upon those who find strength in their hearts to come to me; I shall be their comforter and shall try to lighten their burden. God Almighty will bless my prayers and my care for them provided they are ready with their heart and soul to fulfil His requirements. This is a Divine commandment which I have hereby conveyed. The relevant revelation in Arabic is as follows:

اذا عزمتم فتوكل على الله- واصنع الفلك باعيننا ووحينا-
الذين يبايعونك انما يبايعون الله يد الله فوق ايديهم-¹³⁷

Peace be on him who follows the guidance.

Ghulām Aḥmad

1st December, 1888

[Sabz Ishtihār, Rūḥānī Khazā'in, vol. 2, p. 470]

Significance of Bai‘at

What is the significance of Bai‘at? The meaning of the word is to exchange one thing with another by mutual consent. The purpose of Bai‘at is that one who enters into the covenant sells his self together with all its capacities to a guide so that in return he should obtain the true understanding and the perfect blessings which should become the means of acquiring cognition, sal-

¹³⁷ When thou hast determined a matter then trust in Allāh and build the Ark under Our eyes and according to Our instructions. Those who enter into covenant with thee enter into a covenant with Allāh. Allāh’s hand is above their hands. [Publisher]

vation, and attaining the pleasure of God Almighty. It is thus obvious that Bai'at does not mean simple repentance, because man can bring it about by himself. Rather, it denotes the understanding, blessings and signs which pull one in the direction of true repentance. Its real purpose is to commit one's ego to the service of one's guide and to acquire in return the knowledge, the understanding and the blessings which should strengthen faith and increase true understanding, so that a pure relationship may be established with God Almighty; and thus, having obtained deliverance from worldly hell, one might be delivered from the hell of the hereafter; and, having been cured of blindness in this world, one might be secure against blindness in the hereafter.

[Ḍarūrat-ul-Imam, Rūḥānī Khazā'in, vol. 13, p. 498]

Complete Fullfilment of Propagation

Below is a summary explanation of the conditions of Bai'at to which the seekers of truth are called in a pamphlet on 1st January, 1888, on the subject of propagation.¹³⁸

[1] A person entering into the covenant of Bai'at would sincerely undertake that up to the day of his death he shall abstain from associating any partner with Allāh;

¹³⁸ The reference is to Sabz Ishtihār, a portion of which is translated above on pp. 235-236 of this book.

[2] That he shall keep away from falsehood, adultery, treachery of the eye, disobedience, vice, wrongdoing, dishonesty, disorder, and rebellion and that he shall not permit himself to be carried away by his egoistic passions, however strong they might be;

[3] That he shall perform the five daily prayers without fail, according to the command of God and His Messenger^{sa}, and, to the best of his ability, shall try to offer *Tahajjud* prayer and will constantly invoke the blessings of Allāh upon the Holy Prophet^{sa}, and will continuously seek forgiveness for his sins and out of sincere love for God, reminding himself of the bounties of God Almighty, will occupy himself with His praise and glorification;

[4] That he shall in no way harm Allāh's creatures in general and Muslims in particular by giving way to his passions, neither with his hand nor with his tongue or by any other means;

[5] That in all circumstances whether of joy or sorrow, prosperity or adversity, bounty or trial, he shall prove himself faithful to God Almighty, and that in every condition he shall submit to God's decree, being ready to endure every kind of insult and pain in His cause, and that in the hour of any misfortune he will not turn away from Him but will rather draw closer;

[6] That he shall not conform to vulgar customs and shall guard against evil inclinations and shall submit himself wholly to the authority of the Holy Qur'ān

and shall make the Word of Allāh and the word of the Holy Prophet^{sa} the guiding principles of his life;

[7] That he shall discard pride and arrogance and shall pass his days in meekness, humility, courtesy and lowliness;

[8] That he shall hold his faith, its honour, and the welfare of Islam dearer than his own life, property, honour, children and everything else;

[9] That for the sake of winning Allāh's pleasure, he shall occupy himself with sympathy for Allāh's creatures, and that, as far as possible, he shall employ his natural gifts and faculties for promoting the welfare of mankind;

[10] That, for the sake of Allāh, he shall establish the relationship of brotherhood with me, on the condition of obeying me in all that is good, and shall maintain this relationship to the day of his death, and shall set such a high example in respect of it that the like of it shall not be found in any worldly relationship, whether of kinship or that of master and servant.

These are the conditions that are binding upon everyone who enters the covenant of Bai'at...Whoever, responding to my invitation, enters into the covenant and joins this blessed Jamā'at will be considered a member of our Community and will be counted among my sincere friends. These are the people concerning whom God Almighty has said to me that He will place them above the others until the Day of

Judgement and that they will be endowed with blessings and mercy. He commanded me: Build the Ark under My eyes and according to My instructions. God's hand will be above the hands of those who enter into a covenant with thee. He has commanded: Present yourself to God Almighty with all your faculties and do not leave your Noble Lord alone. He who leaves Him alone will be left alone himself.

According to Divine behest, this general invitation is issued for entering into the covenant of Bai'at. Those who are prepared to abide by the conditions set out above are free to come to me for entering into the covenant after having performed the prescribed *Istikhārah*¹³⁹ as taught by Holy Prophet^{sa}. May God Almighty be their helper and bring about a pure change in their lives and bless them with the spirit of truth, piety, love and enlightened conscience (Āmīn).

وآخر دعوانا ان الحمد لله رب العالمين¹⁴⁰

The humblest of the servants of Allāh,
Ghulām Aḥmad of Qādiān,
District Gurdāspūr, Punjāb.

[Majmū'ah Ishtihārāt, vol. 1, pp. 189-192]

Purpose of the System of Bai'at

If anyone should deliberately contravene the conditions set out in the announcement of 12th January,

¹³⁹ A prayer to seek guidance from Allāh. [Publisher]

¹⁴⁰ Our last supplication is that all praise belongs to Allāh, the Lord of the worlds. [Publisher]

1889, and should persist in his rebellious attitude, he will be expelled from this Movement. The system of Bai'at has been instituted solely with the purpose of brining together a large group of the righteous, so that they should cast a positive influence in the world, and their unity should be a source of blessing and greatness and good harvest for Islam. Since they will be united for the same cause, they will be readily available for the pure and holy service of Islam. They should not be lazy, miserly and purposeless Muslims, nor should they be like the worthless ones who have done great harm to Islam through their dissention and inequity and have stained its beautiful face by their acts of transgression, nor should they be like the heedless dervishes and those who have withdrawn from the world, who are totally unaware of the needs of Islam and unconcerned with the welfare of their brethren, and who feel no eagerness for promoting the welfare of mankind. On the contrary, they should have such sympathy for the people that they should become the refuge of the poor and fathers to the orphans and, like passionate lovers, be always ready to sacrifice themselves for discharging Islamic duties. They should make every effort that their blessings should spread in the world and the pure fountain of love for the Divine and of sympathy for His servants should spring out of every heart, and their unity should be seen as flowing like a river. God Almighty, by His special grace and favour, has designed to make the prayers and the attention of this humble one the

means of the manifestation of their pure capacities. That Holy and Glorious One has inspired me with the eagerness to occupy myself with the inner training of these seekers, and to strive day and night to rid them of their impurities, and to beseech God to grant them the light whereby a person is delivered from the bondage of his ego and of Satan and develops a natural love for the ways of God Almighty. I would also solicit for them the Holy Spirit, which is generated by the strong relationship between perfect Providence and undulated service to God. I would also endeavour to secure their deliverance from the vicious spirit which is generated by the intense relationship between Satan and *Nafs-e-Ammārah* [the Self that incites to evil. Thus, with the help of Allāh, I will not be lax and lazy and will not be heedless in seeking the reform of my friends who have joined this Movement in full sincerity. Indeed, I shall be ready even to face death so that they might live. I shall solicit for them from God Almighty the spiritual power which, like an electric current should activate their entire beings. I am sure that all this will come about for those who, having joined the Movement, shall wait steadfastly, for God Almighty has determined to create this group and to promote it for the manifestation of His Glory and His Power, so as to spread in the world love for Himself and sincere repentance and piety and real goodness and peace and prosperity and sympathy for mankind. Therefore, these will be His own people and He will strengthen them with His own spirit. He will

purify them from a life of impurity and will bring about a pure change in their lives, as He has promised in His holy prophecies, and will cause them to grow rapidly and will bring thousands of the righteous into it. He Himself will water them and cause them to flourish, so much so that their numbers and their blessings will be looked upon with amazement. Like a lamp that is placed at a height, they will spread their light in every corner of the world and will be seen as the symbols of Islamic blessings. God will cause the perfect followers of this Movement to excel the followers of all other faiths in respect of every blessing, and to the Day of Judgement there will appear among them those who will be blessed with acceptance and help. The Lord of Glory has determined this and He has the power to do all that He wills. All power and all strength belong to Him.

فالحمد له أوّلاً و آخراً و ظاهراً و باطناً اسلمنا له هو

مولنا فى الدنيا و الآخر نعم المولى و نعم النصير¹⁴¹

Ghulām Aḥmad,
Ludhiāna, 4th March, 1889.

[Izāla-e-Auhām, Rūḥānī Khazā'in, vol. 3, pp. 560-563]

¹⁴¹ All praise is due to Him, the First and the Last and the Overt and the Hidden. We have submitted to Him, He is our Master in this world and in the hereafter; an Excellent Master and an Excellent Helper. [Publisher]

Admonitions to Those who have Pledged the Allegiance of Bai‘at

عزیزاں بے خلوص وصدق نشانید را ہے را

¹⁴² مصفا قطرہ باید کہ تا گوہر شود پیدا

O my friends, who have entered into the covenant of Bai‘at with me, may God enable us all to do that which pleases Him. Today you are small in number and are treated with contempt. You are passing through a time of trial. In accordance with the eternal law of God, efforts will be made that you should stumble. You will be persecuted in every way and you will have to hear all sorts of disagreeable things. Everyone who hurts you by word or deed will imagine that he is helping Islam and you will have to pass through some heavenly trials so that you may be tried in every way. Therefore, listen carefully that your way to victory and supremacy will not be through dry logic or returning abuse for abuse, for if you adopt these ways, your hearts will become hardened and you will be left with nothing but words, which God Almighty hates and looks upon with aversion. So do not behave in a manner whereby you would become subject to two curses, the curse of God and the curse of man.

Remember well that if the curse of man is not accompanied by the curse of God Almighty, it amounts to

¹⁴² Dear ones! No way can be opened without sincerity and truth; A pure drop is needed so that a pearl may be born. [Publisher]

nothing. If God does not wish to destroy us, we cannot be destroyed by anyone; but if He should become our enemy, no one can afford us shelter. How shall we please God Almighty and how shall we win His support? He has repeatedly given me the answer to this question: it can only be done through righteousness. So my dear brethren! make every effort that you may become righteous. Without action, everything is vain and without sincerity no action is acceptable. Righteousness means that, avoiding all these harmful ways, you should march forward towards God Almighty, and be mindful of the subtlest paths of piety. First, cultivate humility, straightforwardness and sincerity, and become truly meek and submissive and lowly, for every seed of good and ill first sprouts in the heart. If your heart is empty of evil, your tongue will also be empty of evil and so will be your eyes and all your limbs. Every light and darkness takes birth initially in the heart and gradually envelops the whole body. So keep your hearts under constant scrutiny. Just as an eater of betel leaves constantly rotates the leaves and snips off their rotten parts and throws them away, in the same way, you should keep rotating before your mind's eye the secret thoughts and habits and passions and hidden capacities of your hearts, and whenever you encounter a rotten thought or habit or capacity, snip it off and throw it out lest it should pollute your whole heart and you may then be cut off.

Having done that, strive, and supplicate to God Almighty for strength and courage, that your limbs and

all your faculties may become the means for the manifestation of pure intentions and thoughts and passions and your heart's desires, so that your good actions may attain perfection. For that which springs up in the heart and remains confined to the heart will not lead you to any worthy status. Establish the greatness of God Almighty in your hearts and keep His Glory before you eyes. Remember that there are approximately five hundred commandments in the Holy Qur'ān. God has prepared a spiritual banquet for you with reference to your every limb, faculty, form, age, every stage of your intelligence, your nature, your effort in His path, and your individual and collective conditions. Accept the invitation to this banquet with gratitude and eat of all the dishes that have been prepared for you and derive benefit from all. I tell you truly that he who evades a single one of these commandments will be accountable on the Day of Judgement. If you seek salvation, adopt the ways of the humble and carry the yoke of the Holy Qur'ān with meekness. The wicked will be ruined and the rebellious will be hurled into hell. But he who bends his neck humbly will be saved from death. Do not worship God Almighty on the condition of worldly benefits, for there is a pitfall in the way of such thinking. Worship Him in the conviction that it is an obligation which you owe to your Creator. Worship of God should become your very life, and the purpose of your good deeds should be that the true Beloved

and the true Benefactor may be pleased with you, for anything less is a stumbling block.

God is a great wealth. To find Him you should be ready to encounter misfortune. He is a great purpose. To achieve it, be ready to lay down your lives. Dear ones! do not slight the commandments of God Almighty. Let not the poison of current philosophy affect you. Submit to His commandments like a child. Be constant in Prayer, be constant in Prayer, for Prayer is the key to all good fortune. Do not stand up in Prayer as if you are performing a ceremony. As you make *Wuḍū'* [physical ablution] in preparation for Prayer, so perform an inner ablution whereby you should wash out from your mind and body all thoughts beside that of Allāh. Then stand up in Prayer after both these purifying ablutions, and supplicate intensively in the course of your Prayer and make crying and weeping your habit so that you may be shown mercy.

Be truthful, be truthful, for He is observing the condition of your hearts. Can man deceive Him? Can cunning devices be of any avail against Him? Greatly unfortunate is the person who carries his disobedience to a degree as if there was no God. Such a one is destroyed quickly and God Almighty cares not at all for him.

Dear ones! the bare logic of this world is a Satan and the hollow philosophy of this world is an *Iblīs* [Satan personified] who reduces the light of faith and renders

a person unduly daring, and carries him to near-atheism. Safeguard yourselves against Satan and develop a heart which is poor and meek. Obey the commandments without whys or wherefores, as a child obeys its mother.

The teachings of the Holy Qur'ān are designed to carry you to the highest stage of righteousness. Lend ear to them and conform yourselves with them. Unlike the Bible, the Holy Qur'ān does not teach that you should not look at a woman—or others who can arouse the lustful passions like women—with a lustful eye. The object of Islam's perfect teaching is that you should not look needlessly at a woman who is not related to you, either with lust or without lust. You should shut your eyes so that you may not stumble and the purity of your heart may not be affected. Remember well this commandment of your Lord and safeguard yourselves against the adultery of the eyes and be fearful of the wrath of the One Whose wrath can destroy in an instant. The Holy Qur'ān also prescribes that you should safeguard your ears against listening to any discourse concerning women outside the prohibited degree and also against every discourse that is otherwise improper. It is not necessary for me to admonish you not to commit murder for no one except a wholly wicked person advances towards murder. But I do admonish you that you should not insist upon injustice and thus slay the truth. Accept the truth even if it should proceed from a child. If you find your opponent uttering the truth then immediately give up your dry logic. Ad-

here to the truth and bear true witness. God the Glorious, says:

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ¹⁴³

That is: Shun the abomination of idols and shun all words of falsehood, because falsehood is no less than an idol. That which turns you away from the Qiblah of truth is an idol in your path. Bear true witness even if it should be against your fathers or brothers or friends. Let no enmity prevent you from doing justice. Give up all miserliness, rancour, jealousy, ill-will and coldness and be united. There are two main commandments of the Holy Qur'an: One is to acknowledge the Unity of God and to render love and obedience to Him, hallowed be His name; the second is sympathy with your brethren and with the whole of mankind.

[Izāla-e-Auhām, Rūḥānī Khazā'in, vol. 3, pp. 546-550]

The members of my Jamā'at, whether they are present here or whether they are in their own places, should listen carefully to this admonition. The purpose of their joining the Movement and establishing with me a relationship like that of a disciple is that they should achieve a high degree of piety and righteousness. No wrongdoing or mischief should ever come near them. They should offer the five daily Prayers regularly and with congregation, and should not lie nor hurt anyone by their tongues. They should not be guilty of any kind

¹⁴³ Al-Ḥajj, 22:31 [Publisher]

of vice and should not let even a thought of mischief, wrongdoing or transgression pass through their minds. They should shun every type of sin, offence, undesirable speech and action, as well as all egoistic passions and unruly behaviour. They should become pure-hearted, harmless and meek servants of God Almighty, and no poisonous germ should flourish in their beings. They should be sincerely loyal and obedient to the British Government, under which their properties, lives and honour are secure. Sympathy for the entire mankind should be their motto and they should fear God Almighty. They should safeguard their tongues, their hands and their thoughts against every kind of impious and disorderly behaviour and against dishonesty. They should establish the five daily Prayers with utmost regularity. They should refrain from every kind of wrong, transgression, embezzlement, bribery, encroachment of other people's rights and undue partiality. They should not participate in evil company. If it should be proved that one who frequents their company does not obey God's commandments, or is not loyal to the benevolent government, or is not mindful of people's rights, or is cruel or mischievous or of a loose character, or is seeking to deceive the servants of God Almighty by continuing in the habit of abusing, or making false allegations against the person with whom they have entered into a covenant of Bai'at, it will be their duty to remove such evil from among them and to keep away from such a dangerous person. Do not contrive to harm the followers of any religion or the

members of any caste or group. Be true well-wishers of everyone, and take care that no mischievous or vicious person, or disorderly one or ill-behaved one should ever be of your company, or should dwell among you; for such a one will, sooner or later, cause you to stumble.

These are matters and conditions that I have been urging from the beginning and it is the duty of every member of my Jamā'at to act upon all these admonitions. Let there be no impurity or mockery or derision in your meetings. Walk upon the earth with pure hearts and pure tempers and pure thoughts. Remember! Not every evil is worth fighting, so cultivate the habit of forgiveness, and practice toleration and forbearance. Do not attack anyone improperly and keep your passions under complete control. If you take part in a discussion or exchange views on a religious topic, express yourself gently and be courteous. If anyone misbehaves towards you, withdraw from such company quickly with the greeting of peace. If you are persecuted or reviled, be mindful that you should not meet stupidity with stupidity, for otherwise, you will be accounted in the same category as your opponents. God Almighty desires that you should become a Jamā'at that should set an example of goodness and truthfulness for the whole world. Therefore, hasten to exclude everyone from your company who sets an example of mischief and provocation. He who cannot dwell among us in meekness and piety, and is not gentle in his speech and righteous in his conduct,

should promptly leave us, for God does not desire that such a one should dwell among us. He will surely die in misery, for he did not adopt the way of goodness. Be alert, therefore, and be truly good-hearted and gentle and righteous. You will be known by your regular attendance at Prayer and by your high moral qualities. He who has the seed of evil embedded in him will not be able to conform to this admonition.

Your hearts should be free of deceit, your hands should be free from transgression and your eyes should be free from impurity. There should be nothing inside you except truth and sympathy for mankind. I trust that my friends who dwell with me in Qādiān will set a high example in respect of all their faculties. I do not desire that there should ever be anyone in our pious Jamā‘at whose character is suspect or to whose behaviour any exception might be taken, or who should be inclined towards disorderliness or suffer from any other kind of impiety. If we hear any complaint against anyone that he deliberately disregards the obligations due to God Almighty, or sits among people who indulge in mockery or indecency, or is guilty of any kind of misconduct, he will be immediately excluded from the Jamā‘at and will no longer be able to remain with us and our friends.... The fact is that the field which is cultivated with much labour and is ripened also contains some weeds that have to be cut down and burnt. Such is the law of nature, and our Jamā‘at is no exception. I know that those who have joined my Jamā‘at with all

sincerity have been bestowed hearts by God Almighty which instinctively hate evil and love goodness, and I do hope that they will set a good example for the people.

[Majmū'ah Ishtihārāt, vol. 3, pp. 46-49]

The world is a passing panorama. If a person does not exert himself fully to carry out a good deed at its proper time, he cannot thereafter recover the lost time. I am aware that I have lived the greater part of my life, and it appears from Divine revelations and also from my own estimation that only a small part of it remains. **Therefore, whoever helps me in the attainment of my objectives according to my aspirations and during my lifetime and in my presence will, I trust, be with me on the Day of Judgement also.** And I do not perceive that he who spends money in such important matters will suffer any loss in his wealth because of this spending. Indeed his wealth would be blessed. Therefore, trusting in God Almighty, you should act with full sincerity and eagerness and courage, for this is the time of fruitful service. **Thereafter a time will come when spending a mountain of gold in this cause will not equal in merit the spending of one *paisa* now. This is the blessed time in which he who has been sent by God and whose advent had been awaited by the nations through centuries is present among you,** and every day God is granting fresh revelations which are full of fresh glad tidings. It has been made clear

throughout by God Almighty that only he alone will be considered as having truly and definitely joined this Jamā‘at who spends his property, which he holds dear, in this cause.... Do not imagine that you gain your wealth by your own efforts, it is instead bestowed upon you by God Almighty, nor should you ever imagine that by spending a portion of your wealth or by serving in some other way, you put God Almighty or the one He has sent under any obligation. In fact, it is He Who puts you under obligations by calling you to serve Him. I tell you truly that if all of you should desert me and should hold back from service and help, He will create another people who will render Him the needed services. Be sure that all this is from heaven and your service is for your own good, so let no pride enter your heart, nor should you imagine that you are helping financially or otherwise. I tell you again and again that God is in no need of your service, and it is His grace upon you that He provides you with the opportunity to serve. A few days ago, I received a revelation in Gurdāspūr, in which God says:

لا اله الاّ انا فاتخذني وكيلا

i.e., I alone am the Accomplisher of every task, so take Me alone as the Accomplisher, and do not consider others to be helping your cause in any way.

When I received this revelation, my heart trembled with the realization that my Jamā‘at had not yet arrived at a stage where God Almighty should have even mentioned them. I have no greater anxiety than

that I should die and leave this Jamā'at in such a state of inadequacy and imperfection. I know for certain that miserliness and faith cannot coexist in a heart...I will not remain long among you and the time is coming when you will not see me anymore. Many will wish that they had performed some valuable service in my presence. Now is the time to provide against such a possibility. Just as previous Prophets and Messengers^{as} did not dwell forever among their followers, I too shall not remain among you, so value the time you have. Even if you perform such service for which you have to sell all your immovable property, it would be disrespectful of you to imagine that you have performed any service. You are not aware how Divine Mercy is eager in support of this faith, and how His angels are descending upon the hearts. Every matter of reason and understanding that arises in your hearts is not from yourselves but from God. Wonderful light and knowledge is descending from heaven. I admonish you repeatedly to serve to the utmost limit of your capacities, but let not a thought pass through your minds that you have done something. If you ever think so, you will be ruined. All such thoughts are disrespectful. A disrespectful one is ruined much quicker than anyone else.

[Majmū'ah Ishtihārāt, vol. 3, pp. 496-499]

Let me make it clear that to affirm the covenant of Bai'at with the tongue alone amounts to nothing unless it is practiced with full resolve. He who acts

fully on my teachings enters that house of mine, concerning which there is a promise in Divine revelation:

إِنِّي أَحَافِظُ كُلَّ مَنْ فِي الدَّارِ

It means that I shall safeguard everyone who is within the walls of your house. This should not be taken to mean only such people as dwell in my house made of bricks. Rather it refers to all those who follow me completely and dwell in my spiritual house. To follow me, it is necessary for them to believe that they have a Mighty, Self-Existing and All-Creating God, Whose attributes are eternal, everlasting and unchangeable. He has no father and no son. He is much above being put upon the cross and being killed. He is such that despite being far, He is near; and despite being near, He is far. Despite being One, His manifestations are diverse. For a man who brings about a change in himself, He becomes a new God and deals with him with a new manifestation. Thus, a person experiences a change in God according to the change in himself. Yet no change takes place in God, for He is eternally Unchangeable and Most Perfect, but when a person moves towards goodness, God manifests Himself to him in a new way. At the time of every improved condition that manifests itself in a person, God's manifestation of Power also reveals itself in an improved manner. He manifests His might in an extraordinary way only when an extraordinary change takes place in a person. This is at the root of all extraordinary happenings and miracles. This is the God our Jamā'at has to believe in. Believe in Him and pre-

fer Him to your own souls and to your comforts and all your relationships; and show practical sincerity, courage and loyalty in His cause. People of the world do not prefer Him to their resources and their kith and kin, but you must prefer Him above everything else so that you might be recorded in heaven as belonging to His Jamā'at.

To display signs of His mercy is the eternal way of God, but you can participate of it only when nothing separates you from Him, your will is subordinate to His will, your desire is identified with His desire, and your head lies prostrate at His threshold at all times and in all conditions—whether of success or failure—so that He may do whatever He wills. If you do so, then God, Who has hidden His countenance for a long time, will manifest Himself in you. Is there anyone among you who is prepared to act in this way so as to seek His pleasure and not to be disquieted by His decrees? When you encounter misfortune, you should step forth even more eagerly, for this is the only means of your progress. Try with all your might to spread His Unity on earth, have mercy on His creatures, do not wrong them by your tongue or your hand or by any other means and strive to promote their welfare. Entertain no pride against anyone, even if he were your subordinate, and revile not anyone, even if he should revile you. Become meek and tolerant and well-intentioned, and sympathetic to God's creatures so that you may be accepted.

There are many who show meekness, but they are wolves inside. There are many who appear clean but are serpents within. You, therefore, cannot be accepted by Him unless you are the same inside and out. Being great, have mercy on the lowly and do not look down upon them. Possessing knowledge, admonish the ignorant ones and do not humiliate them by self-conceit. Being wealthy, serve the poor and behave not arrogantly towards them.

Dread the ways of ruin and always be fearful of God. Adopt the ways of righteousness and worship no creature and cut asunder from everything to turn to your Lord. Turn your hearts away from the world and become wholly His, and live for Him alone and, for His sake, hate every impiety and sin, for He is Holy. Let every morning bear witness that you have spent the night in righteousness, and let every evening bear witness that you have spent the day in His fear. Be not afraid of the curses of the world, for they are apt to disappear like smoke and cannot turn day into night. But be fearful of God's curse which descends from heaven and upon whomsoever it falls it consumes him in both worlds. You cannot save yourselves with hypocrisy, for the eye of the God you believe in penetrates you through and through; can you then deceive Him? Become straightforward, clean, pure and truthful. If even a particle of darkness is left in you, it will dispel all your light. And if you have any portion of arrogance, or hypocrisy, or self-love, or sloth, you are not something worthy of accep-

tance. Do not deceive yourselves with your few accomplishments, and do not imagine that you have done all that was required of you, for God desires a complete revolution in your beings and He demands from you a death whereafter He should revive you. Hasten to make peace with one another and forgive your brethren their sins, for he who is not inclined to make peace with his brother is wicked and will be cut off because he is the cause of dissension. Part with your ego in every way and do away with mutual grievances. Being in the right, show humility like the one who is in the wrong, so that you may be forgiven. Discard the obesity of your ego, for a fat one cannot enter through the door to which you have been called.

How unfortunate is the one who does not believe in that which has come from the mouth of God and which I have set forth. If you desire that God should be pleased with you in heaven, be to each other like brothers born of the same mother. The more venerable among you is he who forgives his brother more, and unfortunate is the one who is obstinate and does not forgive. Such a one has no part in me. Be very fearful of God's curse for He is Holy and Jealous. An evildoer cannot attain nearness to God, nor an arrogant one, nor a wrongdoer, nor a dishonest one, nor one who is not jealous for the sake of His name, nor those who fall upon the world like dogs and ants and vultures and find their whole comfort in the world. Every impure eye is far from Him, every impure heart is unaware of Him. He who is afire for His sake will

be delivered from the fire; he who weeps for His sake will laugh; and he who cuts asunder from the world for His sake will find Him. Become the friends of God with a true heart and full sincerity and complete eagerness, so that He should become your friend. Have mercy on your subordinates and your wives and your less fortunate brethren so that you may have mercy from heaven. Become truly His so that He should become yours. The world is full of calamities, one of which is the plague. Hold fast to God with sincerity so that He should safeguard you against all calamities. No calamity overtakes the earth until there is a command from heaven, and no misfortune is repelled until mercy descends from heaven. Wisdom demands that you should take hold of the root and not of the branch. You are not prohibited from having recourse to the necessary means and appropriate remedies, but you are forbidden to rely upon them. In the end, only that will come about which will be decreed by God. Complete trust in God, if one has the strength for it, is greater than anything else.

An essential teaching for you is that you should not abandon the Holy Qur'ān like something forsaken, for therein is your life. Those who honour the Qur'ān will be honoured in heaven. Those who prefer the Qur'ān to every Ḥadīth and every other saying will receive preference in heaven. For mankind, there is no book on the face of the earth except the Qur'ān, and for all children of Adam, there is no Messenger and Intercessor but Muḥammad, the Chosen One^{sa}. Endeavour

to cultivate true love for that Prophet^{sa} of dignity and majesty, and do not give anyone else any kind of preference over him, so that in heaven you may be counted as those who have attained salvation.

Remember that salvation is not something that will only be manifested after death, for true salvation is that which exhibits its light in this very world. Who is it that attains salvation? It is only he who believes that God is true, that Muḥammad^{sa} is the Intercessor between God and all His creatures and that there is no Messenger equal to him in rank under heaven, nor is there any book equal in status to the Holy Qur'ān. God did not desire immortality for anyone, but this Chosen Prophet^{sa} lives forever.

[Kashtī-e-Nūḥ, Rūḥānī Khazā'in, vol. 19, pp. 10-14]

I repeat that you should not be content with having made the covenant of Bai'at as a matter of form, for that amounts to nothing. God looks at your hearts and will deal with you accordingly. Look, I hereby discharge my obligation of conveying my message by warning you that sin is a poison, so do not swallow that poison. Disobedience of God is a filthy death, so safeguard yourselves against it. Supplicate that you might be granted strength. He who at the time of supplication does not believe that God has the power to do everything—except that which might be contrary to His promise—is not one of my Jamā'at. He who does not give up lying and deceit is not one of my Jamā'at. He who is caught up all the time in worldly

attractions and does not lift his eye to look at the hereafter, is not one of my Jamā‘at. He who does not in truth prefer the faith to the world is not one of my Jamā‘at. He who does not shun every vice and every evil deed, i.e., liquor, gambling, evil looks, deceit, bribery and every misappropriation, is not of my Jamā‘at. He who does not take it upon himself to perform the five daily Prayers is not one of my Jamā‘at. He who is not constant in supplication and does not remember God with humility is not one of my Jamā‘at. He who does not discard the company of an evil one who influences him towards vice is not one of my Jamā‘at. He who does not honour his parents and does not obey them in all matters that are not contrary to the Qur’ān, and is careless in serving them diligently, is not of my Jamā‘at. He who does not treat his wife and her relatives with gentleness and benevolence is not one of my Jamā‘at. He who refrains from doing even the least bit of good to his neighbour is not of my Jamā‘at. He who does not desire to forgive an offender and entertains rancour is not one of my Jamā‘at. Every husband who deceives his wife, and every wife who deceives her husband, is not of my Jamā‘at. He who breaks the covenant of Bai‘at in any respect is not one of my Jamā‘at. He who does not truly believe in me as the Promised Messiah and Mahdī is not one of my Jamā‘at. He who is not willing to obey me in all good matters is not one of my Jamā‘at. He who consorts with my opponents and endorses what they say, is not of my

Jamā'at. Every adulterer, disobedient one, winebibber, murderer, thief, gambler, deceiver, bribe-taker, usurper, tyrant, liar, forger and their companion, and everyone who calumniates his brothers or sisters and does not repent of his vices and does not abstain from joining evil company is not of my Jamā'at.

All these are poisons. You cannot swallow poison and survive; light and darkness cannot exist together. Everyone who has a crooked disposition and is not straightforward with God can never achieve the blessing that is bestowed on the pure-hearted. How fortunate are those who cleanse their hearts and purify their hearts of every impurity and take a pledge of faithfulness to their God, for they will never be destroyed. It is not possible that God should humiliate them, for they are God's and God is theirs. They will be safeguarded at the time of every calamity. Foolish is the enemy who moves against them, for they are in the lap of God and enjoy His support.

Who is it that truly believes in God? Only those who are such as we have just described. Similarly, he who pursues a fearless sinner, vicious and evil-minded, is foolish, for such a one will destroy himself in due course. Ever since God has created the heaven and the earth, it has never happened that He should have ruined or destroyed or obliterated the good. On the contrary, he has always shown wonders on their behalf and will also show them now. God is very Faithful and, for the faithful, He manifests wondrous works. The world desires to devour them and every

enemy grinds his teeth at them, but He Who is their friend, delivers them from every place of danger and bestows victory upon them in every field. How fortunate is the person who never lets go the mantle of God. We have believed in Him and we have recognized Him. The God of the whole world is He Who has sent down His revelation to me, Who has shown mighty signs in my support and Who has sent me as the Promised Messiah for this age. There is no God beside Him, neither in heaven nor in earth. He who does not believe in Him is bereft of all good fortune and is caught in humiliation. I have received God's revelation which is as bright as the sun. I have seen that He is the God of the world and that there is none other. How Mighty and Self-Supporting is the God Whom we have found. How great are the powers of Him Whom we witnessed. The truth is that nothing is beyond Him except that which is contrary to His books and His promise. Therefore, when you pray, do not be like the ignorant ones who pretend to follow nature and have devised a natural law which does not bear the seal of God's Book. They are the rejected ones whose prayers will not be accepted. They are blind and not seeing. They are dead, not alive. They present to God their self-devised law and presume to limit His limitless powers and deem Him weak. So He will treat them according to their condition. But when you stand up in prayer, you should have full faith that your God has power to do all that He wills. Then your prayer will be accepted and you will ex-

perience the wonders of God's power that I have experienced. My testimony is based on actual experiences and it is not a tale.

[Kashti-e-Nūḥ, Rūḥānī Khazā'in, vol. 19, pp. 18-21]

If you become God's then be sure that God is yours. You will be asleep and God Almighty will keep awake for you. You will be unmindful of the enemy and God will watch him and will frustrate his designs. You still do not know the extent of God's powers. Had you known it, not a single day would you have grieved after the world. Does he who owns a treasure weep and cry and become sorrowful unto death by losing a *paisa*? Had you been aware of the treasure, that at every time of need God will do the needful, you would not have been so restless after the world. **God is a lovely treasure**, value Him accordingly. He is your Helper at every step; without Him you are nothing, nor do your resources and your devices amount to anything. Do not follow other people for they have become wholly reliant upon the means...I do not forbid you to employ means within moderation, but I do forbid you to become slaves of means like other people and to forget the God Who provides the means. Had you possessed the eye, you would have seen that God is everything and all else is nothing. You can neither stretch forth your hand nor hold it back, but under His command. A [spiritually] dead one might laugh at this, if he had truly died, it would have been better for him than this laughter. Beware! Do not seek to follow in the footsteps of other people

thinking that they have progressed far in the world. Lend ear and realize that these people are totally unaware and heedless of God Who calls you to Himself. What is their god? Only a helpless human being! They are, therefore, languishing in ignorance. I do not forbid you the pursuit of worldly vocations and trade, but I forbid you to follow those whose world is their all. Continue to supplicate God for strength and ability in all your endeavours whether they are worldly or relate to the faith. Your supplications should not be confined to your lips, but you must believe truly that every blessing descends from heaven. You will become righteous only when you become such that whenever you are in need or are faced with some problem, you shut your door and fall down at the threshold of the Divine with your difficulty and supplicate to Him so that He may resolve it by His Grace. You will then be helped by the Holy Spirit and a hidden path will be opened for you. Have mercy on your souls and do not follow those who have cut asunder altogether from God and depend wholly upon means, so much so that they do not even seek strength from Allāh by saying *Inshā'Allāh*.¹⁴⁴ May God open your eyes so that you should realize that He is the cross-beam of all your plans. If the cross-beam should fall, can the rafters continue to support the roof? Indeed not, they would suddenly fall and might even cause loss of life. In the same way, your plans cannot suc-

¹⁴⁴ If God so wills. [Publisher]

ceed without the help of God. If you will not supplicate Him for help, and will not make it your rule to seek strength from Him, you will achieve no success and will die in sorrow. Do not wonder why other people seem to succeed, while they are not even aware of the existence of God Who is your Perfect and Mighty Lord. It is because they have been subjected to the trial of the world on account of their abandoning God. He sometimes tries a person, who abandons Him and seeks the attractions and the joys and pleasures of the world and runs after its riches, by opening the doors of the world to him. Such a one is wholly deprived of faith. In the end, he dies with his mind devoted wholly to the world and is cast into eternal hell. Sometimes, such a person is tried by being deprived of the world also. But this latter kind of trial is not as fearful as the former, for the one who is subjected to the former becomes more arrogant. In any case, both these paths earn the wrath of God. The fountainhead of true prosperity is God. How can these people attain true prosperity when they are unaware of the Ever-Living and Self-Supporting God and are heedless of Him and turn away from Him? Blessed is he who understands this mystery and ruined is the one who does not.

You should similarly not follow the philosophers of this world, nor look upon them with honour, for they only pursue follies. The true philosophy is that which God has taught you in His Word. Those who are in love with the secular philosophy are in ruin and truly

successful are those who have sought true knowledge and true philosophy in God's Book. Why do you follow the paths of foolishness? Will you teach God that which He does not know? Will you run after the blind so that they should guide you? O foolish ones, how will he, who is himself sightless, guide you? True philosophy is acquired through the Holy Spirit which you have been promised. Through it you will be carried to the pure knowledge to which others have no access. You will obtain such knowledge if you sincerely seek it. You will then find that it is the knowledge which freshens and revives the heart and guides you to the pinnacle of certainty. He who feeds upon carrion cannot bring you pure food. He who is sightless cannot show you the path. All pure wisdom descends from heaven; then what is it that you are seeking from the earthly ones? Those whose souls ascend to heaven are the true heirs of wisdom. He who is not satisfied himself cannot bestow satisfaction upon you, but the purity of heart is the primary condition. Sincerity and purity are the pre-requisite, after which everything will be bestowed upon you.

[Kashtī-e-Nūḥ, Rūḥānī Khazā'in, vol. 19, pp. 22-24]

Now you should reflect and decide in your own minds that, having made the covenant of Bai'at with me and having accepted me as the Promised Messiah, and as the Arbiter and Judge, if your heart feels constrained or anguished over any decision or action of mine, you should be concerned about the sincerity of your faith. No good can be expected from faith that is full of

doubts and suspicions. If you have accepted truly that the Promised Messiah is in fact the Arbiter, then submit completely to his command and look upon his decisions with respect so that you may be counted among those who honour the word of the Holy Prophet^{sa} and esteem it highly. Sufficient is the evidence of the Holy Prophet^{sa}. He assures you that the Promised Messiah will be your Imām and Arbiter and Judge. If this is not enough to satisfy you, how then will you be satisfied?

[Malfūzāt, vol. 3, pp. 73-74]

Be it known to all sincere ones who have entered into the covenant of Bai'at with me, that the purpose of the covenant is that the love of the world should grow cold and the love of God and of the Holy Prophet^{sa} should fill the heart, and the soul should be so weaned away from the world that the journey to the hereafter should not appear disagreeable. But for the achievement of this purpose it is necessary to stay in my company and to spend some time of your life in this way, so that, if God should so will, by witnessing some sure sign all weakness and indifference may be removed and perfect faith may be generated, resulting in eagerness, enthusiasm and passionate love. You should always keep this in mind and supplicate that God Almighty should make this possible. Until such an opportunity arises, advantage should be taken of such meetings off and on, for to enter into the covenant of Bai'at and not to be eager to seek opportunities for meeting would reduce the covenant

to a mere ceremony which would be devoid of all blessings.

[Āsmānī Faiṣlah, Rūḥānī Khazā'in, vol. 4, p. 351]

The human heart is like *Hajr-e-Aswad* [the Black Stone] and a man's bosom is like *Baitullāh* [the House of Allāh]. The thoughts of that which is beside Allāh are the idols installed in the ka'bah of his heart. The idols of the Holy city of Mecca were obliterated when our Holy Prophet^{sa}, accompanied by ten thousand saints, arrived at Mecca and Mecca surrendered....To defeat and obliterate the idols that are beside Allāh, it is necessary that they should be invaded in the same manner....A Jihad is needed for clearing this house of its idols and I teach you the way of this Jihad, and assure you that if you follow it you will succeed in breaking those idols. This way is not devised by me. God has appointed me to disclose it to you. What is that way? It is that you should follow me and obey me. This is not a new call. To clear Mecca of idols, the Holy Prophet^{sa} also announced:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ

In the same way, if you will follow me you will be able to break the idols that are inside you and you will be able to purify your bosoms which are filled with idols of many kinds. No hard disciplines are needed for the purification of the self. The Companions of the Holy Prophet^{sa} did not subject themselves to any hard

¹⁴⁵ Say, 'If you love Allāh, follow me; then will Allāh love you.—Āl-Imrān, 3:32 [Publisher]

disciplines nor to any purposeless repetition of formulas. What they possessed was something very different: they were wholly committed to obedience of the Holy Prophet^{sa}. The light that was in him passed through the duct of obedience and fell upon the hearts of his Companions^{ra} and wiped out all thoughts of everything beside Allāh. Their bosoms were filled with light in place of darkness. Remember well that the same is the situation today. You cannot be purified until the light which comes through the Divine duct falls upon your hearts. The human bosom is the place of descent of Divine light; that is why it is called the House of Allāh. The grand design is that the idols that fill it should be broken and Allāh alone should dwell in it.

[Malfūzāt, vol. 1, pp. 187-188]

Spread of the Jamā'at

Although our Jama'at has not yet spread in large numbers in different parts of the world, my followers are to be found in many places, from Peshawar to Bombay, Calcutta, Hyderabad Deccan, and even in Arab countries. This Jamā'at initially spread and increased in the Punjab and now I find that it is progressing in most parts of India. Its membership is composed more of learned people and less of others.....The grace and power of God Almighty have frustrated the plans of Maulavīs and has increased our Jamā'at in an extraordinary way and is increasing it continuously. In this Jamā'at will be found largely

people who are disposed to virtue, fear God, show compassion for mankind and strive heart and soul for the success of the faith. Their hearts are filled with the greatness of God Almighty; they are sensible and intelligent; they are men of high resolve, and have true love for God and His Messenger^{sa}. I perceive that it is the Divine design to foster this Jamā‘at and to bless it and to bring into it fortunate people from the ends of the earth.

[Kitāb-ul-Bariyyah, Rūḥānī Khazā‘in, vol. 13, pp. 204-205, footnote]

Resemblance of the Jamā‘at to the Companions of the Holy Prophet^{sa}

Just consider whether, during the last thirteen hundred years, anyone has experienced a time which is so similar to the time of the Holy Prophet^{sa}. Our Jamā‘at, which has been established in this age, resembles in many respects the Companions^{ra} of the Holy Prophet^{sa}. Our people witness miracles and signs such as the Companions^{ra} witnessed and gain light and certainty from fresh heavenly signs and support as the Companions^{ra} did. They endure, in the cause of Allāh, the mockery and derision and reproaches of people, and bear persecution and boycotts, just as the Companions^{ra} endured. They lead pure lives helped by clear heavenly signs and supports and wise teachings, as did the Companions^{ra}. There are many among them who weep during their Prayers as the Companions^{ra} wept—so profusely that their places of prostration were dampened. Many of them see true dreams and

are honoured with Divine revelations, as was the case with the Companions^{ra}. Many of them spend their hard-earned money in promoting the activities of the Jamā'at, purely for the sake of winning the pleasure of God Almighty, as did the Companions^{ra}. Many among them keep death in mind and are gentle of heart and tread the path of true righteousness, as was the practice of the Companions^{ra}. They are the party of God who are supported by God Himself and whose hearts He is purifying daily and whose bosoms He is filling with the wisdom of faith and whom He is drawing towards Himself through heavenly signs, as He did with the Companions^{ra}. In short, this Jamā'at exhibits all those signs which are implied in the verse:

أَخْرَيْنَ مِنْهُمْ¹⁴⁶

The Word of God Almighty was bound to be fulfilled.

[Ayyām-us-Şulḥ, Rūḥānī Khazā'in, vol. 14, pp. 306-307]

God, Who is hidden from the eyes but is shining brighter than anything else, and of Whose majesty even the angels are afraid of, does not like insolence and cunning. He has mercy upon those who fear Him, so be fearful of Him and say everything after deliberation. You are His Jamā'at whom He has chosen to set an example of goodness. He who does not discard vice, whose lips do not shun falsehood and whose heart does not exclude impure thoughts, will be cut off from this Jamā'at. O Servants of God! cleanse

¹⁴⁶ Others from among them.— Al-Jumu'ah, 62:4 [Publisher]

your hearts and wash your inner self. You can please everyone with hypocrisy and double dealing, but you will only earn the wrath of God by this habit. Have mercy upon yourselves and safeguard your progeny against ruin. It is not possible that God should be pleased with you while in your hearts there is someone who is dearer to you than Him. Spend yourselves in His way, and be devoted to Him, and become wholly His if you desire that you should see Him in this very life.

[Rāz-e-Ḥaqīqat, Rūḥānī Khazā'in, vol. 14, pp. 156-157]

Purpose for the Establishment of the Jamā'at

The purpose of God Almighty in setting up this Jamā'at is that the true understanding of God, which has disappeared from the world, and true righteousness and purity, which are not to be found in this age, might be re-established. Arrogance is rife throughout the world. The divines are caught in the pride and vanity of their learning. You find that the condition of the mendicants belies their objectives. They are wholly unconcerned with self-improvement, and all the disciplines which they have devised are error and innovation. They are only words and form and have no spiritual reality. Their exercises and devotion have a different form altogether like meaningless repetitions which cannot be traced back to the Holy Prophet^{sa}. I find that they pay no attention to inner purification, nor can their artificial disciplines purify

their hearts, nor can they acquire the light of true understanding through them. This age has become empty of true righteousness and purity. The way of the Holy Prophet^{sa}, which is the means of purification, has been discarded. Now God Almighty desires that the time of Prophethood should be revived in this age and the same righteousness and purity should be re-established. Thus, the purpose of God Almighty in setting up this Jamā'at is that through it the lost understanding might be re-established in the world.

[Taqrīreñ, pp. 21-22]

O ye people, fear God and make true peace with Him and put on the garments of righteousness. Let every mischief depart from you. God has unlimited wondrous powers. He has limitless mercy and grace. He it is Who can dry up a terrible flood in an instant. He it is Who can cast away fatal calamities with a single stroke of His hand. But these wonderful powers of His are manifested only to those who become wholly His. Only those witness these extraordinary manifestations who, for His sake, bring about a holy change in themselves and fall down prostrate at His threshold; who become pure like the drop of water which develops into a pearl; and who, being melted by the heat of love and sincerity and devotion, begin to flow towards Him. He takes care of them in misfortunes and delivers them in a wonderful manner from the conspiracies and designs of their enemies and safeguards them against situations of ignominy. He becomes their guardian and their ally and helps them

in their difficulties when no human being can render them any help and His hosts descend in their support. How grateful should we be that our God is Beneficent and Powerful! Will you then desert such a Dear One? Will you transgress His limits for the sake of your unholy selves? It is better for us to die seeking His pleasure than to continue living impure lives.

[Ayyām-uş-Şulh, Rūhānī Khazā'in, vol. 14, pp. 341-342]

O my friends! O my dear people! O ye the flourishing branches of the tree of my being, who enjoy the mercy of God Almighty for having entered into the covenant of Bai‘at with me, and are devoting your lives, your comfort and your properties to this cause! Though I am aware that you will deem it your good fortune to do whatever I say to the best of your abilities, I do not desire to lay down anything by myself as an obligation upon you, so that your service should not be the result of my directive, but should proceed out of your own free will. Who is my friend and who is dear to me? Who is it that recognizes me? Only he who believes that I am one commissioned by God and accepts me as such people ought to be accepted. The world cannot accept me because I am not of the world, but those whose nature has been invested with a portion of the other world accept me and will continue to accept me. He who turns away from me turns away from Him Who has sent me, and he who establishes a relationship with me, establishes a relationship with Him from Whom I have come. I hold a lamp in my hand. He who comes to me will

surely partake of its light, but he who turns away, out of suspicion and ill-will, will be cast into the darkness. I am the citadel of security for this age. He who enters in it will become secure against thieves, robbers and wild beasts. But he who seeks to remain away from my walls will be confronted with death from every side and even his dead body will not be in peace. Who is it who enters my citadel? Only he who discards evil and adopts piety, and gives up crookedness and treads the path of righteousness, and frees himself from the bondage of Satan and becomes an obedient servant of God Almighty. Everyone who does so, is in me and I am in him. But only he has the power to attain to this status whom God Almighty puts under the protections of the Purifying Self. The Purifying Self puts its foot in the hell of such a one's ego and it cools down as if there had never been any fire in it. He then marches forward until the spirit of God Almighty dwells in him, and, with a special manifestation, the Lord of the worlds establishes Himself in his heart. His old humanity is then consumed and a new and pure humanity is bestowed on him, and God Almighty too becomes a new God and establishes a new and special relationship with him, and he is provided in this very life with all the pure necessities of heavenly life.

[Fat-ḥe-Islām, Rūḥānī Khazā'in, vol. 3, pp. 34-35]

O my Jamā'at, may God Almighty be with you. May that Mighty Benefactor prepare you for the journey to the hereafter as the Companions^{ra} of the Holy Proph-

et^{sa} were prepared. Bear in mind that this world is nothing. Cursed is the life which is only for this world and unfortunate is the person all whose grief and sorrow is for the world. If there is such a one in my Jamā'at, it is in vain that he considers himself to be in my Jamā'at, for he is like a dry branch that will not bear fruit.

O fortunate ones! Follow with eagerness the teaching which has been given to me for your salvation. Believe in God as One and without associate, and do not associate anything with Him either in heaven or in the earth. God does not forbid you to employ means but he who turns aside from God and depends entirely upon means is an idolater. God has ever affirmed that there is no salvation without a pure heart, so become pure-hearted and cast aside egoistic rancour and fury. Man's ego has many impurities but the greatest of all is the filth of arrogance. Had there been no arrogance, no one would have disbelieved. So become meek of heart and have sympathy for all mankind. You preach to them about paradise, but how can your preaching be honest if you should wish them ill in this transient world? Discharge your obligations to God Almighty with fear in your hearts for you will be called to account in respect of them. Supplicate earnestly in your Prayers so that God may draw you to Himself and purify your hearts. Man is weak and sin can only be overcome by the power of God Almighty, and unless one is bestowed power by God, one cannot succeed in overcoming sin. Islam does not teach that you should

merely recite the *Kalima* as a matter of form, rather the reality of Islam is that your souls should fall prostrate at the threshold of God Almighty, and that in every respect you should give preference to God and His commandments over your worldly affairs.

[Tadhkirat-ush-Shahādātain, Rūḥānī Khazā'in, vol. 20, p. 63]

My repeated admonition to my Jamā'at is that man's life is short and transitory. It cannot be depended upon. Before you is a great task. Try by every means that your end should be good.

In trying to achieve a good end, one encounters many obstacles. When a person arrives in the world, the first part of his life passes unconsciously, for he is then a child and has little knowledge. When he arrives at the age of discretion, he enters into another stage in which, though he is not unconscious as he was in his childhood, he is positively overtaken by a condition of unconsciousness, which is caused by the frenzy of youth and passions of *Nafs-e-Ammārah*.¹⁴⁷ These cause negligence in these days of awareness and he is so lost in his self as if he were unconscious. Thus these two periods of man's life are lost. Then comes the third period when old age overtakes man and, having obtained knowledge, he becomes without knowledge, as it were. His senses and other faculties start declining. Some people, as soon as they enter upon old age, begin to exhibit signs of insanity and seem to have lost all their senses and begin to behave

¹⁴⁷ The Self that incites to evil. [Publisher]

like children. In many families, after the age of sixty or seventy years the senses become useless. Even if that should not be so, there is a decline in the faculties and powers of man, and even in consciousness a person behaves as if he were unconscious, and weakness and listlessness become apparent. Human life is divided into these three periods and each has its own difficulties. Just consider how many obstructions man has to encounter in order to achieve a good end.

[Taqrīreñ, pp. 1-2]

As I have often admonished, it is essential that a person should not deliberately push himself into the pit of sin, for that means certain ruin. He who swallows poison knowingly or jumps into a well does not deserve the sympathy of his fellow beings or the mercy of God Almighty. It is therefore necessary, indeed it is essential for [members of] our Jamā'at (which God has chosen as an example for future generations) that they should shun evil companions and friends who are likely to have an ill-effect upon their spirituality. They should devote themselves to piety and should take care that in all their actions and under all circumstances they should be a guiding example for others. For this purpose, they should devise every necessary scheme to shun evil company and sinful habits. Bear in mind that to pursue plans for the acquisition of righteousness and goodness is also a subtle form of worship. Do not hold it of little account. When a person occupies himself with such an effort, it is God's way that He opens a path for him which secures him

against sin. But he who makes no plan to avoid sin and to do good, would seem to be content with sin. God Almighty withdraws from such a one and it becomes impossible for him to discard sin. I tell you truly that when a person, despite being caught in the wiles of his *Nafs-e-Ammārah*¹⁴⁸ constantly plans to get rid of it, then, by the grace and mercy of God Almighty, his evil-directing Self liberates itself from its evil direction and becomes *Nafs-e-Lawwamah*¹⁴⁹ and undergoes such a remarkable change that from being *Nafs-e-Ammārah*, which was accursed, the Self now achieves such honour that even God Almighty calls it to witness.

[Taqrire'ū, pp. 5-6]

O ye people who consider yourselves members of my Jamā'at! you will be accounted as such in heaven when you truly tread upon the path of righteousness. So offer the five daily prayers in such fear and with such complete attention as if you are actually beholding God Almighty. Observe your Fasts in full sincerity for the sake of God. Let everyone who is assessable to Zakat, pay the Zakat. Let him upon whom the Pilgrimage is obligatory and there is no obstruction in his way, perform the Pilgrimage. Do good in a handsome way and discard vice with disgust. Bear well in mind that no action of yours which is empty of righteousness can reach God Almighty. Righteous-

¹⁴⁸ The Self that incites to evil. [Publisher]

¹⁴⁹ The self-reproaching Self. [Publisher]

ness is the root of all goodness. No action that is rooted in righteousness will go in vain. It is inevitable that you should also be tried with all kinds of anguish and misfortune, just as the faithful before you were tried. Be alert, therefore, lest you should stumble. So long as you have a firm relationship with Heaven, the earth can do you no harm. Whenever harm befalls you, it will be through your own hands and not through your enemy. Even if you lose all honour on earth, God will bestow eternal honour upon you in heaven. So do not leave Him.

It is inevitable that you will be persecuted and will suffer many disappointments, but do not lose heart in such situations for it is your God Who tries you whether you are steadfast in His cause or not. If you desire that angels should praise you in heaven, then endure beating and be joyful, hear abuses and be grateful, experience failure and do not sever your relationship with God.

You are the last Jamā‘at of God, so practice virtue at its best. Everyone of you who becomes slothful will be cast out of the Jamā‘at like a foul thing and will die in regret and will be able to do no harm to God. I am very glad to inform you that your God truly exists. All are His creatures but He chooses the one who chooses Him. He comes to the one who goes to Him. He bestows honour upon him who honours Him. Approach Him with straight hearts and pure tongues and eyes and ears; He will then accept you. What God desires from you by way of faith is that He is One and

Muḥammad^{sa} is His Prophet and that he is *Khātam-ul-Anbiyā'* [Seal of the Prophets] and above all the other Prophets^{as}. There is no Prophet after him except one who, by way of reflection, is clad in the mantle of *Muḥammadiyyat*, for a servant cannot be considered separate from his master, nor a branch from the trunk.

[Kashti-e-Nūḥ, Rūḥānī Khazā'in, vol. 19, pp. 15-16]

A true Muslim loves God Almighty dear, saying and believing that He is my Beloved and Master and Creator and Benefactor. Therefore, he places his head at His threshold. If a true Muslim is told that he will receive nothing in return for his good deeds, that there is no heaven and no hell, and no comfort and no delight, he would still not give up his righteous deeds and his love for the Divine. This is because all his worship, his relationship with God Almighty and his obedience to Him and his losing himself in submission to Him is not because he expects any reward or punishment. He regards his own being as something which has been created solely for the recognition of God Almighty and for His love and obedience and for no other purpose whatsoever. When he employs his faculties to achieve this purpose, he beholds the countenance of his True Beloved. He does not look solely towards heaven or hell. Let me say that if I were to be told that in return for my love of God Almighty and for my obedience to Him I would be subjected to the severest torments, I can affirm on oath that such is my nature that it would be prepared to endure all these pains and torments with the eagerness that comes of

love. Despite the certainty of pain and torment that might be meted out to me, I would regard going one step outside the obedience of God as worse than a thousand, rather countless deaths, or a host of calamities.

[Malfūzāt, vol. 3, pp. 182-183]

It is incumbent upon the members of our Jamā‘at that they should now adopt the ways of righteousness and should try to become Allāh’s friends. Today earthly resources will not avail, nor will your schemes or excuses be of any use. Why should you love the world, and why should you depend upon it? It is more than enough that one should make peace with God Almighty and now is the time for it. They should take advantage of this opportunity to make their peace with God through Himself. There are many illnesses which operate as go-betweens and lead man to God. The members of our Jamā‘at should carry out in one stroke the change that they would otherwise have achieved in ten years. They have no other place of refuge. If they supplicate God Almighty, relying fully upon Him, they will surely receive glad tidings from Him and peace and tranquillity will descend upon them just as it descended upon the Companions^{ra} of the Holy Prophet^{sa}. The Companions^{ra} did not know what would happen, but they were sure in their hearts that God Almighty would not let them be destroyed. This feeling of assurance is the source of tranquillity. If I were to be afflicted with the plague and my life seemed to be coming to an end, I would still never

imagine that I would be destroyed. Why? It is because of my strong relationship with God. This is a God-given opportunity for you to reform yourselves. Wake up in the nights and occupy yourselves with prayers and also rest awhile. But he who is slothful is doing great wrong to his progeny and his family, for he is like the root and they are his branches.

Some trial is inevitable, as is written:

أَحْسِبَ النَّاسَ أَنْ يَتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿١٥٠﴾

In Mecca, the Holy Prophet^{sa} was being given tidings of victory while even his own life was not secure. Only God knows what would have happened if it was not the heart of a Prophet that sustained him. Some trials are sent only to bring about a change. Our own practical example should also be such as to induce positive change in others. The change should be such that the person concerned should feel that he is not the same as before, rather he should become a totally different person. Win the pleasure of God Almighty now so that you might receive glad tidings. While writing yesterday, I came across an old revelation:

أَيَّامُ غَضَبِ اللَّهِ غَضِبْتُ غَضَبًا شَدِيدًا نُنَجِّي أَهْلَ السَّعَادَةِ ﴿١٥١﴾

¹⁵⁰ Do men think that they will be left alone because they say, 'We believe,' and that they will not be tested?—Al-'Ankabūt, 29:3 [Publisher]

¹⁵¹ Days of the wrath of Allāh. I am greatly wroth. We shall deliver those who adhere to good. [Publisher]

‘Those who adhere to good’ means the ones who furnish practical proof of their sincerity. The faith that is confined to the tongue is no good. The Companions of the Holy Prophet^{sa} proved their sincerity by being ever ready to lay down their lives and even the lives of their children. Today if we ask someone to travel a hundred miles, he puts forth all sorts of excuses with regard to his preoccupations with his business or some matter of honour and prestige, so that he may not have to undertake the journey. But the Companions^{ra} attached not the least importance to their lives, their properties or their honour and prestige.

Some people complain that even though they have entered into the covenant of Bai‘at, they have had to endure such and such hardships. I have repeatedly admonished our Jamā‘at that mere verbal affirmation and mere Bai‘at is of no use. What is required is that they should lose themselves in God and take on a new existence. Nowhere in the entire Qur’ān are we asked to merely believe. Everywhere, we are called upon to prove our faith with righteous actions. In short, God requires from us a death. It is my experience that God never imposes two deaths upon a believer, one for His sake and one for the abuse and derision of the world. At this critical juncture, our Jamā‘at should realize its responsibility and become straight like an arrow. Should thousands die of the plague, I would never blame God and would only affirm that it is they who have departed from the path of righteousness.

إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ¹⁵²

[Malfūzāt, vol. 4, pp. 279-281]

Partake of the Holy Spirit through sympathy and purification of your selves, for true righteousness cannot be achieved without the Holy Spirit. Leaving all carnal passions, adopt, for the sake of winning the pleasure of God, the path narrow than which there should no other. Do not be infatuated with the pleasures of the world, for they estrange man from God. Adopt a life of hardship for the sake of God. The pain with which God is pleased is better than the pleasure which displeases Him. The defeat which pleases God is better than the victory which should become the occasion of His wrath. Give up the love which brings you close to God's fury. If you come to Him with a pure heart, He will help you in every situation and no enemy will be able to harm you. You cannot win the pleasure of God except by giving up your own pleasure, your joy, your honour, your property and your life, and enduring for His sake such bitterness as should bring you virtually face to face with death. If you will endure bitterness, you will be taken up into the lap of God like a dear child and you will become heirs to the righteous ones who have passed before you, and the doors of every bounty will be opened for you. But few are such people. God has addressed me and said that righteousness is the tree that should be

¹⁵² Surely, Allāh suffers not the reward for those who do good to be lost.—Al-Taubah, 9:120 [Publisher]

planted in the heart. The water that nourishes it irrigates the whole garden. Righteousness is a root without which nothing is of any value, but if this root flourishes, everything flourishes. What shall it profit a man to claim by word of mouth that he is seeking God, when he does not step forth with sincerity? Reflect, for I tell you truly that the person who pollutes his faith with the least desire for the world will be ruined. Hell is very close to him all whose designs are not for God, but some are for God and others are for the world. If you have the least amalgamation of the world in your objectives, all your worship is in vain. In such a case, you do not follow God but Satan, and you should never expect God to help you, for you would be like an insect of the earth, and within a few days you would be destroyed like an insect. God will not be in you. Indeed, it will please Him to destroy you. If you truly impose a death upon yourself, then you will appear in God and God will be with you. The house wherein you dwell will be blessed, and God's mercy will descend on the walls of your house, and the city wherein you reside will be hallowed. If your life and your death and your every movement and your mildness and your wrath will become solely for the sake of God, and you will not seek to try God at the time of every hardship and misfortune, and will not cut asunder from Him but will ever go forward, then I tell you truly that you will become a chosen people of God. You are human beings as I am, and my God is your God. Do not waste your pure facul-

ties. If you will lean wholly towards God, then I tell you, according to God's will, that you will become an exalted people of God. Let the greatness of God be established in your hearts, and affirm His Unity not only with the tongue but also in practice, so that God too should practically manifest His grace and beneficence for you. Shun all rancour and have true sympathy with mankind. Adopt every way of goodness, for you do not know by which way you may be accepted.

I give you the glad tiding that the realm of achieving nearness to God is empty. All people have fallen in love with the world and no one pays attention to that which would please God. Those who wish to enter through this door with full eagerness, have the opportunity to prove their mettle and to be bestowed special favour from God.

[Al-Waṣīyyat, Rūḥānī Khazā'in, vol. 20, pp. 307-309]

Remember that true and pure morals are the miracles of the righteous in which they have no equal. Those who are not lost in God are not bestowed strength from above. They cannot, therefore, acquire the pure morals. Establish a pure and straightforward relationship with God. Discard all mockery, derision, rancour, abuse, greed, falsehood, unchastity, casting evil-glances, sinful thoughts, world-worship, arrogance, pride, self-love, mischief, and vain talk. You will then be bestowed everything from heaven. Until you are strengthened by the heavenly power which

should lift you up, and until the Holy Spirit which bestows life enters you, you are very weak and are in darkness. In fact, you are dead and devoid of all life. In such a case, you cannot contend against any misfortune nor can you escape arrogance and pride when in a position of eminence and wealth, and you are overcome by Satan and your own ego in all respects. Your only effective remedy is that the Holy Spirit, which specially descends from the hand of God, should turn your faces towards virtue and righteousness. Become the children of heaven and not the children of earth. And become the heirs of light, not the lovers of darkness, so that you might escape the highways of Satan. Satan is ever concerned with the night and not with the day, for he is an old thief and steps forth in the darkness.

[Kashtī-e-Nūḥ, Rūḥānī Khazā'in, vol. 19, p. 45]

Dear people! you are living during a time which had been foretold by all the Prophets^{as} and you have seen the person—i.e., the Promised Messiah—whom many Prophets had desired to see. Hence, fortify your faiths, and set right your paths, and purify your hearts and win the pleasure of your Lord. Friends! you are in this temporary abode but for a few days, and you must remember your ultimate abode. Every year some of your friends depart from you, and soon it will be you departing from your friends. So be alert and let not the poison of this corrupt age affect you. Cleanse your morals, purge yourselves of rancour, malice and pride, and display moral miracles to the world.

[Arba'in, Rūḥānī Khazā'in, vol. 17, pp. 442-443]

Remember that a righteous believer entertains no evil in his heart. The more he advances in righteousness, the more he dislikes punishing and chastising others. A Muslim can never entertain rancour, while other people are so full of rancour that they never put it out of their hearts and they ever strive to avenge themselves. We know how our opponents have treated us. They have subjected us to every pain and difficulty within their power. Yet we are ready to forgive them their thousands of mischievous deeds. You who have established a relationship with me, must remember that you must have sympathy for every person of whatever religion he might be, and that you should do good without distinction of caste and creed.

[Taqrīrein, p. 29]

It is our principle to have sympathy for the whole of mankind. If a person sees that fire has broken out in the house of a Hindū neighbour and he does not get up to help put it out, I tell you truly that he is not of me. If one of my followers sees a Christian being killed and he does not go to rescue him, I tell you very truly that he is not of us.... I say it on oath and in truth that I have no enmity with any people. I do however desire, as far as possible, to reform their beliefs. If anyone abuses me, I refer my plaint to God and not to any other court. Despite all this, it is our obligation to have sympathy with the whole of mankind.

[Sirāj-e-Munir, Rūḥānī Khazā'in, vol. 12, p. 28]

I particularly wish to admonish my Jamā‘at, who believe in me as the Promised Messiah, that they should eschew these impure habits. Since God has sent me as the Promised Messiah and has clothed me in the garb of Jesus son of Mary^{as}, I admonish you to shun mischief and be sympathetic towards mankind. Cleanse your hearts of all ill-will and rancour. By so doing you will become like angels. Dirty and impure is the creed which does not inculcate sympathy for mankind. How impure is the path which is studded with the thorns of prejudice? You, who are with me, should avoid being such. You should reflect as to what, after all, is to be gained from religion? It is surely not that you should be bent upon inflicting pain on mankind. The purpose of religion is to acquire the life which is lived in God. That life has never been acquired and cannot be acquired except through developing Divine attributes in oneself. Have mercy on everyone for the sake of God so that you might receive mercy from heaven. Come, let me show you the path by following which your light shall prevail over all lights. This path is that you should give up all rancour and envy, be sympathetic to mankind, and lose the self wholly in God, and thereby acquire purity of the highest order. This is how miracles are worked and prayers are heard and angels descend to help. But this is not something you can achieve in a day. You must march on and on. Learn a lesson from the washer-man who first boils dirty clothes over a furnace and continues this process until the fire separates

all dirt and filth from the clothes. Then he gets up early next morning and carries the laundry to the water and after wetting the clothes strikes them repeatedly against smooth stones until the dirt, which had stuck to the clothes and had become part of the laundry, begins to depart. As a result of both the boiling and being beaten against stones, the clothes become as white as new. This is also the way of cleansing the human self. Your salvation depends entirely upon acquiring this pristine whiteness. This is what God Almighty says in the Holy Qur'ān:

153 قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ

[Government Angrezi aur Jihad, Rūhānī Khazā'in, vol. 17, pp. 14-15]

So long as a person does not set right his affair with God Almighty in every situation and does not discharge fully the two kinds of obligations that he owes, he cannot achieve his purpose. As I have mentioned, obligations are of two kinds: those due to Allāh, and those due to His creatures. The latter are of two kinds: those that are owed to brethren in faith—whether they are related as father, son, or brother, they are still brothers in faith—and the other obligation is to mankind in general, by way of true sympathy.

The principal obligation due to God Almighty is that He should be worshipped and this worship should

¹⁵³ He indeed *truly* prospers who purifies it [the soul].—Al-Shams, 91:10 [Publisher]

have no personal objective. Even if there were no heaven and no hell, this worship should be carried on, and it should make no difference to the personal love which creatures should bear to their Creator. Thus heaven and hell should be irrelevant with reference to the obligations due to Allāh.

As regards sympathy with mankind, it is my belief that until one prays for one's enemy, one's mind cannot be wholly cleansed. God in His injunctions:

¹⁵⁴ اَدْعُوْنِيْ اَسْتَجِبْ لَكُمْ

has not placed any restriction that He will not accept a prayer in respect of an enemy. I believe that to pray for an enemy was also the practice of the Holy Prophet^{sa}. It was as a result of such a prayer that Ḥaḍrat 'Umar^{ra} became a Muslim. The Holy Prophet^{sa} had often supplicated in respect of him. One should not harbour personal enmity with anyone based on miserliness, nor should one be cruel. I am grateful to God that I cannot recall even one among my enemies for whom I have not prayed at least two or three times. This is what I also ask of you and teach you. God Almighty is as averse to anyone being persecuted and being unjustly treated with animosity out of sheer obduracy, as He is to someone being associated with Him. In one relationship, He does not desire cutting asunder; and in the other, He does not desire association. He does not desire that mankind should cut

¹⁵⁴ Pray unto Me; I will answer your *prayers*.—Al-Mu'min, 40:61
[Publisher]

asunder from each other and He does not desire that anyone should be associated with Him. This is the channel that opens for us the ways of praying for those who deny us. Thereby one's mind is cleansed and broadened and one's resolve becomes fortified. Until our Jamā'at adopts this attitude, there will be little distinction between them and others. I deem it necessary that when a person befriends another for the sake of faith, he should treat the relatives of his friend with love and kindness, even if any of them should be of a low status. It is an attribute of God that:

بدان را بہ نیکان بہ بخشد کریم¹⁵⁵

You, who have established a relationship with me, should become a people concerning whom it has been said:

فانہم قوم لا یشتیٰ جلیسہم

i.e., they are such that whosoever keeps company with them will not encounter misfortune. This is the purport of the teaching presented in the saying:

تَحَلَّفُوا بِأَخْلَاقِ اللَّهِ¹⁵⁶

[Malfūzāt, vol. 3, pp. 96-97]

Today I have seen an announcement published the Chashma Nūr Press, Amritsar, by the Ārya Samāj of

¹⁵⁵ He forgives the evil ones for the sake of the good ones. [Publisher]

¹⁵⁶ Adorn yourselves with the qualities of God. [Publisher]

Qādiān and bearing the date of 7th February 1903. It is headed: *Kādyānī Pope Ke Cheiloñ kī eik Dīng kā Jawāb*¹⁵⁷. In this announcement, our lord and master, the Honourable Messenger of Allāh^{sa} and myself and my respected friends have been reviled in such harsh terms that my heart shrank from addressing a reply to such people. But God Almighty, through specific revelation, has commanded me: ‘Write a reply. I am with you in preparing it.’ I was much comforted by the glad tidings that I was not to be alone in this task. So, having been bestowed the strength from God, I got up and composed this booklet with the support of His spirit. God supported me in my design that I should overlook the abuse which had been heaped upon my master the Holy Prophet^{sa} and upon me and should compose a gentle answer and then commit the whole matter to God Almighty.

But before I proceed to write a reply to the announcement, I would advise the members of my Jamā‘at to endure with patience the harsh language which the publishers of the handbill and their associates have employed for the purpose of causing pain to us and blaspheming our Holy Prophet^{sa}, and the language that they have employed concerning me, calling me a cheat and a liar and a perfidious one, and their calling the members of my Jamā‘at swine, dogs, devourers of carrion, donkeys and apes and dubbing them as *Malīch* [unclean]. I realize fully the provoca-

¹⁵⁷ Reply to a boast of the disciples of the Qādyānī Pope. [Publisher]

tion and incitation which a person feels when he finds not only himself but his Prophet and Leader and Imām insulted and are referred to with contempt. But I say that if you will not endure all this abuse and foul language steadfastly, then what will be the difference between you and others? After all you have not been called upon to endure something which none before you have experienced. Every true dispensation that was established in the world has always been the victim of the world's enmity. As you are the heirs of truth, you are bound to be treated with enmity. Then be warned and let not your egos prevail over you. Endure every harshness and reply gently to all abuse so that you may be rewarded in heaven.

Do not use harsh language concerning the Rishīs and elders of the Āryas lest they should revile God, the Holy, and His Holy Messenger^{sa}. As they are not endowed with true understanding, they would not realize whom they are reviling. Bear in mind that a person who is liable to be carried away by egoistic passions is not one whose lips can utter words of wisdom and understanding. Everything that such a one says is full of poisonous germs and nothing else. If you wish to speak under the instruction of the Holy Spirit, then cast out all egoistic passions and fury, then your lips will set forth the mysteries of pure and true knowledge, and in heaven you will be accounted something that is beneficial for the world and you will have long lives. Do not deride and do not indulge in mockery. Your speech should betray no meanness or

ribaldry so that the fountain of wisdom may be opened for you. Wise words conquer hearts. Ridicule and use of vulgar language promotes disorder. As far as possible, put forth the truth in gentle language so that the listeners are not hurt. He who does not reflect on the reality and, being prompted by his rebellious spirit, uses vulgar language and designs mischief, is unholy. The way to God is never opened for him, nor do the words of wisdom and truth issue from his mouth. If you desire that the way to God should be opened to you, then keep away from egoistic passions and do not indulge in playful discussions for they amount to nothing and are a waste of time. Do not return evil for evil, neither in word nor in deed so that God should support you. You should present the truth to people with a compassionate heart and not by way of mockery and derision. Dead is the heart that makes mockery and derision its practice, and impure is the soul which does not adopt the way of wisdom and truth, nor does it let others do so. If you wish to inherit pure knowledge, do not utter anything out of anger, for such a thing would be empty of wisdom and true understanding. Do not be persuaded to reply to your opponent in contemptuous and derisive terms as employed by the mean and the low and the vulgar. Return a true and wise answer out of the righteousness of your heart, so that you may become heirs to heavenly mysteries.

Be happy and jump for joy that God is with you. If you stand firm upon the truth and faith, angels will teach you, heavenly comfort will descend upon you and you will be helped through the Holy Spirit. God will be with you at every step and no one will be able to prevail over you. Wait patiently for the grace of God. Hear abuse and keep silent, submit to being beaten and remain steadfast. Refrain, as far as possible, from challenging evil so that you may be accepted in heaven. Bear in mind that God is with those who fear Him and whose hearts melt in awe of Him. He becomes the enemy of their enemies. The world does not even look at a righteous one but God, Who is All-Knowing and All-Aware, watches him and safeguards him with His Own hand. Do you not love a person who loves you truly and is prepared to lay down his life for you, and does as you wish, and leaves everyone else for your sake? Do you not hold such a one as dearer than any other? So while you, being men, return love for love, will not God do the same? He knows well who is His faithful friend and who is treacherous and prefers the world to Him. If you will become truly faithful, God's hand will establish a distinction between you and others.

[Tadhkirat-ush-Shahādātain, Rūḥānī Khazā'in, vol. 20, p. 68]

Here I consider it necessary to say that not all those who have entered into the covenant of Bai'at with me are such that I could express a positive opinion about them. I view some of them as dry branches whom my God, Who is my Guardian, will cut off from me and

cast into the firewood. There are some who were sincere in the beginning and possessed anguished hearts, but now they are greatly constricted and no longer exhibit the eager sincerity and light of loving discipleship. Like Bal'am they are only left with their cunning and, like a rotten tooth, they deserve only to be pulled out and cast underfoot. They have become tired and fatigued and this worthless world has caught them in its fraudulent trap. I tell you truly that they will soon be cut asunder from me, except such of them whom the hand of God Almighty should take hold of afresh. Still, there are many whom God has given me forever and they are the flourishing branches of the tree of my being.

[*Fat-ḥe-Islām, Rūḥānī Khazā'in*, vol. 3, p. 40]

Though I am grateful to God Almighty for such good friends, yet it is a part of my faith that even if there remains not a single person with me and all of them go their way leaving me alone, I would still have no fear. I know that God Almighty is with me. Even if I am trampled underfoot and crushed and become less than a particle, and experience persecution and abuse and curses from every direction, still I shall ultimately be victorious. No one knows me, but He is with me. I cannot be destroyed. Vain are the efforts of my enemies and useless are the designs of the envious ones.

O ye foolish and blind ones! was there ever a righteous one before me who was ruined so that I should be ruined? Was there ever a truly faithful one who

was destroyed by God in humiliation, so that He should destroy me? Listen carefully and remember that my soul is not liable to destruction and that my nature is not prone to failure. I have been bestowed such courage and veracity against which mountains are as nothing. I am not afraid of anyone. I was alone and was not unhappy at being alone. Will God then desert me? Never. Will He destroy me? Never. My enemies will be humiliated and those envious of me will be put to shame, and God will bestow victory upon His servant in every field. I am with Him and He is with me. Nothing can break our relationship. I swear by His honour and glory that I hold nothing dearer in this world and in the hereafter, than that the greatness of His religion may be manifested, His glory may shine forth and His Word may be exalted. By His grace, I am not afraid of any trial, even if I am confronted not with one but with ten million trials. I have been bestowed strength in the field of trials and in the jungle of agonizing persecutions.

من نہ آنستم کہ روزے جنگِ بنی پشت من

آں منم کاندرمیاں خاک و خوں بنی سرے¹⁵⁸

He who does not wish to follow me is free to leave me. I do not know how many terrible and thorny deserts I may yet have to traverse. Why do those who are tender-footed put themselves to trouble with me?

¹⁵⁸ I am not one whose back you will see on the day of the battle; I am the one whose head you will espy in the midst of dust and blood.
[Publisher]

Those who are mine cannot depart from me, neither on account of misfortune, nor in consequence of the vilification by people, nor through heavenly trials and tribulations. Those who are not mine, vain are their affirmations of friendship, for they will soon be separated from me and their last state will be worse than their first. Shall we be afraid of earthquakes? Shall we become frightened by trials in the cause of God Almighty? Can we be separated by any trial which comes from our Beloved God? Certainly not, but even this can only be through His grace and mercy. Those who wish to leave me are free to do so, we bid them farewell. But they should remember that after thinking ill and cutting asunder if they should at any time again incline towards me, such inclination would not receive such honour from God as is bestowed upon the faithful, for the stain of ill-thinking and treachery is a colossal stain.

[Anwār-ul-Islam, Rūḥānī Khazā'in, vol. 9, pp. 23-24]

Prayers for Members of the Jamā'at

I pray earnestly that all members of my Jamā'at should be such as fear God Almighty and are constant in Prayer; they get up at night and fall down before God and supplicate, and discharge their obligations to Him, and are not avaricious, or miserly, or heedless, or worms of the earth. I hope that God Almighty will accept my prayers and will show me that I am leaving such people behind. But those whose eyes commit adultery and whose hearts are filthier than excrement

and who do not remember death, I and my God are disgusted with such people. I would be greatly pleased if such people were to leave me, for God desires to make this Jamā'at a model for people to remind them of God. They should be established at the highest level of righteousness and purity and should, in practice and truth, give preference to their faith above the world. But those wicked ones who, having placed their hand under my hand, and having professed that they will give their faith precedence over the world, return to their homes and so occupy themselves with worldly matters that the world becomes their heart and soul, and their glances remain impure as do their hearts, and no good comes from their hands, nor do they move their feet for the achieving of any good; they are like rats who are nurtured in darkness and dwell in darkness and die in darkness. In heaven, they have been cut off from our Jamā'at. Vain is their assertion that they are members of this Jamā'at, for in heaven they are not accounted as such. He who does not comply with my admonition, and does not in truth give preference to his faith above the world, and does not bring about a pure change in his life, and does not become truly pure-hearted and pure-intentioned, and does not cast aside the garment of impurity and unchastity, and does not sympathize with mankind, and does not become truly obedient to God, and does not follow me abandoning his own impulses, is like a dog who cannot keep away from the place where dead bodies are thrown and car-

tion is to be found. Do I need people merely to profess with their tongues that they are with me, so that I should have a large Jamā‘at for show? I tell you truly that if all people were to abandon me, and not one of them was to remain with me, my God would create another people for me who will be better than them in their sincerity and loyalty. It is a heavenly attraction that is drawing good-hearted people towards me, and no one can obstruct this heavenly attraction. Some people rely more upon their own cunning and deceit than upon God. Perhaps, in their hearts, they secretly entertain the notion that all Prophethood and Messengership is pretence and it is only by chance that such people acquire fame and acceptance. There cannot be a concept more corrupt. He who entertains it has no faith in God, without Whose determination not a leaf falls. Accursed are such hearts and accursed are such dispositions. God will destroy them in humiliation, for they are the enemies of God’s designs. Such people are in fact atheists and possess impure hearts. They live a cursed life and after death they can look forward to nothing but the fire of hell.

[Majmū‘ah Ishtihārāt, vol. 3, pp. 503-505]

I myself have full experience in this regard, and it is purely by the grace and beneficence of God Almighty that I have enjoyed this delight and pleasure. My only desire is that I should devote my life in His path, should die in His path and be revived again and again to serve Him. Each time my eagerness and delight would be multiplied.

Since I have myself experienced it, if I were to be told by God Almighty that there is no merit and no benefit in such dedication and that all will be pain and misery, even then I would not desist from serving Islam. I, therefore, consider it my duty to advise and convey this to my Jamā'at. It is up to them to lend ear to it or not. If anyone seeks salvation and is searching for a pure and immortal life, then let him devote his life for the sake of God. Let everyone strive to attain the status where he can say that his life and his death, his sacrifices and his prayers are all truly for the sake of Allāh. Like Abraham^{as}, his soul should cry out:

أَسَلَّمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٥٩﴾

So long as a person is not lost in God and does not die for His sake, he cannot acquire new life.

You who have established a relationship with me can perceive that the real purpose of my life is to devote myself in the path of God. Now look into yourselves and see how many are there who would choose this path for themselves and would love to devote their lives to the service of God.

[Malfūzāt, vol. 2, pp. 99-100]

Name of the Jamā'at and its Significance

The name which is appropriate for this Movement and which I prefer for myself and for my Jamā'at is

¹⁵⁹ I have submitted to the Lord of the worlds.—Al-Baqarah, 2:132
[Publisher]

*Musalmān Firqah Aḥmadiyyah*¹⁶⁰. It would also be appropriate to call it Muslims of the Aḥmadī faith...I have chosen this name because the Holy Prophet^{sa} had two names, Muḥammad and Aḥmad^{sa}. The name ‘Muḥammad’ contained an implicit prophecy that the Holy Prophet^{sa} would punish with the sword such enemies who would have attacked Islam with the sword and slaughtered hundreds of Muslims. But the name ‘Aḥmad’ represented his beauty, which indicated that he would spread peace and harmony in the world. God so arranged the life of the Holy Prophet^{sa} that his Meccan life was a manifestation of his name Aḥmad and the Muslims were taught steadfastness and endurance, while in his life in Medina, his name Muḥammad was manifested, and God in His wisdom decided to chastise the enemy. But there was a prophecy that the name Aḥmad would be manifested again in the latter days and that a person would appear through whom the qualities of beauty, which characterized Aḥmad, would be manifested, and all fighting would come to an end. For this reason, it has been considered appropriate that the name of this sect should be the Aḥmadiyyah Sect, so that everyone hearing this name should realize that this sect has come into being for the spread of peace and harmony and that it would have nothing to do with war and fighting.

[Majmū‘ah Ishtihārāt, vol. 3, pp. 364-366]

¹⁶⁰ Aḥmadiyyah Muslim Sect [Publisher]

Names like Ḥanafī, Shāfi'ī, which people have appointed for themselves, are all innovations. The Holy Prophet^{sa} had only two names, Muḥammad and Aḥmad^{sa}.... Moses^{as} described the Holy Prophet^{sa} as Muḥammad^{sa}, for Moses^{as} himself was a manifestation of glory. Jesus^{as} described the Holy Prophet^{sa} as Aḥmad^{sa}, for he himself was a manifestation of beauty. Since our community has been established for the manifestation of beauty and harmony, it has been named Aḥmadī.

[Malfūzāt, vol. 2, p. 208]

The Need for Acquiring Knowledge and Using it Wisely

The best way of holding religious discussions is not to criticize a religion foolishly but to put forward one's objections respectfully on the basis of the accepted and authentic books and writings of that religion. There should be no mockery or derision or insult and all discussion should be conducted wisely. Nor should such objections be raised against a religion with regard to which the objector's own faith is open to criticism....Every research scholar can put forward objections pointing out the mistakes of doctrine of any sect in a reasonable and respectful manner. An effort should be made that all objections should be of a scholarly nature so that people may benefit from them, and it should not create any disorder or provocation.

[Kitāb-ul-Bariyyah, Rūḥānī Khazā'in, vol. 13, pp. 15-16]

I consider Maulavīs who are opposed to the acquisition of modern knowledge to be in error. They, in fact, do so to cover up their own errors and weakness. They have convinced themselves that research into modern sciences leads to error and alienates a person from Islam. They seem to hold that reason and science are totally inconsistent with Islam. As they have not the capacity to expose the weaknesses of philosophy, they seek to cover up their own shortcomings by propounding that it is not permissible to acquire modern education. Their souls tremble before philosophy and prostrate themselves before new research. They have not been bestowed the true philosophy which is born of Divine revelation and of which the Holy Qur'ān is full to the brim. This philosophy is bestowed only upon those who prostrate themselves at the threshold of God Almighty with extreme humility and self-negation, whose minds and hearts exclude all putridity of pride and who, confessing their weaknesses, implore and affirm humbly that they are the true servants of the Divine.

For the service of the faith and for upholding the Word of Allāh, it is essential that you study the modern sciences, and study them diligently. I must, however, warn that it is within my experience that those who pursued this study one-sidedly and were so taken up by it that they had no opportunity of keeping company with anyone who loved God and remembered Him, and who did not themselves possess inner divine light, such people have generally stumbled and

turned away from Islam. Instead of subordinating their learning to Islam, they embarked upon a vain effort to subordinate Islam to modern sciences and, in their own estimation, acquired the monopoly of religious and national service. Remember, however, that he alone is capable of performing religious service who is guided by heavenly light.

[Malfūzāt, vol. 1, pp. 68-69]

I wish to admonish the members of my Jamā'at that they should learn Arabic, for without it they cannot appreciate the Holy Qur'ān. In order to understand the Qur'ān, it is necessary and proper that they should make some effort to learn Arabic. In these days, many easy methods have become available for learning Arabic. It is the duty of every Muslim to study the Holy Qur'ān. It does not therefore become a person to pay no attention to the learning of Arabic, while his whole life is devoted to the learning of English and other languages.

[Malfūzāt, vol. 1, p. 297]

Avoid Needless Debates

I categorically forbid the members of my Jamā'at, wherever they might be, from participating in debates, disputes and confrontations. If they happen to hear something disagreeable, they should overlook it. I say with confidence and full faith that a great preparation is afoot in heaven in our support. We have conveyed the message to the people in full measure and from every point of view. Now God Almighty will carry out His design which He always does after the message has been fully conveyed. I fear that if the

members of our Jamā‘at should not refrain from harsh language and purposeless discussions, the heavenly design might be delayed or obstructed, for it has ever been the way of God Almighty that His chastisement overtakes those upon whom He has bestowed innumerable favours and bounties, and to whom He has exhibited His signs. He pays no attention by way of chastisement or admonition or reproach to those against whom His final decree is yet to issue. In the Holy Qur’ān, the Holy Prophet^{sa} was addressed:

فَاصْبِرْ كَمَا صَبَرَ أَوْلُوا الْعَرَمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ
 وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ¹⁶²

فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ¹⁶³

This admonition was made because the Holy Prophet^{sa} sought a quick decision with regard to the disbelievers, while God Almighty, having regard to His purpose and His ways, proceeded slowly and gently. But in the end He crushed and ground down the enemies of the Holy Prophet^{sa} in such a way that all traces of them disappeared. In the same way, it is pos-

¹⁶¹ Have patience, then, as had the Messengers of strong determination; and be in no haste about them. —Al-Aḥqāf, 46:36 [Publisher]

¹⁶² And be not like the Man of the Fish. —Al-Qalam, 68:49 [Publisher]

¹⁶³ [Yet, if the turning away of the disbelievers bears hardly upon thee,] then, if thou art able to seek a passage into the earth [or a ladder unto heaven, and bring them a Sign, thou canst do so.] Al-An‘ām, 6:36. [Publisher]

sible that hearing abuse and impostures and vilifications of all kinds directed against this truthful Jamā'at, some of its members might become impatient and might desire the hasty chastisement of the enemy, but they should always keep in mind the way of God Almighty which He adopted with regard to the Holy Prophet^{sa}. Therefore, I direct you repeatedly and emphatically to keep away from all occasions of disorder and dissent, because the task that you desire to accomplish—i.e., to fully convey the message to your opponents—has now been taken by God Almighty in His Own hand.

Your task now should be to occupy yourselves with prayers, seeking forgiveness, worshipping God, and the purification and cleansing of your souls. Thus make yourselves deserving of the favours and attention of God Almighty which He has promised. Though God Almighty has made me great promises, and there are many great prophecies which I am sure will be fulfilled, yet you should take no pride in them. Avoid every kind of jealousy, envy, rancour, backbiting, arrogance, pride, all overt and covert ways of evil and vice, sloth and heedlessness. Remember well that the good end is always for the righteous, as God Almighty has said:

وَالْعَاقِبَةُ لِلْمُتَّقِينَ¹⁶⁴

Therefore, be concerned to become righteous.

[Malfūzāt, vol. 3, pp. 282-283]

¹⁶⁴ And the end is for the God-fearing.—Al-A'raf, 7:129 [Publisher]

One day you will be brought face to face with death.
No plan can succeed against the decree of God.

You will have to leave this mortal world one day,
Everyone is powerless before the command of God.

You have to carry on faithfully O man,
In face of grief and sorrow, in disappointment and pain,
and faced with calamity.

Despair not from God Who resolves all difficulties.
Difficulties amount to nothing for Him Who relieves all
difficulties.

Humble human beings cannot fulfil thy needs,
Lay thy needs before Him Who has power to meet all
needs.

Wipe out from thy heart all trace of a second one,
Prostrate thyself before the Master of the heaven and the
earth alone.

Hate vice and love virtue,
Remember that one day you too have to present yourself
before God.

In confrontation with Truth, how can falsehood flourish?
What value has a stone compared to a priceless ruby?

[Durr-e-Thamin as quoted from Alfadl 13 January 1928]

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