

AHMADIS AND THE ARYAS OF QADIAN

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Qadian Kei Arya aur Hamm

by

Hazrat Mirza Ghulam Ahmad of Qadian^{as}
The Promised Messiah and Mahdi
Founder of the Ahmadiyya Muslim Jama'at

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Ahmadis and the Aryas of Qadian

Qadian kei Arya aur Hamm (Urdu)

By Hazrat Mirza Ghulam Ahmad of Qadian, Founder of the Ahmadiyya Muslim
Community, The Promised Messiah and Mahdi (peace be on him)

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Hazrat Mirza Ghulam Ahmad of Qadian

The Promised Messiah & Mahdi peace be on him

ABOUT THE PROMISED MESSIAH

(peace be on him)

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

Hazrat Mirza Ghulam Ahmad, the Promised Messiah^{as}, started experiencing Divine dreams, visions, and revelations at a young age. In 1889, under Divine command, he started accepting initiation into the

Ahmadiyya Muslim Community. Divine revelations continued to increase and God commanded him to announce that He had appointed him to be that very Reformer of the Latter Days as prophesied by various religions under different titles. He claimed to be that very Prophet who the Holy Prophet Muhammad^{sas} said would be raised as the Promised Messiah and Mahdi. The Ahmadiyya Muslim Community is now established in more than 200 countries.

After his demise in 1908, the second manifestation of Divine power was demonstrated, and the institution of Khilafat (successorship) was established to succeed him in fulfilment of the prophecies made in the Holy Quran, presented by the Holy Prophet Muhammad^{sas}, and in the book of the Promised Messiah^{as}, *Al-Waṣīyyat*.

Hazrat Mirza Masroor Ahmad^{aba} is the Fifth Successor to the Promised Messiah^{as} and the present Head of the Ahmadiyya Muslim Community.

FOREWORD

Ahmadis and the Aryas of Qadian is the English translation of *Qadian kei Arya aur Hamm* —written by Hazrat Mirza Ghulam Ahmad, the Promised Messiah^{as} and published in 1907. The background to this book is that during the Jalsa Salana of 1906 in the month of December that year, whilst the Promised Messiah^{as} was leading Zuhr Prayer, a Hindu got up and began uttering the most vile obscenities to a crowd of almost 2,000 guests who were praying behind the Promised Messiah. When the Promised Messiah^{as} had completed his Prayers he felt the hearts of his followers to be aggrieved owing to the abuse and comforted them by saying a few words. He highlighted that the Hindus of Qadian were the foremost witnesses of the signs which had

been manifested at his hand, as they were the first people to witness them. He further explained which signs had been manifested that caused thousands of people to enter the fold of his Community, many of which were directly related to the Hindu faith.

In *Ahmadis and the Aryas of Qadian* the Promised Messiah^{as} has sought to address the statement made by Lala Shrampat and Lala Bisambardar, in response to his own speech that they had not witnessed even a single heavenly sign and why it was a false statement to make. The entire argument, says the Promised Messiah^{as}, can be solved with one of them agreeing to “*swear an oath that all this is fabrication, and if it is true then, within a year, a punishment may fall upon me and my progeny and may the curse of Allah be upon the liars!*”

In the end the Promised Messiah^{as} writes “*It should be remembered that there was no need for me to publish this book, but a foul newspaper which is published in Qadian by the Aryas—in which these people always blaspheme and use foul language, and owing to their natural enmity towards the religion of Islam, employ unpleasant words, and alongside this, by targeting me with abuse are becoming the successors of Lekhram—forced me to refute their false allegations in this book, to prove that their brothers, Lala Shrampat and Lala Malawamal (residents of Qadian), are in reality witness to many of my signs. Moreover, what reliance on them, all the Aryas and Hindus of Qadian are eye-witnesses to some signs. Furthermore, this is not*

limited to Qadian alone, the prophecy of Lakhram's death is such a greatly vast prophecy, which has rendered all the Arya Samaj and Hindus of Punjab and India witness to this magnificent prophecy. It is now impossible for the Aryas to deny this prophecy and to raise the pen against it is shamelessness."

Written in Urdu by Hazrat Mirza Ghulam Ahmad^{as}, the English translation was rendered by Nauman Ahmad Hadi of Additional Wakalat Tasneef. It was revised by Syed Waseem Ahmad to whom I am grateful. I would like to sincerely thank all those who gave time towards this project.

Al-Haaj Munir-Ud-Din Shams

Additional Wakilut-Tasneef

May 2023

PUBLISHER'S NOTE

Translations of various passages such as verses of the Holy Qur'an, ahadith, revelations of the Promised Messiah^{as}, couplets in persian etc. have been presented as footnotes. Where the translation of the above has been covered in the text of the speech itself, a seperate footnote has not been given.

The following abbreviations have been used:

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

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

ra *raziyallahu ‘anhu/‘anhaa/‘anhum*, meaning ‘may Allah be pleased with him/her/them’, is written after the names of the Companions of the Holy Prophet Muhammad^{sas} or of the Promised Messiah^{as}.

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

aba *ayyadabullahu Ta‘ala binasribil-‘Azeez*, meaning ‘may Allah the Almighty help him with His powerful support’, is written after the name of the present head of the Ahmadiyya Muslim Community. For example, we would write His Holiness Mirza Masroor Ahmad, Khalifatul-Masih V^{aba}.

خدا کے کریم کا شکر ہے کہ

یہ رسالہ قادیان کے ان آرپوں کے جواب میں لکھا

گیا ہے جنہوں نے بہت سی توہین اور بدزبانی کی تھی اپنی اخبار

میں میرے نشانوں کا انکار کیا ہے جس کو وہ نہ فقط وہی بلکہ ساری

دنیا ان کو دیکھ چکی ہے اور اس رسالہ کا نام ہے

قادیان کے آیہ اہم

اور یہ رسالہ

باہتمام میخبر صاحب میگزین پریس

قادیان میں طبع ہو کر شائع ہوا

۲۰ فروری ۱۹۶۷ء

تعداد ایک ہزار جلد
قیمت فی جلد ۳۰



Praise God! The Honourable

That this booklet has been written in response to those Aryas of Qadian who, with much blasphemy and foul language, have denied my signs in their newspaper, the witnesses to which are not only they, but the entire world has observed them. The name of this booklet is

AHMADIS AND THE ARYAS OF QADIAN

And this treatise

Has been published and printed under the supervision of the Manager of the Magazine Press, Qadian.

20 February 1907

Quantity: 1,000
Price per book: 3 Anas

Urdu Poem: The Aryas of Qadian

*A thousand lamentations on the Aryas!
My heart is overcome by grief many a time.*

*They have become viciously opposed to the truth,
They sacrificed religion for the sake of their people.*

*Those signs, the light of which, caused the world,
To tremble after awakening,*

*They reject those signs,
Though, till what extent can this cunningness work?*

*Their hearts contain a darkness,
Having been engulfed by rancour and haughtiness.*

*They fight with the One God,
They do not refrain from commotion.*

*They die due to the fear of their people,
They have seen hundreds of signs—yet, do they fear [God]?*

*The death of Lekhu is a great miracle,
Pandit Lekhram
But they understand not that this is ill-fate.*

*O my Master! You yourself make them understand,
Show a sign from heaven once more.*

(Aameen)

The Prophecy of a New Sign

God says that I shall manifest a new sign which shall carry great victory. It shall be a sign for all people and shall be from the Hand of God and from the Heavens. Every eye ought to await it, for God shall soon manifest it so that He may testify that this humble one, who is being cursed by all nations, is from Him. Blessed is he who benefits from it. *Aameen*

The Announcer
Mirza Ghulam Ahmad
The Promised Messiah^{as}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

[In the name of Allah the Most Gracious Ever Merciful
Praise be to God and salutations upon His Noble Prophet]

Ahmadis and the Aryas of Qadian

In a newspaper belonging to the Aryas which is published from Qadian, and perhaps from January 1907 it has ceased publication from here, a strange charge has been placed on me in reference to Lala Shrampat of Qadian: that what I said during a gathering in the December 1906 Jalsa [is false], that not only are the Muslims witness to the heavenly signs granted to me by God but the Hindus of this town too are witness, for example the Aryas Lala Shrampat and Lala Malawamal, both residents of Qadian, are aware of my signs. That was not all I discussed in that Jalsa, rather I mentioned before all the guests, who from all parts and from far and distant lands had gathered and num-

bered around two thousand, that aside from the Muslims of Qadian all the Hindus of this town too are witness to my signs for a period of nearly thirty-five years has passed since I published the prophecy that God Almighty says:

“Though now you are alone and no one is with you, the time approaches where I shall incline thousands towards you. And though now you do not possess any financial strength, I shall inspire the hearts of many to assist you with their wealth. Hosts upon hosts of people shall arrive and give their wealth—they shall arrive in such frequency that it is well-nigh that you become tired. They shall arrive in Qadian having travelled from every direction and due to the frequency of their travel, paths will become deep. When traces of the fulfilment of this prophecy shall appear the enemies shall desire that this prophecy does not come to pass and will endeavour to stop it, but I shall cause their failure and shall fulfil My promise. Along with this He also said that I shall bless you greatly, so much so that kings shall seek blessings from your garments.”

This is the summary of the prophecy which was published twenty-six years ago in *Barahin-e-Ahmadiyya*—in reality it is a prophecy from a long time before this, upon which at least

thirty five years have passed. I discussed this prophecy at the Jalsa and what caused me to mention it was that whilst I was engaged in Prayer in our central mosque, along with my community of nearly two thousand—and respected members of my community had travelled from distant lands and consisted of great officers of the British Government, noblemen, holders of estate, and Nawabs—in the midst of such a state that we were offering Prayers in our central mosque, a foul-charactered Arya Brahmin began to utter obscenities and, God forbid, repeatedly hurled abuse in such words that all those gathered here are bastards, why do they not offer their Prayers elsewhere? He began his abuse from me and continuously uttered such filth that it is better that I keep this publication free from its details. We offered Prayers for approximately two hours and that Arya, a Brahmin of his nation, using harsh and foul language continued to utter abuse. At the time some Sikhs from rural areas were observing our large community and were looking on with amazement as to how God had gathered an entire world together. They too tried to stop him, but that foul-natured Arya did not cease and continued to refer to honourable Muslims using the obscene word: bastard, and tried to incite them.

This was a great sorrow which I had to bear in the

midst of Prayer. There was also the fear that some from my community would be incited, but praise be to God that all were forbearing. How strange that he chose this filthy and foul term to refer to this community. Perhaps he remembered the *Niyoga* of his own religion¹. At the time a civil servant from Batala, a Deputy Inspector, was also present. Thus, when the abuse of the Arya exceeded all bounds, the hearts of the honourable Muslims were greatly aggrieved. If this community was a nation of savages, it would be enough for all the Aryas of Qadian. But their morals are worthy of praise, that despite a contemptible Arya excessively abusing them they showed such patience as if they are the dead who do not speak and they remembered the teaching which is oft-repeated that one ought to be forbearing towards one's enemies.

When the Prayer came to an end, I found that

1 In light of the Arya religion, *Niyoga* is a religious injunction by which a chaste Arya wife, despite having a living husband and despite the fact that she herself has not been divorced, can share the bed of another man purely for the purpose of conceiving and can remain engaged in this practice until she has given birth to eleven males who have issued forth from the sperm of another man. Such a woman, according to religious doctrine, is considered holy and such an offspring is considered the salvation and liberator from hell of the mother and so-called father. (Author)

many hearts were greatly anguished because of the foul abuse. Therefore, in order to console them, I stood up and said that they ought to remove from their hearts this pain that they have endured. God Almighty sees this—He shall punish the wrongdoer Himself. At the time I also said that I know that the Hindus of Qadian are most deserving of the wrath of God for they witness the great signs of God yet utter such foul obscenities and cause pain. They are aware that God manifested a great sign of Divine power in this town. They are not unaware of the kind of obscurity I was living in twenty-six or twenty-seven years ago. Can anyone claim that such an inclination of humanity was present at that time? Rather, not even a single person was part of my community, and none came to call upon me and other than the meagre income from my property, there was no other income. Then at such a time, in fact even before that time, upon which a period of more than thirty-five years has passed God informed me: “Hundreds-of-thousands of people shall come to you from every direction to the extent that roads shall wear out and wealth shall come from everywhere. Opponents from every nation shall endeavour, through their plots, that this prophecy does not come to pass, but they shall fail in their attempts.” This glad-tiding, at the time, was published in every country by being printed

in my book *Barabhin-e-Ahmadiyya*.

Then after some time this prophecy gradually came to be fulfilled, hence, there are now more than three hundred-thousand people in my community¹ and the situation regarding the homage of wealth is such that till now many hundreds of thousands of rupees has been received. Sometimes nearly fifteen hundred rupees, and at times two thousand rupees, are spent on the *Langar Khana* whereas the income for the Madrassa is separate to this. This is such a sign from which the Hindus of Qadian ought to have benefitted for they were the first to witness it: they were aware as to how unknown and hidden I was when this prophecy was made.

This was the speech that I delivered at the gathering. At the end of the speech, I also mentioned that, from among the Aryas, Lala Shrampat and Lala Malawamal (both

1 Whilst writing this book, yesterday on the 23rd of January 1907, I received a letter from Alexandria, Egypt via the post. The writer is a respected elder of the city—meaning of Alexandria, whose name is Ahmad Zuhri Badr-ud-Din. The letter has been preserved and is in my hand at this moment. He writes that I give you the glad-tidings that in this country those who obey you and are your followers have increased to such a degree as if they be the sand and stones of a desert. He writes that, in his opinion, no such person remains who has not become your follower. (Author)

residents of Qadian) are the foremost witnesses of this sign since *Barahin-e-Ahmadiyya*, which contained this prophecy, was printed and published right before their eyes. In fact, even prior to the publication of *Barahin-e-Ahmadiyya* at a time when my father passed away, a prophecy was relayed to both these Aryas, the brief detail of which is that God Almighty revealed to me the news of my father's demise in the words: **وَالسَّمَاءُ وَالطَّارِقُ** meaning that by the Heavens and by the calamity that shall come after sunset and with this it was explained that your father shall pass away at sunset. This revelation came as a condolence which is the practice of Allah towards His chosen servants. Upon hearing this news, when I became worried and aggrieved that after his demise the majority of my livelihood which is attached to his person shall cease, I received the revelation:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Meaning that: Is God not sufficient for His servant? In this divine revelation it had been manifested that God Himself would become responsible for all my needs. Likewise, according to the prophecy my father passed away after sunset and my means of income that were attached to him, such as the pension and grants etc. were confiscated. It was in those days, upon which thirty-five years

have passed, that I proposed this revelation, i.e. **اَلَيْسَ اللهُ بِكَافٍ عَبْدَهُ** be engraved upon a ring and sent the Arya, Lala Malawamal, to Amritsar for the purpose of having this ring engraved. I sent him only so that he and his friend, Lala Shrampat, both become witnesses to this prophecy. Therefore, he went to Amritsar and having paid five rupees to Hakeem Muhammad Shareef of Kalanaur, brought the ring back on which **اَلَيْسَ اللهُ بِكَافٍ عَبْدَهُ** is engraved—which still exists. This revelation is from thirty-five to thirty-six years ago and both these Arya gentlemen are witness to it. They are aware as to what my status was in those days. Then at the time when *Barahin-e-Ahmadiyya*, which contains the above revelations, was being printed at the press of the priest Rajab Ali in Amritsar both these Aryas are well aware of the degree of obscurity in which I was living my life to the extent that at many times these Aryas would accompany me to Amristar, and other than one servant, there was no one else. Sometimes only Lala Shrampat would accompany me. These two can say under oath that at the time my degree of obscurity was to what degree—none would come to visit me in Qadian nor would anyone care at my arriving in some city. I was, in their eyes, as if one's existence were equal to non-existence.

Now, this is the same Qadian where thousands

come to see me and those are the same cities of Amritsar, Lahore etc. where, whenever I go, hundreds of people come to the railway to receive me—on some occasions this number increases to thousands. Likewise, in 1903 when I travelled to Jehlum, everyone is aware that around eleven-thousand people came to receive me. Similarly, at the time there was no trace of the continuous arrival of hundreds of guests in Qadian that is currently the case. Moreover, all the Hindus of Qadian, especially Lala Shrampat and Lala Malawamal—who, under pressure from their nation, deny the signs of God¹—know well that in those days the reception room of my home was desolate and empty, and none came to see me, though these people would come to visit me twice or thrice a day or thereabouts. They can narrate all this under oath.

Thus was the summary of my speech on the day of the gathering: that God Almighty's argument had been completed upon the Aryas of Qadian. The argument has

1 I honestly do not know whether, in reality, Lala Shrampat and Lala Malawamal have genuinely denied all the signs which they have witnessed. I only write this considering the Arya newspaper. I do not hope that a man can become so un-fearing of God Almighty that he denies his own eye-witness testimony. In the end, everyone's case is dealt by God Almighty. (Author)

been perfectly completed upon these two Aryas in particular who are eye witnesses to many signs. But these people do not fear the God of great powers Who can destroy in an instant. Moreover, as I have just written that the prophecy alongside this prophecy also came to pass which was listed in *Barahin-e-Ahmadiyya* and was published throughout the Punjab and Hindustan in a time upon which twenty-six years have passed. Meaning that the enemy shall exert itself to stop this exaltation, this sign, and this inclination of people and so that people do not render financial assistance, yet God Almighty shall still fulfil His prophecy, and all these people shall fail. These prophecies are not only in Arabic, but are contained in *Barahin-e-Ahmadiyya* in Arabic, Urdu, English, Persian and Hebrew.

Then after a few years when the traces of these prophecies began to appear, a frenzy arose within the opponents to stop them. Lala Malawamal issued an announcement in Qadian at the advice of Lala Shrampat upon which ten years have now passed. The announcement stated with regards to me that this individual was merely a cunning deceiver and seeks only to run a business and that people should not be fooled by him, they should not aid him with money for they shall waste it. The aim of the Aryas through this announcement was that people refrain

from inclining towards me and turn away from providing financial assistance. However, the world is aware that at the time of the announcement my community was not larger than sixty or seventy people. This is something that can be well ascertained from government registers, that at the time, the monthly income was thirty or forty rupees at the most, however, after this announcement it was as if a river of financial aid began to flow. Till today many hundreds of thousands of people have entered into my *Bai'at* and even now close to five hundred people enter into my *Bai'at* every month. From this it is proven that man cannot compete with God. My statement is not without evidence: Malawamal's announcement is still with me today which was written with the advice of Lala Shrampat. A government census for guest numbers had been prescribed for our community, thus, read the date of publication for this announcement and on the other hand read through official documents; compare that time and the time after it as to how many guests would arrive prior to the announcement, how much money would be received, and afterwards, the degree of God's help that came to be part of this. The matter of my community's strength at the time when Malawamal published his announcement can become apparent through records of money orders and records of

hospitality, meaning through the documents that have reached the government via the police it can be well established and made clear that in an age when Malawamal published an announcement in order to stop people, how strong my community was and how much money was received and how much progress was made afterwards. I say truthfully, that such progress was made as if a drop turns into a river and this progress was most extraordinary and miraculous, despite not only Malawamal but every opponent fully exerting themselves to stop it and desiring that the prophecy of God Almighty be proven a lie. In the end the result was that another prophecy was fulfilled: as God Almighty had stated before that the enemies would not be able to stop people inclining [towards me].

If man possesses some element of modesty and humility, he can understand that these profoundly deep matters of the unseen, which are filled with Divine powers, are above human endeavour and can gather that were this a human venture then human efforts of opposition would certainly have proven effective [against it]. If these announcements resulted in anything, it was the fulfilment of a prophecy in which God Almighty had stated before, that the enemies would desperately try that the prophecy of exaltation, divine help, and inclination of people [towards

me] should not come to pass, though it shall be fulfilled. Moreover, how amazing it is that not only Malawamal toiled to this end but the pundit of the Aryas: Lekhram, whose life was taken by God's prophecy, too spent a part of his worthless life immersed in these writings so that the prophecy of *Barahin-e-Ahmadiyya* should not come to pass which was published within it in relation to the inclination of hundreds of thousands of people [towards me] and the arrival of hundreds of thousands of rupees. In the end the result was that—as God Almighty had informed me five years before that as a punishment for his foul language, he would be killed within a period of six years—the unfortunate one, in fulfilment of the prophecy, became a pile of ash.

In the same way the Christians too strived to stop this prophecy: I still have their announcements. Then the Muslims too, whose right and pride demanded that they accept me, in order to stop the prophecy regarding my future progress, exaltation, and people turning towards me—that had been present in *Barahin-e-Ahmadiyya* for twenty-six years and had been verbally communicated for some thirty-five years—undertook great toil to the extent that I imagine that over a hundred thousand such leaflets have been published by them in which it is emphasised that this individual

is a disbeliever, is the *Dajjal*, is faithless, none should turn towards him, none should help him, in fact none should shake his hand and say *assalamo alaikum*, and when he dies he ought not to be buried in a Muslim graveyard. However, what opposite effect these announcements had from which the power of God Almighty can be witnessed! Such that thereafter many hundreds of thousands of people entered my *Bai'at*, and many hundreds of thousands of rupees arrived, and other countless gifts came from every direction. And the jealousy and power of God rendered such blows across their faces that, in every field, defeat became their fate and, in every prayer duel, death or disgrace became their lot. All these announcements which have been published by the Aryas, the Christians, and the Muslims are kept in a few of my boxes in which along with thousands of abuses, which are more vulgar than the curses of the contemptible, I have been called deceitful, liar, thug, dajjal, atheist, and faithless; I have kept these [pages] so that none may deny this.

When, on the one hand, I observe God Almighty's prophecy in *Barahin-e-Ahmadiyya*—that though you are alone; there is no one with you, a time approaches—nay is near—where hundreds of thousands of people shall be with you and shall aid you with their beloved wealth, and the

people of every nation shall endeavour so that this prophecy does not come to pass, however, I shall cause them to fail, and I shall save you from every destruction even if there be none to save—and on the other, according to this prophecy, I witness the full effort of opponents of every nation to stop this prophecy from coming to pass, and then find that despite the extreme resistance offered by the opponent, this prophecy was fulfilled in such manner that today, if all those who have pledged their allegiance to me are gathered in a vast field, they would number more than the army of a great king. At such occasion I cry in ecstasy that our God, how Powerful He is! Whose words, that emanate from His mouth, can never be averted, though the entire world becomes an enemy and tries to stop it.

This was my speech that I delivered at this Jalsa. Now I ask, that are the Hindus of Qadian not aware of this prophecy and its fulfilment? Are Lala Shrampat and Lala Malawamal unaware of this prophecy? And can the Aryas, from their own religion, present a proven case similar to this? Can they deny that in the age in which this prophecy was published, at such time there was none who was inclined towards me? Cursed is he who lies and wretched is the wicked who hides the truth; such people, though they may proclaim with their tongues that God exists, in reality

deny [the existence of] God. However, God, through His powers, manifests that He exists. I know not from today but rather from the earliest of time that generally, the Hindus of Qadian are extreme opponents of Islam and love darkness. Having observed light, they run even faster towards darkness, as if in their fancy, there is no God. God showed them the great sign of Lekhram, yet they drew no lesson from it. How clear a sign it was in which it was intimated that Lekhram would not die a natural death, rather he would be killed within six years and that this incident would occur on the day after Eid. Therefore, this was how it came to pass. The basis of this prophecy was only that he considered the religion of Islam to be false and would employ foul language and curse. Thus, did God inform me that he only wields a knife of meat, meaning the tongue, against Islam, whereas God Almighty shall do away with him using a knife of metal. Thus did it come to pass. And I had published an announcement that O Aryas! If your parmashwar has any strength then you should pray and supplicate before him and save Lekhram, but your parmashwar could not save him. He [Lekhram] had prophesied against me that this individual would die within three years. God proved his prophecy to be false and our God was Victorious. Then he engaged in a prayer duel with me through his book *Khabt-e-*

Abmadiyya: meaning he prayed that whosoever from among us both adheres to the false religion, may die. In the end, after making this prayer, he himself died and set a seal upon the matter that the Arya religion is false and Islam is true. Furthermore, through his death he also testified in relation to me that I am indeed from God.

I shall never cease to regret that the real reason for the death of Lekhram are the Hindus of Qadian. He was merely unacquainted and when he came to Qadian, the Hindus of Qadian said to him in relation to me that I was a liar and deceiver. He became emboldened after hearing these words and became extremely corrupted and, in foul talk, turned his tongue into a knife. Thus, did that same knife do away with him. To curse the pious and pure prophet of God and to deem false he who is true, in the end, makes one liable to be punished. If Lekhram¹ had adopted

1 In this place it is worth remembering an incident of Divine Power that a prophecy was made in relation to Deputy Abdullah Atham that if he does not turn towards the truth, he shall die within fifteen months. In relation to Lekhram was the prophecy that he shall be killed within six years. Then since Abdullah Atham cried much in the days of the prophecy and the greatness of truth overpowered his heart and he did not utter any foul word using his tongue during that time, God Almighty, Who is Merciful and Generous extended his time and he died after remaining alive for a short while more.

gentleness and humility he would have been saved, for God is Beneficent and Merciful and is slow to punish. However, these people utterly deceived him. I know that the sin of his death is upon the necks of the Hindus of Qadian and I regret that they treated him very poorly. These people profess with their tongues that Parmeshwar exists, but I do not accept that their hearts believe in Parmeshwar. Theirs is a strange religion that they utter foul abuse towards however many prophets have passed in the world, and consider them all to be false, as if the small nation of the Aryas has always been the abode of God's throne and God did not have any connection with other countries; and that He

However, Lekhrum became impudent after hearing the prophecy, as is the habit of contemptible Hindus, which is why his actual term was not even concluded and a year remained in the time-limit when he was killed according to the prophecy. In the same way after the prophecy in relation to Ahmad Baig was fulfilled—meaning after his death—his successors showed much grief and fear. For this reason God Almighty, in line with His promise, delayed the death of his [Ahmad Baig's] son-in-law, for it is God's promise through the words of the prophets that when the befalling of some calamity is prophesied against some people and they become fearful, and their hearts become filled with fear, and they seek mercy from God Almighty through prayer and charity, then God Almighty shows mercy. It is according to this principle that the people of every nation, at a time of trouble, engage in carity and almsgiving. (Author)

remained unaware of them. However, God has stated in the Holy Quran that His prophets have appeared in every country. In this way in India too God's pure prophets and those who received His word have appeared and this is how it ought to have been for God belongs to all countries and not just to one. It is not known which satan whispered into their hearts that other than the Vedas all books of God are false and, God forbid, Moses: the Prophet of God, Jesus: the beloved of God and Muhammad, peace and blessings of Allah be upon him: the chosen of God were all false and deceitful. Our shariah gives them a message of reconciliation; whereas their foul beliefs provoke war and rain arrows upon us. We say that do not label the elders of the Hindus as deceitful and false, rather say that after the passing of thousands of years these people forgot the true religion. But in comparison to us, these impure natured people offer vulgar insults towards our chosen prophets and consider them to be fabricators and liars. Can anyone expect to make peace with such Hindus? Better than these people are the many moral followers of Sanatan Dharam who look upon every prophet with respect and bow their heads in humility. In my opinion it is possible that the beasts and wolves of the jungles make peace with us and let go of mischief, but to imagine that those who hold such notions will ever, with

a clean heart, make peace with the Muslims is absolutely absurd. In fact their making peace with the Muslims whilst adhering to these beliefs is an absurdity greater than a thousand absurdities. Can a true Muslim tolerate that he hears these obscenities against his pure and pious prophets and yet make peace? Nay! Never!

Thus, to make peace with these people is as harmful as placing a biting and venomous snake up one's own sleeve. This nation is a vehemently malevolent nation which considers all prophets, who brought great reformation, as fabricators and liars. Neither Moses remained safe from their tongue, nor Jesus, and nor our Chief and Master, the Seal of all Prophets, may the peace and blessings of Allah be upon him, who brought the greatest reformation in the world; the dead he brought back to life are still alive.

The proof of the existence of God, who is Hidden, cannot be ascertained from only a single testimony. Therefore, God Almighty brought into being thousands of prophets in every nation of the world, in every country, and they appeared at such times when the earth had become soiled with the sin of people. They proved the existence of God Almighty through great signs and caused His grandeur to enter the hearts of people, and brought the earth to life once more. However, these people say that,

other than the Vedas, no other book was revealed from God Almighty and all prophets were false and their entire era was one of scheming and deceit, even though the Vedas have been, even till now, unable to cleanse the land of the Aryas of *shirk*, idol-worship and fire-worship.

In short, these people have exceeded the bounds in falsifying those prophets whose truth shines like the sun. God, Who has jealous regard for His servants, shall surely decide the matter. He shall certainly show His Hand in favour of His beloved prophets. We do not inflict any injustice upon these people, they inflict injustice upon us. We offer them prayers; they offer us arrows. By God—Exalted be His name! If these people wounded us with swords it would not have been as offensive to us as the abuse they direct towards our prophets which has shattered our hearts. After hearing such abuse we cannot display hypocrisy like these foul-natured people and vermin of the world who claim that they look upon all these people with love; if their fathers were cursed they would never claim this. God shall decide between them and us. A strange religion this is. Can there be hope of receiving any good from this nation? Nay! Never! These people are dangerous enemies of Islam; in fact of all prophets. We possess their booklets filled with their abuses.

Now, turning towards our principal discussion, we say that what has been said with regards to Lala Shrampat and his kinsman Lala Bisambar Das in the Arya newspaper of Qadian—that we have not witnessed any heavenly sign of the author—is such a lie that if someone were to consume the foulest filth then the consumption of such filth would still be less than the uttering of this lie. Hearing these words it becomes certain that the one who lies to such a degree does not believe in his Parmeshwar and he does not, in any way, fear that lying may have some ill consequence. Since I have written in many books with regards to Lala Shrampat and Lala Malawamal, both residents of Qadian, that they have witnessed such and such heavenly signs of mine, in fact have witnessed dozens of signs, and till today those books have been published amongst millions of people, therefore, if they have not witnessed my heavenly signs then, in such a situation, who will be a greater liar than me in the world, and which foul-natured one and deceiver shall be like me who, in order to deceive and lie, appointed them as witness to my signs? However, if I am truthful in my claim then every wise one can understand that what greater insult can it be towards me that these people, through newspapers and announcements, have labelled me a liar and deceiver. What do those at a distance know

as to what the reality is, in fact, owing to the opposition that most people have towards me, they will consider them [Hindus of Qadian] to be truthful, and shall consider this a testimony of my household and, in this manner, shall further ruin their own life in the Hereafter. Therefore, since I cannot tolerate such dishonour and furthermore, since this has an ill effect upon the divinely established community, I firstly address Lala Shrampat and Lala Malawamal that they ought to decide this matter with me by taking an oath in the name of God, either in-person or through writing. In this way, they should swear by God that they have not witnessed such and such sign which are mentioned below, and if they lie then God should send down the punishment of such a lie upon them and upon their progeny. Numerous are the heavenly signs which have been written in *Barahin-e-Ahmadiyya*, but for this oath not all signs need to be written.

(1) It shall suffice Lala Shrampat that—since firstly, he has witnessed my time when he alone went to Amristsar with me, moreover, when *Barahin-e-Ahmadiyya* was being published it was him who accompanied me to the house of the Priest Rajab Ali many a time; he knows well that at the time I was an unknown person and no one was acquainted with me, and he is fully aware that during the period when *Barahin-e-Ahmadiyya* was being published, meaning

that when the prophecy in relation to the inclination of an entire world had been entered into *Barahin-e-Ahmadiyya*, I was alone—he should therefore, swear an oath that **has he witnessed the fulfilment of this prophecy or not?** And he should state under oath that, according to him, can this be the doing of man that during a period of poverty and obscurity he presents, with conviction and certainty, the prophecy that God has informed me that a time approaches upon you where you shall not remain unknown; hundreds of thousands shall incline towards you and you shall receive hundreds of thousands of rupees, and you shall become renowned almost throughout the entire world with reverence, and God fulfils this prophecy though He knows that he has fabricated it, and lied, and consumed the filth of falsehood. Furthermore, God causes every opposer to fail according to His prophecy. Lala Shrampat ought to swear an oath and state whether he has witnessed the fulfilment of this prophecy or not? Furthermore, does he possess an example where some liar makes such a prophecy in the name of God and it comes to pass? He ought to present such example.

(2) Secondly, he ought to state under oath that is it not true that his brother Bisambar Das, along with a Brahmin Khush Haal, were both imprisoned after being

convicted in some criminal case and at the time he requested me to pray. And I had informed him after receiving knowledge from God Almighty that, as a result of my prayer, half of Bisambar Das's imprisonment has been reduced. And I have seen this in a state of vision that I have arrived at the office where the record of his sentence is kept, and I have reduced the punishment by half with my pen, though I have not reduced the sentence of the Brahmin Khushhal but have kept it full for he had not requested me to pray. And is it not true that at the time of narrating this prophecy I also said that God has granted me knowledge through His revelation that the case shall revert back from the Chief Court, and the sentence of Bisambar Das shall be reduced by half but he shall not be acquitted, and the Brahmin Khushhal shall leave prison having endured his full sentence and this was said when the appeal of Bisambar Das and the Brahmin Khushhal had just been lodged at the Chief Court. No one was aware what the result would be, in fact the judges of the Chief Court themselves would not have been aware as to which decision their pens will move towards. At such a time I explained that the Powerful God who has revealed the Quran tells me that He has accepted my prayer and it shall come to pass that the case shall revert back from the Chief Court, and half the sentence of

Bisambardar, owing to prayer, shall be forgiven but he shall not be acquitted. And the Brahmin Khushhal shall neither be acquitted and nor shall there be any reduction in his imprisonment, so that it serves as a sign of the acceptance of prayer. In the end this is what came to pass and after a few weeks the case reverted back to the district, and half of Bisambar Das' sentence was reduced. However, not a single day from the sentence given to the Brahmin Khushhal was reduced, and both were deprived of being acquitted. Shrampat should also explain under oath that is it not true that when the decision was finally made according to my prophecy Lala Shrampat wrote me a letter [stating] that owing to my virtuous disposition God disclosed these hidden matters to me and accepted the prayer.

Lala Shrampat should also explain, under oath, that is it not true that for a certain period of time he continued to lie to me that his brother Bisambar Das had been acquitted. And when Hafiz Hidayat Ali, who in those days was the Tahsildar of Batala, by coincidence came to Qadian and it was around ten o'clock that Bisambar Das met him outside the male quarters of my house, and he said to Bisambar Das that I am happy that you were saved from imprisonment but I regret that you were not acquitted. Then I asked Shrampat as to why he had lied to me for

so long that his brother Bisambar Das had been acquitted to which Shrampat replied that he had hidden the truth as disclosing the reality would have left a blemish, and created a hurdle in future ties of marriage and kinship and there was concern that our brethren would consider our family immoral. And is it not true that when an appeal was lodged in the Chief Court in relation to the imprisonment of Bisambar Das, at the time of the Isha'a Prayers when I was in my larger Mosque a Mulla by the name of Ali Muhammad, who resides in Qadian and is still alive and is opposed to my Community, came to me and said that the appeal had been accepted Bisambar Das had been acquitted, and added that there was great rejoicing over it in the bazar. Upon this grief, such a condition passed over me that God alone knows; as a result of this sorrow I could not tell whether I was dead or alive. It was in such condition that Prayers began. When I went into prostration I received the revelation لَا تَحْزَنْ إِنَّكَ أَنْتَ الْأَعْلَى meaning "Grieve not, indeed you shall be dominant". Then I informed Shrampat of this and the reality became known that only the appeal had been accepted, not that Bisambar Das had been acquitted.

Thus, Shrampat should explain, under oath, that did this incident not occur? On the other hand the Mulla

Ali Muhammad—an opponent, rather the brother of an extremely vicious opponent—shall also be called to take an oath.

(3) And is this not true that once a charge of cutting down two trees was filed by us in Tehsil Batala against a sikh by the name of Chanda Singh, that he had, without our permission, cut down trees on our land. Then did God, at my supplication and having accepted it, disclose to me that the suit had been decreed [in our favour]. I had informed Shrampat of this prophecy. Then such a coincidence occurred that at the time of judgement no one from our side was present at the court whereas, the other party was. It was around the time of Asr when Shrampat came to our Mosque and, in a ridiculing manner, told me that the case had been thrown out; it had not been decreed in my favour. At the time such anguish passed over me which I cannot put into words for it had been the certain word of God. I sat down in the Mosque in great distress for an idolator had embarrassed me; and I could not deny such news as nearly fifteen people, Hindus and Muslims, had brought this news from Batala. Therefore, I was overcome with anguish of the highest degree. It was during this that a voice came from the unseen and an immensely awe-inspiring voice it was; its words were “The suit has been decreed;

are you a Muslim?” Meaning that do you not trust the word of God? Such a voice, prior to this, I had never heard. I ran to all sides of the Mosque as to where this loud voice had come from; in the end I learnt that it was the voice of an angel. It is the existence of these angels that is denied by the blind Aryas¹ of today. Then I immediately called for Shrampat and informed him that I had just heard this voice from God. At this he again began to laugh and said that fifteen or sixteen men had just arrived from Batala, some of them being Hindu, some Sikh and some Muslims, with some currently present at the market. How is it possible that they all are lying? Upon saying this he walked away and he thought me a mad man at the time. My night passed in great restlessness. As soon as the morning arrived I myself proceeded to Batala. The Revenue Officer Hafiz Hidayat

1 The ignorant Aryas allege that what need does God have for ‘postmen’; meaning He is not in need of angels. Though it is true that God is not wanting of anything but it is His practice that he uses mediums and to use such mediums is part of His general law of nature. Observe how, through air, He makes noise enter the ears. Therefore, His spiritual practice is in perfect accord with this physical practice which delivers His voice to spiritual ears by means of angels—the representation of air. It is imperative that the physical and spiritual realms should be in mutual accord and it is this argument which has been presented by the Holy Quran. (Author)

Ali was not present at the court but his relative, a Chief Clerk, by the name of Mithra Das was present, who is still alive. I asked him whether our case had been dismissed? He replied that it had not, rather a decree had been passed [in our favour]. I said that fifteen or sixteen men from Qadian, who were opposed and were the witnesses of the defendant, had all mentioned that the case had been thrown out. He replied that, in a way, they too had not lied. What had transpired was that I was not present when the Revenue Officer had passed judgment; I had gone out in pursuit of some task, or perhaps he said that, I had gone to the privy and the Revenue Officer was new and was not aware of the cases in depth. The defendant, at the time when a decision was about to be made, presented a verdict of the Commissioner in which the Commissioner had ordered that since these were inherited lands therefore, they were entitled to cut down the trees from their lands as needed; the owner had no say in the matter. The Revenue Officer had dismissed this case upon seeing this decision and when I arrived, gave me his written verdict to be recorded in the case files. After having read it I said that those landlords have deceived you; the decision they presented before you has been overturned by instruction of the Financial Officer and as a result of such instruction, whether it be inherited

land or un-inherited land, no one can cut down a tree from it without the permission of the owner. I showed him this decision from the records. Then the Revenue Officer immediately tore up his previous verdict and having made it to pieces, threw it away and proceeded to write up another verdict decreeing the suit and placing the entire cost upon the defendants. The defendants had joyfully proceeded to Qadian having heard the verdict in their favour but they were unaware of this other decision, which is why they disclosed that which they knew.

Therefore, I returned and mentioned the entirety of the matter to Shrampat and also informed the farmers of their false joy. Hence, if Lala Shrampat also denies this sign then he ought to state, under oath, that no such incident occurred and that such recollection is utterly false. I am certain that there will be many people in Qadian who are still living who witnessed this sign.

Other than this, there are scores of other heavenly signs to which Lala Shrampat is an eyewitness. He is in great difficulty now; for how long shall the Aryas force him to deny?

(4) Lala Shrampat should declare, under oath, that is it not true that when Nawab Muhammad Hayat Khan C.S.I was suspended and there being no hope for vindica-

tion, he asked me to pray and God disclosed to me that he would indeed be acquitted; in a state of vision, I had seen him seated upon the judicial chair. I intimated this to him—not only him but many others as well. Likewise, the Arya Kishan Singh is also a witness to this. If this is not true then he [Shrampat] ought to swear under oath.

(5) And Lala Shrampat ought to declare, under oath, that is it not true that when Pundit Dayanand came to Punjab and raised much clamour, and belittled God's beloved prophet—Hazrat Muhammad, the Chosen One, may peace and blessings of Allah be upon him—and the Holy Quran in his book *Satyarath Prakash*, and labelled all of God's holy prophets as “impure gold”, I said to Shrampat that God has disclosed to me that the day of his death is near; he shall die very quickly for his heart is dead. Therefore, after this prophecy he died within a few days in Ajmer and took his unfulfilled desires with him.

(6) Furthermore, Shrampat should state under oath, that is it not true that once he and Malawamal were, at morning time, apprised of the revelation that today the money of an individual by the name of Arbab Sarwar Khan shall arrive and he shall be the relative of Arbab Muhammad Lashkar Khan. Then Malawamal, at the appropriate time, went to the post office and brought back news

that a certain amount of rupees from Sarwar Khan have arrived. But he objected that how could it be known that he is the relative of so and so. Therefore, to settle this for him a letter was written before them to the accountant Babu Ilahi Bakhsh in Mardan, who, these days, is a bitter opponent of mine. His reply was received that Arbab Sarwar Khan is the son of Arbab Muhammad Lashkar Khan.

(7) And is it not true that, once, I received the revelation [O اے عمی بازیٰ خویش کردی۔ و مرا افسوس بسیار دادی] [O uncle you played away your life and left me deeply sorrowful]. On the same day a boy had been born in the home of Shrampat who had been named Ameen Chand by him. In those days my late brother, Ghulam Qadir, was ill. I said to Lala Shrampat that I had received this revelation today; it indicated the death of my brother and this sentence, in a state of revelation, came from my son Sultan Ahmad, or it is possible that it points towards your son whom you have named Ameen Chand¹. I had just said this that Lala

1 Though I was certain that this revelation was regarding the death of my brother—the late Mirza Ghulam Qadir—and this was what I had intimated to some of my relatives and I myself had also informed my late brother; which made him very sorrowful and left me to regret as to why I had told him, yet when Shrampat gave me the news that he had named his son Ameen Chand, by Divine providence the words that left my tongue were that it is possible that عمی [‘ami] refers to

Shrampat went back home and changed the name of his son and, instead of Ameen Chand, named him Gokal Chand who is still alive today—though my brother passed away a few days later.

Furthermore, it ought to be enquired of Lala Shrampat under oath, that is it not true that when an individual of Gurdaspur called Karam Deen registered a defamation case against me in the court of Atma Raam, Extra Assistant, I had said to Lala Shrampat that God has informed me that, eventually, I would be exonerated in this lawsuit but Karam Deen would face punishment. This news was from such a time when all indications were opposed to this outcome and the opinion of the judge was against me. Thus, did Atma Raam – who was deciding the case – when passing the verdict did so with much harshness and fined me seven hundred rupees. Furthermore, he tried his utmost to record this verdict. Then from the department of the Divisional Judge, as I had prophesied, the ruling of Atma Raam was overturned and the above-mentioned gentleman, acquitting me with great respect, wrote in his

Ameen Chand, since the Hindu people shorten Ameen Chand to امی [ami] as well. This produced a lot of fear in his heart and returning home he named his son Gokal Chand instead of Ameen Chand.
(Author)

decision that the words used by the appellant, meaning myself, with regards to Karam Deen: those of a great liar and miser¹, did not in any way defame him. Moreover, even if harsher words were used for him, he was worthy of them. This was the decision made in my favour, yet for Karam Deen the fifty-rupee fine was upheld. Not only had I informed Lala Shrampat of this prophecy, but had published it in my book *Mawabibur-Rahman* – a book in Arabic – prior to the existence of this lawsuit. Thus, it is not possible for anyone to deny this.²

At this moment, these few prophecies I cite as examples and I proclaim that, by God, all this is true and Lala Shrampat has heard this many times! If I have lied, may God send down punishment on me and my sons within a year. *Aameen*. **وَلَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ** [May the curse of Allah

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- 1 It was the statement of Karam Deen that the word كَذَّابٌ [*Kazzāab*] is used for one who is an excessive liar and always lies, and that كَثِيمٌ [*La'eem*] is used for such a person who is of illegitimate birth, with this practice being common in his family. Karam Deen presented books in support of this, but the Divisional Judge said that even if harsher words were used, it would not be a means of disrespect for Karam Din. Meaning, in light of his condition, even these words were not enough. (Author)
 - 2 Not only was this prophecy published in the book *Mawabibur-Rahman*, but was also published in *Al-Hakam* and *Al-Badr* prior to its fulfilment. (Author)

be upon the liars]. Similarly, Shrampat too ought to swear an oath in response to my oath that if he has lied on oath, then God should send down punishment on him and his progeny within a year. *Aameen.* **وَلَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ**¹

This is what has been written in relation to Shrampat. However, Malawamal, his friend, shares in this. He ought to swear an oath that was it not the case that after the demise of my father, I sent him to Amritsar to have the revelation **أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ** engraved on a ring? Moreover, did he not bring the ring back after having paid a duty of five rupees? And during those days, was there any sign of this greatness, grandeur, majesty, and inclination of the masses [towards me]? Moreover, was this entire prophecy not relayed to him for which he was sent? Meaning he was informed that I had received the news from God Almighty that on Saturday, after the sun would set, my father would pass away and that I should not be aggrieved for God shall be my Guardian and shall be enough to fulfil my needs. This is a revelation from thrity-five to thirty-six years ago when I was, in the spectrum of obscurity so hidden, like a fragment of a jewel is buried beneath the bottom of

1 This sentence of malediction is concomitant to Shrampat in opposition to my prayer, with regards to himself and in these same words, publicising this prayer having printed it in a newspaper. (Author)

the sea.

Secondly, he should tell us, was he not once afflicted by Tuberculosis? Moreover, he had also seen a dream in which a poisonous snake has bitten him and his entire body has become swollen. Is it not true that he came to me crying and asked me to pray? Therefore, I prayed for him and received the revelation from God Almighty: **قُلْنَا يَا رُكُونِي بَرْدًا وَسَلَامًا** meaning O fiery fever! Be thou cold. This revelation was read out before him and after this, within a few days he regained his health. I swear on Almighty God that these occurrences are true—if they be lies may God Almighty, within a year, send down destruction upon me and my sons and punish me for lying. *Aameen*. And may the curse of Allah be upon the liars!

Thus, Malawamal should not love this life of a few days. If he denies all these statements that I have made, he ought to swear an oath just as I have done that all this is fabrication, and if it is true then, within a year, may a punishment fall upon me and my progeny. *Aameen*. And may the curse of Allah be upon the liars!¹

1 It is true that once Malawamal, in his announcement, denied having witnessed my signs. However, such denial is not to be trusted. Many, owing to selfishness take a few pennies at the time of bearing witness at Court, and consume the filth of falsehood. The entire foundation

Remember these people shall not swear an oath in this manner, but shall adopt a practice of hiding reality and shall try to murder the truth. I am yet hopeful that even in a condition of hiding the reality, God shall not leave them unpunished¹, for the disrespect of a prophecy of God is akin to the disrespect of God Almighty Himself.

Malawamal is also guilty of the offence that he – having witnessed all this, out of opposition and with full force and hostility – published an announcement, on which ten years have passed, and stopped people from turning towards me and financially assisting me. Then, the consequence of him stopping people was that after this announcement, many hundreds of thousands joined me and hundreds of thousands of rupees were received, yet he still did not feel the Hand of God.

In the end I consider it important to write that the

is upon such an oath similar to what I have written. If these people, freeing themselves of the fear of God, swear such an oath in order to please their nation, then they shall learn that God also exists. (Author)

- 1 And if they publish it [the oath] in sincerity, I have firm faith that they shall attain its reward and blessing from God. It does not please God if someone veils the truth by uttering falsehood, for it means he attacks the Dignity and Magnificence of God. It is for this reason that, in the end, God seizes him. (Author)

parameshwar that has been presented by Pandit Dayanand before the Aryas, is such a parameshwar whose non-existence and existence are equal, for he does not possess the power to grant salvation to an individual – who becoming repentant after an age of indolence and ill conduct, desires to attain salvation in this life – owing to his repentance and reformation. Rather, in light of Arya principles, it is important for him to return to the world having been reincarnated, irrespective of whether he reincarnates as a dog as opposed to a human or a swine or monkey, he must become this. This is the parameshwar who is called generous, and the one who has power over everything. If man is to do everything through his own effort, then I do not understand for what reason parameshwar ought to be thanked. Whereas, we observe that such a time appears in certain parts of life where one, to some degree, falls under the influence of carnal passions and desires and, at the very least, certainly partakes in heedlessness—the mother of all sin. Moreover, it is the nature of man that with regards to both his physical and spiritual being, in the beginning he is born weak; then if the grace of God be with him, he gradually progresses towards purity. Thus, what an excellent parameshwar is he, who is not even aware of the nature of humans. If salvation is to be attained in such a manner,

then we know the reality of such salvation. For this trial, we do not address one Arya, nor two, nor three, rather we say with complete certainty and full insight that two thousand, or ten thousand, or twenty thousand, or even one hundred thousand Aryas should rise and testify before us that are their lives and characters so pure that any manner of sin has never been committed by them, and are they content that according to their own beliefs they shall attain salvation as soon as they die?

Furthermore, upon observing creation, it is realised that the human population does not bear any correlation to other creatures in the way that a drop correlates to a river, for other than the countless animals that are found on land and in the sea, such invisible animals exist in the realms of water and air which cannot be seen, as is proven through research that a drop of water contains thousands of organisms. This proves that despite such a long time passing, parmashwar has conducted such a poor practice in granting salvation, as if it amounts to nothing. This proves that parmashwar does not at all desire for anyone to attain salvation, or it should be said that he has no power to grant salvation. This is something which appears to be more believable, for if he does have the power [to grant salvation] then what reason can there be for him not

granting eternal salvation? Moreover, despite him being known as generous and powerful it is incomprehensible as to why he is of such an irritable disposition that he cannot forgive even a minor sin, and is not pleased until he causes someone to undergo millions of cycles of rebirth because of a single sin. What good can be expected from such a permeshwar? When a pious-natured human can forgive the faults of those who wronged him upon their repentance and their petitions to be forgiven, and human nature possesses the power to forgive the shortcoming of an offender upon regret and embarrassment, then is the God who created humans deprived of this attribute? We seek the refuge of Allah! Certainly not! Certainly not!

It is a mistake on the part of the Aryas to consider the God whom they call Generous and deem to be All-Powerful, to be deprived of this magnificent attribute. It should be remembered that man, who is the very embodiment of weakness, without God's attribute of forgiveness cannot at all attain salvation—if God does possess the attribute of forgiveness, then from where did it appear in man? Remember, to not attain salvation is a death; in the same way, to truly repent is also a death. Thus, the remedy for death is death. Has God, who holds power over everything, not created a remedy for this death of ours and are we to

die without cure? Nay! Never! Since the world has been created, cures have also come into existence alongside it. It is said with regret that the Christians and the Aryas, with regards to this belief, tread on the same path. The only difference being that Christians for the purpose of forgiving man's sins, deem the blood of a prophet necessary—were he not killed then no sin would be forgiven. If it is proven that he was not killed, as I have proven and furnished complete evidence in support of the fact that Prophet Jesus died a natural death and the entire world is aware that his grave is located in Kashmir, then the entire warp and weft of Atonement is rendered useless. Moreover, the Aryas believe their parmashwar to be innately incapable of forgiving sins. The Aryas and Christians both share this belief that God cannot forgive sinners upon their regret and repentance. Moreover, the Aryas not only stop at this, rather they even deem their parmasher as not being the creator of man and the source of grace for all his spiritual and physical faculties, thus, is the door of parmashar's cognisance closed to them for it is not the practice of parmashar, according to the Vedas, that he demonstrates some heavenly sign granting knowledge of his existence through it. Furthermore, on the other hand he is not the creator of the souls and particles of the universe. Thus, from both angles,

according to the Arya faith, the cognisance of Parmeshar is impossible. Furthermore, the matter of *Niyoga* is a prime example for understanding the reality behind a teaching which is a source of pride—can the conscience of a noble person accept that in his lifetime his wife, who has not even been divorced, lies with another?

Other than this, the eternal salvation which man is innately desirous of has been etched into his conscience, so he seeks everlasting pleasure and peace. This religion denies such eternal salvation and its followers, in the case of their Parmeshar, believe that after a period of time, He expels His servants from the dwelling of salvation. The reason that is advanced by them is that since the earth has always existed and Parmeshar is not the creator of souls, Parmeshar faced the difficulty that were He to grant eternal salvation to all souls, it would break the system of the earth with Parmeshar eventually becoming redundant and empty-handed for each soul that would leave the earth, having gained eternal salvation, would exit the control of Parmeshar. Consequently, when souls are ‘spent’ in such manner, since Parmeshar cannot create a soul and the means for an increase are closed, a day shall certainly dawn when Parmeshar shall not possess even a single soul which can be sent to earth. It is for this reason that Parmeshar has

adopted the practice of denying souls an eternal salvation and pushing and dragging, forces them out the abode of salvation.

Upon this some ignorant Aryas, in a cunning manner, say that since the deeds of man are limited his salvation too has been kept thus. However, such people are either deceived or deceive themselves as human conscience possesses the faculty of eternal obedience. Do the righteous ever say that after such and such time we shall cease our servitude and obedience of God Almighty? Rather even if they were bestowed a limitless age, they would still adopt the worship and obedience of God Almighty. In such a case if they pass away after a short while what fault is it of theirs? Their intention carries an eternal obedience, not a limited one—the foundation [of belief] is on intent and the death that befalls man is the act of God, not of man.

These are the beliefs of the Aryas which they are proud of. Since the belief that even a single sin is enough cause for the punishment of numerous rebirths is so deeply rooted in their minds, they consider any attempt to be free of sin futile and fruitless and their religion has no place for an effort through which man may become free from sin in this life until, through reincarnation and by enduring various cycles of life, he is punished. It is apparent,

that in such circumstances upon what hope can they make an effort, if they think? If they partake from some part of the philosophy of spirituality, they may quickly realise that owing to this belief, they close the door of mercy of the Beneficent and Merciful God upon themselves. They consider repentance to be merely a few words, yet in reality true repentance is a death that befalls a man's impure desires. It is a true sacrifice which a man offers with his full sincerity to the Holy Oneness—all sacrifice which exists as a ritual is a reflection of this. Those who offer this true sacrifice, which in other words is repentance, cause a death to befall their baser existence. Then God Almighty, Who is the Beneficent and Merciful, in lieu of their death grants them a life of salvation in the hereafter, for His beneficence and mercy is free of miserliness that causes a human to suffer two deaths. Therefore, a man buys an eternal life with the death of repentance. We are in no need for another to be hung from the gallows in order to attain this life—the cross of our own sacrifice suffices us.

It ought to be remembered that the word *taubah* [repentance] is comprised of incredibly subtle and spiritual meanings which non-Arab nations are not aware of. Meaning repentance is the name given to such an inclination [towards God] in which one, accepting death, walks

towards God Almighty having fought baser desires. This is no easy matter and a man may only be known as the one who repents when he truly washes his hands of adhering to his carnal desires and accepts every hardship and choosing for himself every type of death for the sake of God, falls upon the Holy threshold of Oneness, then does he become worthy for God Almighty to grant him a life in exchange for this death. Since the Aryas consider many reincarnations as the foundation for salvation, they do not contemplate this. They do not know that the way in which a soiled cloth, after being placed in a launderer's cauldron and then undergoing all kinds of anguish, next to clear water, in the hands of the launderer becomes clean, so does this repentance, the meaning of which I have just explained, cleanse and purify a person. When a man, falling into the fire of God Almighty's love, burns away his entire being, the same death brought by love grants him a new life. Can you not comprehend that love is a fire and sin is a fire too—thus, does this fire, which is the fire of God's love, destroy the fire of sin. This is the root of salvation.

It is of utmost regret that the Aryas do not look towards the shortcomings of their own religion yet advance absurd allegations against Islam. It is amusing that not a single one of their allegations is such that is not part

of the practice of any of their own religious sects. We now conclude this book upon the name of God. All praise belongs to Allah, the First and the Last. He is our Master, what a Good Master! What a good Helper!

Urdu Poem by the Author

*Do not flee Islam! It alone is the path to guidance,
Awaken, O ye who sleep! It indeed is the midday sun.*

*I swear by God who created us,
Now, under the heavens it alone is the religion of God.*

*That enchanter of the heart is hidden; by what means should we see Him?
The solution to these difficulties, O friends, is this Islam.*

*Those who possess darkness inside them reject this religion,
But O people of darkness! Islam is the light of the heart!*

*All the shops of the world have we seen and searched ourself,
In the end it is proven that Islam alone is the entre of all healing.*

*All have dried up, however many gardens used to exist,
I looked everywhere and found Islam to be the only green garden.*

*There is no drink like it in the world [religion of Islam],
O friends drink it! It alone is the water that grants eternity.*

*The truth of Islam is proven as if it were the sun,
But the enemies do not look towards this—this is the issue.*

*When the truth becomes apparent one ought to accept it,
This is the characteristic of the pious, this is the path of humility.*

*Adopt that which is beneficial and safeguard from that which is foul,
This is intelligence and wisdom, this is understanding and discernment.*

*Through this religion one gains a heavenly kingdom,
O those seeking wealth Islam confers sovereignty.*

*All religions are mere fiction, the dwelling of idolatries,
It alone is unique, its countenance is bright.*

*It brings people to its fold by demonstrating hundreds of signs,
This is indeed the purpose for which He has sent me.*

*That Beloved rejuvenates the Faith through miracles,
This is the morning breeze of the Islamic garden.*

*It is because of all these signs that the Faith is still fresh,
Flee! All those who fall, it is the staff of faith.*

*What use is the religion which does not possess signs,
This is the priceless mantle of faith my dear ones.*

*Alas! For the Aryas who have become [cunning] like bats,
They deny after having witnessed—wrongdoing and transgression this is.*

*After learning everything they have become deprived,
Is this the superior intellect of these Niyogis?*

*There are those who are pious and those who are foul natured,
The truthful shall win in the end—this is the beauty of truth.*

*The profession of the Aryas is foul talk at all hours,
Perhaps this is what the Aryas have learned from the Vedas.*

*The pure-hearted do not abuse the holy,
Yet this is the perpetual profession of these innately malicious people.*

*Alas! Abuse and slander have become everyone's profession,
Who should I point to that he is the one who is the gossip monger?*

*They were alas humans—why did they become animals?
Did their rebirth bring this about or was it their own actions?*

*Whichever Arya I look at he is empty of civility,
Who should I name?—it is a disease at every hour.*

*The foul talk of Lekbram befell his own person,
Still they do not understand—this is stupidity and wrongdoing.*

*What was the fruit of Lekbram's actions?
In the end this is indeed the punishment for the evil one in the house of
God.*

*Blaspheming against prophets and abusing them too,
Barking like dogs—this is the seed of destruction.*

*After becoming sweet they still wield the knife,
This is the deceit that lies within the heart of these dark-hearted ones.*

*Even if one gives away his life to them as a favour,
Their habit is to be ungrateful—this is the pain and anguish I have.*

*The Hindus became corrupted so that their hearts are full of rancour and
hate,
Every word of theirs is slanderous—this is the manner of their delivery.*

*We shall sacrifice our life for them if they become righteous,
These are the complaints I have against these wrongdoers.*

*What should I narrate about the condition of my heart owing to these sor-
rows,
As if my heart is the Inn for all these worries.*

*This sect became our enemy the moment it was born,
What hope shall we hold for the outcome if this is the beginning?*

My heart has burst hearing this blasphemy,

There are many sorrows in the heart, it is this which is the lethal one.

Though there are hundreds of evils in the world,

To ridicule the pious is the worst of them all.

Prophets have cried over the ignorance of the ignorant,

Though in this era, O people, this is the new lamentation.

We do not call their holy men evil,

For this is the Divine Command in our teaching.

The Holy One does not teach us foul-language,

This is the root of righteousness, this is truth and piety.

Yet in the religion of the Aryas even abuse is worship,

They call everyone a liar, is this righteousness?

All the prophets who appeared—be it Moses or Jesus,

They were all deceivers—this is what they [Aryas] proclaim?

Only the Vedas are truthful all the other books

Are false and fabricated—the Vedas are the only guide.

This is their fancy—making a mount out of a straw,

What are we to do when this is their understanding and intelligence.

The organism that lives under layers of dung,

It believes that what it experiences is the extent of the entire universe.

*We found the summary of the Vedas to be Niyoga,
According to the holy books this is the only good deed.*

*The women who cannot conceive [a boy] through her husband,
According to the Vedas it [Niyoga] is obligatory on her.*

*When this is the prescription what choice does she have?
Until eleven boys are not born this is the path to follow.*

*Strange are the traits of Isbar [God] in the Vedas, O dear ones!
He does not possess affection, this is what we have heard.*

*After granting forgiveness and salvation he snatches it from everyone,
How can he be gracious if this is what he offers?*

*He has become Isbar by name only; he is not the creator,
If souls are eternal then why should he be god?*

*If souls did not exist; Isbar would not have been able to create anything,
This is the foundation of his lordship.*

*He would have looked to them for everything he desires,
As if they are kings and he is the beggar.*

*The summary of the Vedas of the Aryas is this god,
That which they rely upon is this helpless one.*

*O Aryas! Pray speak now—are such the traits of God?
Is this, Pray tell, in whom you pride so much?*

*You tried to hide the Vedas after much humiliation,
In the end the hidden secret is revealed as this!*

*The one who does not possess power is Ishar [god] of nothing,
Is this the champion against the **True Religion**?*

*This Ishar of the Hindus is no worse than the idols,
In truth, by God, he is just **another idol**.*

*We have not concocted these matters from our fancy,
This is what we have found, o dear ones, from the Vedas.¹*

*The nature of every human detests such a thing,
Then why has this taken form in the hearts of the Aryas?*

*These are the commands of the Vedas of which this is an example,
This is what the Aryas gained from the Vedas.*

1 In this context the word Vedas refers to the teaching which the followers of Arya Samaj, in their understanding, have published with regards to the Vedas. Otherwise, it ought to be remembered that we refer the reality of the Vedas to God Almighty. We do not know what these people added to the Vedas and what they took away. Since there are numerous faiths in India and the Punjab which claim to adhere to the Vedas, how can we attribute the shortcoming of a particular sect to the Vedas? Furthermore, it is also proven that the Vedas have been interpolated. Thus, owing to this alteration a hope for any good to come from it is futile. (Author)

*All foul-charactered folk merrily act upon it,
This is the only support for all who partake in Niyoga.¹*

*How can they accept the holy teaching of the Qur'an?
While the guide and leader of their hearts is this [Niyoga].*

*When they are held blameworthy they begin to abuse,
This is the only means of malice for these ignorant ones.*

*These foul people do not cease uttering abuse even for a moment,
For it is their occupation day and night.*

*Though they claim to be the followers of the Vedas, their hearts are black;
Lift the veil from them—it is what they are full of.²*

*Of disposition they are savages—are dead not alive,
Are foul-mouthed at all times 'tis indeed the wrath of God.³*

*Nothing materialised for them before the religion of God,
They all fell to abuse—this is what their hearts moved them to.*

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- 1 A lengthy footnote appears in the original urdu. For the convenience of the reader it has been moved to page 71 as a separate chapter. [Publisher]
 - 2 If such people exist among them [Aryas] who do not abuse the holy prophets of God, and possess peace and dignity, they are outside the pale of our writing (Author)
 - 3 It ought to be remembered that this opinion of ours is in relation to those followers of the Arya Samaj who have proved their foul nature through their announcements, periodicals, and newspapers, and directed a thousand abuses towards the holy prophets of God—their newspapers and books are in our possession. However, we do not write about those of a modest character, nor do such people adopt such practice. (Author)

*They possess absolutely no shame or modesty in their eyes,
They have transgressed—this is the limit.*

*He in whom we believe is All-Powerful and Mighty,
He shall demonstrate a sign—this is our hope.*

*To fight with them is to destroy one's respect,
To be comradely with them is mere display.*

*O my dear ones! Do not destroy your good end,
Accept this faith dear ones—it is the moon for dark nights.*

*I am tortured by those the savages,
My tears are a witness; they know this so well.*

*What shall I narrate of my heart; who shall I tell this anguish to?
This opposition is one of pain; this is a calamity on me.*

*The sorrows of faith have killed me; my heart is torn to pieces,
Though the Beloved is my Supporter otherwise I would die at this.*

*I have died owing to grief—what do you ask of me?
In the eyes of The Beloved this indeed is the condition for loyalty.*

*We shall be ruined if we do not attain Him,
We shall bring this about with our tears—it is the heart's want.*

*Those days have passed that we spent the night in conversation,
These are the days for death to attack; this indeed is a sorrowful tale.*

*Come hither quick O water-carrier; nothing remains now,
Give me the drink of reunion; this is my desire and longing now.*

*Praise be to the Gracious God who revealed the Qur'an,
All were mere buds before; this alone is the rose that has blossomed.*

*What should I narrate about its attributes; every word is an ornament,
I have seen many beloveds, yet it alone has taken a hold of my heart.*

*I have seen all the other Books; brought together like dreams,
They are empty like bows—it [Qur'an] alone is the guide.*

*It acquainted us with God; through it did we attain the Beloved,
Many nights had passed—this alone is the day that has arrived.*

*It showed us signs and called all those who desire to learn,
It awoke those who slept—thus, it alone is the one who manifests the truth.*

*When the Scriptures of old were distorted by people,
They were reformed by the world—this alone is the new drink.*

*They say the handsomeness of Joseph was very awesome, but—
In merit and loveliness this [Quran] is distinct from everything.*

*You have heard that Joseph fell into a well,
This takes one out of the well, this is what it proclaims,*

*How can I narrate the excellences of Islam,
I have seen all gardens to be deserted—this is the only one that blossoms,*

*Everywhere have the vermin of the earth become enemies of faith,
This is the trial upon Islam today.*

*The tears somewhat stop when it is observed that at every moment,
Owing to this grief this is the hue and cry of the truthful.*

*This religion is life a knife on the heads of the idolators,
It releases one from idolatry—this is their pain.*

*Why have all the misguided become its enemy?
Is it because it is the Guide; this is the secret behind the hue and cry?*

*Faith is hidden in a cave; a great clamour of disbelief is nigh,
You should pray—this is the **cave Hira**.*

***He is our leader, who is the source of all light;
His name is Muhammad^{as}; he alone is my beloved.***

*All prophets are holy, one better than the other;
But from the Almighty, he is the best of the creation.*

*He is far better than those before him, he is a darling in his qualities;
Every eye is focused on him, he is the full moon which dispels all darkness.*

*Those who came earlier, fell tired on the way; He it is who brought us to the
shore;*

May I be sacrificed for him; he alone is the guide.

He removed the veil, and showed the path to the heart

He joined hearts to the Beloved, such a friend he is!

That Friend, beyond all physical limitations, that Unseen Beloved;

We saw through him, so he is the true guide.

*Today he is the King of faith; **the Crown of the apostles;***

He is pure and holy, this is his praise.

All commandments ordained by the True God were demonstrated in practice by him;

He revealed all secrets, an excellent gift it is.

*His vision is far-reaching, **his heart is close to the Friend;***

In his hands is the light of faith; he is the fountain of light.

He revealed the weighty secrets of faith;

He is the King who grants wealth.

May I be sacrificed for that light; I belong entirely to him;

*He is all, what worth do I possess? **This is the final verdict.***

That Unique Beloved is the source of all learning;

All else is a mere tale, this is the truth unblemished.

We found everything through him, O Allab You are a witness;

He is that manifestor of Beauty, who showed us the Truth.

*We were blind of the heart, with hundreds of knots upon the hearts;
The one who opened the locks¹ is this very Chosen One.*

*O my Gracious God, these are Thy favours,
Difficulty becomes easy through you; this is the eternal hope.*

*O the beloved of my life, bestow favour from thyself,
Otherwise the calamity of the world is the real serpent.*

*My heart yearns every moment to kiss Thy Book;
And to perform circuits around the Quran, for this is my Ka'bah.*

*Come quick O my support; the burdens of grief are heavy.
Hide not thy face O beloved for it is my medicine.*

*They say the passion of love does not remain the same,
It is upon my heart every moment, O my beloved, a dark cloud.*

*I became dust so that perhaps I attain the Beloved,
I live through this desire—this is my sustenance.*

1 The meaning of لُكَّة [janday in Punjabi] at this place, is lock. Since the intention here is not to demonstrate any poetic skill, nor do I approve of this skill being attributed to myself, it is for this reason that I have employed Punjabi words in a few places. I do not feel it necessary to only use Urdu alone. The real objective is to infuse hearts with the truth. I bear no relationship to poetry. (Author)

*Your love in this world [is the only reality] everything else is darkness,
You are my beloved—this is pure love.*

*For your sake I raised a handful of my dust,
Ever since I heard that this is the condition of affection and loyalty.*

*I felt the pain of the beloved erasing all trace of the self,
When I died I burned, this is the goblet of foreverness.*

*There are hundreds of difficulties in this love at every step,
Alas! What should I do for this is what He has given me.*

*May I never efface the trace of loyalty, may I never break this pledge,
This is what the Eternal Beloved has said to me.*

*Since I have found the Beloved enemies have descended upon my house,
Hearts have become hardened—this is providence and destiny.*

*They try to scare me arriving at my door step with great hue and cry,
They show me a sword and axe, this occurs every moment.*

*In the path of the Beloved this heart is not afraid of anyone,
The entire world is clever, this is the only insane person.*

*How can I relate to you my stories in pursuit of this path,
These fights are of pain and anguish, this is the entire scenario.*

*After having torn my heart to pieces all I desire is one glimpse,
Call me not insane, this alone is true wisdom.*

*O the beloved of my life grant favours from thyself,
Say not 'You cannot see me' this is my wish from Thee.*

*What is this separation, it is the essence of life,
Where the lovers die—this indeed is Karbala.*

*Your sincerity is complete, it is us who possess the shortcoming of distance,
Our strength is also insufficient—this indeed is the calamity upon us.*

*You possess sincerity O Dear One! All your promises are true,
We fell to thy threshold, this is the occasion to lament and cry.*

*We are the ones who did not care of the promise and introduced a hurdle in
friendship,*

But You are the One Who Blesses—this is what has become clear to us.

*O the remedy of my heart! Separation from you is burning,
What they call hell is this very injury to the soul.*

*The anguish of religious calamities eats away at me,
This indeed is the largest stone cast from the enemies onto my breast.*

*How should he be destroyed, why should he meet his end?
The wrongdoer, the enemy of truth—this indeed is what he thinks.*

*Such times have come that have caused such ruin—
The thing that grinds the Faith—this is that mill.*

*What should I tell you of the verdure and pleasantness of this religion,
All others have dried up, this is the only one that blossoms.*

*We found the eyes of every other religion to be devoid of light,
From Kob-like insight comes this sharp insightful vision.*

*I have seen Yemenite rubies and I have seen pearls of eden,
I have seen all manner of jewels—this is the one which besotted my heart.*

*By rejecting this religion you shall regret it much,
That from which gold is made—this indeed is that alchemy.*

*But the eyes of the Aryas have become so blind,
They fell to abuse—this is what their hearts bore.*

*He who is foul-mouthed is worse than every evil person,
The heart which possesses this filth is indeed the place of defecation!*

*Though there are many savages in a man's tunic,
The one who drinks the blood of the holy—he indeed is the wolf.*

*On which religion do they take pride in¹; those who are followers of the Vedas,
The religion which is devoid of fruit is indeed this hollow [Arya] faith.*

1 It should be remembered that we do not attack the Vedas in any way. We do not know how much fabrication exists in its exegesis. Hundreds of denominations of the Arya faith base their beliefs on the Vedas even though they are enemies to each other and are in severe discord. Thus, in this context by Vedas we only mean the published teachings and beliefs of the Arya Samaj. (Author)

O Aryas! What is this, why has the heart deteriorated?

Desist from this mischief, this indeed is the path of modesty.

Why do you annoy me concocting hundreds of lies?

*It would have been better to refrain from this—this indeed is further from
[divine] wrath.*

He with whose prayer, in the end, Lekhu was cut down,

A lamentation in every house—he indeed is this very Mirza!

To cause annoyance is not good, to hurt the hearts of the pious,

To continue becoming blasphemous, such a one's reward is this.

Show me the magnificence and majesty of this faith my Lord!

Wipe away all smaller faiths, this indeed is my prayer.

I have no relationship with [writing] couplets and poetry,

May someone understand through this method, this indeed is the only aim.

The End.

FOOTNOTE
[From page 60]

It ought to be remembered that the teachings of the Vedas in this context refers to those notions and beliefs which are propagated by the Aryas themselves and they say that the teaching related to *Niyoga* is contained in the Vedas. According to them the Vedas loudly proclaim that whosoever has a household lacking children, or only has girls, it is important for him to grant permission to his wife that she beds another man and through such an act, obtain a male child for her salvation. She may continue this liaison until she has eleven boys. If her husband is away travelling, the wife may begin to form relations with another man with the intent of performing *Niyoga* so that she may attain

children through such practice, and when the husband returns she may present this gift to him and show him [saying] that you travelled to earn a living—this is the wealth that I have gathered in your absence. The conscience and human modesty cannot propose that such a shameless practice be acceptable. How can it be acceptable when the wife has not obtained a divorce from her husband, and has not freed herself from the restrictions of marriage? Fie! Nay, a thousand regrets that this is what the Aryas attribute to the Vedas! However, we cannot conclude that this is, in reality, the true teaching of the Vedas. It is entirely possible that the Jogis of this faith who remain celibate, within their own minds, are overcome by carnal passions—who may have concocted these notions and ascribed them to the Vedas, or by way of interpolation may have entered them into the Vedas; scholarly pandits have written that such a time befell the Vedas where they were extensively changed with many of their holy discussions altered. The intellect cannot accept that the Vedas actually presented such a teaching, nor can a proper conscience accept that a man by his own hand induces his chaste wife, who he has not divorced and taken up a lawful separation, to bed another for this is the act of one who procures harlots. If a woman, however, has obtained a divorce from her husband

and there remains no connection to him, in such a case it is permissible for the woman to marry another and there will be no objection upon her nor will there be any question upon her chastity—we loudly proclaim that the result of *Niyoga* is dire. The manner in which the followers of Arya Samaj on the one hand are opposed to the veil, as it is a Muslim practice, and on the other hand when the ‘holy’ practice of *Niyoga* reaches the ears of their women and it is embedded into their hearts that they may bed other men, every wise person can understand the degree to which the carnal passions of these women shall rise, especially when such notions are presented in light of the Vedas—in fact, these women shall transgress even further. Moreover, when the safe passage of the veil has also been broken, then everyone can determine the extent to which this flood of impure desires shall cause destruction. Likewise, at Jagganath and in Banaras and other places, examples of this exist. Alas, a wise person may be born in this nation!

We also do not understand why it is important to have children in order to attain salvation. Are such people like Pandit Dayanand, who did not marry nor have children, deprived of salvation? One ought to curse such a salvation which can only be attained when one makes his wife bed another and makes her perform such an act which is seen

as adultery in the eyes of the rest of the world, and other than this foul act there is no other way for her salvation. We also do not understand how the thousands of powers, faculties and characteristics that are possessed by souls and particles, have existed from the beginning on their own and were not attained through Parmeshar. What use is such a Parmeshar and what is the evidence of his existence? What reason is there for him to be called Parmeshar? Why is he worthy of complete obedience when he fails to provide full nourishment and how does he possess knowledge of the powers he did not create? When he does not possess the power to create even a single soul, what meaning does him being all-powerful and the one who grants peace hold when his power is limited to combining particles? My heart testifies that these foul teachings are not to be found in the Vedas. Parmeshar can only remain Parmeshar when he is the source of all grace. Those who adhered to Vedanta too committed errors though their religion becomes blameless after some slight reformation. However, the religion of Dayanand is manifestly foul. It becomes apparent that Dayanand became a follower of those false philosophers and rationalists who bore no connection to the Vedas, in fact were veiled enemies of the Vedas. It is for this reason that his religion does not contain a befitting extol of

Parmeshar, nor does it contain any teaching related to the practice that brings one closer to Parmeshwar similar to that of the pure-hearted Jogis. This unfortunate individual [Dayanand] only taught his disciples rancour, hatred and abuse towards the pure prophets of God or it ought to be said, made them drink a bowl of poison. In short, all our allegations are directed towards the fictitious vedas of Dayanand, not towards any book of God. And Allah is the All-Knowing. (Author)

Announcement

It should be remembered that there was no need for me to publish this book, but a foul newspaper which is published in Qadian by the Aryas—in which these people always blaspheme and use foul language, and owing to their natural enmity towards the religion of Islam, employ unpleasant words, and alongside this, by targeting me with abuse are becoming the successors of Lekhram—forced me to refute their false allegations in this book, and to prove that their brothers, Lala Shrampat and Lala Malawamal (residents of Qadian), are in reality witness to many of my signs. Moreover, what is the need to rely upon them alone, all the Aryas and Hindus of Qadian are eye-witnesses to some signs. Furthermore, this is not limited to Qadian alone, the prophecy of Lekhram's death is greatly vast, such that it has rendered all the Arya Samaj and the Hindus of Punjab and India witness to this magnificent prophecy. It is now impossible for the Aryas to deny these prophecies and to raise the pen against this shamelessness. If they do not refrain from this then their entire curtain shall be lifted. Peace be upon he who follows the guidance.

The Author
Mirza Ghulam Ahmad
The Promised Messiah
Of Qadian

GLOSSARY

Arya—The name of a sect within Hinduism that was established in the 19th century as a reformist movement. Full name Arya Samaj.

Brahmin—the priestly class within Hinduism that attends to priestly activity.

Dajjal—also known as the Antichrist. Literally means the one who deceives.

Jalsa—a gathering where people are seated before a speaker.

Langar Khana—the Community Kitchen that caters for meals.

Sanatan Dharam—literally means ‘eternal order’ and is used by Hindus to refer to Hinduism.

Tehsil—a subdistrict in India and Pakistan that usually has its own administrative centre.

Vedanta—one out of the six orthodox Hindu philosophical traditions. Literally means ‘end of the Vedas’.

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