

# Arba'in

*Forty Announcements to  
Convey the Message Conclusively to the Opponents*

إِتْمَامُ الْحُجَّةِ عَلَى الْمَخَالِفِينَ

# أَرْبَعِينَ

Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup>  
*The Promised Messiah & Imam Mahdi*

# Arba'īn

*Forty Announcements to  
Convey the Message Conclusively to the Opponents*

Arba'īn was written in 1900 by the Promised Messiah<sup>as</sup>, Ḥaḍrat Mirza Ghulam Ahmad of Qadian, to satisfy the principle of *Itmāmul-Ḥujjah*, which dictates that a Prophet fully convey the message of God to the people with conclusive evidence. Accordingly, Arba'īn was addressed to the religious clergy and scholars of the Muslims, Christians, Hindus, and Aryas to bear witness that the claims, arguments, Signs, and challenges of the Promised Messiah<sup>as</sup> were fully and clearly conveyed to them and their people. The Promised Messiah<sup>as</sup> indicated that this book would be his evidence on the Day of Judgment that he faithfully discharged the Divine mission for which he was sent.

The author's original intent was to publish forty short handbills fortnightly. However, the length and content of the first four were deemed sufficient to satisfy the initial objective of Arba'īn.





# ARBA'ĪN





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*Forty Announcements to  
Convey the Message Conclusively to the Opponents*

Ḥadrat Mirza Ghulam Ahmad

*The Promised Messiah and Mahdi<sup>as</sup>*

*Founder of the Ahmadiyya Muslim Jamā'at*

ISLAM INTERNATIONAL PUBLICATIONS LTD.



*Arba'in*  
**Forty Announcements**  
**to Convey the Message Conclusively to the Opponents**

Written by Ḥaḍrat Mirza Ghulam Ahmad  
The Promised Messiah and Mahdi, peace be on him,  
Founder of the Ahmadiyya Muslim Jamā'at

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**Hadrat Mirza Ghulam Ahmad of Qadian**  
*The Promised Messiah & Mahdi<sup>as</sup>*

## ABOUT THE AUTHOR

Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup> was born in 1835 in Qadian, India. Since his very youth, he had 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, culminating in moral and spiritual perfection.

Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup> 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 who was prophesied by various religions under different titles. He claimed to be the very Prophet who the Holy Prophet

Muhammad<sup>sas</sup> 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: the institution of *Khilāfat* (Successorship) was established to succeed him in fulfilment of the prophecies of the Holy Quran, the Hadith, and the Promised Messiah's book *al-Waṣiyyat*. Ḥaḍrat Mirza Masroor Ahmad<sup>aba</sup> is the Fifth Successor to the Promised Messiah<sup>as</sup> and the present Head of the Ahmadiyya Muslim Community.

## PUBLISHER'S NOTE

Please note that, in the translation that follows, words given in parentheses ( ) are the words of the author. If any explanatory words or phrases are added by the translators for the purpose of clarification, they are put in square brackets [ ]. Footnotes given by the publisher are marked [Publisher].

References to the Holy Quran contain the name of the *sūrah* [i.e. chapter] followed by a chapter:verse citation, e.g. *Sūrah al-Jumū'ah*, 62:4, and count *Bismillāhir-Raḥmānir-Raḥīm* ['In the name of Allah, the Gracious, the Merciful'] as the first verse in every chapter that begins with it.

The following abbreviations have been used:

ṣas *ṣallallāhu 'alaihi wa sallam*, meaning 'may peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muhammad<sup>ṣas</sup>.

as *'alaihis-salām*, meaning 'peace be on him', is written after the names of Prophets other than the Holy Prophet Muhammad<sup>ṣas</sup>.

- ra *raḍiyallāhu ‘anhū/‘anhā/‘anhūm*, meaning ‘may Allah be pleased with him/her/them’, is written after the names of the Companions of the Holy Prophet Muhammad<sup>sas</sup> and the Promised Messiah<sup>as</sup>.
- rta *raḥmatullāh ‘alaihi/‘alaihā/‘alaihim*, meaning ‘may Allah shower His mercy upon him/her/them’, is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammad<sup>sas</sup> or the Promised Messiah<sup>as</sup>.
- aba *ayyadahullāhu Ta‘āla binaṣribil-‘Azīz*, 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, Ḥaḍrat Mirza Masroor Ahmad<sup>aba</sup>, Khalīfatul-Masīḥ V.

Readers are urged to recite the full salutations when reading the book. In general, we have adopted the following system established by the Royal Asiatic Society for our transliteration.

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th* – pronounced like *th* in the English word *thing*.
- ح *h* – a guttural aspirate, stronger than *h*.
- خ *kh* – pronounced like the Scottish *ch* in *loch*.
- ذ *dh* – pronounced like the English *th* in *that*.

- ص *ṣ* – strongly articulated *s*.  
 ض *ḍ* – similar to the English *th* in *this*.  
 ط *ṭ* – strongly articulated palatal *t*.  
 ظ *ẓ* – strongly articulated *z*.  
 ع ‘ – a strong guttural, the pronunciation of which must be learnt by the ear.  
 غ *gh* – a sound similar to the French *r* in *grasseye*, and to the German *r*. It requires the muscles of the throat to be in the ‘gargling’ position to pronounce it.  
 ق *q* – a deep guttural *k* sound.  
 ء ‘ – a sort of catch in the voice.

Short vowels are represented by:

- a* for  $\text{—}^{\text{َ}}$  (like *u* in *bud*).  
*i* for  $\text{—}^{\text{ِ}}$  (like *i* in *bid*).  
*u* for  $\text{—}^{\text{ُ}}$  (like *oo* in *wood*).

Long vowels by:

- $\bar{a}$  for  $\text{—}^{\text{َ}}$  or  $\bar{a}$  (like *a* in *father*).  
 $\bar{i}$  for  $\text{—}^{\text{ِ}}$  or  $\text{—}^{\text{ِ}}$  (like *ee* in *deep*).  
 $\bar{u}$  for  $\text{—}^{\text{ُ}}$  (like *oo* in *root*).

Other vowels by:

- ai* for  $\text{—}^{\text{ِ}}$  (like *i* in *site*).  
*au* for  $\text{—}^{\text{ُ}}$  (resembling *ou* in *sound*).

Please note that in transliterated words the letter 'e' is to be pronounced as in 'prey' which rhymes with 'day'; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian words 'e' is lengthened a bit more it is transliterated as 'ei' to be pronounced as 'ei' in 'feign' without the element of diphthong thus 'كے' is transliterated as 'Kei'. For the nasal sound of 'n' we have used the symbol 'n'. Thus the Urdu word 'میں' is transliterated as 'mein'.

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

As noted above, the single quotation mark ' is used for transliterating ع which is distinct from the apostrophe ' used for ء .

We have not transliterated some Arabic words which have become part of English language, e.g. Islam, Mahdi, jihad, Ramadan, and ummah. The Royal Asiatic Society's rules of transliteration for names of persons, places, and other terms, are not followed throughout the book as many of the names contain non-Arabic characters and carry a local transliteration and pronunciation style.



## FOREWORD

Arbaʿīn was written in 1900 by the Promised Messiah, Ḥaḍrat Mirza Ghulam Ahmad of Qadian, on whom be peace, to satisfy the principle of *Itmāmūl-Hujjāb*, which dictates that a Prophet fully convey God's message to the people with conclusive evidence. Accordingly, Arbaʿīn was addressed to the religious clergy and scholars of the Muslims, Christians, Hindus, and the general population to bear witness that the Promised Messiah's claims, arguments, Signs, and challenges were fully and clearly conveyed to them and their people.

Although the original intent of Arbaʿīn was to publish forty short handbills, the first four were lengthy enough that they were considered sufficient to meet the initial objective. The Promised Messiah<sup>as</sup> himself stated that this book would ultimately be his evidence before God on the Day of Judgment that he discharged the mission for which he was sent. Ultimately, we are all compelled to admit that the Promised Messiah<sup>as</sup> fully and faithfully conveyed the lofty message and mission entrusted to him by Almighty Allah, as is evidenced by the several thousands of pages he penned.

This publication was translated into English by Waseem Ahmad Sayed and Naser-ud-Din Shams. Valuable assistance was provided by Missionary Mubasher Ahmad, Rubina Nasser, Mubashar Ahmad, Bushra Shahid, Mansoor Qureshi, Rawan Malas, Kashif Baloch, Umair Ilyas, Maryam Bhatti, Falah Odeh,

Sardar Anees Ahmad, Mirza Abdul-Wahab, and others. Arabic revision was provided by Abdul-Momin Tahir of the Arabic Desk with the support of Sabahat Ahmad Cheema. I would also like to acknowledge the assistance provided by the Research Cell, Wakālat-e-Taṣnīf, and others.

May Almighty Allah reward them and their families in abundance for their diligent efforts, and bless this work by enabling readers to understand the unshakeable foundation of Signs and irrefutable arguments upon which the message of Ahmadiyyat stands. *Āmīn*.

**Al-Ḥāj Munir-ud-Din Shams**

Additional Wakīlut-Taṣnīf, London, UK

July 2024



الحمد لله العليم

کہ تمام مخالفوں پر الہی حجت پوری کرنے کے لئے

یہ رسالہ

جس کا نام ہے

# اربعین

لائتمام الحجۃ علی المخالفین

بمقام قادیان مطبع ضیاء الاسلام میں یاہتمام حکیم فضل دین صاحب

مالک مطبع چھپکرائیں

قیمت ۵

۱۵- دسمبر ۱۹۰۰ء

جلد ۰۰۷

*All Praise belongs to Allah and Blessings*

*for Conclusively Establishing the  
Divine Proof against All Opponents*

*This Treatise  
which is named*

# *Arba'in*

*for*

ITMĀMUL-ḤUJJAH  
AGAINST THE OPPONENTS

Has been printed & published at Qadian

DIYĀ'UL-ISLĀM PRESS

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Translation of the original Urdu title page for *Arba'in*

**ADVICE**—To all those friends who receive these essays from time to time, keep on collecting them and then compile them in the order they were received to form a treatise. And the name of that treatise shall be: أَرْبَعِينَ لِإِثْمَامِ الْحُجَّةِ عَلَى الْمُخَالَفِينَ *Arba'in—li Itmām il-Hujjati 'alal-Mukhālifin*. **[Forty Announcements to Convey the Message Conclusively to the Opponents]**



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ<sup>1</sup>  
نَحْمَدُهُ وَنُصَلِّي<sup>2</sup>

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## ARBA'ĪN NUMBER ONE

Today I have decided to publish<sup>3☆</sup> forty announcements to convey the message conclusively to the opponents and deniers so that on the Day of Judgment, there should be irrefutable proof presented on my behalf to the One Exalted God that I fulfilled the purpose for which I had been sent. So now, with all due respect and humility, I send this announcement to all venerable Muslim and Christian scholars and Hindu and Ārya pundits, informing them that I have been sent into the world to reform the shortcomings

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1. In the name of Allah, the Gracious, the Merciful. [Publisher]
  2. We praise Allah and invoke His blessings [upon His Noble Messenger]. [Publisher]
  3. ☆ After this pamphlet, God willing, a pamphlet will be published every fortnight till all forty pamphlets are completed, provided no hindrance occurs, or until a well-intentioned opponent comes into the arena, does not engage in foul argumentation, the stench of which is readily perceived by all, and is able, like me, to show some Sign. But it should be kept in mind that in this contest the intent is not to enter into any *mubāhalah* [prayer duel] with any individual nor is there any prophecy concerning the person of any opponent. The contest would only be to see upon whose hand God Almighty manifests details of the unseen and miracles; and whose prayers He accepts. Personal attacks, prayer challenges, and curses should not be a part of this contest. Also, every such prophecy shall be avoided that contravenes public safety and the objectives of the Government or comprehends the humiliation or death of any particular person. Author

and errors of morality, doctrine, and faith. And my coming is in the manner of the coming of Jesus, peace be upon him, and it is in this very sense that I am called the Promised Messiah, for I have been commanded to spread the truth in the world only through extraordinary Signs and pure teachings. I oppose the sword being used for the sake of religion and that the blood of human beings be shed in the name of religious doctrine. And I have been appointed to remove all such errors from among the Muslims so far as it is possible for me to do so and to invite them to the ways of pure morality, forbearance, meekness, fairness, and truthfulness. I make it clear to all Muslims, Christians, Hindus, and Āryas that I have no enemy in the world. I love mankind like a kind mother loves her children; nay, even more so. I am only an enemy of those false beliefs by which truth is slaughtered. Sympathy for mankind is my duty, and abhorrence of falsehood, idolatry, transgression and every type of wickedness, injustice, and immorality is my principle.

The primary motivation of my fervent sympathy is that I have unearthed a gold mine and discovered a treasure trove of jewels, and by good fortune, I have discovered a lustrous and priceless diamond out of this mine. It is of such immense value that if I were to divide its worth among the whole of my brethren among humanity, each one of them would become wealthier than the person who owns the greatest amount of gold and silver in the world today. What is that diamond? **The True God**. To acquire Him is to recognize Him and to have true faith in Him and, through true love, establish a strong bond with Him and receive true blessings from Him. So, having found so much wealth, it would be most cruel of me to deprive mankind of it, and while they starve



to death, I feast lavishly. This I cannot do. My heart is in turmoil upon seeing their deprivation and hunger. My soul suffocates on seeing their darkness and straitened existence. I desire that their houses be filled with this heavenly wealth and that they acquire so many jewels of truth and certainty as would enrich them to their utmost capacities.

It is manifestly evident that everything loves its own kind—even the ants—unless some selfish motive becomes a hurdle. So, for the person who calls people to God Almighty, it is incumbent upon him to love everyone to the utmost. That is why I love mankind more than anyone else. Yes, although I am an enemy of evil deeds and every type of oppression, debauchery, and rebellion, I do not have any personal enmity with anyone. Therefore, the treasure I have found is the key to all the treasures and bounties of Paradise, and I offer it with great passion and love for all mankind. And it can be very easily determined that the treasure I have found is in reality like unto diamonds, gold, and silver and not a counterfeit, as each of these dirhams, dinars and jewels bears the mark of royal coinage. In other words, I possess those Heavenly Testimonies that no one else has.

I have been told that out of all faiths, Islam is the only true one. It has been affirmed to me that of all guidance, only the guidance contained in the *Qurān* is perfect and free from human interpolation. I have been made to understand that of all Prophets, the one whose teaching is perfect and is at the highest pinnacle of purity and wisdom, and who has set the highest example of human perfection in his life, is our lord and master Muhammad Muṣṭafā, [the Chosen One], on whom be the peace and blessings of Allah. God's pure and holy revelation has informed me that I

have been sent by Him as the Promised Messiah and Promised Mahdi and I am the *Hakam* [Arbiter] of all internal and external differences. These two titles in the designation given to me—*Messiah* and *Mahdi*—were conferred upon me by the Messenger of Allah, may Allah's blessings be upon him. Then, through direct converse, God also gave me the very same designation. In addition, the present condition of the world also demands that this be my name. Thus, these are the three witnesses to these names of mine. I proclaim, calling my God as Witness—who is Master of the heavens and the earth—that I am from Him, and He testifies for me through His Signs. If anyone can compete with me regarding heavenly Signs, then I am a liar. If anyone can prove himself my equal in the matter of acceptance of prayers, then I am a liar. If anyone can stand equal to me in expounding the fine points and insights of the Holy Quran, then I am false. If anyone can prove my equal in disclosing secrets and mysteries of the unseen before their time through God's mighty power, then I am not from God.

Now, where are those Christian missionaries who used to say that—God forbid—no prophecy or miraculous event was manifested by our Master and Chief of Mankind, Ḥaḍrat Muhammad Muṣṭafā, may peace and blessings of Allah be upon him? Verily I affirm that there has been only one perfect man upon this earth whose prophecies and acceptance of prayers and the manifestation of miracles is such a reality that it is surging like the waves in the ocean even to this day through the true followers of the Ummah. Outside of Islam, which other religion possesses these qualities and capabilities within it? Where are those people, and in which country do they live, who can compete with the blessings and Signs of Islam? If a human being follows only such a

religion that does not partake at all of the heavenly spirit then he is wasting his faith. That religion alone is worth its name which is a living religion and possesses the spirit of life within it and leads to meeting with the Living God. Not only do I claim that unseen matters and miraculous Signs are manifested and disclosed to me by the holy *wahī* [revelation] of God Almighty, but I also say that whosoever follows me purifying his heart, having a genuine love of God and His Messenger, he too shall receive this bounty from God Almighty. But remember, this door is closed on all opponents. And if the door is not closed, then anyone can come to compete with me in showing Heavenly Signs, but remember this, they will certainly not be able to do so. Hence, this is living proof of the truth of Islam and my truthfulness.

End of the Essay Number One of Arba'īn.

والسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى. [And peace be upon him who follows the guidance]. 23 July 1900 CE

**Published by Mirza Ghulam Ahmad—  
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From Qadian**

Printed by Dīyāul-Islām Press Qadian



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ<sup>1</sup>  
نَحْمَدُهُ وَنُصَلِّي<sup>2</sup>

## ARBA'ĪN NUMBER TWO

رَبِّ اغْفِرْ ذُنُوبَنَا وَاهْدِ قُلُوبَنَا إِنَّا كَلَدْنَا الْأَشْيَاءَ أَنْ يُسْقَ<sup>3\*</sup> جُرْعَةً مِنْ عَرْفَانِكَ وَلَا يُسْقَى  
إِلَّا بِفَضْلِكَ وَامْتِنَانِكَ. رَبِّ إِنِّي أَشْكُو إِلَى حَضْرَتِكَ مِنْ مُصِيبَةٍ نَزَلَتْ عَلَى هَذِهِ الْأُمَّةِ  
مِنْ أَنْوَاعِ الْفِتَنِ وَالْتَفْرِقَةِ. رَبِّ أَدْرِكْ فَإِنَّ الْقَوْمَ مُدْرَكُونَ

Since mankind has been created for the worship and cognition of God Almighty, God Almighty desires that people advance in His worship and cognisance. And whenever any such time comes that most groups of mankind become inclined towards materialism and develop attachment and affection for the world; the love, sincerity, longing, and devotion for God Almighty departs from their hearts; the paths leading to the recognition of God become obscure; and the previous Signs of God that had been manifested at the hands of His holy Prophets come to be taken either merely as tales and stories and so through them no reformation of hearts and cutting asunder from everything beside Allah and purity is attained, rather, no trace of their awe and grandeur remains

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1. In the name of Allah, the Gracious, the Merciful. [Publisher]
  2. We praise Allah and invoke His blessings [upon His Noble Messenger]. [Publisher]
  3. This is a scribal error in the first edition. It is *أَنْ يُسْقَى*. The next line has the correct word. [Publisher]

within hearts, or they are considered merely to be lies and are ridiculed and laughed at, just as most from among the modern-day Naturalists and Brahmos consider it to be so—hence, at such a time and in such an age when the light of Divine cognizance goes on diminishing and ultimately becomes concealed behind thousands of veils of egotistic darkness; when, in fact, most people take on atheistic tendencies, and the earth becomes filled with sin, ignorance, and brazenness; it is then that the honour, glory, and dignity of God Almighty demands that He manifest Himself once again before the people.

Therefore, just as His practice has been since time immemorial, God Almighty raised me at the head of the fourteenth century [Ḥijrī] for the revival of faith and spiritual cognition in this very age of ours which holds these very circumstances and signs collectively within itself. Through His help and grace, Heavenly Signs are being manifested at my hand. Prayers are being accepted in accordance with His will and wisdom, and matters of the unseen are being disclosed. Qurānic verities and insights are being described, and the intricacies and complexities of the Shariah are being resolved.

And I swear by that Noble and Mighty God—Who is an enemy of falsehood and Who decimates and destroys a liar—that I am from Him and having been sent by Him, I have come precisely at the right time. And it is by His command that I have taken on this responsibility. He is with me every step of my way, and He shall not let me perish, nor shall He cast my Jamā'at into destruction until He completes all His work that He has determined to accomplish. He has appointed me at the head of the fourteenth century [Ḥijrī] for the perfection of [spiritual] light. In my

corroboration, He caused lunar and solar eclipses in the month of Ramadan and manifested many clear Signs on the earth that were enough to satisfy a seeker of truth. In this way, He completed His argument. In reality, no person can levy accusations against me, nor can anyone refute my Signs, because the fault-finding or objections against me regarding some of the Heavenly Signs in my favour are the very same types of allegations that have been raised before against previous Prophets and their Signs by foolish and bigoted enemies who failed to comprehend their truth.

In truth, if my opponents possess so much as an iota of sincerity, then they should simply organize a small gathering of a few noble and respectable people to present before me some of those points which are faulty in their opinion, or present some of those prophecies that are not fulfilled in their opinion. However, these matters should be such that their like cannot be found in the lives of the Prophets or in their prophecies. But keep in mind that if they would like to resolve this in such a meeting of noble and intelligent persons, then it will certainly be proven that they are the ones who engage only in defamation and slander.

To talk in the absence of someone is simply called back-biting—nothing more than that—and it proves nothing because the backbiter, by virtue of being by himself, has plenty of room for every kind of lie and slander. Therefore, without any doubt, the gathering in which such back-biting is listened to is not a gathering of righteous people in the sight of God Almighty. If man maintains a quest for truth within his soul, then he should ask about the topic that he does not understand.

If it is alleged against me that no prophecy of mine has been fulfilled or that the hope of them being fulfilled is dissipating,

then if I am unable to prove with reference to the prophecies of the [earlier] Prophets, may peace be upon them, that, in fact, all those prophecies have been fulfilled or that some of them merit anticipation, and that they are of the same nature as those prophecies of the [earlier] Prophets, then, without a doubt, I should be proclaimed a liar in every gathering of people. But if my claims are like those of the Prophets, then whoever calls me a liar has no fear of God Almighty.

Some uninformed persons also raise the objection against me that my Jamā'at applies the salutation 'may peace and blessings be upon him' with my name, and to do so is *ḥarām* [unlawful]. The response to this is that I am the Promised Messiah, and—setting aside the saying of 'peace' or 'blessings' by others—the Holy Prophet, may peace and blessings of Allah be upon him, has himself affirmed that whoever meets the Promised Messiah should convey his greetings of peace to him. Further, the words 'peace and blessings' for the Promised Messiah are written in hundreds of places throughout the Hadith and all the commentaries of the Hadith. Thus, when the Prophet, peace be upon him, has affirmed this expression for me, the Companions have said it, and even God said it, why has it become *ḥarām* for my Jamā'at to say this phrase for me? The Holy Quran itself applies the two words 'peace' and 'blessings' universally to all believers.

Moreover, Maulawī Muhammad Husain Batalavi, the primary leader of the opponents, should be questioned that when he wrote the review of *Barāhīn-e-Aḥmadiyya*, whether or not he



came across this revelation written on page 242<sup>1</sup> of the aforesaid book:

أَصْحَابُ الصُّفَّةِ. وَمَا أَدْرَاكَ مَا أَصْحَابُ الصُّفَّةِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ.  
يُصَلُّونَ عَلَيْكَ. رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ وِدَاعِيًا إِلَى اللَّهِ وَسِرَاجًا مُنِيرًا.

The translation is as follows:

Remember the dwellers of *Şuffah*.<sup>2</sup> Do you realize how magnificent in status the [*Aşhābus-Şuffah*] will be? They will be very strong of faith. You will see their eyes shedding tears, and they will call down blessings on you.<sup>3☆</sup> And they

1. See the English translation of *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footer Number One, page 212, published in 2018. [Publisher]
2. In one corner of the Prophet's mosque in Madinah, a covered platform was prepared which was known as 'Şuffah'. This served as the resting place of indigent Emigrants who dedicated themselves to the worship of Allah, the company of the Holy Prophet<sup>sa</sup>, and recitation of the Holy Quran. They became known as *Aşhābus-Şuffah*. [Publisher]
3. ☆ It is engrained in human behaviour and Islamic nature that a believer calls down blessings upon experiencing or witnessing some manifestation of Divine power. Hence, there is an indication in the expression: يُصَلُّونَ عَلَيْكَ [‘They will call down blessings on you’] that those who will always remain close to me shall continue to witness various kinds of Signs. Assuredly, the impression of these Signs will frequently cause tears to flow and—out of intense delight and emotion—they will call down blessings upon me of their own volition. Accordingly, this is transpiring exactly so and this prophecy is being fulfilled over and over again. Every fortunate one can achieve this state on the condition he stays in my company. Author

will supplicate: 'Our Lord we have heard a Caller'; that is, we believed in him and heard him. His call is: Make strong your faith in God. He is a Summoner to Allah and a Shining Lamp.

Now, take note that in this revelation, the mark of the righteous ones is that they will send blessings upon me. Ask Maulawī Muhammad Husain that if this was an occasion for criticism, then why did he fail to raise an objection at the time of writing his review? Moreover, another much stronger objection than this could have been raised in this revelation, and that is that these two epithets and these two titles—'the Caller to Allah' and 'the Shining Lamp'—have been given in the Holy Quran specifically to the Holy Prophet, may peace and blessings of Allah be upon him. Subsequently, those same two titles are given to me in this revelation. Was this objection [of applying the Prophet's two titles to me] any less than that of sending *durūd* [calling down blessings upon me]? Furthermore, far greater objections could have been raised against other revelations in *Barāhīn-e-Aḥmadiyya*, the review<sup>1</sup> ☆ of which was written by Maulawī Muhammad Husain

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1. ☆ Twenty years have passed since the compilation of *Barāhīn-e-Aḥmadiyya*. The book contains the prophecies that are being fulfilled now after many years. As the prophecy: 'We shall grant you renown in the whole world, and your name shall be raised high in all places; and there shall be none who will not know your name.' This prophecy belongs to the time when even the people living in this town [Qadian] did not know me. Along with this, there is another prophecy: 'People will send you gifts from far-off countries, and they will come to you on foot from faraway places.' This is also a prophecy from the time when no one came to me even from a distance of 10 kose [a kose is approximately two

Batalavi. At each instance, he accepted that these revelations were from God Almighty.

Moreover, his teacher, Miyān Nazīr Ḥusain Dehlvi, highly praised *Barāhīn-e-Aḥmadiyya*—in which these revelations were—in the presence of several witnesses, and stated that since the time that compiling and composing literature in Islam had begun, no book had been written which could equal the efficacy, excellence, and merit of *Barāhīn-e-Aḥmadiyya*. His reason for lavishing so much praise on *Barāhīn-e-Aḥmadiyya* was its revelations and prophecies that had completed the argument against the opponents of Islam.

In the same way, all *ulemā'* [scholars] of the Punjab and India, with the exception of a few, had understood those revelations to be from God Almighty as indeed they are from God Almighty. In fact, in those revelations this humble one is bestowed so much honour that it is impossible to add anything to it. In the following, I present such examples:

يَا أَحْمَدُ بَارَكَ اللَّهُ فِيكَ. الرَّحْمَنُ عَلَّمَ الْقُرْآنَ لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاءَهُمْ وَلَسْتَبِينَ  
سَبِيلَ الْمُجْرِمِينَ. قُلْ إِنِّي أُمِرْتُ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ. هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى  
وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ. وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ فَأَلْقَدَكُمْ مِنْهَا. وَكَانَ أَمْرُ  
اللَّهِ مَفْعُولًا. لَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ. إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ. هَذَا مِنْ رَحْمَتِ رَبِّكَ،  
بِسْمِ نِعْمَتِهِ عَلَيْكَ لِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ. قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ

English miles] and no one used to send me even one paisa as a gift. Now these prophecies are being fulfilled such that people come from thousands of miles away and help me with thousands of rupees, and God has given me renown the world over, and no nation remains unaware. *وَالْحَمْدُ لِلَّهِ عَلَىٰ ذَٰلِكَ*. [And Allah be praised for this]. Author

اللَّهُ. قُلْ عِنْدِي شَهَادَةٌ مِّنَ اللَّهِ فَهَلْ أَنْتُمْ مُؤْمِنُونَ. قُلْ عِنْدِي شَهَادَةٌ مِّنَ اللَّهِ فَهَلْ أَنْتُمْ مُسْلِمُونَ. وَقُلْ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ. عَسَىٰ رَبُّكُمْ أَنْ يُرْزِقَكُمْ وَإِنْ عُدْتُمْ عُدْنَا. وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا. يُحَوِّفُونَكَ مِنْ ذُنُوبِهِ. إِنَّكَ بِأَعْيُنِنَا. سَعَيْتُكَ الْمُتَوَكَّلِ. يُحَمِّدُكَ اللَّهُ مِنْ عَرْشِهِ. نَحْمَدُكَ وَنُصَلِّئُكَ. يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ. سَنُلْقِيكَ فِي قُلُوبِهِمُ الرُّعْبَ. إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ، وَأَنْتَ هِيَ أَمْرُ الزَّمَانِ إِنِنَّا لَآلِيسُ هَذَا بِالْحَقِّ. وَقَالُوا إِنَّ هَذَا إِلَّا اخْتِلَافٌ. قُلْ اللَّهُ تَمَّ ذَرْهُمْ فِي حَوْضِهِمْ يَلْعَبُونَ. قُلْ إِنْ افْتَرَيْتُهُ فَعَلَىٰ إِجْرَامِي. وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا. وَإِنَّا لَنُرِيكَ بَعْضَ الَّذِي نَعِدُ هُمْ أَوْ نَتَوَفِّيكَ. إِنِّي مَعَكَ فَكُنْ مَعِيَ أَيُّمَا كُنْتَ. كُنْ مَعَ اللَّهِ حَيْثُمَا كُنْتَ. أَيُّمَا تَوَلَّوْا فَتَمَّ وَجْهَ اللَّهِ. كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ وَافْتِخَارًا لِلْمُؤْمِنِينَ. وَلَا تَيَسُّسْ مِنْ رُوحِ اللَّهِ. آلا إِنَّ رُوحَ اللَّهِ قَرِيبٌ. آلا نَصْرُ اللَّهِ قَرِيبٌ! يَا أَيُّهَا مَنْ كُلِّ فَجَّ عَمِيقٍ. يَا أَيُّهَا مَنْ كُلِّ فَجَّ عَمِيقٍ. يُنصِرُكَ اللَّهُ مِنْ عِنْدِهِ. يُنصِرُكَ رَجَالٌ نُوحِيَ إِلَيْهِمْ مِنَ السَّمَاءِ. إِنِّي مُنَجِّيكَ مِنَ الْعَمَىٰ. وَكَانَ رَبُّكَ قَدِيرًا. إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا. فَتَحَ الْوَلِيُّ فَتَحَ وَقَرَّبْنَا نَجِيًّا. أَشْجَعُ النَّاسِ. وَلَوْ كَانَ الْإِيمَانُ مُعَلَّقًا بِالثَّرْيَاءِ لَنَالَهُ، أَنَارَ اللَّهُ بُرْهَانَهُ. يَا أَحْمَدُ فَاصْبِرْ الرِّحْمَةَ عَلَىٰ شَفَتَيْكَ. إِنَّكَ بِأَعْيُنِنَا. يَرْفَعُ اللَّهُ ذِكْرَكَ وَيَبِيحُ نِعْمَتَهُ عَلَيْكَ فِي الدُّنْيَا وَالْآخِرَةِ. يَا أَحْمَدُ أَنْتَ مُرَادِي وَمَعِي. عَرَسْتُ كَرَامَتَكَ بِيَدِي. وَنَظَرْنَا إِلَيْكَ وَقَلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ. يَا أَحْمَدُ يَتِيمُ اسْمُكَ وَلَا يَتِيمُ اسْمِي. بُورِكْتَ يَا أَحْمَدُ وَكَانَ مَا بَارَكَ اللَّهُ فِيكَ حَقًّا فِيكَ. شَأْنُكَ عَجِيبٌ وَأَجْرُكَ قَرِيبٌ. إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا. أَكَانَ لِلنَّاسِ عَجَبًا. قُلْ هُوَ اللَّهُ عَجِيبٌ. يَحْتَشِبُ مَنْ يُشَاءُ مِنْ عِبَادِهِ. وَلَا يُسْئَلُ عَمَّا يُفَعَّلُ وَهُمْ يُسْأَلُونَ. أَنْتَ وَجِيهٌ فِي حَضْرَتِي. اخْتَرْتُكَ لِنَفْسِي. الْأَرْضُ وَالسَّمَاءُ مَعَكَ كَمَا هُوَ مَعِي. وَسِرُّكَ سِرِّي. أَنْتَ مِثِّي بِمَنْزِلَةِ تَوْحِيدِي وَتَفْرِيدِي. فَحَانَ أَنْ تُعَانَ وَتُعْرِفَ بَيْنَ النَّاسِ. هَلْ آتَىٰ عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّدْكُورًا. وَكَادَ أَنْ يُعْرِفَ بَيْنَ النَّاسِ. وَقَالُوا إِنِّي لَكَ هَذَا. وَقَالُوا إِنَّ هَذَا إِلَّا اخْتِلَافٌ. إِذَا نَصَرَ اللَّهُ الْمُؤْمِنَ جَعَلَ لَهُ الْحَاسِدِينَ فِي الْأَرْضِ. قُلْ هُوَ اللَّهُ تَمَّ ذَرْهُمْ فِي حَوْضِهِمْ يَلْعَبُونَ. سُبْحَانَ اللَّهِ تَبَارَكَ

1. In *Barāhīn-e-Aḥmadiyya*, Rūḥānī Khazā'in, vol. 1, p. 267 the words of the revelation are: *يَا أَيُّهَا مَنْ كُلِّ فَجَّ عَمِيقٍ*; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footnote Number One, p. 208. [Publisher]

وَتَعَالَى رَادَ مَجْدِكَ. يَنْقُطِعُ أَبَاؤُكَ وَيُبْدِئُ مِنْكَ. وَمَا كَانَ اللَّهُ لِيُشْرَكَ حَتَّى يَجِيئَ  
الْحَبِيثُ مِنَ الطَّيِّبِ. أَرَدْتُ أَنْ أَسْتَخْلِفَ فَخَلَقْتُ آدَمَ. يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ  
الْجَنَّةَ. يَا أَحْمَدُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ. يَا مَزِيْمُ اسْكُنْ أَنْتَ وَزَوْجُكَ  
الْجَنَّةَ. تَمُوتُ وَأَنَا رَاضٍ مِنْكَ. فَادْخُلُوا الْجَنَّةَ إِنْ شَاءَ اللَّهُ أَمِينِينَ. سَلَامٌ عَلَيْكُمْ  
طَيْبْتُمْ فَادْخُلُوهَا أَمِينِينَ. خداتیرے سب کام درست کر دے گا اور تیری ساری مرادیں  
تجھے دے گا۔ سلامٌ عَلَیْكَ جُعِلَتْ مُبَارَكًا. وَأَنْتَ فَضَّلْتُكَ عَلَى الْعَالَمِينَ. وَقَالُوا إِنْ هُوَ  
إِلَّا إِفْكٌ افْتَرَى وَمَا سَمِعْنَا بِهَذَا مِنْ آبَائِنَا الْأَوَّلِينَ. وَكَانَ رَبُّكَ قَدِيرًا. يَجْتَبِي إِلَيْهِ  
مَنْ يَشَاءُ. وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَفَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ. قُلْ جَاءَكُمْ نُورٌ مِنَ اللَّهِ  
فَلَا تَكْفُرُوا إِنْ كُنْتُمْ مُؤْمِنِينَ. إِنْ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ رَدَّ عَلَيْهِمْ رَجُلٌ  
مَنْ فَارَسَ شَكَرَ اللَّهُ سَعِيَةَ. كِتَابُ الْوَلِيِّ ذُو الْفَقَارِ عَلَيَّ. وَلَوْ كَانَ إِلَّا مَعْلَقًا  
بِالنَّارِ لَنَالَهُ. يَكَادُ زَيْتُهُ يُضَيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ. ذَنْبِي فَتَدَلَّى فَكَانَ قَوْسَيْنِ أَدْنَى<sup>1</sup>.  
إِنَّا أَنْزَلْنَاهُ قَرِيبًا مِنَ الْقَادِيَانِ. وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ. صَدَقَ اللَّهُ وَرَسُولُهُ.  
وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا. قَوْلُ الْحَقِّ الَّذِي فِيهِ تَمْتَرُونَ. وَقَالُوا لَوْلَا نُزِّلَ عَلَى رَجُلٍ مِنْ  
قُرَيْشٍ عَظِيمٍ. وَقَالُوا إِنَّ هَذَا لَمَكْرٌ مَكْرُومُهُ فِي الْمَدِينَةِ. يَنْظُرُونَ إِلَيْكَ وَلَا  
يُبْصِرُونَ. أَلَرَأَيْتُمْ عِلْمَ الْقُرْآنِ. وَلَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ. يَا عَبْدَ الْقَادِرِ إِنِّي مَعَكَ.  
وَأَنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ. وَإِنَّ عَلَيْكَ رَحْمَتِي فِي الدُّنْيَا وَالْآخِرَةِ. وَأَنَّكَ مِنَ  
الْمُنصُورِينَ. وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ. أَنَا بَدُكَ الْأَرْزَمُ. أَنَا مُحْسِنُكَ  
نَفَخْتُ فِيكَ مِنْ لَدُنِّي رُوحَ الصِّدْقِ. وَالْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَى عَيْنِي.  
يَحْمَدُكَ اللَّهُ وَيَسْمِعُ إِلَيْكَ. خَلَقَ آدَمَ فَأَكْرَمَهُ. جَرَى اللَّهُ فِي حُلِيِّ الْأَنْبِيَاءِ. وَمَنْ  
رَدَّ مِنْ مَطْبَعِهِ فَلَا مَرَدَ لَهُ. وَإِذْ يَحْكُرُ بِكَ الَّذِي كَفَرَ. أَوْقَدْ لِي يَا هَامَانَ لَعْلَى أَطْلُعُ  
عَلَى إِلَهٍ مُوسَى وَإِنِّي لَأُظَنُّهُ مِنَ الْكَاذِبِينَ. تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ. مَا كَانَ لَهُ أَنْ  
يَدْخُلَ فِيهَا إِلَّا خَائِفًا. وَمَا أَصَابَكَ مِنْ اللَّهِ. أَلْفِئْتُهُ هَهُنَا فَاصْبِرْ كَمَا صَبَرَ أُولُو  
الْعَرْصِ. وَاللَّهُ مُؤْمِنٌ كَيْدِ الْكَافِرِينَ. أَلَا إِنَّهَا فِتْنَةٌ مِّنَ اللَّهِ لِيَجِبَ حُجْبًا جَمًّا. حُبًّا مِّنَ  
اللَّهِ الْعَزِيزِ الْأَكْرَمِ. عَطَاءٌ غَيْرُ مَجْدُودٍ. كُنْتُ كَثْرًا مَّخْفِيًّا فَاحْبَبْتُ أَنْ أُعْرَفَ. إِنَّ  
السَّمَوَاتِ وَالْأَرْضِ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا. وَإِنْ يَتَّخِذُونَكَ الْإِهْرُؤًا. أَهَذَا الَّذِي بَعَثَ

1. In *Barāhīn-e-Aḥmadiyya*, Rūḥānī Khazā'in, vol. 1 p. 586 the words of the revelation are: فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footnote Number Three, p. 368. [Publisher]

اللَّهُ. قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ. وَالْخَيْرُ كُلُّهُ فِي الْقُرْآنِ. يخرام کہ وقت تو نزدیک رسید و پائے محمدیاء برمنار بلندتر محکم افتاد۔ پاک محمد مصطفیٰ نبیوں کا سردار۔ یَعِيسَىٰ إِنَّهُ مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ. ثَلَاثَةٌ مِنَ الْأَوَّلِينَ وَثَلَاثَةٌ مِنَ الْآخِرِينَ. میں اپنی چکار دکھاؤں گا۔ اپنی قدرت نمائی سے تجھ کو اٹھاؤں گا۔ دنیا میں ایک نذیر آیا پر دنیا نے اس کو قبول نہ کیا لیکن خدا اُسے قبول کرے گا اور بڑے زور آور حملوں سے اس کی سچائی ظاہر کر دے گا۔ اللَّهُ حَافِظُهُ. عِنَايَةُ اللَّهِ حَافِظُهُ. نَحْنُ نَرْتَأَاهُ وَإِنَّا لَهُ لِحَافِظُونَ. اللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ. يُخَوِّفُونَكَ مِنْ دُونِهِ. أَمَّةٌ الْكُفْرِ. لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ. يَنْصُرُكَ اللَّهُ فِي مَوَاطِنَ. إِنَّ يَوْمَ لِنَفْصِلَ عَظِيمٌ. كَتَبَ اللَّهُ لِأَغْلِبَنَّ أَنَا وَرُسُلِي. لَا مَبْدَلَ لِكَلِمَاتِهِ. أَنْتَ مَعِي وَأَنَا مَعَكَ. خَلَقْتُ لَكَ لَيْلًا وَنَهَارًا. إِعْمَلْ مَا شِئْتَ فَإِنَّي قَدْ غَفَرْتُ لَكَ. أَنْتَ مِنِّي بِمَنْزِلَةٍ لَا يَعْلَمُهَا الْخَلْقُ. أَمْ حَسِبْتُمْ أَنْ أَصْحَابَ الْكُفْهِبِ وَالرَّقِيقِ كَانُوا مِنْ آيَاتِنَا عَجَبًا.\* قُلْ هُوَ اللَّهُ عَجِيبٌ. كُلُّ يَوْمٍ هُوَ فِي سَائِنٍ. هُوَ الَّذِي يَنْزِلُ الْعَيْتَ مِنْ بَعْدِ مَا قَنَطُوا. قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ. وَنَبِّشِرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ. إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ. سَلَامٌ عَلَىٰ إِبْرَاهِيمَ. صَافِيْنَاهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ. تَفَرَّدْنَا بِذَلِكَ. فَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى.

**Translation:** O Ahmad! God has placed blessing in you. He taught you the Quran so that you might warn a people whose ancestors had not been warned, and so that the way of the guilty ones might become manifest; that is, it

- \* This is an indication to the imaginary Messiah, who—according to our opponents’ presumption—is in the heavens, and to the imaginary Mahdi who some opponents consider to be [hiding] in a cave. Are both of these more wondrous than our Signs which are replete with real knowledge and true philosophy! Without a doubt, the phenomenon based on knowledge is more wondrous, because it contains points of wisdom wherein lies an abundance of good. Author

be made known who the guilty ones are. Say: I have been commanded by God, and I am the first of all the believers.

Allah, Who has sent His Messenger, has sent him with two objectives. One is indeed that He has graced him with the bounty of guidance; in other words, God granted him the spiritual insight to recognize His way, made him distinct with revealed knowledge, and illuminated his heart through visions and *ilhām* [revelations]. And thus, in this way, He Himself helped him to fulfil the responsibility that he was required to discharge vis-a-vis Divine cognizance, love, and worship. For the reason, He gave him the title 'Mahdi' ['the Guided One'].

The other objective for which he has been sent is to heal, through the Religion of Truth, those who are spiritually ill; that is, to remove doubts from the hearts by solving hundreds of enigmas and complexities related to the Shariah [Islamic Religious Law]. Therefore, from this perspective, the name 'Īsā [Jesus] is given to him; that is, the one who heals the sick. Thus, in this noble verse, there are two phrases—'**with guidance**' and '**the Religion of Truth**'. The first phrase indicates that the Appointed One is the Mahdi, [the Guided One], and he has been purified by the hand of God. And God Alone is his teacher. And the second phrase—viz. '**the Religion of Truth**'—shows that the Appointed One is 'Īsā [Jesus], and he has been given the knowledge to cleanse the sick and warn them about their diseases. And He has granted him the Religion of Truth so that he may make the sick belonging to all religions realize that they need help, cure them, and

incline them towards the healing sanctuary of Islam. For when God has entrusted to him the service of proving the beauty and superiority of Islam over all other faiths from every point of view, then it is essential that he be given the knowledge of the virtues and defects of all religions. And he should have an extraordinary ability to understand the opponents and establish conclusive arguments. He should be able to inform the follower of every religion about its turpitudes, prove the excellence of Islam from every angle, and be able to cure the spiritually ill in every way.

In short, the future *Muṣleḥ* [Reformer],<sup>1</sup> ☆ who would be *Khātamul-Muṣleḥīn* [the Seal of Reformers], has been bestowed two essential qualities. One is the guiding knowledge, which is indicative of the name Mahdi, which is a manifestation of Muhammadiyyat; that is, knowledge given to him despite being unlettered. Second, being taught the Religion of Truth, which is an indication towards the healing breath of the Messiah. That is, being

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1. ☆ Due to many similarities this humble one has been given the title 'Messiah'. One is indeed that of curing the sick; and the other is swift movement and travel. This indicates that the reputation of this humble one will spread swiftly in the East and the West against all odds, just like lightning appearing from one direction manifests its shine instantly in the other direction as well. God willing, the same will happen in these days. Another meaning of Messiah is to be truthful, and this word is used as the opposite of *Dajjāl*. The significance of this is that the *Dajjāl* will try to make falsehood prevail, and the Messiah will strive to make the truth triumphant. Moreover, *Khalīfatullāh* [Vicegerent of Allah] is also called the Messiah, just as the *Dajjāl* is the *Khalīfatush-Shaiṭān* [Vicegerent of Satan]. Author



granted power in every aspect to remove spiritual illnesses and to have convincing arguments to do so. The attribute of guiding knowledge testifies to the grace received directly from God the Exalted without any human medium, and the attribute of possessing knowledge of the Religion of Truth testifies to facilitating beneficence, contentment of heart, and spiritual healing.

Then the translation of the words after this is as follows:

He is sent with these two excellences so that he may establish the superiority of Islam over all other religions. Obviously, if a person himself is not made distinct with the precious mantle of the Mahdi—that is, he is not a recipient of real insight through Divine knowledge from God, and God is not his teacher—then he cannot reach real piety merely through acquiring cursory knowledge of the faith and of false religions. How can a person draw others towards true piety unless he has achieved full and complete faith and certainty through gaining knowledge of God and the Day of Judgment! A blind person cannot show the way to the blind. Although the attribute of being ‘Divinely guided’ is common among all Prophets—all of them being disciples of God—this attribute was, however, found in the most perfect and complete form particularly in our Prophet, may peace and blessings of Allah be on him. The reason is that other Prophets had some tutoring from men as well. Thus, Ḥaḍrat Mūsā [Moses] received his education as a prince under the supervision of

the Pharaoh, and the teacher of Jesus, peace be upon him, was a Jew from whom he learnt the entire Bible and learnt how to write as well. Thus, similarly, if a person should be a Mahdi and receive his learning from God but he is not a recipient of the Holy Spirit to remove spiritual illnesses, even then he would not be able complete the argument against the people. And [Jesus] the Messiah is an earlier example in time of one helped by the Holy Spirit. So, from the perspective of reason, there is a need for assistance from the Holy Spirit in this age as well, because man is inherently convinced by arguments through reasoning and reading scriptures to such an extent that even if a miracle is shown against those arguments, it does not have any effect on him. Thus, for an ideal Reformer, it has always been essential to embody both of these qualities: namely, he should be an exceptional servant of God, and then, he should also be the recipient of assistance from the Holy Spirit in every conflict.<sup>1☆</sup> For the Mahdi of the Latter

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1. ☆ Remember that although the attribute of being Mahdi [the Guided One] is found in all Prophets, because all Prophets are pupils of the Gracious God, and moreover, although the quality of receiving the support of the Holy Spirit is also found in every Prophet as all Prophets are helped by the Holy Spirit; yet still these two names have some special connection with two Prophets. That is to say, the name 'Mahdi' is used specifically for our Prophet, may peace and blessings of Allah be upon him; and the name 'Messiah', meaning helped by the Holy Spirit, has a special connection with Ḥaḍrat 'Īsā, peace be upon him. However, our Prophet, may peace and blessings of Allah be upon him, is superior even in this attributive quality because he has been given the eternal favour of

Days—whose other title is the Promised Messiah—it is absolutely essential to have both these attributes in perfect form because he is a reflection of both. For, as it is understood from this Quranic verse, the depraved condition of the age demands that whoever comes as the Imam of the Latter Days in these evil times should be a Mahdi from God, and in religious matters he should not be a student or a disciple of anyone else. He should receive general knowledge and cognition from God Himself. He should not have been taught religious knowledge by anyone, nor should he be a disciple of anyone in ascetic disciplines. Likewise, he should be found with the support from the Blessed Holy Spirit and possess the capability to remove every kind of spiritual illness from among all the illnesses

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the Lord of mighty powers. The stage in the category of receiving help from the Holy Spirit—which is lower than the Lord of mighty powers—is the special quality that has been conferred upon the Messiah [‘Isā bin Maryam]. And both these special qualities are clear from the Holy Quran: The appellation given to the Holy Prophet is Ummi Mahdi [‘the Unlettered, Guided One’], and: عَلَّمَكَ شَيْدِئُ الْقُوَى [The Lord of mighty powers has taught him (*Sūrah an-Najm*, 53:6). And the Messiah is said to be a recipient of the support of the Holy Spirit, as a poet has also said:

فیض روح القدس اربازمدد فرمای د همه آل کارکنند آنچه مسیحائے کرد

*Those who receive the grace of the Holy Spirit,*

*Do the very work that as was done by the Messiah.’*

And it was in the prophecies of the Prophets that both these attributes would be combined in the Imam of the Latter Days. This indicates that he would be half Israelite and half Ishmaelite. Author

that are prevalent in the world. And it is clear that some people are [spiritually] diseased on account of intellectual afflictions while others are plagued by doubts of scriptural integrity, but the requisite for being 'Īsā [Jesus] is curing all the sick through the help of the Holy Spirit. And it is clear that if a person is flung into doubts solely through an intellectual error, it is not enough to satisfy him to simply show him, for example, a miracle, such as restoring a sick person back to health. This is because he cannot be delivered from the deception of intellectual misunderstanding by such a miracle until the misconception is removed in the same way that it arose. This is why I say again and again that this age in which we dwell demands the Messiah as well as the Mahdi.

The Mahdi [is needed] for the reason that in this unholy age the link between the new generation and the earlier generations has been broken and therefore it is essential that the one who is to appear must appear in the manner of Ādam, whose teacher and mentor would be God alone. He is verily the one who, in other terms, is referred to as the Mahdi; that is, the one who receives guidance exclusively from God and who attains spiritual life entirely from Him, and he dispenses the [spiritual] knowledge and divine insights from which people have become alienated, insofar as the unavoidably essential quality of being a Mahdi is that he restore the lost [spiritual] knowledge and divine insights to the world since he is the spiritual Adam. In the same way it is necessary that he

be the one to reinstate belief in God Almighty through Signs, and he be the one to bring back the faith that had departed [from the earth] to the heavens through Signs because this is also an essential quality of being a Mahdi. It is necessary for the Mahdi that he should be the Adam of the time in every sense.

The true and perfect Mahdi was neither Moses—for he had read the scriptures of Abraham and others—nor 'Īsā [Jesus], since he had studied the Torah and the Books of the Prophets. The true and perfect Mahdi in the world is only one—that is, Muhammad Muṣṭafā [the Chosen One], may peace and blessings of Allah be on him—who was completely unlettered. In the same way, the present age in which we dwell demands a Messiah, because thousands of spiritual diseases have developed during this age. Hence, there is a dire need to cure them all through *Itmām-e-Hujjah* [conveying conclusive arguments].

The clear, manifest difference between the Mahdi and the Messiah is that for the Mahdi it is necessary that he should be the Adam of the age and in his time the world should have become completely corrupted and there should be none from among humanity who should be his teacher or mentor in the spiritual sciences. Indeed there should not even be present among humanity any possessing such ability; only God should have taught him the mysteries and sciences as was the case with Adam. The meaning of Messiah, however, is only that he be the

recipient of help from the Holy Spirit, and that the angels assist him from time to time.<sup>1 ☆</sup>

The remaining translation is as follows:

You were on the brink of a pit from which God has delivered you. And this had been ordained since eternity. No one can change the words of God. And He shall suffice against those who mock [you]. All of this enterprise is a mercy from your Lord. And He will perfect His bounty upon you so that it might be a Sign for the people. Tell them, 'If you love Allah the Exalted, then come follow me, that God may also love you. And tell them, 'I have with me testimony from God for my truthfulness, then

1. ☆ At this point, there apparently rises the suspicion that the Mahdi, too, receives guidance through the Holy Spirit. The answer to this is that in the concept of the Mahdi, it is implied that he is neither a pupil nor a disciple of any human being in terms of religious knowledge and that he is continuously nurtured under a special Divine illumination called *'ilm-e-ladunnī*, which surpasses every representation of the Holy Spirit. Receiving such education is an attribute of Muhammad, and this is indicated in the verse: **عَلَّمَهُ شَدِيدُ الْقُوَى** [The Lord of mighty powers has taught him (*Sūrah an-Najm*, 53:6)]. And the verses: **وَمَا يَنْطَلِقُ عَنِ الْهَوَىٰ ۝ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝** [Nor does he speak out of his own desire. It is nothing but pure revelation that has been revealed by God (*Sūrah an-Najm*, 53:4–5)] points to the perpetual and inseparable nature of this grace. In the concept of the Messiah, it is implied that he may be permanently accompanied by the Holy Spirit, which is a status lower than that of *Shadīdul-Quwā* [**شَدِيدُ الْقُوَى**—the Lord of mighty powers]. This is because the influence of the Holy Spirit is that, through the one upon whom it descends, it enjoins the Path upon men, whereas *Shadīdul-Quwā*, through the one upon whom it descends, instils the highest essence of the Path in the hearts of men. Author

will you accept God's testimony or not?' And tell them, 'Carry on, on your side [to plan for your success]', and I shall also carry on and then you will see who has the support of Allah.' God has shown a manifestation in order to show you mercy, but if you turn away, He will also turn away, and the opponents of truth shall remain in eternal confinement.

They try to frighten you. You are in Our sight [under Our watchful care]. I have named you Mutawakkil [the One Trusting in God]. God is praising you from His Throne. We praise you and call down blessings upon you. People wish to extinguish the light of Allah with the breath of their mouths but Allah will not leave this light incomplete, even though the disbelievers might dislike it. We shall soon cause fear to enter their hearts. When the help of Allah comes, and victory, and the [people of the] age turn to Us, it will be asked, 'Was this not true, which you disbelieved?' They say, 'This is but imposture.' Tell them, 'It is Allah, Who has created this enterprise', then leave them occupied with their sport. Tell them, 'If I have invented it, the sin thereof is on me, and who is more unjust than one who invents a lie against Allah?' And We have the power to show them before your death a manifestation of Our Divine decree that We have promised, or cause you to die. I am with you so be with Me wherever you might be. You are the best people who have been raised for the benefit of mankind and as a pride for the believers. And despair not of the mercy of Allah. The mercy of Allah is near. The help of Allah is near. His help will come to you by every distant track. People will come

to help you from every distant track. Allah will help you from Himself. Such people will help you whom We shall inspire from Ourselves. I shall deliver you from distress. I am the Lord—All-Powerful.<sup>1</sup> We will bestow upon you a manifest victory. The victory of the Friend of Allah is a great victory and We have made him Our confidant. He is the bravest of people. Had faith ascended to the Pleiades he would have [reached there and] brought it down. Allah will illumine his arguments. Mercy flows from your lips, O Ahmad.

You are in Our sight [under Our watchful care]. Allah will exalt your name, and perfect His bounty upon you in this world and the Hereafter. O My Ahmad! You are My purpose and are with Me. I have planted your tree with My Own hand. We looked at you and commanded the fire, which is the fire of mischief from the people, ‘Be cool and safe for this Ibrāhīm [Abraham]’; that is, this entire fire of mischief will eventually become extinguished. (This prophecy covers both sides; that is to say, I was informed of this at a time when there was no mischief among the people, and the *maulawīs* confirmed my truthfulness, and then I have also been informed about the time when the people will understand the truth after the mischief is over).

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1. Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams<sup>ra</sup>: This is a summary of the meanings as expressed by the Promised Messiah<sup>as</sup>. The literal meaning is: ‘Your Lord is All-Powerful’ (see *Tadhkirah*, English translation, ed. 3, p. 498). [Publisher]



Then He [Allah] said:

Your name will come to an end, O Ahmad, but My name will not come to an end.<sup>1</sup> O Ahmad, you have been blessed and you alone were deserving of what Allah has blessed you with. Your rank is wonderful and your reward is near. I shall make you the promised leader of men; that is, I will appoint you as the Promised Messiah and the Promised Mahdi. Is this a matter of wonder for people? Tell them, 'Allah is Wonderful. This is His way since eternity; He pulls towards Himself whom He wills from among His servants, and joins him with His elect. He is not questioned about that which He does, [as to why He did so] but people are questioned about their actions.' You have a high station in My presence. I have chosen you for Myself. The heaven and the earth is with you as it is with Me. Your secret is My secret. You are to Me like My *Tauhīd* [Oneness] and My *Tafīrīd* [Uniqueness]. So the time has come that you should be made well known among the people. You are currently passing through a time that nobody recognizes you. Soon you will be recognised by people. They will ask: 'Whence have you obtained this rank; to us, it seems to be only an imposture!' The truth is that when Allah the Almighty helps a believer and includes him in His elect,

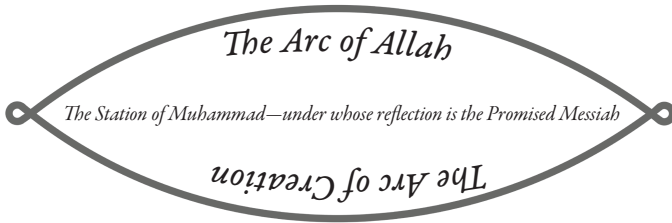
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1. Publisher's Note: In *Barāhīn-e-Aḥmadiyya*, the Promised Messiah<sup>as</sup> has explained this revelation as follows, 'That is, you are mortal and your praise is limited, but Allah's praise is unlimited for it is without count and without end.' See the English translation of *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footnote Number One, page 212, published in 2018.

He makes many in the earth jealous of him. This is the way of Allah. So tell them, 'I am nothing; it is all from Allah.' And then leave them beguiled by their useless concerns. Holy is Allah, Blessed and High, Who has increased your status. The time is coming that no one will talk of your ancestors<sup>1\*</sup> and the count of progeny will begin with you (and this is the way Almighty God has always treated the Prophets and the great Appointed Ones).

And God is not such that He would leave you until He [manifestly] distinguishes the pure from the impure. I decided to appoint a *Khalīfah* [Vicegerent] so I created Ādam [Adam]. O Ādam! Dwell you and your companions and your wife in Paradise. O Ahmad! Dwell you and your companions and your wife in Paradise. O Maryam! Dwell you and your companions and your wife in Paradise. You will die at a time when I will be pleased with you. With Allah's grace you will enter Paradise. In security, with purity, and with peace shall you enter Paradise. [Urdu] God will set all your affairs aright and will bestow upon you all that you desire. [Arabic] Peace be upon you! You have been blessed. I have exalted you above all of the people of your time. They will say: 'This is a lie. We have

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1. \* It indicates the fact that this humble one's ancestors belonged to a long line of noble chiefs and heads of state, and in this country they owned and ruled over many villages that comprised an area that spanned more than a hundred miles. So, these revelations indicate that a new era of prestige will now commence which will be far higher in status than that ancestral nobility, to the point that no one will even mention that previously attained fame anymore. Author

not heard of any such thing from our elders.' And your Lord is Powerful. He pulls towards Himself whom He wills. We have honoured the children of Ādam and have exalted some of them above others. Tell them, 'Light has come to you from Allah, so do not reject it if you are believers.' A man of Persian<sup>1☆</sup> descent has refuted those who have disbelieved and have obstructed [people] from the path of Allah. The book of the *Walī* [Friend of Allah] is the Dhulfaqr of 'Ali [the sword of Ali]. Had faith ascended to the Pleiades, he would have [reached there and] brought it down. Its oil might well-nigh glow forth on its own even though fire does not even touch it. He approached God and marched forward till he stood between two bows.



1. ☆ Remember that apparently this humble one's lineage belongs to the Mughal race, and in historical records there is no mention that it was from a lineage of Persian descent. However, in a few documents it is found that some of our paternal grandmothers were from the righteous and noble descent of Sādāt [Holy Prophet's descendants from his daughter Ḥaḍrat Fāṭimah]. Now, from the words of God it came to be known that in reality our family was actually of Persian descent. So, we believe in it with full certainty, because no one knows the factual reality of families better than God. His knowledge is surely correct and certain, and that of others is conjectural and dubious. Author

We have sent him to descend near Qadian and with truth has he descended. He has fulfilled the prophecy contained in the Quran and Hadith; that is, he is the Promised Messiah whose advent is prophesied in the Holy Quran and the *ahādīth*. It is that word of truth which you doubt. Some of them will say, 'So and so who lives at such a place was more deserving of this appointment.' And they will say, 'This is a plan which you have devised in the city.' They look at you but cannot see you. Look, what a great Sign it is that Allah Himself has taught him, and none except the pure are given knowledge of the Quran. O servant of the Almighty, I am with you. This day you are in a position of trust with Me and My mercy is upon you in [matters of] the world and the Faith. You are of those who are helped and are successful and of high standing in this world and the Hereafter, and among those who are close to Allah. I am your inevitable support and I am the One who brought you to life. I have breathed into you the Spirit of truth and have poured love upon you from Myself. You have been brought up under My care.

God praises you and is coming towards you. He created Ādam—that is, yourself—and honoured him. He is the Champion of Allah in the mantle of Prophets.<sup>1☆</sup> He

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1. ☆ These words are metaphorical just as in the Hadith as well, the term *Nabī* ['Prophet'] has been used for the Promised Messiah. It is obvious that the one who is sent by God is indeed His *رَسُولٌ*—[*Firistādah*] and the term *Firistādah* in Arabic means 'Messenger'. And one who gives news of the unseen after being informed by God is called *Nabī* [Prophet] in Arabic. The meaning of the Islamic term is distinct. Here, merely the literal meaning is conveyed. Maulawī Muhammad Husain Batalavi has

who has been rejected from his *maṭba*<sup>1</sup> has no place of resort left. Keep in mind the time in future when he who has proclaimed you a disbeliever will devise a stratagem against you and will say to one possessing great influence: ‘O Hāmān, light the fire of mischief for me so that I might discover the God of this man, though I consider him to be a liar.’ Both hands of Abu Lahab [the Father of Flames] perished and so did he perish himself (that is, he who wrote the edict, and the one who dictated it).

It did not behove him to enter into this affair without fear.<sup>2</sup> This points, by way of a prophecy made many years ago, to the incident when an edict of *kufṛ* [disbelief] was written against me.

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written a review of all these passages and raised no objections upon them. Rather, all the religious scholars of the Punjab and India have been reading these revelations in *Barāhīn-e-Aḥmadiyya* for the last twenty years, and everyone accepted them. No one has raised any objection up to this day, with the exception of two or three unintelligent men of Ludhiana, such as Maulawī Muhammad and Abdul Aziz. Author

1. *Maṭba*<sup>1</sup> literally refers to the place where things are printed or stamped. His *maṭba*, in this revelation, seems to mean that, in this age, he who does not receive the stamp of the approval of faith from the Promised Messiah<sup>as</sup> has no resort left. Allah knows best. [Publisher]
2. Publisher’s Note: In *Ḍiyā’ul-Ḥaqq*, the Promised Messiah<sup>as</sup> has explained this revelation as, ‘The revelation: ‘It did not behove him to enter into this affair except in fear’ indicates that if one does not comprehend something stated by a reformer, there is no harm in holding a discussion with due respect, good intention and purity of heart. But the matter should not reach the point of enmity and harshness, because that would result in loss of faith and the title of ‘Abū Lahab’. See *Ḍiyā’ul-Ḥaqq*, p. 33–34, Rūhānī Khazā’in, vol. 9, p. 294, published by Islam International Publication Ltd., 2021.

Then, He [Allah] said:

Whatever pain will afflict you in consequence of this edict of apostasy is from Allah. It will be a mischief. Then be steadfast as were steadfast the Prophets of high resolve. In the end, God Almighty will frustrate the design of the disbelievers. Know it and remember it that this tribulation will be from God so that He might love you with a great love—the love of God, the Lord of Honour, the Exalted. The reward destined for you in consequence of this trial is a bounty that will not be cut off. I was a hidden treasure so I willed to be recognized. The heavens and the earth were both like a closed mass whose substance and secrets were hidden and We cleft them both.

This means that there have been created people in this age who are discovering the nature and characteristics of material things in earth and in contrast to them other people have been raised for whom the gates of heaven have been opened. The disbelievers ridicule you and say, 'Is this the one whom Allah has raised?' Say: 'I am but a human being like you from God. It has been revealed to me that your God is One God.' And all goodness is comprehended in the *Qurān*. [Persian] Now come forward and go forth, as your time is near and the steps of the people of Muhammad have been planted on a high and strong tower. [Urdu] The same holy Muhammad, who is the Chief of the Prophets. [Arabic] O 'Īsā, I shall cause you to die and shall raise you towards Me. (This is an indication that the opponents shall try somehow to bring into being

such circumstances as may lead people to think that this man is not a righteous and truthful person. So God made a promise that I will manifest through clear Signs that he is close to Me and he has been raised towards Me, and the ill-wishers shall be the losers.)

Then Allah says that:

I shall place your Jamā'at above your opponents till the Day of Judgment. There will be a group from among the first ones who will accept in the very beginning and a group from among the last ones who will accept after witnessing repeated Signs. [Urdu] I shall demonstrate My light. I shall raise you with a demonstration of My power. A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with mighty assaults. [Arabic] God is his Guardian. God's favour is his guardian. We have sent him down and We are indeed his Guardian. Allah is the Best of Guardians and He is the Most Gracious, Ever Merciful. The leaders of disbelief will try to frighten you—fear not; indeed, you will prevail. Allah will help you in every field. My Day will be a day of a great judgment. I have decreed: I and My Messengers shall prevail. No one can change My words. You are with Me and I am with you. I have created the night and the day for you. Act as you would like, for I have forgiven you. You have a standing with Me of which people have no knowledge. Do people think that he is a mysterious man who resides in heavens or hides in

a cave?<sup>1\*</sup> Say: 'Allah will perform wonders upon wonders. Every day He puts forth a new wondrous Sign. Allah is indeed the One who causes the rain to descend after they have despaired. Towards that Gracious One ascend all holy words.' Peace be on Ibrāhīm (that is, on my humble self). We have poured Our love on him and delivered him from grief. We Ourselves have done this; therefore, you should follow in the footsteps of Ibrāhīm.

Now look, these are the revelations from *Barāhin-e-Aḥmadiyya* of which Maulawī Muhammad Husain Batalavi wrote a review and which all the renowned religious scholars of Punjab and India had accepted and against which no objection had been raised even though in several places in these revelations God Almighty has invoked blessings and peace upon this humble one. If these revelations had been made manifest by me after the scholars had become my opponents they would have raised thousands of objections, but they were published at a time when these scholars were in my favour. That is indeed the reason why, despite intense emotions, they have not questioned these revelations, because they had at one time accepted them. It becomes obvious upon reflection that my claim to be the Promised Messiah is based on these very revelations, and it is in these [very revelations] that God has named me 'Īsā, and explained that those verses [of the Holy Quran] which were about the Promised Messiah were about me. Had the scholars realised that by these revelations this person's being the Promised Messiah is proved, they would never have

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1. \* See Author's footnote on page 18. [Publisher]



accepted them. It is God's work that they accepted them and thus got entrapped in this entanglement.

In short, those who raise objections do not consider at the time of advancing their objections that the person who has claimed to be the Promised Messiah is in fact that same person concerning whom there are these revelations of such honour and distinction from God Almighty. And the Holy Prophet himself, may peace and blessings of Allah be upon him, honours him by saying: How fortunate is that Ummah at the head of which I am, and at the end of which is the Promised Messiah!<sup>1</sup> And it is clearly evident from the *ahādīth* that although this is a single person from among the Ummah, he possesses the dignified status of the Prophets. Then, why would it be inappropriate and unsuitable to send blessings and greetings of peace on such a person! All the earlier Prophets up to the Holy Prophet, may peace and blessings be upon him, have honoured this person. Why, then, do these people fail to understand, and consider him so low that they deem it forbidden to send blessings and peace on him? That is indeed the reason why we warn these people again and again to fear God and understand that the person who has been called the Promised Messiah is not some ordinary man. Rather, he is honoured in the Books of God as equal to the Prophets, peace be upon them all. If you do not accept, then we cannot coerce you, but if you study the Books (of God), this is exactly what you will find.

If you say that the Promised Messiah is actually that individual

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1. *Kanzul-'Ummāl*, Ḥarfūl-Qāf, Kitābul-Qiyāmah–min Qismul-Aqwāl, al-Bābul-Awwal: fī Umūr Taq'ū Qablahā, Nuzūl 'Īsā 'alā Nabīyyinā wa Alaiḥiṣ-Ṣalāt was-Salām, Hadīth 38846, vol. no. 14, p. 146, Published by Dārul-Kutub al-Ilmiyyah, Beirut, Lebanon [Publisher]

who will be seen descending from the heavens,<sup>1☆</sup> then it is a lie against God Almighty, and goes against His Book. In the Holy Quran, the Book of Allah, it is definitively settled that Ḥaḍrat 'Īsā, peace be on him, has died. It is strange that while God Almighty has made the death of Ḥaḍrat 'Īsā conspicuously clear in many places in the Holy Quran, you still speak of him descending from the heavens! Are the accounts mentioned in the Holy Quran abrogated now as well? This is that very Quran upon hearing just one verse of which, a hundred thousand Companions [of the Holy Prophet] bowed their heads in submission, and without any hesitation they accepted that all the Prophets prior to the Holy Prophet, may peace and blessings of Allah be upon him, such as Prophet 'Īsā and others had died. Now, it is that very same Quran that is put before you, face to face, again and again, but you do not care about it at all.

You people do not seem to have the time to peruse my great voluminous books, but if you were to look even at my booklets *Toḥfa-e-Golarhviyyah* and *Toḥfa-e-Ghaznaviyyah*, you will come to know what the Quran says about the Messiah. These were written for the guidance of Pīr Mehr 'Alī Shāh and members of the Ghaznavi Jamā'at—Maulawī 'Abdul Jabbār, 'Abdul Wāḥid, 'Abdul Ḥaqq, and others. You can read these booklets within two hours with full concentration and deliberation. You must remember

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1. ☆ During the night of *Mi'rāj* [the Spiritual Ascension], no one saw the Holy Prophet, may peace and blessings of Allah be upon him, ascending or descending, so then was the imaginary Messiah of these people greater than the Holy Prophet, may peace and blessings of Allah be upon him? Author

that the great emphasis that you place upon the Messiah being alive is against the intent of God's Word.

O my dear ones! Remember that the one who was to come has already come, and seventeen years have already passed of the century at the head of which he was supposed to come. And in this century, upon which all the *Auliya'* [Friends (of Allah); i.e. Saints] of the Ummah had fixed their sights, not even a subordinate *Mujaddid* [Reformer] was raised according to your statements; rather, only a *dajjal* [deceiver] has appeared! Will you not stand accountable before the Most High God for these audacities of yours? Regardless of how hard your hearts had grown, you should have ultimately held this much fear in your hearts to refrain from rushing to reject that man who appeared right at the head of the century, and for whom the solar and lunar eclipses in Ramadan had borne witness, and whose need the prevailing state of weakness of Islam and the incessant attacks by its enemies had validated, and whose appearance at the head of the fourteenth century was a belief upon which the visions of the past *Auliya'* had set an unbreakable seal—and even that he would appear in the Punjab. Ultimately, one day you have to die and leave everything behind in this very place.

Look! If I am from God and you reject me and declare me a *kafir* [disbeliever] and brand me a *dajjal*, what explanation will you present before the Most Glorious Divine Being? Will your replies be like the ones written in the books of the Jews and the Christians at the time when they rejected the Holy Prophet, may peace and blessings of Allah be upon him—that all the Signs of his advent mentioned in the Torah were not fulfilled in him and that some remained? God Almighty gave them an answer a long

time ago that whatever is in your hands, not all of it is correct, nor are all the meanings correct that you are attributing to it.

Hearken to the call of the one who has been sent as the *Ḥakam* [Arbiter]. Hence, this is the very response from God Almighty now—accept it if you will. Alas! You people should have taken a lesson from the episode of the Jews and the Christians. These people had the same excuse concerning the Messiah and the Seal of the Prophets, may peace and blessings of Allah be upon him, that we will not accept them until all the Signs are fulfilled. And this was impossible due to the passage of a long period of time and changing circumstances, so they died in a state of disbelief. So, do not stumble in the same manner as the Jews and the Christians did. And if all that you possessed was entirely accurate, then what was the need for a *Ḥakam Mujaddid* [Judging Reformer] to come? Every sect thinks whatever it holds is indeed correct. Now, all these sects cannot be correct. Therefore, the truth is only that which issues forth from the mouth of the *Ḥakam*! If you have faith, then by order of the *Ḥakam* appointed by God, it should not be difficult for you to leave a few *ahādīth*, or reinterpret them. These are only the opinions of your past elders that such and such hadith is *ṣaḥīḥ* [fully authentic], or *ḥasan* [authentic, but with some narrators with weak memory] or *mashhūr* [well known], or *mauḍuʿ* [fabricated]. These are not commandments of Allah, and this classification of *ahādīth* was not made owing to any Divine revelation. Then, why should a hadith not be rejected if it goes against the Holy Quran, or against some other *ahādīth*, or contradicts an instruction of God?

Is it necessary that when someone comes from God, it be incumbent upon him to accept everything good and bad that the people of his time say? If that is indeed the standard, then the prophethood of neither Ḥaḍrat 'Īsā [Jesus], peace be on him, nor the Seal of the Prophets, may peace and blessings of Allah be on him, can be fully ascertained. For example, for Jesus, the Jews had in their hand this Sign with reference to the Book of Prophet Malachi that the Messiah would not appear until the Prophet Elijah returned to this world. And the second Sign was that he would manifest himself in the form of a king and would liberate the Jews from the rule of foreign powers. But did the Messiah come as a king? Or, did Elijah the Prophet descend from the heavens before his arrival? On the contrary, both the prophecies were not fulfilled, and no Signs could be fulfilled in the person of the Messiah.

Ḥaḍrat 'Īsā, peace be on him, ultimately had to resort to interpretations—the very interpretations the Jews do not accept up to this day, laughing and mocking at them, and, considering him to be, God forbid, a liar. They say that it was clearly and explicitly stated in the Book of Malachi that Prophet Elijah himself would come again and it was not stated that someone in his likeness would appear. And looking at the actual written words, the Jews seem to be correct. Similarly, in these Books of theirs the Messiah who was to come has been represented as a king, and the Jews appear to be correct again in assigning these meanings as well. Nevertheless, there is no doubt that the Messiah was a true Prophet.

The fact of the matter is that, at times, allegories and metaphors

are used in prophecies. Moreover, altering and tampering [with the original words of a prophecy] is also a possibility. Therefore, every Prophet or *Muḥaddath* [recipient of Divine converse] who comes as a *Ḥakam* [Arbiter], accepts some of the ideas the people of the time hold, and rejects others. And concerning him, out of all the Signs that those people have appointed for him, some are fulfilled in him and some are not because in these [Signs that are not seen to be fulfilled in his person] some adulteration had taken place or wrong meanings had come to be assigned to them. Therefore, anyone who stubbornly insists that he will not accept me unless and until all the Signs of recognition about the Messiah and Mahdi that are held by Sunnis and Shias are fulfilled in me, such a person is committing a grave injustice. Had such a person lived in the time of the Holy Prophet, may peace and blessings of Allah be on him, he would never have accepted him, and if he had lived in the time of Ḥaḍrat ‘Īsā, he would not have accepted him either.

Thus, the clear and safe way for a seeker of truth is that he should fear rejecting the person in whose corroboration Heavenly Signs have come to pass. The documented *ahādīth* that each sect has stockpiled in favour of its own school of thought are in reality mere conjectures, having no significance greater than that. Certainty of facts cannot be replaced by conjectures. For instance, it is all conjecture that the Promised Messiah will descend from the heavens. It is all doubtful, speculative, and baseless because it runs contrary to the Quran. And the hadith narrating the *Mi‘rāj* [Spiritual Ascension] also repudiates it. The Holy Prophet, may

peace and blessings of Allah be on him, also ascended to the heavens, but who saw him ascending or descending?

In short, O elders of the nation! You call me *dajjāl* and *kāfir*, and consider me to be a liar. You should ponder and see what it is that you have in your hands to be so brazen and insolent? Is it not true that it is indeed the death of the Messiah that is proven from the categorical texts of the Holy Quran which is the Word of God? God has explicitly said that he died as the verse: <sup>1</sup> **فَلَمَّا تَوَفَّيْتَنِي** provides evidence for it. You are well aware that the meaning of the word **تَوَفَّى**—[*tawaffi*—to cause to die] is nothing other than ‘taking out the soul.’<sup>2\*</sup>

And then, another verse is:

مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ<sup>3</sup>

This is the verse that Ḥaḍrat Abu Bakr, may Allah be pleased with him, read out at the time of the death of the Holy Prophet, may peace and blessings of Allah be on him, for the purpose of reasoning that all previous Prophets had died, and there was the *ijmā'*

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1. But since Thou didst cause me to die (*Sūrah al-Mā'idah*, 5:118). [Publisher]
  2. ☆ In the lexicons, when God is the subject and a human being the object, the word **تَوَفَّى**—[*tawwaffi*] means nothing but ‘to give death.’ In the same way, in the Holy Quran, from the beginning to the end, the word *tawwaffi* has only been used to convey the meaning of death or the taking of the soul. Apart from that, there is no other meaning attributed to it throughout the entire Quran. Author
  3. And Muhammad is only a Messenger. Verily, *all* Messengers have passed away before him (*Sūrah Al-e-Imrān*, 3:145). [Publisher]

[consensus] of the Companions upon it. Likewise, during the night of *Mi'rāj* [the Spiritual Ascension], the Holy Prophet, may peace and blessings of Allah be on him, saw Ḥaḍrat Masīḥ in the company of the Prophets who had died. He has also said that the Messiah lived up to the age of 120 years<sup>1</sup>. In addition, he said that 'If Moses and Jesus were alive, they would have followed me.'<sup>2</sup> In the Holy Quran, the Holy Prophet, peace and blessing of Allah be on him, has been given the title of *Khātamul-Anbiyā'* [the Seal of the Prophets].

So now tell me, after all these texts, what doubt remains concerning the death of Ḥaḍrat 'Īsā, peace be on him? And as for my claim, that too is not without supporting evidence. It is clearly written in [*Ṣaḥīḥ al-Bukhārī*] and [*Ṣaḥīḥ Muslim*] that the Promised Messiah shall be from among this very Ummah [the followers of the Holy Prophet]. And God made the sun and the moon eclipse for me in the heavens during the month of Ramadan. Similarly, many Signs were displayed on the earth, and the evidence was fulfilled in conformity with the Practice of Allah.

And I swear by that Being in Whose hand my life is, that if, after cleansing your hearts, you wish to see some additional Sign

1. *Kanzul-Ummāl, Kitāb al-Faḍā'il*, Bāb Faḍā'il Sā'ir al-Anbiyā', Hadith 32259, vol. 11, p. 217, published by Dārul-Kutub al-'Ilmiyyah, Beirut, Lebanon (*al-Mu'jamul-Kabīr li'l-Ṭibrānī, Musnad an-Nisā'*, Bināt Rasūlullāh Ṣallallāhu 'alaihi wa Sallam, Dhikru sinni Fāṭimah raḍiyallāhu 'anhā, wa Wafātihā wa Min Akhbārihā wa Kunyatiha, mā rawat 'Ā'ishatu Ummul-Mu'minīn, 'an-Fāṭimah raḍiyallāhu 'anhumā, vol. 22, p. 417-418, *Dār Ahyā' al-Turāth al-'Arabī*). [Publisher]
2. *Tafsīr ibn Kathīr, Tafsīr Sūrat al-Kahf*, verse 82, vol. 5, p. 169, Dārul-Kutub al-'Ilmiyyah, Beirut, Lebanon [Publisher]



of God, then know that the Omnipotent Lord has full power to show such a Sign according to His will, without submitting to any of your inappropriate demands.<sup>1☆</sup> I am certain that if you demand from me to show you a Sign after intending sincere *taubah* [repentance], and if you make a promise with God that if an extraordinary event occurs which is beyond the capabilities of man, then you will leave aside all malice and enmity, and enter the fold of the *Bai'at* only to please God, then Allah the Exalted shall definitely show you some Sign because He is *Rahim* [Merciful] and *Karim* [Compassionate]. However, it is not within my power to put a limit of two or three days time for God to show you a Sign, or to follow your wishes. It is in Allah's authority to set whatever date He likes. If the intent is to find the truth, then there

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1. ☆ Presently a great Sign has appeared for the people of Makkah *Mo'azzamah* [the Great] and Madinah *Munawwarah* [the Illuminated]: For thirteen hundred years the means of transportation between Makkah and Madinah were camels. Every year hundreds of thousands of camels travelled to Makkah from Madinah, and from Madinah to Makkah. For these camels, a prophecy that everyone agrees is in the Holy Quran and Hadith is that a time is approaching when these camels would be rendered obsolete and no one would ride them. Thus the verse: **وَإِذَا الْوَشَارُ عُظِّلَتْ**—[And when the she-camels, ten-month pregnant, are abandoned— (*Sūrah at-Takwīr*, 81:5)]; and the Hadith: **يَبْتَرُكُ الْبَيْتْرُكُ الْفَلَا يُسْعَى عَلَيْهَا** [In the time of the Messiah camels will be discarded and no one will travel by them—(*Ṣaḥīḥ Muslim*, Kitābul-‘Īmān, Bābu Nuzūli ‘Īsā ibn Maryam Ḥākīman bi-Sharī‘ati Nabīyyinā Muḥammad Ṣallallāhu ‘alaihi wa Sallām, Dārus-Salām, Published in Riyadh, 2000, Edition 2)] testify to this. So, what a great prophecy this is which was to serve as a sign for the time of the Messiah, and for the appearance of the Promised Messiah that has been fulfilled through the coming of the railway! **فَالْحَمْدُ لِلَّهِ عَلَىٰ ذَٰلِكَ**—[All praise is due to Allah for this]. Author

should not be any dispute on this point. Obviously, when God would show a fresh Sign to the people of the present time, He would not assign a long period of fifty or sixty years for it to happen. Reasonably it will be a short time similar to a date fixed for the hearing of court cases or business deals that concerned people mutually accept. Such a resolution can be reached when hearts are totally cleansed of any mischief and you really decide to accept the evidence provided by God. For this method [of resolution] it will be required that at least forty well-known *maulawīs*, like Maulawī Muhammad Husain of Batala, Maulawī Nazīr Husain of Delhi, Maulawī ‘Abdul-Jabbār Ghaznavi, later Amritsari, Maulawī Rashīd Aḥmad Gangohi, and Maulawī Pīr Mehr ‘Alī Shah Golarhvi should publish a written statement in a newspaper with signatures of fifty noble Muslims that if such a Sign appears, which is, in fact, extraordinary in nature, then they will cease to oppose me, fearing God Who is the Lord of Glory, and enter into the *Bai‘at*.

However, if this method is not acceptable to you, and you may be worried that to publish such a promise of making *Bai‘at* would be below your dignity, or to show such humility is not possible for everyone, then there is another easy way [to settle the matter], and there is no easier way beyond that, in which there is no harm to your dignity nor any fear of a dangerous outcome with loss of life, property, or honour by entering into a *mubāhalah* [prayer duel]. And this is, that, while fearing God and having mercy on the Ummah of Muhammad, you hold a meeting in Batala, Amritsar, or Lahore, and in this meeting gather as many honourable scholars and worldly men as possible, and I will also attend that meeting with the members of my Community. Then, all of

you should pray in these words: ‘O our Lord! If You know that this man is a fabricator of lies and is not from You, and he is neither the Promised Messiah nor the Mahdi, then You remove this evil from among the Muslims, and save Islam and the followers of Islam from his mischief as you saved Muslims from the mischief of Musailmah *al-Kadhbhāb* [the Great Liar] and Aswad ‘Ansi by removing them from this world. And if he is from You, and the fault lies in our own understanding and perception, then—O All-Powerful God!—confer upon us the realization so that we be spared destruction. And manifest such matters and Signs in his support that we may feel satisfied that he is from You.’ When this entire supplication has taken place, then I and my Community will say out loud *Āmīn* and then after that, I will pray and at that time I will have all these revelations in my hand that have just been written down, and the other revelations also that I am going to write down below.

In other words, this printed treatise in which all the revelations are written will be in my hand. The contents of my prayer will be this: ‘O my Lord! The revelations that are in this treatise which I hold in my hand, according to which I consider myself to be the Promised Messiah and the Promised Mahdi, and declare that Ḥaḍrat ‘Īsā is dead, if these are not Your words and I am a liar, a fabricator, and a *dajjāl* in Your sight, who has created mischief among the *Ummat-e-Muḥammadiyah* [the followers of the Muhammad<sup>sas</sup>] and Your wrath is on me, then I most humbly supplicate at Your threshold that within one year from today, cut off my name from among the living, and completely disrupt all my work, and erase all trace of my being in the world. But if I am from You, and the revelations that I am presently holding in my hand

are from You, and I am a recipient of Your grace, then—O All-Powerful and Noble God!—grant my Community extraordinary progress and extraordinary blessings in the coming year! And bless my lifespan and send down heavenly assistance!’ And when this supplication has taken place, then all the opponents that are present should say *Āmīn!*<sup>☆</sup>

It will be appropriate that all people come for this prayer with cleansed hearts, without any personal enmity and fervour. They should not consider it a matter of winning and losing, nor should they call it a *mubāhalah* [prayer duel] as the entire gain or loss of this prayer is limited to me alone with no effect on the opponents.

O elders! Obviously, disunity has intensified a lot, and due to this discord and your accusation and rejection, Islam is getting weak. Now that the membership of this Community has reached into the thousands, and every one of my followers has been denounced as a disbeliever, the extent of discord is obvious. At such a time, the love of Islam demands—just as we go into the wilderness for *Ṣalātul-Istisqā’* [Prayer for Rain] in full humility—similarly, in this gathering we should adopt humility, and try to make earnest and heartfelt prayers with fervent tears in our eyes. Allah accepts the prayers of His sincere servants. Hence, if this mission is not from Him, and is a man-made operation and pretension, then the prayer of people under God’s mercy shall reach

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1. ☆ Remember, this form of prayer does not qualify as a *mubāhalah*, because according to the Arabic lexicon and religious terminology, *mubāhalah* means that two opposite parties seek the wrath and curse of God for each other; but in this prayer, all the effect of the prayer is limited only to my person, and there is no prayer against the other party.  
Author

His Throne promptly. And if my Movement is heavenly and set up by God's hand, then my prayer will be heard.

Therefore—O elders!—for God's sake do accept this proposal. There is no need for a big crowd; let forty gather from amongst the scholars—it should not be less than that. The figure of forty has a great blessed effect on acceptance of prayer. As for worldly people, they may join in any numbers. The prayer should be made whilst weeping with complete humility. Though everyone will have to go through travelling inconvenience and some expenses will also be incurred, there is great hope that God will grant His verdict.

O elders, leaders, and scholars of the nation! Once again I implore you in the name of God that you must accept this request of mine! Indeed, it is also worth mentioning that traveling in the rainy season or in summer is not without difficulty, and seasonal illnesses are also there; therefore, for this gathering 15 October 1900 will be appropriate. By then the weather will be good. Moreover, there is nothing wrong if out of our opponents, Pīr Mehr Ali Shah Golarhvi, or Muhammad Husain Batalavi, or Maulawī Abdul Jabbar Ghaznavi may become the presiding officer or secretary for the planning of this meeting. After mutual consultation they should publish the acceptance announcement of this proposal. For God's sake, do not add any other condition now to this announcement.

I have submitted this proposal only for the sake of God, and God is my Witness that I have presented this proposal only to express the truth, with no element of any *mubāhalah* in it. Whatever there is, it only concerns my life and honour. For God's sake, please, do accept my proposal. Look how much pain the religious scholars go to in opposing me! Many a time they criticise

me for things while those very things were done by the Prophets as well. Some Prophets used to do manual work and some were in the employment of others. They made use of things of the disbelievers. They mounted on the mules that belonged to disbelievers whom they used to call *dajjāl*.

Some people went through trials in regard to their prophecies [made by the earlier Prophets], because those prophecies were not fulfilled as they had expected. For example, even up to this day, the Jews question the prophecies about the Messiah being the king or the second coming of Elijah before the Messiah. The opponents of Ḥaḍrat Ibrāhīm [Abraham] accused him of telling lies. Up to this day, the Āryas accuse Ḥaḍrat Mūsā [Moses] of obtaining jewellery from the Egyptians in a deceitful manner, telling lies, breaking promises, and killing newborn babies. According to some foolish persons the prophecy about Hudaibiyah was not fulfilled and in some commentaries it is written that a few ignorant people turned apostates. Moreover, sometimes a Prophet can make a mistake in understanding the meaning of his own prophecy. Hence, the hadith: <sup>1</sup> *ذَهَبَ وَهَلِينٌ* is evidence of exactly this. The promise of Divine punishment given to Prophet Jonah was clear and its term was fixed at forty days. This being averted provides clear guidance for the righteous regarding prophecies warning of Divine punishment as is set forth in detail in [the book] *Durr-e-Manthūr* and in the Book of Jonah.

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1. This reference is to a dream of the Holy Prophet Muhammad<sup>ṣas</sup> in which he saw migration to a verdant city and it occurred to him that it was Yamamah or Hajar, but it turned out to be Madinah. See *Ṣaḥīḥ al-Bukhārī, Kitāb al-Manāqib*, Bāb al-‘Alāmātin-Nubuwah fil-Islām, Hadith 3622. [Publisher]

Thus, despite all these illustrations, is it *taqwā* [righteousness] to keep on raising objections against me? Think about it yourselves. Now, below I write down the remaining revelations. At the time of the prayer this treatise will be in my hand. Therefore, it is necessary that these revelations are also written down, and they are:

سُبْحَانَ اللَّهِ تَبَارَكَ وَتَعَالَى زَادَ مَجْدَكَ يَنْقَطِعُ أَبَاؤُكَ وَيُبَدِّءُ مِنْكَ. عَطَاءٌ غَيْرُ  
مَجْدُوذٍ. سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ. وَقِيلَ بَعْدًا لِلْقَوْمِ الظَّالِمِينَ. تَرَى نَسْلًا بَعِيدًا  
وَلنُحَيْبِيَّتِكَ حَيَوةً طَيِّبَةً. ثَمَانِينَ حَوْلًا أَوْ قَرِيبًا مِّنْ ذَلِكَ أَوْ تَرِيدُ عَلَيْهِ سِنِينَ. وَكَانَ  
وَعْدُ اللَّهِ مَفْعُولًا. هَذَا مِنْ رَحْمَةِ رَبِّكَ. يُتِمُّ نِعْمَتَهُ عَلَيْكَ لِيَكُونَ آيَةً لِلْمُؤْمِنِينَ.  
يُنْصُرُكَ اللَّهُ فِي مَوَاطِنَ. وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ. وَيَمَكُرُونَ وَيَمْكُرُ اللَّهُ  
وَاللَّهُ خَيْرُ الْمَاكِرِينَ. أَلَا إِنَّ رُوحَ اللَّهِ قَرِيبٌ. أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ. يَأْتِيكَ مِنْ كُلِّ  
فَجٍّ عَمِيقٍ. يَأْتُونَ مِنْ كُلِّ فَجٍّ عَمِيقٍ. يُنْصِرُكَ رِجَالٌ نُوحَى إِلَيْهِمْ مِنَ السَّمَاءِ. لَا  
مُبَدَّلَ لِكَلِمَاتِ اللَّهِ. إِنَّهُ هُوَ الْعَلِيُّ الْعَظِيمُ. هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ  
الْحَقِّ وَتَهْدِيهِ الْأَخْلَاقِ. وَقَالُوا سَيُقْلَبُ الْأَمْرُ. وَمَا كَانُوا عَلَى الْغَيْبِ مُطَّلِعِينَ. إِنَّا  
أَتَيْنَاكَ الدُّنْيَا وَخَرَائِنَ رَحْمَةِ رَبِّكَ وَإِنَّكَ مِنَ الْمُنْصُورِينَ. وَإِنِّي جَاعِلٌ الَّذِينَ اتَّبَعُوكَ  
فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ.<sup>1</sup> وَإِنَّكَ لَدَيْنَا مَكِينٌ أَمِينٌ. أَنْتَ مِنِّي بِمَثَلِ لَا  
يَعْلَمُهَا الْخَلْقُ. وَمَا كَانَ اللَّهُ لِيَشْرَكَكَ حَتَّى يَجِيزَ الْحَبِيبُ مِنَ الطَّيِّبِ. فَذَرْنِي  
وَالْمُكَذِّبِينَ.<sup>2</sup> وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ. إِذَا جَاءَ نَصْرُ  
اللَّهِ وَالْفَتْحُ. وَتَمَّتْ كَلِمَةُ رَبِّكَ هَذَا الَّذِي كُنْتُمْ بِهِ تَمْتَعِجُونَ. أَرَدْتُ أَنْ أَسْتَخْلِفَ  
فَخَلَقْتُ آدَمَ. يَعْزِمُ الشَّرِيعَةَ وَيُحْيِي الدِّينَ. وَلَوْ كَانَ الْإِيمَانُ مَعْلَقًا بِالشَّرِيَا لَنَالَهُ.  
إِنَّا أَنْزَلْنَاهُ قَرِيبًا مِّنَ الْقَادِيَانِ وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلَ. صَدَقَ اللَّهُ وَرَسُولُهُ  
وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا. إِنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا. هُوَ الَّذِي أَرْسَلَ

1. ☆ This prophecy has been published twenty years ago in *Barāhīn-e-Ahmediyya*. Author
2. ☆ This prophecy has also been published twenty years ago in *Barāhīn-e-Ahmediyya*. Author





بِآيَاتِنَا وَكَانُوا بِهَا يَسْتَهْرِءُونَ فَسَيَكْفِيكَهُمُ اللَّهُ وَيَزِيدُهَا إِلَيْكَ.\*<sup>1</sup> لَا مُبَدَّلَ لِكَلِمَاتِ  
اللَّهِ. وَإِنَّ وَعْدَ اللَّهِ حَقٌّ وَإِنَّ رَبَّكَ فَعَالٌ لِمَا يُرِيدُ. قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَلَا تَكُنْ  
مِنَ الْمُفْتَرِينَ. إِنَّا رَوْحُنَا كَهَا. إِنَّمَا أَمْرُنَا إِذَا أَرَدْنَا شَيْئًا أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ.  
إِنَّمَا نُوحِرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى، أَجَلٍ قَرِيبٍ. وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا.  
يَأْتِيكَ نُصْرَتِي. إِنِّي أَنَا الرَّحْمَنُ. وَإِذَا جَاءَ نُصْرَةُ اللَّهِ وَتَوَجَّهْتُ لِفَضْلِ الْخِطَابِ.  
قَالُوا رَبَّنَا اغْفِرْ لَنَا إِنَّا كُنَّا خَاطِئِينَ. وَيَخْرُجُونَ عَلَى الْأَذْقَانِ. لَا تَتْرِبُ عَلَيْكُمْ  
الْيَوْمَ. يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ. بُشِّرِي لَكُمْ فِي هَذِهِ الْأَيَّامِ. شَاهَتِ  
الْوُجُوهُ. يَوْمَ يَعْصُ الطَّالِمُ عَلَى يَدَيْهِ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا. وَقَالُوا  
إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ. قُلْ لَوْ كَانَ مِنْ عِنْدِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا.  
وَبَشِّرِ الَّذِينَ آمَنُوا أَنْ لَهُمْ قَدَمٌ صَدِيقٌ عِنْدَ رَبِّهِمْ. لَنْ يُخْزِيَهُمُ اللَّهُ. مَا أَهْلَكَ اللَّهُ  
أَهْلَكَ. الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ. تَفْتَحُ  
لَهُمُ أَبْوَابُ السَّمَاءِ. تُرِيدُ أَنْ تُنَزِّلَ عَلَيْكَ أَسْرَارًا مِّنَ السَّمَاءِ وَنُمَزِّقُ الْأَعْدَاءَ كُلَّ  
مُحَرِّقٍ.\*<sup>2</sup> وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مَا كَانُوا يَحْدُرُونَ. قُلْ يَا أَيُّهَا الْكُفَّارُ  
إِنِّي مِنَ الصَّادِقِينَ. فَانظُرُوا آيَاتِي حَتَّىٰ حِينٍ. سَتَرِيهِمْ آيَاتِي فِي الْأَفَاقِ وَفِي  
أَنْفُسِهِمْ. حُجَّةٌ قَائِمَةٌ وَفَتْحٌ مُّبِينٌ. حُكْمُ اللَّهِ الرَّحْمَنِ لِخَلِيفَةِ اللَّهِ السُّلْطَانِ. يُؤْتِي  
لَهُ الْمُلْكَ الْعَظِيمَ.\*<sup>3</sup> وَتَفْتَحُ عَلَى يَدَيْهِ الْخَزَائِنُ وَتُشْرِقُ الْأَرْضُ بِنُورِ رَبِّهَا. ذَلِكَ  
فَضْلُ اللَّهِ وَفِيهِ أَعْيُنُكُمْ عَجِيبٌ. السَّلَامُ عَلَيْكَ. إِنَّا أَنْزَلْنَاكَ بُهَانًا وَكَانَ اللَّهُ  
قَدِيرًا. عَلَيْكَ بَرَكَاتٌ وَسَلَامٌ. سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ. أَنْتَ قَابِلٌ يَأْتِيكَ وَابِلٌ.  
تَنْزِلُ الرَّحْمَةَ عَلَى ثَلَاثِ أَلْعِينِ وَعَلَى الْأُخْرِيِّينَ. وَلِنُخَيِّبَنَّكَ حَيَوةً طَيِّبَةً. إِنَّا آتَيْنَاكَ  
الْكَوْثَرَ. فَضْلٌ لِّرَبِّكَ وَأَنْحَزُ. إِنِّي أَنَا اللَّهُ فَاعْبُدْنِي وَلَا تَسْتَعِنْ مِنْ غَيْرِي. إِنِّي أَنَا  
اللَّهُ لَا إِلَهَ إِلَّا أَنَا. لَا يَدَ إِلَّا يَدِي. إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ.  
إِنِّي مَعَ الْأَفْوَاجِ اتِّبِعْ بَغْتَةً. فَتَحْ وَظَفَرٌ. إِنِّي أَمْوُجٌ مَّوَجِ الْبَحْرِ. أَلْفِشْتَهُ هَهُنَا فَاصْبِرْ  
كَمَا صَبَرَ أَوْلُو الْعَرْمِ. إِنَّا أَرْسَلْنَا إِلَيْكَ شَوْاطِئًا مِّن نَّارٍ. قَدْ ابْتُلِيَ الْمُؤْمِنُونَ. ثُمَّ يَرُدُّ  
إِلَيْكَ السَّلَامَ. وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ. وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ.  
الرَّحَى تَدُورُ وَيَنْزِلُ الْقَضَاءُ. إِنَّ فَضْلَ اللَّهِ لَآتٍ. وَلَيْسَ لِأَحَدٍ أَنْ يَرُدَّ مَا آتَى. قُلْ

1. \* See Author's footnote on page 59. [Publisher]

2. \* See Author's footnote on page 61. [Publisher]

3. \* See Author's footnote on page 61. [Publisher]

إِنِّي وَرَبِّي إِنَّهُ لَحَقٌّ لَا يَتَّبَعُ وَلَا يَخْفَى. وَيُنزِلُ مَا تَعَجَّبُ مِنْهُ. وَخِمْ مِّن رَّبِّ  
السَّمَوَاتِ الْعُلَى. إِنَّ رَبِّي لَا يَضِلُّ وَلَا يَنْسَى. وَظَفَرٌ مُّبِينٌ. وَإِنَّمَا نُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ  
مُّسَمًّى. أَنْتَ مَعِينٌ وَأَنَا مَعَكَ. قُلِ اللَّهُ تَمَّ ذَرُهُ فِي عَيْهِ يَتَمَطَّى. إِنَّهُ مَعَكَ وَإِنَّهُ يَعْلَمُ  
السِّرَّ وَمَا أَخْفَى. لَا إِلَهَ إِلَّا هُوَ. يَعْلَمُ كُلَّ شَيْءٍ وَوَيْرَى. إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا  
وَالَّذِينَ هُمْ يُحْسِنُونَ الْعُسَى. إِنَّا أَرْسَلْنَا أَحْمَدَ إِلَىٰ قَوْمِهِ فَأَعْرَضُوا وَقَالُوا كَذَابٌ  
أَشْرٌ. وَجَعَلُوا يَتَّهَدُونَ عَلَيْهِ وَيَسْبُلُونَ كَمَا هُمُ مُنْهَمِرٌ. إِنَّ جَسْبَ قَرِيبٍ. إِنَّهُ قَرِيبٌ  
مُّسْتَسِرٌّ. وَيُرِيدُونَ أَنْ يَقْتُلُوكَ يَعْصَمَكَ اللَّهُ. يَكْلَأُكَ اللَّهُ. إِنِّي حَافِظُكَ. عِنَايَةُ اللَّهِ  
حَافِظُكَ. تَرَى نَسْلًا بَعِيدًا أَبْنَاءَ الْقَمَرِ. إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ. إِنَّ رَبَّكَ  
لِبَاطِرٌ صَادِقٌ. إِنَّهُ سَيَجْعَلُ الْوِلْدَانَ شِيبًا. الْأَمْرَاضُ تُشَاعُ وَالنُّفُوسُ تُضَاعُ. وَسَأَنْزِلُ  
وَأَنْ يَوْمَ لِقَاءِ فَضْلٍ عَظِيمٍ. لَا تَعَجِبَنَّ مِنْ أَمْرِي. إِنَّا نُرِيدُ أَنْ نَمُنَّكَ وَنَحْفَظَكَ. يَأْتِي  
قَمَرُ الْأَنْبِيَاءِ وَأَمْرُكَ يَتَأْتِي. مَا أَنْتَ أَنْ تَتْرَكَ الشَّيْطَانَ قَبْلَ أَنْ تَغْلِبَهُ. وَيُرِيدُونَ أَنْ  
يُطْفِئُوا نُورَ اللَّهِ. وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ. أَلْفَوْقُ مَعَكَ  
وَالْتَحْتُ مَعَ أَعْدَائِكَ. وَأَيْنَمَا تَوَلَّوْا فَوَجْهُ اللَّهِ. قُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ.  
اللَّهُ الَّذِي جَعَلَكَ الْمَسِيحَ ابْنَ مَرْيَمَ. لِيُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤَهُمْ وَلِتَدْعُو قَوْمًا  
آخَرِينَ. عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مَوَدَّةً. إِنَّا نَعْلَمُ الْأَمْرَ وَإِنَّا  
لَعَالَمُونَ. الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ لَكُمْ الصَّخْرَ وَالنَّسَبَ.<sup>1</sup> أَذْكَرُ نِعْمَتِي رَبِّيَّتِ  
خَدِيجَتِي.<sup>2</sup> هَذَا مِنْ رَحْمَةِ رَبِّكَ يُتِمُّ نِعْمَتَهُ عَلَيْكَ لِيَكُونَ آيَةً لِلْمُؤْمِنِينَ. أَنْتَ مَعِينٌ  
وَأَنَا مَعَكَ يَا إِبْرَاهِيمَ. أَنْتَ بُرْهَانَ وَأَنْتَ فُرْقَانَ. يَرَى اللَّهُ بِكَ سَبِيلَهُ. أَنْتَ الْقَائِمُ  
عَلَىٰ نَفْسِهِ. مَظْهَرُ الْحَقِّ. وَأَنْتَ مَبْدَأُ الْأَمْرِ. وَأَنْتَ مِنْ مَاءِنَا وَهُمْ مِنْ فَنَسِلَ. إِذَا  
التَّقَى الْفَيْتَانِ. فَاتَى مَعَ الرَّسُولِ أَقْوَمٌ. وَيَنْصُرُهُ الْمَلَائِكَةُ. إِنِّي أَنَا الرَّحْمَنُ ذُو الْمَجْدِ  
وَالْعُلَى. وَمَا يَنْطِقُ عَنِ الْهَوَى. إِنْ هُوَ إِلَّا وَخْيٌ يُوحَى. أَرَدْتُ أَنْ أَسْتَخْلِفَ فَخَلَقْتُ  
أَدَمَ. وَلِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمَنْ بَعْدُ. يَا عَبْدِي لَا تَخَفْ. أَلَمْ تَرَ أَنَا نَأْتِي الْأَرْضَ نَنْقُضُهَا  
مِنْ أَطْرَافِهَا. أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ. فَقَطْ.

1. According to *Toḥfa-e-Golarhviyyah*, Rūḥānī Khazā'in, vol. 17, p. 71, and *Tiryāqul-Qulūb*, Rūḥānī Khazā'in, vol. 15, p. 285, the correct words of the revelation are: [Publisher]

2. ☆ See Author's footnote on page 64. [Publisher]

[All kinds of Holiness belong to Allah, who possesses all blessings, and is the Highest Being. He has raised your status. The name and remembrance of your forefathers will be cut off and God will initiate respect and honour with you. Bounty without end. Peace is the word from the Merciful Lord. It will be said: Ruin overtake the people who do wrong. You will witness distant progeny and We shall bestow upon you a pleasant life. Eighty years or thereabout or We shall add some years to it. The promise of Allah is bound to be fulfilled. This status has been granted as a mercy from your Lord. He will complete His favour unto you so that it should be a Sign for the believers. Allah will help you in many fields. Allah will perfect His light though the disbelievers might resent it. And these people will devise their plans and Allah will devise His plan and Allah is the Best of planners. Hearken, indeed the mercy of Allah is near. Hearken! The help of Allah is near. His help will come to you by every distant track. Your helpers will come from every distant track. Such people will help you whom We shall inspire from Ourselves. No one can change the words of God. He is the High, the Great. Allah is the God who has sent His Messenger [and His Appointed One] with guidance and the True Faith, and for the reform of morals. They say, 'Soon will this affair be frustrated', while they have no knowledge of that which is hidden. We have bestowed upon you the world, and the treasures of the mercy of your Lord shall be granted to you and you have been helped. And I shall grant predominance to your followers

over those who disbelieve, until the Day of Judgment.<sup>1☆</sup> [Today] you have an established position of high rank, trustworthiness. You have a standing with Me of which people have no knowledge. And God is not such that He will leave you until He [manifestly] distinguishes the pure from the impure. So leave Me alone to deal with those who give you the lie.<sup>2☆</sup> And Allah is supreme over His decree but most people know it not. When the help and the victory of Allah will come and the word of your Lord is fulfilled, the disbelievers deserve to be addressed with, 'This is what you hastened for.' I decided to appoint a *Khalīfah* [Vicegerent] from Myself so I created Ādam [Adam]. He will revive the Faith and will establish the Shariah. Had faith ascended to the Pleiades he would have [reached there and] brought it down. We have sent him close to Qadian, and have sent him at the time of true need, and he has descended at the time of need. The prophecy of Allah and His Messenger has been fulfilled, and whatever God had willed was bound to happen. The heavens and the earth were both a closed mass and We cleft them both. God is He who has sent His Messenger and Apostle with guidance and the Religion of Truth so that He should make this faith prevail over all diverse faiths. They will say, 'This is an imposture!' Say: 'If I have

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1. ☆ This prophecy has been published twenty years ago in *Barāhīn-e-Aḥmadiyya*. Author
  2. ☆ This prophecy has also been published twenty years ago in *Barāhīn-e-Aḥmadiyya*. Author

invented it of myself, the sin thereof is on me.' I have been living among you for a long time, do you not then understand? We have not heard of any such thing among our elders [that is, among the *Auliyā'* of the past]. Say, 'The [real] guidance is only the guidance from Allah. And He who wishes for and seeks [a religion other than the faith of Islam], such religion will never be accepted of him and in the Hereafter he will be among the losers. You are on the straight path. And of high standing in this world and the Hereafter, and among those who are close [to Allah]. They say: 'Whence did you obtain all this? This is but the word of a man and other people have helped him in the matter. Then will you submit to magic deliberately? Fie on that which you are being promised by this low person who cannot make his meaning clear, being ignorant or a lunatic.' Say, 'If you love Allah, then follow me, so that Allah should love you.' We shall suffice against those who mock you. Leave Me alone to deal with those who give you the lie. All praise belongs to Allah, Who has made you *Masīḥ* ibn-e-Maryam [the Messiah son of Mary]. He chooses for Himself whom He wills. He is not accountable for that which He does but the people are accountable for what they do. There are people for whom We have made it easy to accept the guidance and there are people for whom Our chastisement has been decreed. These people will devise their plans and Allah will devise His plan and Allah is the Best of planners. And the plan of Allah is the greatest. People will mock you and ask, 'Is this the one whom God has raised? He is a man who will ruin the

Faith.' My Signs have been illumined<sup>1\*</sup> and People denied them wrongfully, though their hearts believed [in them]. Allah ruin them, whither are they turned away? Say, 'O ye who disbelieve! I am of the truthful ones. And I have with me evidence from Allah that I have been commissioned and I am the foremost of believers. And build an ark before My eyes and according to My command. Those who enter into *Bai'at* [the Pledge of Allegiance] with you, enter into a covenant with Allah, it is the hand of God that is upon their hands. Those who turn to Me and reform are the ones to whom I shall turn and I am Oft-Returning with Mercy. The leader is the best of all creation. The enemy will say, 'You are not a Messenger.' We shall seize him from the snout. Call to mind when your Lord said, 'I am about to place a Khalifah [Vicegerent] in the earth.' And they said: 'Will you place therein one who will commit disorder?' He said, 'I know what you know not.' And they look at you but they do not see you. They are awaiting your being afflicted with misfortune; they

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1. \* Allah the Exalted has shown nearly one hundred Signs in my support. Thus, four sons were born in accordance with four prophecies, and a detailed description about them is given in my book *Tiryāqul-Qulūb*. Similarly, a prophecy was made about my dear brother, respected Ḥakīm Noor-ud-Deen that a son would be born in his family and on his body there would be boils. There was a conditional prophecy about Ātham; a prophecy about Lekh Rām getting killed, and a prophecy about me being ultimately acquitted of the alleged crime of a murder; and a prophecy about a contagious disease spreading in the country. In short, there are one hundred prophecies that have been fulfilled, and there are thousands of witnesses to attest to their fulfilment. All these prophecies are published in the book *Tiryāqul-Qulūb*. Author

themselves will be the subjects of evil fortune. Tell them, 'Carry on, on your side, [to plan for your success] and I shall also carry on and then you will see whose side God is on.' Allah will safeguard you, though men may not; though men may not safeguard you yet Allah will safeguard you. Holy is Allah. You are His dignity, He will not forsake you. You are the revered Messiah whose time shall not be wasted. A jewel like you cannot be wasted. Allah will not furnish the disbelievers with a cause against the believers. Have you not seen that We are diminishing the earth from its borders? Have you not seen that Allah has power over all things? Then await the Signs for a while. You are the honoured Messiah and I am with you and with your helpers and you are My high name. And you are to Me like My *Tauhīd* [Oneness] and My *Tafīd* [Uniqueness]. And you have with Me the standing of a loved one. Then be steadfast till Our decree arrives and warn your near relations. And warn your people and tell them, 'I am a plain Warner.' They are an immoral people; they have rejected Our Signs and have mocked them. Allah will suffice you against them and will return her to you' <sup>1\*</sup> No one can change the words of God. Allah's

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1. \* This prophecy is concerning that *nikāḥ* [announcement of marriage] about which foolish opponents raise objections out of ignorance and prejudice. They ask what does زوجتاك; [your wife] mean? The fact is that it is clear from the phrase يردها اليك that it is conditional to the woman going away once and then returning. The status of زوجتاك; [your wife] follows this. This is because, initially the woman was close due to being a close relative, she then went away, and shall then return; and this is the meaning of ردد [radd]. Author

promise is true and Allah has power to do all that He determines. Say, 'Yea, by my Lord it is the truth, and be not of those who doubt.' We have married her to you. It is Our way that when We determine a matter We say to it: Be; and it is. We give them respite till a fixed period which is near. Great is Allah's grace upon you. My help will come to you. I am the Gracious One. When the help of Allah arrives and I address Myself to the judgment, they will say, 'Our Lord, forgive us, we were in error.' And they will fall down prostrate on their faces. [They will be told:] 'No blame lies upon you this day. Allah has forgiven your sins and He is the Most Merciful of those who show mercy.' Glad tidings for you. In those days faces will be disfigured. On that day the unjust one will rub his hands in remorse and will say: 'Fie on me! I wish I had adopted the way of the Messenger.' They say, 'This is only the word of a man.' Say, 'Had it been from any other than Allah, they would have found in it much contradiction.' Give glad tidings to those who have believed that they have a standing of truth with their Lord. Allah will not humiliate them. Allah will not destroy the members of your family. Those who have believed and have not adulterated their faith with the least injustice are the ones who will have peace and they will be rightly guided; for them the gates of Heaven will be opened. We desire to send down on you more mysteries from heaven and We shall shatter the enemies



completely<sup>1\*</sup> and shall show Pharaoh and Hāmān and their hosts that of which they were afraid. Say, 'O ye who disbelieve! I am of the truthful ones. So wait a while for My Signs.' We shall soon show them Our Signs around them and in their own selves. On that day the arguments will be carried to its conclusion and there will be a clear victory. The commandment of Allah, the Gracious, for His Vicegerent, for whom is the heavenly kingdom. He will be bestowed a vast kingdom<sup>2\*\*</sup> and treasures will be opened for him. And the earth will be lit up with the light of her Lord. This is Allah's grace and is strange in your eyes. Peace be on you. We have sent you down as a proof and Allah is All-Powerful. Blessings on you and peace. Peace is the word from the Merciful Lord. You are able and shall therefore receive plentiful rain. My mercy will descend upon three of your organs: the eyes and two other organs and We shall bestow upon you a pleasant life. Surely We have bestowed upon you abundant points of wisdom. Therefore, observe Prayer and offer sacrifice in gratitude to Him. I am Allah, then worship Me and do

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1. \* The phrase نُضْرِبُ الْأَعْدَاءَ [shatter the enemies completely] means that God will complete His reasoning, and shall break all their arguments from all aspects; and the phrase نُرِي فِرْعَوْنَ [show to the Pharaoh] means that the truth will be manifested fully, from the manifestation of which the opponents are afraid. Author
  2. \*\* Here the term 'Sultan' indicates 'Heavenly Kingdom', and the word مَلِكٌ—*mulk* [kingdom] means 'spiritual kingdom', and 'treasures' means 'truths' and 'deep understanding of spiritual matters'. Author

not seek help from any other than Me. I am Allah, there is no God except Me. There is no strength except My strength. When We descend into the environs of people, evil is the morning of those who have been warned. I shall come to you suddenly with My hosts and there will be triumph and victory. I shall roll like the waves of the sea. This is where the mischief is. Then be steadfast as those of high resolve were steadfast. We shall send you flames of fire [by way of trial]. Believers will be tried and then security will be restored to you. And it is possible that you dislike something, yet in reality it is beneficial for you. God Almighty knows the end results of things and you do not know. The mill shall revolve and Divine decree shall descend. This is the grace of God that has been promised. It certainly shall come; no one can dare to ward it off. Say, 'I swear by my God, that this indeed is the truth; neither shall it change at all, nor shall it remain hidden.' A matter will arise which will amaze you. This is the word of God who is the God of the high heavens. My Lord does not deviate from the straight course that He practises with His exalted servants and He does not forget those of His servants who are deserving of help. So you will have a clear victory but this verdict is delayed until such time as has been preordained by God. You are with Me and I am with you. Say, 'All matters are in the control of my God' and then leave him in his error and pride. The All-Powerful is with you and He knows all that is hidden. Indeed, even matters that are utmost secret and beyond the comprehension of man, are known to Him.

This God alone is truly worthy of worship. He is the only One who knows everything and who sees everything. God is with those who adopt righteousness and fear Him and when they do something good, they attend to all its fine requirements. We sent Aḥmad to his people, but his people turned away from him and they said, 'He is a great liar, submerged in worldly greed.' They testified against him in courts to get him arrested and they are falling upon him with their attacks like a strong flood that rushes down from above. My Beloved is very near to me. He is near indeed but is concealed from the eyes of the opponents. They seek to kill you but Allah will Himself safeguard you and watch over you. I shall protect you. Allah's favour guards you. You will witness distant progeny, the children of Qamar. We alone shall suffice you against those who mock you. Your Lord is on the watch, He will turn children into old men. Diseases will spread in the land and many lives will be lost. I shall soon descend and My Day will be a day of great judgment. Be not surprised at My affair. We intend to honour you and protect you. The moon of the Prophets will come and your affair will be achieved. You are not the one to let go of Satan before overcoming him. And people wish to extinguish the light of Allah with the breath of their mouths and Allah is supreme over His decree, but most people know it not. For you is elevation and debasement is your enemies' share. And in whatever direction you turn there will be the countenance of Allah. Say, 'The truth has come and falsehood has vanished.' Allah is the One who has made

you Masīh ibn-e-Maryam [the Messiah son of Mary] so that you might warn a people whose ancestors have not been warned and so that you might convey the message to another people. It may be that Allah will bring about friendship between you and those who are your enemies. We are aware of the matter and We know. All praise belongs to Allah who honoured you as the son-in-law and the son. Recall My bounty for you have seen My Khadijah.<sup>1☆</sup> This status has been granted as a mercy from your Lord. ‘You are with Me and I am with you, O Ibrāhīm [Abraham]. You are a bright and decisive Sign. Allah will show His path through you. You are firmly established upon the attributes of God. You are a manifestation of the Ever-Living. You are the beginning of the affair from Me. You are from Our water and they are from filth. When the two hosts meet I shall stand with My Messenger and angels will help him. I am the Gracious

1. ☆ This revelation is listed in *Barāhīn-e-Aḥmadiyya*, and the quoted portion belongs to that revelation in which many years ago I was given the good news that I shall be married into the family of the Holy Prophet, and have children therefrom and this would be the fulfilment of the prophecy in the hadith **يَتَزَوَّجُ وَ يُؤَلِّدُ لَهُ**—[He would marry and have children (*Mishkātul-Masābiḥ*, Kitābul-Fitan, Bāb Nuzūl ‘Isā ‘Alaihis-Sallām al-Faṣṣal-Thalith, vol. 2, p. 491, Published by Maktabah Rahmāniyyah)]. This hadith is indicative of the fact that the Promised Messiah will become a son-in-law to the family of the Holy Prophet. According to the prophecy, the Promised Messiah’s relation was to be with a family of noble and high status, so that in accord with the promise of **يؤلد له**—the children born out of that marriage would be noble and righteous. The expression **خديجتي** [My Khadijah] means that the progeny would be the progeny of Khadijah, that is, children of Fatimah. Author

One, the Lord of Glory, the High. He does not speak out of his own desire, it is all revelation vouchsafed to him. I decided to appoint a Khalifah [Vicegerent] from Myself so I created Ādam [Adam]. Allah's is the supreme authority before and after. O My servant, be not afraid. Do you not see that We are diminishing the earth from its borders? Do you not know that Allah has power over all things? The End.]

**Written by**  
**Mirza Ghulam Ahmad of Qadian**  
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## ARBA'ĪN NUMBER THREE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ<sup>1</sup>

نحمده ونصلّى على رسوله الكريم<sup>2</sup>

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْقَادِرِينَ

*O our Lord,*

*decide You between us & between  
our people with truth, & You are the  
Best of those who decide.<sup>3</sup>*

*Āmīn!*

**Public Announcement of Five Hundred Rupees  
Reward for Ḥāfiẓ Muhammad Yūsuf, Canal Revenue  
Collector, and similarly addressed in this announcement  
are all those whose names are included below:**

Maulawī Pīr Mehr 'Alī Shāh Golarhvi; Maulawī Nazīr Ḥusain Dehlvi; Maulawī Muhammad Bashīr Bhopalvi; Maulawī Ḥāfiẓ Muḥammad Yūsuf Bhopalvi; Maulawī Talattuf Husain Dehlvi; Maulawī Abdul Ḥāq Dehlvi—Author of *Tafsīr-e-Ḥaqqānī*; Maulawī Rashīd Ahmad Gangohi; Maulawī Muhammad Siddīque Deoband, presently teaching at Bichrayon in District

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

2. We praise Him and call down blessings upon His Noble Messenger.  
[Publisher]

3. *Sūrah al-A'rāf*, 7:90 [Publisher]

Muradabad; Sheikh Khalīl-ur-Raḥmān Jamālī Sarsawah, District Saharanpur; Maulawī ‘Abdul ‘Azīz, Ludhiana; Maulawī Muhammad, Ludhiana; Maulawī Muhammad Hasan, Ludhiana; Maulawī Ahmad Allah Amritsari; Maulawī ‘Abdul-Jabbār Ghaznavi also Amritsari; Maulawī Ghulam Rasūl, also known as Rusul Baba; Maulawī ‘Abdullāh Tonki, Lahore; Maulawī ‘Abdullāh Chakralvi, Lahore; Deputy Fateḥ ‘Alī Shāh–Deputy Collector Canals, Lahori; Munshī Ilāhī Bakhsh–Accountant, Lahore; Munshī ‘Abdul Ḥaqq–Accountant, Pensioner; Maulawī Muḥammad Hasan Abul-Faiz–resident Bhayni; Maulawī Syed Umar Wa‘iz, Hyderabad; Ulema-e-Nadwatul-Islam care of Maulawī Muḥammad ‘Alī–Secretary Nadwatul-Ulema; Maulawī Sultān-ud-Dīn, Jaipur; Maulawī Masīḥuz-Zamān, Tutor Nizām, Shahjahanpur; Maulawī ‘Abdul Wāḥid Khan, Shahjahanpur; Maulawī A‘zāz Ḥusain Khān, Shahjahanpur; Maulawī Riāsat ‘Alī Khān, Shahjahanpur; Syed Ṣufi Jān Shāh, Meeruth; Maulawī Ishāq, Patiala; all Ulema of Calcutta, Bombay and Madras; all *Sajjādah Nashīn* [the inheritor of a spiritual endowment] and *Mashā’ikh* [patriarchs] of India; all people of intelligence, justice, righteousness and faith from among the Muslims.

Be it known that in a meeting in Lahore, Ḥāfīz Muhammad Yūsuf, Canal Revenue Collector, under the influence of his ignorant and misguided clerics, has stated with full confidence that if anyone falsely claims to be a Prophet, or a Messenger, or an Appointed One from Allah, and thus seeks to misguide people, that such a fraudulent person can survive for twenty-three years or more. What he means to say is that a person surviving for twenty-three years after fabricating a lie against Allah cannot serve as an argument in support of his truthfulness. Those who



were present in that meeting were: Mirzā Khudā Bakhsh—companion of Nawwāb Muhammad ‘Alī Khān; Miyān Mairaj-ud-Dīn Lahori; Muftī Muḥammad Ṣādiq; Ṣufī Muḥammad ‘Alī, Clerk; Miyān Chittu Lahori; Khalīfah Rajab Dīn the Merchant, Lahori; Sheikh Yaqūb ‘Alī, Editor of the newspaper *al-Ḥakam*; Ḥakīm Muḥammad Ḥusain Qureshi; Ḥakīm Muḥammad Ḥusain, the Merchant of the Ointment of ‘Īsā; Miyān Charāgh Dīn Clerk and Maulawī Yār Muḥammad.

He stated further that he can cite the names of many such people by way of example who made claims to be Prophets or Messengers, or Appointed Ones of Allah, and who continued to tell the people for more than twenty-three years that the word of God Almighty descends upon them, while, in fact, they were great liars. Thus, based merely on his observation, Ḥāfiẓ Ṣāhib [Muḥammad Yūsuf] insisted upon his above-mentioned claim from which it follows that the reasoning given in the Holy Quran in the verses that say that the Holy Prophet, may peace and blessings of Allah be on him, is from Allah is incorrect. It is as if God Almighty has totally misrepresented this argument before the Christians, Jews, and idolaters and that the past Muslim religious scholars and commentators of the Holy Quran, who presented the same argument to their opponents, did so in mere ignorance.

Even *Sharah ‘Aqāid Nasfi*—a book that contains the Ahl-e-Sunnat beliefs—presents this argument in the form of a belief. And the ulema agree that to belittle the Quran or any one of its arguments is blasphemy. It is not clear, however, what preconceived notion prompted Ḥāfiẓ Ṣāhib, despite claiming to have memorized the entire Quran, to forget the following verses of the Quran. And these are:

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ۝ وَلَا يَقُولُ كَاهِنٍ قَلِيلًا  
 مَّا تَدَّكُرُونَ ۝ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ۝ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ۝ لَأَخَذْنَا  
 مِنْهُ بِالْيَمِينِ ۝ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ۝ فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ۝<sup>1</sup>

See *Sūrah al-Ḥāqqah*, Part Number 29, and the translation of this is that: ‘This Quran is the word of the Messenger’—that is to say, it has reached to him through *wahī* [revelation]—‘and it is not the word of a poet; but because you possess little discerning faith, you do not recognize him! And is it not the word of a soothsayer’—that is, it is not the word of one who is connected somewhat with the *Jinnāt* [hidden beings, great or small]—‘but you think so since you are given very little to thinking and reflecting. You fail to consider how abject and disgraceful the condition of soothsayers is. On the contrary, it is the Word of the *Rabbul-‘Ālamīn* [Lord of all the worlds], Who is the Lord of both the physical world as well as the world of souls’—that is to say, He desires to nurture your souls in the same way that He nurtures your bodies—‘and it is indeed due to the requirements of this *Rubūbiyyat* [Providence] that He has sent this Messenger. And if this Messenger had fabricated something from himself and said that such a thing has been revealed to me by God, while that word would have been his own and not of God, then We would have seized his right hand, and then severed his main artery, and no one from among you could have saved him.’ This means that if he had fabricated a lie about Us, its punishment would have been death because, in such a case, by his false claim

1. *Sūrah al-Ḥāqqah*, 69:41–48 [Publisher]

and fabrication and inviting to *kufṛ* [disbelief], he wanted to bring about destruction by causing death through misguidance, so his dying was better than the occurrence of spiritual death of the whole world through his fabricated teachings. For this reason it has indeed always been Our practice that We destroy that very person who presents to the world the paths of destruction and desires to bring about the spiritual death of God's creation by presenting false teachings and false beliefs and commits insolence by fabricating lies against God.

Now, it is perfectly clear from these verses that Allah the Exalted presents this argument in favour of the truth of the Holy Prophet, may peace and blessings of Allah be upon him, that if he were not from Us, then We would have destroyed him and he could certainly not have remained alive even if you people had tried to save him. However, Ḥāfiẓ Ṣāḥib does not accept this argument. He says that the sum total duration of *wahī* [revelation] for the Holy Prophet, may peace and blessings of Allah be on him, was twenty-three years, and I can show people who lived longer than this duration, who made false claims to prophethood, and messengership, and who—despite uttering lies and committing slander against God—remained alive for longer than twenty-three years. Thus, for Ḥāfiẓ Ṣāḥib this reasoning of the Holy Quran is false and meaningless, and through it the truth of the Prophethood of the Holy Prophet, may peace and blessings of Allah be on him, cannot be proven.

Nevertheless, it is strange that the late Maulawī Rahmatullah and the late Maulawī Syed Āl-e-Hasan had presented this very argument to the Reverend Pfander in their books *Izāla-e-Aubām*

and *Istifsār*, and Reverend Pfander could not think of any rebuttal to it. Despite the fact that these people have great proficiency in the study of history, they could not cite any example<sup>1☆</sup> to break this argument, and thus remained unable to respond. Yet today Ḥāfiẓ Muhammad Yūsuf—being a son of Muslims—is rejecting this argument of the Quran. And this matter is not merely verbal anymore, we have a written document with Ḥāfiẓ Ṣāhib's signature on it which he gave to my dear brother Muftī Muhammad Ṣādiq with the promise that he would present evidence of [the existence of] such liars who had claimed to be appointed by God, or claimed to be Prophets or Messengers of God, and lived for more than twenty-three years after making such a claim. It should be known this gentleman belongs to the group of Maulawī Abdullah Ghaznavi and is well known as a believer in the Oneness of God, whereas the state of their beliefs is as written here by way of example. It is not hidden from anyone that to deny arguments presented by the Quran is to deny the Quran, and if one argument of the Holy Quran is rejected, then the promise of safety and

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1. ☆ In his book *The Mizān ul Haqq*, Reverend Pfander only wrote the reply that observation testifies to the fact that there are millions of idol-worshippers in the world. But this is a rather worthless reply since idol-worshippers do not claim in their idol worship to being the recipients of revelation from Allah. They do not say that God has commanded us to propagate idol-worship in the world. These people are misguided, they are not attributing lies to Allah. This reply has nothing to do with the topic under dispute; on the contrary, it is a fallacious analogy, because the debate has to do with claiming prophethood and fabricating lies against Allah, and not simply about someone's misguidance from the right path. Author

security [of the Quran] would be lifted and it would follow necessarily that the sum totality of all Quranic arguments affirming the *Tauḥīd* [Oneness] of Allah and prophethood must be erroneous and frivolous.

Today Ḥāfiẓ Ṣāḥib has taken it upon himself to prove, in support of this denial, that there are people who made false claims to be Prophets or Messengers of God for twenty-three years or more and then remained alive. Perhaps tomorrow Ḥāfiẓ Ṣāḥib may state that this argument of the Quran:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا<sup>1</sup>

is also wrong, and claim that I can show that there are some other gods besides Allah who are true, but that the heavens and the earth still continue to exist. Thus, we may expect anything from such a brash Ḥāfiẓ Ṣāḥib.

However, the body of a person of faith begins to tremble when someone says that something mentioned in the Quran is contrary to the facts, or that such and such an argument which is in the Quran is false. On the contrary, it is not the job of a person of faith to adopt that filthy approach concerning any matter by which an attack results upon the Quran and the Holy Prophet, peace and blessing of Allah be upon him. The only reason for the plight of Ḥāfiẓ Ṣāḥib to have reached such a degree [of severity]

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1. If there had been in both *the heaven and the earth* gods other than Allah, then both *the heaven and the earth* would have ended up in chaos (*Sūrah al-Anbiyā'*, 21:23). [Publisher]

is that, due to the companionship of some of his old friends, he thought it appropriate to reject my claim of being commissioned by Allah. And because God Almighty convicts and puts a liar to shame in this very world, it was for this reason that Ḥāfiẓ Ṣāhib came under God's indictment like the other deniers.

It just so happened that in a meeting, which I have made mention of above, some people of my Community presented this argument before Ḥāfiẓ Ṣāhib that in the Holy Quran God Almighty issues this command like an unsheathed sword that if this Prophet were to attribute a lie to Me and fabricate something concerning a matter, then I would have cut his jugular vein, and he would not have lived for such a long time. Thus now, when we measure this, our Promised Messiah, according to this standard we find by looking at *Barāhīn-e-Aḥmadiyya* that the claim of being commissioned by Allah, and being a recipient of God's revelations, proves to have been in place for nearly thirty years, and *Barāhīn-e-Aḥmadiyya* has been in print for twenty-one years. Thus, if the fact that this Messiah has been saved from destruction for this period of time is not a proof of his truthfulness, then it must necessarily be concluded that—God forbid—the fact that the Holy Prophet, may peace and blessings of Allah be upon him, had survived for twenty-three years cannot be proof of his truthfulness either, because if in this instance, God Almighty has granted respite to a false claimant of prophet-hood for thirty years, and paid no attention to His promise of **لَوْ تَقَوَّلَ عَلَيْنَا<sup>1</sup>** then—God forbid—it can also be readily contemplated

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1. And if he had falsely attributed even a trivial statement to Us (*Sūrah al-Ḥāqqah*, 69:45). [Publisher]

that, despite him being a false prophet, God gave respite to the Holy Prophet, may peace and blessings be on him, as well! However, it is impossible that the Holy Prophet, may peace and blessings of Allah be on him, was a false prophet. Therefore, what entails the impossible is also impossible. Evidently this reasoning of the Holy Quran can only be considered to be manifestly clear if it is accepted as a universal principle that God never gives respite to a liar who claims to be commissioned by Allah so that he may misguide the people. Otherwise, the sovereignty of God falls into chaos and the distinction between the truthful and the false disappears.

In short, when the above argument was presented to Ḥāfiẓ Ṣāhib in favour of my claim, he vehemently rejected it, and asserted that false claimants can quite possibly live for twenty-three years or more. And he stated that I promise that I will provide examples of such liars who had made false claims to prophethood but had continued to live for twenty-three years or more. However, he has not presented any examples so far! And all those who are well acquainted with books about Islam know it all too well that up to this day no scholar from among the Muslim Ummah has ever expressed the belief that any fabricator of lies against Allah can remain alive for 23 years like the Holy Prophet, may peace and blessings of Allah be on him. On the contrary, this would be a great insult and a clear assault on the honour of the Holy Prophet, may peace and blessings of Allah be on him, and a disregard of the argument presented by God Almighty.

Yes, Ḥāfiẓ Ṣāhib had this right to ask me for proof as to

whether a period of twenty-three years or more has passed or not since my claim of being commissioned by Allah, but he did not request me to provide him with this proof. This is because Ḥāfiẓ Ṣāhib—and indeed all scholars of Islam, Hindus, and Christians—know that more than twenty-one years have passed since *Barāhīn-e-Aḥmadiyya's* publication in which my claim was made, and in which many revelations from God were printed. It shows that my claim to have converse with God was published almost thirty years ago. Moreover, on the passing away of my father, the Divine revelation:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ.

[Is Allah not sufficient for His servant?]

was inscribed on a ring by an inscriber in Amritsar. That rings exists even today and people who made it are still present, and *Barāhīn-e-Aḥmadiyya* is also there in which the revelation:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ.

is written. And as the ring proves, this revelation is twenty-six years old. Thus, because this thirty-year span of time is proven by *Barāhīn-e-Aḥmadiyya*, and this cannot be denied in any possible way and Maulawī Muhammad Husain had also written a review of this very *Barāhīn[-e-Aḥmadiyya]*; therefore, Ḥāfiẓ Ṣāhib could not dare deny this fact which has been published since twenty-one years ago in *Barāhīn-e-Aḥmadiyya*. So being helpless, he attacked the argument provided by the Holy Quran—as the idiom goes:



What wouldn't a desperate, dying man do? Therefore, through this announcement we demand from Ḥāfiẓ Muhammad Yūsuf the presentation of the evidence that he had promised in a written signed statement of his.

We know it for certain that the Quranic argument can never be refuted. It is an argument put forth by God, and not by any human being. Many wretched and unfortunate ones came into the world and they desired to disprove this argument of the Quran, but, in the end, they themselves passed away from the world whereas this argument could not be refuted. Ḥāfiẓ Ṣāhib is devoid of knowledge and is unaware that thousands of renowned scholars and saints have always presented this argument to disbelievers, and no Christian or Jew ever had the power to point out any such person who had, by way of fabrication, claimed to be commissioned by Allah and then went on to complete twenty-three years of life thereafter.

Then what is the worth and veracity of Ḥāfiẓ Ṣāhib that he should be able to refute this argument? It seems that this is precisely the reason why some ignorant *maulawīs* who lack understanding continued thinking of various schemes to bring about my death, so that this period [of twenty-three years] may not be completed. Just as the Jews—God forbid—schemed to kill Ḥaḍrat Masīḥ [Jesus] through crucifixion so that they could claim that he was not exalted to God. They wanted to have evidence that Jesus, son of Mary, was not among those truthful ones who are exalted to God. However, God promised to Jesus that He would save him from being crucified, and would exalt him to

Himself as Ibrāhīm [Abraham] and other immaculate Prophets were exalted.

In the same manner, God gave me the promise against the schemes of these people that He would grant me a life of eighty years, or two or three years less or more than this. In this way, as the Jews wanted to prove that Jesus was not exalted to God because he died on the cross, similarly these people will not be able to claim that I am a great liar based on the brevity of my life. Also, God has given me the promise that He will save me from all terrible diseases, like blindness, so that they may not be able to deduce anything detrimental against me.<sup>1</sup>

God also informed me that some of them will continue to pray for evil to befall thee, but that God would revert these evil prayers of theirs back upon their own selves. And the fact is that people tried their level best in plotting, thinking that somehow I could be brought under the application of *لَوْ تَقَوَّلَ*.<sup>2</sup>

Some *maulawīs* issued fatwas to have me murdered. Some *maulawīs* gave evidence against me to make false cases of murder against me. Some *maulawīs* made false prophecies about my death. Some of them continued to rub their noses into the ground entreating in mosques, praying for my death. Some of them, such as Maulawī Ghulam Dastagir Kasuri wrote in his

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1. God's revelation about the eyes is this: *تَنْزِلُ الرَّحْمَةِ عَلَى ثَلَاثِ الْعَيْنِ وَ عَلَى الْأَخْرَبَيْنِ* 'God's mercy will descend upon three of your organs: the eyes, and two other organs.' Author
  2. And if he had falsely attributed even a trivial statement to Us (*Sūrah al-Hāqqah*, 69:45). [Publisher]

book, and Maulawī Isma'īl of Aligarh, made unambiguous declarations that if I am a liar, I will die before them. And they asserted that certainly I would die before them because I was indeed a liar. However, once they published their writings for the world to read, they themselves died very soon thereafter. In this way, their deaths bore testimony as to who the liar was, but still these people do not learn their lesson!

Is it not an extraordinary miracle that Muhy-ud-Dīn of Lakhukay published a revelation relating to my death, and he himself died! Maulawī Isma'īl published [about my death] and he died! Maulawī Ghulam Dastagir wrote a book and emphatically declared that I would die before him, but he died! Reverend Ḥamīdullāh Peshawari published his prophecy fixing the term of ten months for my death, and he died! Prophesying my death, Lekh Rām fixed the term of three years, and he died! All this took place so that God Almighty may fulfil His Signs in every way possible.

The extent to which my own people have shown sympathy towards me is clear and it is natural that people from other nations may hold a grudge against me. Is there any method left that they haven't tried to annihilate me? Which one of their plans has not been taken to the extreme to torment me? Have they held back in praying against me? Or, are the edicts to have me murdered lacking in any way? Or, have the schemes to insult and torment not been taken to their utmost level? Then, which Hand is it that saves me? If I was a liar, then what should have happened is that God Himself would have created the means to cause my destruction

and not that people create the means time and again, and God keeps wiping out all such means!<sup>1☆</sup>

Are these really the signs of a liar: that the Quran stands witness for him, Heavenly Signs descend in his support, reasoning also supports him, and all those who desire his death, go on dying themselves! Certainly, I do not believe that after the time of the Holy Prophet, the opponents of any men of God and truth ever faced such manifest defeat and disgrace as was faced by my enemies in their opposition to me. If they attacked my honour, they themselves were disgraced in the end. If by attacking my life they

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1. ☆ Consider what efforts did Maulawī Abu Sa'īd Muhammad Husain Batalavi not make to annihilate me? He quarrelled with God absolutely boastfully the claim that he alone had raised my profile, and that he himself would bring me down. But he knows well—what was the result of his boasting? It is sad that in this sentence of his he clearly lied about something in the past, and then made a false prediction about the future. Who was he and what station did he have to give me eminence! This was God's favour upon me, and beside that I was beholden to no one else for this favour! First of all, He gave me birth in a very noble family, and saved me from any blemish in my lineage. Then, He Himself stood up in my support. What a pity that these people degrade themselves so low by making up completely false stories that have no basis in reality. The truth is that this unfortunate person attacked me in every possible way, but remained unsuccessful. He tried to stop people from taking *Bai'at* [the Pledge of Allegiance], but it resulted in thousands of people entering into my *Bai'at*. In the false criminal case of attempted murder, he attacked my honour by appearing as a witness on the side of Christian priests. However, he immediately reaped the fruit of his intention when he requested a chair [to sit on in the court and was rejected]. He published filthy announcements concerning my private life, to which God has already given a response. There is no need to mention them here. Author

said that the standard for judging my truth or falsehood is that I would die first, then they themselves died.

Maulawī Ghulam Dastagir's book is not beyond reach; it has been published for some time. Look how boldly he writes that whoever is the liar between us two shall die first, and then he himself died. It is clear from this that those people who longed for my death and prayed to God that whoever is the liar between us two shall die first, ultimately died—not one nor two, but five men said exactly so—and all have departed from this world. The outcome of this for the remaining *maulawīs*—such as Muḥammad Ḥusain Batalavi, Maulawī 'Abdul-Jabbār Ghaznavi also Amritsari, 'Abdul Ḥaqq Ghaznavi also Amritsari, Maulawī Pīr Mehr 'Alī Shāh Golarhvi, Rashīd Aḥmad Gangohi, Naẓīr Ḥusain Dehlavi, Rusul Bābā Amritsari, Munshī Ilāhī Bakhsh Accountant, and Ḥāfiẓ Muḥammad Yūsuf Revenue Collector Canals, and others—was certainly not to take any benefit from this obvious miracle nor to fear God and offer *taubah* [repentance]!

Of course, following these several examples, these people lost all hope and they became frightened from writing in this manner. فلن يكتبوا بمثل هذا بما تقدمت الامثال [They will never write the like of this based upon the precedents (I have) cited]. This was no small miracle that those who had established the liar's death as the standard for the verdict have all fallen fast asleep in their graves before my death. Also, in the debate with Deputy Ātham, I had announced in the presence of nearly sixty people that whoever is the liar between the two of us will die first. Hence, Ātham had also testified to my truth through his death.

I feel pity over the plight of these people—what misfortune their narrow-mindedness has driven them to! Whenever they ask

for a Sign, they say that I should pray for their deaths in seven days! They are unaware that God does not conform to self-proclaimed time frames. He has stated that:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ<sup>1</sup>

And he told His Prophet, may peace and blessings of Allah be upon him:

وَلَا تَقُولَنَّ لِيْ شَيْءٌ اِنْنِيْ فَاعِلٌ ذٰلِكَ عَنَّا<sup>2</sup>

So, when our lord, Muhammad, Muṣṭafā [the Chosen One], may peace and blessings of Allah be upon him, cannot fix a time limit of a single day of his own accord, how can I announce a time limit of seven days?

Maulawī Ghulam Dastagir fared better than these foolish, unjust *maulawīs* that he did not fix any time limit in his book. He only prayed that, ‘O my Lord! If I am not right in rejecting Mirza Ghulam Ahmad Qadiani, then cause me to die first, and if Mirza Ghulam of Qadian is not truthful in his claim, then cause him to die before me.’ Soon thereafter, God brought death upon him. Behold, how clearly the matter was decided!

If anyone is hesitant in accepting this decision, then he is free

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1. And follow not that of which you have no knowledge (*Sūrah Banī Isrā'īl*, 17:37). [Publisher]
  2. And say not of anything, ‘I am going to do it tomorrow’ (*Sūrah al-Kahf*, 18:24). [Publisher]

to try God's judgment for himself, but he should leave off any such mischief that goes against the verse:

لَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا<sup>1</sup>

Mischievous argumentation gives off the foul stench of manifest disbelief. In this same way, Maulawī Muḥammad Ismā'īl very clearly petitioned before God Almighty that whichever party of us two is the liar may die. Thus, God also made him depart from this world most expeditiously. For these deceased *maulawīs* to have passed away after such prayers is sufficient [evidence] for a God-fearing Muslim, but it is certainly not enough for a materialistic individual whose soul is defiled and dark.

Aligarh is of course quite far, and perhaps many living in the Punjab may not be familiar with the name of Maulawī Ismā'īl, but Kasur, District Lahore, is not far away and thousands of residents of Lahore must know Maulawī Ghulam Dastagīr Kasuri, and they will have read this book of his as well. So why do they not fear Allah? Are they not going to die? Will they also allege a conspiracy [that I was involved] in the death of Ghulam Dastagīr as in the case of Lekh Rām's death? The curse of God is not upon the liars for just one instant; nay, it remains upon them until the Day of Judgment.

Can the worms of the world—merely through plotting and planning—make any unequivocal prophecy akin to the Holy Appointees of God? When a thief goes about to commit a

1. Say not of anything, 'I am going to do it tomorrow' (*Sūrah al-Kahf*, 18:24). [Publisher]

robbery, he has no idea whether he will succeed in the robbery or be captured and sent to prison—so what prophecy of his success can he boast aloud before the masses and before his enemies? For example, note the forceful prophecy that was proclaimed about Lekh Rām being murdered, with specific day, date, and time—could that be the work of an evil, mischievous murderer? In short, the intellect of these *maulawīs* has become so thoroughly dysfunctional that they will not benefit from any Sign!

Almost sixteen years ago, it was published in *Barāhīn-e-Aḥmadiyya* that Allah the Exalted would show the Sign of the solar and lunar eclipses in my support. However, when that Sign appeared, and the books of Hadith also verified that there was a prophecy that solar and lunar eclipses would take place in Ramadan as evidence for the Mahdi during the time of his advent, these *maulawīs* refused to accept that Sign and treated the hadith as if it never existed. It was also written in the *aḥādīth* that at the time of the Messiah, the use of camels [as a means of transportation] would be abandoned<sup>1</sup>, and also in the Holy Quran it was revealed that:

وَإِذَا الْعِشْرَاءُ عُظِّلَتْ<sup>2</sup>

Now these people are seeing the railway being readied with great eagerness in Makkah and Madinah and the time has come to bid

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1. *Ṣaḥīḥ Muslim*, Kitābul-‘Īmān, Bābu Nuzūli ‘Īsā ibn Maryam Ḥākīman bi-Sharī‘ati Nabīyyinā Muḥammad Ṣallallāhu ‘alaihi wa Sallām, Dārus-Salām, Published in Riyadh, 2000, Edition 2 [Publisher]
  2. And when the she-camels, ten month pregnant, are abandoned (*Sūrah at-Takwīr*, 81:5). [Publisher]



farewell to camels [as a means of transport] yet they derive no benefit from this Sign.

It was also stated in the *ahādīth* that the Star *Dhus-Sinīn* [i.e. Comet] would appear during the time of the Promised Messiah<sup>1</sup>. Now you can confirm from the British that that star had appeared a long time ago.

It was also in the *ahādīth* that the plague would spread, and travel to the Hajj would be obstructed during the time of the Messiah<sup>2</sup>. Thus, all these Signs have come to pass. Now, for example, if the eclipse of the moon and the sun did not take place in the sky for me, then produce some other Mahdi who claims on the basis of revelation from God that it happened for him.

Pity be upon the predicament of these people! They showed no reverence for the words of God and His Messenger. Moreover, seventeen years have passed into the century, but their *Mujjadid* [Reformer] is still sitting hiding in some cave till now! Why are they so narrow-minded concerning me? If God had not desired, I would not have come.

Sometimes the thought had even crossed my mind that I might petition God to relieve me of this office, and honour someone else to perform this service, but at the same time the notion was instilled within my heart that there would be no greater sin than me showing cowardice in carrying out the service assigned to

1. *Biḥārul-Anwār al-Jāmi'ah lil Durari Akhbārīl-A'immatil Aṭḥār*, Bāb 'Alāmāt-Zuhūrihī 'alaihis-Sallām, minas Sufiyānī wad-Dajjāl, vol. 52, p. 268, Dārul-Iḥyā'il-Turāthil-'Arabī, Beirut, Lebanon [Publisher]

2. *Ṣaḥīḥ al-Bukhārī*, Kitābul-Ḥajj, Bāb Qaulillāh Ta'ālā: (Jā'alallāhu al-Ka'bah al-Baitul-Ḥarāma Qiyāman lin-Nās), Hadith 1593 [Publisher]

me. The more I desire to withdraw, the more God pulls me to the fore. Seldom does a night pass over me in which I am not given consolation [from God] that 'I am with you and My heavenly hosts are with you.' Although the pure of heart will behold God after death, I swear by His Countenance that I am seeing Him right now. The world does not recognize me, but the One who has sent me knows me.

It is a blunder of these people and so absolutely unfortunate that they seek my utter destruction. I am the tree planted by the very hand of the True Master. The outcome for one who seeks to cut me down is nothing but him wanting a share from the fate of Korah, Judas Iscariot, and Abu Jahl. Every day I wait with tear-filled eyes for someone to step out into the battlefield, seeking to settle the score with me in the way of the Prophets. Then we shall see whose side God is on!

Nevertheless, stepping out onto the battlefield is not the work of the effeminate. Yes, Ghulam Dastagir was a soldier of the army of *kufr* [disbelief] in our region of the Punjab who was slain [in battle]. Now it is futile and impossible to get even the likes of him to emerge from among these people.

O people! Rest fully assured that with me is the Hand that will remain faithful to me unto the very end! Even if all your men and your women, your young and your old, and your commoners and your nobles join together to pray for my destruction until their noses rub off in repeated prostrations, and their hands become numb, God will never listen to your prayers. He will not desist until He completes His work. And if not even a single individual from among human beings stands with me, the angels of God

will be with me. Should you conceal the evidence, then it may be close at hand that [even] stones will testify for me. Therefore, be not unjust to your own selves. The faces of those who lie against God are different from those of the truthful. God never leaves any matter undecided.

I curse the life that consists of lies and fabrication and I also curse the condition in which—out of fear of God's creation—one tries to sidestep an obligation commanded by the Creator. Even if the sun from one side and the earth from the other come together to crush me, it is absolutely impossible for me to delay the service entrusted to me at the precise moment [of need] by the Omnipotent Lord and for which I was undoubtedly brought into being.

What is man but a mere insect, and what is a mortal but a mere lump of flesh! Hence, why would I put off the command of *حي قيوم* [*Ḥayyūn-Qayyūmun*—the Ever-Living, Self-Subsisting, and All-Sustaining God] for the sake of a mere insect or a lump of flesh?

Just as God had one day settled the issue between His previous Appointees and their accusers, so shall He settle the issue at this time as well. There is a season for the coming of God's Appointees, and a season for them to leave. So, rest assured that I neither came out of season, nor will I leave out of season. Do not fight with God. It is not within your capacity to destroy me.

Now, my intention behind this announcement is that just as God has completed His argument against the opponents by showing other Signs, I want the argument concerning the verse

لَوْ تَقَوَّلَ [‘he has forged’] to be completed in the same way.<sup>1☆</sup> It is for this reason that I have had this announcement published with a reward of five hundred rupees, and should trust be lacking, I am able to deposit these rupees in any government bank in advance.

If Ḥāfīz Muhammad Yūsuf and his other religious counterparts, whose names I have recorded in this announcement, are truthful in this claim of theirs—that is to say, if the statement is correct that anyone who claims to be a Prophet or a Messenger and an Appointee from Allah, and openly and publicly proclaims revelations to people in the name of God, yet despite being a liar continues to live up to the equivalent of twenty-three years, which is the period of *wahī* [revelation] of the Holy Prophet, may peace

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1. ☆ Certain foolish people of the present time, after having faced defeat many a time, wish then to debate with me in light of *aḥādīth* or they are desirous that I enter into such debate with others. Their condition is pitiable. They do not want to leave aside a few *aḥādīth* which are mere collections of conjectures, interpolated and doubtful in nature. And there are other *aḥādīth* opposed to them, and, furthermore, the Holy Quran declares them to be fabricated. So how can I discard such illuminating evidence whose one side the Holy Quran supports, and the witness of whose truth is the authentic *aḥādīth* on another side, and [yet] on another side the word of God which descends upon me is witness, and on another side the previous Scriptures are witness, and on another side reasoning is witness, and [furthermore] on another side those hundreds of Signs that are being manifested at my hand are witness? Therefore, to debate on the basis of *aḥādīth* is not the correct way to reach a decision. God has informed me already that the wordings and the meanings of all the *aḥādīth* which they present are either tampered with or they are definitely fabricated. The person who is sent as *Ḥakam* [Arbiter] has the authority to accept, with knowledge granted from God, a collection of *aḥādīth* out of the stockpile of *aḥādīth*, and reject another collection with the knowledge gained from God. Author

and blessings of Allah be upon him—then I shall pay five hundred rupees in cash to the one who cites such a precedent after he provides me evidence equal in stature to the proofs presented by me or the proofs of the Quran. And if there are a number of such persons, they would have the right to distribute the money among themselves. They will have a period of fifteen days from the publication of this announcement to cite an example from anywhere in the world.

It is occasion for regret that my opponents neither benefited from the heavenly Signs nor attained any guidance from the earthly Signs in relation to when my claim of being the Promised Messiah was made. God manifested Signs from every angle, but the progeny of worldly people refused to accept them. There now exists a tussle between them and God; that is, God wills to manifest the truth of His Servant—whom He has sent—with brilliant arguments and Signs, yet these people want him destroyed. They desire his end to be deplorable and for him to be destroyed before their very eyes. They want to see his Jamā‘at disbanded and dissolved, so they may mock and be merry—looking derisively upon those who were members of this Movement—and so they may exult to themselves, ‘Rejoice, for this day you have seen your enemy vanquished and witnessed his Jamā‘at torn apart in disarray!’

But will their desires come to fruition and will such a delightful day dawn upon them? The reply to this is that if it had dawned upon those who were like them [in the past], it will also dawn upon them [in the future]. When Abu Jahl prayed during the battle of Badr, *اللهم من كان متًا كاذبًا فاحنه في هذا الموطن* meaning, ‘O Lord! Out of the two of us’—that is, Muhammad Muṣṭafā, may peace and blessings of Allah be upon him, and me—‘kill the one who

is a liar in Your view on this occasion for killing!' Did he consider himself the liar at the time of making this prayer? And when Lekh Rām said, 'My prophecy is the same about Mirza Ghulam Ahmad's death as his is for mine, and my prophecy shall be fulfilled first and he will die,'<sup>1</sup>☆ did he imagine himself as the liar at the time?

Accordingly, deniers undoubtedly exist throughout the world, but most wretched is the denier who is unable to discover that he is the liar before his death. So, was God All-Powerful at the time of the earlier deniers, but not now? God forbid! It can never be so. On the contrary, everyone who remains alive will see that God triumphs in the end!

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

A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with mighty assaults.

How can that God—in Whose mighty hand are held the heavens and the earth and everything in between—be subjugated by the machinations of man? Ultimately, the day comes when He passes His judgment. Accordingly, this is verily the hallmark of

1. ☆ Similarly, when Maulawī Ghulam Dastagir Kasuri published his book and proclaimed throughout the entire Punjab that he had decided that the way to settle the verdict is that whoever is the liar between the two of us shall die first, did he realize that this very verdict would become the mark of curse for him, and by dying first he would disgrace his cohorts and place a seal upon their mouths in such future confrontations, turning them into cowards? Author

the truthful that the [victory in the] end belongs to them alone. God descends upon their hearts with His glorious visions; so how can that edifice be demolished in which that True King [God] resides?

Mock as much as you want, use profanities as much as you wish, and conspire to harm and hurt as much as you desire. Deliberate as much as you want upon every kind of plan and plot to eradicate me, but then be aware that God will soon show you that His hand prevails. The ignorant one says that he will prevail on account of his contrivances, but God says: O cursed one! Watch as I obliterate all your plans.

Had God willed, He would have granted insight to the opponent *maulawīs* and their followers, and they could have recognized the time and season in which the coming of the Messiah of God was needed. However, it was essential that those prophecies written in the Holy Quran and the *ahādīth* be fulfilled which stated that when the Promised Messiah would appear, he would suffer torment at the hands of the Islamic scholars, and they would declare him to be a *kāfir* [disbeliever] and they would issue fatwas to have him killed, and they would dreadfully insult him.<sup>1</sup> He would be deemed outside the fold of Islam and he would be considered the destroyer of the religion. So, that prophecy has been fulfilled in these days by those very *maulawīs* with their own hands.

Alas! These people fail to reflect that if this claim was not by the decree and will of God, then why are so many proofs of truth collectively found in this claimant similar to the true and pious

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1. *Sunan at-Tirmidhī*, Abwābul-Īmān, Bāb mā jā'a fi-man Yamūtu wa-hu-wa Yashadu an Lā Ilāha illallāh, Hadith 2641 [Publisher]

Prophets? Was that night not a night of mourning for them when the lunar and solar eclipses occurred in the month of Ramadan on the exact prophesied dates during the time when I had made my claim? Was that day not a day of misery for them when the prophecy about Lekh Rām came to pass? God showered down His Signs like rain, but they closed their eyes lest they see and believe.

Is it not true that this claim was not made at the wrong time; rather, it was made at the exact time at the beginning of the century and at the precise time of need? This phenomenon has been part and parcel of the practice of Allah since time immemorial and ever since the creation of the children of Adam that esteemed *Muṣleḥ* [Reformers] appear at the head of the century and at the precise time of need, just as our Holy Prophet, may peace and blessings of Allah be upon him, appeared at the beginning of the seventh century after Ḥaḍrat Masīḥ [Jesus], peace be upon him, when the entire world was covered in complete darkness. And when seven is doubled, it then becomes fourteen. Hence, the beginning of the fourteenth century was destined for the Promised Messiah, alluding to the fact that the depravity during the time of the Promised Messiah would be twice as much as the extent of depravity and deterioration that accrued amongst nations from the time of the Messiah [Jesus] to the time of the Holy Prophet, may peace and blessings of Allah be upon him.

As I have just explained, God Almighty had established a fundamental principle in the Holy Qurān—the same one with which He had established the argument against the Jews and the Christians—that Almighty God does not grant respite and destroys any such liar who makes a false claim to prophethood or messengership and being appointed from Allah. So what kind of trustworthiness do our opponent *maulawīs* have when they



verbally claim to believe in the Holy Quran, yet they reject its presented arguments.

If, believing in the Holy Quran, they had established this very principle as the standard for my being truthful or false, they would have quickly discovered the truth. However, for the sake of their hostility towards me, they now refuse to even accept this principle of the Holy Quran. They allege that if anyone makes a claim to be God's Prophet or Messenger or an Appointee from Allah, through which God speaks to him and from time to time reveals to him the verities of the right path for the reformation of His servants, and this claim goes on for twenty-three or twenty-five years—that is, the period elapses which was the period of the prophethood of the Holy Prophet, may peace and blessings of Allah be upon him—yet the individual neither dies nor is killed during that period, then it does not necessarily follow that that individual is a true Prophet or true Messenger or a true *Muṣleḥ* and *Mujaddid* from God, and that God, in fact, speaks to him.

Nevertheless, it is obvious that this is a statement of *kufr* [disbelief] since the falsification and disdain of the Word of God necessarily follows. Every rational person can understand that Almighty God adopted this very argumentation in the Holy Quran to establish the truthfulness of the message of the Holy Prophet, may peace and blessings of Allah be upon him—that had this man lied about God Almighty, I [God] would have destroyed him. All ulema know there is a unanimous consensus that making light of God's presented arguments is *kufr*, because derision of reasoning given by God concerning the Holy Quran or truthfulness of the Messenger necessitates rejecting the Holy Quran and the Messenger of God, and is clearly an act of *kufr*.

But what is the point in feeling sorry for these people!

Perhaps they feel it is permissible to tell lies about God Almighty. A person with ill-will can assume that perhaps the reason Ḥāfiz Muhammad Yūsuf insists on this point and repeatedly declares in every gathering that one who tells lies about God for twenty-three years does not have to be destroyed, is because Ḥāfiz Ṣāhib himself, God forbid, might have told a few lies about God in saying that he had a dream or received a revelation and yet he had still lived on. So, he may have also held doubts<sup>1☆</sup> in his mind about the validity of God's words about His Noble Messenger, which state that if the Prophet had lied about God, God would have cut his life-artery. Ḥāfiz Ṣāhib wondered why God had not cut his life-artery.

The reply to this is that the said verse is about the Messengers, Prophets, and Appointees who invite millions of people toward themselves, and through whose lying the world is brought to ruin. However, a person who does not declare himself to be appointed by God as a *Muṣleḥ* of the people, and does not claim to be a Prophet or Messenger; rather, he claims in jest or to impress people that he had this dream or received that revelation, and lies or adds falsehood to truth, such a person is like a worm of filth, who is born in filth and dies in filth. Such a devilish person does not merit the honour of God informing him that if he lied about God, he would be destroyed. On the contrary, owing to his degree of utter worthlessness, he does not deserve any recognition. No one is his follower, nor does anyone consider him to be a Prophet or

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1. ☆ We certainly never entertained the thought that Ḥāfiz Ṣāhib, God forbid, lied about God and then adopted this creed because he did not receive any punishment. Our conviction is that to attribute a lie to God is an act of wicked people, and they are ultimately destroyed. Author

Messenger or an Appointee from God. In addition, it also needs to be proven that this habit of lying has been going on for up to twenty-three years. We are not very well acquainted with Ḥāfiz Muhammad Yūsuf, but we hold no hope of even this. God knows best what the intentions behind his actions are.

We remember two of his statements, but we have heard that he now denies them:

1. First, a few years ago he said in large rallies that Maulawī Abdullah Ghaznavi had told him that a light descended upon Qadian from the heavens, but his progeny remained deprived of it.
2. Second, God Almighty appeared in the likeness of a human being and said to him that ‘Mirza Ghulam Ahmad stands on [the side of] truth. Why are people rejecting him?’

At present the thought occurs to me that if Ḥāfiz Ṣāhib is now denying these two instances that he has repeatedly told so many people, then—God forbid—he has, without a doubt, slandered God.<sup>1☆</sup> A truthful person does not deny his words even if he meets death, just as his brother Muḥammad Yaqūb has given clear

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1. ☆ I certainly will not accept that Ḥāfiz Ṣāhib denies these two incidents. Not only am I personally a witness to these incidents, but a large number of Muslims are also witness to them. In the book *Izāla-e-Aubām*, his verbal statement about Maulawī Abdullah’s vision has been published. I am certain that Ḥāfiz Ṣāhib will not speak such a manifest lie even though he may have to face great trouble from the people. His brother, Muḥammad Yaqūb, did not deny it, then why should he! Speaking falsehood is not less than becoming an apostate. Author

testimony even now that while interpreting a dream Maulawī Abdullah Ghaznavi had said that the light that will illumine the world is Mirza Ghulam Ahmad of Qadian.

It seems like it was just yesterday that Ḥāfiẓ Ṣāhib would also repeatedly narrate both these stories. He is still not quite that elderly that it could be assumed that his faculty of memory is weakened owing to old age. It has been a period of over eight years since I had the aforementioned vision of Maulawī Abdullah as verbally recited by Ḥāfiẓ Ṣāhib published in *Izāla-e-Aubām*. Can any sensible person accept that I published a concocted story, and Ḥāfiẓ Ṣāhib remained silent even after reading the book? It is hard to understand what has happened to Ḥāfiẓ Ṣāhib! It seems that he is deliberately withholding the testimony due to some expediency, and has the noble intention to disclose the testimony on some other occasion. But life is short. There is still time to speak the truth.

What is the advantage in man forfeiting his spiritual life for the benefit of his physical life! I had heard many times from Ḥāfiẓ Ṣāhib that he believed in my truthfulness, and that he was ready to do *mubāhalah* [prayer duel] with those who considered me to be false. And a large part of his life passed in this state as he continued to speak of his dreams in support of this view, and he even engaged some opponents in a *mubāhalah*. Why then did he incline towards the world? Nonetheless, even now we are not in despair that Allah might open his eyes, and this hope shall remain so long as he does not die in this very state.

It should be remembered that he [Ḥāfiẓ Ṣāhib] is the specific reason for the publication of this announcement because during these days he was the very first to emphatically assert that this

Quranic argument, 'If this Prophet had falsely claimed to receive revelation, I would have destroyed him', amounts to nothing and, on the contrary, there are many such liars found in the world who attributed lies to God by falsely claiming prophethood, messengership, or being appointed from Allah for a period even greater than twenty-three years and are still present living today. Ḥāfiẓ Ṣāhib's statement is such that no believer could tolerate it save he alone whose heart falls under the curse of Allah. Is the Word of God false? وَمَنْ أَظْلَمُ مَنِ الَّذِي كَذَّبَ كِتَابَ اللَّهِ أَلَا إِنَّ قَوْلَ اللَّهِ حَقٌّ وَالْمُكَذِّبِينَ [And who is more unjust than he who rejects the Book of Allah? Beware! Certainly, it is the Word of Allah that is true. And beware, the curse of Allah is certainly upon those who reject].

This is the might of Allah that amongst the other Signs He manifested this Sign for me as well that the days of my receiving revelation from Allah are equal in number to the days of our master Muhammad, Muṣṭafā [the Chosen One], may peace and blessings of Allah be upon him, receiving revelations. Ever since the inception of the world, no precedent will be found of another person who lived for twenty-three years as did our master and leader, the Prophet, may peace and blessings of Allah be upon him, and was then found to have been false in his claiming to have received *wahī* [revelation] from Allah.

Allah the Exalted conferred the special honour upon our Prophet, may peace and blessings of Allah be upon him, that He established even the duration of his prophethood as a measure of truthfulness. Therefore—O believers!—if you encounter someone who claims to be commissioned by Allah, and it is proven to you that twenty-three years have elapsed since he made his claim

of receiving revelations from Allah, and he continued claiming to receive *wahī* from Allah throughout that period, and his claim continued to be proven through the publication of his writings, then rest assured that he is from God since it is impossible for anyone whom God Almighty knows to be a liar to be granted the same period of Divine *wahī* that was granted to our master and leader, Muhammad, Muṣṭafā [the Chosen One], may peace and blessings of Allah be upon him. Of course, it is essential to validate that such a person had, in fact, experienced twenty-three years of receiving *wahī*, and during this time he did not remain silent about being a recipient, nor did he ever relinquish his claim.

Accordingly, I alone am that one person in this Ummah who has been granted a period of twenty-three years to receive Divine *wahī* on the paradigm of our Noble Prophet, and this descent of *wahī* continued over a course equal to twenty-three years. For the evidence of this, firstly, I am writing those words of God from *Barāhīn-e-Aḥmadiyya* that have been in print for twenty-one years and were being publicized verbally for seven or eight years prior to that, whose testimony is established through *Barāhīn-e-Aḥmadiyya* itself. Then, after this, I will document those Divine words that were being published from time to time through the means of other books after *Barāhīn-e-Aḥmadiyya*.

Hence, these are the words of Allah recorded within *Barāhīn-e-Aḥmadiyya* that were revealed to me by God Almighty, and I am writing only a condensed summary as an illustration. *Barāhīn*[-*e-Aḥmadiyya*] is readily available for seeing them in detail.



سَخِرَ مُسْتَمِرًّا. كَتَبَ اللَّهُ لِأَعْلِيَّيْنِ أَنَا وَرُسُلِي. وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ. هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ. لَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ. وَالَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ. وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ. وَإِنْ يَسْتَحِدُّوكَ إِلَّا هُزُؤًا. أَهَذَا الَّذِي بَعَثَ اللَّهُ. وَيَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ. وَإِذْ يَمْكُرُ بِكَ الَّذِي كَفَرَ. أَوْ قَدْ لِن يَا هَامَانَ لَعَلَّ نَاطِعٌ عَلَىٰ إِلَهٍ مُّوسَىٰ وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ. تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ. مَا كَانَ لَهُ أَنْ يَدْخُلَ فِيهَا إِلَّا خَائِفًا. وَمَا أَصَابَكَ مِنْ اللَّهِ. الْفِتْنَةُ هَاهُنَا فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعُرْمِ. إِلَّا إِنَّهَا فِتْنَةٌ مِّنَ اللَّهِ لِيَجِبَ حُجًّا جَمًّا. حُجًّا مِّنَ اللَّهِ الْعَزِيزِ الْأَكْرَمِ. عَطَاءٌ غَيْرٌ مَّجْدُودٌ. وَفِي اللَّهِ أَجْرُكَ وَيَرْضَىٰ عَنْكَ رَبُّكَ وَيَسْمُوكَ اسْمَكَ. وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ.<sup>1</sup>

**Translation:** Good news for you, My Ahmad! You are My purpose and are with Me. I have planted your tree with My Own hand. Your secret is My secret and You have a high station in My Presence. I have chosen you for Myself. You are to Me like My *Tauhīd* [Oneness] and My *Tafrīd* [Uniqueness]. So the time has come that you should be helped and be made well known among people. O Ahmad! Mercy—that is, verities and points of wisdom—flows from your lips. O Ahmad, you have been blessed and this blessing was indeed yours by right. God has taught you the Quran—that is, informed you of the meanings of the Quran that people had forgotten—so that you might

1. ☆ We have written this many revelations from *Barāhīn-e-Aḥmadiyya* by way of summary. And because these revelations have been received many times and arranged in many different ways there is no regard shown for combining the sentences into any particular order. Every order is revealed according to the understanding of the recipient of the revelation. Author.



warn a people whose ancestors passed away in a state of heedlessness, and so that the guilty ones might be faced with a conclusive argument from God. Tell them, 'I am not saying this on my own, but on the basis of revelation from God and by the command of God and I am the first of the believers in this age.' Say to them, 'If you love God Almighty, then come follow me, that God too may love you.'<sup>1</sup> ☆ And these people will devise their plans and Allah will devise His plan and Allah is the Best of planners. And God is not such that He would leave you until He distinguishes the pure from the impure and My mercy is upon

1. ☆ This is a thought-provoking juncture for our Jamā'at because here the All-Powerful God says that love of God depends upon you becoming perfect followers, with not even a particle of dissent remaining in you. And the words *Rasūl* ['Messenger'] and *Nabi* ['Prophet'] used here for me, by God saying that I am a Messenger and Prophet of Allah, are figurative and metaphorical, because a person who receives *wahī* [revelation] directly from God, and God certainly converses with him as He conversed with the Prophets, it is not inappropriate to use the word 'Prophet' or 'Messenger' for such a person; it is rather an eloquent metaphor. This is the reason that in *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, the Bible, the Book of Daniel and Books of other Prophets, wherever I am mentioned, the word 'Prophet' is used for me. In Books of some Prophets, the word 'Angel' is metaphorically used for me. In his Book, Prophet Daniel has given me the name 'Michael'; and in Hebrew 'Michael' literally means 'someone like God'. Thus, this is in accordance with this revelation which is in *Barāhīn-e-Aḥmadiyya*:

أَنْتَ مَعِيَ بِمَنْزِلَةِ تَوْحِيدِي وَتَعْرِيفِي فَحَاكَ أَنْ تُعَانَ وَتُعْرِفَ بَيْنَ النَّاسِ

Meaning, 'You have such a close relation with Me, and so do I love you as I love My *Tauḥīd* [Oneness] and *Tafriḍ* [Uniqueness]. So, just as I want My *Tauḥīd* to be known so shall I in the same way make you well known in the world; and wheresoever My name would reach, your name will reach as well.' Author

you in [matters of] the world and the Faith. And today in Our estimation you are a man of established position. You are of those who have been helped. You have a standing with Me of which people have no knowledge. And I have sent you so that I may provide the means of attaining mercy for all people. O Ahmad! Dwell you and your [follower and] companion in Paradise. O Ādam! Dwell you and your [follower and] companion in Paradise. Meaning that, everyone who associates with you, whether it is your wife or friend, will achieve salvation and will experience a heavenly life, and will ultimately enter Paradise.

And then He [Allah] said:

I decided to appoint a Khalīfah [Vicegerent] on the earth and so I created this Ādam [Adam]. This Adam will establish the Shariah and revive the Faith. This is the Champion of Allah in the mantle of Prophets—of high standing in this world and the Hereafter, and among those who are close to Allah. I was a hidden treasure and I willed to be recognized. And We will make this servant of ours a Sign of mercy for the people and this matter had already been determined. O 'Īsā, I shall cause you to die a natural death—meaning that, your opponents will not succeed in killing you—and I shall raise you towards Me—that is, I will establish with clear arguments and manifest Signs that you are near to Me—and shall purify you from the charges of the disbelievers and I shall grant predominance to your followers over those who disbelieve until the Day of Judgment. There is a group of your followers

from among the first ones and a group from among the last ones. They will try to frighten you of their mischief, but Allah will safeguard you Himself from the mischief of the enemies even if the people do not safeguard you and your Lord is Powerful.

He [Allah] praises you from His Throne—that is, in contrast to the abuses of the people, Allah praises you from His Throne. We praise you and call down blessings on you. We alone shall suffice against those who mock you. And those people say: ‘This is a falsehood that he has invented. We have not heard of any such thing among our elders, these ignorant ones do not realize that it is not hard for Allah to grant this station to someone. We have exalted some of them above others. Likewise, this status has been granted to this person by the mercy of your Lord so that it should be a Sign for people. But these people have rejected the Signs of God unjustly and arrogantly while their hearts accept them. Tell them, ‘I have with me a special testimony from Allah. Will you not then believe?’ Tell them again, ‘I have with me a special testimony from Allah; do you submit or not?’ When they see a Sign, they say: ‘This is just an ordinary thing; it has happened so since eternity.’

(Let it be known that the last phrase of this revelation is that Quranic verse whose meaning is that when the disbelievers saw the miracle of the splitting of the moon, they made the same excuse that it was a kind of eclipse that happened all the time, and it was not any Sign. Now, in this prophecy God has alluded to the solar and lunar eclipses which took place many years later which is written as a Sign for the appointed Mahdi in the Holy

Quran and Dār Quṭnī hadith. God also stated that on observing these eclipses the disbelievers would say the same thing that it is no Sign; it is just an ordinary phenomenon. It should be remembered that in the Holy Quran there is an indication to this eclipse of the moon and the sun in the verse:

جَمَعَ الشَّمْسُ وَالْقَمَرُ<sup>1</sup>

And in the hadith about these solar and lunar eclipses is the narration of Imam [Muhammad] al-Bāqir, whose words include <sup>1</sup> لِمَهْدِيْنَا آيَاتَيْنِ<sup>2</sup> [‘These are the two Signs for our Mahdi’]. And the most amazing fact is that in *Barāhīn-e-Aḥmadiyya*, almost fifteen years in advance, news was given about the phenomenon of the solar and lunar eclipses. It was also foretold that when the Sign appears unjust people will not accept it, and will say that such occurrences happen all the time even though, ever since the world came to be, solar and lunar eclipses have never appeared in the same month, that is, the month of Ramadan at a time when someone who claimed to be the Mahdi was present.

And the phrase that is repeated twice:

قُلْ عِنْدِي شَهَادَةٌ مِّنَ اللَّهِ فَهَلْ أَنْتُمْ مُؤْمِنُونَ. وَقُلْ عِنْدِي شَهَادَةٌ مِّنَ اللَّهِ فَهَلْ أَنْتُمْ مُسْلِمُونَ.

[Say, ‘I have with me a special proof from Allah. Will you

1. And the sun and the moon are brought together (*Sūrah al-Qiyāmah*, 75:10). [Publisher]
2. *Dār Quṭnī*, Kitāb al-‘Īdain, Bāb Ṣifat Ṣalātil-Khusūf wal-Kusūf wa-Hai’atihim, Hadith 1771, vol. 2, p. 209, published by Dār al-Ma’rifah, Beirut, Lebanon [Publisher]

not then believe?'. And tell them again, 'I have with me a special testimony from Allah; do you submit or not?']

Here, the testimony is given once for the solar eclipse and is then repeated for the lunar eclipse.)

And then He [Allah] said:

Allah has decreed since eternity, that is, it has been predestined that: I and My Messengers shall certainly prevail—meaning that no matter how severe the opposition, people raised by God would never be vanquished. Allah is supreme over His decree but most people know it not. Allah is the God who has sent His Messenger with guidance and the True Faith so that He should make this faith prevail over all diverse faiths. No one can change the words of God. And those who have believed and have not adulterated their faith with any injustice are the ones who will be secure from every calamity and they alone are rightly guided, and do not say anything to me [by way of intercession] for those who have transgressed. They are a people drowned. People will mock you and ask, 'Is this the one whom God has raised?' And they look at you but they do not see you. Keep in mind when the one who will declare you a disbeliever will plan against you. (This is a prophecy in which information is given that the time is coming when an unfortunate *maulawī* will prepare a document about the Promised Messiah announcing him to be a disbeliever).

And then He [Allah] said:

He will call upon his elder Hāmān to light the fire of persecution saying: 'Initiate the edict of apostasy yourself because people have greater regard for you, and you can incite them all with your edict. Therefore, you should be the first to put a stamp of approval, so all *ulemā'* might be excited, and follow your stamp with their stamps, so that I should discover whether God is with this man or not though I consider him a liar.' (Then he put the stamp.) Both hands of Abu Lahab [the Father of Flames] perished and so did he perish himself<sup>1☆</sup> (one with which he

1. ☆ These words of God make it clear that those who reject and call me a non-believer are ruined people. Therefore, they are not worthy of any member of my Jamā'at offering Prayer behind them. Can a living person offer his Prayer behind one who is dead? So remember, as God has informed me, it is forbidden, indeed strictly forbidden that you should offer your Prayer behind a person who calls me a non-believer, liar and who plays back and forth. Rather, it is required that your Imam should be from among you. From one aspect, the Hadith in [*Ṣaḥīḥ al-Bukhārī* إِمَامُكُمْ مِنْكُمْ] ['Your Imam from among you'] is indicative of this, that is, when the Messiah would descend then you have to totally shun all other sects who claim to follow Islam, and your Imam would be from among you. Hence, you should follow this instruction. Do you wish to come under the blame of God with all your actions coming to naught, and do you want to remain completely unaware? The person, who accepts me with his heart, his heart also obeys me, and he considers me the *Hakam*—the final decision maker under all circumstances, and wants to resolve every dispute with my judgment. But you will find that the person who does not accept me with his heart is arrogant, self-conceited and self-centred. Know then that he is not from me, because he does not respect the words that I have received from God. For this reason, there is no respect for him in the heavens. Author

held the edict and the other with which he put the stamp or wrote the edict). It did not behove him to enter into this affair with such daring without fear and humility. And as for that which afflicts you, it is from God alone. There will be a great trial after Hāmān puts a stamp on the edict of apostasy, then be steadfast as were steadfast the Prophets of high resolve. (This alludes to the wicked Jewish Pharisees who also issued an edict against Ḥaḍrat 'Īsā, peace be on him, declaring him a disbeliever. The revelation points out that this ruling of disbelief will come to pass so that a likeness with Ḥaḍrat 'Īsā, peace be on him, is generated in this matter as well. God Almighty has named the person who made the initial suggestion as Pharaoh in this revelation and the person who was the first in issuing the edict as Hāmān. Small wonder if this indicates that Hāmān will die in his state of disbelief, however, at some time, when God wills, the Pharaoh will say:

أَمَنْتُ أَنْ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ<sup>1</sup>

And then He [Allah] said:

This trial is from Allah, so that He might love you with a great love. It is an everlasting love that will never be cut off.

1. I believe that there is no God but He in Whom the children of Israel believe (*Sūrah Yūnus* 10:91). [Publisher]

Your recompense is with Allah. Your Lord will be pleased with you and will perfect your name.

بہت ایسی باتیں ہیں کہ تم نہیں چاہتے اور وہ تمہارے لئے اچھی ہیں اور خدا جانتا ہے اور تم نہیں جانتے۔

There are many things that you like for yourselves but they are not good for you. And there are many things which you desire not, but they are good for you. Allah knows and you know not.

This indicates that it was necessary to have me declared a disbeliever and there was God's wisdom behind it, but pity be upon those through whom this Divine wisdom and expediency was fulfilled. It would have been better they had not been born.

I have taken all these revelations from *Barāhīn-e-Aḥmadiyya* and presented them here as samples. However, in the last twenty-one years, since the time of writing *Barāhīn-e-Aḥmadiyya* and up till now, I have written forty books and have published approximately sixty thousand brochures regarding the proof of my claim. They are all presented as small booklets from me. It has been my continuous practice to have my latest revelations regularly published in them. Hence, in this scenario every reasonable person can envisage how diligently my days and nights have been spent from the early times of my claim to be commissioned by Allah up until now. Not only God granted me life up till now but also bestowed upon me health, money, and time to accomplish these writings. The practice of God Almighty towards me as regards to these revelations has been not to simply converse about ordinary matters. Rather, most of the revelations are



replete with prophecies and carry answers to the wicked plans of my enemies. For example, as God Almighty knew that my enemies would wish for my death—enabling them to draw the conclusion that I was false and that being the reason why I perished so quickly—it was for this reason that He addressed me ahead of time, saying:

تَمَانِينَ حَوْلًا أَوْ قَرِيبًا مِّنْ ذَلِكَ. أَوْ تَزِيدُ عَلَيْهِ سِنِينَ. وَتَرَى نَشْلًا بَعِيدًا.

Meaning that: Your age will be eighty years—a few years less or some years more—and you will live long enough to witness distant progeny.

This revelation is almost thirty-five years old and has been disseminated to hundreds of thousands of people. Similarly, as God Almighty knew that my enemies would also desire to see me forsaken and disgraced like liars, and would want that my acceptance in the world would not come to pass, so that they may infer that I did not receive any heavenly acceptance which is binding for and descends upon the truthful; therefore, God had already said to me in *Barāhīn-e-Aḥmadiyya*:

يُنصُرُكَ رِجَالٌ نُوجِيهِ إِلَيْهِمْ مِّنَ السَّمَاءِ يَأْتُونَ مِنْ كُلِّ فَجٍّ عَمِيقٍ وَالْمُلُوكُ يَتَّبِعُونَكَ  
بِثِيَابِكَ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَانْتَهَى أَمْرُ الزَّمَانِ إِلَيْنَا أَلَيْسَ هَذَا بِالْحَقِّ

Meaning that: Such people will help you on whose hearts My revelations will descend from the heavens. They will come to you by every distant track, and kings will seek blessings from your garments. When Our help and victory

comes, then the opponents will be asked: Was it a man-made deception? Or was it the work of God?<sup>1☆</sup>

Similarly, Allah also knew that the enemy would also desire that I remain without progeny and thus become eradicated, and this too will be inferred as a sign by the unwise. Therefore, God gave the news ahead of time in *Barāhīn-e-Aḥmadiyya*:

يَنْقَطِعُ آبَاءُكَ وَيُنْدِئُ مِنْكَ

That is, the earlier lines of your forefathers' progenies will be cut off, and of them nothing will remain to remember them by, and God will lay a new foundation through you.

1. ☆ In the same way God also knew that if a terrible disease, such as leprosy, mental illness, blindness or epilepsy is contracted, then people will infer that it is a sign of God's wrath on me. Therefore, he gave me the glad tidings ahead of time in *Barāhīn-e-Aḥmadiyya* that He would keep me safe from every terrible disease and He would complete His favours on me. Later, it was revealed to me in particular about my eyes: تَنْزِيلُ الرَّحْمَةِ: عَلَى ثَلَاثِ الْعَيْنِ وَعَلَى الْأُخْرَيَيْنِ That is, mercy will descend upon three [of your] organs: one of which would be the eyes; old age will not damage the eyesight and the eyes will be protected against cataract due to which vision may go on becoming impaired. The same Divine grace will be conferred upon two other organs that God did not elucidate; and their power and strength would suffer no deficiency. Now, tell me: which great liar in the world have you seen foretelling how long he is going to live, and claiming that his eyesight and two other organs would remain healthy till his last days? In the same way, as God knew people would plan to kill me, He gave me the news ahead of time in *Barāhīn[-e-Aḥmadiyya]*: يَعْصِمُكَ اللَّهُ وَلَوْ لَمْ يَعْصِمَكَ النَّاسُ [Allah will Himself safeguard you, even if men will not safeguard you]. Author

It will be similar to the foundation laid down through Abraham<sup>as</sup>.

That is why God gave me the name 'Abraham' in *Barāhīn-e-Aḥmadiyya*, as He said:

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ صَافِيْنَاهُ مِنَ الْغَمِّ وَاتَّخَذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى قُلْ رَبِّ لَا  
تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِيْنَ

That is, peace be on Ibrāhīm [Abraham] (that is, on this humble one); We forged a sincere friendship with him and delivered him from every grief. You who follow him, make your place of Prayer at Abraham's station; that is, be completely obedient [to him], so that you may receive salvation. Then God said: 'Say: "O my Lord! Do not leave me alone and You are the Best of inheritors!"' This revelation indicates that God will not leave me alone, and like Abraham, He will give me a large progeny, and many will receive blessings from this progeny. When He said:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى<sup>1</sup>

It is a verse of the Holy Quran. Here, it means: Follow this Abraham who has been sent for the ways you worship and for the ways you believe, and mold yourself in his model in everything.

1. *Sūrah al-Baqarah*, 2:126 [Publisher]

As the verse:

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ<sup>1</sup>

indicates that a manifestation of the Holy Prophet, may peace and blessings of Allah be upon him, will appear in the Latter Days, and he will be as though he were his hand<sup>2\*</sup> and in the heavens his name will be Ahmad. And he will spread the Faith in its beauty in the manner of Ḥaḍrat Masīḥ.

In the same way, the verse:

وَاتَّخِذُوا مِنْ مَّقَابِرِهِمْ مَوْصِلًا<sup>3</sup>

1. *Sūrah aṣ-Ṣaff*, 61:7 [Publisher]

2. ☆ Note that just as there are two Hands of God,—those of Beauty and Glory—therefore, since the Holy Prophet, may peace and blessings of Allah be on him, is a perfect manifestation of Allah, the Lord of Glory, so he too was granted those two hands of mercy and glory. This verse of the Holy Quran refers to the hand of beauty: وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ Meaning, ‘We have sent thee as an act of mercy upon the whole world.’ [*Sūrah al-Anbiyā*, 21:108]. While this verse refers to the hand of glory: وَمَا زَمَمْتِ إِذْ زَمَيْتِ وَلَكِنَّ اللَّهَ رَفَعِي [And thou threwest not when thou didst throw, but it was Allah Who threw (*Sūrah al-Anfāl*, 8:18)]. And since God Almighty had willed that both these attributes of the Holy Prophet, may peace and blessings of Allah be upon him, be manifested at their proper times; therefore, God Almighty displayed His attribute of glory through the Prophet’s Companions, may Allah be pleased with them, and the attribute of beauty reached its climax through the Promised Messiah and his group of followers. This verse is indicative of that وَالْآخِرِينَ [And among others from among them who have not yet joined them (*Sūrah al-Jumu’ah*, 62:4)]. Author

3. *Sūrah al-Baqarah*, 2:126 [Publisher]

points out that when *Ummat-e-Muhammadiyah* [the Community of Muhammad; i.e. the Muslims] will be divided into many sects; then, in the Latter Days one Abraham will be born, and among all the sects, the sect which will follow Abraham will achieve salvation.

Now, I will write a few more revelations as examples taken from my other books. Following are the revelations in *Izāla-e-Auhām*, from page 634<sup>1</sup> till the end of the book, and these are also found in other books:

جَعَلْنَاكَ الْمَسِيحَ ابْنَ مَرْيَمَ

We made you Masīḥ ibn-e-Maryam [the Messiah son of Mary].

They will say that they did not ever hear this from the earlier ones, so tell them, ‘Your range of knowledge is not very expansive; you are content with merely the apparent word and uncertainty.’ Then there is another revelation which is this:

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَكَ الْمَسِيحَ ابْنَ مَرْيَمَ. أَنْتَ الشَّيْخُ الْمَسِيحُ الَّذِي لَا يُضَاعُ وَقْتُهُ.  
كَمِثْلِكَ دُرٌّ لَا يُضَاعُ

That is, ‘All praise belongs to Allah, Who has made you Masīḥ ibn-e-Maryam [the Messiah son of Mary]. You are the revered Messiah whose time shall not be wasted. A pearl like you is not wasted.’

1. See *Izāla-e-Auhām*, Rūḥānī Khazā'in, vol. 3, p. 442, published by Islam International Publication Ltd., 2021 [Publisher]

Then He said:

لنُخَيِّبَنَّكَ حَيَوْهُ طَيِّبَةً ثَمَانِينَ حَوْلًا أَوْ قَرِيبًا مِنْ ذَلِكَ وَتَرَى نَسْلًا بَعِيدًا مَطْهُرَ الْحَقِّ  
وَالْعَلَاءِ كَأَنَّ اللَّهَ نَزَلَ مِنَ السَّمَاءِ

Meaning that: ‘We shall bestow upon you a pure and comfortable life, eighty years or thereabouts’—meaning a few years less or few years more. ‘You will witness a distant progeny. Manifestation of eminence and supremacy. As if Allah had descended from heaven.’

And then He said:

يَأْتِي قَمَرُ الْأَنْبِيَاءِ وَأَمْرُكَ يَتَأْتِي مَا أَنْتَ أَنْ تَتْرُكَ الشَّيْطَانَ قَبْلَ أَنْ تَغْلِبَهُ الْفَوْقُ مَعَكَ  
وَالْتَّحْتُ مَعَ أَعْدَائِكَ

‘The moon of the Prophets will come and your affair will be completed. You are not the one who would let go of Satan before you overcome him. It is your lot to be victorious, and the defeat is destined for your enemies.’

And then He [Allah] said:

إِنِّي مُهَيِّنٌ مِّنْ أَرَادَ إِهَانَتَكَ. وَمَا كَانَ اللَّهُ لِيُتْرَكَ حَتَّى يَبْيُرَ الْحَبِيبُ مِنَ الطَّيِّبِ.  
سُبْحَانَ اللَّهِ أَنْتَ وَقَارُهُ. فَكَيْفَ يُتْرَكَ. إِنِّي أَنَا اللَّهُ فَاحْتَرِزْنِي. قُلْ رَبِّ إِنِّي اخْتَرْتُكَ  
عَلَى كُلِّ شَيْءٍ.

**Translation:** ‘I shall humiliate him who designs to humiliate you and will help him who helps you. And God is not such that He would leave you until He [manifestly] distinguishes the pure from the impure. Holy is Allah; you are His dignity, so how shall He leave you? I am Allah, then devote yourself wholly to Me and affirm: Lord I prefer You to everything.’

And then He said:

سَيَقُولُ الْعَدُوُّ لَسْتَ مَرْسَلًا سَنَأْخُذُهُ مِنْ مَّارِنٍ أَوْ حُرْطُومٍ، وَإِنَّا مِنَ الظَّالِمِينَ مُنتَقِمُونَ  
 إِنِّي مَعَ الْأَفْوَاجِ آتِيكَ بَعْتَهُ يَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَأْتِيَنِي اتَّخَذْتُ مَعَ الرَّسُولِ  
 سَبِيلًا وَقَالُوا سَيَقْلَبُ الْأَمْرَ وَمَا كَانُوا عَلَى الْغَيْبِ مُطَّلِعِينَ إِنَّا أَنْزَلْنَاكَ وَكَانَ اللَّهُ قَدِيرًا  
 Meaning that, 'The enemy will say: "You are not from God." We shall seize him from his snout'—that is, We  
 will close all his avenues with conclusive arguments—'and shall exact retribution from the wrongdoers on the Day of  
 Judgment. I shall come to you suddenly with My hosts'; that is, you do not have the knowledge of the hour when  
 you will be helped. 'The day will come when the wrongdoer will bite his hands in remorse and will say: "Fie on  
 me; I wish I had not opposed this Messenger of God and had stayed with him." They say: "This Jamā'at will soon  
 disperse and their affair will be frustrated"; they have not been granted the knowledge of the unseen. We have sent  
 you as an argument and Allah has all power to send an argument at its needed time.'

Then He said:

إِنَّا أَرْسَلْنَا أَحْمَدَ إِلَى قَوْمِهِ فَأَعْرَضُوا وَقَالُوا كَذَّابٌ أَشِرٌّ. وَجَعَلُوا يَشْهَدُونَ عَلَيْهِ  
 وَيَسِينُونَ كَمَا مِنْهُمْ هَبْر. إِنَّ حَسْبِي قَرِيبٌ مُسْتَسِرٌّ. يَأْتِيكَ نُصْرَتِي. إِنِّي أَنَا الرَّحْمَنُ.  
 أَنْتَ قَابِلٌ، يَأْتِيكَ وَابِلٌ. إِنِّي حَاشِرٌ كُلِّ قَوْمٍ يَأْتُونَكَ جُؤْبًا. وَإِنِّي أَنْزَلْتُ مَكَانَكَ.  
 تَنْزِيلٌ مِّنَ اللَّهِ الْعَزِيزِ الرَّحِيمِ. بَلَّغْتَ آيَاتِي وَلَكِنِّي جَعَلْتُ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ  
 سَبِيلًا. أَنْتَ مَدِينَةُ الْعِلْمِ. طَيِّبٌ مَّقْبُولُ الرَّحْمَنِ. وَأَنْتَ اسْمِي الْأَعْلَى. بُشْرَى لَكَ  
 فِي هَذِهِ الْأَيَّامِ. أَنْتَ مِنِّي يَا إِبْرَاهِيمَ. أَنْتَ الْقَائِمُ عَلَى نَفْسِهِ. مَطَهَّرَ الْحَى. وَأَنْتَ  
 مِنِّي مَبْدَأُ الْأَمْرِ. أَنْتَ مِنْ مَاءِنَا وَهُمْ مِنْ فَيْسَلٍ. أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ.  
 سَيُهْزَمُ الْجَمْعُ وَيَوْلُونَ الدَّبِيرَ. الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ لَكُمْ الصَّهْرَ وَالنَّسَبَ. أَنْذِرْ

قَوْمَكَ وَقُلْ إِنِّي نَذِيرٌ مُّبِينٌ. إِنَّا أَخْرَجْنَا لَكَ زُرُوعًا يَا إِبْرَاهِيمُ. قَالُوا لَنُهْلِكَكَ قَالَ  
لَاخَوْفٌ عَلَيْكُمْ لِأَعْيَبْتُ أَنَا وَرُسُلِي. وَإِنِّي مَعَ الْأَفْوَاجِ أَيْتِيكَ بَعْتَةً. وَإِنِّي أَمْوُجٌ مَوْجِ  
الْبَحْرِ. إِنَّ فَضْلَ اللَّهِ لَأَتِي. وَلَيْسَ لِأَحَدٍ أَنْ يَرُدَّ مَا آتَى. قُلْ إِنْ رَزَيْتُمْ أَنَّهُ لِحَقٌّ، لَا  
يَتَبَدَّلُ وَلَا يَخْفَى وَيَنْزِلُ مَا تَعْجَبُ مِنْهُ وَحَى مَنْ رَبِّ السَّمَوَاتِ الْعُلَى. لَا إِلَهَ إِلَّا هُوَ.  
يَعْلَمُ كُلَّ شَيْءٍ وَيَسْرَى. إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ يُحْسِنُونَ الْحُسْنَى. تُفْتَحُ  
لَهُمْ أَبْوَابُ السَّمَاءِ. وَلَهُمْ يُسْرَى فِي الْحَيَاةِ الدُّنْيَا. أَنْتَ تُرْتَبَى فِي حَجْرِ النَّبِيِّ. وَأَنْتَ  
تَسْكُنُ قَعْنَ الْجِبَالِ وَإِنِّي مَعَكَ فِي كُلِّ حَالٍ.

**Translation:** We sent Ahmad to his people, but they said: ‘He is a great liar.’ They started bearing false witness against him and they fell upon him like the waters of a flood. He said: My Friend is near but hidden. My help will come to you; I am the Gracious One. You possess the capability and will receive plentiful rain. I shall send to you the groups from every people in large numbers. I have illumined your house. This is a revelation from Allah, the Mighty, the Ever Merciful. If someone asks, ‘How would we know that this is a revelation from God’, the evidence for them is that this revelation is accompanied by many Signs. Allah will never furnish the disbelievers with a cause to make a real charge against the believers.

You are the city of knowledge, pure and accepted of the Gracious One. You are My high name. Glad tidings for you in these days. You are from Me, O Ibrāhīm [Abraham]. You are established on His attributes. You are the manifestation of the Ever-Living One. You are the beginning of the desired affair from Me. You are from Our water, and they are from cowardice.

Do they say: ‘We are a host able to take retribution. All of them will flee and they will turn their backs.’ All praise is due to Allah who honoured you as the son-in-law



and a good descent. Warn your people and tell them, 'I am a plain Warner from Allah.' We have produced for you many harvests, O Ibrāhīm [Abraham]. They say, 'We shall destroy you,' but God said to His servant: There is nothing to fear; surely I and My Messengers shall prevail. I shall come to you soon with My hosts. I shall roll like the waves of the ocean. Allah's Grace is coming, and no one can dare ward it off. Say, 'I swear by my God, that this indeed is the truth; neither shall it change at all, nor shall it remain hidden.' A matter will arise which will amaze you. This is the word of God who is the Maker of the high heavens. There is no God but He; He knows and sees everything. Allah is with those who fear Him and perform virtuous acts nicely and carry out good deeds beautifully. For them the gates of Heaven will be opened and for them there will be glad tidings in this life. You are being reared in the side of the Prophet.<sup>1☆</sup> I am with you in all circumstances.

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1. ☆ Some simple-minded people ask: Why are *ilhām* [revelations] received in the Arabic language? The answer to this is that a branch cannot remain separated from its root. This humble one is nurtured under the affectionate care of the Holy Prophet, may peace and blessings of Allah be upon him, just as this revelation in *Barāhīn-e-Aḥmadiyya* also validates this fact **تَبَارَكَ الَّذِي مَنَّ عَلَّمَهُ وَتَعَلَّمَ**,\* that is, extremely blessed is the person who favoured him with his spiritual beneficence, i.e., our master, the Messenger of Allah, may peace and blessings of Allah be upon him; and another [revelation]: Most blessed is this person who is educated by him. Thus, when the teacher's own language is Arabic, then it necessitates that the student should also receive *ilhām* in Arabic so that congruity is not lost. Author

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\*In *Barāhīn-e-Aḥmadiyya*, this is written as: **تَبَارَكَ الَّذِي مَنَّ عَلَّمَهُ وَتَعَلَّمَ**. [Publisher]

Then Allah said:

وَقَالُوا إِن هَذَا إِلَّا اِخْتِلَاقٌ. إِنَّ هَذَا الرَّجُلَ يَجُوعُ الدِّينَ. قُلْ جَاءَ الْحَقُّ وَرَهَقَ  
 الْبَاطِلُ. قُلْ لَوْ كَانَ الْأَمْرُ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدْتُمْ فِيهِ اخْتِلَافًا كَثِيرًا. هُوَ الَّذِي  
 أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ وَتَهْدِيَةِ الْأَخْلَاقِ. قُلْ إِنْ افْتَرَيْتُمْ عَلَيَّ إِجْرَامِي.  
 وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا. تَنْزِيلٌ مِّنَ اللَّهِ الْعَزِيزِ الرَّحِيمِ. لِيُنذِرَ قَوْمًا مَّا  
 أُنذِرَ آبَاءَهُمْ. وَلِتَدْعُو قَوْمًا آخَرِينَ. عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ  
 مَوَدَّةً. يَخْرُجُونَ عَلَى الْأَذْقَانِ سُجَّدًا رَبَّنَا اغْفِرْ لَنَا إِنَّا كُنَّا خَاطِئِينَ. لَا تَثْرِبَ عَلَيْكُمْ  
 الْيَوْمَ. يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ. إِنَّنِي أَنَا اللَّهُ فَاعْبُدْنِي وَلَا تُنْسِنِي وَاجْتَهِدْ  
 أَنْ تَصِلَنِي وَاشْغَلْ رَبِّكَ وَكُنْ سَؤُولًا. اللَّهُ وَلِيُّ حَتَّانَ عَلَّمَ الْقُرْآنَ. فَبِأَيِّ حَدِيثٍ  
 بَعْدَهُ يُخَكِّمُونَ. نَزَّلْنَا عَلَى هَذَا الْعَبْدِ رَحْمَةً. وَمَا يَنْطِقُ عَنِ الْهَوَى. إِنْ هُوَ إِلَّا وَحْيٌ  
 يُوحَى. ذُنُوبِي قَتَلْتَنِي فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى. ذُرِّيَّتِي وَالْمُكَذِّبِينَ. إِنَّنِي مَعَ الرَّسُولِ  
 أَقُومُ. إِنْ يَوْمِي لَفَضْلٌ عَظِيمٌ. وَإِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ. وَإِنَّا نُرِيَنَّكَ بَعْضَ الَّذِي  
 نَعِدُهُمْ أَوْ نَتُوفِّيَنَّكَ. وَإِنِّي رَافِعُكَ إِلَى وَيَاتِيَنَّكَ نُصْرَتِي. إِنَّنِي أَنَا اللَّهُ ذُو السُّلْطَانِ.

Translation: And they say, ‘This is but imposture and this man is ruining the Faith.’ Say, ‘The truth has come and falsehood has vanished.’ Say, ‘Had this matter not been from Allah you would have found great contradiction in it’; that is, you would not have found any supporting evidence for it from the Word of God, and this path should have been different from that which is shown by the Quran, and there would have been no conformity for it from the Quran and no argument could have been based on the true and convincing arguments of the Quran. There would not be the methodical, orderly religious knowledge, and a store of reasoning in it, and it would have been devoid of all the heavenly and earthly Signs. Then He said: ‘Allah is the God who has sent His Messenger, that is—my humble self—with guidance and the True Faith and for

the reform of morals. Tell them, 'If I have invented it, I shall bear the guilt of it;' that is, I would perish. Who can be guilty of greater wrong than the one who fabricates lies against Allah? This is revelation from Allah, the Mighty and the Merciful, so that you might warn a people whose ancestors have not been warned and that you might invite other people to the acceptance of truth. It may be that Allah will soon bring about friendship<sup>1☆</sup> between you and those who are at enmity with you. And your Lord has power to do whatever He wills. They will fall down prostrate on their faces, supplicating, 'Lord, forgive us. We were in error.' No blame lies upon you this day. Allah will forgive you and He is the Most Merciful of those who show mercy. I am Allah, so worship Me [*and do not forget Me*], and keep striving to reach Me and keep supplicating your Lord and be diligent in supplication. Allah is a Friend and is Compassionate. He has taught the Quran—then what hadith will you follow instead of the Quran? We have sent down mercy upon this Servant. He speaks not on his own; whatever you are hearing is revelation from God. He drew nearer to God—that is, ascended—and then, leaned towards the people to convey the message of

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1. ☆ It is impossible that everyone would accept, because acceptance of faith by all goes against the explicit verse [of the Quran]: *وَلِذَلِكَ خَلَقَهُمْ* [and for this has He created them (*Sūrah Hūd*, 11:120)], and the noble verse: *وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ* [and will place those who follow you above those who disbelieve, until the Day of Resurrection; (*Sūrah Āl-e-Imrān*, 3:56)]. Therefore, the noble people are meant here.  
Author

truth so that it became a case of one chord between two bows: God above and the creation below. Leave Me alone to deal with those who give you the lie. I shall stand with My Messenger. My Day will be a day of great judgment. You are on the straight path. We may show you some of that which We have promised in their case or We may cause you to die and fulfil the promises afterwards. I shall raise you toward Me; that is, your ascension towards God will be well established in the world and My help will come to you. I am the Lord, Whose Signs overpower the hearts and take them into their grip.

Among this series of revelations there are some revelations also in Urdu from among which some are written below and those are:

ایک عزت کا خطاب۔ ایک عزت کا خطاب۔ لَکْ خِطَابُ الْعِزَّةِ۔ ایک بڑا نشان اس کے ساتھ ہوگا۔

[Urdu] 'A title of honour; a title of honour.' لَکْ خِطَابُ الْعِزَّةِ  
 [Arabic] [*A title of honour for you.*] There will be a great Sign with it. (A title of honour seems to indicate that circumstances will be such that most people will accept and will address him with respect and this will happen after the appearance of a Sign).

And then He said:

خدا نے ارادہ کیا ہے کہ تیرا نام بڑھاوے اور آفاق میں تیرے نام کی خوب چمک دکھاوے۔ میں اپنی چمکار دکھاؤں گا اور قدرت نمائی سے تجھے اٹھاؤں گا۔ آسمان سے کئی تخت اترے مگر سب سے اونچا تیرا تخت بچھایا گیا۔ دشمنوں سے ملاقات

کرتے وقت فرشتوں نے تیری مدد کی۔ آپ کے ساتھ انگریزوں کا نرمی کے ساتھ ہاتھ تھا۔ اسی طرف خدا تعالیٰ تھا جو آپ تھے۔ آسمان پر دیکھنے والوں کو ایک رائی برابر غم نہیں ہوتا۔ یہ طریق اچھا نہیں اس سے روک دیا جائے مسلمانوں کے لیڈر عبدالکریم کو۔ خُذُوا الرَّفْقَ<sup>1</sup>۔ الْرَّفْقُ فَإِنَّ الرَّفْقَ رَأْسُ الْخَيْرَاتِ۔ نرمی کرو۔ نرمی کرو کہ تمام نیکیوں کا سر نرمی ہے

God has determined to exalt your name and to illuminate it greatly in the universe. I shall demonstrate My light and shall raise you with a demonstration of My power. Many thrones have descended from heaven, but your throne has been set at the highest level. Angels helped you at the time of your meeting with your enemies. The British dealt kindly with you. God was on the side on which you were. Those who look to heaven suffer no grief whatsoever. This is not a good way. ‘Abdul Karīm, the leader of the Muslims, should be told not to pursue it. [Arabic] ‘Be compassionate;<sup>1\*</sup> be compassionate, for compassion is the principal virtue.’ [Urdu] ‘Be compassionate; be compassionate, for

1. ☆ This *ilhām* contains guidance for the whole Jamā‘at to treat their wives with kindness and courtesy. Your wives are not your slaves. As a matter of fact, *nikāh* [marriage] is a covenant between man and woman. Therefore, strive not to be false to your covenant, God Almighty says in the Holy Quran:

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

Meaning that: And consort with them in kindness [Sūrah *an-Nisā*, 4:20].

And it is mentioned in a hadith: خَيْرُكُمْ خَيْرُكُمْ بِأَهْلِهِ—meaning that the best among you is he who is best towards his wife [Sunan Tirmidhī, *Abwāb al-Manāqib, Bābun fī faḍl Āzwāj an-Nabiyyi ṣallallāhu ‘alaihi wa sallam*, Hadith 3895]. Therefore, be good to your wives both spiritually and physically. Keep praying for them, and avoid divorce. A person who is hasty in divorce is sinful in the eyes of God. Do not hasten to break like a dirty vessel that which God has affixed together. Author

compassion is the principal virtue.'

(Our brother Maulawī 'Abdul Karīm had spoken somewhat harshly to his wife. Upon this the commandment came that such harsh language should not be used. The first obligatory duty of a believer is to be gentle and courteous towards everyone as far as possible though on occasion a harsh expression might be used like a bitter medicine, but only in case of need and to the degree needed. Harshness should not become a habit.)

خدا تیرے سب کام درست کر دے گا اور تیری ساری مرادیں تجھے دے گا۔ رب  
الافواج اس طرف توجہ کرے گا۔ اگر مسیح ناصری کی طرف دیکھا جائے تو معلوم  
ہو گا کہ اس جگہ اس سے برکات کم نہیں ہیں۔ اور مجھے آگ سے مت ڈراؤ کیونکہ  
آگ ہماری غلام بلکہ غلاموں کی غلام ہے۔

'God will set all your affairs aright and will bestow upon you all that you desire. The Lord of hosts will turn His attention towards this. Compared with Jesus of Nazareth, the blessings in this case are by no means less. Threaten me not with fire, for fire is my servant and indeed, the servant of my servants. (God Almighty revealed this sentence as a statement on my behalf.)

And then He said:

لوگ آئے اور دعویٰ کر بیٹھے۔ شیر خدا نے اُن کو پکڑا۔ شیر خدا نے فتح پائی۔

'People came and made all sorts of claims. The lion of God seized them and the lion of God was victorious.'

And then He said:

بخرام کہ وقت تو نزدیک رسید و پائے محمدیاں برمنار بلند تر محکم افتاد۔ پاک محمد مصطفیٰ نبیوں کا سردار۔ و روشن شد نشا نہائے من۔ بڑا مبارک وہ دن ہوگا۔ دنیا میں ایک نذیر آیا پر دنیا نے اُس کو قبول نہ کیا لیکن خدا اُسے قبول کرے گا اور بڑے زور آور حملوں سے اُس کی سچائی ظاہر کر دے گا۔ آمین

[Persian] ‘Now come forward and go forth, as your time is near. The time is now coming that the people of Muhammad will be lifted from the pit and their steps will be planted firmly on a strong tower.<sup>1</sup>☆ The holy Muhammad, the Chosen One, Chief of the Prophets. And My Signs have been illumined. That will be a day greatly blessed. A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with mighty assaults.’ *Āmīn!*

1. ☆ The meaning of the sentence, ‘The steps of the followers of Muhammad have been planted on a high tower’ is that the Promised Messiah of the Latter Days about whom all the Prophets had prophesied, was born amongst the Muslims—even though the Jews and the Christians thought that he would be born amongst them. Hence, the high tower of respect was given to the followers of Muhammad. The word محمدی [‘Muhammadi’—of Muhammad] has been used here to signify that those looking at only the apparent power and majesty of Islam—of which the word ‘Muhammad<sup>sas</sup>’ is a manifestation—will now receive abundant Signs from heaven. This is a requisite for the manifestation of ‘Ahmad<sup>sas</sup>’, since the name Ahmad<sup>sas</sup> demands not only humility and submissiveness but also self-effacement of the highest degree—which is an essential requirement for expressing as well as deserving the true state of praise, devotion and deep love. The Signs of support go hand in hand with this true state of praise and love. Author





## ARBA'ĪN NUMBER FOUR

Although I have documented through convincing arguments in Arba'īn Number 3 that it is the practice of Allah since time immemorial to destroy the one who imputes falsehood to God, I again remind the wise that what I have explained is absolutely the truth. Let him [the reference is to Ḥāfiẓ Muhammad Yūsuf, *see* the beginning of Arba'īn Number 3] beware lest he adopts the path of destruction by accepting the interpretation of some adversarial *maulawī* in opposition to me. And it is imperative that he should fear God against considering the arguments of the Holy Quran with contempt. It is clear that Allah the Exalted did not write the verse:

لَوْ تَقَوَّلَ عَلَيْنَا<sup>1</sup>

in vain, from which no argument could be established. Allah the Exalted is Holy and far beyond doing anything in vain. Hence, given the situation in which this *Hakīm* [the All-Wise God] has expressed this verse and, in similar fashion, another verse whose words are:

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1. And if he had falsely attributed even a trivial statement to Us (*Sūrah al-Ḥāqqah*, 69:45). [Publisher]

إِذَا لَأَذُنُكَ ضَعُفَ الْحَبِوَّةَ وَضَعُفَ الْمَهَاتِ <sup>☆2,1</sup>

on an occasion opportune for argumentation, we are compelled to accept that if someone falsely claims to be a Prophet or an Appointee from Allah, then he will never live up to the same [twenty-three year] period of prophethood of the Holy Prophet, may peace and blessings of Allah be upon him. Otherwise, this argumentation would not in any way be held up as valid nor would there be established any means to make sense of it, because if someone were to impute falsehood to God and make a false claim to being the Appointee from Allah, and proceed to live up to twenty-three years without being destroyed, then a denier would undoubtedly have the right to raise this objection that since this liar—whom you acknowledge to be a liar—lived for twenty-three years or more without being destroyed, then why should we not consider your Prophet to have been like that liar? For a liar to be given a reprieve of twenty-three years clearly shows that every such false person can be given the same concession. How then would the truth of <sup>3</sup> كَوْتَعْوَالِ عَائِنَا become manifest upon the people? Which arguments will be framed to believe in the fact that had the Holy Prophet, may peace and blessings of Allah be upon him, forged a lie against God, then he would have definitely

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1. In that case We would have made you taste similar *afflictions* of life and similar *afflictions* of death (*Sūrah Banī Isrā'il*, 17:76). [Publisher]
  2. ☆ Meaning that had this Prophet, may peace and blessings of Allah be upon him, forged a lie against Us, We would have made him taste double punishment in life and death; that is, We would have destroyed him with great chastisement. Author
  3. And if he had falsely attributed even a trivial statement to Us (*Sūrah al-Hāqqah*, 69:45). [Publisher]

been destroyed well within a period of twenty-three years, but if others were to forge lies against God then they could go on living for more than twenty-three years thereafter without God destroying them?

This is the very similitude of a shopkeeper saying: 'If I am dishonest in my business or sell substandard products, or tell lies, or fail to give full measure, then lightning will suddenly strike me at that very moment. For this reason you all should have full confidence in me and entertain no doubt that I would ever sell anything defective, or short the full measure, or tell a lie. In fact, buy the goods in my store [trusting me] with your eyes closed, without [the need for] making any inquiry!' Would people gain a sense of comfort from such senseless talk, and would anyone consider these vain words of his as evidence of his honesty? Never! We seek refuge in Allah! Such a claim can never be proof of this person's honesty; rather, it is in one manner a way of deceiving the general public and making them inattentive. Of course, this can be upheld as evidence in two cases:

1. ONE is that this should have taken place several times in the presence of people whereby this individual lied about the products he sells, or weighed less, or tried to deceive in some other way, and then lightning struck him at that very instant and nearly killed him. And such a phenomenon repeatedly occurred of lightning striking him whenever he lied or weighed less or cheated, until people became fully convinced that lightning strikes him whenever he is dishonest or tells a lie. In such a case, his claim can certainly be used as proof because many people are witness to the fact that lightning struck when he lied.

2. THE SECOND case is that the general public experiences this phenomenon occurring whereby any shopkeeper who lies about his products, fails to give full measure, tries to deceive in any other way, or sells substandard products, is struck by lightning [as a consequence].

Keeping this example in mind, every fair-minded person has to say that the words <sup>1</sup> لَوْ تَقَوَّلَ عَلَيْنَا issuing forth from the mouth of the All-Knowing, All-Wise God will serve as a cogent proof only when one of the two '[following] conditions are fulfilled by it:

1. FIRST, God forbid, if the Holy Prophet, may peace and blessings of Allah be upon him, had made any false statements in the past, and Allah had given him severe punishment. The people knew it as a factual reality that if he had spoken a lie against God, he would have been punished as he was punished earlier on such and such an occasion. However, this kind of reasoning cannot be applied to the pure character of the Holy Prophet, may peace and blessings of Allah be upon him. Even to think in this manner about the Holy Prophet, may peace and blessings of Allah be upon him, is *kufir* [disbelief].
2. THE SECOND way of presenting the argument is that it should be a common rule of God Almighty that whomsoever forges a lie against Him, should not be given a long reprieve and meets his destruction quickly. So, this is the reasoning that fits correctly here. Otherwise, the phrase: لَوْ تَقَوَّلَ عَلَيْنَا would be

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1. And if he had falsely attributed even a trivial statement to Us (*Sūrah al-Ḥāqqah*, 69:45). [Publisher]

taken as simply a deception by an objector, and God forbid, it will resemble the vain talk of a shopkeeper. The conscience of those who respect the Word of God Almighty will certainly not accept at all that the phrase spoken by God **لَوْ تَقَوَّلَ عَلَيْنَا** is so ambiguous as to have no proof supporting it.

It is patently obvious that God Almighty's rebuking these opponents—who neither accept the prophethood of the Holy Prophet, may peace and blessings of Allah be upon him, nor the Divine origin of the Holy Quran—with a statement lacking proof is merely inadequate and insufficient to satisfy even children. It is evident that the opponents and deniers will not obtain any satisfaction from it; rather, in their view this is only a claim with no supporting evidence.

How ridiculous a belief is it to say: 'If I commit this particular sin, I will be killed', even though tens of millions of others commit that very sin every day throughout the world but are not killed? And how repulsive an excuse is it to say that 'God does not do anything to other liars and sinners, but that this punishment is reserved specifically for me'? It is even more puzzling that the individual making the claim does not provide any proof that he knows from previous experiences—and as witnessed by others—that whenever he commits that particular sin, he is inevitably punished. Thus, the judicious Words of God Almighty were revealed to provide conclusive arguments to the world. To think of them in this absurd manner is equal to mocking and making fun of them. You will find in the Holy Quran at hundreds of places that God Almighty does not spare the one who ascribes a lie to Him and punishes him in this very world and destroys him.

Look, at one place Almighty Allah says:

قَدْ خَابَ مَن افْتَرَى ١

Meaning that one who forges a lie against Allah shall perish frustrated. And then at another place He says:

وَمَنْ أَظْلَمُ مِمَّن افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ٢

Meaning, who could be more unjust than he who forges a lie against Allah or gives the lie to His Signs? Now, it is evident that God did not leave those people alive who rejected the Word of God during the time when the Prophets of God appeared, and He destroyed them with terrible and painful punishments.

Behold! What was the end of the people of Noah; the people of 'Ād, Thamud, and Lot; and Pharaoh and the Makkan enemies of our Holy Prophet, may peace and blessings of Allah be upon him? Thus, when the people who rejected [the Prophets] received punishment in this very world, then how can the one who imputes falsehood to God escape punishment, whose name is mentioned first in this verse? Can the treatment meted out by God to the truthful and the liars be the same? And is there no punishment of God for those who attribute lies to Him?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ٣

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1. Surely, he who forges a lie shall perish (*Sūrah Ṭa Hā*, 20:62). [Publisher]
  2. *Sūrah al-An'ām*, 6:22 [Publisher]
  3. What is the matter with you? How judge ye? (*Sūrah aṣ-Ṣāffāt*, 37:155) [Publisher]

And then at one place God Almighty says:

إِنَّ يَأْتِكُمْ كَذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنَّ يَأْتِكُمْ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي  
مَنْ هُوَ مُسْرِفٌ كَذَّابٌ<sup>1</sup>

This means that if this Prophet is a liar, he will face destruction as a consequence of his lies, but if he is truthful, you will inevitably taste some punishment, since those who commit transgressions—whether they fabricate lies or reject [the truth]—will not be helped by God.

Now look, what greater elaboration could be asked for than this, that God Almighty repeatedly says in the Holy Quran that the fabricator of lies against God will perish in this very world! On the contrary, the foremost evidence for God's truthful Prophets and Appointees is that they pass away after completing their mission. They are given time to spread the faith. And in the brief lifespan of man, the most extended reprieve that can be given to a man is twenty-three years because, prophethood generally commences at the age of forty. If an additional twenty-three years are granted, those will be the best part of his life. This is why I say again and again that for the truthful ones, the extent of time given to the Holy Prophet, may peace and blessings of Allah be upon him, is a correct standard of measurement. It is not possible that a person, being a liar and a fabricator of lies against God, should be granted a reprieve equal to the period of the Holy Prophet's prophethood which was twenty-three years. He would undoubtedly perish [before that].

In this regard, a friend of mine, with good intentions, had

1. *Sūrah al-Mu'min*, 40:29 [Publisher]

raised a point with me that the verse *لَوْ تَقَوَّلَ عَلَيْنَا<sup>1</sup>* was unique to the Holy Prophet, may peace and blessings of Allah be upon him, and was not applicable in the case of any other claimant of revelation; so why should we think that if someone were to forge a lie against God that he, too, shall also be destroyed? I replied that this Word of Allah is by way of presenting an argument, and just like the other arguments in support of the truthfulness of prophethood, this is another such argument as well. The truthfulness of the statement of Almighty God is validated only when a false claimant perishes. Otherwise, this statement cannot serve as a conclusive argument against a denier, nor can it serve as an argument for him. Rather, he can assert:

The reason that the Holy Prophet, may peace and blessings of Allah be upon him, did not die for twenty-three years is not because he was truthful, but it was because forging a lie against God is not so great a sin that God must destroy the liar in this very world; for, if it had been a sin, and the ongoing practice of Allah had established that a fabricator of lies against God is punished in this very world, then there should have been some precedents to prove it, and you accept that there is not a single such example known; on the contrary, there are many examples available of people who forged lies against God for twenty-three years—nay, *longer*—but they did not perish.

1. And if he had falsely attributed even a trivial statement to Us (*Sūrah al-Ḥāqqah*, 69:45). [Publisher]



So now tell me, what is the reply to this objection? Suppose you say that only a Messenger who falsely claims to bring a shariah [religious law] is destroyed, but not every fabricator of lies [against God]. Then first, this claim is devoid of evidence. God did not put the condition of bringing a shariah together with forging a lie [against God]. Besides, apart from this you must also understand what shariah is. Anyone who, based on his *wahī* [revelations], lays down some commandments to do things and other commandments prohibiting things and establishes regulations for his people becomes a shariah-bearing Messenger. Thus, according to this definition, our opponents are still at fault because there are both permissions and prohibitions in my *wahī*.<sup>1☆</sup>

For example, this revelation is written in *Barāhīn-e-Aḥmadiyya*:

قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَنْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَرْكَى لَهُمْ

[Say to the believers to restrain their looks from *nā mahrams* (those outside the prohibited category) and to guard

1. ☆ Since there are commands and prohibitions in my teachings for the rejuvenation of the important ordinances of the [Islamic] Shariah, that is why God Almighty has given the name *فُلْك*—*Fulk*, that is, 'Ark' to my teachings and to that *wahī* that descends upon me. One such revelation has the following words:

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا إِنَّ الدِّينَ يَبْتَاعُونَكَ إِنَّمَا يُبْتَاعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

Meaning that, build this ark of teachings and reformation in front of Our eyes and in accord with Our revelation! Those who enter into the covenant of *Bai'at* with you, enter into a covenant of *Bai'at* with Allah. This is the hand of Allah that is upon their hands. Now look! God has called my *wahī*, my teaching and my *Bai'at* as the Ark of Noah, declaring them to be the means of salvation for all mankind. Those who have eyes should see; and those who have ears, should listen. Author

their private parts and ears from unworthy acts. This is required and essential for their attainment of purification.]

In this, there is a command and a prohibition, and twenty-three years have passed since this revelation was received. Similarly, there are commandments as well as prohibitions in my *wahī* even now. If you say that shariah means new commandments, then this is incorrect.

Allah the Exalted says:

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَىٰ ۝ صُحُفِ إِبْرَاهِيمَ وَ مُوسَىٰ ۝<sup>1</sup>

That is, the Quranic teachings are also present in the Torah. If it is said that shariah contains the fully detailed accounts of the commandments and prohibitions, then this is not correct, because if the Torah and the Quran had included the full detail of the commandments and prohibitions, then no room would have been left for *ijtihād* [interpretation, exegesis of Divine Law].

Hence, all these thoughts are vain and short-sighted. Our faith is that the Holy Prophet, may peace and blessings of Allah be upon him, is *Khātamul-Anbiyā'* [the Seal of the Prophets], and the Holy Quran is the *Khātam* [Seal] of all Divine Scriptures. Nevertheless, God Almighty has not made it *ḥarām* [forbidden] upon Himself to issue through some other Appointee—for the cause of [spiritual] revival—commandments such as: do not lie, do not give false testimony, do not commit adultery, and do not kill.

1. This indeed is *what is taught* in the former Scriptures—The Scriptures of Abraham and Moses (*Sūrah al-A'lā*, 87:19–20). [Publisher]

It is clearly evident that to express things in this manner is to set forth the Shariah, which is also a duty of the Promised Messiah. Thus, that argument of yours falls apart, which states that someone who brings a shariah and is a liar cannot remain alive for twenty-three years. It should be kept in mind that all these comments are vain and disgraceful.

The night that I explained these points to this friend of mine is the very night that I experienced the condition from God Almighty which descends upon me at the time of Allah's *wahī*—that scene of the discussion was replayed [before me], and then the *ilhām* [revelation] occurred:

قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى

[Say, 'The (real) guidance is only the guidance from Allah.']

Meaning, what God had disclosed to me about this verse <sup>1</sup>لَوْ تَقَوَّلَ عَلَيْنَا is indeed the correct meaning. After receiving this *ilhām*, I wanted to find some precedents of this from the earlier Scriptures. I came to know that the entire Bible is full of such examples where false prophets have been destroyed. Therefore, I think it would be appropriate to quote some of these examples so that the readers may benefit from them. These are as follows:

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1. And if he had falsely attributed even a trivial statement to Us (*Sūrah al-Hāqqah*, 69:45). [Publisher]

## Prophecies about False Prophets in the Torah & Other Earlier Heavenly Books

It is written in the Torah:

If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them. (That is, he should desire that you obey the commandments of someone other than God or desire that you should follow him in things that are opposed to the Torah.) Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. Ye shall walk after the LORD your God, (that is, you should follow His commandments, and do not listen to anyone else though he might be a philosopher or a wise man) and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death. *See the Torah, Deuteronomy, chapter 13, verses 1 to 5.*

The explanation of this prophecy is that the prophet who tried to turn you away from following God and attempted to make you follow some other beliefs that were not from God Almighty

would be killed. Remember that this prophecy of the Torah does not contain the words that the false prophet shall be killed when he sets forth the teaching that you prostrate to deities other than God or that you serve them. The words are that he should try to make you follow other gods; that is, he should try to make you follow different creeds against the teachings of the Torah—the doctrines that are from someone else and not from God. It is then that God will destroy him because he teaches that which is against the will of God. And then it is written in the Torah:

The prophet who presumes to speak a word in my name which I have not commanded him to speak, that same prophet shall die.

In this verse, God Almighty has stated clearly that in the sight of God the punishment of forging a lie against God is death. And in the earlier verses it has been mentioned that God Himself will kill him, and he will certainly not be spared. *See* the Torah, Deuteronomy, chapter 18, verse 20.

And then the following passage about false prophets is in the Book of Prophet Ezekiel:

Thus saith the Lord GOD Jehovah; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! [verse 13:3] They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them...[verse 13:6].

(7) ...ye say, (O false prophets!) ‘The LORD saith *it*;

albeit I have not spoken?' Therefore thus saith the Lord GOD Jehovah; ; Because ye have spoken [vanity, and seen] lies, therefore, behold, I am against you, saith the Lord GOD Jehovah [verse 13:8]. And mine hand shall be upon the prophets that see vanity, and that divine lies: [verse 13:9] ... (that is, they do not see a vision clearly, but assume on their own that it is the word from God, though it is not) . And they know that they lack the means to attain to certainty but they still falsely talk of things unseen. They shall be destroyed because they are guilty of audacity. Thus O false prophets! So will I break down the wall that ye have daubed with untempered *morter*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: ... See the Torah, Ezekiel, chapter 13, verse 3 to verse 14.

And then in support of this same thing, it is written in the Book of the Prophet Isaiah:

So the Lord cut off from Israel head and tail, branch and rush in one day ... and the prophet that teacheth lies, he is the tail. See Isaiah, chapter 9, verse 5.<sup>1</sup>

Similarly, concerning false prophets, it is written in the Book of the Prophet Jeremiah:

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1. In the King James Version, this reference is Isaiah 9:14–15. [Publisher]

Therefore thus saith the Lord of the hosts concerning the prophets (that is, concerning the false prophets); Behold, I will feed them with wormwood, and make them drink the water of gall—meaning, deadly poison—for from the prophets of Jerusalem is profaneness gone forth into all the land [verse 23:15]. ... Behold, a whirlwind of the LORD is gone forth in fury towards it (i.e. towards Jerusalem), even a grievous whirlwind: it shall fall grievously upon the head (upon the head of the false prophets) of the wicked [verse 23:19]. ... I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied [verse 23:21]. *See* Jeremiah, chapter 23, verses 5 to 21.

Similarly, this is mentioned regarding false prophets in the Book of the Prophet Zechariah:

...I will cause the prophets (i.e. the false prophets) and the unclean spirit to pass out of the land [verse 13:2]. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD (that is, as God causes the false prophets to perish, their parents will be very afraid that now they will die because they had spoken lies): and his father and his mother that begat him shall thrust him through when he prophesieth [verse 13:3]. (That is, they shall ask him, 'Do you wish to die that you are indulging in false prophecy?') And it shall come to pass in that day, that the (false)

prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: But he shall say, I am no prophet; I am an husbandman... *See Zechariah 13:2–5.*

Similarly in the Acts of the New Testament, this passage appears in relation to false prophets:

...Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody (i.e. he made a false claim to prophethood); to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing (i.e. he also made a false claim to prophethood), and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. *See Acts 5:35–40.*

Similarly, in the Psalms of David, the Prophet of God, and in other books of the Bible, there is much mention concerning the destruction of false prophets. However, I know that writing this much should suffice because it is manifestly evident that a forger is



a foe of the enterprise of prophethood and desires to mix darkness into light and deliberately prepares the way of spiritual ruin for the people, and this is this reason why God is his enemy. And the wisdom and mercy of God consider his death to be easiest in comparison to the death of thousands of people. Hence, just as death is the punishment from God for all brutes and violent criminals, that same decree applies in relation to him.

However, God Himself safeguards a truthful person and manifests heavenly Signs to protect his life and honour. He is a well-fortified fortress; for, a truthful one is protected in the lap of God, just like the cub of a lioness is secure under the shelter of her paw. This is the very reason that if someone states upon oath that a certain Appointed One from Allah is a liar and imputes falsehood to God, is a *dajjāl* [deceiver], and is faithless, whereas in reality that man is from God and is truthful, and the individual accusing him of lying seeks to settle the pivotal verdict in the court of Allah by praying, 'If he is truthful then I should die first, but if he is a liar then he should die in my lifetime', then God Almighty most certainly destroys the one who seeks such a verdict.

I have already written that at the site of Badr, Abu Jahl had supplicated this very prayer and—mentioning the Holy Prophet, may peace and blessings of Allah be upon him, by name—he said that whoever is the liar between the two of us, God should slay him on this very battlefield. Consequently, he himself was slain following that prayer. The same prayer was uttered against me by Maulawī Ismā'īl 'Alī of Aligarh and Maulawī Ghulam Dastagir Kasuri, of which thousands of people are witnesses. Thereafter,

both of these *maulawīs* passed away. I had thoroughly insisted<sup>☆1</sup> that Nazīr Husain Dehlvi, who is said to be a *muḥaddith*, settle the verdict with this very prayer, but he was frightened and ran off. On that day, there were almost 7,000 people gathered together in the Shahi Mosque of Delhi when he declined—the very reason he is still alive today. I now conclude this treatise with eager anticipation of the reply from Ḥāfiẓ Muhammad Yūsuf and his ilk.

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1. ☆ Almost nine years have elapsed since the time I had gone to Delhi and had invited the *ghair muqallid*\* Miya'ān Nazīr Ḥusain to follow the practice of Islam. After seeing that he was avoiding my advice in every possible way, and on listening to his abusive and obnoxious prattle, I finally decided to ask him to swear that whatever he believes is true; then, if he does not die while I am still alive, within one year of his oath, I shall burn all my books and, God forbid, believe that he stands upon truth. However, he ran away and it is indeed due to the blessing of this running retreat that he has been bestowed life till now. Author

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\*A sub-sect of Ahl-e-Sunnah which does not consider it necessary to follow the fiqh of the four Imams. [Publisher]

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## ANNOUNCEMENT

I had expressed my plan to publish forty separate flyers of this treatise, Arba'īn. I had imagined that I would only print single-paged flyers, which could sometimes be one and a half pages long or, at the most, two pages long, and occasionally I would write three to four-page flyers. But it so happened that I ended up writing these flyers differently. [Arba'īn] Numbers 2, 3 and 4 turned out as small booklets. As a result, the book became almost seventy pages long; thus, my initial intent has been realized. I have, therefore, ended these treatises at Number 4 and no more will be published in the future. Just as our God, the Lord of Honour and Glory, had initially prescribed fifty daily Prayers but later reduced the number and established five a substitute to fifty, in the same way, following the tradition of our Benevolent Lord, I declare the number four a substitute for forty by way of reducing the burden on the readers and end this writing with a few words of advice to my Community.

## WORDS OF ADVICE

O dear ones! You have chanced upon the age the glad tidings of which all Prophets had given, and you have beheld the man—that is, the Promised Messiah—the beholding of whom was longed for by many a Messenger as well. Henceforth, you must thoroughly strengthen your beliefs and set your paths aright. Purify your hearts and win the pleasure of your Lord.

Friends!! You lodge in this transitory abode but for a few days. Keep in mind your real home. Every single year you watch as one friend or another departs from you. Likewise, you too will die and separate from your friends some [coming] year. So beware and prevent the poison of this mischief-ridden time from infecting you. Thoroughly cleanse the condition of your morals, purify yourselves from malice, hatred and pride, and show the miracles of morality to the world. You have heard that there are two names of our Prophet, may peace and blessings of Allah be upon him:

1. One is *Muhammad*, may peace and blessings of Allah be upon him, and this name has been recorded in the Torah. It is comprised of a fiery religious law, as becomes evident through this verse:

مُحَمَّدًا رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رِحَمَاءُ بَيْنَهُمْ... ذَلِكَ مَثَلُهُمْ فِي  
التَّوْرَةِ<sup>1</sup>

1. Muhammad is the Messenger of Allah. And those who are with him are firm against the non-believers, tender among themselves. Thou seest them bowing *and* prostrating themselves *in Prayer*, seeking grace from Allah and *His* pleasure. Their mark is upon their faces, being the traces of prostrations... This is their description in the Torah (*Sūrah al-Fath*, 48:30). [Publisher]

2. His second name is *Ahmad*, may peace and blessings of Allah be upon him. This name is mentioned in the New Testament, and it reflects Divine teaching in a *jamālī* [benevolent] form as is expressed by this verse:

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمًا أَحْمَدًا<sup>1</sup>

And our Prophet, may peace and blessings of Allah be upon him, possessed both *jalāl* [grandeur] and *jamāl* [grace] to perfection. His Makkan life possessed a *jamālī* tone, while his Madinah life exhibited a *jalālī* [glorious] character. And then both these attributes were distributed among his followers such that his Companions, Allah be pleased with them all, were bestowed a *jalālī* life, whereas the Promised Messiah was made a reflection of the *jamālī* character of the Holy Prophet, may peace and blessings of Allah be upon him. This is indeed why it is said about the Promised Messiah: <sup>2</sup>يَضَعُ الْحَرْبَ—that is,<sup>3\*</sup> he will not engage in warfare, and this was a promise of God Almighty in the Holy

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1. And giving glad tidings of a Messenger who will come after me. His name will be Ahmad (*Sūrah aṣ-Ṣaff*, 61:7). [Publisher]
  2. *Ṣaḥīḥ al-Bukhārī*, Kitāb Aḥādīthul-Anbiyā', Bāb Nuzūl 'Īsā ibn Maryam, Hadith 3448, published by Qadīmī Kutub Khānah, Karachi [Publisher]
  3. ☆ God Almighty has been gradually reducing the intensity of jihad; that is, religious warfare. Matters were so extreme at the time of Ḥaḍrat Mūsā [Moses] that even accepting the faith could not save a person from being killed, even nursing infants were killed. Then, in the time of our Holy Prophet, may peace and blessings of Allah be on him, the killing of children, the elderly and women was forbidden; and then for some peoples it was made acceptable just to pay Jizyah in lieu of acceptance of Islam to escape punishment. And then in the time of the Promised Messiah, the commandment of jihad [as a religious war] was definitely stopped. Author

Quran that the Promised Messiah and his Community would be brought forth to fulfil this aspect. The verse:

وَآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ<sup>1</sup>

refers to this very point, and the verse:

تَضَعُ الْحَرْبُ أَوْزَارَهَا<sup>2</sup>

also points to this same fact.

Therefore, listen very carefully! You have been brought into being<sup>3\*</sup> after the passage of thirteen hundred years to demonstrate

1. And *among* others from among them who have not yet joined them (*Sūrah al-Jumu'ah*, 62:4). [Publisher]
2. The war lays down its burdens (*Sūrah Muḥammad*, 47:5). [Publisher]
3. ☆ The various branches of knowledge and spiritual insights are also comprehended in the *jamāli* context. It was promised in the verse of the Holy Quran: *يُظهِرُهُ عَلَى الدِّينِ كُلِّهِ* [He may cause it to prevail over all religions (*Sūrah aṣ-Ṣaff*, 61:10)] that the Promised Messiah would be bestowed these verities of knowledge and spiritual insights to a perfect and complete degree. Since the means for prevailing over all other religions are veritable knowledge, true spiritual insights, convincing arguments, and powerful Signs, the triumph of the Faith is indeed dependent upon these. The indication is precisely this when it is said that in those days [of the Promised Messiah], an enormous treasure would be discovered from under the House of Allah. [*al-Ashā'ah lil-Ashrātis Sā'ah*, by Muhammad bin Rasul al-Barzanji al-Husani, al-Maqām al-Thānī fī al-'Alāmāt allatī yu'rafu bihā wal-Imārātul-Dālāh 'alā Qurb Khurūjih 'alāhi Sallām, p. 182, published by Dār al-Minhāj] That is, God's sense of honour for the House of Allah shall demand that spiritual knowledge and heavenly treasures should come forth from the House of Allah. In other words, when the enemies shall try to demolish the honour of the House of Allah through oppressive assaults, the attempted demolition

a model of a *jamālī* manner of life. This is a trial from God, and He is testing you to see how you fare in exemplifying this.

Before you, the Companions, Allah be pleased with them, set a praiseworthy example of a *jalālī* life. And that was absolutely the time to manifest a *jalālī* manner of life because the disbelievers were butchering people of faith like sacrificial lambs to honour their idols and to promote the worship of created objects. Stones, stars, elements, and other creations were given Divine status. Hence, that age was certainly the age for jihad [of the sword], so those who raised the sword to oppress others were to be killed by the sword. Therefore, the Companions, Allah be pleased with them, silenced the men of swords with the sword. They

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of the House of Allah shall result in the disclosure of an enormous treasure underneath it. That treasure will consist of sophisticated spiritual insights. This phenomenon is not limited to the House of Allah, but each and every verse of the Holy Quran carries within it a treasure that the disbelievers want to demolish and falsify with their antagonist assaults. No Muslim will pull down the House of Allah nor will he wish to destroy the edifice of the Holy Quran. Rather, in accord with the message contained in the Hadith, the disbelievers are trying to knock down this structure while treasures are coming out from underneath it. That is why I also hold dear the disbelievers because, through them, we are receiving the hidden gems of the House of Allah and the Holy Quran. In addition to this, there is one more meaning applicable here: In His revelation, God has also called me *Baitullāh* [the House of Allah], which indicates that the more my opponents strive to demolish this House, the more treasures of divine knowledge and heavenly Signs will emerge from it. Accordingly, my experience is that at the time of every persecution a treasure is certainly disclosed. One of the *ilhām* in this context is:

کیکے پاتے من سے بوسید و من سے لقمہ کہ حجر اُود منم

[Someone kissed my foot and I told him: 'I am the Black Stone'.]

Author

demonstrated their utmost capacity for exhibiting the splendour of the name **Muhammad** which embodies the manifestation of glory and the lustre of loveliness within itself, and they shed their blood in defence of the Faith.

Following that era, those egregious liars appeared who did not manifest the glory of the name *Muhammad*. In fact, many of those who preceded me were the likes of thieves and bandits—they were falsely called ‘Muhammadi’ [meaning, ‘of Muhammad’ or ‘belonging to Muhammad’] and the people knew them to be selfish. Likewise, in these days as well, there are some ignorant people from the Frontier Region who, misguided by the teachings of such *maulawīs*, make stealing and robbery their way of life under the pretext of manifesting the glory of the name *Muhammad* and they frequently kill the innocent. Nevertheless, hearken with full heed, for now is not the time to manifest the splendour of the name *Muhammad*; that is to say, such *jalālī* service is no longer needed, because that *jalāl* had already been manifested to the appropriate extent. The radiant rays of the sun are now hard to bear, and what is needed now is the cooling lustre of the moon, and for that, I have come in the character of *Ahmad*.

It is now time to show a model of the name *Ahmad*. That is, these are the days to render services of a *jamālī* character and this is the age to manifest moral excellences. Our Holy Prophet, may peace and blessings of Allah be upon him, was the like of Moses and Jesus. Moses had come in a *jalālī* character, and the aspects of *jalāl* [glory] and God’s wrath were dominant in him; however, Jesus appeared in a *jamālī* character, and humility and meekness were predominant in him. Hence, our Holy Prophet, may peace



and blessings of Allah be upon him, manifested a paragon of both characteristics of *jalāl* [glory] and *jamāl* [grace] during his life in Makkah and Madinah. And then he desired that after him, the Jamā‘at which has benefited from his attributes, who are his spiritual inheritors, should also demonstrate these two qualities. Therefore, he appointed his Companions, Allah be pleased with them, to exemplify the Muhammadi—that is, the *jalālī*—model because, at that time, this remedy was indeed most prudent for the injustice being perpetrated against Islam.

When that era passed on, and none was left upon the earth to oppress the faith of Islam on religious grounds, God desired to manifest a model of the name *Ahmad* by abrogating the *jalālī* atmosphere; that is, He willed to manifest the *jamālī* aspect. Thus, in accordance with His eternal promise, God raised forth His Promised Messiah, who exemplifies the *jamālī* virtues by being the avatar of ‘Īsā [Jesus] and donning the Ahmadi character, and God has made you as an instrument to this ‘Īsā, possessing the attributes of Ahmad.

So now is the time to exhibit the beauty and splendour of your moral excellences. It is incumbent upon you to feel all-encompassing sympathy for God’s creations. No pretension nor deception should dwell within you. You are the manifestation of the name *Ahmad*, and it is desirable that you praise the Lord day and night, and foster the quality of serving others within you, which is essential for one who praises the Lord. You cannot praise God wholeheartedly unless you believe Him to be *Rabbul-‘Ālamīn* [the Lord of all the worlds]; that is, the One who sustains the entire world. And you cannot be truthful in this declaration

unless and until you make yourselves exactly so. If someone praises a good quality in another but holds an opposing belief or quality for himself, it is akin to mocking the other individual since he considers something worthy for others that he does not like for himself.

In the very beginning of His Book, your *Rabb* [Lord] mentions His attribute of being رب العالمين — [*Rabbul-‘Ālamīn*—‘Lord of all the worlds’]—He allows everyone, the virtuous and the sinful, to take benefit from everything in existence, from all that is edible and drinkable on earth, the air in the atmosphere, the stars in the heavens, and the sun and the moon. Hence, your obligation is to possess that same moral quality within you. Otherwise, you cannot be called *Ahmad* and *Ḥāmid*, insofar as *Ahmad* is designated for the one who greatly praises God.

Someone who greatly praises another desires to have that very quality within himself which he sees praiseworthy in the other. Therefore, how can you be a true *Ahmad* or *Ḥāmid* unless you want to have the same good qualities in yourself? Become an Ahmadi in the true sense of the word, and fully understand that there are four essential Divine attributes mentioned in *Sūrah al-Fātiḥah*: (1) رب العالمين [*Rabbul-‘Ālamīn*]—Sustainer and Nourisher of all; (2) رحمن [*Rahmān*]—Who bestows grace of His own volition without regard to effort or work on their part; (3) رحيم [*Rahīm*]—Who rewards and honours a service rendered more than merited, accepting the service, and not disregarding it; and (4) Who judges His servants.

Therefore, *Ahmad* is he who has all these four attributes as a reflection of the four Divine attributes in him. That is the reason

the name **Ahmad** is the manifestation of *jamāl*, and—in contrast to this—the name **Muhammad** is the manifestation of *jalāl*. The reason for this is that inherent in the name **Muhammad** is the quality of being the beloved because having all praiseworthy excellences and possessing utmost beauty and all perfect praiseworthy excellences requires splendour, grandeur, awe, and glory. But inherent in the name *Ahmad* is the quality of falling in love because to praise someone demands humility, lover’s submissiveness, and meekness. This is verily called a *jamālī* state, and this condition requires humility and meekness.

Our Holy Prophet, may peace and blessings of Allah be upon him, was eminently lovable, which is required by the name *Muhammad*, because being ‘Muhammad’—that is, encompassing all praiseworthy excellences—is what brings into being the state of being eminently lovable. And the Holy Prophet, may peace and blessings of Allah be upon him, also possessed the best qualities of a lover [of God and humanity], which the name *Ahmad* requires; for, it is essential that *ḥāmid* [the one who praises] must also be *muḥibb* [the one who loves]. A person can only truly and perfectly praise someone when he is in love—nay rather, he is *passionately* in love—and in order to be a lover and a *muḥibb*, one needs to be submissive and humble.

This is precisely the *jamālī* state necessary to realize the essence of *Aḥmadiyyah*. The belovedness, which was inherent in the name *Muhammad*, manifested through the Companions. As for those who were insulting and rebellious, the *jalāl* being the beloved of God subdued them. However, in the name of ‘Ahmad’ is the beauty of being in love; that is, the lover’s submissiveness,

and meekness. This excellence came to be manifested through the Promised Messiah. So, you are the ones to manifest the excellence of *Ahmadiyyat*. Therefore, bring death upon your every misplaced emotion, showing the meekness of being in love.

May God be with you! *Āmīn!*

## A BRIEF NOTE FOR THE HASTY CRITICS

*and a Statement about Barāhīn-e-Aḥmadiyya*

Since it is also God's tradition that when a man is sent by God, many short-sighted people with no fear of God direct ad-hominem attacks towards him. Sometimes they declare him a liar; at other times, they say that he breaks his promises, usurps the rights of others, embezzles money, and is dishonest and treacherous. At times they call him lewd, pleasure-seeking, foppish, and gluttonous. At other times, they call him ignorant.<sup>1☆</sup>

1. ☆ It is so unfortunate that ignorant people began announcing the false claim of Pīr Mehr Ali Shah Golarhvi's triumph in the contest to show an intellectual Sign. They hurled abuses at me and declared that I was illiterate and a fool in comparison to him. They gave the impression that I was in awe of his genius and intellect, and had that not been the case, he was ready to compete with me in writing a commentary [of the Holy Quran] in Arabic, which is why he had come to Lahore. They claimed that I had fled on seeing his magnificent glory and great knowledge. O heaven! Send forth curses upon the liars! *Āmīn!*

Dear readers: As of the time of this writing, on this day—Friday, 7 December 1900—God has put something in my heart to disgrace the liars. I swear by God, whose Hell is aflame for the liars, that upon seeing vehement denials I myself had requested for this unusual contest to take place. And had Pīr Mehr Ali Shah not added the condition that the debate must be on religious tenets and that I must take *bai'at* [a pledge of allegiance] at his hand—a condition that entirely negated the very purpose of my request [for the contest]—I would have come to Lahore even if there had been mountains of snow in Qadian and Lahore

and winter had arrived. I would have shown him what a Sign of God truly is! But he acted evasively by adding the condition of a debate on religious tenets and the requirement that I perform *bai'at* at his hand. In employing this foul deceit, he did not even consider his reputation. Nevertheless, if Pīr [Mehr 'Ali] Ṣāhib has a genuine command of composing eloquent commentary in Arabic and has not used any deception, he will still possess this command. Therefore, I ask him, in the name of Allah, that he should fulfil my request in the following way. To refute my claims, he should write a learned commentary in Arabic of not less than four *juz'w* [a *juz'w* comprises 16 pages] of a book on *Sūrah al-Fātiḥah*. I, in turn, will write a learned commentary in eloquent Arabic on the same chapter of the Holy Quran, with the grace and power granted by God, in support of my claims. He is permitted to get help from the scholars of the world, inviting the learned and eloquent men from Arabia and seeking the help of the professors of Arabic in Lahore and other cities. Starting from 15 December 1900, we shall both be permitted seventy (70) days to complete this task. This time will not be extended by even a single day. Having completed this commentary in the contest with me, if three well-known writers from Arabia declare that the Pīr's commentary contains all the essential elements of eloquence and learning and is full of spiritual wisdom, I will give him a prize of 500 rupees in cash. I will also set fire to all my books and take *bai'at* [a pledge of allegiance] at his hands. However, if the result is contrary, or if he fails to write anything in the allocated time, that is to say within the period of 70 days, then I do not need to take *bai'at* from such people, nor do I need their money. I only want to demonstrate that despite being known as a pīr [a spiritual guide], he has uttered such a despicable lie, and that the newspapers which supported him in print were completely unjust, mean, and dishonest! I will, God willing, start my commentary after completing *Tuḥfa-e-Golarhviyyah*. The one who is truthful among us shall not be put to shame. Now is when the newspapers that had supported him without any investigation should demand him to complete his work. Within seventy (70) days, these books from both sides should be published and circulated. Author

Sometimes, they spread the news that he is conceited, arrogant and debauched; verbally abuses people and slanders his opponents; he is miserly, interested only in making money; a great liar, a great *dajjāl*, faithless, and a killer. All these titles are given to the Prophets and God's Appointed Ones by those who are evil-minded and whose hearts are spiritually blind. These very same kinds of objections had been raised against Ḥaḍrat Mūsā [Moses], peace be upon him, primarily by malicious people who allege that he persuaded his people to borrow costly gold and silver articles, jewellery, and expensive clothes from the Egyptians, while telling them in sheer deception that they are borrowing these items temporarily and would return them after a few days on returning from worship while there was deception in their hearts. In the end, they broke their promise, told lies, usurped the wealth of others, and fled towards Canaan.

All these allegations are of such a nature that if an intellectual response is given, many foolish, mean-spirited people will not be satisfied. Therefore, the traditional response of God Almighty to such critics is that He helps those sent by God in a marvellous way and repeatedly shows heavenly Signs, so much so that learned people have to acknowledge their mistakes. They understand that if such a man was a liar and impious, why would he have had so much [divine] support? It is not conceivable that God would love a false prophet as He loves His true Friends. It is indeed to this that Allah the Exalted points in this verse:

إِنَّا فَتَنَّاكَ فَتِنًا مُّبِينًا ۝ لِيُغْفَرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ

Meaning, We have granted you a great victory as a magnificent Sign from Us, so that all the sins attributed to you [by your enemies] may be covered by the shining adornment of this manifest victory, and so that I may prove the critics wrong.

In short, it has been the practice of Allah since the very beginning when the dispensations of the Prophets, peace be upon them all, started, that He gives only one response to thousands of false allegations; that is, by showing Signs in their support, He proves that they [the Prophets] are His near and dear ones. Thus, just as darkness is instantly dispelled by the rising sun and the spreading light, in the same manner, all false allegations are shattered to pieces. So, I see that God is giving the same response on my behalf. If I was, in fact, a fabricator of lies against God, immoral, a usurper and a liar, then why would my opponents be so afraid to compete with me?

The matter was easy to resolve.<sup>1☆</sup> They should have left the decision between them and me to be made by God through a heavenly Sign and should have accepted God's act as a *Hakam* [Arbiter]. However, it kills them even to listen to a contest of this type. Is it not strong evidence that their hearts are distorted who believe Mehr Ali Shah Golarhvi to be truthful and think that he returned from Lahore as a victor? They neither hold any fear of God, nor are they afraid of the Day of Judgment. Their hearts are filled with audacity, mischief, and disrespect, as if they will never

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1. ☆ I reached this point when I received the book of Munshī Ilāhī Bakhsh, the Accountant, entitled: *'Asā'-e-Mūsā*, in which he has made personal attacks—based entirely on malice—against me and has also attacked some of my accurate and holy prophecies without due consideration. Soon after I had laid the book aside, I received the revelation concerning Munshī Ilāhī Bakhsh:



يُرِيدُونَ أَنْ يَرَوْا طَمْتَكَ. وَاللَّهُ يُرِيدُ أَنْ يُرِيكَ إِنْعَامَهُ، الْإِنْعَامَاتِ الْمُتَوَاتِرَةَ. أَنْتَ مِنْنِ  
بِسْمَنْزِلَةِ أَوْلَادِي. وَاللَّهُ وَلِيكَ وَرَبُّكَ. فَقُلْنَا يَا نَارُ كُونِي بَرْدًا. إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ  
هُم يُحْسِنُونَ الْخُسْنَى. \*

Translation: They desire to see menstruation blood within you.  
That is, they are seeking to discover impurity and filth and vile-  
ness but God desires to exhibit His continuous favours unto you.

How can they find in me any matter resembling menstruation and what trace of it is left in me, for God has converted, through holy changes, that matter into a handsome boy, and that handsome boy has the status of a son in the estimation of Allah; meaning that, although the limbs of a child are nourished and developed through menstruation blood, the child cannot be called impure like menstruation. God has affirmed that I had developed from the state of impurity, which is part of human nature, into purity and that it is folly on the part of my opponents to seek impurity in me because I have become a pure child by the hand of Allah and like a son in His estimation. God is my Guardian and Providence. There is, thus, the resemblance of a paternal relationship. God has put down the fire which has been sought to be kindled through this book *‘Asā’-e-Mūsā*. God is with the righteous who do their duty to the utmost and mind the finer points of *taqwā* [fear of God]. Meaning that those people to whom—due to their lack of full investigation—this verse: وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ [Woe to every backbiter, slanderer (*Sūrah al-Humazah*, 104:2)] thus became applicable, Allah is not with them. For them وَيْلٌ—*wail* that is, Hell is promised. It is a pity that Munshī Şāhib did not consider this verse before writing his blatant criticism. In a way, it is good because he received a direct response from God to his vilification, and he acknowledges that. In his book *‘Asā’-e-Mūsā*, he has repeatedly written his revelation: إِنِّي مُهَيِّنٌ لِّمَنْ أَرَادَ إِهَانَتَكَ That is, God, says: I shall disgrace you in support of the person that you think is insulting Me—that person being this humble man, myself. Now see, what a shining Sign it is that verifies the verse. وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ Woe to every backbiter, without any delay. Ask all the *maulawīs* of the world, and they will tell you that the meaning of the revelation is the same as I have just explained. Here the word مُهَيِّنٌ—*mohīn* is a substitute for the word مُهَيِّنَاكَ *mohīnuka*. This is a

great Sign if Munshī Ilāhī Bakhsh has any fear of God. To humiliate me, Munshī Ṣāhib has thought of two objections: (1) First, I did not publish the many books that I had promised to publish. But he did not consider that even if there is a delay, the Holy Quran also took twenty-three years to be completed. How did he come to know that I had bad intentions? Man is under God's predetermined decree. وَإِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ— [and verily, deeds are (judged) by intentions (*Ṣaḥīḥ al-Bukhārī, Kitābu Bād'il-Waḥī, Bāb Kaifa Kāna Bād'ul-Waḥī 'ilā Rasūlulāhi*<sup>54s</sup>, Hadith 1)]. Moreover, it was repeatedly advertised that anyone who cannot wait may ask for a refund of whatever money he had paid in advance. There was no reason to raise any objection unless one has a dirty mind. (2) The second objection is that my prophecies were not fulfilled. The only answer to this is: لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ [‘The curse of Allah be upon the liars’]. More than 100 prophecies have been fulfilled, for which there are thousands of witnesses. The prophecy concerning Ātham was conditional and was fulfilled according to the condition. Tell me if that revelation was not conditional? To deny the truth is an act of the cursed. Even if I had an independent personal opinion that Ātham would die within the prescribed time, you must first become an apostate from Islam to deny my right to hold such an opinion. The *ijtihād* [independent personal opinion] of the Holy Prophet, may peace and blessings of Allah be upon him, according to his hadith, ذَهَبَ وَهَلِي [(*Ṣaḥīḥ al-Bukhārī, Kitābul-Manāqib, Bāb al-'Alāmātīn-Nubuwwah fil-Islām*, Hadith 3622)] also was incorrect. Then, according to your rule, you would also consider the Holy Prophet, may peace and blessings of Allah be upon him, false! First, reply to this question, and then you may criticize me. In the same way, the prophecy about the son-in-law of Mirza Ahmad Baig was also conditional. If you have any faith left, then why don't you wait for this stipulation [to be fulfilled]? What kind of honesty was this that you didn't even mention the prophecy about Lekh Rām in your entire book? Was that prophecy fulfilled or not? Did Ahmad Baig die within the stipulated time frame in accordance with the prophecy, or not? Only recently, upon my inquiry, your respected friend Deputy Fateh Ali Shah testified with great conviction that the prophecy about Lekh Rām had been clearly fulfilled. You belong to the same Jamā'at, but still, you are denying the truth! Author

face death[and go before God]! Had they shown some sense of shame and integrity, they would have hated what Mehr Ali Shah Golarhvi did in my opposition.

Did I invite him to have a debate on religious tenets with him and then do his *bai'at*? When I have already declared repeatedly that God has sent me as the Promised Messiah and has informed me which particular hadith is authentic and which hadith is not, and He has bestowed on me the correct understanding of the Holy Quran, then why should I engage with these people in a debate on religious tenets, when I have the same firm faith in *wahī* [revelations] that I have received as I have in the Torah, the Gospel and the Holy Quran? Do they expect me to discard my faith which is based on knowledge by the certainty of experience, and that I should accept their conjectures and collection of false narrations?

They, too, cannot leave their opposition because they have already published books full of falsehood against me. Presently, to revert from their opinions is worse than death for them. In such a dire situation, what is the use of getting into a debate with them? When I had already published the announcement that in the future, I would not enter into any debate on religious tenets with any *maulawī*; justice and good faith demanded that they should not even make a mention of these debates on religious tenets before me.

Could I have broken my promise? If Mehr Ali Shah's heart was not rotten, then why did he request me for such a debate that I had already resolutely declared to have abandoned? Making such a request, he tried to deceive people by giving the impression that he was accepting my invitation. Look at the astonishing deception

that he used: He wrote in his published announcement that first, I should enter into a debate on religious tenets with him, and then, if Sheikh Muhammad Husain Batalavi and two of his colleagues declare on oath that the beliefs presented by Mehr Ali Shah are correct, then without any hesitation I should enter in his *bai'at* there and then in that meeting!

Now, look! Does any deception greater than this occur in the world? I simply challenged him to see a Sign or show a Sign, and I said that both parties should write commentary by way of a miracle in Arabic on any one of the *Sūrah*s [Chapters] of the Holy Quran. The party whose commentary and Arabic diction is proven to reach the calibre of a Sign from the perspective of eloquence and fluency would be deemed the recipient of God's support. It was very clearly written that there would not be any discussions on religious tenets. The contest would be only to see and show a Sign. But Pīr Ṣāhib discarded my entire invitation and submitted a request for a debate on religious tenets and made it the basis for the final decision. He wrote [deceptively] that he had accepted my challenge with only one additional condition!

O deceitful man! May God hold you to account! In what way did you accept my invitation when, in fact you asked me to enter into your *bai'at* depending on a debate on religious tenets, while you knew well that I could not accept it because I had already published an announcement of my pledge concerning that kind of debate. Then, how was it that my invitation was accepted? Furthermore, after having entered into your *bai'at*, what opportunity would there remain to act upon my invitation? Is your deception such that people cannot see through it?

Without any doubt, they understood it, but then they slaughtered the truth intentionally! In short, this is the condition of their faith! After committing such injustice, they hurl thousands of abuses in their published announcements, forgetting that one day they have to die [and face God]! How joyfully they say that Mehr Ali Shah came to Lahore, and I did not contest him! What kind of cure can I provide for the hearts that God curses? My heart painfully awaits a verdict.

A long time has passed. My wish has still not been fulfilled that someone from those people desires to reach a verdict based on truth, honesty, and good intent, but sadly these people do not enter the fray with sincerity of heart. God is ready to make a judgment, and like a she-camel lifts her tail to deliver a calf, this age itself is demanding a verdict.

Would that someone from among them seek a judgment! Would that someone from among them be rightly guided! I invite them based on perfect discernment, but they reject me **relying upon mere conjectures!** Their fault-findings are also for the same reason that they may find some flaw.

O ignorant people! This Movement has been established from the heavens. Do not fight with God! You cannot annihilate Him. God always succeeds. What is in your hands other than a few *ahādīth* that the seventy-three sects have cut into small pieces and divvied up amongst themselves? Where is truth and conviction seen? You accuse each other of lying.

Was it not necessary that the *Hakam*—that is, the Arbiter—of God descend amongst you, selecting some and rejecting some from your stockpile of *ahādīth*? Well, this is exactly what has

happened now. What kind of *Hakam* would he be who agrees with everything you say and rejects nothing? Do not wrong your souls, and do not look contemptuously at this Movement which has been established by God for your reformation.

Rest assured, if this enterprise had been of man, and had a Hidden Hand not been supporting it, then this Movement would have been decimated a long time ago, and a forger of falsehood like this would have been destroyed so quickly that by now even his bones would not be found! So take another look at your campaign of opposition—at the very least, just consider the possibility of an oversight and that perhaps this fight of yours is with God.

And why do you accuse me of squandering the money for *Barāhīn-e-Aḥmadiyya*?<sup>1☆</sup> If you have any right over me that you

1. ☆ Munshī Ilāhī Bakhsh has filled his book *‘Asā’-e-Mūsā* with such filth of false accusations, calumnies, and incorrect reports that it is as if it is a sewer filled with stinking mud or a latrine filled with feces! And leaving the fear of God aside, he has attacked my honour like a great enemy by fabricating lies about me. He must realize that he has done nothing good. And all he has written is nothing more than the kinds of abuses that were hurled upon Ḥaḍrat Mūsā [Moses] and Ḥaḍrat Masīḥ [Jesus], and our master, the Holy Prophet, may peace and blessings of Allah be upon him. Sadly, he did not care at all about the verse: وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ [Woe to every backbiter, slanderer—*Sūrah al-Humazah*, 104:2], and the warning—‘Woe to every slanderer’ contained therein. Similarly, he did not care at all about لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ [Follow not that of which thou hast no knowledge—*Sūrah Banī Isrā’īl*, 17:37]. He repeatedly writes that I have assured him that I would not file a case against him in any court of law run by men for his having fabricated lies. So I say to him that not only will I not file any case against him in any human court, but also I will not file any case in the Court of God. However, as he has falsely and shamelessly accused me of sins that I have never committed, I do not believe that I would die before God Almighty has established my innocence of the false charges that are levelled against

can truly hold me accountable for, or if I have not returned any

me and proves him to be the liar. *أَلَا إِنَّ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ* [Beware! Surely, the curse of Allah is upon the liars!] In this context, I received a definite and certain revelation on Thursday, 11 December 1900:\*

بِرمقام فلک شدہ یاربِ گر امیدے دہم مدار عجب  
*Your pain-filled supplications have reached heaven,  
 Then be not surprised if I should give you hopeful news.*

بعد ۱۱- انشاء اللہ تعالیٰ.\*\*

After eleven, if God Almighty so wills.

I do not know whether by eleven it is meant eleven days or eleven weeks or eleven months or eleven years. In any case, a Sign in proof of my innocence will appear within that period, putting you to great shame. Do not make a mockery of God's Word. Mountains may move, rivers may dry up, and climates may change, but the Word of God does not change until it is fully carried out. A denier asserts that such and such prophecy has not been fulfilled. O stone-hearted person, have some shame before God! All those prophecies have been fulfilled. And this age shall not pass before the remaining portions also come to pass. So far, more than 100 prophecies have been witnessed by the world. Why do you shun decency and fairness? Author

\* 11 December 1900 is a scribal error. In *al-Ḥakam*, vol. 4, no.45, p. 2, dated 17 December 1900, this revelation has been quoted as 13 December 1900, which indeed was a Thursday; see *Tadhkirah*, English translation, p. 542, ed. 3, 2018. [Publisher]

\*\* **Publisher's Note**—*Tadhkirah* (p. 375, ed. 6, 2023) documents this footnote:

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams<sup>ra</sup>: Subsequently, it was made clear to the Promised Messiah<sup>sa</sup> that the revelation refers to Bābū Ilāhī Bakhsh. He writes:

Bābū Ilāhī Bakhsh died of the plague after eleven beasts had been killed by plague, as is indicated in this revealed couplet.

بِرمقام فلک شدہ یاربِ گر امیدے دہم مدار عجب۔ بعد گیارہاں۔

[Your pain-filled supplications have reached heaven, then be not surprised if I should give you hopeful news that would not be inconsistent with My way and My bounty. After eleven.]

This shows that the number of Bābū Ṣāhib was twelve. Two more will follow to complete the number fourteen.

[Tatimmah *Ḥaqīqatul-Wahī*, Rūḥānī Khazā'in, vol. 22, p. 589 footnote; 2021]

money that you might have loaned to me, or if you asked for your right and I refused to honour it, then provide evidence for it and make your demand. For example, suppose I had received the cost of *Barāhīn-e-Aḥmadiyya* from you. In that case, I implore you in the name of God Almighty, before Whom you will stand one day to render account, to return those four volumes of *Barāhīn-e-Aḥmadiyya* to me and take your money back.

Look! I am making this announcement openly that if you demand a refund of the price of *Barāhīn-e-Aḥmadiyya*, and send the four volumes to me after showing them as value-payable to any of my friends, then if I do not fully refund you after receiving all four volumes, the curse of Allah be upon me. But if you neither stop the accusation nor return the book to receive the money back, then the curse of Allah be upon you.

In the same way, every right that you may have over me can be met after providing evidence. Tell me, what else can I say other than this that if no one comes forward to demand his right, I am asking him to come forward under the curse of God? I have previously published three advertisements concerning the price of *Barāhīn-e-Aḥmadiyya*, stating the same message that I am ready to refund the fee on receipt of all four volumes of my book and for them to receive from me the few dirhams for which they are dying. وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى [And peace be upon him who follows the guidance].

**Publisher, Mirza Ghulam Ahmad Qadiani—**

15 December 1900 CE



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## NEED FOR A SPIRITUAL CONTEST FOR ISLAM

**Dear readers!** Impartially and faithfully reflect upon what a state of decline that Islam is in these days. It is akin to the terribly frightening situation of a child caught in the jaws of a wolf. This is the very plight of Islam these days, and there are two calamities it is facing:

1. The first is internal—Disunity and mutual discord have exceeded the limits. Each sect is gnashing its teeth at the other.
2. The second is external—False evidence is being employed to attack Islam with such vehemence that no precedent of such attacks can be found anywhere in the world ever since the day Adam was created, or—shall we say—since the foundation of prophet-hood was established. Islam was once the religion that the response among its people to a single person becoming an apostate would be apocalyptic. It was thought impossible for anyone to leave Islam

after tasting its sweetness. Nowadays, in this very country—British India—you will find thousands of apostates; moreover, even the likes of those who spare no inconvenience to insult Islam and criticize and condemn the Noble Messenger.

Then, apart from this, another calamity that has taken place these days is that when God Almighty sent a servant of His for the purpose of revival and reform<sup>1☆</sup> and to carry out the needed services [of the

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1. ☆ All the great scholars of Ahl-e-Sunnah have always accepted the hadith, which relates that a *Mujaddid* [Reformer] would be raised at the beginning of each century. However, where the names of Reformers are presented, this clarification or specification is not based on Divine revelation, it is only by way of an interpretive judgement. And the Signs that God has shown at my hand number more than 100 and these have been recorded in the book *Tiryāqul-Qulūb*. Unfortunately, our opponents have become like those earlier disbelievers who repeatedly raised objections against the prophecy concerning Hudaibiyah. Or they have become like those Jews who, in order to reject the Messiah, up to this day, present these prophecies of his that he had said that he was going to establish the Throne of David, and also had prophesied that some of his disciples would still be alive when he would return. In the same way, these people do not look at all those prophecies numbering more than 100 that have been fulfilled, published, and circulated in the country. They go on repeatedly harping about the one or two prophecies that they are unable to understand due to their stupidity and lack of due attention. They fail to think that if rejecting someone this way was permissible, then this objection would apply to all the Prophets, and the path to believing in their prophecies would be closed. For example, the

Faith] right at the head of the century and named him the Promised Messiah, even then most of the Muslims have not accepted him. This was the work of God which took place right at the precise time of need, and the heavens bore witness to its truth, and many other Signs were manifested. Instead, they called him a *kāfir* [disbeliever], a *dajjāl* [deceiver], faithless, treacherous, an embezzler, liar, perjurer, money-minded, unjust,

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person who raises an objection against the prophecy concerning Ātham or the prophecy concerning the son-in-law of Ahmad Baig, has he forgotten the prophecy regarding Hudaibiyah, where the Holy Prophet, may peace and blessings of Allah be on him, confidently undertook the journey to Makkah with a large army. And do they not remember the forty days prophecy of Prophet Jonah? How sad that due to their denial [of my truth], they also insulted the prophecy of Maulawī Abdullah Ghaznavi regarding a 'light descending on Qadian, and that heavenly light being Mirza Ghulam Ahmad<sup>ras</sup> of whom his progeny was deprived.' (Progeny also includes disciples.) And then, given that there are not one but four prophecies of death: (1) Concerning Ātham; (2) Concerning Lekh Rām; (3) Concerning Ahmad Baig; and (4) Concerning the son-in-law of Ahmad Baig; and from these four, three have died and one remains—about whom the prophecy was conditional as was conditional [the prophecy] regarding Ātham. Now to create a furore again and again as to why the fourth one is not being fulfilled promptly, and then citing this as the reason to reject all the other prophecies—is this the work of those who fear God? O prejudiced people! Who taught you to tell so many lies? Arrange a meeting, for example, in Batala, clear your minds of all Satanic thought, and listen to my speech. I shall admit I am a false person if it is proven that even one of my one hundred prophecies was false. But if you want to continue fighting God regardless, then wait and see what your end will be. Author

usurper of others' rights, and sycophantic to the British. They mistreated him in whatever way they liked, and many raised the objection that all his revelations were either satanic or self-deception. They also claimed that they were the recipients of God's revelation and proclaimed that God had informed them that this man was a *kāfir*, a *dajjāl*, a liar, faithless, and Hell-bound.<sup>1☆</sup>

1. ☆ Munshī Ilāhī Bakhsh, the Accountant, who claims to be a recipient of Divine revelations, has recently written a book entitled *'Asā'-e-Mūsā*, and in it, he indicates that I am the Pharaoh. In his book, he has written many of his revelations which signify that I am a great liar, and those who accept me as being from Allah and testify my claim to be true are donkeys [i.e. foolish]. Hence, he has also written this revelation of his: عیسیٰ تنواں گشت بتصدیقِ خرے چند۔ صلوة برائکس کہ ایس ورد ہووید۔ [One does not become 'Īsā [Jesus] on the testimony of a few donkeys. On him are the blessings of God, who repeatedly recites this line.] In response to this, suffice it to say that if those who believe that I am truthful are donkeys, then Munshī Şāhib will be in great trouble because his spiritual master and guide [Maulawī 'Abdullah Ghaznavi] on whose hand Munshī Şāhib is proud to have taken *bai'at* [a pledge of allegiance], had given testimony in my favour that, 'He is from God and is a heavenly light.' Even though he had sent me one of his revelations in writing, these people would not accept my testimony. Therefore, I present two witnesses to verify Abdullah Şāhib's statement, both of whom are among the friends of Munshī Şāhib: (1) One is Ḥāfiẓ Muḥammad Yūsuf, a friend of Munshī Ilāhī Bakhsh. It was possible that Ḥāfiẓ Şāhib, a friend of Munshī Şāhib, may have refused to give the testimony, but now we have proof that will make him consent to give the testimony. That proof shall be presented right in the meeting. (2) The second witness in this regard is his brother, Munshī Muḥammad Yaqūb. His written statement is also with us. Now it is an obligation of Munshī Ilāhī Bakhsh to call a meeting and invite both these gentlemen, Ḥāfiẓ Şāhib and Munshī Muḥammad

The persons who received this *ilhām* are more than four in number. So, these are their revelations of rejection. And testifying to my truth are those Divine dialogues and conversations, some of which have been included in this book as an example.

In addition, even before the time of my having attained maturity, some saints had made prophecies about me, giving my name and the name of my village,

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Yaqūb, to testify on oath in front of my representative or me. If Ḥāfiz Ṣāḥib bids farewell to [i.e. abandons] faith and refuses to testify, then he should look at the proof that we will submit in the meeting and should then himself decide fairly. All other revelations of Munshī Ṣāḥib shall be decided based upon this. When his very first revelation affronts his spiritual guide and master and calls him a donkey—rather, the biggest donkey because he was the first to accept my truthfulness—then you can easily understand the merits of his other revelations. Surely, he can respond in these words: ‘Just as my revelation has disgraced my spiritual guide by attacking him, so too has my honour not remained safe from it.’ This is so because the revelation that he wrote on page 355 of his book *‘Asā’-e-Mūsā* contains this revelation: *اَتَى مَهِين لَمَنْ ارَاد اِهَاتَتَكَ* . According to the rules of grammar, the presence of the conjunctive *lām* [ل] here gives the rival party the right to benefit. The meaning will thus be ‘I shall disgrace you and bring disrepute on you in order to support and assist your opponent.’ If you say that it is the scribe’s mistake, and in fact *lām* is not present then the reply is that this same revelation appears at several places in this book with the *lām* again and again. It is written at the beginning and the end of the book, so it cannot be that a mistake of the scribe has occurred at every place. Thus, these are bizarre revelations; at times, they assault Maulawī Abdullah, and at other times they promise humiliation for the recipient of the revelations himself!

Author

and that I would be the Promised Messiah. Many had stated that the Holy Prophet, may peace and blessings of Allah be upon him, came in their dreams and informed them that this person is genuine and has come on my behalf. In this connection, Pīr Jhanday Wala of Sindh, who has more than 100,000 disciples, announced this vision among his disciples. Other saints saw the Holy Prophet, may peace and blessings of Allah be upon him, more than 200 times in dreams, and they said that the Messenger of Allah, may peace and blessings of Allah be upon him, testified in clear words to the truth of this humble one being the Promised Messiah.

One person, Ḥāfiẓ Muhammad Yūsuf, a Revenue Collector of Canals, informed me<sup>1☆</sup> directly that Maulawī Abdullah Ghaznavi saw in a dream that a light fell upon Qadian (that is, on this humble one) from the heavens. He also said that his own progeny

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1. ☆ Ḥāfiẓ Muhammad Yūsuf, Revenue Collector, Canals, had narrated this vision of Maulawī Abdullah to many people. We now have many proofs to that effect, and Ḥāfiẓ Ṣāhib cannot escape the truth. Ḥāfiẓ Ṣāhib is in the last stage of his life, and we have now found a chance to test his integrity and righteousness after a long time. Author

would remain deprived of that light. This is the statement of Ḥāfiẓ Muhammad Yūsuf that I have stated in his own words without any addition or subtraction of words. *وَلَعْنَةُ اللَّهِ عَلَى الْكٰذِبِيْنَ* [And the curse of Allah be upon the liars]. An additional argument in support of this is that Abdullah Ghaznavi made this very statement on another occasion differently in the presence of Ḥāfiẓ Muhammad Yūsuf's real brother, Munshī Muḥammad Yaqūb. In this statement, he mentioned my name and then said that, in his opinion, the *Mujaddid* [Reformer] who was to come for the reformation of the world is Mirza Ghulam Ahmad<sup>sas</sup>. In the interpretation of a dream, he said that perhaps<sup>1☆</sup> the light seen descending on Qadian from the heavens is Mirza Ghulam Ahmad. Both these persons are living,

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1. ☆ It should be noted that when Munshī Muḥammad Yaqūb, who is the real brother of Ḥāfiẓ Muhammad Yūsuf, narrated this statement of Maulawī Abdullah Ghaznavi at the occasion of the *mubāhalah* [prayer duel] of Abdul Haqq Ghaznavi in front of around 400 people in Amritsar, he did not use the word 'perhaps'. On the contrary, he had stated, while weeping profusely with tears flowing down his face, in certain and decisive words that upon hearing my wife's dream, Maulawī Abdullah had said that the light which was seen in the dream descending from heaven and lighting up the earth was Mirza Ghulam Ahmad<sup>sas</sup> of Qadian. Author

and I have the handwritten statement of the second person with me.

Now, explain this to me. There are two parties: One party declares me a *kāfir* and ascribes the epithet *dajjāl* to me, and proclaims its hostile revelations, amongst whom is Munshī Ilāhī Bakhsh the Accountant, who is a disciple of Maulawī Abdullah; and the other party considers me to be heavenly light and discloses its visions in this regard, such as the spiritual guide of Munshī Ilāhī Bakhsh, Maulawī Abdullah Ghaznavi, and Pīr *Ṣāhib-ul-'Alam* [the Standard Bearer (Jhanday Wala)]. Now, how outrageous a situation it is that the saintly spiritual master testifies to my truth upon receiving a revelation from God, but the disciple declares me a *kāfir*!

Is this not blatant mischief? Is it not imperative that measures be taken to remove this mischief from our midst? And the process for this is that we initially address that individual—namely, Ilahi Bakhsh the Accountant, who opposed his own spiritual master—and invite him to settle this matter in two ways: first, in a meeting, in my presence or the presence of my



representative, he should find out from these two witnesses the statement made by Maulawī Abdullah, and giving due respect to his master, he should accept the testimony [of his master]. After that, he should trash<sup>1☆</sup> his hypercritical book *'Asā'-e-Mūsā*, because to oppose one's spiritual master goes against the signs of piety. But if he adopts disobedience to his master and, like a disobedient son, contests him, in that case he should address me because his master has passed away. He

1. ☆ Since Munshī Ilāhi Bakhsh has received the *ilhām* [revelations] that opposing Maulawī Abdullah is a deviation from the right path. Therefore, he should be afraid of this *ilhām* of his لا تكونوا اول كافرين [be not the first to disbelieve therein] and not become its fulfilment. He should not rely on some behind-the-scenes denial of Muhammad Yūsuf. We have found convincing evidence concerning Ḥāfiẓ Ṣāhib, and we will present that in a meeting and ask him to deny it under oath. Moreover, Munshī Ilāhī Bakhsh writes in his book *'Asā'-e-Mūsā* about Maulawī Abdullah Ghaznavi that he was a great saint, highly spiritual, and a recipient of revelations and visions; there was great spirituality in his company and that Munshī Ṣāhib himself is a subordinate servant of his. So I say that when he was such a great saintly person, and you are his minor servant, why are you dishonouring such a revered person? It is very strange that Maulawī Abdullah Ghaznavi testifies in my favour saying that Mīrza Ghulam Ahmad of Qadian is a heavenly light and is thus testifying in my favour while you are presenting this revelation: موسى\* نتواں [One does not become 'Īsā (Jesus) on the testimony of a few donkeys.] Now you tell me: what kind of a man is he who calls his spiritual master a donkey? And what kind of a revelation of his is this? Shame! Shame!! Shame!!! Author

\* This seems to be a scribal error. The correct word is عيسى . [Publisher]

should have this resolved with me through a heavenly method. For this, the first condition is that if he is to defy the instruction of his spiritual master, he should publish a statement declaring that he disagrees with the advice of Abdullah Şāhib, and he does not give any importance to his vision or revelation and prefers his own ideas.

This way the matter will be resolved, and I am ready for such a resolution. A befitting and proper reply should be given within two weeks, and it should be a published announcement. وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ [And peace be upon him who follows the guidance].

**Humbly, Mirza Ghulam Ahmad of Qadian**

15 December 1900 CE

*Appendix*  
to *Arba'in Numbers 3 & 4*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ<sup>1</sup>

نَحْمَدُهُ وَنُصَلِّي<sup>2</sup>

## A HEARTFELT APPEAL TO THE PEOPLE

I have published my treatise *Arba'in* so that those who call me a liar and a fabricator might reflect that the grace of God which is upon me in every aspect, is not possible except for someone who is of the highest degree of nearness to Allah. This dignity and lofty status is not granted to an ordinary recipient of revelations, let alone—God forbid—a wicked fabricator of lies against Allah.

O my people! May God have mercy upon you! May God open your eyes! Know for certain that I am not a fabricator. All the Holy Books of God testify to the fact that he who attributes lies to God is swiftly destroyed. He is never granted the duration of life that the truthful can attain. The King of all the truthful is

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

2. We praise Allah and invoke His blessings [upon His Noble Messenger].  
[Publisher]

our Prophet, may peace and blessings of Allah be upon him—he was granted a life of twenty-three years to receive *wahī* [revelations]. This period of life is the standard to gauge the truthful until the Day of Judgment. Thousands of curses of God, His angels, and the righteous servants of God be upon the one who considers any evil fabricator to partake in [the fulfilment of] this sacred criterion.

Even if the verse:

لَوْ تَقَوَّلَ عَلَيْنَا<sup>1</sup>

had not been revealed in the Noble Quran, and if all the holy Prophets of God had not said that liars do not receive the lifespan that the truthful are afforded to receive Divine revelations, even then the love that a true Muslim should have for his beloved Prophet, may peace and blessings of Allah be upon him, would never allow him to be able to utter such a statement of insolence and audacity that this measure of time given to Prophets to receive revelations—that is, the twenty-three years that were given to the Holy Prophet, may peace and blessings of Allah be upon him—could also be given to a liar! Nevertheless, given that the Holy Quran states in no uncertain terms that if this Prophet had been a liar, he would not have been granted this amount of life to receive revelations, and even the Torah has given this very testimony, with the Gospel being no different; then what sort of Islam is this, and what kind of Islamic practice

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1. And if he had falsely attributed even a trivial statement to Us (*Sūrah al-Hāqqah*, 69:45). [Publisher]

is it, that all these testimonies have been discarded as rubbish merely out of malice for me without any regard whatsoever for the Holy Word of God! I cannot understand what kind of honesty it is that they do not avail of any proof that is presented to them, and they repeatedly present objections that have been rebutted a hundred times, and which do not only apply to my own self—if indeed the nitpicking criticisms they utter against me can even be called objections—but they also apply to all the Prophets of God. Whatever is being said about me has all been said before.

Alas! These people fail to reflect that if this enterprise had not been from God, then why was its foundation laid right at the head of the century! Furthermore, no one could say that while you are a liar, such and such a man is truthful.

Alas! These people fail to understand that if the Promised Mahdi was not present, then for whom did the heavens manifest the miracle of the solar and lunar eclipses! It is also a pity that they fail to see that this claim is not untimely. Islam was pleading for help with both its hands outstretched, crying, 'I am the victim of oppression—now is the time that I be helped from the heavens!' The hearts had indeed begun to cry out even in the thirteenth century that the aid and assistance of God would most certainly come in the fourteenth century. Multitudes now lie asleep in their graves who had wailed and wept for the arrival of this century. Yet when a man was sent by God, they became his enemies simply out of the opinion that he did not accept every belief of the contemporary *maulawīs*.

Nonetheless, every ambassador of God who is sent invariably

brings a trial along with him. When Ḥaḍrat 'Īsā [Jesus] came, the unfortunate Jews faced the trial that Elijah had not descended again from the heavens, yet it was essential that Elijah must first descend from the heavens and then the Messiah would come as recorded in the Book of the Prophet Malachi. And when our Holy Prophet, may peace and blessings of Allah be upon him, was sent, the People of the Book faced the trial that this Prophet did not appear from among the Children of Israel. Was it, therefore, not essential now that a trial also be faced at the time of the appearance of the Promised Messiah? And if the Promised Messiah was to accept all the beliefs of the seventy-three sects of Islam, then in what sense would he be called the *Ḥakam* [Arbiter]? Did he come to believe what people were saying or to make them believe [what he was saying]? If he was to agree with all of them, then his coming would have been without benefit.

Hence—O people!—do not be stubborn. There are thousands of things that are not understood before their time. Prior to the Messiah [Jesus], no Prophet could explain the true nature of the second coming of Elijah to prepare the Jews for the acceptance of the Messiah. Similarly, no Prophet from the earlier Prophets could clearly dispel the belief entrenched in the hearts of the Jews that *Khātamul-Anbiyā'* [the Seal of the Prophets] would be a descendant of the Israelites. In the same way, the issue concerning the Promised Messiah also continued to remain obscure, so that in accordance with the practice of Allah, it should also prove to be a trial. If my opponents had not been bestowed the good fortune of accepting me, it would have been better for them to at least hold their tongues for some time, and—keeping silent—watched

for my ultimate outcome. Now all the sin of the filthy abuse that the public has also hurled upon me is a burden upon the necks of the *maulawīs*.

It is a pity that these people do not even make use of their intuitive perception. I am a person who is always ill and those two yellow sheets that are mentioned in the *abādīth*<sup>1</sup>—that the Messiah will descend covered in these two sheets—those two sheets accompany me always and their interpretation, according to the science of interpretation of dreams, is that of two illnesses. Thus, there is one sheet on my upper body and points to my cyclical chronic headaches, vertigo, and insomnia and heart palpitations. The second sheet which is over my lower body, signifies diabetes which I have been suffering from for a very long time.

Often, day and night, I have to pass urine hundreds of times, and I suffer constantly from all the infirmities of health associated with excessive urination. Sometimes my health is so poor that when I climb the stairs to go up for Prayer, I do not hold out the hope—given my apparent state—that I will live long enough to place my foot from one step of the stairs to the next. Now, the individual whose life is in such a predicament that he faces the likelihood of death every day, and examples of the fate of patients suffering such ailments can also be seen, how can he dare to forge lies about God while living with such a dangerous condition? And relying on what state of ‘good health’ does he say that his lifespan will be eighty years while medical research considers him

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1. *Ṣaḥīḥ Muslim*, Kitāb al-Fitan wa-Ashrāṭus-Sā‘ah, Bāb Dhikr ad-Dajjāl wa Ṣifatihi wa-mā ma‘ahu, Hadith 7373 [Publisher]

to be in the clutches of death at every moment. Sufferers of these illnesses melt away as if seized by tuberculosis and quickly perish. Or, their end is like those who suffer from carbuncle or cancer. Now tell me, under such dangerous circumstances, is the vigour with which I am engaged in preaching, the work of a fabricator of lies against God? When I see one illness in the upper part of my body, and another illness in the lower part, then my heart perceives that these are the same two sheets that were foretold by His Holiness the Messenger of Allah, may peace and blessings of Allah be upon him.

Purely by way of advice, and for the sake of Allah, I say to the ulema who oppose me, and those who think like them, that abuse and vilification is not the way of decency. If this is indeed your natural inclination, then it is your choice but if you people consider me false [in my claim], then you also have the option to assemble in your mosques collectively or individually to pray against me before God—weeping and wailing—wishing for my destruction. Then, if I were to be false [in my claim], your prayers would certainly be accepted. And all of you do indeed pray constantly, but remember that if you pray to such an extent that your tongues become sore, and fall [upon your noses] in prostrations weeping and wailing to such a degree that your noses are worn out, and the area around your eyes begins to rot from tears and your eyelashes fall off, your vision becomes impaired due to excessive weeping and wailing, and, in the end, your brain is so affected that you begin to suffer from epilepsy or melancholia—even then those prayers will not be accepted because I have come from God.



The person who prays for evil to befall me will have that prayer recoil upon him. The person who recites a curse upon me, that curse falls upon his own heart but he is unaware of it. And the person who declares entering into a duel with me and then makes these supplications that the one among us who is false may die first, the result of this will indeed be the one that Maulawī Ghulam Dastagir Kasuri witnessed, for he had announced publicly that, 'If Mirza Ghulam Ahmad is a liar—and he most certainly is a liar—he shall die before me; and if I am a liar, then I shall die first.' And indeed, he made this supplication also, and after a few days he himself died! If that book had not been printed and made public, who would have believed in this occurrence? But now he has testified to my truthfulness through his death.

Thus, every person who shall enter into such a duel, and pray in this same manner, will definitely—like Ghulam Dastagir—become a witness to my truthfulness. It is really worth contemplating that while some mischievous, unjust people declared my Jamā'at to have murdered Lekh Rām, whereas in fact it was a great Sign that was manifested, and it was one of my prophecies that had come to fulfilment—but pray tell who from among my Jamā'at killed Maulawī Ghulam Dastagir? Is it not true that he himself—without any request from me—made such a prayer and then departed from this world?

No one can die on earth until his death is decreed in the heavens. In my soul is present that very same truth which was given to Abraham, peace be on him. I have an Abrahamic relationship with God. No one knows my secret except my God alone. My

opponents ruin themselves in vain. I am not a plant that can be uprooted by their hands. If their predecessors and their successors, their living and their dead, were all to unite and pray for my ruin, my God would convert their prayers into curses and slap their faces with them.

Look, hundreds of wise people continue exiting your Jamā'at to join my Jamā'at! An uproar is unfolding in heaven and the angels are drawing [those with] pure hearts toward us. Now, can man stop this heavenly operation? Try to obstruct it if you think you have the strength. Use all the cunning and deceit that the opponents of the Prophets employed against them in the past, and leave nothing untried. Use your utmost strength. Pray so hard for evil to befall me that you arrive at death's door and then see what harm you can bring about.

God's heavenly Signs are pouring down like rain, but unfortunate men raise objections from afar. How can we cure the hearts that have a seal set upon them!

O Lord! Have mercy upon this Ummah! *Āmīn!*

Announced by:

Humbly,  
**Mirza Ghulam Ahmad from Qadian**  
 29 December 1900 CE  
 Printed by Diyāul-Islām Press Qadian

## APPENDIX ARBA'ĪN

When the original text in Hebrew of the prophecy, given herein below, was seen, we learned that it is clearly stated in it that a false prophet would be destroyed. Therefore, we deem it appropriate to write that prophecy here in the Hebrew words. And it is this:<sup>1</sup>

## DEUTERONOMY 18:18–20

נְבִיא <i>na-sî</i> A Prophet	אָקִים <i>'a-qîm</i> I will raise up	לָהֶם <i>la-hem</i> for them	מִקְרֵב <i>miq-qe-rev</i> from among	אֶחָיָהֶם <i>'ă-hê-hem</i> their brothers
כְּמוֹךָ <i>ka-mō- kha</i> like you,	וְנָתַתִּי <i>wə-na-tat-tî</i> and I will put	דְּבָרַי <i>də-va-ray</i> My words	בְּפִיו <i>bə-ftv</i> in his mouth	וְדִבֶּר <i>wə-dib-ber</i> and he shall speak
אֲלֵיהֶם <i>'ă-lê-hem</i> to them	אֵת כָּל אֲשֶׁר <i>'êt-kol-'ă-šher</i> all whatso- ever that	אֶצְנֶנּוּ <i>'ăt-sav- ve-nu</i> I shall say to him	וְהָיָה <i>və-ha-yah</i> and it shall come to pass	הָאִישׁ <i>ha-'îšh.</i> that man

1. For reference, see Deut. 18:18–20 in the King James Version. [Publisher]

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**DEUTERONOMY 18:18–20**


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אֲשֶׁר	לֹא יִשְׁמַע	אֶל-דְּבָרַי	אֲשֶׁר	יְדַבֵּר
<i>'ă-šher</i>	<i>Lo-yiśh-ma'</i>	<i>'el-dva-ray,</i>	<i>'ă-šher</i>	<i>yā-dab-bêr</i>
who	will not	unto My	which	he speaks
	listen	words		
<hr/>				
בְּשֵׁמִי	אֲנֹכִי	אֶדְרֹשׁ	מֵעִמּוֹ.	אָךְ
<i>biśh-mî</i>	<i>'a-nō-khî</i>	<i>'ed-rōśh</i>	<i>mê-'im-mō.</i>	<i>'akh</i>
In My name	I	will require	from him.	But
		[it]		
<hr/>				
הַנְּבִיא	אֲשֶׁר	יִזִּיד	לְדַבֵּר	דְּבָרַי
<i>han-na-vî</i>	<i>'ă-šher</i>	<i>ya-zîd</i>	<i>lā-dab-bêr</i>	<i>da-var</i>
that prophet	who	mischief	carry out	that any
			such	word
<hr/>				
בְּשֵׁמִי	אֵת	אֲשֶׁר	לֹא	צִוִּיתִיו
<i>biśh-mî,</i>	<i>'êt</i>	<i>'ă-šher</i>	<i>lō-</i>	<i>tsiv-vî-tîv</i>
in My name		which	I have not	given
				him the
				command
<hr/>				
לְדַבֵּר	וְאֲשֶׁר	יְדַבֵּר	בְּשֵׁם	אֱלֹהִים אֲחֵרִים
<i>lā-dab-bêr,</i>	<i>va-'ă-šher</i>	<i>yā-dab-bêr,</i>	<i>bā-śhêm</i>	<i>'ê-lō-</i>
to speak	and who	will speak	in name of	<i>him'ă-hê-</i>
				<i>rîm;</i>
				other gods
<hr/>				
וּמָת	הַנְּבִיא הַהוּא			
<i>u-mêt</i>	<i>han-na-vî</i>			
	<i>ha-hu</i>			
shall die	that prophet			

The word מת [mêt] that has been translated by the Christian priests in the Bible as 'must be killed' is completely wrong. The Hebrew word מת is actually in the past tense and means 'has died' or 'is dead'. There are abundant examples of this in the Hebrew Bible, some of which are presented here by way of example:

**Gen. 50:15**—And when Joseph's brethren saw (כִּי מָתוּ אֲבִיהֶם—*kî- mêt 'ă-vî-hem*) that their father was dead, they said, Joseph will peradventure hate us, ...

**Deut. 10:6**—And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: (שָׁם מָת אֶהֱרֹן—*sham mêt 'a-hă-rôn*) there Aaron died, and there he was buried;...

**I Kings 3:21**—And when I rose in the morning to give my child suck, behold, (וְהִנֵּה מָת—*wə-hin-nêh- mêt*) it was dead: ...

**I Chronicles 10:5**—And when his armourbearer saw (כִּי מָת שָׂאוּל—*kî mêt ša-'ul*) that Saul was dead, ...

There are many such examples in which the word מת has been translated as 'he has died' or 'is dead'. When it appears in a Divine prophecy, and it is said regarding someone that he will certainly die, then there also, by use of this word in the past tense, the future tense is implied; meaning that, even though that death has not yet taken place, its happening is so certain as if that person has died or is already dead. Such idioms are frequently used in every language,

and in the Hebrew Bible it has been stated thus in many other places as well. For example:

**II Kings 20:1**—In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order (הָיָה לְךָ אֵתְּךָ וְלֹא תָחִיָּה—*kî mêt 'at-tāh wə-lō tib-yeh*); for thou shalt die, and not live.

Look at the meaning of this same word *mêt* that occurs in Deut. 18:18 where the translation 'will die' has been done.

**Exodus 11:5**—(וּמַת כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם—*u-mêt kal-bə-kō-wr bə-'e-res mis-ra-yim*) And all the firstborn in the land of Egypt shall die, ...

**I Kings 14:12**—... *and* when thy feet enter into the city (מַת הַיָּלֵד—*mêt hay-ya-led*), the child shall die.

**Jeremiah 28:15**<sup>1</sup>—Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth (הֲשַׁנָּה אֶתְּךָ מֵהַ—*haš'-šā-nah 'at-tah mêt*): this year thou shalt die, ... So Hananiah the prophet died the same year in the seventh month.

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1. In the King James Version, this reference is Jeremiah 28:15–17. [Publisher]

Here it is evident that all Holy Books of God Almighty agree on the point that a false prophet is destroyed. To argue counter to this that the Emperor Akbar claimed to be a Prophet, or Roshan Din Jalandhary made a claim, or some other person made a claim, but they were not destroyed is yet another foolishness that is being manifested. Now if it is true that these people claimed to be Prophets of God and did not die within twenty-three years [of making their claim], then it is necessary to prove their claims first by producing written documents where they might have made such a claim. Those *ilhām* [revelations] need to be shown where they had announced to the people in the name of God; that is, where they might have said that these are the words of *wahī* [revelations] telling them that they were the Messengers of God. The actual words of their *wahī* should be presented with full and complete evidence. Our entire discussion is on the subject of prophetic *wahī* concerning which it is necessary that after presenting some words it should be stated that this is the word of God which has descended upon us.

In short, first of all, proof should be provided as to which Word of God the person who claimed to be a Prophet presented. Then after this, proof should be provided of the Word of God that continued to descend upon him for twenty-three years. That is, the entirety of the words that had been announced to the public as having been from God should be presented from which it may become known that for twenty-three years, at different times, those words were presented for the purpose of showing that this is the Word of God. Or, a compiled book like the Holy Quran should be shown that had been published with the claim that it was the Word of God as revealed to him. Until such

evidence is presented, to assault the Holy Quran and to make fun of the verse لَوْ تَقَوَّلَ [*lau taqawwal*], would be the work of the mischievous who have no faith in God Almighty, and while they pay lip service to the declaration of faith, their hearts are devoid of Islam.

Author



APPENDIX  
ARBA'ĪN NUMBER TWO

*Announcement!*

CONCERNING PAGE 30

It is important to state that in Arba'īn Number 2, on page 30<sup>1</sup> the date given for the meeting—namely, 15 October 1900—was fixed at the time when, on 7 August 1900, I had finished writing the subject matter and had given the manuscript to the scribe. However, at that time the exchange of the announcements concerning Pīr Mehr Ali Shah Golarhvi started, and due to the work on preparing *Tuhfa-e-Golarhviyyah* the publication of Arba'īn, Number 2 remained postponed. For this reason, that time duration is now, in my opinion, not sufficient. Therefore, I think it appropriate to extend that date from 15 October to 25 December 1900 so that no one has cause to raise any objection. It will be required of the *maulawī* gentlemen to let us know the location of that meeting three weeks in advance as to where and when they would like to meet—whether in Lahore or Amritsar, or Batala? It should also be kept in mind that unless and until a written request signed by

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1. See English translation, page 49. [Publisher]

at least forty eminent scholars and saintly persons reaches us, we will not come to attend the meeting at the designated location and time.

**Submitted by Mirza Ghulam Ahmad of Qadian**

29 September 1900 CE

(Diyāul-Islām Press, Qadian)

## APPENDIX

### ARBA'ĪN NUMBERS 3 & 4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ<sup>1</sup>  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ<sup>2</sup>

PĪR MEHR ALI SHAH GOLARHVI

Readers are aware that after listening daily to the denial, insults, and much abuse of the *maulawīs* and *sajjādah nashīn* [the inheritor of a spiritual endowment]] who oppose me, and after receiving this request from them that they be shown some heavenly Sign, I had recently published an announcement in which, from among others, I had specifically addressed Pīr Mehr Ali Shah.

In summary, the content of this announcement was that up till now many religious debates have been conducted, but the *maulawīs* who oppose me have gained no benefit from them, and because they have continuously asked me for Heavenly Signs, it would not be strange if they were to benefit from this at some time. Based on this, I had advanced the suggestion that Pīr Mehr Ali Shah—who also lays claim to being perfectly knowledgeable

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

2. We praise Him and invoke blessings upon His Noble Messenger. [Publisher]

over and above possessing the excellences of a spiritual guide—should compete with me in writing an eloquent and fluent commentary in Arabic on any chapter of the Holy Quran.

Excited by faith in his knowledge, he renewed the fatwa of *takfir* against me and, to inflame the masses, he wrote a book in which he accused me of being a liar. In this book, while bragging about his knowledge, he pushed the notion that I lack knowledge of the Hadith and the Quran. In this way he incited the people of the Frontier Region against me, and laid claim to having knowledge of the Holy Quran.

If this claim of his is true—that he has been given extraordinary knowledge of the Book of Allah—then no one should refuse to follow him. And [possessing] knowledge of the Holy Quran is, without doubt, proof of a person being godly and virtuous, because in accordance with the verse: <sup>1</sup>لَا يَسْتَسَاءُ إِلَّا الْمُطَهَّرُونَ only the innately pure are granted the knowledge of this revered Book. But merely making a claim is simply not enough. On the contrary, the value of everything can be established only through verification and the best way to verify is through comparison. Light is recognized only through comparison to darkness.

And because God Almighty has honoured me with this *ilhām* [revelation]:

الرَّحْمَنُ عَلَّمَ الْقُرْآنَ

that God has taught you the Quran; therefore, this Sign will be adequate for judging truth or falsehood for me that Pīr Mehr

1. *Sūrah al-Waqi'ah*, 56:80 [Publisher]

Ali Shah should compete with me in writing a commentary of any chapter of the Holy Quran in eloquent and fluent Arabic. If he excels and prevails, then I will have no issue in accepting his eminence. Thus having laid forth this matter, I published an invitation to him employing absolutely pure intentions, but the deceptive manner which he has adopted in response to my invitation, has made it clear that he possesses no aptness of the Holy Quran nor any proficiency of knowledge. In other words, he [Pīr Ṣāhib] plainly adopted the way of evasion, and behaved deceitfully like ordinary run-of-the-mill tricksters by issuing the following announcement that: First, I should settle with him my beliefs concerning Hadith and the Quran. Then, if Maulawī Muhammad Husain Batalavi and two other friends of his, state that the beliefs of Pīr Mehr Ali Shah are correct, then I should forthwith immediately take *bai'at* [a pledge of allegiance] at his hand. Only after my taking allegiance will he then consider giving me permission to write the commentary in Arabic! On reading this reply of his, I felt like weeping for his sorry state and lost all hope that I had had regarding him desiring to find the truth.

The reason for writing this Announcement now is not that we hold any remaining hope for his character. Instead, I am writing this because, notwithstanding that two months have elapsed since this incident, his associates have not ceased<sup>1☆</sup> from obnoxiously

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1. ☆ In his book *ʿAsāʾ-e-Mūsā*, Munshī Ilāhī Bakhsh, Accountant, has also mentioned all that he cared to say regarding Pīr Ṣāhib's false victory. But what matters is if a person, while remaining just and decent, should actually prove a point. It is obvious that if, according to Munshī Ṣāhib, Pīr Mehr Ali Shah has some measure of knowledge of the Holy Quran and command over the Arabic language, as he has laid claim to possessing,

abusing me. Every week I receive one announcement or another in which Pīr Mehr Ali Shah is praised exorbitantly and the sheet is filled with filthy abuse directed at me. The public is being repeatedly deceived and misinformed. The people keep hearing how unfair I have been to Pīr Mehr Ali Shah, a man of holy stature, who took the trouble to come all the way to Lahore to write a commentary in competition with me. They have been told that when I came to know that he is a revered genius of this age, proverbial in his eloquence, and unmatched in knowledge and insights of the *Qurān* the world over, I hid in some nook of my house;

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then it should not be difficult for Pīr Ṣāḥib to write a comprehensive Arabic commentary of *Sūrah al-Fātiḥah* in competition against me within the extended duration of seventy days, while remaining at his own home. He can even solicit help from others. If his supporters are honestly taking his side, then they should put pressure on him to do so. Otherwise, my invitation shall become a shining proof for generations to come, of how much effort I made to try to have Pīr Ṣāḥib compete with me including offering a prize of Rs. 500, but that Pīr Ṣāḥib and his supporters did not incline towards this at all. It is clear that if a wrestling duel between two wrestlers is inconclusive, a second duel is arranged. Why is it then that while one party is ready to enter a second duel so that the doubts of ignorant persons are removed, but the other party, who claims to have been victorious in the first match, is hesitant to enter the match the second time, and makes vain excuses? For the sake of God, I ask all readers to consider whether this excuse is devoid of ill-intent, that first you should hold a debate on religious tenets; then on the testimony against me of three of my enemies, take *bai'at* at his hand. And do not concern yourself at all with the fact that you had made a promise with God to no longer engage in such debate on religious tenets. Then after *bai'at*, he is at last going to give me permission to write a commentary to compete with him! This is the response of Pīr Ṣāḥib, concerning which it is said that he had accepted my conditions in the invitation! Author

otherwise, a great sign would have been shown by Ḥaḍrat Pīr Ṣāhib in expounding the profound meanings of the Quran and manifesting his eloquence and fluency in the Arabic language.

Therefore, God Almighty has put this thought in my mind today which I submit as a conclusive argument, and I am certain it shall expose the true nature of Pīr Mehr Ali. The whole world is not blind. There are also such people among them who are fair-minded to some extent. That plan is as follows, in reply to all the published articles in favour of Pīr Mehr Ali Shah, my response today is that if Pīr Mehr Ali Shah is uniquely qualified the world over, in the knowledge and insights of the Quran, and the literary and eloquence and fluency of the Arabic language, and, certainly, these powers will still be present in him since a prolonged period has not gone by since he came to Lahore, I therefore suggest that I unilaterally write a commentary of *Sūrah al-Fātiḥah*, in chaste, pure, fluent Arabic, and through it establish the truth of my claim and also present those fine points and details of this lofty *Sūrah* that are associated with it. And countering me, Ḥaḍrat Pīr Ṣāhib should, in opposition to me, prove the advent of the Messiah from heaven and the bloodthirsty Mahdi from it [*Sūrah al-Fātiḥah*]. He may draw inferences from *Sūrah al-Fātiḥah* in whatever manner he so desires to write decisive arguments and extraordinary insights in fluent, eloquent Arabic.

Both these books should be published<sup>1☆</sup> within seventy days from 15 December 1900. People of knowledge will then be able to

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1. ☆ That is, the duration of seventy days, from 15 December 1900 to 25 February 1901, is for writing the commentary, and it includes the time for printing. Within seventy days, the books of both the parties should be published. Author

examine and compare both of these books. If three scholars who have no affiliation with the two parties—themselves being competent writers and proficient linguists—make a statement under oath that Pīr Ṣāḥib's book is superior in eloquence and fluency and in depth of knowledge of the Quran, then I pledge, according to Islamic law, that I shall give 500 rupees in cash to Pīr Ṣāḥib without any hesitation. That will also compensate Pīr Ṣāḥib for the trouble he took, that his friends have been regularly complaining about, that he was unjustly asked to travel to Lahore.

This proposal is also very good for Pīr Ṣāḥib. Whether he is aware of it or not, intelligent people do not believe that Pīr Ṣāḥib has any knowledge of the Quran, or that he can write even one sentence in fluent and eloquent Arabic. Indeed, we have come to learn from some of his close friends that it was very good that Pīr Ṣāḥib did not face the contingency of having to write any competing commentary in Arabic [against me]. Otherwise, all his friends would certainly have experienced a share of great humiliation. There is no doubt that once those few friends of his who harbour these thoughts see Pīr Ṣāḥib's Arabic commentary adorned with fluency and eloquence, their hidden doubts about Pīr Ṣāḥib will dissipate, and this feat will be the cause of drawing the general public towards him, which is the precise desire of such *pīrs* [spiritual leaders] of this age.

On the other hand, if Pīr Ṣāḥib is defeated, he should rest assured that I will not ask anything from him, nor will I compel him to make *Bai'at* to me. I only want the truth of the hidden talents of Pīr Ṣāḥib and his extraordinary excellence in the knowledge of the Quran to become known to the public relying on



which he had published a book in my rebuttal. Perhaps he may utter the words like Zulaikhā:

أَلَنْ حَضَّصَ الْحَقُّ<sup>1</sup>

and his foolish journalist friends may also come to know of Pīr Ṣāhib what true worth the man possesses.

Further, we allow Pīr Ṣāhib to seek the help of Maulawī Muhammad Husain Batalavi, Maulawī Abdul Jabbar Ghaznavi, and Muhammad Husain Bheīn. They can even solicit a few learned Arabs by offering them some enticement. The commentary of the parties should not be less than four parts.....If either of the parties fails to publish the commentary of *Sūrah al-Fātihah* within the prescribed seventy days—that is, starting from 15 December 1900 and ending 25 February 1901—he will be considered as false, and for such a liar there will be no need of any additional proof. وَالسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ [And peace be upon him who follows the guidance].

**Announced by**  
**Mirza Ghulam Ahmad of Qadian**  
15 December 1900 CE

Printed by Dīyāul-Islām Press Qadian

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1. Now has the truth come to light (*Sūrah Yūsuf*, 12:52). [Publisher]



# BIBLICAL AND QURANIC NAMES

## *Names of Prophets*

**Ādam** Adam

**Masīḥ** Messiah

**Ibrāhīm** Abraham

**Muḥammad** Muhammad

**Ibn-e-Maryam** Son of Mary

**Mūsā** Moses

**‘Īsā** Jesus

**Yūsuf** Joseph

**Yasū‘** Jesus Christ

## *Other Names*

**Hāmān** Senior official of Pharaoh

**Khadijah** Wife of the Holy Prophet<sup>sas</sup> of Islam

**Khiḍr** A divine who met Moses

**Maryam** Mary

**Zulaikhā** Potiphar’s wife



## GLOSSARY

- Āmīn** Let it be so. Arabic equivalent to amen.
- Āryah** A Hindu sect founded by Pandit Swami Dayanand Saraswati in 1875. Their first and foremost belief is that Parmeshwar [God] is not the Creator of matter and souls. Rather, all of these things are eternal and self-subsisting like Parmeshwar.
- ‘Āṣā’-e-Mūsa** The staff of Moses. Also the name of a book written by an opponent of the Promised Messiah<sup>as</sup>.
- Auliya’** Literally means ‘Friends’ and is the plural of *wali*, which is generally used to refer to a saintly person. Shorter version of *auliyā’-ullāh*.
- Bai’at** Oath of allegiance to a religious leader; initiation at the hands of a Prophet or his *Khalīfah*.
- Barāhīn** Convincing and conclusive arguments, evidence, and proof; the singular is *burhān*. Short name for *Barāhīn-e-Aḥmadiyya*, the five-part magnum opus of the Promised Messiah<sup>as</sup>.
- Dajjāl** A term in Arabic that literally means, ‘the great deceiver’. In Islamic terminology ‘Dajjāl’ refers to those satanic forces that would be unleashed in the Latter Days to oppose the Promised Messiah<sup>as</sup> and al-Imam al-Mahdi.
- Durūd** Invocation of blessings upon the Holy Prophet Muhammad<sup>sas</sup>.
- Frontier Region** In this booklet the term Frontier Region refers to the North Western Frontier Province of India (now Pakistan) and contiguous regions of Afghanistan.
- Ḥadīth** A saying of the Holy Prophet Muḥammad<sup>sas</sup>. The plural is *aḥādīth*.

**Ḥaḍrat** A term of respect used to show honour and reverence for a person of established righteousness and piety. The literal meaning is: His/Her Holiness, Worship, Eminence, etc. It is also used for God in the superlative sense.

**Ḥakam** Arbiter, Judge. A title given to the Imam Mahdi by the Holy Prophet Muḥammad<sup>ṣas</sup>.

**Holy Prophet<sup>ṣas</sup>** A title used exclusively for the Founder of Islam, Ḥaḍrat Muḥammad<sup>ṣas</sup>.

**Holy Quran** The final and perfect Scripture revealed by Allah for the guidance of mankind for all times to come. It was revealed word by word to the Holy Prophet Muḥammad<sup>ṣas</sup> over a period of twenty-three years.

**Jamā'at** Community. Although the word Jamā'at may refer to any community, in this book Jamā'at generally refers to the Worldwide Ahmadiyya Muslim Jamā'at.

**Kāfir** A person who is not a Muslim; disbeliever.

**Khalifah** Caliph is derived from the Arabic word *khalīfah*, which herein means 'successor'. *Khulafā'* is the plural of *khalīfah*. In many divine revelations someone commissioned by God Almighty is

referred to as His Khalīfah. In Islamic terminology, the title '*Khālīfah-e-Rāshid*' [righteous *Khālīfah*] is applied to each of the first four *Khulafā'* who continued the mission of the Holy Prophet Muḥammad<sup>ṣas</sup>. Ahmadi Muslims refer to each successor of the Promised Messiah<sup>as</sup> as Khalīfatul Masiḥ.

**Khātamun-Nabiyyīn** The Seal of the Prophets. A title accorded by God to the Holy Prophet Muḥammad<sup>ṣas</sup> in the Holy Quran. A variant is **Khātamul-Anbiyā'**.

**Kufr** Disbelief. Describes any belief or act that is so contrary to Islamic teachings that it can cause its doer to fall outside the pale of Islam. Often used by Muslims in the context of opining on the beliefs or actions of their co-religionists.

**Madinah** The ancient Arabian city to which the Holy Prophet<sup>ṣas</sup> emigrated from Makkah. Home to al-Masjid an-Nabawi and the tomb of the Holy Prophet<sup>ṣas</sup>, the second holiest site in Islam.

**Makkah** The ancient Arabian city of the Holy Prophet Muḥammad's birth, settled by Prophet Ibrāhīm<sup>as</sup>, and home to the Ka'bah, the holiest site in Islam.

**Maulawī** A Muslim religious cleric.

- Mi'raj** The Spiritual Ascension of the Holy Prophet Muhammad<sup>sas</sup> to Heaven, described in the Holy Quran and related in detail in hadith literature.
- Mubāhalah** Prayer duel. As described in *Sūrah Āl-e-Imrān*, a contest between claimants to divine support wherein each party prays for God to curse the lying party.
- Muḥaddath** A recipient of Divine revelation. Plural is *muḥaddathīn* or *muḥaddathūn*.
- Muḥaddith** A scholar of Hadith.
- Muhammad**<sup>sas</sup> Founder of Islam. *see* Holy Prophet<sup>sas</sup>.
- Muṣṭafā** The Chosen One, a title of honour used for the Holy Prophet Muhammad<sup>sas</sup>.
- Mutawakkil** The one who trusts in God.
- Nawwāb** An honorific title ratified and bestowed by Mughal emperors to semi-autonomous Muslim rulers of princely states in South Asia. The female equivalent is 'Begum' or 'Nawwāb Begum'.
- Pir(s)** Literally, 'old' (in Persian). Generally refers to a spiritual leader at whose hands students have taken an oath of allegiance. Title is commonly used for leaders of Sufi orders.
- Promised Messiah**<sup>as</sup> A title given to the Reformer prophesied to appear during the Latter Days, by the Holy Prophet Muhammad<sup>sas</sup>; *see also* **About the Author** on page ix.
- Quran** *see* Holy Quran.
- Rabbul-‘Ālamīn** An attribute of God as mentioned in *Sūrah al-Fātiḥah*. Meaning: 'Lord of all the worlds'.
- Raḥīm** Merciful. An attribute of God as mentioned in *Sūrah al-Fātiḥah* and throughout the Holy Quran. The verbal noun of this attribute is *Raḥīmīyyat*.
- Raḥmān** Gracious. An attribute of God as mentioned in *Sūrah al-Fātiḥah* and throughout the Holy Quran. The verbal noun of this attribute is *Raḥmānīyyat*.
- Rubūbiyyat** The divine quality of sustaining or nurturing; the verbal noun of the attribute *Rabb* or 'Lord'.
- Ṣāhib** A title of respect similar to diverse English terms like Mister, Honourable, and Revered.

- Shariah** Religious law of Islam. The term is also used in the general sense of any revealed law.
- Sufi** A Muslim focusing on mystical and ascetic aspects of religious worship.
- Sūrah** A chapter of the Holy Quran.
- Taqwā** Righteousness. Fear of God.
- Tawaffi** An Arabic term used in the Holy Quran to denote the taking by God of a soul in death, unless otherwise explicated (e.g. in a dream or sleep).
- Tauḥīd** The Oneness of God—the fundamental Islamic belief that there is none worthy of worship except Allah.
- Ummat-e-Muḥammadiyah** The community or followers of the Holy Prophet Muḥammad<sup>ṣās</sup>.
- Walī** Literally, 'friend'. In the terminology of Islamic mysticism, it refers to a very pious person or a friend of Allah. The singular form is *walī* [friend] or *waliyyullāh* [friend of Allah], the plural form is *auliyā'ullāh* which is sometimes abbreviated as *auliyā'*.



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**When** the help and the victory of Allah will come and the word of your Lord is fulfilled, the disbelievers deserve to be addressed with, 'This is what you hastened for.' 56

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#### 'ĪSĀ (JESUS)

**O** 'Īsā, I shall cause you to die a natural death. 102

**O** 'Īsā, I shall cause you to die and shall raise you towards Me. 34

**ISLAM**

**God** is He who has sent His Messenger and Apostle with guidance and the Religion of Truth so that He should make this faith prevail over all diverse faiths. 56, 105

**He** who wishes for and seeks [a religion other than the faith of Islam], such religion will never be accepted of him and in the Hereafter he will be among the losers. 57

**You** are the best people who have been raised for the benefit of mankind and as a pride for the believers. 27

**MUHAMMAD,  
HOLY PROPHET**

**Extremely** blessed is the person who favoured him with his spiritual beneficence. 117

**Most** blessed is this person who is educated by him. 117

**The** same holy Muhammad, who is the Chief of the Prophets. 34

**PROMISED MESSIAH**

A man of Persian descent has refuted those who have disbelieved and have obstructed [people] from the path of Allah. 31

**Build** an ark before My eyes and according to My command. 58

**Build** this ark of teachings and reformation in front of Our eyes and in accord with Our revelation! 133

**Diseases** will spread in the land and many lives will be lost. 63

**Do** not say anything to me [by way of intercession] for those who have transgressed. They are a people drowned. 105

**Do** people think that he is a mysterious man who resides in heavens or hides in a cave. 35

**Do** they say: 'We are a host able to take retribution.' 116

**Had** faith ascended to the Pleiades he would have [reached there and] brought it down 28, 31, 56

**He** (Allah) praises you from His Throne. 103

**He** approached God and marched forward till he stood between two bows. 31

**He** does not speak out of his own desire, it is all revelation vouchsafed to him. 65

**He** drew nearer to God, that is ascended and then, leaned towards the people to convey the message of truth so that it became a case of one chord between two bows... 119

**He** has fulfilled that prophecy in the *Quran* and *Hadith*. 32  
**He** is sent with these two excellences so that he may establish the superiority of Islam over all other religions. 21  
**He** is the bravest of people. 28  
**He** is the Champion of Allah in the mantle of Prophets. 32, 102  
**He** speaks not on his own. 119  
**He** will be bestowed a vast kingdom. 61  
**He** will revive the Faith and will establish the *Shariah*. 56  
**I** am the foremost of believers. 58  
**I** have been living among you for a long time, do you not then understand? 57  
**I** have named you *Mutawakkil*. 27  
**I** have sent you so that I may provide the means of attaining mercy for all people. 102  
**I** have with me evidence from Allah. 58  
**Is** this a matter of wonder for people? 29  
**It** did not behove him to enter into this affair without fear. 33  
**It** did not behove him to enter into this affair with such daring without fear and humility. 107

**It** will be a mischief. Then be steadfast as were steadfast the prophets of high resolve. 34  
**Pure** and accepted of the Gracious One. 116  
**Say**, 'If I have invented it of myself, the sin thereof is on me.' 56  
**Say**, 'I swear by my God, that this indeed is the truth; neither shall it change at all, nor shall it remain hidden.' 62, 117  
**Say**, 'O ye who disbelieve! I am of the truthful ones.' 58, 61  
**Say**, 'The [real] guidance is only the guidance from Allah. 57, 135  
**Say**, 'The truth has come and falsehood has vanished.' 63, 118  
**So** that you might warn a people whose ancestors have not been warned. 119  
**So** that you might warn a people whose ancestors have not been warned and so that you might convey the message to another people. 64  
**So** that you might warn a people whose ancestors passed away in a state of heedlessness. 100  
**So** wait a while for My Signs. 61

**Tell** them, 'I am not saying this on my own, but on the basis of revelation from God and by the command of God and I am the first of the believers in this age.' 101

**That** you might invite other people to the acceptance of truth. 119

**The** book of the *Walī* [Friend of Allah] is [like] Dhulfaqari 'Ali [the sword of Ali]. 31

**The** commandment of Allah, the Gracious, for His Vicegerent, for whom is the heavenly kingdom. 61

**The** leader is the best of all creation. 58

**The** moon of the Prophets will come and your affair will be achieved. 63

**Then** await the Signs for a while. 59

**Therefore**, observe Prayer and offer sacrifice in gratitude to Him. 61

**Therefore** you should follow in the footsteps of Ibrāhīm. 36

**There** is a group of your followers from among the first ones and a group from among the last ones. 102

**There** will be a group from among the first ones, who will accept in the very beginning and a group from among the

last ones who will accept after witnessing repeated Signs. 35

**They** look at you but they do not see you. 32, 58, 105

**They** will supplicate: 'Our Lord we have heard a Caller. His call is: Make strong your faith in God. He is a Summoner to Allah and a Shining Lamp. 13

**This** Adam will establish the Shariah and revive the faith. 102

**This** is but the word of a man and other people have helped him in the matter. 57

**Those** who enter into *Bai'at* [the Pledge of Allegiance] with you, enter into a covenant with Allah, it is the hand of God that is upon their hands. 58

**Treasures** will be opened for him and the earth will be lit up with the light of her Lord. 61

**Warn** your people and tell them, 'I am a plain Warner.' 59, 117

**We** alone shall suffice against those who mock you. 103

**We** desire to send down on you more mysteries from heaven. 60

**We** have married her to you. 60

**We** have sent him close to Qadian, and have sent him at the time of true need. 56

**We** have sent him to descend near Qadian. 32

**We** have sent you as an argument and Allah has all power to send an argument at its needed time. 115

**We** have sent you down as a proof and Allah is All-Powerful. 61

**We** praise you and call down blessings on you 103

**We** shall send you flames of fire [by way of trial]. 62

**Whatever** you are hearing is revelation from God. 119

**With** truth has he descended. 32

**You** are currently passing through a time that nobody recognizes you. 29

**You** are established on His attributes. 116

**You** are the Best of inheritors! 111

#### **PROMISED MESSIAH, ALLAH'S HELP FOR**

**After** eleven, if God Almighty so wills. 163

**Allah** ruin them, whither are they turned away? 58

**Allah's** favour guards you. 63

**Allah's** Grace is coming, and no one can dare ward it off. 117

**Allah** will help you from Himself. 28

**Allah** will help you in every field. 35, 55

**Allah** will Himself safeguard you... 59, 63, 103, 110

**Allah** will suffice you against them and will return her to you. 59

**All** of them will flee and they will turn their backs. 116

**All** of this enterprise is a mercy from your Lord. 26

**A** matter will arise which will amaze you. 62, 117

**And** as for that which afflicts you, it is from God alone.

There will be a great trial after Hāmān puts a stamp on the edict of apostasy, then be steadfast as were steadfast the Prophets of high resolve. 107

**Angels** will help him. 64

**As** if Allah had descended from heaven. 114

**Both** hands of Abu Lahab [the Father of Flames] perished and so did he perish himself. 33, 106

**Bounty** without end. 55

**Despair** not of the mercy of Allah. 28

**Fie** on that which you are being promised. 57

**God** is his Guardian. 35



**God** is not such that He will leave you until He distinguishes the pure from the impure. 30, 56, 101, 114

**God's** favour is his guardian. 35

**God's** mercy will descend upon three of your organs: the eyes, and two other organs. 78

**Hearken!** The help of Allah is near. 55

**He** shall suffice against those who mock you. 26

**He** taught you the *Quran* so that you might warn a people whose ancestors had not been warned, and so that the way of the guilty ones might become manifest. 18

**His** help will come to you by every distant track. 28, 55

**I** am with you in all circumstances. 117

**I** am with you so be with Me wherever you might be. 27

**I** am your inevitable support. 32

**I** have planted your tree with My Own hand. 28, 100

**Is** Allah not sufficient for His servant? 76

**I** shall come to you suddenly with My hosts. 62, 115, 117

**I** shall deliver you from distress. 28

**I** shall grant predominance to your followers over those who

disbelieve, until the Day of Judgment. 55, 102

**I** shall humiliate him who designs to humiliate you and will help him who helps you. 114

**I** shall make you the promised leader of men. 29

**I** shall place your *Jamā'at* above your opponents till the Day of Judgment. 35

**I** shall protect you. 63

**(I)** shall purify you from the charges of the disbelievers 102

**I** shall raise you towards Me. 102, 120

**I** shall send to you the groups from every people in large numbers. 116

**I** shall stand with My Messenger. 120

**It** is your lot to be victorious, and the defeat is destined for your enemies. 114

**It** may be that Allah will soon bring about friendship between you and those who are at enmity with you. 119

**Its** oil might well-nigh glow forth on its own even though fire does not even touch it. 31

**Kings** will seek blessings from your garments. 109

**Leave** Me alone to deal with those who give you the lie. 57, 120

**Look**, what a great Sign it is that Allah Himself has taught him. 32

**Manifestation** of eminence and supremacy. 114

**My** Beloved is very near to me. 63

**My** help will come to you. 60, 116, 120

**My** mercy is upon you in [matters of] the world and the Faith. 32, 101

**My** mercy will descend upon three of your organs: the eyes, and two other organs. 61, 110

**No** blame lies upon you this day. 60, 119

**On** that day the arguments will be carried to its conclusion and there will be a clear victory. 61

**O** Servant of the Almighty, I am with you. 32

**People** will come to help you from every distant track. 28

**Say**, 'I have with me a special proof from Allah. Will you not then believe?' 104

**Say**, 'O my Lord! Do not leave me alone.' 111

**So** leave Me alone to deal with those who give you the lie. 56

**So** the time has come that you should be helped and be made well known among people. 100

**So** the time has come that you should be made well known among all the people. 29

**Such** people will help you on whose hearts My revelations

will descend from the heavens. 109

**Such** people will help you whom We shall inspire from Ourselves. 28, 55

**Tell** them again, 'I have with me a special testimony from Allah; do you submit or not?' 103, 105

**Tell** them, I have with me a special testimony from Allah. Will you not then believe?' 103

**Tell** them, I have with me testimony from God for my truthfulness, then will you accept God's testimony or not? 27

**The** All-Powerful is with you and He knows all that is hidden. Indeed, even matters that are utmost secret and beyond the comprehension of man, are known to Him. 62

**The** heaven and the earth is with you as it is with Me. 29

**The** help of Allah is near. 28

**The** mercy of Allah is near. 28

**The** mill shall revolve and Divine decree shall descend. 62

**The** moon of the Prophets will come and your affair will be completed. 114

**Then** be steadfast till Our decree arrives and warn your near relations. 59

**There** will be triumph and victory. 62

**These** ignorant ones do not realize that it is not hard for Allah to grant this station to someone. 103

**These** people will devise their plans and Allah will devise His plan and Allah is the Best of planners. 55, 57, 101

**The** truth is that when Allah the Almighty helps a servant of His, He includes him among His elect. He makes many in the earth jealous of him. 29

**The** victory of the Friend of Allah is a great victory 28

**They** will call down blessings on you. 13

**They** will come to you by every distant track. 109

**They** will try to frighten you of their mischief. 103

**This** is the grace of God that has been promised. 62

**We** alone shall suffice you against those who mock you. 63

**We** have sent him down and We are his Guardian. 35

**We** looked at you and commanded the fire, which is the fire of mischief from the people: 'Be cool and safe for this Ibrāhīm [Abraham]'. 28

**We** shall grant you renown in the whole world, and your name shall be raised high in all places; and there shall be none

who would not know your name. 14

**We** shall shatter the enemies completely. 60

**We** shall soon cause fear to enter their hearts. 27

**We** shall soon show them Our Signs around them and in their own selves. 61

**We** shall suffice against those who mock you. 57

**We** will bestow upon you a manifest victory. 28

**When** Our help and victory comes, then the opponents will be asked: 'Was it a man made deception? Or was it the work of God?' 109

**When** the help of Allah arrives and I address Myself to the judgment, they will say, 'Our Lord, forgive us, we were in error.' 60

**When** the help of Allah comes, and victory, and the [people of the] age turn to Us, it will be asked, 'Was this not true, which you disbelieved?' 27

**You** are able and shall therefore receive plentiful rain. 61

**You** are being reared in the side of the Prophet. 117

**You** are of those who are helped. 32

**You** are of those who have been helped. 102

**You** are the revered Messiah whose time shall not be wasted. 59, 113

**You** have been helped. 55

**Your** helpers will come from every distant track. 55

**You** were on the brink of a pit from which God has delivered you. 26

(**You** will have) a clear victory. 62

**You** will witness distant progeny. 55, 114

**You** will witness distant progeny, the children of Qamar. 63

#### PROMISED MESSIAH, ALLAH'S LOVE FOR

**Act** as you would like, for I have forgiven you. 35

**Allah** has forgiven your sins. 60

**Allah** is the One who has made you Masīḥ ibn-e-Maryam [the Messiah Son of Mary] 63

**Allah** will exalt your name and perfect His bounty upon you in this world and the Hereafter. 28

**Allah** will forgive you. 119

**Allah** will not destroy the members of your family. 60

**Allah** will show His path through you. 64

**All** praise belongs to Allah, Who has made you Masīḥ ibn-e-Maryam [the Messiah son of Mary]. 57, 113

**All** praise belongs to Allah who honoured you as the son-in-law and the son. 64, 116

**And** have poured love upon you from Myself. 32

A pearl like you is not wasted. 59, 113

A title of honour for you. 120

**Blessings** on you and peace. 61

**Eighty** years or thereabout or We shall add some years to it. 55

**Every** day He puts forth a new wondrous Sign. 36

**For** them the gates of Heaven will be opened. 60, 117

**For** them there will be glad tidings in this life. 117

**For** you is elevation and debasement is your enemies' share. 63

**Glad** tidings for you. 60

**Glad** tidings for you in these days. 116

**God** desires to exhibit His continuous favours unto you. 157

**God** has taught you the Quran. 100, 192

**God** is praising you from His Throne. 27

**God** praises you and is coming towards you. 32

**Good** news for you, My Ahmad! 100

**Great** is Allah's grace upon you. 60

**Hearken**, indeed the mercy of Allah is near. 55

**He** created Ādam, that is, yourself and honoured him. 32

**He** has raised your status. 55

**He** will complete His favour unto you so that it should be a Sign for the believers. 55

**He** will perfect His bounty upon you so that it might be a Sign for the people. 26

**Holy** is Allah; you are His dignity, so how shall He leave you. 114

**I** am with you and with your helpers. 59

**I** have breathed into you the Spirit of truth. 32

**I** have chosen you for Myself. 29, 100

**I** have created the night and the day for you. 35

**I** have exalted you above all of the people of your time. 30

**I** have illumined your house. 116

**In** security, with purity, and with peace shall you enter Paradise. 30

**In** whatever direction you turn there will be the countenance of Allah. 63

**It** is an everlasting love that will never be cut off. 107

**Know** it and remember it that this tribulation will be from God so that He might love you with a great love. The love of God, the Lord of Honour, and the Exalted. 34

**Mercy** was made to flow from your lips, O Ahmad. 28

**O** Adam! Dwell you and your companions and your wife in Paradise. 30

**O** Adam! Dwell you and your [follower and] companion in Paradise. 102

**O** Ahmad! Dwell you and your [follower and] companion in Paradise. 102

**O** Ahmad! God has placed blessing in you. 18

**O** Ahmad! Mercy flows from your lips. 100

**O** Ahmad, you have been blessed. 29

**O** Ahmad, you have been blessed and this blessing was indeed yours by right. 100

**O** Maryam! Dwell you and your companions and your wife in Paradise 30

**O** My Ahmad! You are My purpose and are with Me. 28

**O** My servant, be not afraid.  
65

**Peace** be on Abraham; We forged a sincere friendship with him and delivered him from every grief. You who follow him, make your place of Prayer at Abraham's station. 111

**Peace** be on Ibrāhīm (Abraham). 36

**Peace** be on you. 61

**Peace** be upon you! You have been blessed. 30

**Peace** is the word from the Merciful Lord. 55, 61

**People** will send you gifts from far-off countries, and they will come to you on foot from faraway places. 14

**Recall** My bounty for you have seen My Khadijah. 64

**Say**, 'If you love Allah, then follow me, so that Allah should love you.' 57

**Say**, 'I have been commanded by God, and I am the first of all the believers.' 19

**Soon** you will be recognised by people. 29

**Surely** We have bestowed upon you abundant points of wisdom. 61

**The** earlier lines of your forefather's progenies will be cut off, and of them nothing will remain to remember them by. 110

**The** name and remembrance of your forefathers will be cut off and God will initiate respect and honour with you. 55

**The** reward destined for you in consequence of this trial is a bounty that will not be cut off. 34

**The** time is coming that no one will talk of your ancestors and count of progeny will begin with you. 30

**This** day you are in a position of trust with Me. 32

**This** is Allah's grace and is strange in your eyes. 61

**This** status has been granted as a mercy from your Lord. 55, 64

**This** trial is from Allah, so that He might love you with a great love. 107

**Today** in Our estimation you are a man of established position. 102

[**Today**] you have an established position of high rank, trustworthiness. 56

**We** have bestowed upon you the world, and the treasures of the mercy of your Lord shall be granted to you. 55

**We** have honoured the children of Ādam and have exalted some of them above others. 31

**We** have made him Our confidant. 28

**We** have poured Our love on him and delivered him from grief. 36

**We** have produced for you many harvests, O Ibrāhīm [Abraham]. 117

**We** have sent down mercy upon this servant. 119

**We** have the power to show them before you death a manifestation of Our divine decree that We have promised, or cause you to die. 27

**We** intend to honour you and protect you. 63

**We** made you Masīḥ ibn-e-Maryam. 113

**We** may show you some of that which We have promised in their case or We may cause you to die and fulfil the promises afterwards. 120

**We** praise you and call down blessings upon you. 27

**We** shall bestow upon you a pleasant and comfortable life, eighty years or thereabouts. 114

**We** shall bestow upon you a pleasant life. 55,61

**We** will make this servant of ours a Sign of mercy for the people and this matter had already been determined. 102

**When** the two hosts meet I shall stand with My Messenger 64

**With** Allah's grace you will enter Paradise. 30

**You** alone were deserving of what Allah has blessed you with. 29

[**You** are] of high standing in this world and the Hereafter, and among those who are close [to Allah]. 57

**You** are a bright and decisive Sign. 64

**You** are a manifestation of the Ever-Living. 64

**You** are firmly established upon the attributes of God. 64

**You** are from Me, O Ibrāhīm [Abraham]. 116

**You** are from Our water, and they are from cowardice. 116

**You** are from Our water and they are from filth. 64

**You** are His dignity, He will not forsake you. 59

**You** are in Our sight. 27,28

**You** are My high name. 59, 116

**You** are My purpose and are with Me. 100

**You** are not the one to let go of Satan before overcoming him. 63,114

[**You are**] of high standing in this world and the Hereafter. 102

**You are** on the straight path. 57, 120

**You are** the beginning of the affair from Me. 64

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**You are** the city of knowledge... 116

**You are** the honoured Messiah. 59

**You are** the manifestation of the Ever-Living One. 116

**You are** to Me like My *Tauhīd* [Oneness] and My *Tafīd* [Uniqueness]. 29, 59, 100

**You are** with Me and I am with you. 35, 62

**You are** with Me and I am with you, O Ibrāhīm [Abraham]. 64

**You have** a high station in My Presence. 29, 100

**You have** a standing with Me of which people have no knowledge. 35, 56, 102

**You have** been brought up under My care. 32

**You have** such a close relation with Me, and so do I love you as I love My *Tauhīd* [Oneness] and *Tafīd* [Uniqueness]... 101

**You have** with Me the standing of a loved one. 59

**You** possess the capability and will receive plentiful rain. 116

**Your** age will be eighty years—a few years less or some years more—and you will live long enough to witness distant progeny. 109

**Your** Lord will be pleased with you and will perfect your name. 108

**Your** rank is wonderful and your reward is near. 29

**Your** recompense is with Allah. 108

**Your** secret is My secret. 29, 100

**You** will die at a time when I will be pleased with you. 30

#### PROMISED MESSIAH, OPPOSITION TO

**He** is a man who will ruin the Faith. 57

**He** will call upon his elder Hāmān to light the fire of persecution... 106

**People** will mock you and ask, 'Is this the one whom God has raised?' 57, 105

**Some** of them will say: 'So and so who lives at such a place was more deserving of this appointment.' 32

**So** tell them, 'I am nothing; it is all from Allah. And then



leave them beguiled by their useless concerns.' 30

**Tell** them, 'Allah is Wonderful.' 29

**Tell** them, 'Carry on, on your side, [to plan for your success] and I shall also carry on and then you will see whose side God is on.' 27, 59

**Tell** them, 'If I have invented it, I shall bear the guilt of it.' 119

**Tell** them, 'If I have invented it, the sin thereof is on me; 27

**Tell** them, 'It is Allah, Who has created this enterprise, then leave them occupied with their sport.' 27

**The** enemy will say, 'You are not a Messenger.' 58

**The** enemy will say: 'You are not from God.' 115

**The** leaders of disbelief will try to frighten you, 35

**Then** will you submit to magic deliberately? 57

**There** will be a great trial after Hāmān puts a stamp on the edict of apostasy, then be steadfast as were steadfast the Prophets of high resolve. 107

**They** are falling upon him with their attacks like a strong flood that rushes down from above. 63

**They** desire to see menstruation blood within you... 157

**They** say, 'This is but imposture.' 27, 118

**They** say, 'This is only the word of a man.' 60

**They** say: 'This Jamā'at will soon disperse and their affair will be frustrated; they have not been granted the knowledge of the unseen. 115

**They** say, 'We shall destroy you;' but God said to His servant: There is nothing to fear; surely I and My Messengers shall prevail. 117

**They** say: 'Whence did you obtain all this? 57

**They** started bearing false witness against him and they fell upon him like the waters of a flood. 116

**They** testified against him in courts to get him arrested 63

**They** try to frighten you. 27

**They** will ask, 'Whence have you obtained this rank? It seems to be only an imposture!' 29

**They** will say: 'This is a lie. We have not heard of any such thing from our elders.' 30

**They** will say, 'This is an imposture!' 56

**They** will say, 'This is a plan which you have devised in the city.' 32

**This** is where the mischief is.  
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**This** man is ruining the faith.  
 118  
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**We** have not heard of any such  
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**We** sent Ahmad to his people,  
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 from him and they said, 'He  
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**We** sent Ahmad to his people,  
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**He** has taught the Quran. 119  
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 en knowledge of the Quran.  
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**And** My Signs have been illumined. 58, 123

**Now** come forward and go forth, as your time is near. The time is now coming that the people of Muhammad will be lifted from the pit and their steps will be planted firmly on a strong tower. 34, 123

**Someone** kissed my foot and I told him: 'I am the Black Stone'. 147

**Your** pain-filled supplications have reached heaven, then be not surprised if I should give you hopeful news. 163



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- Angels** helped you at the time of your meeting with your enemies. 121
- A** title of honour; a title of honour. 120
- A** Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with mighty assaults. 35, 90, 123
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- God** was on the side on which you were. 121
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- People** came and made all sorts of claims. 122
- That** will be a day greatly blessed. 123
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- The** Lord of hosts will turn His attention towards this. 122
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**Yasū'** *See Jesus Christ*