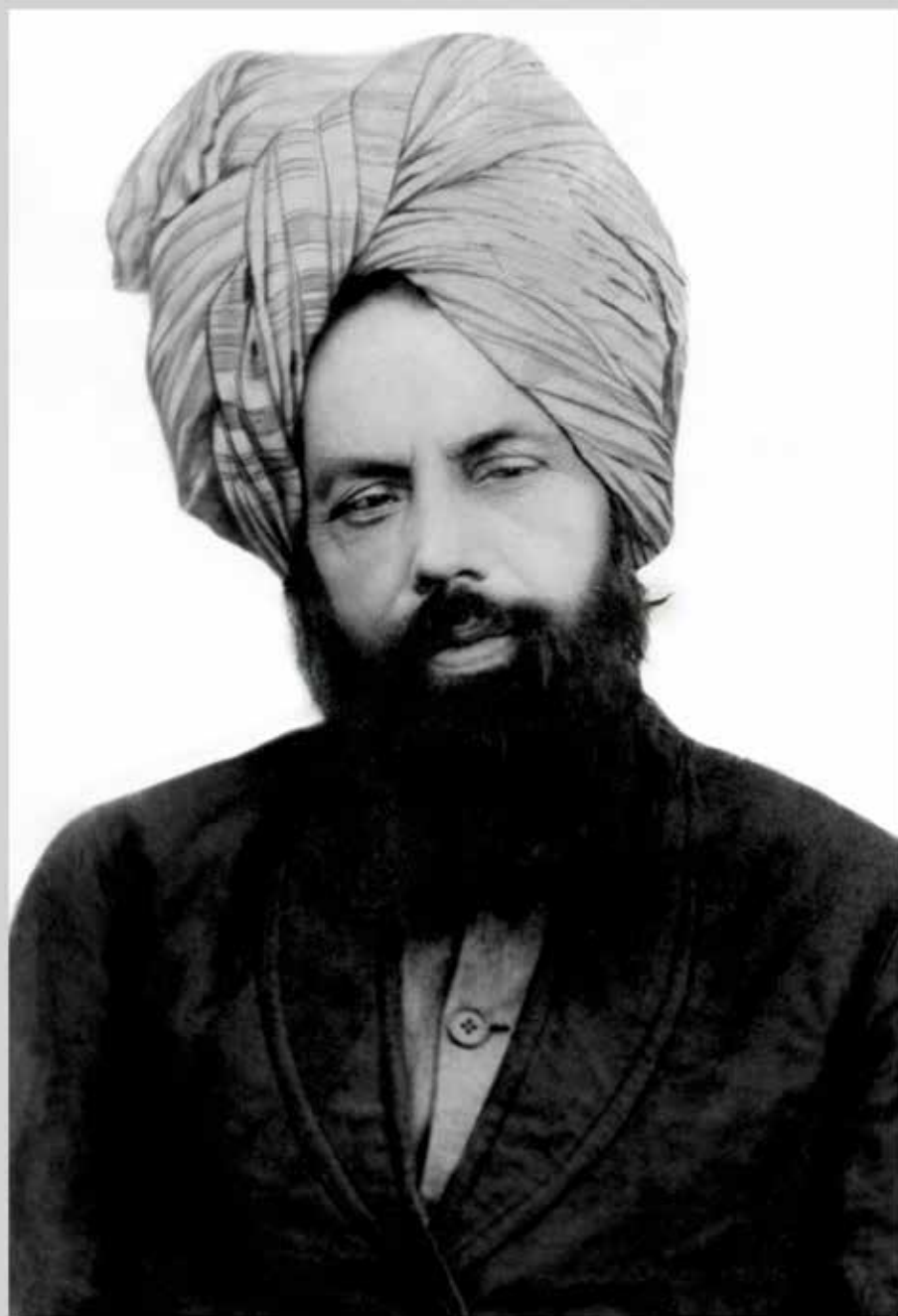


A decorative orange floral border with intricate scrollwork and leaf patterns, framing the title text.

By God

Compiled from the books of
Hazrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah and the Promised Reformer

by
Bashiruddin Alladin



Hazrat Mirza Ghulam Ahmad Qadiani
The Promised Messiah ﷺ
(1835-1908)

A pure heart requires not an abundance of signs;
One sign is enough if one possesses fear of Allah at heart.

By God

Compiled from the books of
Hazrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah and the Promised Reformer

Compiled by
Bashiruddin Alladin

Published by
Rashid Mohamed Alladin

Title: By God
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Mirza Ghulam Ahmad of Qadian, the
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By God

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
مُحَمَّدًا وَنُصَلِّيَ عَلَى رَسُولِهِ الْكَرِيمِ وَعَلَى عَجْرَةَ الْمَسِيحِ الْمَوْعُودِ

In the name of Allah, Most Gracious, Ever Merciful.
We praise Him and invoke blessings on His Noble Prophet^{sa},
and on His servant, the Promised Messiah^{as};

Acknowledgments

All praise belongs to Allah who has enabled me to compile and publish the oaths that the Promised Messiah took in the name of Allah, from his various literary works, so that those people who fear God can study these and recognize the truthfulness of the Promised Messiah^{as}. I am very much indebted to Dr Muhammad Hussain Sajid and Mr Rashid Alladin because of whose valuable contribution Allah enabled me to publish this book. May Allah reward them abundantly and grant him the best of rewards. I am aggrieved that even before the publication of this book, Dr Muhammad Hussain Sajid passed away on 25 May 1988 *إنا لله وانا اليه راجعون*. Indeed we belong to Allah, and indeed to Him we will return. May Allah forgive him and raise his position in heaven and grant him proximity to the Holy Prophet Muhammad^{sa} and the Promised Messiah^{as}. Amen. May Almighty Allah be

By God

the Guardian of his wife Siddiqa Begum (daughter of Mr Ali Muhammad Alladin) and his tender-aged innocent children. Amen.

As per the wish of Dr Sajid, I dedicate this book to Dr Khaleel Ahmad Nasir, who is also known to me since my school days as a very pious and passionate servant of Islam and Ahmadiyyat. May Almighty Allah forgive both of the deceased and elevate their positions in paradise. Amen.

At the end, I request for prayers for myself that Almighty Allah accept this humble service of mine and enable me to further serve my faith and grant me a blessed end. Amen.

I am also grateful to Nazir Dawat-o-Tabligh, Qadian for having written a foreword to this book, suggesting a name and granting permission to publish it. May Allah reward him abundantly. Amen.

Requesting for prayers,
Bashiruddin Alladin,
Secretary Tabligh-o-Tarbiat,
Secunderabad.
30 November 1988.

PUBLISHER'S NOTE

According to our system of counting Quranic verses, the verse Bismillāhhir-Raḥmānir-Raḥīm (In the name of Allah, the Most Gracious, Ever Merciful) is counted as the first verse of the chapter, which it precedes. Some publishers of the Holy Quran however, begin counting following Bismillāhhir-Raḥmānir-Raḥīm. Should the reader not find the relevant verse under the number mentioned in this book, he or she is advised to deduct 1 from the number. For example, if this book quotes Ch. 35: al-Fāṭir : 25, then some copies of the Holy Quran will list the same verse under Ch. 35: al-Fāṭir : 24.

Where necessary, translation of the Arabic text has been elaborated by additional words to explain the meaning.

The name of Muhammad^{sa}, the Holy Prophet of Islam, has been followed by the symbol sa or saw, which is an abbreviation for the prayer (ﷺ) ṣallallāhu ‘alaihi wasallam (my peace and blessings of Allah be upon him). The names of other Prophets^{as} and messengers are followed by the symbol as, an abbreviation for (ﷺ/ﷺ) ‘alaihissalām/’alaihi mussalām (on whom be peace). The actual prayers have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case. The symbol ra is used with the name of the Companions of the Holy Prophet^{sa} and those of the Promised Messiah^{as}. It stands for (ﷺ/ﷺ) raḍi allāhu ‘anhu/’anhā/’anhum (may Allah be pleased with him/with her/with them). ^{rh} stands for (ﷻ) rahimahullāh ta’ālā (may Allah's blessings be on him), ^{aa} stands for (ﷻ) ayyadahullāhu ta’ālā binaṣrihil-azīz (may Allah, the Almighty help him).

Preface

It is a common belief of the Muslims that in the later days, Jesus^{as}, son of Mary^{as} will descend from heaven in his physical body and the Promised Messiah^{as} will appear in the Muslim world and they both together will propagate Islam. Thus, two spiritual reformers are awaited by the Muslims in this later age. However, it is evident from the Holy Quran and the six authentic books of tradition that Jesus^{as}, رَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ, who was a prophet unto the children of Israel died about 2000 years ago as did all other prophets. Neither did he ascend to heaven with his material body, nor is he alive there, nor will he ever physically descend on earth. However, it is evident from the traditions of the Holy Prophet^{sa} that for the revival of faith and the reformation of the Muslim world a person will appear from within the fold of Islam, who in Islamic terminology is called Imam Mahdi (The Promised Mahdi) and he will spiritually and metaphorically be Jesus^{as}, son of Mary^{as}. Thus, it is reported in the traditions of Prophet Muhammad^{sa}:

(1) لَا الْمَهْدِيُّ إِلَّا عَيْسَى ابْنُ مَرْيَمَ

There will be no Mahdi but Jesus^{as} son of Mary^{as}

(Ibn-e-Majah¹ Kitab-ul-Fitn, Chapter Shiddat-uz-zamaan)

1 One of the six authentic compilations of the sayings of the Holy Prophet^{sa}

(2) يُوشِكُ مَنْ عَاشَ مِنْكُمْ أَنْ يَلْقَى عِيسَى ابْنَ
مَرْيَمَ إِمَامًا مَهْدِيًّا حَكَمًا وَعَدْلًا

Those who will be alive from among you will surely meet Jesus^{as} son of Mary^{as} as Imam Mahdi (the Promised Mahdi) and Hakam (Judge) and Adal (Just Arbiter).

(Masnad Ahmad Bin Hanbal Kitab Baqi Masnad-ul-Mukathireen)

(3) كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ

(Saheeh Bukhari Kitab Ahaadees-ul-Anbiya chapter Nuzool Isa
ibne Maryam)

What shall be your state when the son of Mary (Jesus^{as}) descends among you and he will be from amongst you.

These traditions tell us that the Promised Reformer is only one. He is the Imam Mahdi (Promised Mahdi) and metaphorically Jesus^{as}, son of Mary^{as}. As has been mentioned, Jesus^{as}, son of Mary^{as}, was a messenger unto the children of Israel and he has died. There is no question of his descending on earth again.

2: One of the proofs of the truthfulness of a prophet of Allah is that he, with complete certainty and firmness, presents God as a witness in testimony of his claim, as God is well aware of who is honest and who is a liar. A liar can never receive Almighty God's help and assistance and according to

the Quranic declaration قَدْ خَابَ مَنْ افْتَرَى (Ta Ha, Verse 62) will not only be deprived of Divine assistance and fail in his purpose but will also be liable to be punished by God Almighty as is said:

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ - لَأَخَذْنَا مِنْهُ بِالْيَمِينِ - ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ - (Al-Haqqah Verse 45 - 47)

(And if he had falsely attributed even a trivial statement to us, We would surely have seized him by the right hand, then surely We would have severed his jugular vein.)

3. One of the traditions of the Holy Prophet^{sa} states that once a person came to Medina and in the presence of the companions of the Prophet^{sa}, asked the Prophet^{sa} to justify his claim of prophethood by swearing upon Almighty God. And when the Holy Prophet^{sa} did so, the man accepted him. The complete tradition recorded in Sahih Bukhari is as follows:

عَنْ أَنَسِ بْنِ مَالِكٍ يَقُولُ بَيْنَمَا نَحْنُ جُلُوسٌ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ دَخَلَ رَجُلٌ عَلَى جَمَلٍ فَأَنَاخَهُ فِي الْمَسْجِدِ ثُمَّ عَقَلَهُ ثُمَّ قَالَ لَهُمْ أَيُّكُمْ مُحَمَّدٌ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَّكِيٌّ بَيْنَ ظَهْرَانِيهِمْ فَقُلْنَا هَذَا الرَّجُلُ الْأَبْيَضُ الْمُتَّكِيُّ فَقَالَ لَهُ الرَّجُلُ يَا ابْنَ عَبْدِ الْمُطَّلِبِ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَجَبْتُكَ

فَقَالَ الرَّجُلُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي سَأِلُكَ فَمَشِدُّكَ عَلَيْكَ فِي الْمَسْأَلَةِ فَلَا تَجِدْ عَلَيَّ فِي نَفْسِكَ فَقَالَ سَلْ عَمَّا بَدَا لَكَ فَقَالَ أَسْأَلُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ اللَّهُ أَرْسَلَكَ إِلَى النَّاسِ كُلِّهِمْ فَقَالَ اللَّهُمَّ نَعَمْ قَالَ أَنْشُدْكَ بِاللَّهِ اللَّهُ أَمَرَكَ أَنْ نُصَلِّيَ الصَّلَوَاتِ الْخَمْسَ فِي الْيَوْمِ وَاللَّيْلَةِ قَالَ اللَّهُمَّ نَعَمْ قَالَ أَنْشُدْكَ بِاللَّهِ اللَّهُ أَمَرَكَ أَنْ نَصُومَ هَذَا الشَّهْرَ مِنَ السَّنَةِ قَالَ اللَّهُمَّ نَعَمْ قَالَ أَنْشُدْكَ بِاللَّهِ اللَّهُ أَمَرَكَ أَنْ تَأْخُذَ هَذِهِ الصَّدَقَةَ مِنْ أَغْنِيَانَا فَتَقْسِمَهَا عَلَيَّ فَقَرَأْنَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ نَعَمْ فَقَالَ الرَّجُلُ آمَنْتُ بِمَا جِئْتُ بِهِ وَأَنَا رَسُولُ مَنْ وَرَائِي مِنْ قَوْمِي وَأَنَا ضِمَامُ بَنِ تَعْلَبَةَ أَخُو بَنِي سَعْدِ بْنِ بَكْرٍ

Anas, son of Malik narrates that while they were sitting in the mosque with the Holy Prophet^{sa}, a man came on a camel, made it sit in the precincts of the mosque and tied it with a rope therein. He then asked, 'Who among you is Muhammad^{sa}?' At that time the Holy Prophet^{sa} was sitting amongst us (companions) reclining on a pillow. We replied, 'The white man reclining on the pillow' The man then addressed him 'O son of Abdul-Mutalib' and the Prophet^{sa} replied, 'I am here to answer your questions.' The man then said, 'I want to ask you a few things and I will be fierce in questioning, so do not get angry with me'. The Prophet^{sa} said, 'Ask whatever you want.' The man said,

By God

'I ask you by your Lord, and the Lord of those before you, that has Allah sent you as a Messenger to all mankind? The Prophet^{sa} replied that Allah knows that yes (this is true)'. The man further said, 'I ask you by Allah, Has Allah ordered you to offer five prayers during the course of one day or night.' The Prophet^{sa} replied, 'Allah knows that yes (this is true)'. The man asked further, 'I ask you by Allah, has Allah ordered you to observe fasts during this month of the year (Ramazan)?' The Prophet^{sa} replied, 'Allah knows that yes (this is true)'. The man further asked, 'Has Allah asked you to collect Zakat¹ from the rich and distribute it among the poor?' The Prophet^{sa} replied, 'Allah knows that yes (this is true)'.

(Saheeh Bukhari² Kitab-ul-Ilm, Chapter on Education)

On the other hand, this tradition of the Prophet^{sa} has a grave warning **الْيَمِينُ الْفَاجِرَةُ تَدْعُ الدِّيَارَ بِلَاقِعٍ** That is a false oath annihilates regions. It means that he, who lies upon God, is not just deprived of His blessings, but also becomes the cause of His punishment.

4: In the fourteenth century after Hijrah, the Founder of the Ahmadiyya Muslim Community claimed that:

1 One of the Five Pillars of Islam relating to the obligatory alms as per the prescribed rate.

2 One of the six authentic compilations of the sayings of the Holy Prophet^{sa}

By God

I have been informed by the pure and holy revelation of God that I have been sent by Him as the Promised Messiah and Promised Mahdi and the Arbiter for internal and external disagreements. The two names Messiah and Reformer were bestowed upon me by the Holy Prophet^{sa} and then, God through His direct converse gave me the same names and then the current state of the world demanded that these be my names. Thus, these are the three witnesses for my name. I present my God, who is the Lord of the heavens and the earth as a Witness and state that I am from Him and He, through His signs bears testimony to my truthfulness.

(Arba'in No. 1, Ruhani Khaza'in, Volume 17, page 345)

(B) A person from Bareili, once wrote to the founder of the Ahmadiyya Community, Hazrat Mirza Ghulam Ahmad^{as}, asking him whether he was the same Promised Messiah whose advent was foretold by the Holy Prophet^{sa} and asked the Promised Messiah to swear by God and answer. Huzoor^{as} took oath and replied thus:

I have made this statement clear unto people earlier as well by taking oath in my books and now again, in this note, I hereby swear in the name of God and state that He, in Whose hands is my life that I am the Promised Messiah, whose advent was foretold by the Holy Prophet^{sa}

By God

in his authentic Hadith, as recorded in Sahih Bukhari, Sahih Muslim and other authentic books of Hadith. وَ كَفَى بِاللّٰهِ شَهِيدًا (And sufficient is Allah as a Witness.)

Mirza Ghulam Ahmad

17 August 1899

(Malfuzat Volume 1, pp. 326 - 327)

Our respected friend, Bashiruddin Alladin, Secretary Tabligh, Secunderabad, has compiled in this book, the oaths which Hazrat Mirza Ghulam Ahmad of Qadian^{as}, the Promised Messiah and the Promised Reformer has taken in the name of God relating to his claims, and these are derived from his various books and writings. The sole intention of the compilation is that seekers of truth may thus closely ponder over the claims of the Promised Messiah and by witnessing the success the Community is attaining under Divine assistance, people are able to accept the Promised Messiah and Reformer and thereby get opportunities to serve and propagate Islam. May Allah reward him with the best of His rewards. May Allah also accept this effort of Bashiruddin Alladin and bring about the best of results.

Shareef Ahmad Amini

Additional Nazir, Dawat-o-Tabligh, Qadian¹

¹ Secretary for Preaching and Missionary Works

By God

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُكَ يَا رَسُولَ اللَّهِ الْكَرِيمِ
وَعَلَىٰ عِبَادِكَ الْوَعْدِ
لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

In the name of Allah, Most Gracious, Ever-Merciful.
We praise Him, and invoke blessings on His Noble Prophet,
and on His servant the Promised Messiah;
There is none worthy of worship except Allah;
Muhammad is the Messenger of Allah.

آزمائش کے لئے کوئی نہ آیا ہر چند ہر مخالف کو مقابل پر بلا یا ہم نے

(دسین)

No one came for a trial, even though I challenged
every opponent to compete

(Durr-e-Sameen)

**The Spiritual Leader of the Ahmadiyya
Muslim Community**

CHALLENGES

the Muslim clergy to take oath.

As a perfect solution to counter the so-called Islamic clerics, who have ascribed illegitimate and baseless beliefs to the Ahmadiyya Community in order to spread misconceptions about the Community amongst the Muslims, the worldwide spiritual leader of

By God

the Community said in his Friday Sermon of 6 March 1987:

Pay heed to what the Promised Messiah has advised his followers, what his Faith was and what his Kalimah was, in his very words:

“We are Muslims and believe in one God who has no partner.”

One more conclusion that they draw from this book is that Ahmadis believe that the Shariah has been abrogated and that in their view the sayings of the Promised Messiah constitute the Shariah for Ahmadis. I am astonished by their mischief; they do not have any fear of Allah; they indulge in such blatant lies and with such audacity. But, if what they impose upon us is true, they should listen to the Shariah Hazrat Mirza Ghulam Ahmad of Qadian has taught us, accept it and remain firm on their point. If they are determined to call the Promised Messiah’s words as Shariah, they should know what that Shariah tells:

“We are Muslims and believe in one God who has no partners and we believe in the Kalimah¹ is لا اله الا الله. We believe in the Book of God and His Messenger

1 *La ilaha ill-Allah, Muhammad-ur Rasool-ullah* (There is none worthy of worship except Allah; Muhammad is the Messenger of Allah.) (Publisher)

By God

Muhammad^{sa}, who is the Khatamun-Nabiyyin (the seal of Prophets). We also believe in the angels and the day of judgment and in paradise and hell. And we observe the obligatory prayer and fasting. We face the Qiblah¹ and deem that which Allah and His Messenger have declared to be unlawful as being unlawful and consider that which Allah and His Messenger have deemed to be lawful as being permissible. Neither do we add anything to the Shariah nor do we subtract anything from it or make an iota of change in it. We accept everything that has come to us from the Messenger of Allah, whether we understand it or are unable to comprehend its wisdom and reality and we are, by the grace of Allah, Muslims - true believers believing in the unity of God.”

(Nurul-Haqq, Ruhani Khaza'in, Volume 8, p. 7)

Thus, if in their view, the Shariah of the Ahmadis is that which has been taught by the Promised Messiah^{as}, then that Shariah is what I have just cited. Well, falsehood has no legs to stand on. It sometimes takes the support of one foot and sometimes of the other. These people should accept one thing and remain firm on it.

1 The direction that must be faced when a Muslim performs daily prayers; it is fixed as the direction of Kaaba in Mecca. (Publisher)

By God

The Promised Messiah further says:

“I say truthfully and swear by God Almighty that I and my community are Muslims and have firm faith in the Holy Prophet^{sa} and the Holy Qur’an as is incumbent on all true Muslims.”

(Lecture Ludhiana, Ruhani Khaza’in, Volume 20, p. 16)

Now, the problem is that on one hand these accusations are continuing and baseless fictitious stories are being levelled against the Ahmadiyya Community and on the other hand we are not permitted to respond and restrictions are imposed on our tongues and pens. So, in such a situation, there are obstacles and difficulties in responding to these allegations. The pace at which these fabrications are spreading is so alarming that it is not possible for the Community, with its limited means, to reply to these accusations everywhere. So, what is the solution to this problem? There is only one solution and I, on behalf of the Ahmadiyya Muslim Community, challenge the Muslim clergy, whether they be in Pakistan or elsewhere, to come forward and as the Promised Messiah swore on the holy names of God and announced that his Kalimah is the same as that of all the Muslims and that his Messenger is the Holy Prophet Muhammad^{sa} and that he has faith in all matters of belief

By God

which are essential to be a Muslim and the resolve and greatness with which he swore and cursed the liars, in the same way, if the so called clerics (Mullahs) are honest in their claims, they should swear and should together publish the statement on oath in Pakistan and spread its translations across the world, that they regard Allah to be All-Knowing and have firm faith that a liar invites upon themselves the curse of Allah and so they pray that if they are liars, Allah should curse them and dishonor and humiliate them in this world and in the hereafter and that they announce that the Kalimah of the Ahmadiyya Community is different and that when the Ahmadis recite the Kalimah and say Muhammad^{sa}, they mean Mirza Ghulam Ahmad of Qadian and the Shariah of the Ahmadis is different and their God is different and they, God forbid, consider Hazrat Mirza Ghulam Ahmad to be superior to the Holy Prophet^{sa} in all respects.

Thus, the way in which they are forging lies, if they have even an iota of faith and a sense of dignity, they should also announce their fabrications on oath in the same way as the Promised Messiah has already sworn about his stance, and then see what the Will of God manifests.

I desist myself from cursing, but these people are so cruel and brutal and so audacious in concocting lies and forgeries, that I have no option but to throw the challenge of the Promised Messiah which contains a

By God

hidden challenge towards them and tell them that if they are bold and are righteous and have firm faith in God, they should manifest their bravery by swearing. The excellence with which the Promised Messiah has sworn and announced his belief taking Allah the Omnipresent and All-Knowing as witness, in the same way, they should also come with a counter announcement that the Ahmadis are liars, evil-doers and defamers of the Holy Prophet^{sa}, and have gone astray from the religion of Islam and like Bahais, Ahmadis are progenitors of a new faith. They should include all these allegations in their announcement and then see what the Will of God decrees.

The Promised Messiah^{as} says:

“At last, I once again make it clear unto people that I swear by Allah Exalted by His Grandeur that I am not an infidel.¹ لا اله الا الله محمد رسول الله¹ is my faith and وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ² is my belief regarding the Holy Prophet^{sa}. On the strength of this belief, I swear by God, as many times as there are the names of God and as many times as there are the letters in the Holy Quran and as many times as are the excellences of the Holy Prophet in the view of God. None of my beliefs is against Allah or the Sayings of the Messenger, and whosoever

1 There is none worthy of worship except Allah, Muhammad is His Messenger. (Publisher)

2 But he is the Messenger of Allah and the Seal of Prophets. (Al-Ahzab, Verse 41)

By God

thinks otherwise is victim to his own misunderstanding. Anyone who considers me an infidel even now and does not refrain from calling me a disbeliever, should remember that he will certainly be questioned after death.

(Karamatus Sadiqin, Ruhani Khaza'in, Volume 7, p. 67)

Indeed the reply is strong and dignified but has an aspect of kindness as well. "He will be asked when dead". But, now these people have become so outrageous that they should say that if they are liars, God should ask them in this world as well. Now, they tread on the path of the person who had said that the heavens should shower stones on us in this world as well.

Now that you have become so audacious, come forward and make this announcement by swearing on God that God curse us in this world and destroy, and dishonor us, if we are wrong in our claim that Ahmadis do not recite the Kalimah of the Holy Prophet Muhammad^{sa}, but instead pronounce the Kalimah of Mirza Ghulam Ahmad^{as}, do not follow the religion of Muhammad^{sa} but have made a different religion, do not believe in the Quran but have designed a book which is totally contradictory and different from the Quran, the Shari'ah of the Ahmadis, like that of the Bahais is different, their God is different and their Prophet is different and, God forbid, they consider Mirza Ghulam Ahmad to be not only superior to Prophet Muhammad^{sa} but rather consider him as God. All this rubbish is mentioned in this book.

Thus, they ought to do this and if they do it, I promise

By God

you that God will manifest His wrath and you will witness with your eyes how God's Will uproots and annihilates them, dishonors them and makes them fail in their endeavors. Failure is indeed destined for them. But we pray and always beseech God that He may guide them on the right path. May God have mercy on them and they desist from their evil acts. We do this because we cannot take divine powers in our hands. God had Himself stopped the Holy Prophet Muhammad^{sa}. We do not know who among them have incurred the wrath and who are pious. Hence, our heart doesn't permit us to curse them. But, by this initiative, I want the one who is daring among them to come forward himself and as a testimony to the veracity of his claim, invoke a curse upon himself, if he be wrong in his claim. If they have the courage to do this, let them come forward and you will see how God's Will dishonors them.

(Excerpt from the Friday Sermon, dated 6 March 1987)

ابن مریم مرگیا حق کی قسم داخل جنت ہوا وہ محترم (در ثمین)

(By God, the Son of Mary has passed away! This revered person has entered Paradise.) (Durr-e-Sameen)¹

1 Durr-e-Sameen (Precious Pearls): Collection of poems written by the Promised Messiah^{as}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِرَحْمَةِ اللَّهِ وَرَحْمَةِ الرَّسُولِ مُحَمَّدٍ وَرَحْمَةِ الْمَسِيحِ الْمَوْعُودِ

خدا کے فضل و رحم کے ساتھ

هو الناصر

In the name of Allah, Most Gracious, Ever Merciful.
We praise Him, and invoke blessings on His Noble Prophet,
and on His servant, the Promised Messiah;
With the grace and mercy of God.

A'ina-e-Kamalat-e-Islam¹

The Purpose of Taking Oath

With regards to taking oath, it should well be remembered that to compare the oaths of God with those of man is a false analogy. God has forbidden man to swear by anything other than He, because when a man swears, he intends to present the thing he has sworn by, as a witness who has knowledge to either testify or falsify the claim which such a person makes, because if one reflects, an oath actually means testimony. When man is unable to present ordinary witnesses, he is in need of taking an oath so that he derives the benefit he would from an eye witness. But, to suggest or believe that anything else besides God is omnipresent and All-Knowing and has the power to attest, falsify, punish or do something else is blasphemy. Hence, in all the books of God, man is taught

1 The Mirror of the Excellences of Islam

By God

not to swear by anything other than God.

It is evident that to compare the oaths of God Almighty with the oaths of man is not appropriate as God does not face any difficulty like a man does when he has to take an oath. Instead, His oath is of a different kind that befits His glory and is in accordance with His law of nature.

(Footnote A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in, Volume 5, pp. 95-96)

دلبرامجھ کو قسم ہے تری یکتائی کی آپ کو تیری محبت میں بھلایا ہم نے
O my Beloved ! I swear by Your Uniqueness ;
I have forgotton all about myself in Your love.

(A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in, volume 5, p. 225)

وَاللّٰهِ اِنِّیْ قَدَرَاۤیْتُ جَمَالَہٗ

I invoke your name, O Allah! (To state that) I did indeed witness the beauty (of the Holy Prophet^{sa});

بِعُیُوْنِ جِسْمِیْ قَاعِدًا بِمَكَاْنِیْ

Through my own eyes, in my own house.

(A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in, Volume 5, p. 593)

Haqiqatul-Wahi¹

Some people will be born in this *ummah* who will be called 'Jews'. Similarly a person will be born in this *ummah* who will be named 'Jesus' and the 'Promised Messiah.' Why must Jesus be brought back from heaven, stripped of his cloak of independent prophethood and be made an *ummati* [a follower of the Holy Prophet^{sa}]? If it is said that this will be a form of punishment because his followers had made him God, this is absurd because there is no fault of Jesus in this.

I do not say this on the basis of my own speculation or conjecture but on the basis of revelation from God Almighty. I swear by Him that all of this has been communicated to me by Him. The present age and the signs of God, also bear witness to my truth.

(Haqiqatul-Wahi, Ruhani Khaza'in, Volume 22, p. 33)

In my time alone did the solar and lunar eclipses occur in the month of Ramadan. In my time alone did the plague befall the land in accordance with authentic Hadith, the Holy Quran, and past scriptures. In my time alone did a new mode of transport, meaning the railway, come into operation; and in my time alone, in accordance with my prophecies, did terrible earthquakes take place.

1 The Philosophy of Revelation

By God

Therefore, in this case, does righteousness not demand that one should not have dared to reject me?

Take note! I swear by God Almighty that thousands of signs have appeared in my favour, are appearing, and will [continue to] appear in the future. Had this been a human contrivance, it would have never received this much support and success; and it is contrary to equity and honesty to present only one or two incidents, out of the thousands of signs that have appeared, in an attempt to deceive people that such and such prophecy did not come to pass.

O ye ignorant ones! And O ye, who are intellectually blind! And O ye who are far from equity and integrity! If, out of thousands of prophecies, you have been unable to comprehend the fulfilment of one or two prophecies, will you be excused before God on account of this?¹ Repent, for the days of God are nigh, and such signs are about to appear that will shake the earth.

(Haqiqatul-Wahi, Ruhani Khaza'in, volume 22, p. 48)

1 If the signs of God Almighty that have hitherto appeared in my support were counted - they would number more than three hundred thousand. Thus, if out of so many signs, two or three are somewhat obscure in the eyes of any opponent, then is this their righteousness that instead of benefitting from so many signs, they raise such a clamour about those few? Is there no similar precedent to be found in the prophecies of [earlier] Prophets? (Author)

By God

Now, under the dictate of the verse: **وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ**
(And as for the bounty of your Lord, do relate it to others. *Ad-Duha* : 12) I would like to state about myself that by placing me in the third of the aforementioned categories, God has granted me the blessing which is not on account of my endeavour but was bestowed upon me even as I was in the womb of my mother.

He has shown so many signs in my support that if I were to count them one by one up to this day, 16 July 1906, I can swear by God that they are in excess of three hundred thousand. And if someone does not believe in my oath, I can provide him with proof.

(Haqiqatul-Wahi, Ruhani Khaza'in, Volume 22, p. 70)

At a time when Qadian was afflicted with the plague, my son Sharif Ahmad fell ill and appeared to be suffering from very high fever like typhoid. He had almost lost consciousness and struck about his arms in this condition. I thought to myself that no one was immortal but if the boy died during these ravaging days of the plague in Qadian, my enemies would call this fever the plague and would treat the holy revelation that had been vouchsafed to me as false:

اِنِّي اِحَافِظُ كُلَّ مَنْ فِي الدَّارِ

Meaning that I shall safeguard from the plague all

who dwell in this house.

This caused me indescribable distress. About midnight his condition deteriorated and I feared that this was not an ordinary fever rather some other affliction. I cannot describe the pain that I experienced from the thought that if, God forbid, the boy dies, the hard-hearted enemies would have much material to cover up the truth. In this condition I performed my ablution and stood up in Prayer and immediately I perceived that I had been put in a state of mind which was a manifest sign for the acceptance of prayer. I call God to witness, in whose hand is my life, that I had just completed about three *rak'ats*¹ when a state of vision overtook me and I saw that the boy had recovered completely. Then, as this state left me I saw the boy sitting in full consciousness upon the *char-pa'i* [bed] and he was asking for water. I had completed the four *rak'at*. I gave him water immediately and I put my hand on his body and found that there was no sign of temperature.

(Haqiqatul-Wahi, Ruhani Khaza'in, Volume 22, pp. 87-88)

“21. The twenty first sign: Some thirty years ago, my respected father—God bless him—fell ill near the end of his life. On the day he was destined to breathe his last, I

1 One round in a Prayer - standing, bowing & prostration

By God

received the revelation **وَالسَّمَاءِ وَالطَّارِقِ** (By the Heaven and the Morning star : *At-Tariq* :2) at noon. At the same time, I was made to realise that this indicated his demise and meant ‘I swear by the Heavens and I swear by the tragic incident which shall befall after sunset’. It was a message of condolence from God Almighty to His humble servant.

At this, I realized that my father would die after sunset. Many people were informed of this revelation. I swear by the Allah the Almighty—in whose hands my life rests and to lie against whom is an act of Satan and of an accursed one—that it happened exactly as such.”

(Haqiqatul-Wahi, Ruhani Khaza'in, Volume 22, p. 218)

“At that very moment, I felt drowsy and received the second revelation:

اليس الله بكافٍ عبده

Meaning that, is Allah not sufficient for His servant?

With this divine revelation, my heart became strong as though a very painful wound had instantly been healed with an ointment. The fact is that time and again it has been verified that divine revelation has an intrinsic quality to grant solace. At the root of this quality lies the certainty which one comes to have regarding

By God

divine revelation. Alas! What kind of revelation do these people experience? Despite their claim to be the recipients of revelation, they say that their revelations are only conjectural affairs, no one knows whether these revelations are satanic or divine.

The harm of such revelations is greater than their benefit. But I swear by God that I believe in these revelations as I do in the Holy Quran and the other Books of God. Just as I believe the Holy Quran to be the certain and categorical Word of God, so do I believe the revelation I receive to be the Word of God.”

(Haqiqatul-Wahi, Ruhani Khaza'in, Volume 22, pp. 219-220)

“105. Hundred and fifth sign: Once it was shown to me in a dream that very few days, in fact no more than fifteen days, were left in the life of my brother, the late Mirza Ghulam Qadir. After this he suddenly became very ill and was reduced to mere bones. He became so emaciated that he was hardly visible in his bed. One could not tell whether someone was lying on the bed or it was empty. He would defecate and urinate on the bed since he was unconscious most of the time. My father, the late Mirza Ghulam Murtada, who was a skilled physician, declared his condition to be hopeless, and said that it would be all over within a few days.

By God

I was full of youthful vigour at the time, and had the power to undertake spiritual exercises. I am, by nature, a strong believer in the Omnipotence of God. No one can ascertain the limits of His powers and nothing is impossible to Him, except for things that are contrary to His promise, or inconsistent with His glory and His Oneness. Thus, despite his hopeless condition, I started praying for him. I had decided in my mind that through this prayer I would enhance my spiritual perception with regard to three things: First, I wanted to see if I was worthy enough in the sight of God for Him to accept my supplications. Second, I wanted to know if it could be possible for dreams or revelations received in the form of warning to be averted. Third, is it possible for a patient, who has been reduced to a mere skeleton, to be cured through prayer?

With these things in mind I started to pray. I swear by Him, in Whose hand is my life, that, as soon as I began to pray, his condition began to change for the better. In the meantime I saw him in another dream walking in the courtyard on his own, whereas his real condition was such that he needed help even to change his side on the bed. After I had prayed for fifteen days, there were visible signs of recovery in his condition and

By God

he said that he wanted to walk a few steps.

He was helped to his feet and started walking with the help of a cane. He later discarded the cane and was restored to full health in a few days. After this, he lived for fifteen years. It seemed as if God had changed the fifteen days of his life into fifteen years. Such indeed is our God Who also has the power to change His prophecies.”

(Haqiqatul-Wahi, Ruhani Khaza'in, Volume 22, pp. 265-266)

“135. Hundred and thirty fifth sign: Once on account of diabetes, from which I have suffered for the last twenty years, I was rather worried about my eye-sight, for in case of such ailments one is in danger of developing cataract. It was then that God Almighty in His grace and kindness reassured and consoled and comforted me by the revelation which is as follows:

نزلت الرحمة على ثلاث العين وعلى الآخرين

Meaning that, blessing was extended to three organs—eyes and two others which were not specified.

I swear in the name of God Almighty that I am about seventy years old and my eyesight even in this age is as good as it was when I was fifteen to twenty years old. This is the very blessing which was promised in revelation from God Almighty.”

(Haqiqatul-Wahi, Ruhani Khaza'in, Volume 22, p. 319)

By God

138. Hundred and thirty eighth sign: Remember, acceptance of prayer is one of the prime signs to know the esteem [status] of the servants of God. In fact, there is no sign like the acceptance of prayer, because the acceptance of prayer proves that a servant is respected and honoured in the estimation of Allah. Although it is not necessary that a prayer be accepted in every situation, at times the God of Glory and Honour does his own will, nevertheless, there is no doubt that, this is also a sign of the Elect of God that their prayers are accepted in far greater proportion as compared to others and no one can vie with them in the acceptance of prayer. I swear by God Almighty that thousands of my prayers have been accepted. If I were to write them, they would become a large book.”

(Haqiqatul-Wahi, Ruhani Khaza'in, Volume 22, p. 334)

“I swear by God, in Whose hands is my life, that it is He Who has sent me, and He indeed has named me a Prophet, and He has called me the Promised Messiah, and He has manifested great signs in my support, the number of which extends to three hundred thousand, some of which have been incorporated by way of illustration in this book.”

(Haqiqatul-Wahi, Ruhani Khaza'in, Volume 22, p. 503)

“Dr. John Alexander Dowie, the false prophet from America died according to my prophecy:”

“196. Hundred and ninety sixth sign: Let it be clear that the man whose name is mentioned in the title was a bitter enemy of Islam. He had also made a false claim to prophethood, and believed that the Chief of Prophets, the Most Truthful of the true, the Best of Messengers, the Leader of the Pure, His Holiness, Muhammad^{sa} the Chosen One of God—was a liar and impostor.

Because of his evil nature, he would use extremely foul and obscene language with regard to the Holy Prophet^{sa}, and, because of his malice towards Islam, extremely evil traits were found in him. Just as swine see no value in pearls, so did he view the Islamic [concept of] God’s Oneness with contempt and wanted to destroy it. He believed Jesus to be God and had such a passion for spreading the doctrine of Trinity in the world, that though I have seen hundreds of books by Christian clergymen, I have not seen such passion in anyone else.”

(Appendix Haqiqatul-Wahi, Ruhani Khaza’in,
Volume 22, pp. 504-505)

Since my true mission is to break the cross, a great part of the cross has been broken with his death. Since

By God

he was the world's foremost defender of the cross, and claimed to be a Messenger, and used to say that all Muslims would be destroyed by my prayers, and Islam would be annihilated, and the *Ka'aba*¹ would become abandoned, God Almighty therefore caused him to perish at my hands. I also believe that the prophecy about the 'slaying of the swine' has been clearly fulfilled with his death, for who could be more dangerous than the one who makes a false claim of prophethood and eats the filth of falsehood like a swine? He himself wrote that nearly a hundred thousand wealthy people had joined him.

The fact is that Musailmah, the Impostor, and Aswad Ansi² were nothing as compared to him. Neither of them enjoyed the popularity that he did, nor did they possess tens of millions of rupees like him. So I can swear by God that he was the same 'swine' whose death at the hands of the Promised Messiah had been foretold by the Holy Prophet, may peace and blessings of Allah be upon him.

(Appendix Haqiqatul-Wahi, Ruhani Khaza'in, Volume 22,
p. 513)

1 The Holy Ka'aba - A building at the centre of Islam's most sacred mosque, Al-Masjid Al-Haram, in Mecca, Saudi Arabia.

2 An impostor who, in the time of the Holy Prophet^{sa}, claimed to be a prophet.

By God

**An Announcement for
a Reward of 3,000 Rupees
Third edition**

Regarding (Abdullah) Aatham, the Promised Messiah^{as} says:

He ought to affirm in clear and definitive words in my presence in a general gathering that:

I did not revert to Islam even an iota during the period of the prophecy, nor did the truth of Islam and its greatness cast any terrifying impact on my heart, nor did the spiritual impact of the Islamic prophecy clutch my heart even by the measure of an iota. Instead, I have full and perfect belief in the divinity of the Messiah, his sonship, and atonement. And if I am hiding the truth and making a claim that is contrary to the facts, then O God who is All-Powerful, eliminate me within a period of one year under the influence of such a chastisement which befittingly befalls liars.

This is the solemn affirmation that I want him to make; and for this I have published numerous announcements and have now reached an offer of three thousand (for making such a statement). I say under oath that I will make a commitment in writing, have

By God

a bond prepared as per the conditions laid out in the published public announcement of 9 September 1894 A.D, and hand over the amount of three thousand rupees before taking of the oath and ask him to take the oath afterwards.... Does anyone have hope that he will now come forward to take the oath. Certainly not; absolutely not; he has died a death of falsehood. How can he emerge from the grave?

(Majmuah Ishtiharat : Compendium of Published
Announcements, Volume 2, pp. 64-66; published by
Al-Shirkat-ul-Islamia¹, Rabwah)

Tajalliyyat-e-Ilahiyyah²

This is the standard of objections which are raised against us by the *Maulawīs*, who have derived no benefit from their study of the Quran and Hadith. Even now they cannot understand the difference between a prophecy which contains warning and one which contains an unconditional promise.

... after the incident of ‘Abdullah Atham — have at least reflected upon the clear fulfilment of the prophecy regarding Lekh Ram, which not only foretold the exact time and mode of death, but did not have any conditions

1 A publication department of the Ahmadiyya Muslim Community

2 Divine manifestations.

By God

attached to it either. But how can we expect those, whose hearts have become darkened by prejudice, to ponder over these matters? If they had an iota of fairness in their hearts, they could have undertaken an easy test by providing me with a written list of all my prophecies which they think have not been fulfilled, to see how many [of those] there are. Then they would obtain proof from me of those that were fulfilled, and how many those are. By this simple method, all doubts would have been lifted from their hearts. I swear by God that the prophecies giving them any cause for objection number no more than one or two, and these are prophecies of warning which were conditional and were held in abeyance in view of the dread and fear they caused, and, in accordance with the age-old custom of God that repentance, alms-giving and supplication avert such calamities.

(Tajalliyyat-e-Ilahiyya, Roohani Khazain, Volume 20, pp. 406-408)

Each day God continues to bring ignominy upon my ignorant opponents by manifesting all kinds of signs. I swear by Him that just as He granted His converse to the Prophet Abraham^{as} and then to Isaac^{as}, Ishmael^{as}, Jacob^{as}, Joseph^{as}, Moses^{as} and Jesus Son of Mary^{as}, and, after them all, spoke with unmatched clarity and purity to our Prophet Muhammad^{sa}, so did He honour me with His

By God

converse and revelation. But this honour was bestowed upon me solely because of my complete submission to the Holy Prophet Muhammad^{sa}. If I had not been part of the Holy Prophet's^{sa} Ummah, and had not been his follower, then, even if my good deeds had matched all the mountains of the world, I would never have received this honour of converse with God, for all Prophethood has come to an end except the Prophethood of Muhammad^{sa}. No law-bearing Prophet can come after him. A Prophet who does not bring a new law can come, but he has to be a follower of the Holy Prophet^{sa} first.

(Tajalliyyat-e-Ilahiyya, Roohani Khazain, Volume 20, pp. 411-412)

Siraj-e-Munir¹

My heart is mixed with feelings of distress and pleasure at this moment. I am distressed that if Lekh Ram had, at least, restrained himself from vilification, I swear that I would have supplicated on his behalf and would have hoped that, even if he had been cut to pieces, he would have been granted life. Nothing is impossible for the God Whom I know. On the other hand, I am happy that the prophecy has been so clearly fulfilled....

(Siraj-e-Munir, page 24, Ruhani Khaza'in, Volume 12, p. 28)

¹ The Bright Lamp

By God

The twelfth revelation, which is written in Barahin-e-Ahmadiyya on pages 238 and 239 is the knowledge of Quran. The essence of this prophecy is that Allah says that ‘You are given the knowledge of Quran’. Such knowledge that would destroy falsehood. And in this prophecy, God says that two persons have been blessed immensely. Firstly, that teacher whose name is Muhammad Mustafa peace and blessings of Allah be upon him and the other this disciple, that is the writer of this book. And this is also an indication towards the verse in which Allah says in the Holy Quran: **وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ**

[And among others from among them who have not yet joined them. Al Jumuah Verse 4.]

That is, this prophet has other disciples who have not yet appeared but who would appear in the latter days. This verse refers to this humble servant because as has been mentioned in the prophecy, this humble servant is spiritually a disciple of the Holy Prophet peace and blessings of Allah be upon him. This prophecy directs attention towards Quranic teachings, and for the authentication of this prophecy the book Karamatus-Sadiqin was written, but no adversary has paid any attention to this. And I swear by God, in whose hand

By God

is my life, that I have been given dominance over all others in Quranic verities and insights. And if any opponent cleric would have come to compete with me, as I repeatedly called them for rendering Quranic commentary, God would have disgraced and humiliated him. So the understanding of the Quran that I have been bestowed with is a sign of God, glorified be His name.

(Siraj-e-Munir, Ruhani Khaza'in, volume 12, pp. 40-41)

On page 227 of Barahin-e-Ahmadiyya, there is a prophecy regarding a person of Arya belief, whose name is Malava Mal and who is still alive. This person was inflicted with tuberculosis. One day, he came to me and having lost all hope in life, wept passionately. I recall that he had also seen a terrible dream that day in which a poisonous snake had bitten him and the venom had diffused throughout his body. This dream had made him extremely sad as already a low grade fever that would get worse after eating anything was perturbing him. Hence, he was in a state of anxiety and desperation. He wept in my presence and my heart melted upon witnessing his state and I prayed to the One and Only God for [alleviating the suffering of] this Arya, just as I had prayed earlier for another Arya, Sharampat. Then, I received the following revelation which is recorded on page number

By God

227 of Barahin-e-Ahmadiyya, which is : قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا We said to fire, 'O fire! Do thou become cold and be a source of peace.' Hence, he, who was still present there, was forthwith conveyed about the prophecy and several other people were also informed that he would certainly recover health because of blessing of my prayer. Hence within a week after this, that Arya recovered..... I swear by Allah that this incident is totally true and does not contain even an iota of exaggeration.

(Siraj-e-Munir, Ruhani Khaza'in, Volume 12, p. 62)

When we estimate justly, then out of the whole series of prophets, we find one of high courage and alive and greatly dear to God, the Chief of the Prophets, the pride and the crown of the Messengers, whose name is Muhammad Mustafa and Ahmad Mujtaba [peace and blessings of Allah be on him]. By walking under his shadow for ten days one obtains that light which before him could not be obtained in a thousand years. How are those (spiritual) books, which, if even we were to follow would try to make us (spiritually) downcast and darken our hearts. Can these be referred to as (books associated with) a living prophet under whose shadow we ourselves become spiritually lifeless. Know it for sure that all these books are dead. Can a dead provide (spiritual) light to

By God

another dead. To worship Jesus is just like to worship an idol. I swear by the one in whose hands is my life that if he (Jesus) were in my period, he would have had to humbly bear witness to my truth. Whether one accepts this or not, this is indeed the truth and truth has its blessings, as after all, its light illumines the world.

(Siraj-e-Munir, Ruhani Khaza'in, volume 12, p. 82)

Barakatud-Du'a¹

I will now, merely for the sake of God, present my own testimony before Sayyid Sahib, hoping that God Almighty will have mercy on him. My dear Sayyid Sahib! I swear in the name of God that revelation from heaven falls upon the heart just as the rays of the sun fall upon a wall. It is my daily experience that whenever the time comes for me to receive Divine converse, I all at once experience a trance-like state and become a wholly different entity. Although, at this stage, I remain in full possession of my senses and am fully conscious, yet I feel as if a most Powerful Being has taken my whole being in His grip and all the veins of my existence are in His hand, and whatever is mine is no longer mine but belongs to Him.

(Barakatud Du'a, Ruhani Khaza'in, Volume 6, p. 22)

1 The Blessings of Prayer.

By God

Finally, I urge and admonish every Muslim to wake up for the sake of Islam. Islam is facing severe tribulations. Come to its assistance for it is in adversity. This is the purpose for which I have come. God Almighty has granted me the knowledge of the Holy Quran and disclosed to me the verities and subtle points of His Book, and He has granted me miracles. Come to me so that you too may partake of this bounty. I swear by Him in Whose hand lies my life that I have been sent by God Almighty. Was it not necessary that at the turn of such a century, which is replete with great trials and tribulations, and whose evils are self-evident, a Reformer should have appeared with a manifest claim? You shall soon recognize me through my work.

(Barakatud Du'a Ruhani Khaza'in, volume 6, p. 36)

Dafi'ul Bala

“If Moulvi Ahmad Hasan should publish an announcement in which he swears on oath [that he is truthful], and as a result Amroha is saved from the plague, and enjoys at least three winters of peace, then I have not been sent by God Almighty.

So, what greater means can there be to settle the matter. On my part, I swear by God Almighty that I am

By God

the Promised Messiah. I am the one who was promised by the Prophets. The Torah, the Gospel, and the Holy Quran all give news about me and the era of my advent and expound that, in the heavens, the moon and the sun would be eclipsed at the time of my appearance, and a terrible plague will befall the land. This is my sign. "

(Defence against the plague & a criterion for the Elect of God,
pp. 29-30)

Sanatan Dharm¹

I swear by God that the truth is that to understand the message of Allah, we should first clean our hearts of carnal passions and only then will Allah enlighten our heart. The reality cannot be perceived without internal light as Allah says in the Holy Quran لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (Al-Waqiah : 80) Meaning, this is the Word of the Pure God, that is, unless one cleans oneself one cannot fathom its insights.

(Sanatan Dharm, Ruhani Khaza'in Volume 19, pp. 473-474)

1 Sanatana Dharma is the ancient or original name of what is now popularly called 'Hinduism'. Sanatan means "eternal", dharm means "religion".

Footnote Arba'in¹

It is sad that in the competition of (Quranic) knowledge, ignorant people have unjustly declared Peer Maher Ali Shah Golarhvi as victorious and have abused me and declared me stupid and ignorant. (They felt) that I was overawed by this expert and genius of rare talent. But on the contrary he with purity of heart had come to Lahore to compete in writing an Arabic commentary (of The Holy Quran) But, I ran away seeing his majestic glory and literary prowess. O! Heavens, curse the liars !. Amen.

Dear listeners, to abase the liars, God Almighty put a thought in my heart on that very day, Friday, the 7th December 1900 CE, and I swear by God whose Hell is blazing fire for the liars that on seeing blatant lies I myself had requested for this supernatural competition. If Peer Maher Ali Shah had not put the condition of pledging allegiance with the written debate with which my purpose was lost, then even if Lahore and Qadian had snow clapped mountains and even if the days were of winter, I would have still reached Lahore and shown him what Heavenly Sign is.

(Ruhani khaza'in Volume 18 pp. 448-449)

1 Arba'in is the name of a book by the Promised Messiah^{a.s.}. Arba'in means 'forty'. The Promised Messiah^{a.s.} planned to write 40 Ishtiharat, i.e. public announcements, that were to be published, dealing with the objections and allegations of the opponents.

Zamima Risala Anjam-e-Atham¹

For a God fearing person, it was enough to note that God did not destroy me like one who forges a lie, but instead showered such blessings on my outer and inner self and on my body and soul that are beyond my ability to count.. I was young when I claimed to be the recipient of God's revelation but now I have become old and more than twenty years have elapsed since I first claimed; Many of my friends and dear ones who were much younger than me have passed away but He has bestowed me with a long life and has been my Provider and Helper. Are these the signs of people who attribute falsehood to God? Even after this, if the clerics consider me a liar, then there is another method of judgement, I can enter into a prayer-duel with them with all my published revelations.

In this way, I can swear by Allah and state that in reality I am privileged with communion and converse with God and in reality He has sent me at the head of the fourteenth century so that I am able to finish the fiercest revolt against Islam; and He named me Jesus^{as} and He has appointed me to break the cross, but not with any physical effort.

(Anjam-e-Atham, Ruhani khaza'in Volume 11 pp. 50-51)

1 Appendix of booklet 'The End of Atham'

By God

Therefore, it is the blessing and grace of Allah that He has saved us from those problems in which our opponents are involved. I can swear by the One and Only God and state that although even before the prayer-duel, He was my Protector but after the prayer-duel He has bestowed some such spiritual and material blessings the like of which I do not find in my earlier life.

(Appendix Anjam-e-Atham, Ruhani khaza'in, Volume 11, p. 314)

“Sixth, that if they do not accept any of the challenges mentioned above, they should agree to come to a settlement with me and my followers for seven years and stop calling us liars and disbelievers and stop using foul language, and meet everyone with love and respect and fearing Allah’s wrath behave in an Islamic manner while meeting anyone and leave every kind of mischief and wickedness. And, if in these seven years, with the Help of God Almighty, a marked difference is not noted in my service of Islam and as it is necessary that false religions should die at the hands of the Messiah, and if this end of false religions does not happen through me, that is, God Almighty does not manifest such signs through my hands as manifest the triumph of Islam and people start entering the fold of Islam from all directions

By God

and the false God of Christianity dies and the world is not transformed, I swear by God Almighty and state that I will consider myself a liar and God knows that I am not at all a liar.

(Appendix Anjam-e-Atham, Ruhani khaza'in, Volume 11, p. 311)

So, it is appropriate that Abdul-Haqq Ghaznavi and Abdul-Jabbar, who due to their mischief and depravity are indulging in edicts of disbelief and foul language, investigate the sayings of their late ancestor, lest it turns out that they disobey his will and are disinherited from him as well. This elderly Maulvi Abdullah had sent me two letters during his lifetime and in those letters, along with the revelations of Quranic verses had given glad tidings that I would prevail over the non believers. And after his death, it was revealed to me that he bore testimony to my claim. So, I swear by Allah, Exalted be his Glory and state that he had listened to my claim and then attested to it and had told me clearly that, 'When I was alive, I was hopeful that Allah would send this type of a person.' These are his words **ولعنة الله على الكاذبين** The curse of Allah be on the liars.

(Appendix Anjam-e-Atham, Ruhani khaza'in, Volume 11, p. 343)

Asmani Faisalāh¹

There can be no doubt that Miyan Nadhir Husain has completely abandoned the path of honesty and prudence.

I published three posters in Delhi, declaring, again and again, that I am a Muslim, and Islam is my faith. I conveyed the message under the oath of God Almighty that there is nothing in my speeches or writings which is contrary to Islamic beliefs — God forbid. This is merely a misunderstanding on the part of my opponents. I believe with all my heart and soul in all the tenets of Islam and abhor everything to the contrary.

(Asmani Faisalāh, Ruhani Khaza'in, Volume 4, page 312)

For this spiritual duel, Hazrat Mirza Ghulam Ahmad Qadiani^{as} called all the Sufis², Pirzadas³, Sajjada Nashin⁴ of religious shrines and all those religious clerics who had issued edicts of disbelief against him and said:

'I declare, and swear in the name of Allah, the Glorious, that if I am defeated in this contest, I shall myself publish my confession and say that I was in the wrong. Miyan Nadhir Husain Sahib and Shaikh

1 The Heavenly Decree

2 Saints

3 Spiritual guides

4 Successors to saints

By God

Batalawi will need no longer to declare me a heretic and a liar. In such an event, I would be deserving of every insult, contempt and humiliation. I shall declare publicly in that very meeting that I am not from Allah and that all my claims are false. But I am certain — and I can see — that my God will never let this come to pass, and He will never allow me to perish.

(Asmani Faisalāh, Ruhani Khaza'in, Volume 4, p. 330)

Hamamatul-Bushra¹

وان امامى سيد الرسل احمد

And surely, my leader is the Chief of all Messengers,
(whose name is) Ahmad^{sa}

رضيناہ متبوعا و ربى ينظر

I am very happy to devotedly follow him, and my
God is witness to it.

و الله انى قد تبعت محمدا

I swear by Allah that I am obedient to Muhammad^{sa}

وفى كل آن من سناه انور

And every moment I derive spiritual light from him.

(Hamamatul-Bushra, Ruhani Khaza'in, Volume 7, pp. 331-332)

¹ The Dove of Glad-tidings i.e. Harbinger of Good News

Surmah Chashm-e-Aryah¹

Without wasting time in mere words, I honestly state that the profound insights about God's Oneness evident from just 10 pages of the Holy Quran like brilliant sun, if anyone were to show from even 1000 pages of the Veda, I would accept that the Vedas contain teachings about the Oneness of God. And (for this competition) may even fix whatever amount as prize money. However, I swear by Almighty Allah, Who is One and has no partner that I am ready to abide by your decision about the payment of the prize money but O audience remember and O young and new followers of the Arya remember that there is no teaching of the Oneness of God in the Vedas but on the contrary it is definitely filled with the teachings of polytheism and nobody can deny this fact. I see the time approaching when every fact will come to light. So, fear God, whose Judgement you cannot escape.

(Surmah Chashm-e-Aryah, Ruhani khaza'in, Volume 2, p. 216)

1 Surmah Chashm-e-Aryah: "surma" means "collyrium", which is 'Antimony'. It is believed to improve the vision of the human-eye. Thus, surmah chashm-e-arya is a book of the Promised Messiah^{a.s.} dealing with the ideology of Arya Samaaj, and its arguments are designed to enable the Aryas to 'see better', i.e. to improve their spiritual vision or A Guidance for the Aryans.

By God

After praising my God, I, the servant of the one God, who is besought by all, the son of the Late Mirza Ghulam Murtaza (the author of Barahin-e-Ahmadiyya) swear by Almighty God glorified be His name and state that I have spent a major part of my life in the quest of faith and have found that the only true and divine religion in the world is Islam and that our Master, the Holy Prophet Muhammad Mustafa^{sa} is the Messenger of God and the most distinguished of the prophets and that the Holy Quran is the holy and perfect word of God the Glorious, that contains all sacred truths and verities. Whatever is mentioned in this book that Almighty Allah is alone and has no partner in terms of His self-existence Eternal Being, Absolute Powers and all other attributes and that He is the Creator of all the creatures, spirits and bodies, and that He is the Truthful and Trustworthy Who will provide deliverance to the believers for ever, and that He is the most Gracious and ever Merciful, the Acceptor of repentance and likewise all the other attributes of God and the various instructions written in the Holy Quran are all true and correct and I believe all these matters to be true with absolute certainty from the depths of my heart and soul. (Surmah Chashm-e-Aryah, Ruhani Khaza'in Volume 2, pp. 302-303)

Chashma-e-Masihi¹

I swear by Him, in Whose hand rests my life, that I am honoured with the most certain and definite Divine conversation, and I am honoured with it almost every day. The God, to Whom Jesus had said, 'Why hast Thou forsaken me?', has not forsaken me.

(Fountain of Christianity, p.25 by Hadhrat Mirza Ghulam Ahmad^{as} of Qadian)

Nasim-e-Da'wat²

Dear audience! Muslims do not believe that the throne of God is a physical or created object on which God is seated. Study the whole Quran from beginning to the end, but you will not find anywhere therein that the throne of God is a limited or created object. God has repeatedly mentioned in the Holy Quran that: 'Everything that is in existence, I am its Creator. I am the Creator of the skies, the earth, and the spirits and all the strengths that they possess. I am Self-Subsisting in my being and everything exists due to my being. Every particle that is present has been created by Me.' But, nowhere has it been mentioned that: 'Throne is some

1 Fountain of Christianity

2 The Breeze of Invitation.

By God

physical thing that I have created.' If any Arya proves from the Holy Quran that the throne of God is a physical thing which has been created, I shall give him a reward of Rupees one thousand even before he leaves Qadian. I swear by God, swearing falsely in Whose name is the work of the accursed that the moment the reference of the verse of the Quran is shown, I shall hand over the reward money of Rs 1000, otherwise, I state with dignity that such a person who forges a lie against Allah is accursed.

(Nasim-e-Da'wat, Ruhani Khaza'in, Volume 19, pp. 453-454)

Nuzul-ul-Masih¹

Since God is the Lord of everything, He has the power to reveal some excellent sentence from a book or a couplet from a poem on my heart. This criticism is about the Arabic revelation, but even more amazing is the fact that I have received some revelations in English, Sanskrit and Hebrew, which I do not know at all. A few specimens of such revelations have been given in Baraheen Ahmadiyya. I swear by God, in Whose Hands is my life that this has been the practice of God with me and this is one of the types of signs that has been given to me.

(Nuzul-ul-Masih, Ruhani Khaza'in, Volume 18, p. 435)

1 The Advent of Messiah

By God

I have made the following detailed declaration on oath in my books, earlier as well, to make it clear to people, and now I swear by Almighty God, in whose control is my life that I am that Promised Messiah whose advent was informed by the Holy Prophet^{sa} in his saying which are recorded in Sahih Bukhari, Muslim and other authentic books of tradition. وَ كَفَى بِاللَّهِ شَهِيدًا (Sufficient is Allah as a witness)

Written by Mirza Ghulam Ahmad^{as}

17 August 1899

(Excerpted from Aqaid-o-Talimat (Beliefs & Teachings, page 137, published by Nazarat Dawat-o-Tabligh, Qadian, October 1955)

Eik Ghalati ka Izalah¹

I swear by God Who has sent me—and cursed be those who fabricate lies about Him—that He has sent me as the Promised Messiah. Just as I believe in the verses of the Holy Quran, so do I believe—without the least difference—in the manifest Revelation which has been revealed to me, and the truth of which God has demonstrated to me through repeated signs. I am ready to swear in the precincts of the Holy House of God [Baitullah] that the pure Revelation which descends upon me is the word of the same God Who spoke to Moses^{as}, to Jesus^{as}, and to the Holy Prophet^{sa}.

(Eik Ghalati ka Izalah, Ruhani Khaza'in, Volume 18, p. 210)

1 A Misconception Removed

Karamatus-Sadiqin¹

I swear by God, Exalted be His Glory, that I am not an unbeliever. ²لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ is my faith and I believe in the Holy Prophet Muhammad^{sa} to be ³وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ To elicit the veracity of this declaration, I swear as many times as are the names of God, and the letters in the Quran, and the number of excellences possessed by the Holy Prophet, peace be upon him, in the estimation of God. None of my beliefs is against the commandments of God and His Messenger; and whosoever thinks so, it is his own misunderstanding; and if someone still feels that I am an unbeliever, and does not refrain from calling me an unbeliever, should remember that after his death he shall be asked to account for it. I swear by Allah, Exalted be his Glory and state that my belief in God and His Messenger is such that if the beliefs of the whole world were put on one scale and mine on the other, by the grace of God my pan will be heavier.

(Karamatus-Sadiqin, Ruhani Khaza'in, Volume 7, p. 68)

1 *Karaamaat-us-Saadiqeen*: the Miracles of the Truthful.

2 There is none worthy of worship except Allah; Muhammad is His Messenger.

3 But he is the Messenger of Allah and the Seal of Prophets (*Al-Ahzab* : 41)

Tiryaqul-Qulub¹

I swear by that God, Who has sent me that if some hard-hearted Christian, Hindu, or Arya refuses to accept my previous signs, which are clear and obvious like the noon day sun and demand further proof to become a Muslim, and in this regard does not indulge in indecent and absurd argumentation that smells of ulterior motives, plainly publishes his claim in some newspaper that on witnessing a miracle that is beyond the power of humans, he would embrace Islam, I have faith that a year will not have completed that he will see a miracle because I draw light from that life given to the messenger who I follow. There is none who can compete with this.

(Tiryaqul-Qulub, Ruhani Khaza'in, Volume 15, p. 140)

There are only two lives that are worthy of praise.

1. One is the life of the Present and Ever Living Self Existent God, Who is the very source of Beneficence.

2. Second is that life that provides beneficence and is godly. Come and I will show you that such life is only that of our Prophet^{sa}. The sky has borne witness to this in every era and so does it now. Remember that the person whose life is not beneficial to others is neither alive nor dead. I swear by that God, to lie in Whose name

1 Tiryaqul Quloob: A Panacea for Hearts. [i.e., a spiritual cure for all the heartfelt spiritual needs of mankind].

By God

is utterly vicious that for the ever lasting spiritual life, majesty and excellence of my revered mentor, Hazrat Muhammad^{sa}, God has given the proof that by following him and in total devotion to him I have witnessed heavenly signs descend on me and fill my heart with the light of faith. I have seen so many of God's miracles that through the manifest light of these I have seen God.

(Tiryaqul-Qulub, Ruhani Khaza'in, Volume 15, p. 140)

Tuhfa-e-Golarhviyyah¹

I swear by the God, in Whose Hands is my life that to affirm my truthfulness, He has shown this heavenly sign at a time when the Muslim clerics had named me Antichrist, deceiver, liar, rather, the greatest of disbelievers. This is the sign about which 20 years prior, a promise was made in the form of prophecy in Barahin-e-Ahmadiyya, which is قُلْ عِنْدِي شَهَادَةٌ مِنَ اللَّهِ فَهَلْ أَنْتُمْ مُسْلِمُونَ. قُلْ عِنْدِي شَهَادَةٌ مِنَ اللَّهِ فَهَلْ أَنْتُمْ مُسْلِمُونَ. That is, tell them that I have a witness from God. Will you believe it or not? Again tell them I have a witness from God, will you accept it or not? Remember, that although there are many testimonies in my support from God Almighty which number more than a hundred, and have been fulfilled and to which hundreds of thousands

1 A Gift for Golarha

By God

of people are witness, but the mention of this prophecy in this revelation is to specify that I have been given such a sign which was not given to anyone since the time of Adam. Thus, I can stand in the Ka'bah and swear that this heavenly sign is for my affirmation and not for the approval of such a person as has not yet been rejected or against whom such a furore has not been raised declaring him an infidel, liar and disobedient. In the same way, I can stand in the Ka'bah and swear that with this heavenly sign, the century [of the advent of the Promised Messiah] has been established.

(Tuhfa-e-Golarhviyyah, Ruhani Khaza'in, Volume 17, p. 143)

Kitabul-Bariyyah¹

محمد است امام و چراغ بر دو جهان
محمد است فروزنده زمین و زمان
خدا نه گویش از ترس حق مگر بخدا
خدا نماست وجودش برائے عالمیاں

Translation:

Muhammad^{sa} is the Imam and light of both the worlds; He it is who illumines the earth and the heavens. I do not call him God out of fear of God. But I swear by God that for mankind the Holy Prophet is a manifestation of God.

(Kitabul-Bariyyah, Ruhani Khaza'in, Volume 13, p. 157)

Al-Hakam² 31 May 1902

I proclaim on oath that the real passion in my heart is that I should attribute all praise and virtues and beautiful attributes to the Noble Messenger, peace and blessings of Allah be upon him. All my happiness lies in this and the real purpose of my advent is to establish the oneness of God Almighty and the dignity of the

1 Kitabul-Bariyyah: The Book of Acquittal. It is the title of a book (Jan. 1898 C.E.) of the Promised Messiah^{a.s.} that deals with the subject of his acquittal in the court case brought against him by Dr. Martyn Clark.

2 Al-Hakam : This was a newspaper.

By God

Noble Messenger, peace and blessings of Allah be upon him, in the world. I certainly know that all the words of praise and glorification described by Allah about me in fact are actually a tribute to the Holy Prophet, peace and blessings of Allah be upon him, because I am his slave and from his lamp of prophethood and I possess nothing independent of him. On this basis, it is my strong belief that if someone after the Holy Prophet^{sa} claims to independent prophethood and relationship with God independent of the spiritual beneficence of the Holy Prophet^{sa}, then he is rejected and forsaken by God. Almighty Allah has put His eternal seal on the fact that nobody can enter the gate by which Allah is found without following the Holy Prophet^{sa}.

(Al-Hakam 31st May 1902)

By God

Ahmadiyya Pocket Book (Vol. 1)
By
Qazi Muhammad Nazir Sahib Fazil

Allah Says in the Holy Quran addressing the Jews:

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ
النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ (الجمعه 7)

Translation:

Say, 'O ye who are Jews, if you think you are the friends of Allah to the exclusion of all other people, then wish for Death, if indeed you are truthful.'

(Al-Jumu'ah, verse 7)

It is evident from this verse that if a person wishes for death but does not die quickly, this happening is a proof of truthfulness. If someone misunderstands himself to be the beloved of God and wishes for death, then his death becomes a divine sign. Abu Jahl wished during the battle of Badr, 'O God, let the one who is imposter between both of us, die here. As such, he was killed in the battle of Badr and his death became a sign for the truth of Islam.

All those who considered the Promised Messiah, peace be upon him, an imposter and considered themselves truthful invoked divine curse on the Promised Messiah^{as},

By God

and as the Promised Messiah was truthful, these people had in fact wished for their own death, and all of them died. In order to convince people that he was from Allah the Exalted, the Promised Messiah offered the following prayer:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نُحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ

اے قدیر و خالق ارض و سما	اے رحیم و مہربان و رہنما
اے کہ میداری تو بردلہا نظر	اے کہ از تو نیست چیزے مستتر
گر توے بینی مرا پُرفسق و شر	گر تو دید استی کہ ہستم بدگھر
پارہ پارہ کن من بدکار را	شاد کن، این زمرہ اغیار را
بر دل شاں ابررحمت ہاببار	ہر مراد شاں بفضل خود برآر
آتش افشاں بردرودیوارِ من	دشمنم باش و تبه کن کارِ من
ور مرا از بندگانت یافتی	قبلہ من آستانت یافتی
در دل من آں محبت دیدہ	کز جہاں آں راز را پوشیدہ
بامن از روئے محبت کار کن	اندکے افشاء آں اسرار کن

In the name of Allah, Most Gracious, Ever-Merciful.

We praise Him, and invoke blessings on His Noble Messenger.

Our Lord, decide Thou between us and between our people with truth, and Thou art the best of those who decide. Al-A'raf:90

By God

O Omnipotent one and the Creator of the earth
and heaven

O Merciful and Benevolent One, O Guide

O you who observes the hearts

O the One from Whose sight nothing is hidden

If You see that I am disobedient and wicked

If You have seen that I am evil

Then crush this wicked one into fragments

And please my enemies and shower your mercy
upon their hearts.

And fulfil all their desires by your grace,

And shower fire on my house

Become my enemy and destroy my mission

But if You find me to be Your obedient

And if You see in me that love, the secret of which
you have kept hidden from the world, then treat me
with love.

And show some of those hidden secrets.

After this prayer, Allah, the Exalted showed many
signs at the hands of the Promised Messiah^{as} and gave
him acceptance worldwide and by providing progress
instead of ruin proved His succour and love. There is a
great sign in this for those who ponder.

(Ahmadiyya Pocket Book, part first, pp. 210-212)

By God

A Grand Prophecy The Brilliant Future of Islam The Days of Final and True Victory

The Promised Messiah, peace be upon him, states:

God has informed me again and again that He will grant me great glory and will instil my love in people's hearts. He shall spread my Movement all over the world and shall make my sect triumphant over all other sects. The members of my sect shall so excel in knowledge and insight that they will confound everyone with the light of their truth, and by dint of their arguments and signs. Every nation will drink of this fountain, and this Movement will spread and blossom until it rapidly encompasses the entire world. Many tribulations and obstacles shall come, but God will remove them all and will fulfil His promise. God addressed me and said: 'I shall grant thee blessing upon blessing until kings shall seek blessings from thy garments!'¹

So O ye who listen! remember these things and keep these prophecies safe in your boxes, for they are the words of God that will one day come to pass.

(Tajalliyyat-e-Ilahiyyah, Ruhani Khaza'in, Volume 20, p. 409)

The Promised Messiah states:

Hearken, all ye people. This is a prophecy of Him

1 In a vision, I was shown those kings, and they were on horseback. I was told that these are the kings who shall bear the yoke of thy obedience and God shall bless them. [Author]

By God

Who created heaven and earth. He will spread this Community of His in all countries and will make it supreme over all, through reason and arguments. The days are coming, indeed they are near, when this will be the only religion which will be held in honour. God will bestow extraordinary blessings on this religion and Community. He will frustrate everyone who seeks to destroy it. This supremacy will last till the Judgment Day...

Remember, no one will descend from heaven. All our opponents who are alive today will die and no one will see Jesus, son of Mary, descending from heaven. Then their next generation will pass away and no one of them will see this spectacle. Then the generation next after that will pass away without seeing the son of Mary descending from heaven. Then God will make them anxious that though the time of the supremacy of the Cross had passed away and the world had undergone great changes, yet the son of Mary had not descended from heaven. Then the wise people will suddenly discard this belief. The third century after today will not yet have come to a close when those who hold this belief, whether Muslims or Christians, will lose all hope and will give up this belief in disgust. There will then be only one religion that will prevail in the world and only one leader. I have come only to sow the seed which has been sown by my hand. Now it will sprout and grow and flourish and no one can arrest its growth.

(Tadhkiratush-Shahadatain, Ruhani Khaza'in, Volume 20, pp 66-67)

A Challenge in Favour of the True Claim

If all the nations of the world stand up against me and if the issue in dispute is to judge who God grants information about the unseen, who does He help, whose prayers He listens to and in whose favour He shows great signs, then I swear in the name of God that it is I who shall prevail. Is there anyone at all who is ready to face me in this trial? God has given me thousands of signs for the very purpose that my opponents may determine that the religion of Islam is the truth. I do not seek any honour for myself but rather seek honour for Him, for whose sake I have been sent.

(Haqiqatul-Wahi, Ruhani Khaza'in, Volume 22, p. 181)

An Open Challenge

I swear by His Countenance for I see Him now. The world does not recognise me but He who has sent me does indeed know me. It is a grave mistake and misfortune of these people that they wish for my destruction. I am the tree which the True Master has planted with His own hands. Anyone who wants to cut me off seeks to share the ill fate of Creosus, Judas Iscariot and Abu Jah'l. I pray tearfully every day that someone may come forward in the arena and seek a decisive outcome with

By God

me according to the precepts of prophethood, and then see for himself, who God supports. But it is not for a coward to step into the arena; Ghulam Dastagir, who hailed from our territory of the state of Punjab was a soldier of the disbelieving army who perished in this quest. But now it is impossible that anyone even like him comes forward from among the ranks of these people. O ye people, understand for sure that there is a Hand in my support that will remain loyal to me till the very end of time. Even if your men and your women, your young and your old, your big and your small all come together and pray for my destruction to the extent that due to ceaseless prostrations your noses rot and your hands become crippled, even then God will most certainly not listen to your prayers and will not stop till He fully completes His work. And if even one from among the people is not with me, God's angels will be with me. And if you hide the testimony of my truth, it is near that rocks shall stand witness to my truth. Thus, do not wrong your own souls; the face of an imposter is quite distinguishable from the face of a truthful man. God does not abandon any issue unresolved.

(Arba'in No. 3, Ruhani Khaza'in, Volume 17, pp. 399-400)