

NUZŪLUL-MASĪḤ

The Descent of the Messiah

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by

Ḥaḍrat Mirza Ghulam Ahmad^{as} of Qadian
The Promised Messiah and Mahdi,
Founder of the Ahmadiyya Muslim Community

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نزول المسيح

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By Ḥaḍrat Mirza Ghulam Ahmad^{ra} of Qadian,
Founder of the Ahmadiyya Muslim Community,
The Promised Messiah and Mahdi (peace be upon him)

The English translation of *Nuzūlul-Masīḥ* (Urdu)

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Hadrat Mirza Ghulam Ahmad of Qadian

The Promised Messiah & Mahdi peace be upon him

ABOUT THE PROMISED MESSIAH

(peace be upon him)

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

Ḥaḍrat Mirza Ghulam Ahmad started experiencing Divine dreams, visions, and revelations at a young age. In 1889, under Divine command, he started accepting initiation into the

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

The Ahmadiyya Muslim Community is now established in more than 200 countries.

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

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

FOREWORD

Nuzûlul-Masîh was written by the Promised Messiah, Ḥaḍrat Mirza Ghulam Ahmad^{as} of Qadian that forms part of the 18th volume of his collection of writings known as the *Rûḥānī Khazā'in*. For the first time, the English translation is being published entitled *The Descent of the Messiah*.

The subject matter of the book begins by discussing the prophecy of the Promised Messiah^{as} published in his previous book, *Dāfi'ul-Balā'*, that the town of Qadian would be saved from the severest type of plague known as *the sweeper*—since it swept up many in its fold towards death. Furthermore, the Promised Messiah^{as} challenged the leaders of other faiths to make a similar prophecy about their own town or city, and if they did, it would inevitably succumb to the destruction of the plague.

In response to this, the editor of *Paisa Akhbār Lahore* began to spread misinformation and false reports in relation to this Divine protection of Qadian. The Promised Messiah^{as} responds to these false claims.

The Promised Messiah^{as} had written in *Dāfi‘ul-Balā’* that the awaited Promised Messiah was greater in rank than Ḥaḍrat Imam Hussain^{ra}. In response to this, a Shiite gentleman made all manner of false claims exaggerating the praise of Ḥaḍrat Imam Hussain^{ra}—going as far as to say that all Prophets, including the Holy Prophet Muhammad^{sas} sought the intercession of Ḥaḍrat Imam Hussain during times of difficulty. This belief has also been refuted by the Promised Messiah^{as} in this book.

A large part of this book is dedicated to 123 signs of the Promised Messiah^{as}, how they were fulfilled, and who the contemporary witnesses to those signs were.

Though the subject matter of *The Descent of the Messiah* is of varying nature, the title given to it by the Promised Messiah^{as} aptly describes the vast nature of the reformation the Messiah and Mahdi would undertake.

The initial English rendering of *Nuzūlul-Masīḥ* was conducted by Pir Waheed Ahmad and some others—this was then revised by Nauman Ahmad Hadi of Additional Wakalat Taṣnīf UK. The Persian poem was checked and its translation verified by the Persian Desk, UK. Nasser-ud-Din Shams and Usman Shahid conducted the final reading of the manuscript with input from Atta-ur-Rahman Khalid. May Allah the Almighty bless all those who contributed towards the effort of bringing another book of the Promised Messiah^{as} to the English-speaking world.

Munīr-ud-Dīn Shams
Additional Wakīl-ut-Taṣnīf, UK
June 2025

PUBLISHER’S NOTE

Please note that words in the text in normal brackets () and in between the long dashes—are the words of the Promised Messiah^{as}. If any explanatory words or phrases are added by the Publisher for the purpose of clarification, they are placed between square brackets [].

References to the Holy Quran contain the name of the *Sūrah* followed by a chapter and verse number(s), e.g. *al-Jumu‘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. All references taken from the Bible are from the King James Version (KJV).

The name of Muhammad^{sas}, the Holy Prophet of Islam, has been followed by the symbol ^{sas}, which is an abbreviation for the

salutation *ṣallallāhu ‘alaihi wasallam* (may peace and blessings of Allah be upon him).

The names of other Prophets and Messengers are followed by the symbol ^{as}, an abbreviation for *‘alaihis-salām* (on whom be peace).

The symbol ^{ra} is used with the name of the companions of the Holy Prophet^{sas} and those of the Promised Messiah^{as}, and it stands for *raḍiyallāhu ‘anhu/‘anha/‘anhum* (May Allah be pleased with him/with her/with them).

The symbol ^{ra} stands for *rahīmatullāhi ‘alaihi* (may Allah have mercy on him), and ^{aba} stands for *ayyadahullāhu ta‘ālā binaṣrihil-‘azīz* (May Allah, the Mighty help him).

The actual salutations have not generally been set out in full, but they should nevertheless be understood as being repeated in full in each case.

In transliterating Arabic words we have mainly followed the system adopted by the Royal Asiatic Society:

- 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 Scotch *ch* in ‘loch’.
- ذ *dh*, pronounced like the English *th* in ‘that’.
- ص *ṣ*, strongly articulated *s*.

- ض *d*, similar to the English th in 'this'.
- ط *t*, strongly articulated palatal t.
- ظ *z*, strongly articulated z.
- ع ' , a strong guttural, the pronunciation of which must be learnt by the ear.
- غ *gh*, a sound approached very nearly in the r 'grasseye' in French, and in the German r. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.
- ق *q*, a deep guttural k sound.
- ء 'a sort of catch in the voice.

Short vowels are represented by:

- a* for ——— (like *u* in 'bud');
- i* for ——— (like *i* in 'bid');
- u* for ——— (like *oo* in 'wood');

Long vowels by:

- ā* for ——— or ʾ (like *a* in 'father');
- ī* for ى ——— or ——— (like *ee* in 'deep');
- ū* for æ ——— (like *oo* in 'root');

Other:

- ai* for ى ——— (like *i* in 'site');
- au* for æ ——— (resembling *ou* in 'sound').

The consonants not included in the above list have the same phonetic value as in the English language.

We have not transliterated Arabic words which have become part of English language, e.g. Islam, Mahdi, Quran, Hijra, Ulema, etc.

Please note that the author of *Nūzūlul-Masīh* has provided extensive footnotes throughout the main text, some of which run several pages long. To accommodate the length of these footnotes, they have been placed at the end of the text and are now presented as separate chapters. Subfootnotes are presented as standard footnotes in these separate chapters where they have appeared in the original text.

A large part of *The Descent of the Messiah* (*Nūzūlul-Masīh*) comprises tables where details of various miracles are discussed. Every sign ends with the Promised Messiah^{as} listing witnesses to events.

All references given in footnotes for *Barāhin-e-Aḥmadiyya* are for the English translation of the book.

The Publishers

کہتے انہیں اذ انزل فی کتابہم واما مکہ منکم

خدا تعالیٰ کے بے انتہا احسانوں میں سے یہ بھی ایک عظیم الشان فضل احسان ہے
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روز المسیح

ایں دو شاہد اپنے تصدیق ان شاہد

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مطبع ضیاء الاسلام قادیان میں چھپکے کمترین ہمدی حسین قلم کتب خانہ حضرت مسیح موعود
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۱۰ اگست ۱۹۰۰ء بار اول - تعداد اشاعت ۲۹۰۰ قیمت ۲۰۰۰ شعبان ۱۳۲۰ھ

What shall be your state when the Son of Mary descends
among you and shall be your Imam from among you.

From among the countless blessings of God Almighty
one such beneficence is that this book, which is a pleasing source of certainty
and cognisance and is entitled

*I am truthful and have appeared
from the Lord with signs,*

*A hundred doors of knowledge and
guidance have been opened upon me.*

THE DESCENT *of the* MESSIAH

*The sky rains down signs—the earth
proclaims ‘it is time!’*

in the latter days

*These two witnesses stand to testify to
the truth of my claim.*

which has emanated from the pen of the Promised Messiah, peace
be upon him—one whose advent—both by way of grace and
majesty, and in accordance to the prophecies (which related to
the latter days) of the Seal of the Prophets, peace and blessings of
Allah be upon him and his progeny—has been directly witnessed
by the men of understanding and insight.

Being printed at the Dīyāul-Islām Press in Qadian, it has been pub-
lished under the supervision of the humble Mahdi Hussain,
Administrator of the Library of the Promised Messiah, peace be upon
him. The title page was printed at the Magazine Press in Qadian.

The Glorious
Sha'bān, 1327 Hijri

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August 1909

NUZŪLUL-MASĪḤ

The Descent of the Messiah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ¹

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ²
وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ³

*“They desire to extinguish the light of Allah with their mouths.”
“But Allah will perfect His light, even if the disbelievers hate it.”*

THE DESCENT OF THE MESSIAH

My purpose in writing the book *Dāfi‘ul-Balā’*, which concerned the plague, was to warn people so that they would purify their hearts and restrain their tongues, eyes, ears, and hands from all that is unworthy of being said, seen, heard, or done, and that they might fear God—so that He may have mercy on them and bring an end to the terrible pestilence that has broken out in their land. Unfortunately, arrogance increased and tongues wagged more than ever. In their leaflets, people spared no effort to injure and insult me. They employed all the means at their disposal to malign me, save those that were beyond their reach. They went to such lengths in cursing and abusing me that they surpassed even

1 “In the name of Allah, the Gracious, the Merciful. We praise Him and send peace upon His Noble Messenger^{sas}.” [Publisher]

2 *At-Taubah*, 9:32 [Publisher]

3 *Aṣ-Ṣaff*, 61:9 [Publisher]

the Shiites, who claim to have perfected the art of cursing from *Alif* to *Yā*—that is, from Abu Bakr to Yazid. However, these people who call themselves the Ahl-e-Ḥadīth or the Hanafites seem to consider the efforts of the Shiites as incomplete, and to fill this cup of curses, they have hurled abuse at the one whom God has declared as the manifestation of all the Prophets, from Adam to Yasū‘ [Jesus] the Messiah—*Alif* to *Yā*. Thus, God completed the circle from *Alif* back to *Alif* by making him the perfect manifestation of the attributes of all the Prophets, from Adam to Ahmad [i.e the Holy Prophet^{sas}].

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ¹

However, they must remember that all the abuse that issues from their mouths, the insults that dwell upon their lips, and the vile papers that they publish in opposition to the truth, serve only to furnish the means for their own spiritual chastisement which they have prepared with their own hands. No life is more cursed than a life of falsehood. Do they imagine that by their designs, their baseless lies, their allegations, their ridicule, and their mockery, they can frustrate the Will of God? Or can they, by deceiving the world, put off what God has willed in heaven? If ever in the past the opponents of truth succeeded through these means, then these people would succeed as well; however, when it stands established that those who oppose God and the will He has decreed in heaven are ever met with humiliation and defeat, then surely the day must arrive when these people too shall face disgrace and ruin. The Word of God has never remained unfulfilled, nor shall it ever be. He says:

1 “And the wrongdoers will soon know to what place of return they shall return.” *Ash-Shu‘arā*, 26:228 [Publisher]

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي¹

That is, God has ordained from the beginning and has declared it to be His law and His practice, that He and His Messengers shall always prevail. Since **I am His Messenger** who has been sent by Him, though without any **new shariah**, or any **new claim or any new name**, and have appeared in the name of the **Noble Prophet, the Seal of the Prophets**,² and through him and as his **manifestation**, I therefore proclaim that just as this verse has been proven true from the time of Adam to the time of the Holy Prophet, peace and blessings of Allah be upon him, so shall it come true for me. Do these people not notice that at the time when the clerics and their cohorts launched a campaign of rejection and vilification against me, there was not a single person who had pledged allegiance to me and my friends could be counted on the fingers? Now, by the grace of God, the number of those who have pledged allegiance to me has reached almost seventy thousand. This has not occurred through any effort on my part; in fact, it is the breeze blowing from Heaven that has caused them to hasten towards me.

Now, let my opponents reflect on how they strived to destroy this Movement and how they used all kinds of deceit against me. They went so far as to give false information to the authorities, to appear in courts as witnesses in falsely instituted murder cases, to incite the Muslims against me, to publish thousands of posters and leaflets, to issue edicts of heresy and death, and to form com-

1 "Allah has decreed: 'Most surely I will prevail, I and My Messengers.'" *Al-Mujādalah*, 58:22 [Publisher]

2 The footnote given here by the author, along with its sub-footnotes, has been given at the end of the book as *Footnote 1* on page 297. [Publisher]

mittees to devise schemes against me. Did all these efforts not end in failure? Had this been a mission devised by man, it would certainly have been annihilated through their strenuous efforts. Can anyone cite a single precedent in which so much effort was deployed against an impostor but, instead of being destroyed, he grew a thousand-fold? Is this not a **wonderful sign** that, despite all efforts to destroy this seed and leave no trace of it on the face of the earth, **it germinated and burgeoned, growing into a tree** with its branches spreading far and wide? It has now grown so large that thousands of birds are resting upon it.

Along with this, another magnificent Sign is the revelation that was recorded in *Barāhīn-e-Aḥmadiyya* twenty-three years earlier in which God says: “People will try to destroy this Movement and will put to use every machination to bring this about, but I shall increase this Movement and perfect it and it will grow into an army. It shall dominate the world until the Day of Judgment. I shall spread your fame to the ends of the world. People will come to you in hordes and **financial aid** shall reach you from all sides. Enlarge thy abodes, for all these preparations are being made in heaven.” Observe how this prophecy of old has **come to pass today**. These are the signs of God that are visible to those with insight, but those who are blind deem no **sign to have appeared**.

The twentieth year of this century began yet their **Mujaddid has still not appeared**. The heavens have given their testimony in the form of the **solar and lunar eclipses** that occurred during the month of Ramadan—a sign that is not only to be found in *Ad-Dāraqūṭnī* of the Sunnis but is also mentioned as a sign for the Promised Mahdi in the Shiite book *Ikmālud-Dīn* that is seen as authentic. Yet, these people have also acted with great dishonesty in rejecting this *Ḥadīth*. Is this *Ḥadīth* not authentic enough when it is agreed upon by both sects? Similarly, the

Hadith foretelling the outbreak of the plague at the time of the [Promised] Messiah is found in *Ikmālud-Dīn* as well as in the books of the Sunnis. Regrettably, however, even this Sign is of no import in the eyes of these people. The present fervour of the Christians also demanded that someone should appear from heaven to overcome this tribulation, and yet they do not see anything amiss. In similar fashion, God Almighty has shown nearly one hundred and fifty Signs in support of His servant which have been witnessed by thousands across the country and shall soon be published in the form of a table, and yet they deny the appearance of any sign. I wonder what it is which they would regard a sign. The answer, however, shall be given by God Himself because He can convince even the most devious, should He so will. Since this book is intended to be brief, I do not wish to write more than this. Our case against them has been filed in heaven. The True King, who is the Master of the heavens and the earth, shall one day pass a verdict upon it.

It is accepted by every righteous person that two kinds of people are sure to live an accursed life in the eyes of God:

(1) The person and his followers who slander God Almighty and want to spread mischief and division in the world through lies and deception.

(2) Secondly, the people who deny and despise the one who has truly been sent by God. They are born in his time and witness his signs and cannot refute his conclusive arguments, yet rise to cause him pain nonetheless, and try to destroy him in every possible way.

Now, who would know better than God as to which of the two groups present today—myself or my opponents, who abuse me and hurt me in every way, desiring my death—is living the accursed life and which will be greatly blessed? No one knows this secret other than God, not an astrologer, nor a fortune-teller,

or a soothsayer. This is a hidden secret of my Powerful God. All will be decided once this secret has been manifested. A Warner came unto the world but the world did not accept him. If he is indeed from God, shall God abandon him? No. In fact, the days are at hand when He shall prove his truthfulness through powerful assaults. Of all the punishments in hell, there is none like regret—the regret of having rejected a truthful one after the time has passed.

What I intended to write here is that my book *Dāfi ‘ul-Balā’* [*Defence against the Plague*], which is about the plague has been countered by my evil-minded opponents with all kinds of falsehood and they have so partaken of the impurity of lies that even an unclean animal would be unable to match them. I wonder how these people have reached this state where they see, but do not perceive, they hear but do not hearken and understand but do not comprehend. The foremost among them in telling lies is the editor of *Paisa Akhbār* who has repeatedly suffered humiliation as a result of his slander yet he does not desist.

He had himself admitted that the revelation that I had published regarding Qadian was only to the extent that a devastating plague would not visit this place, but that it was quite possible for there to occur a few cases that did not result in chaos; and yet, in some of his other papers, cries out that the plague has indeed appeared in Qadian. If he possessed a shred of honesty, justice, or honour in his nature, he would not have ventured into this frivolous debate. A few people in Qadian may have died of seasonal fever but was it confirmed by any doctor that it was the plague? Can the mischievous writings of one of the ignorant and mean-spirited Aryas of Qadian, or one of their cohorts who have a deep hatred for the truth and do not possess the mental capacity to even know what the plague is, prove that the plague broke out in Qadian? The fact is that their own morality and hones-

ty has been afflicted with the boil of the plague, which is hard to recover from. Besides, if the editor of the *Paisa Akhbār* had any interest in honesty and truthfulness, he should have shown the poster or the announcement in which I supposedly said that the plague would never visit Qadian and it would not experience even a single case of the pestilence. Contrarily, in the book *Dāfi‘ul-Balā’*—five thousand copies of which were published—the following statement appears clearly in the footnote on page five:

“Among the types of plague the most dreadful type is the one called *Tā‘ūn-e-Jārīf*—meaning, *the sweeper*—from which people flee from place to place and die like dogs. The situation is beyond the limits of human tolerance. (It destroys at least one-tenth of the population, devours half of it, or takes three-fifths.) Thus, this divine revelation contains the promise that this condition will never affect Qadian. This revelation’s interpretation is provided by another revelation:

لَوْلَا الْإِزْرَامُ لَهْلَكَ الْبُقَامُ

Meaning that, had I not held this Movement in high regard then I would have destroyed Qadian as well. Two points are gleaned from this revelation: (1) First, it would not matter if Qadian were to experience an incident, on rare occasions—which is within the bounds of human tolerance, does not wreak havoc, and does not induce a panic-driven exodus—because such an extremely rare occurrence amounts to nothing. (2) Second, it is necessary that a devastating plague must break out in those cities and villages which, in comparison with Qadian, house the extremely rebellious, wicked, oppressive, corrupt, immoral, and the dangerous opponents of this Movement (unless they repent), to such a degree that people will lose their senses, and run in

every direction. I claim with conviction that *Ṭā'ūn-e-Jārīf*, which empties and swallows villages entirely, shall never break out in Qadian. In contrast, however, in other cities and villages, where the oppressive and corrupt are, dreadful scenes are sure to manifest (unless they repent). In the entire world, it is Qadian alone for which this promise was made.”¹

Though it has already been made with regard to the Sanctuary of the Holy Prophet.

These are the words taken from the above-mentioned reference that I have quoted word for word. It is obvious that I never claimed that Qadian would be completely safe from the plague. I have presented before the general public the statement that was published in *Dāfi' ul-Balā'* so that they can read it for themselves and tell, in all fairness, whether it is honest or dishonest to accuse me of claiming that the plague would never approach Qadian and that it would not experience even a single case of the pestilence. In keeping with this Divine revelation, I too am waiting for some clear cases of the plague to appear in Qadian. However, the seven cases that *Paisa Akhbār* and some other hasty editors have cited to date fall under the following three categories:

(1) In the first instance, such articles are pure lies and slander, i.e. false news has been published regarding the deaths of people who are still alive. They neither fell ill nor contracted the plague. This is a blatant lie, committing which *Paisa Akhbār* has played an integral role in dishonesty and has needlessly hurt decent people and their loved ones. Let him imagine if the false news were conveyed to his own relatives that Mahboob Alam, Editor of *Paisa Akhbār*, has died of the plague, would they not be devas-

1 *Defence Against the Plague and a Criterion of the Elect of God*, Ḥadrāt Mirza Ghulam Ahmad, 2015. Islam International Publications Ltd. p. 11-12. [Publisher]

tated? Why and wherefore did he then, utter such a lie and why did he devour the filth of falsehood and hurt the feelings of good and respectable people? Is it not the sign of an accursed life that one utters falsehoods out of sheer malice? The people whom he has shamelessly included among the dead did not fall ill even for a day, nor were they moved out of the village.

For example, *Paisa Akbbār* has published with respect to our brother, respected Maulawī Hakeem Noor-ud-Deen, that a female relative of his died from the plague. Some went on to speculate that it was his mother-in-law, while other mischief-makers made it known that it was his wife, whereas, in fact, neither his mother-in-law nor his wife nor any other relative of Maulawī Sahib died of plague or was removed from the village. It is truly vile and dishonest to publish lies that are completely baseless in newspapers whose weekly publication is in the thousands. It is a pity that this person unjustly hurt the friends and relatives of Maulawī Sahib and caused them unnecessary grief. Did he not know that most of the Aryas and other such people in Qadian bear strong enmity towards Islam and particularly towards this Community, and that telling lies is second nature to them, and that they are devils and not humans? Why then and with what purpose were such false reports published in the newspaper and who is answerable for hurting the feelings of a Community with such obnoxious lies?

A person who desires to spread chaos in the land and declares the living to be dead and endangers public peace on account of his personal prejudice, needs to be charged under the law for spreading filthy and hurtful lies in the country, and for publicising something baseless regarding my brother Maulawī Noor-ud-Deen and his relatives—causing them and many others unnecessary shock and grief. Not only that, he first hypothetically killed the living and then desecrated their fictitious corpses!

Is it the obligation of a newspaper to publish every report without investigation or scrutiny? I am not too well versed in British law; if it is the case that the Government permits editors to unhesitatingly publish baseless stories that cause hurt and injury to people, then there is nothing more to be said. However, if this is not the case, then the Government will render a great **service to its people** by holding *Paisa Akhbār* accountable for publishing such filthy, unholy, and hurtful lies and by asking for proof of the false mortalities, and **meting out** punishment to the extent of the law.

It is **noteworthy** that while the plague is causing great anxiety across the country, *Paisa Akhbār* has taken it upon itself to report false cases of the epidemic. Under these circumstances, if the Government, which has the good of the public at heart, does not hold this **insolent person** [i.e. the editor] **to account** for publishing such baseless lies in such a blatant manner, then who knows how much further he will go and how many more people he will needlessly hurt? It is still an early stage and at this time even a slight reprimand can prove a deterrent. The least punishment for publishing lies should be that the newspaper should be shut down forthwith or some other appropriate punishment should be given. If the Government is in **any doubt** about this matter, let it send an officer to Qadian to investigate and verify whether or not what I have written is **true**.

Through this filthy lie, the unfortunate editor has proven himself to be a liar and a slanderer in the eyes of the people and the Government. Regrettably, however, his lie did **not benefit** him at all. His purpose in telling the lie was to prove that while I had written in my book, *Dāfi 'ul-Balā'*, that the plague would never break out in Qadian, it did actually break out. **Had he** closely read my book *Dāfi 'ul-Balā'* and seen the footnote on page five that I have cited above, he would have saved himself from

the curse of falsehood. His excuse that he published it because some hapless mischief-makers and liars had reported it to him from Qadian is not valid, for he alone bears the responsibility for its publication. In fact, he also ended up misleading some other newspapers. He knew very well that the Aryas of Qadian have been deeply antagonistic towards this Movement ever since my **prophecy** regarding Lekhram was **fulfilled**, and that people of other faiths are also in agreement with them. Could they then be counted as trustworthy in this matter and was it not necessary to investigate their statements? Besides, *Paisa Akhbār* cannot hide the fact that its editor is an old adversary of this Community, just like the serpent was of Adam. There can be no doubt that his bigotry has led him to report this heap of lies in his newspaper.

Again, in the same newspaper, he writes that the wife of Maula, the watchman, has also died of the plague, whereas she is in fact still alive in Qadian to this day. Let people witness the attitude this person has adopted by declaring the living to be dead! Does the publication of such dangerous lies by the editor of a newspaper, which prints thousands of copies each week, and the hurting of people's feelings not amount to a breach of peace? It is worth considering how much pain he is causing innocent people and how he is disturbing the peace of society by spreading false news of tragedies and mortalities. While on the one hand, humankind is facing a genuine calamity sent by heaven, we now have this other calamity that is being spread in the land through *Paisa Akhbār*. I wonder what benefit our countrymen draw from such a filthy newspaper and I am at a loss as to why the Government is delaying closing it down. Closing it is surely better than hurting thousands of people.

(2) The second manner of deception that *Paisa Akhbār* has adopted is that it mentions fictitious names claiming that these people have died of the plague in Qadian, whereas no one by

such names has died in Qadian. For example, he writes that the daughter of Maula died from the plague, but the fact is that no girl by that name was ever born to Maula. Similarly, he writes that a weaver named Sadru has died of the plague, but there is no weaver by the name of Sadru in this village who has died of the plague. I can only wonder about his motive in listing fictitious names among those who have died of the plague. Perhaps, by doing so, he thinks that people will not discover his deception, thinking that someone else by that name may have died.

(3) The third manner of deception adopted by *Paisa Akhbār* is that it has cunningly and mischievously listed among the victims of the plague some individuals who did not die of the plague but of some other cause. For example, he writes in his newspaper about the son of Buddha Teli as having died of the plague, whereas the entire village knows that he died after being bitten by a rabid dog. As is the norm, his manner of death was officially recorded and the date on which he was bitten by the dog and other details were recorded alongside it.

What kind of honesty is it on the part of *Paisa Akhbār* to publish lies that indirectly belie the Government and make it seem as if it had deliberately tried to conceal a case of the plague through its employees who recorded it as having been caused by a dog-bite, and that it was the newspaper that uncovered the deception? If *Paisa Akhbār* has gone to the extent of lying about cases that have been investigated by the Government, is not its existence a cause of great concern? It should be the duty of editors to spread truth in the world and not lies. That is why I have repeatedly said that such filthy newspapers harm the world, rather than bring any benefit and that they are responsible for spreading falsehood, which is something extremely unholy and impure. I do not know how far this person will go in employing falsehood in his animosity towards me and how many more liv-

ing people he will fictitiously kill by the plague.

Another example of this type of deception is that he has ascribed the death of the watchman named Nathu to the plague, even though the poor fellow died quite a while ago after suffering from fever, which is recorded as the cause of death in his official medical records, just like that of Maula the watchman. Is it possible that Government officials were given false information? There is no doubt that there are always cases of fever because of the [summer] heat, and so has there been fever in Qadian this time, and it is estimated that more than a hundred people may have contracted it. I myself and some of my children had it for a couple of days, as did some students in the school and many others in the village. Owing to the large number of cases, a couple of people even died of fever. Some of them had been suffering from it for a few months while others died of typhoid. As far as I know, out of more than one hundred people who suffered from fever, only two or three failed to recover from it. Would it be right to call it the plague? Pray, have some shame! Have there never been cases of fever in the summer before? The fact is that even before there was any sign of the plague, as many as thirty people are known to have died in Qadian from typhoid. By the grace of God, these numbers have now decreased significantly. In short, these are minor pestilences that occur during this season, but ignorant people who know nothing about medicine falsely describe them to be the plague. Moreover, such editors, who are the most ignorant of the ignorant, accept the reports of these naïve people as if they had been informed by prominent and experienced doctors.

The fact is that the plague is a disease whose diagnosis can confuse even the best of doctors. Strangely enough, patients sometimes develop boils but are not suffering from the plague. This is why it is so hard to diagnose. Some time ago, it was ru-

moured that the plague had broken out in Delhi, but it was proven after an investigation that it was not the plague but a kind of tuberculosis. The plague itself is of two types: epidemic and non-epidemic. The epidemic type spreads very quickly and is infectious and the mortality rate is very high. The non-epidemic plague does not spread in such a lethal manner and is marked by poisonous lumps that sometimes appear in the ear, in the palm, on the chest, on the nose, behind the ears, on the lips, on a finger, or on other parts of the body. These are all types of plagues. If they do not spread rapidly in humans and do not cause many deaths, they are not called epidemic plagues. In short, the diagnosis of this illness is very difficult and it can baffle many a skilled physician, let alone ignorant people of the street who are completely incognisant of this field and partake little of human morality.

Another peculiarity of this illness is that it has an active period during which it attacks viciously and has a high mortality rate, but then, with the change in weather or due to some inner workings of the human body that are not too well understood, it becomes less potent and its effect on some people is so mild that its abscess is a minor abscess and its fever is a mild fever. In fact, this condition is not called the plague at all, and the toxic disease is transmuted into a minor ailment.

I now say as a word of advice that *Paisa Akhbār* ought henceforth to desist from such deceptions and shameful lies, otherwise, I do not think that such falsehood will always agree with it. Regrettably, some mischievous people of Amritsar have followed in the footsteps of the *Paisa Akhbār* in their announcements. Some have lied so far as to imply that the plague has spread only among our Community and that Qadian is experiencing the kind of plague that would be termed devastating. The only thing I can say in answer to this is, لَعْنَةُ اللَّهِ عَلَى الْكَذَّابِينَ [May the curse of Allah

be upon the liars]. Let them remember that the village or city in which a Messenger of God appears becomes relatively safe and does not suffer the kind of maddening destruction that causes people to die like moths. At the same time, the door to death is not closed either.

This is the reason why, even though many *Aḥādīth* describe Mecca and Medina as abodes of peace—and the Holy Quran also confirms this—cholera at times breaks out in Mecca to the limits of human endurance. Similar incidents also occur in Medina. Yet, these occurrences do not change the fact that these two holy sanctuaries are indeed abodes of peace. Similarly, I do not deny that Qadian may be affected by an epidemic and that the plague may take a few lives, but Qadian will never see the kind of devastation that has decimated some of its neighbouring villages. This is because the Almighty God has promised in His holy revelation that a deadly plague shall not visit Qadian. He said:

لَوْلَا إِلَٰكُومُ لَهَلَّكَ الْمَقَامُ

That is, “Had I not meant to manifest your honour, I would have destroyed this place, namely, Qadian through the plague.” That is to say: “Even in this village, there are people who are extremely evil, mischievous, impure, liars, and deceivers. All of them deserved to be destroyed by Divine wrath. But I did not wish to do so, because you are present among them as an intercessor, and I desire to manifest your honour. Therefore, on this occasion, I will forego the punishment of bringing upon them a dreadful calamity and death. However, I shall not leave them entirely unpunished. They too shall partake of the punishment to some extent, so that the eyes of the evildoers may be opened.”

Furthermore, if Qadian is visited by the kind of plague that has spread in its vicinity, where hundreds of people died and en-

tire villages were rendered desolate and homes were left with no survivors other than some infants, then this Community that lives in Qadian, along with its leader, would also be destroyed and all of them would die of the plague. But this is not acceptable to God, for these are His people whom He has prepared. The one He has sent is a tree planted by His own hand; why would He cut down the orchard He has Himself planted? It is for this reason that the entire village has been spared the great chastisement.

This is akin to a ship carrying a chosen servant of God to some other country to spread His message. Suddenly the ship is caught up in a storm. Now, there may be many aboard the ship who deserve to be drowned, but, in keeping with Divine practice, they will be spared for the sake of the chosen one, for their drowning would cause harm to him, which is not acceptable to God. Here it should be noted that deaths do occasionally occur even on ships that are not in any peril, but these incidents do not cause the passengers to become so perturbed as to start jumping off the ship or to all start crying and lamenting together. On the other hand, the kind of dreadful fatalities that are caused by the ship colliding with something and breaking to pieces and its passengers being inundated by the waves, would constitute a great calamity, but this would not occur when a Prophet or Messenger or an elect of God is present on the ship. Rather, the other passengers, too, will reach the shore safely for the sake of, and through the intercession of, such a person. This will occur so that the perfect servant of God, who is travelling for the glory of God, remains safe from apprehension and destruction and the task for which he has undertaken the journey does not remain incomplete.

It was in keeping with this Divine practice that the revela-

tion: إِنَّهُ أَوْى الْقَرْيَةَ¹ was revealed, so that there is no hindrance in the works of God. Otherwise, Qadian deserved to be destroyed first because these people, despite being the closest, are far away, and many do not believe in God, nor do they wish to take off their unholy garbs and accept the truth. In short, it is the practice of God that the village or town wherein His Messenger is sent is not destroyed through the plague, pestilence, or volcanic eruption. Yes, ordinary mortalities, whether from the plague or cholera or through any other means, can occur within the limit of human endurance, as these would not hinder the mission of the Appointed One. This, and only this, is the meaning of the revelation regarding Qadian that I have published.

Some people argue that the time of the Promised Messiah should have been a period of peace and tranquillity, not the spread of plague, famine, and various causes of death. The answer to these false delusions is that it is not the place of man to demand that things be this way or that. It has been clearly stated in Divine scriptures that the time of the Promised Messiah would be marked by the plague. This pestilence has been foretold in the New Testament, and in the Holy Quran, too, God Almighty says:

وَأِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ مُعَذِّبُوهَا²

That is: “There is not a township but We shall destroy it before the Day of Resurrection—in the latter days of the world

1 “He will grant shelter to this town.” [Publisher]

2 “There is not a township but We shall destroy it before the Day of Resurrection, or punish it with a severe punishment. That is written down in the Book.” *Banī Isrāʾīl*, 17:59 [Publisher]

which will be the time of the Promised Messiah—or punish it.” It should be noted that in *Ṣaḥīḥ Muslim* and other books of the Ahl-e-Sunnah, as well as in the *Ikmālud-Dīn* of the Shiites, it is clearly written that the plague shall appear during the time of the Promised Messiah. In fact, in *Ikmālud-Dīn*, which is considered very authentic by the Shiites, the first four *Aḥādīth* on page 348 pertain to the solar and lunar eclipses. It quotes Imam Baqir as saying that one of the Signs of the Mahdi is that, before he is established, i.e. widely accepted, there will occur solar and lunar eclipses within the month of Ramadan.¹ As a further sign of his coming, it is written that before he is established, i.e. generally accepted, there will occur such a severe plague in the world that only two out of seven people in a house will survive and five will die. It is clear from these words that these two signs will appear at a time when he will have been rejected by the world. The same two signs had appeared for Jesus, the Messiah—after he was rejected and was about to be crucified, the sun and moon were darkened and the plague broke out. It is written in this book that the occurrence of the lunar and solar eclipses in Ramadan and the outbreak of the plague on earth will be a miracle of the Prom-

1 The Messiah was put onto the cross on a Friday in the late afternoon. After enduring excruciating pain from the nails, he eventually fainted and was assumed dead. Suddenly, a dust storm swept across the land and obscured the light of the sun and moon, causing darkness to fall. This occurred on the tenth day of the month of *Muḥarram* while the Jews were fasting in preparation for their Passover, which was to occur the next day. In this state of fasting, the elders believed that they were performing a virtuous act by attempting to prove that the Messiah was cursed. Similarly, during the time of the Promised Messiah, when edicts of heresy and murder were passed against him, there were solar and lunar eclipses that occurred during the month of Ramadan, which is also a month of fasting. This was to establish a parallel between the two events. Just as Jesus metaphorically arose from the dead, in the same way, when it was believed that they had succeeded in killing this Messiah through two hundred edicts of heresy, he arose and stood up, and was thus called Imam Qā'im. (Author)

ised Mahdi.

It has now been consistently proven that one of the signs of the Promised Messiah is that during his time and on account of his prayer and attention, the plague shall break out on earth. For his sake, while the heavens shall darken the moon and the sun during Ramadan, the earth shall spread the gloom and destruction of the plague. Since he will not be accepted at the beginning, signs of warning shall be shown for him and the disbelievers shall die through his breath, i.e. his attention, prayer, and completion of the argument.¹ This *death* shall occur in two ways: (1) Spiritually: At the time all religions except Islam will be dead. (2) Physically: Since he will be persecuted and tormented, God's anger will flare up against creation. Then He will initiate a series of deaths that will resemble the pattern of Doomsday. Finally, people will ask themselves why they have been visited by all these afflictions and the way of the righteous shall be made manifest. In short, the prevalence of death will be one of the special signs of the Promised Messiah, and this has been testified to by all the Prophets.

You may ask: If you are indeed the Messiah and this plague has appeared as a Sign for you, should God not have informed you of its coming before it broke out?

The answer is that God *did* truly inform me of the plague beforehand and that it was conveyed to people in such categorical terms that no one among the Muslims, Christians, or Hindus can deny it. Indeed, God gave me these tidings, not once but many

1 It is a strange coincidence that, in the time of Jesus, a dust storm suddenly blocked the light of the sun and moon on a day of fasting, while a deadly plague ravaged the land. Similarly, in our age, darkness descended during the month of Ramadan owing to the lunar and solar eclipses echoing the darkness that had fallen on the Jewish day of fasting. And once again, the world was beset by plague and destruction. (Author)

times. To elaborate:

First of all, Allah, the Lord of Power and Glory, informed me of a deadly pestilence twenty-three years ago, and this revelation is recorded on page 518 of *Barāhin-e-Aḥmadiyya* as a prophecy:

وَقَالُوا أَنَّى لَكَ هَذَا - إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَى - لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً -
لَا يُصَدِّقُ السَّفِينَةُ إِلَّا سَيْفَةَ الْهَلَاكِ - عُدُّوْا لِي وَعُدُّوْا لَكَ - قُلْ أَنَّى أَمَرَ اللَّهُ فَلَا
تَسْتَعْجِلُوْهُ - إِذَا جَاءَ نَصْرُ اللَّهِ الْكَسُوفُ بِرَبِّكُمْ قَالُوا بَلَى

Translation: “They will say, ‘How could you be granted this status? This is but a trick that is being played. We will certainly not believe in you until we openly see God.’ Fools will not accept any sign other than the sign of death, for they are My enemy and your enemy. Say to them: ‘The sign of death, that is the plague, arrives, but it will be a while [until it does] so be not in a hurry.’ When the help of Allah arrives [He will say] ‘Am I not your Lord?’ They will say ‘Yes, indeed!’”

Along with this, there is also this revelation recorded on page 519¹:

أَمْرَاضُ النَّاسِ وَبَرَكَاتُهُ²

That is to say, the disease shall spread among the people and God’s blessings shall descend along with it. It shall occur in this manner that firstly, as a sign God will save many people from the disease. Secondly, the disease shall be the cause of blessings for the Faith and many at that dreadful time shall partake of these

1 For the English reference see *Barāhin-e-Aḥmadiyya, Part IV*. Islam International Publications Ltd. 2016. pp. 398. [Publisher]

2 “The disease of people and His blessings” [Publisher]

blessings and enter the true Community. This is exactly what came to pass. At the sight of this horrible calamity, many extremely prejudiced people entered this Community, and so far on account of the plague, more than two thousand opponents have entered its fold. These are the religious blessings that people received through the plague in keeping with the prophecy.

Again, on page 557 [of *Barāhīn-e-Aḥmadiyya*], there is the Divine revelation about the appearance of a general chastisement, and it is as follows: "I shall demonstrate My light and 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 truth with powerful assaults." See page 557 of *Barāhīn-e-Aḥmadiyya*¹. In this holy revelation, God Almighty has named me *Nadhīr* [a Warner] which, in Quranic terminology, is one who is accompanied by chastisement. He then says that He will demonstrate His brilliance, i.e. He will show a special manifestation of His wrath. In Divine scriptures, the demonstration of God's brilliance always means chastisement. He then said that He will raise me with a demonstration of His Power. Regarding the meaning of this phrase, it should be understood that although God's powers are continually in operation, and there is no time when they are not being manifested, the reference here is to those extraordinary Divine powers which are not commonly displayed, but are revealed only at special times as signs. This, too, points to the fact that this will be a demonstration of Divine wrath. When God Almighty says that He shall raise me, this does not mean that He shall raise me to heaven with my physical body, for these are the errors of people who have attributed such meanings to mortals—may God forgive their faults. What

1 See *Barāhīn-e-Aḥmadiyya, Part IV*. Islam International Publications Ltd. 2016. pp. 435. [Publisher]

it does mean is that there will be a great hue and cry against me and people will want to entomb me in the earth, but He shall ultimately make it so that my station is lofty and that I am amongst the inmates of Heaven and not among the worms of the earth.

He further said that the world would not accept me and would label me an infidel and a deceiver, and call me every foul name, however, He shall rise up against them. They will seek my humiliation, but He shall honour me. They will want to erase my name, but He shall spread my fame to the corners of the earth. They will call me ignorant, but He shall demonstrate my knowledge. They will heap curses upon me, but He shall bless me. And they will try to close the door of livelihood upon me, but He shall open for me the doors to all bounties. Then he says that He shall demonstrate my truth with powerful assaults. One of God's powerful assaults is the plague that has spread in the land and no one knows how long it will last. In short, the news of this chastisement was given in *Barāhīn-e-Aḥmadiyya* some twenty three years ago. In fact, on page 510 of *Barāhīn-e-Aḥmadiyya*,¹ we also find the revelation:

وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ

Meaning that when the time of torment arrives, do not intercede before Me on behalf of the wrongdoers, for I will drown them. The other part of this revelation is:

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا

That is, prepare the ark before Our command and before Our eyes. The ark means the system of *bai'at* that has been initiated through the special revelation and command of God. Then, on

1 See *Barāhīn-e-Aḥmadiyya, Part IV*. Islam International Publications Ltd. 2016. pp. 389. [Publisher]

page 506 of *Barāhīn-e-Aḥmadiyya*, we find this Divine revelation:

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ
وَكَانَ كَيْدُهُمْ عَظِيمًا¹

Had God not done so, the world would be in chaos. This revelation also proves that the world had become engrossed in polytheism, disbelief, and creature-worship and was in dire need of a heavenly reprimand. Along with this is the following revelation on page 507:

تَكَلَّفَ بِالنَّاسِ وَتَرَحَّمْ عَلَيْهِمْ - أَنْتَ فِيهِمْ بِمَنْزِلَةِ مُوسَى وَاصْبِرْ عَلَى مَا يَقُولُونَ

That is: “Be kind and gentle to people and have mercy on them. You are among them like Moses, so be patient with what they say.” Moses was the foremost of all the Prophets of Israel in terms of tolerance, forbearance, and decency. The Torah itself praises his noble character and declares him unique among the Prophets of Israel. Yet, when even his remarkable patience failed to reform the mischievous Jewish people, God brought destruction upon them through the plague during the lifetime of His servant Moses—and this account is found in the Torah. Thus, this revelation says: Be patient like Moses, and ultimately, the reprimand shall come down from Us.

Then there is also this revelation recorded in *Barāhīn-e-Aḥmadiyya*:

1 “Those who disbelieve from among the People of the Book and the idolaters—that is, have firmly persisted in disbelief—would not desist from their disbelief until clear proof was shown to them. Their stratagem was mighty.” [Publisher]

أَلَمْ نَجْعَلْ لَكَ سَهْوَةً فِي كُلِّ أَمْرٍ - يَبَيْتُ الْفِكْرِ وَيَبَيْتُ الذِّكْرِ - وَمَنْ دَخَلَهُ كَانَ أَمِينًا¹

That is, “[Have We not made everything easy for you for] We have granted you *Baitul-Fikr* and *Baitudh-Dhikr*. Whoso enters therein will be in peace.” Since God Almighty knew that the plague would break out in this country on a large scale, and that even Qadian would not remain entirely immune, He therefore revealed to me—twenty-three years ago—that anyone who entered this mosque and this house with true sincerity and faith would be safeguarded from the plague. In the same context, He also addressed me at the time and said:

إِنِّي أَحَافِظُ كُلَّ مَنْ فِي الدَّارِ إِلَّا الَّذِينَ عَلَوْا مِنْ اسْتِكْبَارٍ - وَأَحَافِظُكَ خَاصَّةً - سَلَامٌ
قَوْلًا مِنْ رَبِّ رَجِيمٍ

That is: “I shall save all those who dwell in thy house from death by the plague, with the exception of those who, in their arrogance, exalt themselves. And I shall particularly safeguard thee. Peace be upon thee from the Merciful Lord.”

Let it be known that God’s revelation has divided this decree regarding Qadian into two parts: (1) The first pertains to the entire village, indicating that it will remain immune to the severe plague that causes chaos and destruction and compels people to flee. (2) The second Divine decree is that the Merciful God will protect this house in particular, and will keep it safe from

1 It is a fact that our age has introduced new ways of convenience with regards to every respect of life. Machines have been invented to accomplish every task, and we can now easily and rapidly print and distribute books, read previously published works, utilise modern inventions for religious purposes, and travel around the world with unprecedented ease. No past prophet, except for our **Holy Prophet, peace and blessings of Allah be upon him**, had access to **such conveniences** since everything **that has been given to me** is his. (Author)

the torment suffered by the other dwellers of the village. The latter part of the revelation constitutes a warning for those whose hearts are full of arrogance. Therefore, I advise my Community to shun arrogance, for arrogance is most repulsive in the sight of our Glorious God. Perhaps you do not understand what arrogance is; come to me then and learn from me, for I speak by the spirit of God.

Anyone who looks down upon his brother because he considers himself more knowledgeable, wiser, or more skilled reveals his arrogance—for he fails to recognise God as the Fountain-head of all intelligence and knowledge, and instead sees his own self as significant. Does God not possess the power to afflict him with lunacy, and to bestow upon the very brother he scorns greater intellect, deeper knowledge, and higher proficiency than himself?

Likewise, he who under a mistaken notion of his wealth, status, or dignity, looks down upon his brother is arrogant—for he forgets that his wealth, his status, and his honour were granted by God. He is blind to the truth that God can, in a moment, bring affliction upon him, reducing him to the lowest of the low, and bless his brother—whom he deems worthless—with greater wealth and honour than himself.

Similarly, one who takes pride in his physical health, or is vain about his beauty, appearance, strength, or power, and mockingly derides his brother for his physical shortcomings, is arrogant. He is heedless of the God Who can afflict him with such defects as to render him worse off than his brother, and Who can preserve the faculties of the latter so that they remain sound and unimpaired for a long time—for God has power over all things, and does what He wills. Similarly, he who is neglectful of Salat on account of his dependence upon his faculties is arrogant, for he has not recognised the fountain-head of all power and strength and relies upon himself.

Dear ones! Keep all these admonitions in mind lest you unwittingly be counted among the arrogant in the sight of God Almighty. He who arrogantly corrects his brother's pronunciation of a word exhibits arrogance. He who does not listen courteously to his brother and turns away from him partakes of arrogance. He who resents an impoverished brother sitting next to him partakes of arrogance. He who mocks and laughs at one who is occupied in prayer, partakes of arrogance. He who does not seek to render full obedience to one who has been appointed by God and is His Messenger partakes of arrogance. He who does not pay full attention to the directions of such a one and does not study his writings with care also partakes of arrogance. Try, therefore, to avoid any form of arrogance so that you may escape ruin and you, along with your household, may attain salvation. Lean toward God, love Him to the utmost possible extent, and fear Him more than you could fear anyone in this life. Be pure of heart and pure of intention, meek and humble, and free of all wrongdoing so that you may receive mercy.

Returning to the main subject, the prophecy regarding the plague is not only to be found in *Barāhīn-e-Aḥmadiyya* but also in many of the books and announcements that I have published since *Barāhīn* was written more than twenty years ago. Eight years ago it was to be found on pages 35, 36, 37 and 38 of the Arabic book *Nūrul-Ḥaqq*; then on pages 59 to 60 of *Sirāj-e-Munīr* five years ago; and then in the announcement regarding the plague that was published about four and a half years ago on February 6, 1898. The words of the prophecy were: "I saw in a dream that God's angels were planting black trees in different parts of **the Punjab**. Those trees were very ugly, black in colour, **terrifying**, and small in size. I asked some of those who were planting them: '**What kind of trees** are these?' They answered: 'These are the trees of the plague that is about to spread throughout the

country soon.” See the **announcement about the plague** dated February 6, 1898. All these books and announcements have been made known to hundreds of thousands of people.

Clearly, a prophecy of this magnitude that was made long before the appearance of the plague could not be the work of a human. The only explanation for why the Punjab has been hit by this scourge more than any other province is because this province has been foremost in **attacking the words of God**, and has resorted to an outright attack against the one appointed and sent by Him. They neither entered the true Community themselves nor did they allow the people of India to do so. Since this province was the foremost adversary in the sight of God, it experienced the plague more than others. It was with respect to this province that I had prayed for the plague a long time ago and the prayer was accepted, upon which hundreds of announcements were published throughout the province but, regrettably, its residents exhibited extreme callousness. They witnessed the clear signs of God but denied them. The signs that have appeared in this country and have been witnessed by thousands, nay, hundreds of thousands of people, some of which have been cited in this book as examples, number more than a hundred and fifty, and yet the people of this province say that they have seen no signs.

Tell me, should the plague still not appear in this province? Can there be **mischief** greater than **witnessing the signs and then denying them**? Did the lunar and solar eclipses not take place during Ramadan? Are these *Aḥādīth* **not present** in the books of the Shiites as well as those of the Sunni sects? Did these signs appear at the **time of any claimant** other than me? Has there been anyone else who has claimed that these signs have **appeared for him**? To say that this *Hadīth* is not authentic is yet another injustice.

O ignorant ones! Since this *Ḥadīth* is present in the books of both the Sunni and Shiite sects and God has demonstrated its authenticity by bringing about the events it describes, it becomes more authentic than any other *Ḥadīth*. Not only has it been safeguarded by the two sects, but God Himself has attested to its truth by fulfilling its contents. Furthermore, earlier scriptures, too, have described the lunar and solar eclipses as signs of the Promised Messiah. This *Ḥadīth* is also found in *Ad-Dāraqutnī* and *Ikmālud-Dīn* and no one has contested its authenticity.

As to why the lunar and solar eclipses have been specified as signs for the Promised Mahdi, this is to indicate the fact that his denial on earth is the cause of **Divine wrath**. Hence, the appearance of the plague that followed. However, as a reminder and warning, Allah the Almighty also desired to **display a comparable sign in heaven. For this purpose, He chose both the solar and lunar eclipses** because the sun's dominion is over the day while the moon's is over the night, and thus the **Promised Imam is shown to have dominion over both kingdoms**. To put it another way, **this Promised One has come to rule over both Islam, which is comparable to the day, and other religions, which are comparable to the night**. Therefore, at a time when there are hindrances and veils with regard to the kingdom of the day as well as the kingdom of the night, God, in His wisdom, desired to **demonstrate** a sign of warning through the lunar and solar eclipses, as well as to show that just as the eclipses are over after a short time and the luminous bodies regain their dominion, the same will occur in my case. **Both the Sunnis and the Shiites had been waiting for the solar and lunar eclipses for thirteen hundred years**, but when they did occur, they rejected them. What else could it mean to be Jew-like in spirit, if not this?

Furthermore, observe that both the **Quran** and *Ḥadīth* have **foretold that camels will become redundant** during the time of

the Promised Messiah, meaning that another mode of transport will take their place. This *Hadīth* is found in *Muslim* in these words:

وَيَتْرُكَنَّ الْقَلَاصُ فَلَا يُسْعَى عَلَيْهَا¹

And these are the words of the Holy Quran:

وَإِذَا الْعِشَاءُ عُظِّلَتْ²

The above *Hadīth* is also found in Shiite literature, but did anyone pay any heed to this sign at all? **A spectacular display of this prophecy's fulfilment will soon be visible when, instead of a long line of camels, railway trains will be seen operating between Mecca and Medina**, spurring a revolution in the mode of transportation after thirteen hundred years. When, at that time, the verse وَإِذَا الْعِشَاءُ عُظِّلَتْ and the *Hadīth* وَيَتْرُكَنَّ الْقَلَاصُ فَلَا يُسْعَى عَلَيْهَا are recited before those travellers, they will have to wholeheartedly admit that this is indeed a sign for this age and that a great prophecy uttered by the blessed tongue of our Holy Prophet^{sas} has today been fulfilled. Alas, O deniers! When will you desist, and when will the day come when your eyes are opened? **God's signs descended like the monsoon rain** but your dryness persisted. A fifth of the century has passed before your eyes, but you still believe that **no Mujaddid has appeared**. There was no shortage of the signs of God: solar and lunar eclipses occurred during Ramadan, and, as foretold in the *Hadīth*, the star *Dhus-Sinīn*³ appeared long ago. The **plague** likewise manifested in the

1 "The she-camels shall be abandoned and no one will seek them anymore." *Musnad Ahmad bin Hanbal*. [Publisher]

2 "And when the she-camels, ten-month pregnant, are abandoned." *At-Takwīr*, 81:5 [Publisher]

3 Also known as The Great Comet of 1882. [Publisher]

land, in accordance with the Quran, the earlier scriptures, and the *Hadith* of both Sunnis and Shiites. **The Hajj was suspended**, and in place of **camels**, new modes of transport came into being. The urgent need to break the Cross became keenly felt, for 2.9 million apostates emerged as Christians in Punjab and India. **Six thousand years have elapsed since Adam, yet your Messiah has still not appeared! Did God withhold any of His signs?** Did He not end the life of Atham according to the terms of the prophecy? Did he not cleanse the earth of the **mischief of Lekhram** within the specified time?

When an objection was raised about the death of **my brother Maulawī Noor-ud-Deen's** son, did God not give the tidings that **another son would be born to him** and the **sign** would be that he would have horrible boils on his body? **The son was born** as a manifest sign and **his name is Abdul Hayyi** and his body still bears the marks of the boils he was born with. This prophecy had been **published across the country** in thousands of **announcements**. There was also the prophecy that four sons would be born to me and that Abdul Haqq Ghaznawi would still be alive when the **fourth would be born**. **How extensively was this prophecy propagated** through announcements, and how clear was its fulfilment, but did anyone believe it? These are not just a handful of signs, for they number more than one hundred and fifty. If the **witnesses to these signs who are still alive were to stand in rows**, their numbers would be comparable to a large contingent of the Government's army. How unjust of them, after seeing so many signs, to keep saying that no sign has been shown! For the Maulawīs, the sign of their own ignorance should have been sufficient for them. Announcements were published **promising rewards of thousands of rupees** if they would only sit before me and compete with me in writing the commentary of any chapter of the Holy Quran in eloquent Arabic, but they could not compete. **Was this not a sign that God had taken away their entire intellectual ability?** Even though they were in their thousands, not a

single one dared to sincerely compete with me and find out whom God would support in this contest.

Another sign for them was that **they tried their best** to destroy me, and there was no deception or machination that they did not employ, and they used all their strength and resources in opposition to me. They resorted to all kinds of lawful and unlawful means and made full use of abuse, insult, and vilification. They filed lawsuits against me, even to the extent of accusing me of murder. However, the result was that the Community, which in those early days comprised less than forty members, has now grown to nearly seventy thousand. Despite fierce opposition and resistance, the prophecy that was announced to the world in *Barāhīn-e-Aḥ-madiyya*, twenty years ago has come true. The gist of the prophecy was that people would oppose and try to destroy this Movement, but God would oppose their intentions and cause this Movement to become a large Community that would soon spread all over the world, and that the plans of the people who attempted to put an end to it would bear the stain of being accursed.

Tell me, is God's miraculous help yet to be proven? If all this had been the work of a deceiver, would it have produced the same results? **Arise** and show me a single **deceiver** in the history of the **world** for whose annihilation all these methods were employed and yet he was **not destroyed**. O callous ones! Who has **advised you to spit** at the moon? **Will you fight Him Who created the earth and the heavens?** Ponder in your hearts: has God ever befriended a liar in such a way that He destroyed the schemes and efforts of all those who stood up against him and vanquished them in every field? Desist! **Fear His wrath**, and understand that you have set a seal over your evil deeds. If God were with you, you would not need to resort to such **deceptions**. Indeed, the prayer of just a single one of you would have been enough to **destroy** me; but none of your prayers **reached heaven**.

On the contrary, the effect of your prayers is that you are the ones being vanquished day by day. You called me Musaylima the

Great Liar, but he was finished off in a single battle, whereas you have been fighting me for twenty years and have been frustrated each time. **Are these the signs of the truthful and the believers?** Do you not observe that your numbers are decreasing while ours are increasing? If you were indeed upon the [side of] truth, should this have been the outcome of our contest? Who among you **engaged in a *mubāhalah* [prayer duel] with me and did not taste humiliation or death in the end?**

Maulawī Ismail of Aligarh was the first among you to stand against me, and he said that the liar among us would die first. As you know, about ten years have passed since he died and you will not even find his bones in the soil anymore. Then, Maulawī **Ghulam Dastagir** of Qasur arose in the Punjab thinking very highly of himself. Addressing me in his book, he said that **whoever was false among us would die first**; many years have passed since he died as well. His printed book is still available. Similarly, Maulawī **Rasheed Ahmad** Gangohi stood up and published an announcement against me in which he cursed the liar; he went blind after a few days. **Look and take heed!** Then, Maulawī **Ghulam Mohy-ud-Deen** of Lakhuke stood up and announced a similar revelation. He, too, passed away from the world soon thereafter. **Abdul Haqq** Ghaznawi then came forth and announced a *mubāhalah* against me and prayed that whoever among us was the liar be cursed by God and **deprived of blessings**, and no sign of his acceptance remains in the world. You can observe yourself the result of those prayers and how he is faring and how I am faring.

Behold how, after this prayer duel, **God gave me progress in every field, demonstrated for me great signs in heaven and earth, and caused a whole world to turn towards me.** When the *mubāhalah* was held, I had barely forty followers.¹ Today,

1 Abdul Haqq's prayer duel demonstrates that he cares not for God and His Messenger. Allah has explicitly stated that Jesus has died. The Holy Prophet, peace and blessings of Allah be upon him, has testified that he

they are close to seventy thousand. The financial support I received exceeds **two hundred thousand rupees**. **God caused a large number of people to become my devoted followers** and caused my name to spread to the corners of the **earth**. I would be much pleased if you could come to Qadian and see the **army of my devoted followers who have taken up residence here**, and then go to Amritsar and look at Abdul Haqq Ghaznawi in a shop or on the street and observe his condition.

It is a pity that these people do not recognise the power of God which is so clearly arriving from heaven to help me. The **Transvaal** and the **British Empire** have reconciled but these people continue to wage war. The Transvaal acted wisely and, finding the British Empire more powerful, accepted submission, but these people continue to rebel against the Heavenly Government. They **refuse to see the signs** of God and do not consider the frail condition of the *Ummah*. They do not look at the dominance of the followers of the Cross. Their hearts do not tremble at the growing inclination towards apostasy. When they are told that this *Mujaddid*—who is named the **Promised Messiah** because he has appeared at the time of the disorder caused by the Cross—has appeared **precisely** at the hour of need, **precisely** at the head of the century, and **precisely** during the days of the supremacy of the followers of the Cross, they say that the *Hadith* speaks of thirty *Dajjāls* who will appear in this *Ummah* to destroy it. **What a doctrine!** O ignorant ones! Is this *Ummah* so unlucky that it deserves **thirty Dajjāls** but not a single *Mujaddid* to quell the tempest of the crusaders? **What misfortune!** In the earlier dispensations, God sent His Prophets and Messengers one after

saw Jesus among the dead, and the Companions have unanimously agreed that all prophets have died. Even *Bukhārī* has interpreted the word *tawaffī* [تَوَفَّى] to mean *death*. So, what can the *mubāhalah* mean, except to admit that Abdul Haqq does not believe in God and His Messenger? (Author)

the other, but when it came to this *Ummah*, **it was given the tidings of thirty *Dajjāls*!**

There is also the well-known prophecy that the scholars of this *Ummah* will become like the Jews, and it is obvious that so far millions of people have apostatised and abandoned the **religion of Islam**. Are we to believe that God was not happy with this level of misguidance and that He will not be satisfied until He has Himself sent a *Dajjāl* from within this *Ummah* at the turn of the century? What a **blessed *Ummah*** that has been favoured with such bounties! Then, even though the believers wore out their noses prostrating and praying for the destruction of this *Dajjāl*, and millions of prayers were offered and schemes were made for his destruction, God still does not listen to them and turns away from them. Contrarily, the *Dajjāl* has been making constant progress for the past thirty years and is spreading throughout the world like heavenly light. All this would seem to prove that **this *Ummah* is extremely unlucky and that God is determined to destroy it**. It is such a target of Divine wrath that while, on the one hand, it has been placed under the power of the *Dajjāl*, on the other, there is supposedly no sign of the **true Messiah and Mahdi** in heaven or on earth. No matter how you **wail and scream, these two lost ones do not even answer** to say if they are alive or dead or where they are. The appointed time foretold by the Prophets has come and gone, and the *Ummah* has been consumed by the **Christian faith**—yet neither has God shown mercy, nor have the hearts of the Mahdi and the Messiah been moved.

Some ignorant ones say, “No doubt that the death of the Messiah, **son of Mary**, is proven from the **Quran**, and it is clear from *Sūrah Nūr* and *Sūrah Fātiḥah* etc. that all the *Khulafāʾ* of this *Ummah* will be from within it. We admit that the Christian faith has stirred considerable **mischief**, and that such a calamity

has never before befallen Islam. **The time and age undoubtedly call for a Reformer** who can withstand the Christian onslaught; and this was indeed expected to occur at the turn of the century—and now a fifth of the century has already passed. All this is true—but how can we accept this person when his beliefs are at odds with those of our scholars? Had he been in accord with them, we could have accepted him”.

Just observe the insanity of their thinking! When they are themselves convinced that the scholars are incorrect in their belief about Jesus, son of Mary, being alive and about his physical descent, how can they expect the Messenger sent by God to accept this error? Moreover, when the Promised Messiah has been named *Hakam* [the Arbiter], it is necessary for him **to decide between the seventy-two sects** of Islam and reject certain doctrines while acknowledging [the truth of] others. How could it be that the one who has been called *Hakam* ought to just accept your entire collection of the good as well as the bad? What then would be the **purpose** of his coming and why would he have been named *Hakam*? It was essential that he reject some of your collections of good and bad and affirm others. If he were to accept everything, there would be no point in his being an arbiter. For example, one sect among you believes that Jesus son of Mary **shall return from heaven** but, contrarily, the Mu‘tazila and some Sufis believe that it is **wrong** to believe in his return, that the **Messiah son of Mary** is dead, and that the **one who is to appear will be from this very Ummah**. Tell me now, what is it that I have added to Islam or in what way have I opposed it? All I have done is that, after **receiving revelation** from God, I have rejected one of the two opposing doctrines held by the Muslims and declared it to be against the Quran and the **consensus of the Companions**, and acknowledged the other doctrine and demonstrated how it applied to myself. Was it necessary for

the *Hakam* that, out of your many sects, he should accept only the beliefs of the **Ahl-e-Ḥadīth** or the **Hanafites** and reject the interpretations of all others? If this were the case, you would be the *Hakam*, not he.

It is true that when a belief becomes habitual, it is difficult to give it up. This is why you still believe that Jesus, who **died** long ago, is still sitting in heaven in his physical body. The truth is that he is not sitting in **heaven** but is sitting in your hearts and is ever present on your tongues owing to these ancient beliefs. The Israelites who preceded you, also grappled with a similar predicament, as they held the belief that the physical descent of Elijah from heaven must occur before the arrival of the Messiah. However, when the Messiah came and there was no sign of Elijah descending from heaven, they rejected him with a great hue and cry. In fact, it would be difficult to see a difference between your hue and cry and theirs.¹ The Israelites demanded of Jesus, “How can you be the true Messiah when Elijah has not yet returned to the world?” He replied, Elijah is present among you, and he is none other than the Prophet John, or Yaḥyā. They, however, disliked this answer and, to this day, call Jesus an disbeliever because he expressed an opinion against the collective belief of the Israelites.

Stranger still, instead of accepting my invitation, my opponents want me to accept their store of speculations and doubts, even though they themselves remain oblivious to the existence of the Almighty, Who is the ultimate source of deliverance. When God, in His bounty, has Himself given me the light by which I

1 A punishment befell the Jews, Christians, and Muslims because of their hidden sins, in that the promised prophets did not appear to them through such paths for which they were waiting, but came through a different path like a thief. (Author)

have recognised Him and granted me the signs through which I have become certain of His existence and of His **perfect attributes**, how then can I deprive myself of this **light**, knowledge, and conviction? I say truly, and God is my witness, that even though the certainty of the existence of God and of the truth of Islam came to me from the Holy Quran, it was not until God showed me His **special radiance** through His fresh revelations that I actually witnessed the God—[such a God] whom an entire world is unaware of. His delightful Signs, which, to my reckoning, number in the thousands even though the world has only witnessed about a hundred and fifty, have brought me the conviction, insight, and light of true knowledge, which has taken me thousands of miles away from this dark world. Now, though I am in the world, I am not of the world. If the world does not recognise me, it is no wonder, for it is hard to recognise anything so far away and so sublime. I never expect the world to love me because it has never loved a righteous one. I am **happy** that I have been abused, have been called the *Dajjāl*, and been declared an **infidel** because there is a latent prophecy in *Sūrah Fātiḥah* that just as the **Jews** became the recipients of God's wrath by calling **Jesus** a **disbeliever** and *Dajjāl*, the Muslims would become the same. This is why this prayer has been taught to the righteous that they may become among those upon whom God has bestowed His blessings and not those who are recipients of His wrath. The loftiest purpose of *Sūrah Fātiḥah* was to give news of the coming of the Promised Messiah and his Community, of the Jew-like Muslims and their followers, and of the dominance of *those who have gone astray*, i.e. the Christians. What a joy it is to have these words fulfilled at this time!

I will now relate another **dream** that I had about the plague. I saw an animal that was as large as an elephant, but its face resembled that of a man, while some of its limbs were akin to those

of other animals. I saw that the Hand of Providence had created it in this manner. I saw myself sitting in a place surrounded by forests on all sides, and in the forests **were all kinds of** animals, such as oxen, donkeys, horses, dogs, swine, wolves, and camels. I was made to understand that all these were actually human beings who had been given these forms because of their misdeeds. Then I saw the animal, which was as huge as an elephant and was a combination of various forms, and had emerged from the earth by Providence, come and sit down near me with its face pointing to the north. It appeared to be silent, and modesty was apparent in its eyes. Every few minutes, it would run into one of the forests. The moment it did so, cries like unto **doomsday** would be heard from that direction. It would start devouring the animals and one could hear the sound of bones being chewed. After a while, it would relent and come back and sit down close to me for some ten or so minutes and then run off again into another forest and the same would be repeated, after which it would once again return to me. Its eyes were very large, and each time it came back, I studied it carefully, and the expressions on its face conveyed to me that it was not to blame in the matter, for it was only doing what it had been commanded. It appeared to me to be a gentle and virtuous creature that did nothing on its own but only what it was instructed to do. It was then put into my heart that this animal was in fact the plague, and was the دَابَّةُ الْأَرْضِ [*creature of the earth*], regarding which God had promised in the Holy Quran that He would bring it forth in the Latter Days and that it would bite people because they did not believe in His signs. God Almighty says:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ

أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ¹

“When, through the **appearance of the Promised Messiah**, God’s argument shall be completed upon them, We shall raise a creature out of the earth that shall bite the people and wound them because they did not believe in His Signs.” Allah further says:

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ
حَتَّىٰ إِذَا جَاءُوكَ أَكْذَبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمَّاذَا كُنْتُمْ تَعْمَلُونَ - وَوَقَعَ
الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ²

Translation: “On that day, We shall gather together from every nation a group who denied Our signs, and We shall make them into separate groups until such a time when they are presented in the Court and God shall say to them, ‘Did you deny My Signs without investigation; what have you done!’ And the argument shall be completed against them for their wickedness and they will not be able to say anything”.

In brief, the ذَاِبَّةُ الْأَرْضِ [*creature of the earth*] mentioned in these verses and **destined to emerge during the time of the Promised Messiah**, is the same many-faced creature I witnessed in a **vision**. I was intuitively convinced that this creature was the **germ responsible for the plague**, a disease caused by microorganisms originating from the earth. The illness initially affects rodents before spreading to other hosts in various forms, including humans and other animals, as depicted in my vision. I present the following arguments to support my contention that the *creature of the earth* indeed denotes the microbe that triggers

1 An-Naml, 27:83 [Publisher]

2 An-Naml, 27:84-86 [Publisher]

the plague:

The first is that the *creature of the earth* is mentioned in the context of chastisement, as Allah says:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ¹

Meaning: “When the argument shall be completed upon them through heavenly Signs and intellectual arguments, the creature shall be brought out of the earth”. It is evident that the emergence of the creature from the earth will serve as a punishment, rather than occurring randomly with no consequence. Some may argue that according to the lexicon the *creature of the earth* refers to an insect that arises from the ground, rather than a disease-causing microbe that causes disease. The answer to this is that modern research has established that the plague is borne of a microorganism that originates from the earth. In fact, this same microbe is utilised in the production of vaccines and its essence is extracted. When viewed under a microscope, the shape of these germs resemble two adjacent dots, like so: (••). Hence, just as the signs of the solar and lunar eclipses appear in the sky in dual forms, a similar phenomenon manifests on earth through the emergence of the germ.

The second proof is that certain passages of the Holy Quran serve as commentary for others, and we find that wherever this compound word appears in the Holy Quran, it denotes a worm. For example:

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ²

- 1 “And when the sentence is passed against them, We shall bring forth for them a creature out of the earth.” *An-Naml*, 27:83 [Publisher]
- 2 “And when We decreed his [Solomon’s] death, nothing pointed out to them that he was dead save a worm of the earth that ate away his staff.” *Saba*, 34:15 [Publisher]

Meaning, “When We pronounced the command of death upon Solomon, no one conveyed the news of his death to the Jinns except the termite that ate Solomon’s staff.” Here too, you will observe that a germ has been named the *creature of the earth*. What other testimony is required to ascertain the true meaning of *creature of the earth* when, in another verse, the Holy Quran itself has used the same words for a germ? To translate it contrary to the connotation of the Holy Quran amounts to fabrication, betrayal, and deception.

The third argument is that it is quite clear from the verse that the **Imam of the age** would be present at the time when the signs of God would be denied. This is because the phrase وَقَعَ الْقَوْلُ عَلَيْهِمْ [When the sentence is passed against them], means that the chastisement would appear after the argument has been completed. Moreover, everyone agrees that the coming out of the *creature of the earth* was to take place in the Latter Days when the Messiah was to appear to complete God’s argument upon the world. A fair-minded person can quickly understand that since a man is now present who claims to be the Promised Messiah and many of his signs have appeared in the sky and on the earth, this plague has to be the *creature of the earth* that was to appear at the time of the Messiah. Also, since **Gog and Magog** are present and the prophecy: مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ¹ is being fulfilled all over the world; and the tribulations of the *Dajjāl* have reached their limit, and the prophecy يَتْرُكَنَّ الْقَلَاصُ فَلَا يَسْئَلُ عَلَيْهَا [the she-camel shall be abandoned and shall no longer be sought after], has perfectly materialised; and there is a profusion of alcoholism, fornication, and falsehood, and the Jewish traits are rampant among the Muslims, the only sign that remained was that the worm should come out of the earth;

1 “... they shall hasten forth from every height.” *Al-Anbiyāʾ*, 21:97 [Publisher]

and that, too, has occurred. It is naive to argue that, according to the *Hadith*, the earth shall open up at a certain place from which the creature will emerge and then spread out in the world. The fact is that most prophecies are dominated by metaphors. When the truth of something has become apparent, it is extremely ignorant to abandon it in favour of conjecture. It was this very habit that kept the unfortunate Jews from accepting the truth.

The fourth piece of evidence supporting the notion that the *creature of the earth* refers to the plague is as follows: *Sūrah Fātiḥah* can be interpreted as a prophecy that foretells the rise of a faction of Muslims who will mirror the behaviour of the Jews during the era of Jesus, peace be upon him, ultimately meeting the same fate as them, which includes being afflicted with calamities like the plague. It is a long-standing tradition of God to preordain that some individuals will commit the very sins He has forbidden. For instance, the Jews were instructed in the Torah to not alter Divine scriptures, yet some still did. Conversely, the Holy Quran does not contain any explicit command prohibiting the alteration of its text. Rather, it states:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ¹

In the same way, in *Sūrah Fātiḥah*, He has taught the Muslims to pray:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ²

Authentic *Aḥādith* provide compelling evidence that the

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- 1 “Verily, We ourself have sent down this Exhortation, and most surely We will be its Guardian.” *Al-Hijr*, 15:10 [Publisher]
 - 2 “Guide us in the right path—The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray.” *Al-Fātiḥah*, 1:6-7 [Publisher]

phrase **الْمُغْضُوبِ عَلَيْهِمْ** refers to the transgressive and wicked Israelites who denounced Jesus as a disbeliever, plotted to take his life, subjected him to ruthless humiliation and scorn, and, as is written in the Holy Quran, were cursed by him. **الضَّالِّينَ** [*Those who have gone astray*] refers to the misguided Christians who took Jesus to be God, believed in the Trinity, put their faith in Jesus' blood for their **salvation**, and placed him on the throne of the Living God. Hence, the **meaning** of this prayer is, "O God! Bless us so that we may neither become like the Jews who declared Jesus to be a disbeliever and were bent upon killing him, nor should we take Jesus to be God and believe in the Trinity." Since God knew that, in the Latter Days, the **Promised Messiah** would arise from within this *Ummah*—and that certain Jew-like Muslims would declare him a disbeliever, seek to kill him, and subject him to scorn and humiliation—and He also knew that the religion of the Trinity would be on the rise in those days, and that many unfortunate Muslims would turn to Christianity, He therefore taught the Muslims this very prayer. The words **الْمُغْضُوبِ عَلَيْهِمْ** [*those who have incurred displeasure*] proclaim that in the sight of God, those who would oppose the Islamic Messiah are counted among those who incur His wrath—similar to those who opposed the Israelite **Messiah**. In the Gospels, Prophet Jesus himself indicates that those who reject him shall be afflicted with [a disease of] the oesophagus, meaning the plague¹, and

1 It is written in Zechariah, Chapter 14, that in the latter days during the time of the Promised Messiah, there shall appear a severe plague. At the time, all the sects of the world shall unite in order to destroy Jerusalem. Then shall the plague breakout. Then on that day it shall so occur that living water shall flow from Jerusalem—meaning the Messiah of God shall appear. Here Jerusalem does not refer to *Baitul-Maqdas*, rather refers to the place where the fountain of divine knowledge shall surge forth in order to revive religion—it is Qadian which is an abode of peace in the eyes of God. As God Almighty named the *Khātām-ul-Khulafā'* of this *Ummah*, the Messiah, so did he name the place from where he would emerge as Jerusalem, furthermore, he named those who shall oppose him as the Jews. (Author)

that after this other **punishments** shall descend too. Therefore, it was necessary that these matters be manifested in support of the Islamic Messiah too.

There are many other arguments to support the fact that the *creature of the earth* mentioned in the Holy Quran is the plague. It is undoubtedly a disease of the earth that comes out of the earth. To be safe from it, the most effective practice is that, after having entered this Community and having adopted piety, one should repeatedly recite *Sūrah Fātiḥah* attentively and act upon its teachings. For anyone who wishes to save himself from the sudden death of this calamity, there is no better way than that he should have true faith in God Almighty, protect his every limb from sin, give precedence to religion and religious service over the world, enter this Community with honesty and sincerity, continuously pray with true fervour, protect his womenfolk—any evil which can affect him, too—from a life of heedlessness, and strive for his home to be filled with the remembrance of God. Moreover, while abiding by all the commandments of the Holy Quran, he should keep his house free of physical filth and impurity. A person who does not hate external impurities, so that his home and his courtyard remain unclean, is also likely to be lax in maintaining inner purity. Therefore, ensure that no part of your house is unclean, that filthy water or mud does not stagnate in the drains, and that your clothes are not dirty. This is the commandment of **God Almighty** that has been mentioned in the Holy Quran. Such commands that appear in the Book of God are present so that you may understand that the physical realm has an affinity to the spiritual. Therefore, do not lean toward what is impure in the earth, either physically or spiritually. Live instead on the upper floors, if possible, and choose airy, sunny houses. You should not spiritually lean toward the earth; partake instead of the things of heaven.

When Allah says in the Holy Quran that ذَاتَةُ الْأَرْضِ—the creature that causes the plague—will arise from the earth, it also indicates that it will appear at a time when the Muslims and their scholars will be leaning towards the earth and will have themselves become the *creatures of the earth*. I have written in some of my books that the Maulawīs and hereditary Pirs of this age, who are not righteous and are bent towards the earth are the *creatures of the earth*, and I have also written in this book that the germ of the plague is the *creature of the earth*. No one should think that there is a contradiction in these statements. The Holy Quran is **full of insights** and it can have various interpretations, without one contradicting the other¹. Just as the entire Holy Quran was not revealed at once, its knowledge too, does not penetrate the **hearts** all at once. Hence, it is the belief of the scholars that all knowledge was not imparted to the Holy Prophet, peace and blessings of Allah be upon him, in an instant but rather, he gradually went through stages of intellectual development. The same is true for me; for I am his manifestation by way of reflection. The reason for the Holy Prophet's gradual progress was that the sole means of his progress was the Holy Quran, which itself was **revealed gradually**, hence, the knowledge of the Holy Prophet, peace and blessings of Allah be upon him, was also progressively **perfected**. The same is the case with the Promised Messiah who has appeared among you at this time. The knowledge of the Unseen is a unique attribute of God, and we partake of it only to the extent that He gives it to us. It was He who first gave me the understanding that the indolent—who, while they believe in God and His Messenger, are lax

1 Just as Allah the Almighty has endowed various properties in plants and other things, for example, a plant can provide strength to the mind and is also beneficial for the liver, similarly, every verse of the Holy Quran contains a wealth of knowledge in different areas. (Author)

in practicing their faith—are ذَابَّةُ الْأَرْضِ meaning the *creatures of the earth*, and have no share in heaven. It was destined that there would be large numbers of such persons in the Latter Days who would **testify** to [the truth of] Islam with their lips but their hearts would be in darkness. This is the meaning that I published earlier and it is, in itself, true and accurate.

Another meaning of this verse has now emerged that I have explained, and it is that the *creature of the earth* also refers to the microbe that was destined to come out of the earth at the time of the Promised Messiah and to destroy the world because of its evil deeds. It is worth remembering that just like this verse has two connotations, the same is true of hundreds of other verses in the Word of God, and it is for this reason that it is called miraculous. A single verse may have up to ten meanings, all of which are correct. In fact, even the letters and their numbers are not devoid of hidden meaning. For example, take a look at *Sūrah Al-ʿAsr*. Its apparent meaning is that this worldly life, which man lives in such a heedless state, becomes the source of eternal loss and ruin, and only those are saved from this loss who believe in the existence of the One God with a true heart and, having believed, strive to please Him with good deeds, nor are they content with this alone; they desire that others also join them on this path—those who spread the truth in the world, fulfil their obligations to God, and show compassion to mankind. But a remarkable miracle associated with this *Sūrah* is that it outlines the history of the world from the time of Adam to the time of the Holy Prophet^{sas} through the *Abjad* or *Ḥisāb Al-Jummal* system.¹ In

1 The *Abjad* numerals, also called *Ḥisāb Al-Jummal*, represent a numerical system in which each of the twenty-eight letters of the Arabic alphabet corresponds to a numerical value. [Publisher]

short, the Holy Quran is full of countless truths and verities.

It is in this sense that the Holy Quran says that two kinds of *creatures of the earth* will appear in the Latter Days: (1) The religious scholars, who do not practice [their faith], whose hearts will be attached to the earth and who will seek its fame. (2) The microbe causing the plague that shall appear as a punishment. **In this age**, both of these have appeared. In fact, it is to these two that the *Aḥādīth* also refer. It is clearly stated in a *Ḥadīth* in *Ṣaḥīḥ Muslim* that the plague will break out in the land during the time of the Promised Messiah. The plague is also mentioned in the Shiite books of *Ḥadīth*. It is also mentioned that, at such time, most of the religious scholars will have adopted Jewish traits, meaning that they will become no more than the worms of the earth. Observe how both these meanings, that are derived from the Holy Quran, are also confirmed by the *Aḥādīth*.

Some ignorant Shiites who have taken the worship of Hussain to be the essence of Islam have spewed much venom after reading my book *Dāfi' ul-Balā'*. Using all sorts of invectives, they have objected as to how I can be more distinguished than Imam Hussain. In their zeal, they have gone so far as to write that the status of Imam Hussain is such that all the Prophets appealed to him to intercede on their behalf whenever they were in trouble, and it was through him that their tribulations were removed. Similarly, they say that the Holy Prophet, peace and blessings of Allah be upon him, too was beholden to Imam Hussain¹ in times of tribulation, and it was through his intercession that they were overcome. Alas, these people do not see that the Holy Quran does not give Imam Hussain even the rank of sonship [to the Holy Prophet^{ṣas}]; in fact, even his name is not mentioned in it.

1 The footnote given here by the author, along with its sub-footnotes, has been given at the end of the book as *Footnote 2* on page 303. [Publisher]

Even Zaid is better than him, as his name is mentioned in the Holy Quran. To consider him [Imam Hussain] to be the son of the Holy Prophet, peace and blessings of Allah be upon him, is against the categorical injunctions of the Holy Quran, as is understood from the verse ¹ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ. Of course, Ḥaḍrat Imam Hussain was one of the men and not one of the women. The truth is that the relationship that Imam Hussain had with the Holy Prophet, peace and blessings of Allah be upon him, as the son of his daughter has been made very insignificant by this verse. To then elevate his status to the extent of saying that he is superior even to the Respected Holy Prophet, peace and blessings of Allah be upon him, is to go beyond the Holy Quran. Every person should only be given the status that is warranted by the Holy Quran. The Holy Quran does not even acknowledge him as the son [of the Holy Prophet^{sas}], and yet the Shiites regard him as the intercessor of all the Prophets. What absurdity! How shameless to assert that all the Prophets, peace be upon them, are beholden to Imam Hussain and that without him it would be difficult, if not impossible, for them to find salvation.

Alas! Where is the Islam of these people who, like the Christians—for the sake of Hussain—vilify the Messenger who is superior to all the Prophets? Is it not strange that while the Quran praises Abu Bakr and gives the glad tidings of his Khilāfat in categorical terms, it does not at all mention Hussain, the supposed intercessor of all the Prophets? Stranger still is the fact that Hussain did not have the privilege of being buried close to the tomb of the Holy Prophet, peace and blessings of Allah be upon him, whereas Abu Bakr and Umar, whom the Shiites call disbelievers—nay, rather worse than infidels—had the honour of

1 “Muhammad is not the father of any of your men.” *Al-Aḥzāb*, 33:41.
[Publisher]

being buried so close to the tomb of the Holy Prophet, peace and blessings of Allah be upon him, that they would seem to be in the same grave. If they were disbelievers, why did God allow this? There is nothing worse in the world than an disbeliever. Would a Shiite allow his pious mother to be buried alongside an adulterous prostitute? And an disbeliever is worse even than an adulterer. Why, then, did God allow it to happen? Let any reasonable and God-fearing person answer this. To give superiority to Hussain over the Prophets is, therefore, a nonsensical idea.

It is true that he was among the righteous men of God, but there have lived millions of such people in the world, and only God knows how many more will appear in the future. To unduly declare him to be the chief of the Prophets is an insult to those holy men of God. Similarly, God and His pure Prophet have referred to the Promised Messiah as a Prophet and Messenger, and all the Prophets of God have praised him, and have referred to him as the **manifestation** of the perfect attributes of **all the Prophets**.¹ Consider how Imam Hussain compares to this. Regardless of whether the Sunnis and the Shiites abuse me, or call me a liar, a deceiver, or a faithless one, anyone to whom God has granted insight will recognise me as the Promised Messiah whom the Leader of the Prophets [i.e the Holy Prophet^{sas}] described as a **Prophet of God**, sent him his **greetings**, regarded him as his second, and declared him to be *Khātamul-Khulafā’*. Whoever considers this will give me the same superiority as has been given to me by God and His Messenger^{sas}. Is this not true, according to the testimony of the Holy Quran, the *Ḥadīth*, and all the prophets, that the Promised Messiah is superior to Hussain and that he is the possessor of all kinds of perfections?

1 The footnote given here by the author, has been given at the end of the book as *Footnote 3* on page 313. [Publisher]

If I am that same Promised Messiah, then consider what rank Hussain should be given compared to me. If I am not the Promised Messiah, then why has God shown hundreds of Signs in my favour and why does He support me at every step?

ON THE BOOK *SAIF-E-CHISHTIYĀ'Ī*

I received this book by mail on 1 July 1902. It was sent to me by Pir Mehr Ali Shah Golarawi probably to let me know that he has written a response to my books *I'jāzul-Masīḥ* and *Shamsul-Bāzigha*. Even before it arrived, I had already received an indication that he was writing a book in response to *I'jāzul-Masīḥ*. What I did not expect was that he would respond to my Arabic book in Urdu. I had thought that since most intellectuals did not approve of the Pir's devious conduct in Lahore,¹

1 The disgraceful act committed by Pir Mehr Ali Shah in Lahore was that through deception he refused to participate in a competition to which he had previously agreed to. The details of this incident are that when advertisements were published throughout the world on my behalf stating that I have been bestowed a sign of Allah the Almighty's approval that I should write a commentary on any chapter of the Holy Quran in fluent and eloquent Arabic, and that Allah the Almighty has granted me knowledge that no other person, whether he is a Maulawī or a Pir, can ever write a commentary that can match mine. The Pir was also invited to this competition so that if he walks the right path, he ought to sit opposite me and pen his own commentary to demonstrate his knowledge and prestige or accept our

therefore, to wash away this shame, he must have tried his hand at writing a commentary in response to mine and to publish the commentary of *Sūrah Al-Fātiḥah* in eloquent and elegant Arabic, so that people may acknowledge that he too is well versed in Arabic and can produce a commentary. Alas, this thought did not prove to be true. When I received his book, *Saif-e-Chishti-yā'ī*, I was very happy to hold it in my hand believing that I would now see his Arabic commentary and that, in contrast, the value and excellence of my own commentary would become even more apparent to the people. However, when I looked at the book and found that it had been written in Urdu and there was

claim. At first, the Pir boasted that he would participate in this competition from where he was [i.e his home]. However, after this, he was informed of my circumstances, that the pen of this person flows like a river in writing Arabic and all the Maulawīs of the Punjab and India have retreated from the competition in fear. The Pir thus realised that he had ensnared himself unnecessarily. Finally, in keeping with the analogy of the drowning man clutching at a straw, he devised the following scheme to evade the contest: He published an announcement saying that while he was ready to write a commentary in competition to mine, a necessary condition on his part was that we should first hold a debate about our respective beliefs and discover whose beliefs are correct, definitive and well-grounded; and that Maulawī Muhammad Hussain Batalwī—who holds similar beliefs with regard to the descent of the Messiah—should be the arbitrator of this; and that if Maulawī sahib decides that the beliefs of the Pir are correct and whatever he has understood regarding the Messiah son of Mary is in fact true, then I should immediately offer my allegiance to him in that very gathering and enter the fold of his servants and disciples; and that we can then compete in writing the commentary.

This announcement was not such that its cunningness and deceit could remain hidden from people—the wise realised that it was no more than a shameful ruse for evading the contest. Consequently, many people entered my allegiance, including many of his disciples who became disgruntled with him. This was to the extent that the number of people offering allegiance reached seventy thousand, and the reality of the Maulawīs, hereditary Pirs, and shrine-dwellers became evident to the public who realised that they only tried evading the truth through such devices. (Author)

no sign of any commentary in it, I almost wept for the man. The book was not worth so much as a glance, for the author had not demonstrated any proof of his miraculous power by writing it in Arabic, as he had been obliged to do. Rather, he had been unable to do this over a long period of time, and had instead turned away from the contest and put a **seal** upon his failure with his own hand.¹ He had **practically testified** that *I'jāzul-Masīḥ* was **a sign** from God, the like of which he could not produce. Still, when I read the Urdu book carefully, it became apparent that, aside from some frivolous criticism, there was nothing in it that was worthy of consideration. The criticism itself was so vile and based on such ignorance that, were it to be taken as legitimate, it would spare neither the Holy Quran nor the sayings of the Holy Prophet, nor any other literary work.

Let us now look carefully at the criticism. The Pir says that in the book *I'jāzul-Masīḥ*, which comprises about two hundred pages, a few sentences, which would amount to no more than four lines if put together, have been stolen from *Maqāmāt-e-Harīrī*², from the Holy Quran, and certain other books, and that some of them have been copied with some modifications while others are from well-known Arab anecdotes. This is my alleged theft that the Pir has exposed, that out of some twenty thousand sentences, some ten or twelve happen to coincide with the Holy Quran, or some Arabic anecdotes, or some texts that he claims

1 As if his name is not Mehr Ali but rather *Muḥr* [stamp] Ali for he stamps his seal on the miracle of the book *I'jāzul-Masīḥ* due to his helplessness and silence. (Author)

2 *Maqāmāt-e-Harīrī* (*Assemblies of Harīrī*) is considered one of the great works of fiction in the Arabic language written by Al-Hariri of Basra around the turn of the 12th century. [Publisher]

are from *Ḥarīrī* or *Hamadhānī*¹. It is regrettable that he showed no signs of embarrassment while making such criticism. He failed to consider that even if these few sentences were not intended to coincide with other texts, as often happens in literary works, and instead were meant as quotations, what objection would there be? In fact, in Hariri's book itself, there are some Quranic verses that have been written as quotations, as well as some lines and verses that belong to other people and have been written without any alteration. Some lines of Abul Fazl Badi'uz-Zamān are found in it verbatim. Should it now be said that the entire *Maqāmāt-e-Ḥarīrī* is a stolen work? Some have gone to the extent of alleging that Abul Qasim Hariri's entire book was written by someone else. Some say that he was once introduced to a nobleman as a great writer, but when the nobleman, wanting to test him, ordered him to write an essay in Arabic, he failed to do so, and this caused him no small embarrassment. Yet, he was greatly honoured by the men of letters and his work *Maqāmāt-e-Ḥarīrī* is held in great respect, even though it does not serve any great religious or intellectual purpose. Hariri was unable to write a true story or write about the mysteries of knowledge and truth in an eloquent and expressive manner to prove that he could subordinate words to meanings. Rather, from beginning to end, he has subordinated meaning to words, which shows that he was not at all capable of describing true events in eloquent and elegant Arabic. Hence, anyone who is concerned with meaning and whose objective is to state truth and knowledge, will not find any essence in the dry bones collected by Hariri.

It is quite a different matter if, by the will of God, someone's

1 *Maqāmāt Al-Hamadhānī (Assemblies of Hamdhānī)* written by Badi'uz-Zaman is a collection of Arabic stories written in the 9th century. It is considered a brilliant work of Arabic literature. [Publisher]

writing happens to coincide with that of another person, for the scope of some literary Arabic expressions is so narrow that one will either have to coincide with other writers or not use an expression that has to be used in that context. It is obvious, for example, that in some places, especially in terms of eloquence, if the word *iqtaḥama*¹ (اِقْتَحَمَ) is to be employed and no other can be used, writers will inevitably coincide in the use of that word and everyone will use it. However, an ignorant dunce who is unaware of the intricacies of rhetorical style and is uninformed of the nuances of expression would use some other words in its place that would be objectionable in the eyes of the men of letters. Likewise, it often occurs that even if there are twenty people writing on the same subject, and all twenty of them are men of letters and are highly eloquent, they end up using the same words and structures at the same places. This is a well-established phenomenon among writers and no one objects to it.

If you look carefully, it is the same with every language. For example, if an eloquent person delivers a speech in Urdu and uses certain idioms and interesting anecdotes, and another eloquent person also expresses himself in a similar way, only a mad person would accuse the latter of plagiarism. Let alone the works of man, the same is true of the Word of God. If certain eloquent phrases and idioms of the Holy Quran are sought in the odes of the poets of *Jāhiliyyah* [Age of Ignorance], a long list would be produced, and yet none of the scholars see this as objectionable. This is why the rightly guided Imams had memorised thousands of couplets by the poets of *Jāhiliyyah* and would cite them as proof of the eloquence and elegance of the Holy Quran.

1 *Iqtaḥama* (اِقْتَحَمَ) means to become engrossed in a matter with hardship—See *Munjid*. [Publisher]

It is worth mentioning here that I experience God's miraculous power in relation to myself particularly when I put pen to paper, because when I write something in Arabic or Urdu, I feel as if someone is instructing me from within. All my writings, whether in Arabic, Urdu or Persian, fall into two categories:

(1) The first is whereby the flow of words and meanings appears before me with great ease and I keep writing it down. Even though I do not have to put much effort into it, such writing is not much beyond my own mental capacity. That is to say, the words and the meanings are such that, even if I were not blessed with God's special support, it would still have been possible for me to write it with the help of God's minimal grace that always accompanies human nature, albeit after expending a great deal of time and effort. God knows best.

(2) The second category of my writing is purely miraculous in nature.¹ For instance, when I write something in Arabic and require a word that I do not know, Divine revelation guides me and the Holy Spirit places that word in my heart in the form of verbal revelation and causes it to flow from my tongue, and in that moment I am not completely conscious. For instance, once, when I was writing in Arabic, I needed a word that would be the exact translation of *bisyārī 'ayāl* (بیساری عیال)². I did not know the word but I needed it for my writing. Then, all of a sudden, the word

1 I have often been guided to certain medicines through revelation for the treatment of particular ailments, regardless of whether they were already documented in the works of Galen or Hippocrates. The same is observed in my writing. I do not care in the least if the passages I receive from God in my support are also found in some other book; for me and for everyone who knows me, they are a miracle. If someone does not consider them a miracle, then it is not permissible for him even to drink water until he competes against me under the conditions already publicised. (Author)

2 *Bisyārī 'ayāl* (بیساری عیال) means a large family. [Publisher]

dafafun (دَفَفٌ), which means a *large family*, was put into my heart in the form of a verbal revelation. On another occasion, I needed a word that would convey the sense of *becoming speechless due to grief or anger*, but I was unaware of such a word. All at once, I received the revelation: *wujūmun* (وَجُومٌ). The same happens with regard to entire Arabic sentences. During the process of writing Arabic, hundreds of complete sentences are revealed to my heart, either in the form of verbal revelation or as writing on a piece of paper that is shown to me by an angel. Some of these sentences are verses of the Holy Quran or are similar to them with minor differences. Sometimes I only find out later that a certain Arabic sentence that had been revealed to me by God was in fact present in some other book. God, being the Lord of everything, has the authority to reveal to my heart fine sentences from any book or exquisite verses from any work of poetry.

So much for Arabic. What is even more surprising is that I receive revelations in languages such as English, Sanskrit, and Hebrew, of which I am wholly uneducated. Some specimens of these were included in *Barāhīn-e-Aḥmadiyya*. God, in Whose hand is my life, is my witness that this is how He is with me. It is one of the many kinds of signs that have been given to me whereby matters related to the Unseen are continuously revealed to me in various forms. My God cares not if a phrase that is revealed to me also happens to appear in some Arabic, Sanskrit, or English book because for me it is still a matter of the Unseen. For instance, God has related in the Holy Quran many episodes from the Torah and has included them in the category of the Unseen because they were of the Unseen for the Holy Prophet^{sas}, though not for the Jews. This is why I challenge the entire world to compete with me in writing a miraculous commentary on the Holy Quran in eloquent Arabic; otherwise, what is a mere mortal and what power does a son of Adam have to arrogantly and conceit-

edly challenge the entire world?

It is strange that sometimes, in certain sentences, the revelation of God does not seem to follow the man-made rules of grammar. However, these can be solved with just a little deliberation. In the same way, some ignorant people have objected to the Holy Quran on the basis of their own artificial grammar, but all such criticism is absurd. The vast knowledge of language belongs to God and no one else. Just as language changes from place to place, so does it undergo change with time. If we look at the modern Arabic idioms used in Egypt, Mecca, Medina, Syria, etc. they seem to reverse all the rules of grammar and syntax, even though it is possible that such idioms may have been used in the past. Thus, the revelation of God is not, in any way, bound to conform to present or past idioms. This is why the Holy Quran has certain peculiarities.

Besides, the people of this country are not well-versed in the rules of Arabic grammar and syntax. The point is that until one has a complete command of the Arabic language, has studied all the poetry from the time of *Jāhiliyyah*, has perused the vast array of ancient Arabic lexicons that define the usage of Arabic words and idioms, and has attained the ultimate extent of knowledge, it is difficult to understand Arabic idioms or have satisfactory knowledge of its grammar and syntax. An ignorant person may object that a certain conjunction or arrangement is not correct, but then we find a similar conjunction or arrangement in some verse from the time of *Jāhiliyyah*. The maximum reach of the people who are considered scholars in this country is the Arabic lexicon, but even the research of the lexicon has been much debated and has been found to err in many places. These simpletons who call themselves scholars and Maulawīs do not even know the names of the ancient authentic books, nor do they have any interest in research or an inclination towards the Arabic tongue.

Once they have read *Mishkāt*¹ and *Hidāyah*², they come to be called Maulawī and start giving sermons to fill their bellies. If a woman gets ensnared by their sermons, they marry her. Or they occupy a shrine and run their livelihood through amulets and talismans. How can one master a language and gain insights into the Holy Quran while being engrossed in selfish desires? The Arabic language, which is the true key to its grammar and syntax, is such a limitless ocean that the statement of Imam Shāfi'ī in this respect is completely true when he says, لَا يَغْلِبُهُ إِلَّا نَبِيٌّ [None can fathom it but a Prophet]³. This means that, except for a prophet, no one has perfect knowledge of this language and its myriad idioms and expressions. This quote also shows that it is not in everyone's capacity to gain prowess over this language in all its branches; in fact, to be able to fully encompass it is among the **miracles of Prophets, peace be upon them.**

It is important to remember that criticising a **recipient of revelation** who receives many sentences as revelations from God in his Arabic writings is completely wrong. Even if God were to assist His servant by revealing a beautiful phrase from another book during the writing process, such a revelation would not diminish the miraculous power of the writing. Its miraculous nature would only be diminished if someone else were capable of producing something similar. Has anyone been able to do so thus

1 *Mishkāt Al-Maṣābiḥ* is a collection of *Aḥādīth* compiled by Imam Khatib At-Tabrizi (d.1248 CE). [Publisher]

2 *Al-Hidāyah fī Sharḥ Bidāyatul-Mubtadī*, commonly referred to as *Al-Hidāyah* meaning *The Guidance*, is a book of Hanafite Islamic jurisprudence written by Burhan-ud-Deen Al-Marghinani (d. 1197 CE). [Publisher]

3 See *Ar-Risālah*, Imam Shāfi'ī, Darul-Kutub Al-Ilmiyyah, 1939. pp. 42. [Publisher]

far? Has anyone arisen to accept the challenge? Even according to the men of letters, such coincidental similarities are neither to be objected to nor are they a reason for doubt. They are, in fact, commendable because quoting is also considered part of literary prowess and eloquence. Only those who are adept in this field have the ability to do so, and it is not the task of every ignorant person.

Besides this, my claim is that with the support of God Almighty in the form of a miracle, I have been granted the power of literary expression so that I may also manifest the knowledge of Quranic truths in this manner, and make the false rhetoric that has absurdly become commonplace in Islam, subservient to the Quran. Since this is my claim, it cannot be simply dismissed without first presenting something similar. Otherwise, mischievous and wicked people have even accused the Holy Quran of having stolen from the Torah and the Gospels and claimed that its proverbs are, in fact, ancient Arab proverbs that have been plagiarised. In a similar vein, the Jews assert that the Gospels were plagiarised word for word from the Talmud. A Jew recently published a book, which I currently have in my possession, in which he cited numerous passages from the Talmud that are present verbatim in the Gospels. These passages are not just one or two sentences; rather, they make up a significant portion of the Gospels. The exact same sentences and passages are present in the Gospels and they are so frequent that even a cautious person would start doubting and wondering how much of it could be attributed to coincidence. The learned Jew has not stopped at this, for he has also shown with respect to the rest of the Gospels that they, too, have been taken from the books of other Prophets. He has produced the exact passages from the Bible and established that the entire Gospels are stolen. He asserts that this man [Jesus] is not a prophet and that he has merely copied sentences

from here and there and compiled a book, and named it the Gospel. This erudite Jew has advanced this attack so vehemently that no priest has been able to respond to him. I have a copy of this book that I recently obtained.

Since it has been established that the Messiah learned the Torah, lesson by lesson, from a Jewish teacher and also studied the Talmud in the same way, it is difficult for a sceptic to escape the doubt of how so many phrases from previous scriptures made it word for word into the Gospels, and not only phrases from divine books but also from human works. However, when one reflects on the practice of God as just described, there remains no room for doubt—for God, being the Master, possesses the authority to incorporate phrases from any previous scripture into His new revelation, and no objection can be raised against it. Looking at the revelations contained in *Barāhīn-e-Ahmadiyya*, one will find in them some verses from the Holy Quran, verses from the Gospels, and other poetic verses that are not scriptural in nature. These revelations consist of powerful prophecies, and the proof of their Divine origin is that they have all been fulfilled and continue to be fulfilled to this date. It has been the ancient practice of Allah that He derives the expressions and contents of His revelations from other sources, and then the ignorant raise objections.

Yet another person has compiled a book seeking to prove that the book of Genesis, which is considered to be the cornerstone of the Torah's philosophy, was stolen from another book that existed at the time of Moses. In other words, these people believe that Moses and Jesus were both thieves. Such are the aspersions cast against the Prophets, peace be upon them—but extremely shameful are the allegations made against other writers and poets. There is even a man who has established, with regard to every verse of the *Dīwān* of Mutanabbi, the famous poet, that

they were stolen from the verses of other poets. In short, neither the Books of God nor the books of man have escaped the charge of plagiarism.

The question that now remains is whether these accusations are, in fact, true? The answer is that it is plain dishonesty and the work of the damned to create doubts regarding those who receive revelations from God, as there is no issue for God to vouchsafe certain passages or sentences from certain books to those whom He blesses with His revelation. In fact, this has always been His practice.

As to the fact that the same criticism can be levelled at the works of other poets and writers—that some of their passages and couplets are found in other people's writings, either word for word or with some alteration—the answer, based on genuine experience, is that this cannot be attributed to anything other than coincidence. It would be unfair to discount the demonstrated ability of those who have produced thousands of eloquent pieces just because a few of their sentences happen to coincide with or resemble those written by others.

In the same way, these people should consider in all fairness that so far I have written and published some twenty-two books in eloquent and elegant Arabic as a challenge, not to mention my Arabic announcements. The names of these books are: *At-Tablīgh*, *Nūrul-Ḥaqq Part I*, *Nūrul-Ḥaqq Part II*, *Itmām-ul-Hujjah*, *Khutbah Ilhāmīyyah*, *Al-Hudā*, *I'jāzul-Masīḥ*, *Karāmātus-Sādiqīn*, *Sirrul-Khilāfah*, *Anjām-e-Ātham*, *Najmul-Hudā*, *Mina-nur-Raḥmān*, *Ḥamāmatul-Bushrā*, *Tuḥfā-e-Baghdād*, *Al-Balāgh*, *Targhibul-Mu'minīn*, *Lujjatun-Nūr*.¹

How can anyone write so many books in Arabic that con-

1 The Arabic book *Ḥaqqīqat-ul-Mahdī*, *At-Ṭā'īm*, *Al-Qaṣā'id*, the *Qaṣīdah* in this book, a book in Arabic in the form of a letter including an Urdu Poem regarding the forbidding of Jihad, dated 7 June 1900 [are in addition to these]. (Author)

tain deep intellectual themes without possessing comprehensive knowledge? Were all these scholarly books written with texts stolen from *Hariri* and *Hamadhānī*? If so, where do we find in *Hariri* and *Hamadhānī* the thousands of religious and Quranic insights and verities that have been written in these books? What kind of civility is it to open one's mouth so shamelessly? If these people had any sense of honour, they would have died of embarrassment as the very person they regarded as ignorant and completely incognisant of the knowledge of Arabic has written so many books in eloquent and elegant Arabic. Their own competence is such that it has been demanded of them for nearly ten years to write a single book that could compete with mine, but they have nothing other than to say, as did the disbelievers of Mecca لَوْ شَاءَ لَقُلْنَا مِثْلَ هَذَا هَآءَ "If we wished we could certainly utter the like of this".¹ When they have plenty of time to abuse and curse me, why do they not have time to write a small book in Arabic? When they are able to publish thousands of posters full of invective, how do they have nothing with which to publish a book in Arabic? I do not believe that any sane person would accept their excuses. To cite a few sentences out of some twenty thousand and claim that they have been stolen from someone else is blatant shamelessness, and none but Pir Mehr Ali Shah could have accomplished such a feat.

O ignorant one! If scholarly and religious books, that consist of thousands of insights and verities, can be written simply by stealing from fictitious stories, then who has stopped you from doing the same? Are not the markets full of books from which you can steal? Why did you have to endure these curses that came your way from me in your state of inactivity? And why could you not publish the commentary of a single *Sūrah* in eloquent and elegant Arabic so that the world could see how much knowledge of the Arabic tongue you possess? If your intention was honest,

1 *Sūrah Al-Anfāl*, 8:32. [Publisher]

you would have sat down in a gathering to write a commentary in a contest with me so that the face of the liar and shameless one could be humiliated in an instant. After all, the entire world is not blind and there are still some who can think.

I have published announcements time and again asking you to write a small book in Arabic in contrast to mine and then choose arbitrators from among those who know Arabic. If your book proves to be more eloquent and elegant, all my claims would be falsified. I admit right now that if the commentary that you write against mine proves to be superior in words and meaning and you point out errors in my commentary, I will give you a reward of five rupees for every such error. In short, before making absurd criticism, you must demonstrate your prowess in Arabic by writing an Arabic commentary, for in a field in which a person possesses no expertise, his criticism is not worthy of acceptance. A mason can criticise another mason, and a blacksmith can criticise another blacksmith, but a sweeper does not have the right to criticise a skilled mason. Your own ability is such that you cannot write even a single line in Arabic. This is why, in *Saif-e-Chishti-yāz*, you claimed plagiarised material as your own. Why do you not feel ashamed of such *ability*? O good man! You should first establish your knowledge of Arabic and point out any errors in my book and obtain five rupees from me for every such error, and then, by writing a book in Arabic in competition to mine, falsify the miraculous nature of my claim. Alas, a period of ten years has elapsed but no one has come to compete with me in a way befitting a gentleman. The most that anyone has done is to point out that such and such a word is wrong or that a certain sentence appears to have been taken from some other book.

However, it is clear that unless a person is proven to be learned, his criticism cannot be acceptable. Is it not possible that he might himself be mistaken? If a person is not able to write in

competition, why does he say that certain sentences in the book are plagiarised? If such a feat is possible through plagiarism, then why does he not take up the challenge, instead of running around like a fox?

O ignorant one! Before anyone will pay attention to your criticism, you must first demonstrate your command of Arabic by writing some commentary in fluent Arabic. Otherwise, criticising me, accusing me of plagiarism, and pointing out grammatical errors without having established your own knowledge of Arabic would be like eating filth.

O ignorant and shameless one, first publish the commentary of some *Sūrah* in eloquent and elegant Arabic, only then will you have the right, in the eyes of everyone, to find mistakes in my book or declare it plagiarised. When someone has written thousands of chapters in eloquent and elegant Arabic, not just frivolously but describing true verities, you cannot respond to him merely through denial; you can only do it by producing something that equals his work. Does the mere utterance of nonsense suffice as an argument? Moreover, what can be the merit of merely proclaiming with your tongue that this book is wrong or that some of its sentences have been plagiarised from some other book? How does this prove your ability? And if your ability remains unproven, how can your criticism be accepted as valid?

On the contrary, there is none more insane than he who criticises able and accomplished people who have demonstrated some aspects of their ability. If a person becomes such a master of the pen that he can portray matters of knowledge and wisdom in myriad colourful passages—through expressive and eloquent metaphors—and is granted mastery in both poetry and prose by the grace of God, without any artificiality or deficiency, then there is no cause for objection if, in such a state of perfection, some verses of the *Qurān* appear at suitable places and occasions

in his writings, or if he cites proverbs and phrases from the people of the past.

This is because the excellence of his linguistic eloquence is an established fact—one that flows like a river and moves like the wind.

He is a worm, not a human, who, being unskilled, would object to the eloquence and articulacy of one who has demonstrated the miracle of eloquence by producing many books in Arabic and established that the miracle of eloquent writing has been given to him as abundantly as an ocean. There have always been such wicked people who have not shied away from criticising even the Divine Word and, despite being empty-headed, did not refrain from raising objections. For example, some evil-doers have objected that certain verses of the *Sūrah* [that begins with the words] *إِفْتَرَبَتِ السَّاعَةُ وَالنَّشَقُ الْقَمَرُ*¹ of the Holy Quran are derived from poems of Imra'ul-Qais, meaning that those verses have been taken from those poems. They should also have considered: from which Arab poet's works did the Holy Quran derive the accounts of earlier scriptures—presented with such great elegance—as well as the spiritual insights and truths conveyed in this miraculous text?

Such people are blind, they do not possess sight, for they do not see the perfection that flows like a river and they instead create misgivings if a sentence or two seems to coincide with another. These people are of the same essence as he who uttered the words:

فَكَبَّارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ²

1 “The Hour has drawn nigh, and the moon is rent asunder.” *Al-Qamar* 54:2. [Publisher]

2 “So blessed be Allah, the Best of creators.” *Al-Mu'minūn*, 23:15 [Publisher]

And when, by coincidence, the same verse was revealed [to the Holy Prophet^{SAS}] this person turned apostate, thinking that his own sentence had been incorporated into the Holy Quran.¹

Looking at the doings of Pir Mehr Ali Shah, you will find that he could not even write a single chapter as opposed to the twelve and a half chapters that I have written. Instead, he merely highlighted a few sentences from such a large book and claimed that they could be found in other books as well. Just look at the meanness of it! Would a literary person approve of such behaviour? **Men of letters** are aware that the **power** of eloquence is not diminished if a **few sentences**—out of thousands—are inserted as excerpts; in fact, such textual adaptation is, in and of itself, a **skill**. For instance, the verses of two poets from *Sab' a Al-Mu' al-laqaḥ* share the same line. While one poet says:

يَقُولُونَ لَا تَهْلِكْ أَسَى وَتَجَلِّدُ²

The other says:

يَقُولُونَ لَا تَهْلِكْ أَسَى وَتَجَلِّدُ³

Tell me, which of the two is to be called a thief? Even if an ignorant person were allowed to write by simply plagiarising, they still would not be capable of writing because they do not possess the **inherent ability**. However, for someone who is constantly

1 Refers to Abdullah ibn Sa'd ibn Abi As-Sarh who was a scribe of the Holy Prophet^{SAS}. [Publisher]

2 “They say do not perish with grief and be brave.” [Publisher]

3 “They say do not perish with grief and be steadfast.” [Publisher]

and effortlessly able to write, it would be a **miracle** nonetheless for them to **immediately** and eloquently express scholarly, intellectual, and factual matters in vibrant and refined passages, even if ten thousand sentences of other people's work appear in their writing in appropriate places. Can an ignorant simpleton do the same? If he can, then why is it that, despite the passage of such a long time, Pir Mehr Ali Shah has been unable to **produce** the like of *I'jāzul-Masīḥ*? The most he could do was to point out a few sentences—out of a book of two hundred pages, consisting of four thousand lines and twelve and a half chapters—that appear similar to or coincide with some famous proverbs or phrases from *Maqāmāt* or other such sources.¹ Tell me, what great feat has he accomplished by doing this? A fair-minded person can understand that if a person had not been able to produce even a few pages similar to *I'jāzul-Masīḥ* after such a long respite and in **seclusion**, would this person have been able to write anything in the public **contest at Lahore**? A **frail old man** who cannot stand up even with support could hardly be expected to stand up without any help. Be sure that Pir Mehr Ali Shah is covering his ignorance with the help of lies, and that he is not just a liar but a blatant liar. I will never forget his previous lie, which he has also reiterated in his book that, “I came to Lahore as promised, but you did not venture out of Qadian”. However, those who have seen his announcement can, if they so wish, testify that he evaded the contest with great cunning. Was it honest of Pir Mehr Ali Shah to write in his announcement that: “I have arrived in Lahore to compete with you in writing the Tafsīr in eloquent Ar-

1 He himself was unable to write even a few sentences as a fault-finding exercise. Instead, he resorted to stealing them from the notes of Muhammad Hassan, who had himself died while attempting to nitpick in this manner. A detailed account of this will be provided shortly. (Author)

abic, but my condition is that we should first talk verbally about the beliefs in which we differ and that Maulawī Muhammad Hussain should be the arbiter. If the said arbiter then says that the beliefs of Pir Mehr Ali Shah are correct and accurate and he has given sufficient proof of his beliefs, then the opposite party (meaning myself) would be compelled to offer allegiance to Pir Mehr Ali Shah without delay. Thereafter, the contest in writing Tafsīr can also be held.”

Just look at the craftiness of it! When Maulawī Muhammad Hussain and Pir Mehr Ali Shah already agree on the doctrine of the descent and ascension of the Messiah, how could Maulawī Muhammad Hussain possibly say that the beliefs of Pir Mehr Ali Shah are not correct or that his evidence is false? When they hold the same beliefs, how could he have **contradicted** Pir Mehr Ali Shah? However, in the matter of **eloquence and articulacy**, which can be judged by a Muslim as well as a non-Muslim, even an opponent would not dare award a **certificate** to one whose writing is dull and flimsy and replete with errors of grammar and syntax. Thus, with the publication of the book *I’jāzul-Masīb*, Pir Mehr Ali Shah was again given another opportunity, if possible, to invalidate through his intellectual prowess my brilliance that is leading hundreds of people to enter the fold of allegiance, but he became dumb like someone with whom one can barely talk even in sign language. All he did was present a few sentences out of a book of two hundred pages claiming that these have been plagiarised from the *Maqāmāt-e-Harirī*, etc. and cite one or two printing errors as grammatical mistakes, and, owing to his ignorance, labelled some eloquent and elegant structures as inelegant and erroneous.

Such are the spiritual leaders of this country who, having unjustly usurped the title of Maulawī, have forever placed a dark

mark upon their own faces.¹

However, since Pir Mehr Ali Shah has declared me to be a pretender and a plagiarist and has cursed me repeatedly in the form of a prayer duel, therefore, in order to prove my **innocence** before the **people** I give Pir Mehr Ali a **third opportunity**. This is as follows:

I have intended, God willing, to write some **Arabic verses** at the end of this book and to **demand** of Pir Mehr Ali, as well as of a Shiite gentleman known by the name Ali Hairi, to produce something equal to them. The request is that the Pir should show his own supernatural power, and **Ali Hairi** that of Imam Hussain, by writing something that is comparable to these verses in number as well as in subject matter. If the two gentlemen, or either one of them, can fulfil these two conditions within the bounds of eloquence and elegance, I will admit that my claim in relation to a **miracle** in this regard is false. However, the condition is that within twenty days of the publication of this book, they should write the verses with the same eloquence and elegance and on the same subjects and have them printed and published across the country; otherwise, their failure will be made public through the newspapers.

I reaffirm that if they can compete with me regarding these verses within the specified time, and their verses are equal to mine according to the testimony of the learned, and equal in number, then my claim that the miraculous power I enjoy in writing and composing poetry is one of God's signs that testify to my being the Promised Messiah will be rendered false without any doubt.

In fact, I swear by God and state on oath that if their verses prove to be better than mine according to the testimony of

1 The footnote given here by the author, along with its sub-footnotes, has been given at the end of the book as *Footnote 4* on page 315. [Publisher]

designated learned arbitrators, both in numbers and subject matter, each gentleman will be given a reward of one hundred rupees. If they wish, the said amount can be deposited in a bank in advance. Miyan Mehr Ali, in particular, should not be afraid of this contest as he has discovered that prose and poetry can be produced through plagiarism. He has thus obtained the key to accomplishing such a task. I am sure that on account of this tool, all his cowardice will be gone and he may even gather the courage to write the commentary on some *Sūrah* to compete with mine. The task has become so easy now; all he has to do is steal passages from other people's works and complete the commentary.

However, I would first like to see a specimen of these gentlemen's scholarly prowess as compared to my verses. If Pir Mehr Ali is able to show miraculous ability in this regard, I am sure that he will also set aside his past timidity and come forth in all sincerity to write a commentary to compete with mine.

However, since yesterday, when I received news from Bhin of Pir Mehr Ali's conduct which is detailed in the footnote, I feel as if the Pir is dead and to even address him would be to give him the respect he hardly deserves. I have nevertheless decided that it is appropriate to conclude the topic that I have already begun.

After reading the footnote, the readers shall fully realise that whatever criticism Pir Mehr Ali has raised against *I'jāzul-Masīḥ* and *Shamsul-Bāzigha* is not from him and that the person conducting the real criticism was Muhammad Hassan of Bhin. Having criticised both books, the latter then wrote the *mubāhalaḥ* prayer on the margin of my book, meaning that he sought God's curse and wrath to befall whoever among us was the liar.¹

1 In Islam, to say *لَعْنَةُ اللَّهِ عَلَى الْكَذِبِينَ* [*May the curse of Allah be upon the liars*] is an imprecation meaning that whoever is the liar may be deprived of God's mercy and fall under His wrath. This is why the Holy Quran has prescribed

The *mubāhalah* prayer is still written in his own hand on the margin of the book. This prayer was heard immediately, and he fell seriously ill, became delirious, and went to the grave within a few days, even as his book remained unpublished. The same material was then published by Pir Mehr Ali under his own name, and it was stolen from the man who, having incurred Divine wrath according to his own request in the form of the *mubāhalah* prayer, had wished against his own life and passed away. Sadly, even after the appearance of such a great miracle, Pir Mehr Ali did not desist from his mischief and stole the unholy property of the person who had died as a result of his *mubāhalah* prayer.

I will now list some of the other objections and suspicions advanced by Pir Mehr Ali Shah—which are in fact those of the deceased Muhammad Hassan—with their answers, and expect that the readers will give fair testimony as to whether these objections have been made with honesty, piety, and righteousness or if they have been written with dishonesty, impiety, deceit, injustice, and prejudice. Here I will quote all his objections verbatim so as to avoid any suspicions that may arise from summarising them. They are as follows:

for men or women who are suspected of a crime, but there is no witness on whose basis they can be sentenced, that they take this kind of oath that entails a curse, the result being the same as the testimony of a witness, i.e. punishment and Divine wrath. (Author)

Copied verbatim from pages 6 to 8 of *Saif-e-Chishtiya*— Proof of the Claim to Independent Prophethood and its Refutation

See the announcement referred to (November 5, 1901, entitled *Eik Ghalatī kā Izālah*, page 1, line 13¹). Of the revelations of God that have been published in *Barāhīn-e-Aḥmadiyya*, one reads:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ²

See page 498 of *Barāhīn-e-Aḥmadiyya*³. This humble one has clearly been addressed in this revelation as a messenger.

The Pir writes: This verse is found in the final passage of *Sūrah Al-Faṭḥ* which speaks of the dominance of the prophethood of the Holy Prophet, peace and blessings of Allah be upon him and his family, and his holy religion. Is it reasonable to believe that if an individual hears the above verse in a dream or while awake, as is often the case with memorisers of the Quran and those engaged in Quranic studies, that they can use this as evidence to claim for themselves the status of a messenger, even if it is purportedly heard through divine revelation? Absolutely not! Otherwise, why should not everyone who hears the verse⁴: مُحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَىٰ

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- 1 See *A Misconception Removed*, Hadrat Mirza Ghulam Ahmad, 2007. Islam International Publications Ltd. p. 2. [Publisher]
 - 2 “He it is Who has sent His Messenger with guidance and the religion of truth, that He may make it prevail over all religions.” *Aṣ-Ṣaff*, 61:10. [Publisher]
 - 3 See *Barāhīn-e-Aḥmadiyya, Part IV*, Hadrat Mirza Ghulam Ahmad, 2016. Islam International Publications Ltd. p. 374. [Publisher]
 - 4 “Muhammad is the Messenger of Allah. And those who are with him are hard against the disbelievers, tender among themselves.” *Al-Faṭḥ*, 48:30 [Publisher]

الْكُفَّارِ رَحْمَاءُ يَنْتَهُمُ become Muhammad the Prophet of Allah, peace and blessings of Allah be upon him, and the eminent Companions? If one can become a messenger by hearing the word رِسُولُهُ [His Messenger], then by hearing the phrase مُحَمَّدٌ رَّسُولُ اللَّهِ [Muhammad, the Messenger of God] one would also become Muhammad, the Messenger of God; and by hearing the phrase وَالَّذِينَ مَعَهُ [And those with him], one would become one of the eminent Companions; and by hearing the word الْكُفَّارِ [The disbelievers], one would become a disbeliever. Similarly, can anyone claim that he is a prophet or a messenger by hearing the words أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ [Observe Salat and pay the Zakat¹], claiming that a new commandment of Salat and Zakat has been revealed to him? Certainly not! If he cannot do this then how can anyone infer prophethood by way of spiritual manifestation² from the word رِسُولُهُ [His Messenger] if the verse أَرْسَلَ بِالْهُدَى رِسُولُهُ [He has sent His Messenger with guidance] is revealed to him? Be fair and explain this! In short, even if it is accepted that the said verse was revealed to him, the Qadiani does not have the right to call himself a messenger. If it is supposed that one can be called a messenger by hearing the above verse, then he would be a messenger in exactly the same sense as the verse denotes, that is to say, a true messenger. Otherwise, the argument [of the Promised Messiah] will not match the claim [of the Promised Messiah] because the claim is that of being a messenger by reflection while the argument—meaning [the phrase] أَرْسَلَ رِسُولُهُ—is for an independent messengership.

ہیں تفاوت راہ از کجاست تا بہ کجا

[Ponder the difference from here to there!]³

1 Al-Muzzammil, 73:21. [Publisher]

2 Burūzī Nubuwwat is the phrase used in the Urdu. [Publisher]

3 To present this argument on the basis of Divine revelation is a false analogy.

Furthermore, to infer Messengership—received owing to being a reflection of someone—from the phrase رَسُولُهُ [*His Messenger*] would be tantamount to altering the meaning of the Holy Quran. Therefore, the meaning of the above verse clearly proclaims that the Qadiani Messenger is claiming to be a real Messenger. His insistence on being called a Messenger further testifies to this, for it is not his purpose to simply be lost in the Holy Prophet.

Then, in the same announcement, next to the passage quoted above, he [the Promised Messiah] writes, “Following this, there is a Divine revelation concerning me:

جَرِيُّ اللَّهِ فِي حُلِيِّ الْأَنْبِيَاءِ

Meaning, “The champion of Allah in the mantle of Prophets.” (see *Barāhīn-e-Aḥmadiyya*, page 504¹).

The Answer [of the Promised Messiah]

I will first take up the Pir’s suggestion that my revelation belongs to the category of confused dreams and self-suggestions. The answer to this is that similar to how the revelations received by all the Prophets, peace be upon them—from Adam to the Holy Prophet, peace and blessings of Allah be upon him—are

God has authority over His Word. He has used the word *Messenger* even for those who were far inferior to the Holy Prophet, peace and blessings of Allah be upon him, in rank and He has used the same word for him [i.e. Prophet Muhammad^{sas}] who was the most excellent of them and in fact the greatest of them all. Interpolation in the meaning of verses can only be done by man, but if God Himself gives a different meaning to a verse, this does not constitute interpolation. (Author [the Promised Messiah^{as}]).

1 See *Barāhīn-e-Aḥmadiyya*, Part IV, Hadrat Mirza Ghulam Ahmad, 2016. Islam International Publications Ltd. p. 381. [Publisher]

not products of confused dreams or self-suggestions, the above revelation is also pure and untainted by any such uncertainties. If you say that the revelations of earlier Prophets, peace be upon them, were accompanied by miracles and prophecies, the answer is that the miracles and prophecies in my case are more numerous than those of many of the past Prophets; indeed, the miracles and prophecies of some past Prophets, peace be upon them, pale in comparison to these. Furthermore, their miracles and prophecies are now mostly in the form of stories and fables, whereas my miracles and prophecies have been witnessed by thousands of people and are of such grandeur that it is not possible to imagine anything greater. That is to say, there are thousands of people in the world who are witness to them, but there is not even a single living witness to the miracles and prophecies of earlier Prophets; this is with exception to our **Holy Prophet**, peace and blessings of Allah be upon him, for whose miracles and prophecies **I myself** am a living witness, as is the Holy Quran. As for me, some of my miracles and prophecies have been witnessed **by millions**. If there were no prejudice, there would be nothing to stop an honest person, after becoming cognisant of the facts, from testifying that my miracles and prophecies are in every way **more glorious and powerful** than those of most of the past Prophets. If one is **so blind as to deny this**, then I am present, as are my witnesses—*وَلَيْسَ الْخَبْرُ كَالْمُعَايَنَةِ* [*And hearing is not like seeing*].

Since **my miracles and prophecies have excelled** those of hundreds of past Prophets, to then label them as confused dreams and the product of the mind in effect amounts to denying the prophethood of all Prophets, peace be upon them. If you doubt this, then fear God and hold **a Jalsa** and listen to my miracles and prophecies and write down the testimony of my witnesses who will testify under oath. Then, if it is possible for you, cite any prophet or saint aside from the Holy Prophet, peace and bless-

ings of Allah be upon him, whose miracles can be compared to mine. However, these should not be in the form of stories but from eyewitnesses, for there is no shortage of stories even among the Hindus. To present mere stories would be like placing a heap of dung before musk and ambergris. Remember, however, that you will never be able to produce anything like the miracles and prophecies that have been manifested by my hand in terms of their quantity, quality, and proofs, even if you die searching for them. If you still think that the revelation that is supported by such signs is not the word of God, then you ought to become **an atheist** and deny all of God's Prophets. Today, God is **repairing** the damage that has been done to the edifice of prophethood and He is doing this through these fresh miracles and prophecies. He is **demonstrating** earlier stories in the form of actual events and is presenting reports in the form of experiences, so that those who have fallen into the pit of doubt may once again be clothed in the garb of certainty. Therefore, whoever accepts me **accepts afresh** all the Prophets and their miracles; and whoever does not accept me will lose his prior faith too, for he possesses only tales and no experience.

I am the mirror that reflects God. Whoever comes to me and accepts me will see **the God** concerning Whom other people have only tales to tell. I believe in the God Who is not recognised by those who deny me; I say truly that those they believe in are only imaginary idols, not God. This is why those idols cannot help them, cannot give them any strength, cannot bring about a **pure transformation** in them, and cannot show them any supporting signs. Keep in mind that these are irrational doubts and suspicions that the blind have taken hold of in their hearts with respect to the revelation of God that is descending upon me. They speculate that it might not be from God, rather a product of the fancy of one's mind. However, it should be noted

that God is not limited in His abilities and can use supernatural means to bring about conviction, allowing a person to recognise His word with the same ease as they would identify the sun when they see it. Do they believe that, from the time of Adam to that of the Holy Prophet, God was able to bring the seekers of truth to the fount of certainty, but was not able to do it afterwards? Or, that He was able to do it but deliberately became miserly with this unfortunate *Ummah* and forgot the very prayer that He had Himself taught:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ¹

This is the response my soul gives to the question, *How did you know and believe that the words that were made to flow through your tongue are the words of God and not the product of the mind or satanic inspiration?*:

(1) Firstly, the word that descends upon me is accompanied by a grandeur, a pleasure, and mighty effect; it sinks into my heart like a steel nail; it dispels darkness; and with its descent, I experience an extremely subtle form of delight. How I wish that I were powerful enough to explain it! It is beyond human power to draw a complete picture of pleasures and delights, whether they be physical or spiritual. A person may see his beloved and draw pleasure from the beauty of the beloved, but he would not be able to describe what that delight is. Just as the **vision** of God, Who is the Cause of all causes, is the **source** of ultimate pleasure, so is His discourse. If a person receives a word, that is to say, a voice that descends upon his heart and flows through his tongue, and he still suspects that it might be the voice of Satan or a suggestion

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

of the mind, then it is indeed a satanic voice or suggestion of the self. This is because the forcefulness, the blessedness, the delight, the Divine power, and the brilliance with which God's word descends upon the heart is in itself an assurance that it is from God. It never resembles dead voices, but rather it has a vitality in it: a force, an attraction, a quality to impart certainty, a delight, a light, an extraordinary splendour; it comes with **angels** that have dominion over every particle of being, and it bears many **miracles** of Divine attributes. It is, therefore, impossible for any doubt to arise in the heart of the recipient. In fact, he considers any such doubt to be faithlessness, and even if he is not given another miracle, he declares the revelation, which possesses all of these characteristics, to be a miracle in and of itself.

Whoever receives such a revelation is transformed into an ardent lover in the path of God, a lover who appears insane due to his perfect truthfulness and sincerity. His certainty transforms his heart into a monarch, he becomes a **champion of the field** and the one who possesses the throne of contentment. Such is my condition, which the rest of the world is unaware of. Even before I saw any miracles or witnessed signs of heavenly succour, I became so drawn to God through His Word that I could not understand what was happening to me. This connection was unbreakable, as if no sword could sever it and no flame could frighten me. The allure that captured my heart cannot be explained by logic, described by words, or proven by evidence. In the beginning was the Word—and it did what it did. God, Who is hidden beyond hidden, first **revealed** Himself to my soul through His Word and opened the door to His discourse for me. This became especially **appealing** to me and drew me closer to the One God. How can I describe and instil in people's hearts the effect that this discourse had on my heart, where it took me, what **changes** it brought in me, what it **took out of my**

heart and what it brought in? What words should I use to describe these things, and how should I instil them in the hearts of others? The extraordinary favours through which He has drawn close to me, **none** knows them but I. The station of love **where I am**, none knows it but He. I truly believe that this progress and this relationship started with the Divine discourse whose sudden pull picked me up, just like a **powerful** wind picks up a straw from one place and carries it to another. So to ask me why the Word that has been revealed to me should not be considered the result of self-suggestion, is equivalent to saying that you should be considered mistaken in believing that you see with your eyes, speak with your tongue, and hear with your ears. Dear people! Realise that no one can give any credence to such arguments of denial who knows that after closing his eyes he will not be able to see anything, and after closing his ears he will not be able to hear a word, and if his tongue is cut off he will not be able to speak again? Or will he be saying that perhaps he does not see with eyes, hear with ears, or speak with the tongue?

Such, too, is my condition. God's word that has descended and continues to descend upon me is my spiritual mother from whom I was born. It has given me a being that was not there before, and it has bestowed upon me a soul that did not exist prior to this. I was raised in its lap like a child and it protected me from every stumbling block and saved me from every pitfall. The Word went ahead of me like a torch until I reached **my destination**. There can be no greater injustice on my part than to say that it is not the word of God. I know it to be the Word of God as surely as I know that I speak with the tongue and hear with the **ears**. How can I deny it when it **showed** God to me, fed me with the water of knowledge like a **sweet fountain**, and comforted me in every time of suffocation like a **cool** breeze? It even **descended** upon me in languages I did not know, such as English,

Sanskrit, and Hebrew. It established through **great** prophecies and signs that it was indeed the Word of God. It unlocked for me a treasure trove of truths and realities that were previously unknown to me and my people. At times it descended upon me in abstruse and unknown words of Arabic, English, or other languages of which I was not aware. In the presence of these **brilliant proofs**, can there still be any doubt? Is all this just to be thrown away? The Word demonstrated **miraculous** power and showed its magnetism;¹ and it was not niggardly in expressing the Unseen, rather it revealed thousands of things that were of the Unseen; and it pulled me unto itself with a hidden lasso and roped in the hearts of the pious people of the world and brought them unto me, and gave them eyes with which they began to see, ears with which they began to hear, and sincerity and fortitude through which they became ready to sacrifice themselves on this path. Can all this be the doing of Satan or the result of self-suggestion? Can Satan equal God? Why then does He not help you? Pay attention to what He Who revealed this word to me says to me:

“I shall manifest My radiance and shall raise you with My power. **A Warner came unto the world, and the world did not accept him, but God shall accept him and will establish his truth with powerful assaults.**”

It is certain that this age will not end and I will not pass from

1 Some of my enemies became the cause of the manifestation of my miracles because they pitched themselves against me and prayed that whoever was false between us should die first. For example, Maulawī Ghulam Dastagir of Qasur and Maulawī Ismail of Aligarh and Muhammad Hussain, the deceased, prayed against the liar, and all of them died. If a thousand Maulawīs from among them were to pray against me and ask that whoever is false between us should die first, they too would perish. Can any arrogant Maulawī still doubt this miracle? (Author)

this world before all of God's promises are fulfilled. One who is unaware that God's conclusive and definitive word descends upon His servants remains in the dark and is ignorant of God's existence. He views the world as being shrouded in illusions, much like his own self. Even if he accepts Divine revelation, he views it as speculative rather than a certainty. However, as I have just described, the heart that has been illuminated by the sun of God's revelation cannot harbour any suspicion or darkness. Can darkness abide in the presence of pure light? Even the mother of Moses received a clear and unequivocal revelation from God. By trusting in this revelation, she placed her child's life in danger, yet she was not held accountable before God for what might have been considered attempted murder. Are we to believe that this *Ummah* is not even worthy as the women of the Israelites? Similarly, **Mary** received a definitive revelation, relying on which she did not care what her people would think. Fie, then, on this forsaken *Ummah* that is even lesser than these women! If this were true, then this would not be the best of *Ummahs*; it would be the worst or the most ignorant of them. Likewise, **Khidr**—who was not even a prophet—was endowed with inspired knowledge. Why would he have unjustly killed a **child** on the basis of his revelation if it had been uncertain? If the revelation received by the **Companions**, peace be upon them, directing them to give the *ghusl*¹ to the body of the Holy Prophet, peace and blessings of Allah be upon him, was not certain and definitive, why did they act upon it? If a person **denies** my **revelation** because of his lack of insight, but he still calls himself a Muslim and is not secretly an atheist, it should be a part of his faith that it is possible to receive the Divine Word; and that just as God's definitive

1 Ritual bathing of the body prior to burial. [Publisher]

revelation descended upon many men and women of earlier dispensations, some of whom were not even Prophets, it is essential for this *Ummah* to also experience categorical Divine revelations so that it is seen as the best of *Ummahs*, not the lowest. Therefore, God manifested this perfect and absolute example in these latter days. One should not be amazed by such occurrences. The truth is that the salvation of mankind relies on either personally experiencing direct communication with God—but not of the kind that could leave one uncertain whether it is inspired by God or Satan—or attaching oneself to and becoming a companion of someone who has experienced such communication. Evidently, the reason for the profusion of sin in the world is that people do not possess the same level of certainty about the Hereafter as they do with regard to the pleasures, honours, and riches of this world. They do not have the same trust in God as they would have in a box filled with precious gems and pure gold that was in their possession. They do not fear God as much as they fear the governments and officials of this world, and they live lives of hypocrisy. What is the reason for all this? It is because the means and resources of this world are so real to their eyes that religious beliefs seem like nothing in comparison.

A question naturally arises here that if salvation is not possible without true certainty, as God says:

مَنْ كَانَ فِي هَذِهِ أَعْلَىٰ فَهُوَ فِي الْآخِرَةِ أَعْلَىٰ وَأَضَلُّ سَبِيلًا¹

“He who is blind in this world shall also be blind in the after-life, and even worse”, then how can one attain salvation without perfect certainty? And if salvation cannot be achieved by follow-

1 *Banī Isrāʾīl*, 17: 73 [Publisher]

ing a religion, then what good is such a religion? During the time of the Companions, peace be upon them, fountains of certainty were flowing. They would witness Divine signs with their own eyes, and through these signs they gained certainty about the Word of God. This is why their lives were extremely pure. However, when that era came to an end and centuries had passed, what then was the source of certainty? They indeed possessed the Holy Quran, which can be compared to the *Dhulfiqār*, the double-edged sword, one side of which is meant to purify the inner selves of the believers, while the other side is used to defeat their enemies; however, the wielding of this sword requires the strong arm of a champion, as God says:

يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ¹

Thus, the purification that is obtained from the Holy Quran is not described in isolation but in conjunction with the attributes of a Prophet. This is why the Word of God never comes down from heaven by itself but is always accompanied by the champion who wields this sword and **knows its essence**. Hence, the strong arms of a champion have always been required to bring about true and fresh faith in the Holy Quran, to demonstrate its essence, and to complete the argument through it. This need has been most pressing in the latter days because this is the age of the *Dajjāl* and there is a **war raging between heaven and earth**.

In short, when God Almighty says that one who is blind in this world will also be blind in the next, it is essential for every seeker of truth to search for the light of the eyes in this very world and to find the living religion in which **the lights of the**

1 "Who recites to them His Signs, and purifies them and teaches them the Book." *Āle-ʿImrān*, 3:165 [Publisher]

living God are evident. Dead is the religion in which unambiguous revelation does not continue forever, for it closes the path of conviction upon people and leaves them at the mercy of stories and tales, causes them to lose hope in God, and abandons them in darkness. How can a religion demonstrate God and how can it rid one of sins if it does not have the means to bring about certainty? How, indeed, can the day dawn if the sun does not rise? Therefore, the only true religion in the world is the one that shows the path of certainty through living signs. The rest have all fallen into hell in this very life. Tell me, is conjecture of any avail, whereby something may be true or it may be false? Remember, it is not possible to eradicate sin without certainty. It is not possible to live the life of angels without certainty. It is not possible to shun the pleasures of the world without certainty. It is not possible to undergo a holy change and to be drawn toward God in an extraordinary manner without certainty. To leave the earth and ascend to heaven is never possible without certainty. Perfect fear of God is not possible without certainty. Without certainty, walking the subtle paths of **righteousness** and purifying one's conduct of all traces of ostentation is not possible. Similarly, without certainty, it is impossible to renounce the allure of worldly riches and honours, to disregard the proximity of kings, and to truly believe in God as one's sole treasure.

Now, tell me, O, you who call yourselves Muslims, how can you reach the light of certainty from the darkness of doubt? The path to certainty is the Word of God, which is the manifestation of the verse:

يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ¹

1 "He brings them out of every kind of darkness into light." *Al-Baqarah*, 2:258 [Publisher]

Thirteen hundred years have passed since the time of the Holy Prophet, and you did not witness the time when the Holy Quran descended with hundreds of signs and shining splendour; instead, you have found the age in which thousands of objections are being levelled against the Book of God, His Prophet, and His religion by the Christians, atheists, and Aryas, and you have no proof other than a few written pages, the miraculous nature of which you are not aware, and the miracles that you present are only in the form of stories. How, then, can you raise yourself to the high **tower** of faith, and how can you tell the enemy that you have something which he does not—which can lead to certainty about God and save one from sin, so that he may, in all fairness, become inclined towards your religion? Otherwise, why would a sane person leave one pile of filth for another? Every blessed heart is willing to accept the truth, provided the truth can demonstrate its light. The **Islam** that these **Maulawīs, who oppose me**, and their cohorts present to the non-Muslims is only the shell, not the essence; it is fiction, not reality. Why would anyone then accept it? If a person desires to change his religion to remove a malady, what would be the use of such a change if the same malady also existed in the other religion? Even the Brahmū Samajists claim to believe in the One God, but only he truly believes in God whose eyes of certainty have been opened, and only he who sees God with the eye of certainty can be saved from sin. All other stories are untrue, and all atonements are false. Therefore, the same living God now presents Himself in the latter days so that people may believe and not perish.

The Holy Quran is the Word of God; indeed, it is the greatest Word of God, but it is far from you so that your eyes cannot behold it. It is in your hands now, just as the Torah is in the hands of the Jews. If you are truthful, you can testify that you cannot derive inner purity from it because the evident lights of this holy

word are hidden from your eyes. If the testimony of external events is anything to go by, you can yourself testify in good faith as to your condition in the present age. Say truthfully, do you fear sin and all that is contrary to piety as a person fears a deadly poison? Say truthfully, do you adhere to the piety that was taught in the Holy Quran? Say truthfully, do you possess the signs that result from true faith? Do not lie this time, but tell the truth: do you possess the love you should for God, as well as the sincerity and resolve you should in following His path? Swear by the Lord of Glory and Majesty if you have turned away from this dead world as completely as you should have done. Are you hastening toward God with the same sincerity, devotion, and oneness of purpose with which one ought to run toward the One and Peerless God? Do not talk with hypocrisy, and do not seek to please people with your boastful claims. There indeed is a God Who watches over your every word and deed. When you speak, be mindful of the Almighty, whose wrath is a consuming fire that can devour all deceitful boasts in an instant. Say truthfully whether or not your steps are caught in the desires, honours, and riches of the world. If you had faith in God, you would never have partaken of this poison. The world would well nigh have died of this venom had God not established this heavenly Movement with His own hand. If you deceitfully say that we are exactly described, and there is no sin or darkness in us, and we are being driven by the engine of perfect conviction, then you have lied and have slandered the Creator of the heavens and the earth, and God's curse shall expose you before you die. Conviction is accompanied with its radiances.

No one can lead you to heaven other than he who comes from heaven. Had you known that the fresh, convincing, and definitive word of God—which has come to you exactly at the head of the century—is the cure for your ailments, you would not have

denied it. O heedless ones! No deed can reach heaven without conviction, nor can internal impurities and fatal maladies of the heart be removed without conviction. The Islam that you take pride in is merely ritualistic, and not the true essence of Islam. Genuine Islam transforms a person's character, illuminates the heart, frees from a lowly existence, and ushers in a new life that you may not be familiar with. All of this requires true conviction, which stems from the divine Word that descends from heaven. God is known only through God, not through any other means. Who among you would not recognise the one who speaks to you? In the same way, it is through Divine discourse that one grows in spiritual knowledge. When a servant of God prays, and God responds to that prayer with kindness and mercy—not once, not twice, but twenty, thirty, or fifty times, or throughout the night, or throughout the day—and he receives a response for every prayer, and this too in eloquent words, and sometimes in different languages, and sometimes in languages that he does not know; and this is accompanied by a shower of signs and a chain of miracles and succour; is it possible that after receiving such continuous discourse and manifest signs, for such a person to be in any doubt that it is the Word of God? No, never! Rather, it is the means through which man beholds God in this very world, and both worlds become the same to him without any distinction. Just as hair falls off immediately after the use of *Nūrah*¹, in the same way, with the descent of this glorious *Nūr* [Light], the hair of a barbaric life vanishes, and man, becoming weary of the dead, becomes enamoured with the Living Beloved Whom the world knows not. And just as you can barely wait for the things of the world, so is he impatient with being distant from God.

1 A type of white powder used to remove hair. [Publisher]

Thus, the key to all blessings and convictions is the definitive and certain Word that descends from God upon man. When God Almighty wishes to draw a person unto Himself, He reveals **His Word** to him, graces him with His discourse, comforts him with His miraculous signs, and proves to him in every way that it is indeed His Word. It is then that the Word takes the place of sight. On that day, man understands that there is a God, for he **hears the words** أَكَا الْيُجُود [I exist]. If one believes in God's existence before receiving the word of God, it is only to the extent that when one looks at created things, one imagines that there ought to be a **Creator** of this **masterful design**; but whether that Creator actually exists, this **realisation** can never be achieved other than through **Divine converse**, nor can the filthy life that is forever pulling one deeper towards the earth be overcome.

This also proves the falsity of Christian beliefs, as they believe they have attained salvation through the suicide of the **Son of Mary**—this is despite them knowing they dwell in a narrow and dark hell. A **hell** of estrangement, doubt, uncertainty, and sin. Where then, is **salvation**? The fountainhead of salvation begins with certainty, and the greatest blessing for man is to have certainty that his God exists, and that He does not let any criminal or rebel go unpunished while embracing those who turn towards Him. Such certainty is the cure for all sins. Aside from this, there is no atonement in the world and no blood can save from sin. Do not you see that it is always certainty that stops you from doing what is forbidden? You do not place your hand in fire because you know that it will burn you. You do not stand in front of a lion because you are convinced that it will devour you. You do not swallow any poison because you are sure that it will be the death of you. It has undoubtedly become clear to you from numerous experiences that, whenever you are convinced that a certain action or deed will lead you to death, you immediately

desist from it and do not commit that sin. Why then do you not use this proven wisdom in relation to God? Has it not yet been proven by experience that man cannot stop sinning without certainty? A goat cannot graze in a pasture when it is certain that a lion is standing in front of it. Thus, certainty affects even unintelligent animals, but you are humans. If a person has faith in the existence of God and His Majesty and Power, this conviction will surely save him from sin. If he is not saved, then he does not possess certainty. Is belief in God less certain than the belief one has in a lion, a snake, or a poison? Thus, the true reason for the sin that turns one away from God and creates a hell-like existence is a lack of certainty. **I wish** I could announce with the beat of a drum that deliverance from sin is a matter of certainty. Only certainty can make one repent of false asceticism and vanity. Only certainty can demonstrate God. A religion that cannot lead to the fount of certainty is nothing but evil, dead, impure and one that leads to hell; it is, in fact, hell itself. The fountain of life springs forth from certainty. The wings that carry one to heaven are the wings of certainty. Strive so that you may behold the God to Whom you will return. Certainty is the vehicle that will convey you to Him. Such is its speed that even the light that comes from the sun and spreads over the earth cannot compete with it. **O seekers of purity!** If you wish to walk upon the earth with a pure heart and for angels to shake your hands, seek the paths of certainty. And if you do not yet have access to this station, then affiliate yourselves with the one who has seen God with the eyes of certainty.

As to how one can see God with the eye of certainty, whether or not someone wants to hear my answer, I will say that the means to attaining such certainty is the Word of God that consists of and is accompanied by living signs. When that Word descends from heaven, it brings the dead out of their graves. You

know well that even if you possess eyes, you still require the heavenly sun. Similarly, the sight that beholds God does not come through your own conjectures; it, too, is dependent upon a Sun, and that Sun likewise sends down its light from heaven, and it is the Word of God. No knowledge can be perfected without God's Word. God's Word is like an intermediary between God and man. When it descends, it arrives with the light of God. Whenever it descends upon someone with its full splendour, grandeur, Divine majesty and power, it carries him to heaven. In short, there is no other way of reaching God except through the Word of the Almighty.

A POEM
[BY THE AUTHOR]

کی شوی عاشق رخ یاری تا نه بر دل رخس کند کاری

*How can you fall in love with the beloved until his face is not
etched into your heart?*

همچنین زان لبی دو گفتاری آن کند کارها که دیداری

*In the same way, two words from those lips can be as powerful as
actually beholding the beloved.*

لاجرم عشق دلبر خوش خو خیزد از گفتگو چو دیدن رُو

*Truly, love can be kindled by the words of the beautiful beloved
just as much as by his appearance.*

گفتگو را کشش بود بسیار بی سخن کم اثر کند دیدار

There is a great magnetism in speech, for without it, seeing is not effective.

هر که ذوق کلام یافته است راز این ره تمام یافته است

He who acquires the taste for the beloved's speech has discovered the whole secret of the path of love.

زیر لب گفتگوی جانانی زندگی بخشدت به یک آنی

The beloved's sweet words will instantly bring life to one's soul.

دوزخی کز عذاب پُر چون خُم اصل آن هست لا یکلمهم

Hell will be an unending torment because God will refuse to speak to its denizens.

دل نگردد صفا نخیزد بیم تا چو موسی نمی شوی تو کلیم

The heart cannot be purified and fear cannot be dispelled until you speak with God, as Moses did.

هست داروی دل کلام خدا کی شوی مست جز به جام خدا

The word of God is the remedy for the heart; how can you be content without this elixir?

تا نه او گفت خود انا الموجود عقده‌ی هستیش کسی نگشود

No one could fathom the mystery of God's existence until He himself proclaimed, "I am."

تا نشد مشعلی ز غیب پدید از شب تار جهل کس نرهید

Until the torch appeared from the unseen, no one was freed from the dark night of ignorance.

تا نه خود را نمود خود دادار کس ندانست کوی آن دلدار

Until God undertook to reveal Himself, none knew the path to the Beloved's abode.

تا نه خود از سخن یقین بخشید کس ز زندانِ ریب و شک نرهید

Until He bestowed certainty through His word, no one was free from the prison of doubt and conjecture.

هر چه باشد ز زهد و صدق و سداد بی یقین سست باشدش بنیاد

Piety, faithfulness, and truth are built on shaky ground without the bedrock of certainty.

گر یقین نیست بر خدای یگان از محالات قوتِ ایمان

Without certainty in the existence of the One God, it is impossible to experience the power of faith.

بی یقین دین و کیش بیهوده است بی یقین هیچ دل نیاسوده است

Religion and faith are meaningless without certainty; no heart can find true peace without it.

بی یقین و تجلیاتِ یقین کس نرسته ز دام دیو لعین

Without certainty and without the light of certainty, no one can be freed from the trap of the accursed Satan.

بی‌یقین از گنه نرست کسی دانم احوال شیخ و شاب بسی

Without certainty, no one could get rid of sin; and I am aware of the condition of many youth and old men.

آن خدایی که ذات اوست نهان دورتر از دو چشم عالمیان

The God whose essence is hidden and far beyond the eyes of the people of the world;

بر وجودش یقین چسان آید گر نظر نیست گفتگو باید

How can we believe in his existence? If there is no sight, then there must be converse.

زین سبب هست حاجت گفتار گر میسر نمی‌شود دیدار

Revelation is essential, for God is not visible to the physical eye.

بی‌کلام و شهادت آیات کی یقین می‌شود که هست

Without the testimony of His word and signs, how can one believe that He exists?

بی‌یقین کی همین شود دل‌پاک آن‌ذات‌مُرده چون سر برآرد از ته خاک

Without certainty, how can the heart be purified? How can the dead raise their heads from beneath the dust?

گر یقین نیست نیز ایمان نیست زهد و صدق و ثبات و عرفان نیست

Without certainty, there is no faith; nor is truthfulness, perseverance, or knowledge possible without it.

جزيقین مشکلست صدق و ثبات سخت دشوار ترک منہیات

Without certainty, loyalty and steadfastness are impossible, as is the giving up of sin.

زین سبب خلق شد چو مرداری سر تهی گشت از سر یاری

This is why the creation has become lifeless, and hearts have become devoid of love and affection.

روز و شب کاروبار فسق و فجور حاصل عمر کفر و کبر و غرور

People are engrossed in sin day and night; there seems to be nothing to life other than disbelief and arrogance.

دین و مذهب برای آن باشد کز یقین سوی حق کشان باشد

Religion and faith are meant to draw people towards God by bringing about certainty.

این چه دینی که می کشد هر آن سوی شیطان و سیرت شیطان

What good is a religion that constantly pulls towards Satan and diabolical deeds?

از ریا عیب خویش می پوشند هر دم از حرص و آز می جوشند

The people hide their faults through hypocrisy and are ever consumed by lust and greed.

چون یقین نیست بر خدای وحید لا جرم نفس شد خبیث و پلید

Since they have no faith in the One God, they have undoubtedly become impure and unholy.

نفس دُون تا نبیند آن انوار کی شود سرد خواهش مُردار

*Until the self is able to behold that light, how can its desire for
carrion cool down?*

هست والله کلامِ ربّانی از خدا آلهی خدا دانی

*By God, His word is the only means that He has given us to know
Him.*

اژدهای دمان که نفسش نام بی کلام خدا نگرود رام

*The ego, the bloodthirsty serpent, cannot be made submissive
without God's word.*

این فسون است بهر این ماری کز لبِ یار یک دو گفتاری

*The only antidote for its poison is to hear a few words from the
mouth of the beloved.*

وہ چه دارد اثر کلام خدا دیو بگریزد از پیام خدا

*Wow, such is the impact of God's word that even Satan flees from
its message.*

دُزد را کار هست با شبِ تار چون سحر شد گریزد آن غدار

*The thief can only function in darkness; he flees as soon as the
morning dawns.*

همچو قول خدا کدام سحر که رود تیرگی ازو یکسر

*Can there be a morning like the morning of God's word that
completely dispels all darkness?*

هر که این در برو خدا بگشاد بی‌توقف خدایش آمد یاد

The person for whom God opens the door to His revelation re-members Him at all times.

آنچنان دور شد ز خبث و فساد که مانده اثر ز استعداد

He becomes so alien to mischief and trouble-making that he no longer has even the capacity for them.

وان که در عمر خود ندید آن نور کور ماند و ز نور حق مهجور

But he who never saw that light remained blind and estranged from the light of God.

کس نیابد ازان یگان اسرار جز سعیدی که یابد آن گفتار

No one but the fortunate one who is blessed with Revelation can receive secrets from the One God.

هر که این مهر بر سر او تافت ذوق مهر خدا همان کس یافت

Only he upon whom this sun shines experiences the joy of God's love.

هیچ دانی کلام رحمان چیست؟ وانکه آن‌خور بیافت، آن مه کیست؟

Do you know what the word of the Gracious One is? Do you know what the moon is that revolves around the sun of the word of the Gracious One?

آن کلامش که نورها دارد شک و ریب از قلوب بردارد

The word of God, which is the repository of light, frees hearts from doubt and suspicion.

نور در ذات خویش نور دهد رگ هر شک و هر گمان ببرد

It is light, and it bestows light upon others; it strikes at the very root of doubt and suspicion.

دل که باشد گرفته‌ی اوهام یابد از وی سکینت و آرام

The heart that is trapped in illusions; finds solace and peace in it.

همچو میخی که هست فولادی در دل آید فزایدت شادی

Like a nail that is made out of steel; it enters the heart and fosters joy.

زو رهد عادت فساد و شقاق چاره‌ی زهر نفس چون تریاق

With its blessings, the habit of trouble-making and quarrelling is overcome; and, like an elixir, it cures the poison of the ego.

کارها می‌کند به انسانی همچو باد صبا به بستانی

Revelation brings to man what the cool morning breeze brings to the orchard.

می‌گشاید دو چشم انسان را می‌نماید جمال رحمان را

Revelation opens both eyes of man and shows him the beauty of the Gracious One.

درِ وحی خدا چو گردد باز بسته گردد بر آدمی درِ آز

When the door to divine revelation is opened for man, the door to greed is closed.

یک کشش کار می‌کند به درون در دل آید فرو رُخ بیچون

*Its magnetism corrects one's inner self, and the face of the Peerless
One becomes embedded in one's heart.*

زان کشش، دل همی شود بیدار متنفر ز غیر و طالب یار

*This magnetism awakens the heart, and one becomes estranged
from all and a seeker only of God.*

رو ز هر حرص و آز تابنده سوی یارِ ازل شتابنده

*He turns away from every desire and hastens towards the Eter-
nal Friend.*

میوه از روضه‌ی فنا خورده و از خود و آرزوی خود مُرده

*One tastes the fruit of self-annihilation and dies to the ego and
its desires.*

سیلِ عشقش زِ جای خود بُرده رخت در جای دیگر آورده

*The flood of God's love carries him away, and he takes abode in a
different place altogether.*

پاک و طیب به چشم بی‌چونی پیش کورانِ خبیث و ملعونی

*He becomes holy in God's eyes, even though he is wretched and
cursed in the eyes of the blind.*

از یقین پُر چو شیشه‌ی عطار لا اُبالی زِ لعنتِ اغیار

*He is brimming with the fragrance of faith like the perfumer's
glass, and remains oblivious to the curses of the unworthy.*

دست غیبی کشیده دامنِ دل برکشیده دو دست یار زِ گل

*A hand from the unseen pulls at his heart's strings, and the
hands of his friend pull him out of the mud.*

پاک دل پاک جان و پاک ضمیر دور تر از مکائد و تزویر

*He becomes pure of heart, pure of spirit, and pure of thought, far
from deceit and falsehood.*

آنچنان عشق، تیز مرکب راند که ازان مشت خاک هیچ نماند

*Love makes the horse run so fast that nothing remains of the
fistful of dust.*

کشته‌ی دلبر و دلآرامی رُسته‌ی کسر ز ننگ و از نامی

*He is completely devoted to the beloved and indifferent to
honour and fame.*

پُر زِ عشق و تهی زِ هر آزی قصه کوتاه کرد آوازی

*Filled with love and empty of greed, he is won over by a single
voice.*

آن ندای یقین که گوش شنید کرد کار و ز غیر حق ببرید

*That voice of conviction that fell on his ears accomplished a great
task and cut him off from everything other than Allah.*

رفته بیرون ز حلقه‌ی اغیار دل بریده ز غیر آن دلدار

*He broke out of the circle of others and became detached from
everything other than Allah.*

پاک گشته ز لوٹ هستی خویش رسته از بند خودپرستی خویش

He became purified from the impurities of the self and freed from the prison of ego-worship.

آنچنان یار در کمند انداخت که نداند به دیگری پرداخت

The friend caused him to be so smitten that he no longer had anything to do with anyone else.

قدم خود زده به راه عدم گم به یادش ز فرق تا به قدم

Setting foot on the path to non-existence; lost in its memory from head to toe.

ذکرِ دلبر غذای او گشته همه دلبر برای او گشته

The mention of the beloved became his food—in fact, the entirety of his being.

سوخته هر غرض به جز دلدار دوخته چشم دل ز غیر نگار

He burned all his desires except for his beloved and closed his eyes to everything else.

دل و جان بر رُخی فدا کرده وصل او اصل مدعا کرده

He sacrificed his heart and soul for him and made union with him his ultimate purpose.

مرده و خویشتن فنا کرده عشق جو رشید و کاربا کرده

He died and dissolved into Him; love took over and accomplished all tasks.

از خودی‌های خود فتاد جدا سیل پُر زور بود، بُرد از جا

He separated himself from his ego; the flood was too strong and carried him away.

تن چو فرسود دلستان آمد دل چو از دست رفت جان آمد

Every new thing has a purpose, and only he understands it whose heart has been gripped with desire.

عشق دلبر به روی او بارید ابر رحمت به کوی او بارید

His love for his beloved became evident upon his countenance, and blessings started to rain down on his house.

از یقینی که شد ز گفتاری در دل او برست گلزاری

On account of the certainty brought about by Revelation, his heart blossomed like an orchard.

هر ظهوری یکی سبب دارد داند آن کو به دل طلب دارد

Every manifestation has a cause; only he who seeks with his heart understands it.

پس چنین شورش محبت یار که بشوید هم از خودی آثار

Thus is such distress the love for the Beloved; which washes away traces of the self.

این میسر نمی‌شود، زنهار جز سخن‌های دلبر و دلداز

Particularly, the secret converse of the beloved that has the power to inspire love.

عشق کور و نماید از دیدار نیز گه گه بخیزد از گفتار

Love is blind but sees through the sight of the Beloved; sometimes it also arises from words.

بالخصوص آن سخن که از دلدار خاصیت دارد اندر این اسرار

Especially those words that are from the Beloved; it holds a special excellence within these mysteries.

کشته‌ی او، نه یک نه دو نه هزار این قتیلانِ او برون ز شمار

His lover is slain not once, not twice, not even a thousand times; these slain ones of His are beyond count.

هر زمانی قتل تازه بخواست غازه‌ی روی اودم شهدا است

Whenever he desires someone new to die for his love, the blush on his face prepares martyrs to lay down their lives.

این سعادت چو بود قسمت ما رفته رفته رسید نوبت ما

Because this fortune was destined for us, our turn has at long last arrived.

کربلایی است سیرِ هر آنم صد حسین است در گریبانم

Every moment I wander about in Karbala; a hundred Husayns are in my embrace.

آدمم نیز، احمدِ مختار در برم جامه‌ی همه ابرار

*I am **Adam** and also **Abmad**, the chosen one; my body is adorned with the vestments of all the righteous ones.*

کارهایی که کرد با من یار برتر آن دفتر است از اظهار

*The deeds that the beloved did with me; are greater than what
can be expressed in writing.*

آنچه داداست بر نبی را جام داد آن جام را مرا به قِام

*The **cup** that he had bestowed upon every prophet, that same cup
has He given me in **full measure**.*

دل من برد و اَلَفِ خود داد خود مرا شد به وحی خود اُستاد

*He took away my heart and gave me his love, and He Himself
became my mentor through revelation.*

وحی او را عجب اثر دیدم روی آن مهر زان قمر دیدم

*I saw a strange effect in His revelation, that is to say, the face of
the sun appeared in the reflection of this moon.*

دیدم از خلق رنج و مکروهات و آن چه چیز است پیش این لذات

*I detached myself from the creation and saw the splendour of the
friend, and one glory appeared after another.*

دیدم از بحر خلق جلوه یار کار دیگر برآمد از یک کار

*I saw the beloved's manifestation in the absence; another task
emerged from a single.*

آنچه من بشنوم ز وحی خدا بخدا پاک دامنش ز خطا

*Whatever I hear from God's revelation, I swear that I consider it
free of error.*

از خطاها بپایان اس ایمانم بمچو قرآن منز اش دانم

I know it to be free from error, just like the Quran, and this is my faith.

من خدا را بدو شناختم دل بدین آتش گداختم

Through it, I have come to know God; it is through this Divine flame that I have purified my heart.

بخدا هست این کلام مجید از دهان خدای پاک و وحید

By God, it is the word of God and has emanated from the mouth of the Holy and Peerless One.

آنچه بر من عیان شد از دادار آفتابی است با دو صد انوار

All that has been revealed to me by God is like a sun bearing innumerable lights.

این خدایست ربّ اربابم به که رو آرم از او تابم

*This is my God, the Master of all masters; if I were to turn away from Him, then to **whom else** could I turn?*

انبیا گرچه بوده اند بسی من به عرفان نه کمترم ز کسی

*Many **prophets** have come before me, but I am not **inferior** to any of them in terms of divine knowledge.*

وارث مصطفی شدم به یقین شده رنگین به رنگ یار حسین

I am certainly the heir of Mustafā^{as} and am coloured in the colours of this beautiful beloved.

آن یقینی که بود عیسی را بر کلامی که شد برو القا

*The faith that **Jesus** had in the word that was revealed to him;*

وان یقین کلیم بر تورات وان یقین‌های سید السادات

*And the faith that **Moses** had in the Torah, and the faith that
the Chief of the Prophets had;*

کم نیم زان همه بروی یقین هر که گوید دروغ هست لعین

My faith is no less than that; whoever speaks a lie be cursed.

لیک آئینه‌ام ز ربّ غنی از پی صورتِ مه مدنی

*I am but a mirror sent by the Lord of Bounty to reflect the face of
the Moon of Medina.*

هرچه آن یار بر دلِ من ریخت نه شیطاین بدو نه نفس آمیخت

*Whatever the beloved has revealed to my heart, neither the devil
nor my ego has interfered in it.*

خالص آمد کلام آن دادار زین سبب شد دلم پر از انوار

God revealed His pure word, and my heart was filled with light.

هست آن وحی تیره سوختنی که نبود است بر یقین مبنی

*A dubious revelation that is not rooted in certainty should be
consigned to the flames.*

لیکن این وحی بالیقین ز خدا ست همه کارم ازان یقین شده راست

My revelations, however, are certainly from God, and all my affairs were set right through certainty.

آدم آن زمان که باد خزان کرد یکسر ریاض دین ویران

I came at a time when the autumn wind had completely withered away the garden of faith.

در مشایخ همانند جز تزویر عالمان هم نشسته همچو ضحیر

Among the religious leaders, nothing was left but falsehood, and the scholars had become helpless like the blind.

عاشق زر شدند و دولت و جاه دل تهی از محبت آن شاه

They had become enamoured with wealth, riches, and status, and their hearts were devoid of love for that King.

اندرین روزهای چون شب تار قوم را دید حق به حالت زار

In those days, which were like a dark and desolate night, God saw our people in a pitiful state.

پس مرا از جهانیان برگزید در دلم روح پاک خویش دمید

So, I was chosen from among the people of the world, and He blew His pure revelation into my heart.

در دل من ز عشق شور افکند خود مرا شد گسست هر پیوند

He kindled the flame of love in my heart, became mine, and broke all my ties with all others.

کرد دیوانه و خردها داد بست یک در هزار در بگشاد

He made me infatuated, and by doing so, He granted me wisdom; He closed one door and opened thousands of others.

خلق و مردم نصیحتم بکنند تا بپریم ز یار خود پیوند

The masses and people advise me; that I should sever ties with the Friend.

من نیم کور تا چو کورانی بگزینیم چهی ز بستانی

But I am not so blind as to leave the garden and take up residence in a pit.

آن بر تازه کان عطیه یار چون ز دست افگم پی مُردار

Why should I, for this dead world, throw away the fresh fruit that is a gift of the beloved?

گر جهانی به دشمنی خیزد تیغ گیرد که خون من ریزد

Even if an entire world stands against me as my enemy and draws its sword to strike me down;

من نه آنم که ترک او گویم جان من هست یار مهروریم

I am not one to abandon my beloved friend; my soul belongs to my radiant beloved

رخت هرگز ز کوچه‌اش نبرم بزدلان دیگراند و من دگرم

I will never leave his street; I am not like the cowards.

فارغم کرد عشق صورت یار از غم حمله‌های این اغیار

The love of my beloved has made me oblivious to the attacks of my enemies.

شورش عشق هست هر آنی تا به کی خیر این گریبانی

Love is always surging within me; who knows how long my life can last.

ناصران را خبر ز حام نیست گذری سوی آن زلام نیست

Those who dole out advice are not aware of my status, for they have never tasted my pure water.

آمدم چون سحر به لجه‌ی نور تا شود تیرگی ز نورم دور

I have come like a powerful storm, like the morning, so that this darkness may be dispelled by the light I bring.

شور افکنده‌ام که تا زین کار خلق گردد ز خواب خود بیدار

I have raised a clamour so that it may awaken people from their slumber.

غافلان، من ز یار آمده‌ام همچو بادِ بهار آمده‌ام

O, you who slumber, I have come from the beloved like the spring breeze.

این زمانم زمانه‌ی گلزار موسم لاله‌زار و وقت بهار

This time of mine is the time of the blossoming garden, the season of tulips, and the coming of spring.

آمدم تا نگار باز آید بی‌دلان را قرار باز آید

I have come so that the beloved may return and those who have lost hope may again find comfort.

دست غیمم بپرورد هر دم کرد وحیش به من ظهور آتم

An unseen hand nourishes me every moment, and His revelation has come to me in all its perfection.

نور الهام همچو باد صبا نزد آمد آرد ز غیب خوشبوها

The light of divine revelation carries to me fragrances from the unseen like the fresh morning breeze.

زنده شد هر نبی بآمدنم هر رسولی نهان به پیرهنم

Every prophet became alive with my coming, and every messenger is latent in my being.

پُر شد از نور من زمان و زمین سر هنوزت بر آسمان از کین

My light has illuminated the earth and brought forth a new age, but your animosity keeps your head in the clouds.

با خدا جنگ‌ها کنی هیئات این چه جور و جفا کنی هیئات

It's a pity that you are fighting God. What injustice and cruelty are you committing? Woe unto you!

از تورع برون نهادی پا هوش کن ای بریده زان یکتا

You have abandoned the path of righteousness; wake up, you who have become disconnected from God.

از پی خلق و ننگ و نام و رسوم تافتی رو ز حضرتِ قیوم

For the sake of society's customs, traditions, and honour, you have turned your face away from the presence of the Self-Subsisting One.

رو بدو کن که رو رخ یار است همه روها فدای دلدار است

Turn your face toward Him, for His is the true face, and all faces are to be sacrificed before the beloved.

وحی حق را چو بشنوی از ما این مگو ما نیافتیم چرا

When you hear God's revelation from me, do not ask why it was given to me.

تا نه کارِ دلت به جان برسد چون پیامت ز دلستان برسد؟

How can the message of the beloved reach you until you have surrendered your whole heart?

تا نه از خودروی جُدا گردی تا نه قربان آشنا گردی

Until you are separated from egotism and devoted in love to the beloved,

تا نیایی ز نفس خود بیرون تا نگردی به روی او مجنون

Until you have stepped away from your haughty pride and become infatuated with His countenance,

تا نه خاکت شود بسان غبار تا نگردد غبار تو خونبار

Until your very essence has become like dust, and the dust bleeds;

تا نه خونت چكد براى كسى تا نه جانت شود فداى كسى

Until your blood flows for someone and until your life is sacrificed for him,

چون دهندت به كوى جانان راه؟ چون ندا آيدت ازان درگاه

Until then, why would you find the path to the beloved, and why would you hear a voice from that threshold?

تو حريص دراهم و دينار روز و شب چون سگان بر آن مردار

You are greedy for money and pounce upon this carrion day and night.

با چنين حرص و آز و كبر و غرور چون نماني ز كوى جانان دور

With such greed, avarice, arrogance, and conceit, no wonder you remain far from the abode of the Beloved.

گر بجويى سوار اين ره راست اندر آنجا بجو كه گرد بخاست

If you are looking for a rider on this straight path, look where the dust is rising.

اندر آنجا بجو كه زور نماند خودنمايى و كبر و شور نماند

Look where there is no coercion, no egotism, no arrogance, and no rage.

اندر آنجا بجو كه مرگ آمد چون خزان رفت بار و برگ آمد

Find the place where death has come; when autumn is gone, the season of fruits and leaves ushers in.

فانیان را جهانیان نرسند جانیان را زبانیان نرسند

Worldly people cannot be equal to the men of God; those who are all talk cannot be the same as those who give up their lives.

لاف‌های زبان بود مردار جز سگان کس نجویدش زنهار

Verbal claims are like carrion; no one cherishes them but dogs.

در دلی چون بروید آن گلزار بلبلیش اهل دل شوند هزار

When a garden blooms in someone's heart, thousands of lovers become its nightingales.

این قبولیت از خدا آید نه به تزویر و افترا آید

But such acceptance comes from God, not from falsehood and deception.

چادری کاندرو خدا باشد صد عزیزی برو فدا باشد

A hundred noble souls sacrifice themselves for the canopy under which God resides.

گر بود زیر جامه شیطانی زود بینی تباه و ویرانی

And if there is a devil beneath the canopy, you will soon see it ruined and desolate.

می‌خوری زهر گر تو بخل و حسد می‌کنی با عباد ربّ احد

If you are resentful and envious towards the chosen ones of the One God, it is poison you consume.

تا نمیری به طرز مرداری دوری از فضل حضرت باری
*Until you completely give your self up, you are worse than the
dead and far from God's mercy.*

تا نگردد سرت نگون ز نیاز پرده از نفس تو نگردد باز
*Until your head bows down in humility, the veil shall not be
removed from before you.*

تا نریزد ترا همه پر و بال اندر این جا پریدن است محال
*Until all your wings and feathers are fully grown, you can't fly
on this path.*

پرده‌ای نیست بر رخ دلدار تو ز خود پرده‌ی خودی بردار
*There is no veil on the face of the beloved, but you need to remove
the veil of the ego that is before you.*

هر که را دولت ازل شد یار کار او شد تذلل اندر کار
*One who has been bestowed with boundless wealth becomes
humble and meek in all things.*

آن سعیدان لقای او دیدند که بلاها برای او دیدند
*It is the happy ones who suffered hardships in His path that have
seen His face.*

آبرو ریخته پی آن شاه دل ز کف و از سر او افتاده کلاه
*For this King, they sacrificed **their dignity**; their hearts were
taken and their hats fell off.*

گر نیابند سوی یار گذر از غمش جان کنند زیر و زبر
*If they do not find the path to their beloved, they upend their
lives in this anguish.*

کرده بنیاد خود بیه ویران بم ملایک ز صدق شان حیران
*They pulled out the very foundations of their being, so that even
angels marveled at their loyalty.*

چون دلی سوی دل رهی دارد یار چون یار خویش بگذارد
Love begets love, so how can the beloved forsake his love?

لا جرم این چنین وفاداری جام عزت خورد ازان یاری
*The loyal devotee does surely drink from the hand of the friend
the cup of honour.*

همچو دیوانه یک جهان خیزد تا به یک لحظه خون او ریزد
*An entire world rises up like madmen, wishing to destroy him in
an instant.*

لیکن آن یار خود فرود آید تا عدو را دو دست بنماید
*But the Friend descends himself so that He may show his ene-
mies his power.*

همچنین صادقان نشان دارند قدسیان بهرشان به پیکاراند
*These are the signs of the truthful ones that angels fight on their
behalf.*

این نهان جنگ گر بشر دیدی راه مردانِ راه بگزیدی

*If humans could see this hidden battle, they would choose to
walk with those who travel in His path.*

هر عدوی که خیزد از سرِ کین خود بکوبد سرش خدای مُعین

*Every enemy who rises from the path of enmity, Allah Almighty
Himself crushes his head.*

چون شود بنده یار آن جانان به رکابش دوند سلطانان

*When a person becomes a friend of this beloved, then kings run
with his entourage.*

هر که جان بهر یار باخته است یارِ ما قدر او بشناخته است

*Whoever sacrifices his life for God, God acknowledges his true
worth.*

از سگان کمتر است دشمن او بدگهر کوفته ز هاون او

*His enemy is worse than dogs, and the wretched one is crushed in
the mill of God.*

هست از عادت خدای علیم می‌کند فرق در سعید و لئیم

*The All-Knowing God always differentiates between the fortu-
nate and the unfortunate.*

هیچ دانی لئیم را چه نشان؟ آنکه او دشمن امام زمان

*And do you know the sign of the unfortunate? It is that they
stand up against the **Imam** of the age.*

آنکه او آمد از خدای یگان پیش چشمش ز خیل مفتریان
In their eyes, the one who comes from God is one of the liars.

گر نبودى شقى و کرم زمین توبه کردى ز گفتگوی چنین
Had he not been wretched and an insect of the earth, he would have desisted from such talk.

آنچه با من کند عنایتِ یار کی به غیری شنیدی ای مردار
O, lifeless ones, have you heard of anyone receiving the kind of favours that the beloved bestows upon me?

گر شعارِ تو اِتِّقا بودی مشعلِ غیبِ رهنما بودی
*If **piety** had been your way, the torch of the unseen would have been your guide.*

اتقا را بود ز صدق آثار ای سیاه دل ترا به صدق چه کار
The sign of piety is truthfulness; O, black-hearted one, what does truthfulness mean to you?

نیستی از خدا تو رازشناس همه برظن و وهم هست اساس
You do not recognize the mysteries of God; you have built everything on doubt and conjecture.

آنچه گویی ز راه کبر و جحود پیش ازین گفته اند قوم یهود
Whatever you say out of arrogance and denial, the Jews said the same things before you.

نفس تو فربه، روح تو خسته همه ابواب آسمان بسته

*Your ego is bloated, your spirit is sick, and all the doors of heaven
are closed to you.*

این چه غفلت که خود بدین کیشی و از خدا هیچگاه نیندیشی

*What heedlessness that you are content with this way of life and
are not at all afraid of God!*

ای بسا رازها که عین صواب پیش کوران مقام استعجاب

*There are many mysteries that are sublime truths, but to the
blind, they appear fanciful.*

ره طلب کن به گریه و زاری تا بجوشد ترحم باری

*Seek the path with weeping and crying, so that the mercy of the
Almighty is roused.*

یک شب از صدق نعره‌ها بردار پیش آن عالم حقیقت کار

*For one night, at least, express your pain and sorrow sincerely
before the All-Knowing One.*

از ادب نی به راه استکبار زو مدد خواه اندر این اسرار

*Seek His help for the unveiling of these mysteries, not with arro-
gance but with deep reverence.*

تر کن از اشک خویش بستر خویش باز لب را گشای با دل ریش

Soak your bed in tears, then pray with a broken heart:

کای خدای علیم راز نهان کی بعلمت رسد دل انسان

"O, all-knowing God! Knower of the unseen! How can human thought ever comprehend Your knowledge?"

چوں ملائک ندیده اند آن نور کان در آدم تو داشتی مستور

Even the angels cannot see the light that You concealed within Adam.

ماچه چیزیم و علم ماست چه چیز بی تو در صد خطر قیاس و تمیز

What, then, are we, and what is our knowledge worth without you? Without you, reason and intellect can lead us astray.

ما خطاکار و کار ما است خطا شد تبه کار ما ز عجلتها

We are sinners, and our deeds are misguided. Our efforts have come to nought due to our haste.

گر ز تُست این که سوی تو خواند وز تو بهتر کدام کس داند

If this person who calls us to You is truly from You, who knows it better than You?

گنه ما ببخش و چشم بگشا تا نمیریم از خلاف و اِیا

Then, please forgive our sins and open our eyes so we may not persist in denial and opposition.

ورنه این ابتلا ز ما بردار که رحیمی و قادر و غَفَّار

Otherwise, deliver us from this trial, for you are Merciful, Omnipotent, and Most Forgiving."

اهل اخلاص چون کنند دُعا از سر صدق و ابتهال و بُکا

When sincere people pray with sincerity, humility, and tears,

شور افتد ازان در اهل سما زان رسد حکم نصرت و ایوا

*Their prayers raise a commotion among the inmates of heaven,
and therefrom it issues the command of succour and protec-
tion.*

پس کجایی چرا نمی آیی اندر این بارگاه یکتایی

*Where then are you, O seeker? Why do you not come forth into
the presence of the One True God?*

تو دعا کن به صدق و سوز و گداز تا شود بر دلت در حق باز

*Pray with sincerity and humility, so that the door of God is
opened for you.*

از خودی حالِ خوب خراب مکن سب پری کار آفتاب مکن

*Do not ruin your own life through arrogance; you are just a bat,
so do not try to do the work of the sun.*

چون رسد عجز کس به حد تمام نصرت یار را رسد هنگام

*When one becomes perfect in humility, the time for succour from
the beloved is at hand.*

پس چرا نُصرتش نمی خواهی دور رفتی به کام گمراهی

*Why then do you not seek help from Him when you have strayed
so far down the wrong path?*

نه زمان بينی و نه حالت قوم دل چو کوران زبان گشاده به لوم

You neither see the state of the world nor the condition of the people; your heart is like that of the blind, and your tongue is always ready to malign.

ای که چشمت ز کبر پوشیده چه کنم تا گشایدت دیده

O you who are blinded by arrogance, what can I do so that your eyes may be opened?

گر ترا در دلست صدق و طلب خودرَوی‌ها مکن ز ترک ادب

If there is indeed a true desire in your heart, then do not be arrogant out of irreverence.

رازِ راهِ خدا بجو ز خدا تو نه‌ای چون خدا به جای خود آ

Seek the secret of God's path from God; you are not like God, so know your place.

هوش دار ای بشر که عقل بشر دارد اندر نظر هزار خطر

Wake up, O mortal, and pay heed! Human reason is so full of defects.

سرکشیدن طریق شیطانی است بر خلاف سرشت انسانی است

Rebellion is a satanic trait and is contrary to human nature.

تا نه فضلش در تو بگشاید صد فضولی بکن چه کار آید

Unless His grace opens the door for you, your myriad frivolities are in vain.

آن خدایی که وعده‌ی حَکَمی داد از راه رحم و لطف همی
The God who, out of His grace and mercy, promised the Arbiter;

او بدانست از ازل که انام راه خود گم کنند از اوهام
He knew from eternity that people get entangled in doubts and suspicions and forget their way.

ورنه کارِ حَکَم چه خواهد بود رهنمایی ببرد راه چه سود
Otherwise, what would be the purpose of the Arbiter, and what is the use of guiding someone who is already on the right path?

راه گم کرده را حَکَم باید تا بدو راه راست بنماید
An Arbiter is required for the lost in order to show them the right path.

این مگو ما خودیم عالمِ دین توبه کن از مکالمات چنین
Do not say that you are yourselves scholars of religion; repent of such claims.

کور را کور کی نماید راه هر که آگاه از خدا آگاه
How can a blind person lead the blind? Anyone who knows the way has been informed by God.

دین نیاید به غیر دینداری سگ نداند به غیر مرداری
Only the faithful know about faith; for the dog of the world knows of nothing but carrion.

سخنِ یار و سینه افسرده جامه‌ی زنده است بر مرده

There are words of love on the lips, but the heart is downcast; it is like a dead body dressed in the garb of the living.

گر بَرِ ریگ را رفیع و بلند جنبشِ بادِ خواهدش افگند

No matter how high you build with sand, the slightest breeze will bring it down.

خانه آن است کان ز معماری ورنه افتد ز سیل دیواری

A house is one built by an expert builder; otherwise, the walls will collapse in the flood.

این زمانِ هزار طوفان است خانه از پای بست ویران است

This age is one of a thousand tempests, and the foundations of the house are frail.

این عجب قوم هست ناهنجار با چنین خانه فارغ از معمار

What strange and undeserving people they are; despite living in such a house, they are indifferent to the builder.

آنچه با دین نمود قوم پلید با امامان نکرده است یزید

What these impure people did to religion, even Yazid did not do to the Imams.

باز گویی که من نمی‌بینم حاجت دیگری پی دینم

Yet, you claim that you don't feel the need for anyone to come to the aid of this religion!

ای که راضی شدی به نقص و زیان این نه دین است بلکه دشمن آن

*O, you who are content with loss and failure, this is not fidelity
to the faith but enmity.*

دین بیاموزدت خدای قدیر ورنه رسمی است خام و زشت و حقیر

*Religion is what the Almighty teaches me; apart from that, it is
a mere ritual—hollow and worthless.*

مسلمت* مسلمی نکرد ای دون و از بخاری بخارِ سر افزون

*Wretched people! Ṣaḥīḥ Muslim could not convert you to Islam,
and Ṣaḥīḥ al-Bukhārī only made your condition worse.*

این همه استخوان به دامانت نیست یک ذره مغز در جانت

*These are so many bones lying in your lap, while there is not a
single grain of truth in your soul.*

کوری و باز در دلت هوسی که بخواند ترا بصیر کسی

You are blind, and yet you desire to be called sighted.

زین خیال تو مُردنت بهتر زین غذا زهر خوردنت بهتر

*With such thoughts, you would better die; and in place of such
food, you would better eat poison.*

ای نشسته به صدر سجاده این چه سودت در سر اوقتاده

*O, you sitting on the prayer mat, what is this madness that has
entered your head?*

* Meaning Ṣaḥīḥ Muslim could not make you a Muslim. (Author)

ناید اندر قیاس و فهم کسی که شود کار پیل از مگسی

*The idea that the work of an elephant can be done by a mere fly
is beyond all logic and comprehension.*

از خدا چون رسید پیغامت چون نترسی ز خبث انجامت

*When God's message has reached you, why don't you fear a dire
fate?*

بس همین است طاعتت ای غول که دلت حکم حق نکرد قبول

*Is this your obedience, O, lost one! That you do not submit to the
divine command?*

حجت لغو در میان آری خبث نفس است اصل بیزاری

*You present false arguments; the real reason for your aversion to
the truth is the wickedness in your own soul.*

هر چه ثابت شد است از قرآن تو ازو سر پیچی ای نادان

*O ignorant one! You have turned away from that which has been
established by the Holy Quran.*

صد نشان شد عیان چو مهر منیر نزد تُست این دروغ یا تزویر

*Hundreds of signs appeared, brilliant as the shining sun, but to
you, they were lies and deceptions.*

دیده آخر برای آن باشد که بدو مرد راهدان باشد

*The eye is ultimately meant for that; that through Him, the
wayfarer becomes learned.*

وہ چہ این چشم هست و این دیدہ کہ برو آفتاب پوشیدہ

*The eyes are meant to make one aware of the path, but strange
are your eyes that do not even see the sun!*

گر بہ دل باشدت خیال خدا این چنین ناید از تو استغنا

*If you had the thought of God in your heart, you would not be so
heedless.*

از دل و جان طریق او جویی و از سر صدق سوی او پویی

*You would have wholeheartedly sought His path and hastened
toward it with unwavering loyalty.*

ہر کرا دل بود بہ دلداری خبرش پُرسد از خبرداری

*When a person falls in love with another, he seeks news about
them from someone who knows them.*

گر نباشد لقای محبوبی جوید از نزد یار مکتوبی

*Then, if a **meeting with the beloved** is not possible, he seeks a
letter from the friend.*

بی دلآرام نایدش آرام گہ بہ رویش نظر، گہی بہ کلام

*He cannot find peace without the one who comforts his heart;
sometimes he looks at his face, and sometimes he reflects on his
words.*

آنکہ داری بہ دل محبت او نایدت صبر جز بہ صحبت او

*O you who carry his love in your heart, you cannot endure being
away from him and not sitting with him.*

فرقت او گر اتفاق افتد در تن و جان تو فراق افتد

If by any chance, you are separated from him, it feels as if your soul is departing from your body.

دست از هجر او کباب شود چشمت از رفتنش پُر آب شود

Your heart becomes distressed due to his absence, and your eyes start to shed tears upon his departure.

باز چون آن جمال و آن روی شد نصیب دو چشم در کوی

When that beauty and that face appear before your eyes, you cry out, "My heart has bled on account of your absence."

دست در دامنش زنی به جنون که ز نادیدنت دلم شد خون

You have so much love for a humble creature, but when it comes to God, you are completely indifferent.

این محبت به ذره‌ای امکان و از دل افکنده‌ای خدای جهان

You have so much love for a humble creature, but when it comes to God, you are completely indifferent.

این وفاها به ذره‌ی ناچیز فارغ افتاده‌ای ز یار عزیز

You are loyal to a tiny particle, but you are indifferent to the dearest of friends.

او فرستاد بنده‌ای از جود تا رهاوند ترا ز ریب و جود

He showed kindness by sending someone to free you from doubt and denial.

آن قدر بارها نشان بنمود که ز صد معرفت دری بگشود

He showed such numerous signs that they opened up hundreds of doors to knowledge.

باز سر می‌زنی به انکاری سهل پنداشتی چنین کاری

Still, your head shakes with denial, and you think that this is something trivial.

لا ابالی فتاده‌ای زان یار فارغی زان جمال و زان گفتار

You have become indifferent to that Friend and to this beauty and conversation.

مردگان را همین کشی به کنار و از دل‌آرام زنده‌ای بی‌زار

You hold lifeless bodies in your arms but are weary of the immortal Beloved.

کس شنیدی که قانع از یار است عشق و صبر این دو کار دشوار است

Have you ever heard of someone being indifferent to their friend? Love and patience do not go together.

این بود حال و طور عاشق زار این بود قدر دلبر ای مُردار

Is this the way and manner of a lovesick person? O, dead one, is this the value you give to the beloved?

عاشقان را بود ز صدق آثار ای سیه دل ترا به عشق چه کار

Lovers show signs of sincerity and devotion; O, dark-hearted human, what have you to do with love?

نزد تر چون رسید زان کوی پیک آن دلستان خوش رویی

When the message of this darling beloved reached you from this street,

عزتش این که کافرش خوانی واز سرِ زجر از درش رانی

You showed him disrespect, called him an infidel, and expelled him from your house.

صد هزاران نشان همی بینی باز منکر شوی ز بی‌دینی

You see thousands of signs, yet you deny them due to your faithlessness.

خویشتن را تو عالم انگاری زین فضولی کنی به غداری

You consider yourself knowledgeable; maybe that's why you utter such treacherous frivolities.

تا ز تو هستیات به‌در نرود این رگ شرک از تو بر نرود

Until the ego departs from you, the vein of polytheism won't let go of you.

پای سعیت بلندتر نرود تا ترا دود دل به‌سر نرود

Your efforts won't bear fruit until the smoke from your heart reaches your head.

یار پیدا شود دران هنگام که تو گردی نهان ز خود به‌تمام

The friend will only appear when you have completely separated yourself from your self.

تا نسوزی ز سوز و غم نرهی تا نمیری ز موت هم نرهی

You will not be free from grief until you burn in the fire of sorrow, and you will not be free from death until you become annihilated.

چیست آن هرزه جان و تن که نسوخت آتش اندر دلی بزن که نسوخت

How meaningless are the body and the soul if they do not smoulder? Set the heart ablaze that is not consumed by love.

کلبه‌ی جسم خود بکن برباد چون نمی‌گردد از خدا آباد

Destroy the hovel of your body if it is not inhabited by the love of God.

پای خود را جدا کن از تن خویش چون نگیرد ره صداقت پیش

Cut off your foot from the body if it does not follow the path of truth.

آفرین خدا بر آن جانی که ز خود شد برای جانانی

He is lauded by God who, for His sake, has separated himself from his ego;

منزل یار خویش کرد به دل و از هواها رمید صد منزل

Who has established the Friend's abode in his heart and fled hundreds of miles away from desires and passions;

از خودی دور شد و خدا را یافت گم شد و دست رهنما را یافت

Who has distanced himself from his ego and found God; and who has perished and attained the guidance of the divine.

ای که دیوانه‌ای پی اموال وه که در کار دین چنین اهمال

*Oh, you who are crazy for wealth; how much tolerance you have
in matters of religion!*

وقت عیش است و موسم شادی تو چه در سوگ و ماتم افتادی

*This is the time of joy and happiness; why are you buried in grief
and sorrow?*

از خدایت رسید رهبر دین مرد دین باش و چون زنان منشین

*The guide of religion has reached you from Allah; stand up like a
man now and do not show weakness like a woman.*

خیز و از بهر یار کاری کن یک نظر سوی این بهاری کن

*Rise and work for the Friend, and cast a look at this garden and
this season of spring.*

ورنه مرگ است اژدهای دمان زود می‌گیرد مشو نادان

*Otherwise, death is a terrible monster that will soon overtake
you; do not be a fool.*

آن صبا نگهتی ز بار آورد در دمی موسم بهار آورد

*However, you have chosen autumn for yourself, and I don't know
what good you see in it.*

تو خزان بهر خود پسندیدی من ندانم چه در خزان دیدی

*The fragrant morning breeze has brought such a fragrance from
the Friend that it is as if, all of a sudden, spring has arrived.*

از پی زنده کردن آمد یار تو هم از دست خود شدی مُردار

The Friend sent me to revive you, but you are dying at your own hands.

قصه‌ها پیش میکنی ز ضلال کاین کرامات بائے اهل کمال

Due to your misguided state, you only present stories of the miracles of the men of God.

گر درین قصه با اثر بودی دلت از رجس دور تر بودی

Had these stories been had impact, your heart would have been cleansed of impurity.

قصه‌ها گر بیان کنی تو هزار کی رمد از تو خبث دل زنه‌ار

Even if you were to narrate thousands of stories, they would not remove the evil from your heart.

زین قصص هیچ راه نگشاید صد هزاران بگو چه کار آید

No path opens from these stories; you narrate thousands of them, but to what avail?

بنشین مُدتی به اهل یقین تا دهندت دو دیده‌ی حق بین

Spend some time in the company of people of faith, hoping to acquire discerning eyes.

اندرون تو هست دیو خصال بر زبان قصه‌هایی از ابدال

Your soul is diabolical, yet the stories of the sages are on your lips.

روز چون روشن است از دادار چشم بگشا و شب پری بگذار

*Open your eyes, as the Almighty God has made the day bright,
and stop behaving like a bat.*

در خور و مه شکی نگیرد راه تو ز دادار خویش دیده بخواه

*No one doubts the existence of the sun and moon (except for the
blind); seek, therefore, sight from your God.*

نیستی طالبِ حقیقت راز پس همین مشکل است ای ناساز

*O ignorant one! The difficulty is that you do not seek the hidden
truth.*

این مگو من محافظ دینم خود شفا بخش دین مسکینم

*Do not say that you yourselves are the guardians of religion and
physicians for the ailing faith.*

در دلت صد هزار بیماری چه ازین دل توقعی داری

*Your hearts are full of a thousand maladies; what hope can be
held for such a heart?*

تندبادی بخواه از دادار تا خس و خار تو برد یکبار

*Ask for a strong wind from the Creator; so that it may carry
away your dust and thorns in one sweep*

جز خدا راه چاره سازی نیست بازکن دیده جای بازی نیست

*There is no cure except in God's word; open your eyes, as this is
not a game.*

می زنی هرزه کام کورانه خبری نیستت ز جانانه

You have no news of the beloved; you wander blindly in the mist.

مُرده هستی به غیر جام خدا همچو کرمی به جز کلام خدا

Without God's words, you are like a worm, and without the cup of union with God, you are dead.

چون خیال خودت نهد به کنار آن یقینی که بخشدت دادار

How can your own imagination find the certainty that only comes from God?

نکته‌هایی شنید و اسراری آن یکی از دهان دلداری

On the one hand, there is the person who hears the secrets from the lips of his Beloved.

پس کجا باشد این دو کس یکسان و آن دگر از خیال خود به گمان

On the other is the person plagued by doubts and suspicions based on his own thinking; how can the two be equal?

هرزه عوعو کنی به نادانی ذوق این می چو تو نمی‌دانی

Since you do not know the taste of this wine, you keep spurting nonsense in your ignorance.

نه که از وهم کس نماید باز آن خدادان که خود دهد آواز

You should consider Him God who calls to you and is not a figment of someone's imagination.

واجب آمد ازین به هر دوران که تکلم کند خدای یگان

It has become necessary in every age; the One True God speaks at all times.

ورنه دین ست محض افسانه این چنین دین ز صدق بیگانه

Otherwise, religion becomes a mere fable; such religion becomes alien to sincerity.

آن ز شیطان بود نه از حق دین که ندارد دوام وحی یقین

Such a religion is not from God; it is from the Devil if it does not bring eternal and infallible revelation.

دین همان دین بود که وحی خدا نشود زو به هیچ وقت جدا

True religion is never devoid of divine revelation; it will never be separated from this.

وحی و دین خداست چون توأم یک چو گم شد دگر شود گم هم

Since revelation and religion are inseparable, if one is lost, the other will also be lost.

بی یقین چون نجات یابد خلق بی گمان زو ز حق بتابد خلق

Since people cannot attain salvation without certainty, it is no wonder that they turn away from the truth in these circumstances.

بی خدا چو یقین به دل آید گفتگو یا لقا همی باید

Without God, there can be no certainty in the heart, and certainty requires either His word or His sight.

ای که مغرور راه **مظنونی** تو نه عاقل که سخت مجنونی

*You, who **pride** yourself on your conjectures, are not wise but terrible fools.*

نفس اماره بنده صد آز جز یقین کی بگردد از وی باز

How can the self that incites evil and is a slave to myriad carnal desires free itself without conviction?

چون ببینی به بیشه‌ای شیری نکنی در گریختن دیری

When you see a lion in a forest, you don't waste any time before running away.

همچنین پیش تو چو گرگ آید دل تپد هیبتِ سترگ آید

When a wolf appears before you, your heart starts to tremble, and you are gripped with fear.

پس بدین دعوی یقین که ترا هست بر کردگار و روز جزا

How then, if you claim that you believe in God and in the Reckoning,

باز چون می‌کنی گناهِ بزرگ چه خدا نیست نزد تو چون گرگ

Can you commit major sins? Is God not even equal to a wolf in your eyes?

بر خدا نیستت یقین زنهار زین چو گرگان خوشایت مردار

You truly do not believe in God, which is why you are fond of carrion like the beasts.

آن یقینی که مانعی ز خطاست گر بخواهی رهش بگویم راست
That faith which saves you from sin, I can explain its reality to you if you wish:

آن کلام خدا به قطع و یقین پاک و برتر ز دخل دیو لعین
It is the clear, unambiguous, and certain Word of God, free from the interference of the accursed Satan and far superior.

پس همان چاره‌ی خطاکاریست راه دیگر طریق مکاریست
This alone is the remedy for sin; any other method is simply deceitful.

کس شنیدی که بالیقین هلاک باز در بیشه‌ای رود بی‌باک
Have you ever heard of anyone who is certain of death and yet fearlessly ventures into the jungle?

پس چه ممکن که با یقین خدا باز گردد دلی به گرد خطا
How, then, is it possible for someone to remain trapped in sin even though he believes in God?

شک و ظن را یقین نهاده‌ی نام زین شدی با جرایمت بدنام
You have labelled doubts and suspicions as faith and have thus become infamous for your sins.

اندکی سوی خود نظر انداز از سرِ غور دیده را کن باز
Just look at yourselves, open your eyes, and observe carefully;

تا بدانی که کور و محجوبی سخت محروم مانده زین خوبی

*So that you may know that you are blind and vision-less and
completely deprived of the goodness of faith.*

ذره‌ای نیست در تو از انوار شب دیجور را به ماه چه کار

*There is no light in you, and there is no affinity between a dark
night and the moon.*

این خدای عجیب در دل تست که ازو صد نبات ظلمت رست

*You have a strange "God" in your heart who gives rise to all
kinds of darkness.*

شب تارست و دشت و بیم دوان چون بخوابی ز غفلت ای نادان

*The night is dark, and there are dangers and predators in the
woods, but you slumber away unaware.*

خیز و بر حال خود نگاه بکن خطر ره به بین و آه بکن

*Get up! Look at the condition you are in! Look at the dangers of
this path and then lament.*

خیزد از نفس خود بپرس نشان که چه خواهد مراتبِ عرفان

*Arise, ask your own self for a sign; ask what the stages of cogni-
sance require.*

چه یقین نزد اوست ز آب حیات یا پسندید ورطه‌ی شبهات

*What certainty do you possess from the water of life; or do you
prefer the abyss of doubt?*

گر دلت می‌تپد برای یقین بخل چون کرد آن کریم و معین

If your heart is truly restless for certainty, then why has the generous and helpful God been stingy with you?

هر چه در فطرت تو ریخته است باز زان عزم چون گریخته است

Why does He avoid the purpose that He has embedded in your very nature?

زین عیان‌شده که آن کریم و رحیم داد هر مقتضای این تقویم

There is no doubt that this kind and merciful God has fulfilled human nature's every demand.

باز انسان ز قصر همت او گشت غافل ز نور فطرت او

It is only human weakness that has made him ignorant of this light of nature.

گر یقین نیست خواهش انسان پس چه باعث که جویدش هر آن

If man does not desire conviction, then why does he seek it all the time?

آنچه در فطرتِ بشر مکتوم چون بشر ماند ازو محروم

What is hidden in the nature of man; how can one be deprived of it?

بحر فیض است چون روان هر دم تا رسانند تا یقین اتم

The ocean of divine grace flows unceasingly so that God may bring you unwavering faith.

پس اگر قانعی به مظنونی تو نه عاقل که سخت مجنونی

*Yet if you are content with doubts, then you are not intelligent
but are extremely foolish.*

دل تپد از برای رفع حجاب جز دلی کان شدست همچو کلاب

*The heart is always restless to remove the veils, except for the
heart that has become like that of a beast.*

افلا تبصرون گفت خدا خیز در نفس جو تعطش‌ها

*Has not God commanded us to reflect? Arise, then, and search
for your inner thirst.*

همت دون مدار چون دونان رو بجو یار را چو مجنونان

*Do not be cowardly like the lowly ones; go and search for God
like those infatuated.*

هر که جویای اوست یافته است تافت آن رو که سر نتافته است

*Anyone who sought him found him; the face that did not turn
away from him became bright.*

آفرین خدا بر آن مردی که برین در شدست چون گردی

*God saluted the valiant one who, like dust, settled at His thresh-
old.*

از پی وصل آن مهیمن پاک اوفتاده سر نیاز به خاک

*He fell and humbly placed his head in the dust to find the Holy
Protector.*

هر زمان با خدای یکتایی بر زمین و بر آسمان جایی

He always found solace in the One and Only God, on earth and in heaven.

ذره ذره جدا شده ز زمین دل پریده به سوی عرش برین

Every particle of him became detached from the earth, and his heart soared towards the throne of the divine.

بر رخ او تجلیات خدا در دلش جلوه گاه ذات خدا

On his face is the manifestation of God, and his heart is the stage where the splendour of the Almighty becomes manifest.

این همه حالت از خدا آید چون یقین از کلامش افزایش

All of these conditions come about through the mercy of God when one's faith has been strengthened by His word.

تو نفهمی هنوز این سختم در دلت چون فرو شوم چه کنم

You still don't understand what I'm saying. How should I penetrate your heart? Tell me, what should I do?

ای دریغا که دل ز درد گداخت درد ما را مخاطبی نشناخت

It is a shame that my heart was so burdened with pain and yet the person I addressed remained oblivious to it.

ای خور روی یار، زود بر آ که دل آزد از شب یلدا

O, the sun of the beloved's face! Dawn quickly, for my heart is in distress due to the darkness of the night.

عمر ما هم رسید تا به کنار به کنارم درآیی ای دلدار
My life is coming to an end; O, beloved, come onto my lap.

ای که تو طالب خدا هستی آن یقین جو که بخشدت مستی
O, you who seek God, search for such certainty as will fill you with zeal.

آن یقین جو که سیل تو گردد همه در یار میل تو گردد
Find the certainty that becomes the flood, and all your love then belongs to God.

آن یقین جو که آتش افروزد هر چه غیر خدا همه سوزد
Find the certainty that ignites a fire that burns everything other than God.

از یقین ست زهد و عرفان هم گفتمت آشکار و پنهان هم
It is through certainty that piety and knowledge are attained; I have made this clear to you openly and secretly.

جز یقین دین تو چو مرداری سر پر از کبر و دل ریاکاری
Without certainty, one's heart is lifeless, the mind is clouded with arrogance, and the soul is immersed in sin.

بی یقین نفس گردد چو سگی جنبش نزد هر فساد رگی
Without certainty, one is like a restless mutt, quick to react to any hint of mischief.

هر که دور از نگار خواهد ماند نفس دون را شکار خواهد ماند

Whoever is distant from the Beloved is a prisoner of worldly desires.

گر ترا آرزوی دیدار است پاک دل شو نه مشکل این کار است

If you truly desire to see the Beloved, purify your heart; it is not a difficult task.

این مراد از خرد چه می جویی وحی حق شوید از سیه رویی

What do you seek through this worthless intellect? It is only through God's revelation that all is purified.

این خرد جمله خلق می دارند ناز کم کن که چون بسیار اند

Everyone in the world possesses intelligence, so do not pride yourself; there are countless people like you wandering around.

چاره ی دل کلام دلدار است هر چه غیرش کنند بیکار است

The cure for the heart is the word of the beloved; all other remedies devised by people are futile.

زهر فرقت چشی و ناکامی باز منکر ز وحی و الهامی

You suffer from the pain of separation and are frustrated, and yet you deny revelations and inspirations from on high.

جان تو بر لب از نخوردن آب باز از آب زندگی رو تاب

You are about to die due to a lack of water, but you still turn away from the water of life.

داروی هر شکی که در دل هاست آن بدار الشفاء وحی خداست

The cure for every doubt that arises in the heart can be found in the healing sanctuary of God's revelation.

هست بر عقل منت الهام که ازو پخت هر تصور خام

The gift of revelation to the intellect is such that, with its blessing, every ambiguous thought becomes clear and well-defined.

آن گمان برد و این نمود فراز آن نهان گفت و این گشود آن راز

The intellect guessed, but revelation made it known; it merely thought of a thing, but revelation revealed its very secret.

آن فرو ریخت این به کف بسپرد آن طمع داد و این بجا آورد

It stumbled, and He gave it a helping hand; it merely hoped, and He brought it to fulfilment.

آن که بشکست هر بت دلما هست وحی خدای بی همتا

The thing that shattered every idol in our hearts was only the revelation of the divine.

آن که ما را رخ نگار نمود هست الهام آن خدای ودود

The thing that showed us the face of the beloved is only the revelation of the merciful God.

آن که داد از یقین دل جامی هست گفتار آن دلآرامی

The thing that served the cup of certainty was only the word of the beloved.

وصل دلداری و مستی از جامش همه حاصل شده ز الهامش

*The union with the beloved and the intoxication from its wine
were all obtained through revelation.*

ای بریده امیدها ز خدا توبه کن از فساد خود باز آ

*O you who have shattered your hopes with God, desist from this
misconduct.*

عیش دنیای دون دمی چند است آخرش کار با خداوند است

*The pleasures of this lowly world are fleeting, and in the end, one
must rely on God.*

ترک کن کین و کبر و ناز و دلال تا نه کارت کشد به سوی ضلال

*Abandon enmity, pride, and selfishness so that you are not lost in
misguidance.*

چون از این دام گه ببندی بار باز نایی درین بلاد و دیار

*Once you leave this hunting ground, you will never return to
these lands and cities again.*

ای ز دین بی خبر بخور غم دین که نجات معلق است به دین

*You who are unaware of faith, embrace the sorrow of faith, for
your salvation is tied to it.*

هان تغافل مکن ازین غم خویش که ترا کار مشکل است به پیش

Do not be heedless of this sorrow, as difficult tasks await you.

دل ازین درد و غم فگار بکن دل چه جان نیز هم نثار بکن

Purge your heart from this pain and grief, for not only your heart but your very life should also be sacrificed.

هست کارت همه به آن یک‌ذات چون صبوری کنی ازو هیئات

You have to rely on the One True God; alas, how can you be patient without Him?

بخت گردد چو زو بگردی باز دولت آید ز آمدن به نیاز

When you turn away from God, your fate will be ruined; your wealth depends on your coming back to Him in humility.

ای رسن‌های آز کرده دراز زین هوس‌ها چرا نیایی باز

You who have stretched the rope of desires too far, why don't you break free from these selfish temptations?

دولت عمر دم بدم به زوال تو پریشان به فکر دولت و مال

The wealth of life decreases with every passing moment, and you are troubled by trivial matters.

خویش و قوم و قبیله پر ز دغا تو بریده برای‌شان ز خدا

Relatives, nations, and tribes all bring trials, but you have chosen to cut ties with God for their sake.

این همه را بکشتنت آهنگ گه‌به صلحت کشند و گاه به جنگ

They intend to kill you by any means possible, whether by making peace with you and then killing you or by waging war.

هست آخر به آن خدا کارت نه تو یار کسی و نه کس یارت

In the end, you have to come to God; you are no one's friend, and no one is your friend.

هر که دارد یکی دلآرامی جز به وصلش نیابد آرامی

The person who has a beloved cannot find peace without him.

تا نبیند صبوریش ناید هر دمش سیل عشق بریاید

He cannot rest without seeing the beloved and is swept away by the torrent of love.

در دل عاشقان قرار کجا توبه کردن ز روی یار کجا حسن

Lovers' hearts can never find peace; how can they turn away from their beloved's face?

جانان به گوش خاطرشان گفت رازی که گفتنش نتوان

The beauty of the beloved has whispered a secret in their hearts that cannot be expressed in words.

کامیابان و زین جهان ناکام زیرکان دورتر پریده ز دام

They are successful, but not in this world; they are the wise ones who have moved away from the influence of the world.

از خود و نفس خود خلاص شده مهبط فیض نور خاص شده

They became free from their egos and carnal desires and became a place for the descent of divine lights.

در خداوند خویش دل بسته باطن از غیر یار بگسسته

*They attached their hearts to God and detached their hearts
from everything other than Him.*

پاک از دخل غیر منزل دل یار کرده به جان و دل منزل

*Their heart's abode is pure from the impurities of all others, and
the Friend has built a home in their heart and soul.*

ریزه ریزه شد آبگینه‌ی شان بوی دلبر دمد ز سینه‌شان

*Shattered to pieces was their glass; the fragrance of the Beloved
emanates from their chest.*

نقش هستی بشست جلوه‌ی یار سر زد آخر ز جیب دل دلدار

*Their honour and dignity have become crystal clear; the fra-
grance of their beloved emanates from their bosoms.*

فانیان و پر از خدای وحید پاک و رنگین به رنگ رب مجید

*The manifestation of the Beloved has erased their existence, and
their hearts have become the abode of the Beloved.*

آن خدا دیگر و دگر انسان لیکن اینان درو شدند بنهان

*They may be mortal, but they are filled with the essence of the
One God; they are pure and coloured in the colours of the Glo-
rious One.*

نی ز سر هوش نی ز پا خبری در سر دلستان به خاک سری

*Completely oblivious to their own selves, they are totally im-
mersed in the thought of the Beloved.*

هر کسی را به خود سر و کاری کار دلدادگان به دلداری

Everyone is focused on his own work, but lovers are only concerned with their beloved.

عالم دیگر است عالمشان دور از غیر حق معالمشان

Their world is a different world; their realm is far from anything other than God.

خفته‌اند و به چشم تو بیدار جز خدا کس نه محرم اسرار

They seem asleep, yet they are awake in His sight; no one but God is privy to their secrets.

فارغان از ندمت و تحسین نی ز مدحی خبر نه از نفرین

They are indifferent to criticism or praise, and oblivious to approval or condemnation.

هر که با ذات او سری دارد پشت بر روی دیگری دارد

One who holds a secret in his heart; turns away from all others.

هر که گیرد درش به صدق و حضور از در و بام او بیارد نور

One who embraces the Beloved's door with sincerity, divine light shines upon him through his roof and his door.

نور تابان چه مه ز پیشانی پر همه رو ز عشق ربانی

The light shines from his forehead like the moon, and divine love makes his countenance radiant.

عشق آن یار مدعا گشته دل ز غیر خدا جدا گشته

His love for the Friend becomes his supplication, and his heart is estranged from all others besides God.

لطف او ترک طالبان نکند کس بکار رهش زیان نکند

God's grace always remains with His seekers; no harm comes to them on His path.

هر که آن در گرفت کارش شد صد امیدی به روزگارش شد

Whoever chooses his door succeeds, and hundreds of hopes are pinned on the success of his affairs.

مثل آن دلستان کجا دیدی؟ پس چرا هجر او پسندیدی؟

Have you ever seen a Beloved like this? Why, then, have you chosen to be distant from Him?

به که تو زودتر رهش گیری این نباشد که پیش از آن میری

It is better that you choose his path immediately, lest death overtakes you.

عمر اول ببین کجا رفته است رفت و بنگر ز تو چها رفته است

Look back at your past life and see where it has gone and what you have lost.

پاره‌ی عمر رفت در خُردی پاره‌ای را بسرکشی بردی

One part of your life was lost in childhood, and the other you whiled away in rebellion.

دشمنان شاد و یار آزردہ

تازہ رفت و ہماند پس خوردہ

The good part is gone; all that is left are the leftovers; the enemies are happy, and the friends are annoyed.

چون کند از زبان حال بیان

بشنو از وضع عالم گذران

Keep your ears open to the state of this temporary world; see how it speaks through its condition.

نکند صبر تا جدا نکند

کین جهان با کسی وفا نکند

This world does not stay faithful to anyone, nor does it tarry until it has separated itself from you.

از دل مردہی درون تباہ

گر بود گوش بشنوی صد آہ

If you listen carefully, you will hear a hundred sighs coming from your distraught heart.

دل نہادم در آنچه گشت جدا

کہ چرا رو بتافتم ز خدا

Why did I turn away from God? Why did I give my heart to something that left me?

گور آوازها دہد چون خویش

ہمچنین ساعتی ترا در پیش

There will come a moment for me as well; the grave is calling you, as it did your loved ones.

جان بہ لب خانہ پر ز شور و فغان

یاد کن وقت کوچ و ترک جهان

At the time of your departure from the world, there will be a deluge of sighs and lamentations in your home.

زن بنالد به دیده‌ی خون‌بار پسری گرید از پس دیوار

*Your wife will weep tears of blood, and your son will be hiding
behind the wall, shedding tears for your departure.*

دختری سربرهنه اشک روان همه خویشان شده تن بی‌جان

*Your daughter will be crying with a bare head, and all the male
relatives will look as if they were dead.*

ناگهان بانگ آمد از سر درد که فلان زین سرای رحلت کرد

*Suddenly, there will be a painful cry that such and such has
passed away from this world.*

چند فرزند را گذاشت یتیم بیوه بیچاره مانده با صد بیم

*He left behind a few children as orphans, and his poor wife re-
mained to suffer the agony of poverty.*

این مآل است عیش دنیا را گر ندانی بپرس دانا را

*This is the end result of worldly life. If you are not aware, then
ask someone wise.*

بر سر گور پای تو است ای خام هوش کن تا نه بد شود انجام

*O ignorant one, your steps are placed upon the grave;
Wake up, lest evil be your end.*

این جهان است مثل مرداری هر طرف چون سگی طلبگاری

*This world is like a corpse, and its seekers are everywhere, hungry
for it like dogs.*

رست آن کس که رست زین مردار خاک شد تا مگر شود خوش یار

*He is free who is released from this self; for he became dust so
that the Friend would be pleased with him.*

لطف او ترک طالبان نکند کس به کار رهش زیان نکند

*God's grace always remains with His seekers; no harm comes to
them on His path.*

هر که از خود شد، ایزدش خواند نکته‌ای هست گر کسی داند

*Whoever separates himself from himself, God calls him toward
Himself; this is worth noting if one can only understand.*

The long and short of this discourse is that, having come into this abode of darkness, man can never attain salvation unless he is personally honoured by Divine converse or finds the companionship of someone who has received certain revelation and witnessed clear signs, and thus arrives at the categorical knowledge that he has a God Who is All-Powerful, Benevolent, and Ever Merciful; that Islam, on which he stands steadfast, is in fact true; and that the Resurrection and Heaven and Hell are realities. Even though all Muslims believe in the existence of God and the truth of the [Holy] Prophet on the basis of tradition and stories, their faith does not have any true foundation. It is not possible to demonstrate the signs of true conviction and to hate sin on the basis of such feeble faith because thirteen hundred years have

passed since the advent of Islam and all earlier miracles have become mere stories and fables. Although a magnificent miracle in itself, the Holy Quran requires the presence of a perfect person who is aware of its miraculous jewels. It is like a unique sword that requires a special arm to display its brilliance. Consequently, it cannot work as a miracle on impure hearts unless there is someone among the people who can demonstrate its powers. This is confirmed by the verse:

لَا يَسُوءُ إِلَّا الْإِطْهَرُونَ¹

This individual can only be someone who, like the Prophets, has been blessed with the categorical Divine word and discourse. In short, the means of attaining all blessings and certainty is the Divine word and discourse. This life of man, which is full of doubts and misgivings, can never reach the stage of certainty except by means of the pure fountain of God's Word. The Divine Discourse that leads to certainty is that which is certain and categorical, and to which the recipient can swear that it is the same kind of discourse that was given to Adam, then to Seth, then to Noah, then to Abraham, then to Isaac, then to Ishmael, then to Jacob, then to Joseph, and then, after four hundred years, to Moses and Joshua, then to David and Solomon, then to the Prophet Elisha and Daniel, then to Jesus, son of Mary, who was the last of the Israelite dispensation, and then, in its most perfect and complete form, to the Holy Prophet **Muhammad, peace and blessings of Allah be upon him**. On the other hand, any discourse that falls below the level of certainty is from Satan, not from God. You know that when the sun rises and spreads its rays,

1 "Which none shall touch except those who are purified." *Al-Wāqī'ah*, 56:80 [Publisher]

its light falls so clearly upon the world that no one remains in any doubt as to its rising, and no one can say that yesterday's sun was certain but that of today is doubtful. Can you then doubt this revelation that shines with the light of Divine countenance? Is the dawn of Divine revelation any less than the dawn of the sun? Nothing can be separated from its innate attributes. How then can God's word, which is the living word, be separated from Him? Do you say that in earlier times the sun of God's revelation used to rise with certainty, but it does not possess that quality anymore? This would imply that all the means for achieving certain spiritual knowledge are no longer available and are a matter of the past, and that God's kingdom, government, and benevolence have come to an end after a time. The Holy Quran testifies against this because it teaches us to pray:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ¹

In this prayer, we are given glad tidings of the rewards that were given to past Prophets and Messengers. It goes without saying that the greatest of all those rewards is that of certain revelation, for the word of God stands in place of seeing Him as it confirms His existence. If no one from this *Ummah* is blessed with certain revelation, and no one dares hold his revelation on par with those of the Prophets, peace be upon them, nor as in the case of the revelation of the Prophets, does failure to submit and adhere to it lead to harm in this world, then teaching such a prayer is mere deception. For if God did not want this *Ummah* to share in the rewards of the Prophets, peace be upon them—as a consequence of the prayer إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

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

عَلَيْهِمْ—why did He teach this prayer, and why did He encourage supplication for something that was not attainable? If this prayer was not taught with the intent of bestowing the rewards of certainty and spiritual knowledge, but rather just as empty words meant to please, it would confirm that this *Ummah* is the most unfortunate among all spiritual communities. It would suggest that it is not God's will to save this *Ummah* by giving them access to the fountain of certainty. It seems, instead, that God intends to abandon this *Ummah* in the whirlpool of doubts and suspicions. Remember, however, that this *Ummah* has definitely been blessed with a share of the rewards that were given to the Prophets, for if the perfected individuals from among the Muslims did not have a share in these rewards, their hearts would not have the longing to know God to the level of absolute certainty. The highest of these rewards is the reward of Divine word and discourse through which man progresses to the ultimate degree in his recognition of God and is able to believe in His existence as if he had actually seen Him. It is then that Divine awe completely overwhelms his heart. The same effect that sight and certainty have over all things now begins to work within him, and the darkness of doubts and misgivings is dispelled, just as the darkness is scattered by the sun. Then there is no one on earth who is more righteous and abhors sin more than he does, no one who loves the One Creator more than he does, no one who is more faithful to the Beloved, no one who fears God more, no one who puts greater trust in Him, and no one who is more genuinely devoted to Him. Just as it is evident from the Holy Quran that this *Ummah* has been promised certain and definitive revelation to the end of the world, so is this demanded by reason, for there is no cure for sin and transgression other than that the beauty and glory of God should be revealed to man with certainty.

Experience shows that it is either true love that keeps one from sin and transgression, or true awe that holds one back from disobedience. There is a kind of fear in true love, and it is the fear of being estranged from a benevolent friend. One who is under the definitive influence of true love or true awe, or someone who truly knows and loves and is under the influence of such a person, such a one is undoubtedly kept away from sin, while none of the other people in the world are free of the poison of sin. It is true that many people cunningly say that they are innocent and that there is no impiety in their hearts, but they are liars and seek to deceive God and His creatures. It is not possible for one to be cleansed of sin unless, on account of the intense rays of certainty, there descends on him the death that is born of Divine awe, and love and true fear settle in his heart, and the heart is dyed in the colours of Divine beauty and majesty. These two states are such that they can never enter a heart that is devoid of perfect faith in God and in His attributes of both kinds. This establishes the fact that certainty alone is the root of salvation and the means thereof. It is out of certainty that one bows one's head in obedience despite all kinds of tribulations and is even prepared to enter a fire. It is the sight of certainty that makes one an ardent lover and prepares one to lay down one's life. It is the sight of certainty that makes one give up comfort and become oblivious to the praise and adulation of the people, so that one takes on the enmity of the entire world for the sake of the One. Man, out of true fear, at times uses even lawful things with dread and trepidation and keeps his tongue from what is forbidden as if his mouth were full of gravel. Such certainty is achieved either through seeing or through God's certain discourse that establishes itself as the Word of God through its power, magnificence, charm, and miracles. Without this, one can neither be certain of the existence of God nor of His attributes.

Now that it has been accepted that God Almighty has the power to send down His certain Word upon man and that this is necessitated by His promise contained in the verse *أَنْعَمْتُ عَلَيْهِمْ*, and that salvation itself depends upon the Divine discourse that is certain, and man's very nature thirsts for it, why then would God deprive this *Ummah* of this blessing? Is it not inherent in human nature to want to believe in the existence of God and to find the means through which one can reach the realisation that He is indeed present with all His pure attributes? And can these means be confined to the created things of the heavens and the earth? Certainly not! The best these creations can do is prove the need for a creator, not that the creator does in fact exist. Establishing the argument for the need for a creator does not necessarily prove the creator's existence. This is why Prophets and heavenly signs are necessary. Rational arguments provide knowledge of the Almighty God only to the extent that, by looking at created things and their wise and perfect design, they establish the need for a creator; but these arguments do not prove that such a creator in fact exists. The difference between *ought to be* and *is* clarifies this statement. Similarly, it cannot be said that the earlier scriptures and earlier miracles definitely prove the existence of God because those miracles cannot be evidently witnessed today, nor are those revelations being revealed now. Indeed, the Holy Quran is a miracle, but it demands that there be someone alongside it who can reveal its miraculous gems, and this can only be one who has been purified through the agency of the revealed Word. Since human nature, human conscience, and the human soul do not wish to die from doubts and hesitations and thirst for a clear and categorical faith in the way of God Almighty, it shows that the Omnipotent and Wise One, Who has given man the thirst for certainty, must also have made prior arrangements to lead him to such stage. The question now arises as to what can

lead to such certainty. Allow me to say that this arrangement, which has been in operation from the beginning of the world to this day, is the Word of God that is corroborated and confirmed by His miraculous works. Do not be deceived into believing that the Divine Word that has descended a few times in past ages is sufficient to impart certainty and that there is no need for it to be revealed over and over again. The Arya Samajists labour under this very misconception, for they believe that the Vedas are the word of God that have already been revealed for the present era of the world, hence there is no need for it to be revealed again and again. The same error is adopted by like-minded people, such as the Christians who say that since the Torah has already done justice to the teaching, there is no need for the Quran.

The answer to all misconceptions is that it is certainly true that the purpose of God in revealing [divine] books is to benefit humanity, so that people may come to have faith in Him and become certain of His Essence, Attributes, and His preferred and disapproved ways, and then with the blessings of certainty, they may place their complete trust in Him and avoid evil, and obtain goodness in its entirety. However, when the time of prophethood has passed and God's Word is only read like fables, this objective is lost and hearts no longer believe in it. As you can see in the case of the Jews, the Torah is in their hands, but impurity resides in their hearts. Similarly, how many Christians are there who would turn the other cheek after being struck on one, who are ready to give their cloak when someone asks for a shirt, who keep their eyes from lustfulness, who do not malign people, and whose hearts are not crooked, cunning and crafty? It would be a rare few, but even they would abstain from evil out of the dictates of their own nature rather than through the teachings of the Gospels. Just as one requires fresh food each morning, so is it that when, with the passage of time, the light of faith—which

is certainty—becomes diminished, people recite the Word of God, but their recitation does not descend further than their throats. The Word of God then withdraws from them, does not touch them, and has no positive influence on them; it is as if it has abandoned them and ascended to heaven. It is then that a worthy spirit is born, whom the Word draws towards itself, and the power of the Word of God carries him to the level of perfect certainty, and the teaching that had risen to heaven returns to the earth through him. It is thus that certainty is always renewed through God's fresh discourse, and if God desires to abrogate a law, the hearts of the followers of that law become distorted, and none remains among them to whom the fresh Word of God is revealed. The scripture then becomes like putrid water that has become mixed with much mud and filth. Such a law does not benefit mankind at all, for it consists of nothing but stories, and its followers do not possess fresh heavenly water, i.e., the fresh Word of God. It can thus be understood that God has left them. In short, the sign of a forsaken religion is that it does not possess the light of the fresh Word of God, and its followers always rely on the word that is corroborated neither by the fresh revelation of God nor by fresh signs. Hence, their hearts remain dead, and the light of faith that consumes sin does not come near them.

The gist of all these statements is that the fresh Word of God is the mainstay of God's Law and it carries ashore safely the boat that was about to sink under the burden of sins. I reiterate, lest someone should forget, that the *Word of God* alluded to here is that which descends anew for the present age and demonstrates to the recipient of the revelation and his companions through its natural characteristics that it is indeed the Word of God. Of course, such a recipient does not differentiate between this and other Divine words revealed to earlier Prophets by virtue of their being revelations, though there may be differences among them

on other accounts. Remember, however, that this discussion does not include the kind of dubious revelations received by common folk that are neither attended by Divine signs nor by consistent heavenly support that reinforces the Word through the testimony of the Divine act, nor is the recipient himself perfectly certain about them as he ever remains in doubt whether they are from Satan or from God. The point to be made here is that revelations that are so faint and feeble in effect that their Divine or satanic origin remains uncertain even in the eyes of the recipient are, in reality, from Satan, or at the very least contain some satanic element. The one who believes in them is misguided, and the person who succumbs to this perilous temptation is unfortunate, for Satan is playing with him and attempting to imperil him.

Many people ask about the signs that distinguish Divine revelation. The answer is that it has several distinctions: (1) It is accompanied by such Divine power and blessing that, even if other proofs have not yet become manifest, this power itself declares with great zeal and force that it is from God. It so overcomes the heart of the recipient that even if he is thrown into fire or is about to be struck by lightning, he can never say that the revelation is satanic, a suggestion of the mind, dubious, or conjectural; rather, at every moment, his soul proclaims that it is certain and is the Word of God. (2) Divine revelation has extraordinary grandeur. (3) It is revealed with a forceful voice and might. (4) It has a certain pleasure to it. (5) It often involves a succession of questions and answers whereby man asks and God answers back; he asks again, and again God answers. At the time of receiving God's answer, a sort of drowsiness comes over the recipient; however, having some words come out of one's mouth in a state of drowsiness is not definitive proof that they are from God, for satanic inspiration can also occur in the same manner. (6) The revelation may sometimes be communicated in

languages that the recipient does not comprehend. (7) The Divine revelation has a Divine pull. Initially, this attraction draws the recipient into the realm of seclusion and detachment, and eventually, its effect grows and influences the pious natures of his followers. Then, an entire world is drawn towards him, and many souls are dyed in his colour to the extent of their capacity. (8) True revelation delivers from mistakes, acts as an arbiter, and does not contradict any statement of the Holy Quran. (9) The prophecy of a true revelation is inherently true, though people may be mistaken in their understanding of it. (10) True revelation promotes piety and moral faculties, resulting in detachment from the world and repulsion against sin. (11) True revelation, being the Word of God, is supported by God's act, which often consists of great prophecies that come true. With the coming together of word and act, rivers of certainty start to flow, and man, becoming detached from the lower life, acquires angelic traits. Of the categorical revelations that have been vouchsafed to this humble one, there is a part that is based on miracles and prophecies, and I will present some of these here as examples:

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
1	1874*	<p>The first prophecy with details is: My late father, Mirza Ghulam Murtaza, was a well-known chief in this area. He received a pension from the British government in addition to four hundred rupees as a stipend. He also owned four villages. The pension and the stipend were contingent on his own life. As for the landed property, lawsuits by his collaterals were about to begin. It was in such a state of affairs that he fell ill at the age of eighty-five. Though he recovered eventually, he continued to suffer from a minor complaint of dysentery. It was a Saturday afternoon when a slight slumber came over me and I received the following revelation from God:</p> <p style="text-align: center;">وَالسَّمَاءِ وَالطَّارِقِ</p> <p>The meaning that was communicated to me was: "By the heavens, and by the tragedy that will occur after sunset." It was placed in my heart that this prophecy was about my father, that he would die on the same day after sunset, and that the revealed words were a commiseration from God. As soon as I received this revelation, a thought crossed my mind, as is warranted by the human condition, that I would face great difficulties due to his passing. All the sources of income that were linked to his person would now cease, and a major portion of the agricultural land would be taken away by our kin, and I knew not what else lay in store for me. I was dwelling upon these thoughts when I was suddenly overcome by a slight slumber and received the revelation:</p> <p style="text-align: center;">أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ</p> <p style="text-align: center;">"Is Allah not sufficient for His servant?"</p>	Continues to be manifested to this day.

* The year of demise of Hadrat Mirza Ghulam Murtaza is approximately June 1876. [Publisher]

1	[continued]	<p>A feeling of peace and tranquillity descended upon my heart after this. After <i>Zuhr</i>, I went downstairs. It was June, and the weather was very hot. I found my father sitting and looking well. He did not need any support to sit, stand, or move about. It was hard to believe that he would die that very day. In the evening, he went to the lavatory and came back and when he returned, the sun had set. He sat down on his bed and the pangs of death began. At first he said to me, "See what condition this is." He then lay down and did not speak again. After a few minutes, he departed from this transitory world. Today, on 10 August 1902, twenty-eight years have passed since the demise of the late Mirza Sahib. After performing his funeral rites, I had the revelation that God would be my carer—that is أَكْفَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ—engraved on a signet and kept it with me. I swear by Him in Whose hand is my life, that this prophecy was fulfilled in a miraculous manner. Not just myself, but everyone who knows about the life I led under my father can testify that no one even knew me at the time.¹ After my father's death, God Almighty strengthened my hand and sustained me in a manner that was beyond anyone's imagination. He proved to be my Helper and Supporter in every respect. I was only concerned about how I would feed my own family, but He has caused hundreds of thousands to be fed at my table. Go and enquire from the post office how much money He has sent me. I do not think it is less than a million. Tell me honestly, is this not a miracle?</p>
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Living Witnesses: There are many eyewitnesses to this prophecy. If I wrote down all of their names, they would number in the thousands. The revelation was carved on a signet following the late Mirza Sahib's death, which occurred twenty-eight years ago. It is still with me today and looks like this:



Hence, there is no need for any further proof, as the signet was procured through an Arya who is alive to this day and whose name is Malawamal. His compatriot by the

1 Barring a handful of people, can anyone from outside Qadian say that he knew me? (Author)

name of Sharampat is also a witness to it. The said Arya took this revelation of mine in a letter to the late Hakeem Muhammad Sharif Kalanwari at Amritsar, and there a signet was made by a seal maker. Friends and children of the Hakeem also know of these circumstances. If anyone ponders over this with a bit of decency and tries to find out what my circumstances were twenty-eight years ago when my father was alive, and how God Himself sustained me after the revelation, “Is not God sufficient for His servant?” I cannot believe that anyone would deny this miracle, unless he was utterly without shame.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
2	1880 to 1882	<p>لَا تَيْئَسَنَّ مِنْ رَوْحِ اللَّهِ الْآنَ رَوْحُ اللَّهِ قَرِيبٌ. الْآنَ نَصْرُ اللَّهِ قَرِيبٌ. يَا تَيْبَتُكَ مِنْ كُلِّ فَجٍّ عَيْنِي. يَنْصُرُكَ اللَّهُ مِنْ عِنْدِهِ. يَنْصُرُكَ رَجُلٌ نُوحِيَ إِلَيْهِمْ مِنَ السَّمَاءِ. لَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ.</p> <p>See page 241 of <i>Barābīn-e-Aḥmadiyya</i>, published in 1880 and 1882, <i>Safir-e-Hind Press</i>, Amritsar¹. Translation: Despair not of the mercy of Allah, that is, do not imagine that no one pays attention to you or helps you. Harken, indeed the mercy of Allah is near. Harken, the help of Allah is near. Help will come to you through a path that shall never close, rather, many people will come to you that the track on which they travel will become deep.</p> <p>This metaphor is meant to convey that the constant flow of people will never end. This prophecy is from the time when no one, aside from a few old acquaintances, knew me. The government had not anticipated that I would be able to establish such a vast community. Nor could any of the people of this country predict with certainty that one day such extraordinary progress would</p>	Twenty years after this prophecy, the help of God and the flow of people has been manifested in every way.

1 See *Barābīn-e-Aḥmadiyya*, Part III, Hāḍrat Mirza Ghulam Ahmad, 2014. Islam International Publications Ltd. p. 208. [Publisher]

2	[continued]	<p>occur. Nonetheless, it was by God's grace that, despite thousands of hindrances by the people and the Maulawīs, He accepted my prayer recorded on page 242 of <i>Barāhīn-e-Aḥmadiyya</i>¹—رَبِّ لَا تُكَذِّبْنِي فَرْدًا—and caused His servants to be drawn toward me. When I said, "O my God, do not leave me alone," He answered, "I will not leave you alone." When I said that I was poor and that He should give me financial help, He said that help would come from every path and those paths would become deep. This is what occurred. Due to the profusion of horse-drawn carriages, the road to Qadian was damaged several times and became full of potholes, and the British Government had to repair it by filling it with soil. Before this, the condition of the road to Qadian was such that horse-drawn carriages were a rare sight. Now, the road becomes more depressed each year due to the passage of carriages. Moreover, this year, God has increased this Community to nearly seventy thousand. Can anyone from among my opponents prove that I had even seven people with me at the beginning when I received this revelation? Since then, thousands have offered their oaths of allegiance to me. The manner in which people entered my allegiance in droves at the time of the plague is a particular manifestation of God's power. It would seem that while the plague came to devour others, it served to increase our numbers; and it is too early to say how more progress shall come about through the blessing of the plague. This year, all those entering my allegiance have taken it upon themselves to make monthly contributions towards this Movement. Thus, an income of thousands of rupees was received in just one year, while thousands of people have entered and continue to enter my allegiance. The revelation was fulfilled during the days of the</p>	
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1 See *Barāhīn-e-Aḥmadiyya*, Part III, Ḥaḍrat Mirza Ghulam Ahmad, 2014. Islam International Publications Ltd. p. 208. [Publisher]

2	[continued]	<p>plague:</p> <p>يَأْتِيكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ وَيَأْتُونَ مِنْ كُلِّ فَجٍّ عَمِيقٍ</p> <p>If someone studies <i>Barāhīn-e-Aḥmadiyya</i> and considers my earlier condition of poverty and solitude at the time, and then comes to Qadian and enquires from all the Hindus and Muslims, and searches through British Government documents as to whether the Government ever regarded this as a large community, he would clearly understand that receiving God's help in keeping with the prophecy, and more than seventy thousand people pledging allegiance to me—despite the hue and cry of the Maulawīs, is undoubtedly a miracle. Otherwise, God has the Power to either halt the Movement and make the Maulawīs succeed in their intentions, or to kill me. God's words يَأْتِيكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ وَيَأْتُونَ مِنْ كُلِّ فَجٍّ عَمِيقٍ [<i>Help will come to you by every distant track</i>]. People will come to you from every distant track,” can also be proven to everyone in this way: Today, after twenty years, there is no city in the Punjab or India where one or more of its residents have not visited Qadian, and there is no direction from which financial help has not been forthcoming. Ponder! Can the fulfilment of the news of the unseen after such a long time be the prerogative of anyone other than Divine revelation? If it is in the power of man to achieve this, then do present an example of someone who, while in a state of anonymity like me, and some twenty years before the fulfilment of the prophecy, announced to the world in writing that the day was coming when his state of anonymity would end, thousands of gifts would come his way, and thousands of people would travel from distant lands to meet him. I know, however, that it is not in the power of man to cite such a precedent.</p>	
<p>Living Witnesses: The announcement of this prophecy and its fulfilment is proven by the testimony of <i>Barāhīn-e-Aḥmadiyya</i> as mentioned on page 241 of the book, which was published in this country approximately twenty-two years ago. This was the time</p>			

when I was all alone; I had no visitors and there was no guesthouse. The entire village knows of these circumstances. Who would be so faithless as to deny this and say that the hundreds of people who are arriving and staying now were also present at that time? Study the Post Office records and see whether I received such financial contributions before and whether people came to me in such numbers. As for the respectable gentlemen who are witnessing with their own eyes the mighty fulfilment of this prophecy of old, I will name some of them here as eyewitnesses: Maulawī Hakeem Noor-ud-Deen of Bhera; Maulawī Abdul Karim Sialkoti; Maulawī Muhammad Ali, M.A.; Nawwab Muhammad Ali Khan of Malerkotla; Khawaja Kamal-ud-Deen, B.A., Pleader; Mir Nasir Nawwab Dehlwi; Maulawī Muhammad Ahsan Amrohi, Mirza Khuda Bakhsh of Jhang; Seth Abdur Rahman, Madras; Maulawī Mubarak Ali of Sialkot Cantt; Sheikh Rahmatullah, a businessman of Bombay House, Lahore; Khalifah Noor-ud-Deen of Jammu; and more than ten thousand other witnesses.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
3	1880-1882	<p>لَا تُصْعِرْ لِخَلْقِ اللَّهِ وَلَا تَسْتَكْزِرْ مِنَ النَّاسِ</p> <p>See <i>Barāhīn-e-Aḥmadiyya</i> page 242¹. Translation “The creation of Allah shall incline towards you; you ought not to turn away from it nor tire from its large numbers.”</p> <p>The glad-tiding was given in this revelation that people shall come to you in the form of one army after another, and shall come in such frequency that one, owing to human nature, may become tired due to constant meetings taking place and one may become weary of large crowds. You must not become weary or agitated owing to large crowds of people.</p> <p>One may, to whatever degree he wishes, prove from the time of <i>Barāhīn-e-Aḥmadiyya</i>, upon which twenty or twenty-two years have passed, that people had not in-</p>	This prophecy was categorically and fulfilled in completeness when the Plague visited the Punjab.

1 See *Barāhīn-e-Aḥmadiyya, Part III*, Ḥaḍrat Mirza Ghulam Ahmad, 2014. Islam International Publications Ltd. p. 209. [Publisher]

3	[continued]	<p>clined towards me, in fact I was not from those who were spoken of in the world.</p> <p>Therefore, for God to proclaim that you must not tire by seeing the large numbers of the creation of Allah, was fulfilled precisely twenty years after as manifested by the thousands of people who recently began to arrive in Qadian and are continuing to do so.</p>	
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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
4	1880-1882	<p>أَصْحَابُ الصُّفَّةِ وَمَا أَذْرَاكَ مَا أَصْحَابُ الصُّفَّةِ - تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ - يُصَلُّونَ عَلَيْكَ - رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ - وَدَاعِيًا إِلَى اللَّهِ وَسِرَاجًا مُنِيرًا - أَمَلُوا -</p> <p>See <i>Barāhīn-e-Aḥmadiyya</i>, page 242¹. Translation: “The Company of the Lounge, how will you know what the Company of the Lounge is? You will see their eyes running with tears. They will call down blessings on you and will supplicate: ‘Our Lord, we heard a crier who called people to reform and faith, and he called toward God and forbade us from <i>shirk</i>, and he was a lamp that spread light upon the earth.’ Write down all these prophecies for they will be fulfilled in due time.”</p> <p>There was no <i>Lounge</i> or <i>Company of the Lounge</i> at the time this prophecy was published in <i>Barāhīn-e-Aḥmadiyya</i>. Following this, lounges and guesthouses were constructed for the earnest souls who relocated to Qadian. Consider what a marvelous prophecy it is that all of this was foreseen when no one could have envisioned such sincere individuals gathering in Qadian and lounges being built for them.</p>	This prophecy was fulfilled ten years after it was narrated.

1 See *Barāhīn-e-Aḥmadiyya, Part III*, Ḥaḍrat Mirza Ghulam Ahmad, 2014. Islam International Publications Ltd. p. 209. [Publisher]

THE DESCENT OF THE MESSIAH

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
5	1880-1882	<p style="text-align: center;">سُبْحَانَ اللَّهِ تَبَارَكَ وَتَعَالَى زَادَ مَجْدَكَ يَنْقُطِعُ أَبَاؤُكَ وَيُبْدِئُ مِنْكَ</p> <p>See <i>Barāhīn-e-Aḥmadiyya</i>, page 490¹. Translation: “God is free from every false imputation. He is the Most Blessed and the Most High. He will raise your eminence. The mention of your father and grandfather will be cut off and God will establish the foundation of the greatness of this family through you.”</p> <p>Now, tell me, is it not true that my fame has spread far more than the fame of my family and that God has caused thousands to enter my obedience? Before today, who could have said that this Movement would progress to such an extent, especially during the time of <i>Barāhīn-e-Aḥmadiyya</i> when there was neither any Movement, nor any invitation, nor any Community, nor any fame? Woe to those who do not understand and do not ponder over the magnificent powers of God!</p>	This prophecy started to manifest itself from 1888.
<p>Living Witnesses: <i>Barāhīn-e-Aḥmadiyya</i> is the conclusive witness to all these prophecies. All the people of this village and its surroundings are aware that at the time when these prophecies were made, there was no sign of my fame. The people of Punjab can understand easily that at that time they never came to Qadian, nor did they see or hear of any other people coming to Qadian. Government records are another important source of evidence. The proof of prophecy number 5 is self-evident because, after this prophecy, God granted me four sons and blessed me with such honour and fame as was not given to anyone else in my family.</p>			

1 See *Barāhīn-e-Aḥmadiyya, Part IV*, Ḥaḍrat Mirza Ghulam Ahmad, 2016. Islam International Publications Ltd. p. 367. [Publisher]

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
6	1880-1882	<p>أَرَدْتُ أَنْ أَسْتَخْلِفَ فَخَلَقْتُ آدَمَ - إِنْ جَاءَ فِي الْأَرْضِ خَلِيفَةً -</p> <p>See <i>Barāhin-e-Aḥmadiyya</i>, page 492¹. The meaning of this prophecy is found to be in the context of the word <i>Adam</i>. The angels did not accept the vicegerency of Adam, but ultimately the one who was rejected was made the vicegerent, and the efforts of the deniers were to no avail. In fact, the strongest denier among them ended up being called Satan. The word <i>Adam</i> points to the fact that the same will occur in this instance and that God will establish this Khilāfat on the earth with His own hands. A part of this prophecy is included in the following revelation in <i>Izāla Aubām</i>:</p> <p>قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا - قَالَ إِنَّي أَعْلَمُ مَا لَا تَعْلَمُونَ -</p> <p>The translation of all these revelations is that I decided to create My vicegerent on earth. Therefore, I made Adam—meaning this humble one—My vicegerent. I am about to commission this Adam as My vicegerent and people will ask why I established such a vicegerent who is a mischief-maker and one who sheds blood. That is to say, they will accuse me of bloodshed. Ultimately, in keeping with the prophecy, this is exactly what these ignorant ones did, as witnessed in the cases of Lekhrām, Dr Clark, and Athām. God further says, “You are in error, as you do not know as much about this person as I do.” This</p>	Eight years ago.

1 See *Barāhin-e-Aḥmadiyya, Part IV*, Ḥadrāt Mirza Ghulam Ahmad, 2016. Islam International Publications Ltd. p. 368. [Publisher]

THE DESCENT OF THE MESSIAH

6	[continued]	<p>prophecy clearly indicates that people will deny, make false accusations, and refuse to accept the truth. Thus it came to be. God named me Adam so that the final Adam may resemble the first. A further similarity is that Adam was born a twin, first the male and then the female, which points to the progress of humanity. Like Adam, I was born as a twin, but the girl came first, followed by me, and this order of birth was supposed to represent the end of the human chain. Hence, I am last in the same way that Adam was first. Jesus, the son of Mary, had only one resemblance to Adam in that he was conceived without a father, but this was an imperfect resemblance because he had a mother. I, on the other hand am spiritually without a father or a mother, for I have no spiritual mentor who would be like a father, and I am not descended from the Prophet's family, which would be like a mother. I, like Adam, was born as a twin, but Jesus was not. I, like Adam, have been accused of shedding blood, but Jesus was never accused of this. Like Adam, I possess both qualities, those of grace and those of majesty, whereas Jesus possessed only the qualities of grace. Therefore, I am the most perfect manifestation of Adam, while Jesus was not. Since humanity—according to the cyclic paradigm—should end at the very point from which it began, a perfect manifestation of Adam was produced in the Latter Days of humanity to complete the circle of creation. Because God created Adam as a male and a female, He also made me as a male and a female, i.e. a twin, so that the last may bear affinity with the first. Furthermore, He did not create me from the family of the Prophet, which would be equivalent to a mother, nor did He provide me with a mentor who would impart spiritual teachings to me and be like a spiritual father. It was not necessary that, like Jesus, I too am born without a father, just as it was not essential for the Holy Prophet, peace and blessings of Allah be upon him, to make a serpent</p>	Eight years ago.
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6	[continued]	out of the staff [as Moses had done]; rather, the Miracle of the Holy Quran has been regarded as a substitute for the Miracle of the staff. God does not wish to re-manifest earlier Signs but to manifest them in different ways.	Eight years ago.
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Living Witnesses: The proof for prophecy number 5 has already been detailed. In relation to prophecy number 6, criticism and accusations will be levelled at me, just as they were levelled at Adam, but God will ultimately manifest my honour. This is what occurred: the fault-finders were frustrated and defeated, while God stood with me. Divine support is a Sign in and of itself, but when it is announced ahead of time in the form of a prophecy, it becomes in double measure, brilliant. The fulfilment of the prophecy attests to the fact that the support that was manifested was indeed from Allah and not by some coincidence. In short, a messenger and appointed one needs Divine support that is accompanied by prophecy to prove the office of Khilāfat and Prophethood. He realises the need for such a Divinely supported prophecy and does not need anything else to establish his claim.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
7		<p>وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ - وَاسْتَغْنَيْنَاهَا أَنْفُسَهُمْ - وَقَالُوا آلَاتِ حِينٍ مَّغَاصٍ -</p> <p>See <i>Barāhīn-e-Ahmadiyya</i>, page 498¹. Translation: "When they see a Sign, they turn away and say: 'This is an ordinary and time-worn magic'. It is nothing unusual and nothing miraculous. In their hearts, they are convinced that there is now no way of escape".</p> <p>The verse وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ of <i>Sūrah Al-Qamar</i>² is in the context of the miracle of the split-</p>	1311 Hijri

1 See *Barāhīn-e-Ahmadiyya, Part IV*, Hadrat Mirza Ghulam Ahmad, 2016. Islam International Publications Ltd. p. 373. [Publisher]

2 "And if they see a Sign, they turn away and say, 'A passing feat of magic.'" *Al-Qamar*, 54:3. [Publisher]

7	[continued]	ting of the moon. At the time, after seeing the Sign of the splitting of the moon, which was a kind of eclipse, the disbelievers had said that what makes it so remarkable? Such occurrences have occurred since ancient times and are not supernatural in nature. By presenting the same verse in this revelation, God has indicated that these people will also be shown the Sign of the eclipse, but the deniers will say exactly what Abu Jahl and others had said, i.e., “Such phenomena have occurred since ancient times”; [and that] you should have shown us something supernatural so that we may have believed. Consider the magnitude of this prophecy which was announced twelve years before the lunar and solar eclipses took place.	1311 Hijri
<p>Living Witnesses: The revelation on page 498 of <i>Barāhīn-e-Aḥmadiyya</i>¹ testifies that this prophecy was made twelve years prior to the eclipses. Even though it has existed in the book <i>Ad-Dāraquṭnī</i> for about a thousand years, as well as in <i>Ikmālud-Dīn</i>—a trusted Shiite text, for about the same amount of time, people still did not believe it. They said that the lunar eclipse should have taken place on the first night of the lunar month, i.e., on the crescent moon; and that the solar eclipse should have occurred precisely in the middle of the month, i.e. on the fifteenth. However, it occurred the way it has occurred since time immemorial. The <i>Ḥadīth</i> does not contain the word <i>supernatural</i> and it is on account of their own naiveté that they wrongly interpret the <i>first night</i> and the <i>middle night</i> in the literal sense. The meaning of the <i>Ḥadīth</i> is self-evident. It says that the lunar eclipse will take place on the first of the nights that have been fixed for it in the laws of nature, and the solar eclipse will take place on the middle of the fixed days, i.e. the 28th, and this is how it came to be. This was a Sign appointed for the true Promised Mahdi: that when, at the time of his claim, he would be denied and in need of a Sign, the solar and lunar eclipses would take place on these exact dates in the month of Ramadan. It is obvious that lunar and solar eclipses do not often occur concurrently during Ramadan and that such a phenomenon is unlikely to occur for hundreds of years. To further specify that eclipses will take place on specific dates is also something that may occur after centuries. Now, the meaning of the <i>Ḥadīth</i> is that until the Prom-</p>			

1 See *Barāhīn-e-Aḥmadiyya, Part IV*, Ḥaḍrat Mirza Ghulam Ahmad, 2016. Islam International Publications Ltd. p. 373. [Publisher]

ised Mahdi emerges, these specific conditions will not coincide for any false claimant; they will only occur when the Mahdi appears. This is exactly what occurred. It was to be a sufficient Sign for the Promised Mahdi that during his early period the lunar and solar eclipses would take place on the precise dates in the month of Ramadan, with no need to disrupt any natural laws. As for the claim that the *Hādīth* in *Ad-Dāraḡuṭnī* is weak, even if we assume that it is, is the same *Hādīth* not found in the book *Ikmālud-Dīn*? Besides, the fact is that neither the confirmation nor the denial of the scholars of *Hādīth* is certain. As a result, God Himself has attested to the truth of this *Hādīth*, and no scholar of *Hādīth* dares to challenge it. We have to accept even the prophecies of the Gospels and of the Torah if they are clearly fulfilled, even though these scriptures have suffered interpolation. In fact, even if a prophecy is found in the Granth Sahib of the Sikhs, which might otherwise contain a lot of useless stuff, and it comes true, it must also be acknowledged. Can the judgement of man be greater than that of God?

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
8	1880-1882	<p>يَا عَبْدَ الْقَادِرِ إِنِّي مَعَكَ أَسْمِعُ وَأَرَى - غَرَسْتُ لَكَ بَيْدِي رَحْمَتِي وَقُدْرَتِي - وَالْقَيْنُثُ عَلَيْكَ مَحَبَّةٌ مِّنِّي - وَلِتُصْنَعَ عَلَى عَيْنِي - كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ -</p> <p>Translation: "O servant of the Almighty, I am with you. I see and I hear. I have poured out My love on you so that you may be raised before my eyes. You are like a seed in that you are alone and have yet to sprout any branches. Only a sapling has emerged, but it will grow robust, its branches will rest on its trunk, and it will grow into a large tree." Look at how manifestly this prophecy has come true. Despite strong opposition from bitter enemies, this Movement has achieved considerable prominence. In keeping with the intent of the prophecy, countless branches have sprung from this seed and have spread across the Punjab and India, and they continue to spread. It has been mentioned numerous times in <i>Barā-</i></p>	This prophecy was fulfilled twenty years later at the time of the plague.

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8	[continued]	<p><i>hīn-e-Aḥmadiyya</i> that I was alone at the time and had no one with me, as God Himself cites this prayer of mine:</p> <p style="text-align: center;">رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ</p> <p>Meaning, “O God, do not leave me alone and You are the best of the inheritors.” Here God testified that at the time of the revelation I was all alone, and He promised that I would not remain alone but an entire world would find an abode in my branches.</p>	
<p>Living Witnesses: <i>Barāhīn-e-Aḥmadiyya</i> is witness to all these prophecies. No one can deny that they belong to the period when there was no sign of the acceptance, honour and success that has now become evident in 1901 and 1902.</p>			

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
9	1880-1882	<p>اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ قَبِيْرًا ۗ اَللّٰهُ وَمَا قَالُوْا وَكَانَ اللّٰهُ وَجِيْهًا</p> <p>See <i>Barāhīn-e-Aḥmadiyya</i> page 516¹. Translation: “Is not Allah Sufficient for His servant? So Allah cleared him of that which they alleged and he has a high standing with Allah.” This prophecy was fulfilled in the following manner: I was accused of murder at the time of Deputy Commissioner Captain Douglas but God acquitted me of the charge. Then, I was accused during the time of Deputy Commissioner Mr Dowie, and God acquitted me of that too. Then, I was accused of being ignorant, but the opposing Maulawīs were themselves exposed as ignorant. Then, Mehr Ali accused me of being a plagiarist, and so he himself proved to be a plagiarist. In the same way, these days shall not pass until God has demonstrated to the crooked-hearted that I am His ser-</p>	This prophecy started to be fulfilled when false lawsuits were brought against me accusing me of murder, etc.

1 See *Barāhīn-e-Aḥmadiyya, Part IV*, Ḥaḍrat Mirza Ghulam Ahmad, 2016. Islam International Publications Ltd. p. 395. [Publisher]

9	[continued]	vant and am from Him. Then the eyes of many shall be opened, but to what avail? اکتوں ہزار عذر بنیادی کتاہرا مرثوی راہو دزیب دختری ^۱	
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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
10	1880-1882	<p>إِنَّا آعْطَيْنَاكَ الْكَوْثَرَ</p> <p>Meaning, “We shall bless you with many a devotee and a large party shall be given to you.” Observe, twenty years have passed since this prophecy was made and now a large community has come into being. Not just seventy thousand, it is now close to a hundred thousand, where there was not even one in those days.</p>	Perfectly manifested during the time of plague.

Living Witnesses: There is no need to detail all the cases that were contrived with great deception and collusion in which God acquitted me. Official documents are available; and I have listed in this table some examples of the hundreds of Signs whereby God acquitted me of accusations, lies, false imputations, and ignorance, and these should be sufficient for a just person.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
11	1880-1882	<p>يَا أَحْمَدُ فَاصْبِرِ الرَّحْمَةُ عَلَى شَفَتَيْكَ</p> <p><i>Barāhīn-e-Aḥmadiyya</i> page 517². Translation: “O, Ahmad, mercy shall be caused to flow from your lips.</p>	Ever since I started writing books in Arabic.

- 1 “Of what avail if you now brought up a thousand excuses for your sins? It does not beseem a married woman to act a virgin.” [Publisher]
- 2 See *Barāhīn-e-Aḥmadiyya, Part IV*, Hādrat Mirza Ghulam Ahmad, 2016. Islam International Publications Ltd. p. 396. [Publisher]

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11	[continued]	Eloquence, fluency, truths, and insight knowledge shall be given to you.” It is obvious that my words have demonstrated a miracle that no one has been able to equal. After this revelation, I published more than twenty books and magazines in eloquent, exquisite Arabic, but no one could compete with them. God took away both their hearts and their tongues and gave them to me.	
No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
12	1880-1882	<p>وَقَالُوا إِنَّا لَكَ هَذَا إِلَّا سِحْرٌ يُؤْثَرُ۔ لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً۔ لَا يُصَدِّقُ السَّافِيهِ إِلَّا سَيْفَةُ الْهَلَاكِ۔ عَدُوْنِي وَعَدُوْكَ۔ قُلْ إِنِّي أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ۔</p> <p>See pages 518 to 519 of <i>Barāhin-e-Aḥmadiyya</i>*. Translation: “And they ask, ‘How could you have attained this status? It is undoubtedly a ruse. We shall not believe in you until we see God.’ These people will accept nothing less than death as a sign. Tell them that death, i.e., the plague, is nigh, so do not rush me.” This prophecy was made twenty years before the plague broke out.</p>	This prophecy was fulfilled during the days of plague.
No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
13	1880-1882	<p>أَمْرَاضُ النَّاسِ وَبَرَكَاتُهُ</p> <p>“Diseases of the people and the blessings of God.” See <i>Barāhin-e-Aḥmadiyya</i> page 519*. This was a sign that a severe epidemic was on its way, and that those who sin-</p>	During the days of the plague.

* See *Barāhin-e-Aḥmadiyya, Part IV*, Ḥaḍrat Mirza Ghulam Ahmad, 2016. Islam International Publications Ltd. p. 398. [Publisher]

13	[continued]	cerely turn towards God and His appointed one with all sincerity would be saved in the end. In any event, they would be the ones most shielded from it. This indicates the time of the epidemic. Those who live to the end will notice that, throughout the epidemic, God's special graces will be bestowed upon the true adherents of this Movement, allowing them to remain relatively safe from the blazing flames.	
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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
14	1880-1882	<p>بخرام کہ وقت تو نزدیک رسید و پائے محمدیان بر منار بلندتر محکم افتاد</p> <p>See <i>Barāhīn-e-Aḥmadiyya</i> page 522¹. That is, "Appear now and come out, for your time has drawn near, and the time approaches when the followers of Muhammad shall be taken out of the pit, and their feet will be placed on a high and strong minaret." Along with this, there is an English revelation in <i>Barāhīn-e-Aḥmadiyya</i>, which translates as "The days are coming when God shall help you—the Glorious God, the Creator of the heavens and the earth." This prophecy is from a time when there was not even a sign of this Movement. Is this something that man can do?</p>	Twenty years later, in the days of the plague.

Living Witnesses: As I have previously stated, all these prophecies are documented in *Barāhīn-e-Aḥmadiyya*, as are all of the witnesses who saw the prophecies come true. The plague that was announced in *Barāhīn-e-Aḥmadiyya* is currently spreading throughout the country. It is raging in certain parts of the Punjab today, which is August 20, 1902, and no one knows what will happen in the winter. Reflect, does man have power over

1 See *Barāhīn-e-Aḥmadiyya, Part IV*, Ḥaḍrat Mirza Ghulam Ahmad, 2016. Islam International Publications Ltd. p. 401. [Publisher]

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these things of the unseen? Did anyone expect such a dreadful epidemic to break out in this country? Similarly, these prophecies foretold the time of my progress when I was completely unknown. Reflect, does man have such power?

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
15	1880-1882	I once received a clear revelation that I would be receiving exactly twenty one rupees that day, not a penny more or less. Therefore, in order to hold the Aryas of Qadian as witnesses, I informed them about the amount that was to be received. An Arya went to investigate and came back grinning and saying that only five rupees had been received. I once again received the revelation that twenty one rupees had arrived. Another Arya then went to the post office and reported that twenty rupees had in fact been received, but the post office worker had misreported it as five rupees. At the same time, a person by the name of Wazir Singh gave me one rupee for his treatment. This came to a total of twenty one rupees. Munshi Ilahi Bakhsh, an accountant, had sent me the twenty rupees. When this prophecy came true with such clarity and the Aryas became its witnesses, I distributed sweets worth one rupee among the Aryas so that they would always remember this prophecy. See <i>Barāhīn-e-Aḥmadiyya</i> page 524 ¹ .	The very day the prophecy was made.

¹ See *Barāhīn-e-Aḥmadiyya, Part IV*, Ḥaḍrat Mirza Ghulam Ahmad, 2016. Islam International Publications Ltd. p. 403. [Publisher]

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
16	1880-1882	<p><i>Barāhīn-e-Aḥmadiyya</i> was being published but there was no money and the printer was demanding payment. I prayed about this and received the following revelation:</p> <p>دس دن کے بعد میں موج دکھاتا ہوں¹</p> <p>Along with this, I also received this revelation: <i>دُن دِل یُک گُو تُو امر تر</i> meaning “Then will you go to Amritsar.” This revelation was well communicated to the Aryas. Not a single paisa arrived during the next ten days. On the eleventh day, Muhammad Afzal Khan of Rawalpindi sent one hundred and twenty rupees. The same day, another gentleman sent twenty rupees. That very day, I also received a formal summons and was required to travel to Amritsar to testify. See <i>Barāhīn-e-Aḥmadiyya</i> page 469².</p>	On the eleventh day after the prophecy was made.

Living Witnesses: Read carefully prophecy number 15, which contains a great sign of God’s power and news of the unseen. The fulfilment of prophecy number 16 is self-evident. Is it possible for a mortal to obtain such specific information from the unseen, where they are informed beforehand that no money will be received for ten days but on the eleventh day, it will surely arrive, and where they are also told that they will have to travel to Amritsar on the same day? Can there be greater proof than the Aryas, who are the staunch enemies of Islam, are witnesses to this prophecy? They include Lala Sharampat and Lala Malawamal, residents of Qadian, who are alive to this day and are well aware of this Sign. It is hard for them to testify in favour of Islam, but if this quotation from *Barāhīn-e-Aḥmadiyya* is shown to them and they are asked to swear on the lives of their children—as they do not possess the fear of God in their hearts, they will not be able to lie. Is it not a miracle that God accepted my prayer, gave me a prophecy, demonstrated His support, and added to this the sign of travelling to Amritsar?

1 “I shall manifest my magnificence after ten days”. [Publisher]

2 See *Barāhīn-e-Aḥmadiyya, Part IV*, Hadrat Mirza Ghulam Ahmad, 2016. Islam International Publications Ltd. p. 357. [Publisher]

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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
17	1880-1882	<p>Noor Ahmad, one of the disciples of Maulawī Ghulam Ali of Amritsar, came to Qadian and was in denial of the fact that anyone from this <i>Ummah</i> could receive authentic and definitive revelation from God. I invited him to stay and said that I would pray and perhaps God would grant me some revelation in the form of a prophecy. The prayer was heard and I received the following revelation in English in the words of a third person: أَنَا أَنَا مُقَاتِلٌ [<i>I am quarreller</i>]. That is to say, “I am about to bring a lawsuit and I am a quarreller.” This was followed by the revelation:</p> <p style="text-align: center;">هَذَا شَاهِدٌ نَزَّاعٌ</p> <p>See <i>Barāhīn-e-Aḥmadiyya</i> page 472¹. Meaning, “This witness is going to cause havoc.” I was made to understand from this that he wishes me to bear witness in someone else’s lawsuit. Miyan Noor Ahmad was apprised of all these details prior to the fulfilment of the prophecy. The weather hindered Hafiz Noor Ahmad from travelling to Amritsar that day. In his presence, a letter from Rajab Ali, the Editor of <i>Anīs-e-Hind Press</i> in Amritsar, as well as a court summons to be a witness, were received in the evening, from which I learnt that Rajab Ali, the Christian cleric, had nominated me as his witness. His claim was correct and my testimony proved destructive for the defendant, and this was the meaning of the revelation هَذَا شَاهِدٌ نَزَّاعٌ [<i>This witness is going to cause havoc</i>]. In this manner, Hafiz Noor</p>	This prophecy was related at the time of <i>Fajr</i> and was fulfilled in the late afternoon.

1 See *Barāhīn-e-Aḥmadiyya, Part IV*, Ḥaḍrat Mirza Ghulam Ahmad, 2016. Islam International Publications Ltd. p. 359. [Publisher]

17	[continued]	<p>Ahmad of Amritsar, who was my opponent, heard of this prophecy and also witnessed its fulfilment. The above-mentioned Aryas who used to visit me every day are also witnesses to these events, as are my servants and acquaintances. You can see that knowledge of the unseen is the peculiar attribute of God, and if these revelations were not from Him, are we then to believe that—God forbid—Satan is capable of revealing such clear and categorical knowledge of the unseen? Allah says:</p> <p>فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ¹</p> <p>Meaning, He only gives clear and categorical knowledge of the unseen to His chosen messengers.</p> <p>If someone considers my statements untrue, he should realise that these revelations have been in publication for twenty years, the names of the witnesses are mentioned in the book, and yet no one has published a refutation, and man cannot have patience for lies. Many of the witnesses are still alive. If one is still not satisfied, then such a denier has the right to seek arbitration by praying, كَعْنَةُ اللَّهِ عَلَى الْكَذِبِينَ [<i>May the curse of Allah be upon the liars</i>].</p>	
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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
18	1880-1882	Once, a revelation was received at the time of <i>Fajr</i> that, on the same day, money would be received from a relative of Haji Arbab Muhammad Lashkar Khan. I narrated this prophecy to Sharampat and Malawamal, the Aryas mentioned above, and they insisted that one of them go	

1 "He reveals not His secrets to any one, except to him whom He chooses, namely a Messenger of His." *Al-Jinn*, 72:27-28. [Publisher]

18	[continued]	to the Post Office to confirm if money had been received from such a person. Malawamal, the Arya, went for this task and brought back a letter stating that ten rupees had been sent by Arbab Sarwar Khan. However, the Aryas refused to acknowledge that Sarwar Khan was a relative of Muhammad Lashkar Khan. Eventually, a letter had to be addressed to Munshi Ilahi Bakhsh Accountant, author of <i>‘Aṣā’-e-Mūsā</i> , who happened to be in Hoti, Mardan, apprising him of the dispute and asking him if there was any relationship between Sarwar Khan and Muhammad Lashkar Khan. Munshi Ilahi Bakhsh wrote back from Hoti, Mardan, that Sarwar Khan was the son of Arbab Lashkar Khan. The Aryas were dumbfounded. See <i>Barāhīn-e-Aḥmadiyya</i> pages 474-475 ¹ .	
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Living Witnesses: Both of the above prophecies are mentioned word for word on pages 474 to 475 of *Barāhīn-e-Aḥmadiyya*. The Aryas, the opponents of Islam, as well as the Hindus are still alive today. Despite their opposition to Islam, they will not lie under oath. True miracles are those to which even opponents bear witness. Similarly, Munshi Ilahi Bakhsh, author of *‘Aṣā’-e-Mūsā*, is also among the opponents, but he too, will have to tell the truth when placed under oath. Besides, this prophecy is twenty years old. If there was anything false in it, the Aryas, who are so hostile towards Islam, would not have kept silent. They would certainly have published an statement on oath that these claims were not supported by facts.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
19	1880-1882	When <i>Barāhīn-e-Aḥmadiyya</i> was being published, there was a shortage of funds at every step. I had no following from which donations could be received, hence, the manuscript remained unpublished for a long time. At the same time, Divine revelations gave me comfort that all these tasks would be accomplished and a Community would be	Presently, after the outbreak of the plague.

1 See *Barāhīn-e-Aḥmadiyya, Part IV*, Ḥaḍrat Mirza Ghulam Ahmad, 2016. Islam International Publications Ltd. p. 360. [Publisher]

19	[continued]	<p>established. These included some revelations in English, of which I have no knowledge. I am completely unfamiliar with this tongue and cannot understand a single sentence. However, I miraculously received the following revelations: آئی لو یو۔ آئی ایم وڈ یو۔ آئی شیل ہیپ یو۔ آئی کین ویت آئی ول ڈو۔ وی کین ویت وی: [I love you. I am with you. I shall help you. I can what I will do. We can what We will do.] See pages 480 to 481¹. گوڈ از کمنگ بانی ہر آری [God is coming by His army]. See page 484². ہی از وڈ یو توکل ہنشی [He is with you to kill enemy]. See page 484. دی ڈیز شل کم دین گاڈ شیل ہیپ یو گلوری بی ٹوڈس لارڈ۔ گاڈ سیراؤف ارتھ اینڈ ہون [The days shall come when God shall help you. Glory be to this Lord. God, Maker of earth and heaven]. See page 522³. دو آل مین شڈ [Though all men should be angry, God is with you; He shall help you. Words of God cannot exchange.] See page 554⁴. آئی لو یو۔ آئی شیل [I love you. I shall give you a large party of Islam.] See page 556⁵. See the above-mentioned pages mentioned in <i>Barāhīn-e-Aḥmadiyya</i>. The translation of these is “I love you. I am with you. I shall help you. I can do whatever I desire. We can do whatever We desire. God approaches with an army. He is with you so that He may destroy your enemy—meaning so that he can dominate and humiliate him. The days are approaching wherein shall God help you. God, the Lord of Glory, is the Creator of the earth and heaven. Even if all the people turn away from you, God shall remain with you. He shall help you in the end. The words of God can never change. I shall give you a large community of Muslims, and I love you.”</p> <p>If you look at the time when these revelations in English were received, you will find that it was a time of anonymity and obscurity. Today, all those promises have been fulfilled. The promise of a Community was given</p>
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- 1 See *Barāhīn-e-Aḥmadiyya, Part IV*, Ḥaḍrat Mirza Ghulam Ahmad, 2016. Islam International Publications Ltd. p. 363. [Publisher]
- 2 See *Barāhīn-e-Aḥmadiyya, Part IV*, p. 365. [Publisher]
- 3 See *Barāhīn-e-Aḥmadiyya, Part IV*, p. 402. [Publisher]
- 4 See *Barāhīn-e-Aḥmadiyya, Part IV*, p. 432. [Publisher]
- 5 See *Barāhīn-e-Aḥmadiyya, Part IV*, p. 434. [Publisher]

19	[continued]	<p>at a time when there was not even a single person with me, and today this Community numbers more than seventy thousand. When God says in the English revelation that even if all men leave me, God shall remain with me and shall eventually help me, this was an indication that I would be accompanied by the same special grace that God bestows on people He loves and those who love Him. In reality, God acts in this world in three ways: (1) as God; (2) as a friend; and (3) as an opponent. His treatment of ordinary people is in His capacity as God. His treatment of those who love Him and whom He loves stems not only from His capacity as God but is dominated by His capacity as a friend, and the world can see that God is supporting such a person like a friend. His treatment of His adversaries is characterised by the signs of terrible chastisement that clearly indicate that God is the enemy of those people or that person. At times, God treats His friend in such a way that He makes the entire world his enemy and, for a time, subjects him to their tongues and their hands, but He does not do this because He wants to destroy or disgrace or humiliate him; He does this so that He might show His sign to the world and so that His impudent opponents should realise that, despite having striven tooth and nail, they were unable to harm His friend.</p>	
<p>Living Witnesses: The witness for prophecy number 19 is primarily <i>Barāhin-e-Aḥ-madiyya</i> in which this prophecy is recorded. By comparing the present with the era when <i>Barāhin-e-Aḥmadiyya</i> was published, every intelligent person can determine the conditions that prevailed at the time of <i>Barāhin-e-Aḥmadiyya</i> and what occurred afterwards. As I have written time and again, it is more manifest than even the sun that the prophecies in which it is mentioned that “I shall make this Movement a large party” have been fulfilled in 1901 and 1902. Firstly, it is obvious that at the time when the prophecies of a large following were recorded in <i>Barāhin-e-Aḥmadiyya</i>, there was no sign or indication of such a Community, as is repeatedly mentioned in <i>Barāhin-e-Aḥ-madiyya</i> itself, as well as the prayer: رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ meaning, “O my God, do not leave me alone and Thou art the best of the inheritors” Besides, who in the Punjab or India can claim that he had a relationship of discipleship with me at the time of <i>Barāhin-e-Aḥmadiyya</i>? In fact, you will find only a handful of people who were acquainted with me at the time. The government is witness to the fact that people never called upon me in Qadian.</p>			

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
20	1880-1882	<p>ثَلَاثَةٌ مِنَ الْأَوَّلِينَ وَثَلَاثَةٌ مِنَ الْآخِرِينَ</p> <p>Page 556¹. Meaning that you shall be given two groups, i.e. two Communities. The first is the Community that will believe before the disasters strike, and the second is the one that will enter the <i>bai'at</i> in droves after witnessing signs. Tell me whether or not this came to pass according to the prophecy. Do not close your eyes like the blind. Do some research. Study the official documents and see that while there were not even seven people with me at the time of <i>Barāhīn-e-Aḥmadiyya</i>, today seventy thousand have entered my <i>bai'at</i>. This was not just a prophecy but a prophecy accompanied by Divine support and mercy.</p>	The prophecy was perfectly fulfilled in 1901-1902.
<p>Living Witnesses: The proof of prophecy number 20 also becomes evident by pondering over <i>Barāhīn-e-Aḥmadiyya</i>, because the prophecy in <i>Barāhīn-e-Aḥmadiyya</i> reveals that that was a time of isolation, but now thousands have entered my Community.</p>			

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
21	1865	Approximately fifteen years prior to writing <i>Barāhīn-e-Aḥmadiyya</i> , I was informed through a vision of the Holy Prophet, peace and blessings of Allah be upon him, in a dream that I would write a book and that this book would gain wide acceptance among the Muslims, and that the opponents would not be able to counter it. All of this	Fifteen years later, in 1880.

1 See *Barāhīn-e-Aḥmadiyya, Part IV*, Ḥadrāt Mirza Ghulam Ahmad, 2016. Islām International Publications Ltd. p. 434. [Publisher]

21	[continued]	is detailed in the book <i>Barāhīn-e-Aḥmadiyya</i> , which was written fifteen years later. See <i>Barāhīn-e-Aḥmadiyya</i> , pages 248 to 249 ¹ .	
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Living Witnesses: The witnesses to whom this dream was told are the witnesses of prophecy number 21, and some of them are still living today. Moreover, *Barāhīn-e-Aḥmadiyya* itself is a witness since the dream that promised the acceptance of *Barāhīn-e-Aḥmadiyya* is written in the book itself (see *Barāhīn-e-Aḥmadiyya* pages 248 to 249). However, at the time of its publication, there was no sign of such acceptance. Contrarily, there were many financial difficulties. However, after some time had passed, the fame and acceptance of *Barāhīn-e-Aḥmadiyya* spread among the people.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
22	1886	Bishambardas, the brother of Sharampat Arya mentioned previously, and another man named Khushal were both imprisoned following a trial at court. When the appeal came up, Sharampat requested that I pray for him, as is customary for Hindus in dire circumstances. He enquired about the outcome. During my prayer, God revealed the outcome of the case to me in a vision at night and informed me that the prayer would be accepted as follows: Bishambardas' imprisonment would be halved. The case file would be remitted from the Chief Court to the lower court, where Bishambardas' sentence would be reduced by half, and half would be pardoned. However, his companion Khushal would serve his full sentence without reduction or acquittal. Many people were promptly informed of this dream, and Sharampat was also informed. Eventually, everything transpired as prophesied. See <i>Barāhīn-e-Aḥmadiyya</i> page 251 ² .	After six months.

1 See *Barāhīn-e-Aḥmadiyya*, Part III, Ḥaḍrat Mirza Ghulam Ahmad, 2014. Islam International Publications Ltd. p. 217. [Publisher]

2 See *Barāhīn-e-Aḥmadiyya*, Part III, p. 219. [Publisher]

Living Witnesses: Prophecy number 22 is well-known throughout the village and widely recognised by many Muslims. Regarding prophecies 22 and 23, the testimony of Sharampat, the true brother of Bishambardas, is sufficient evidence. It was he who had requested that I pray for him, which resulted in the halving of the sentence. I had previously informed Sharampat of the outcome of the case, as revealed to me by God: the case file would be remitted and Bishambardas' sentence would be reduced by half, but he would not be acquitted. This reduction was the result of the prayer. Conversely, his companion Khushal would receive no relief and serve his full sentence without reduction.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
23	1886	<p>When an appeal for the case involving Bishambardas' imprisonment was filed in the Chief Court, his brother Dhanpat announced that the appeal had been accepted and Bishambar had been acquitted. This news was shared during the 'Ishā' Prayer and I was in the mosque at the time. This news went against my previous prophecy, causing me great distress. It was in this state that it was revealed to me during the prostration:</p> <p style="text-align: center;">لَا تَخَفِ إِنَّكَ أَنتَ الْأَعْلَى</p> <p>Meaning, "Do not fear; you shall prevail." Eventually, the news proved to be false: Bishambardas' sentence was reduced but he was not acquitted. See <i>Barāhīn-e-Aḥ-madiyya</i> page 550¹.</p>	After two months

1 See *Barāhīn-e-Aḥmadiyya, Part IV*, Ḥadrāt Mirza Ghulam Ahmad, 2016. Islam International Publications Ltd. p. 430. [Publisher]

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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
24	1886	One of our court cases involved the cutting down of trees on hereditary lands in Tehsil Batala and I had a vision that we would win the case. However, when the decision was announced, no one from our side was present in court and the other party, with their fifteen witnesses, came to the marketplace and claimed the case had been dismissed. Sharampat and others, whom I had informed about my prophecy, were overjoyed and believed they had finally caught me committing an error. I was greatly troubled, especially since there were fifteen people confirming the news. During the 'Aṣr prayer, I was alone in the mosque when I heard a resounding voice, seemingly from outside, saying, "The suit has been decreed. Are you a Muslim?" This implied that I should have more faith in God. This proved to be true as the case was indeed decided in our favour and the other party had been mistaken. See <i>Barāhīn-e-Aḥmadiyya</i> page 552 ¹ .	

Living Witnesses: With regard to prophecy number 24, the court documents are available in government offices and Sharampat and other Aryas are witnesses. The presiding officer, Hafiz Hidayat Ali, dismissed the case based on the defendant's claim that they had the right to cut the trees according to the Commissioner's decision. He announced his decision to the defendant and released them along with the witnesses, who returned to the village and announced that the case had been dismissed. However, after they left the courtroom, the Reader informed the officer that he had made a mistake, as the copy of the Commissioner's order presented by the other party had been revoked by the Financial Officer's order and showed him the revoked order. Hidayat Ali then immediately overturned his previous decision, tore up his order, and passed the decree. This is a testament to the wonders of God's power.

¹ See *Barāhīn-e-Aḥmadiyya, Part IV*, Ḥaḍrat Mirza Ghulam Ahmad, 2016. Islam International Publications Ltd. p. 431. [Publisher]

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
25	1880-1882	<p>"I shall demonstrate My light and shall raise you through My Power. A Warner came to the world and the world did not accept him but God will accept him and will establish his truth with powerful assaults."</p> <p>أَلْفِتْنَةُ هُنَا قَاصِبٌ كَمَا صَبَرَ أُولُو الْعَزْمِ</p> <p>(Meaning, there will be a challenge in those days, therefore, you must be steadfast like the Messengers of high resolve.¹) This prophecy alludes to the incident of Lekhram as it says, "I shall raise you with My power". Hence, after the commotion surrounding Atham, the prophecy with respect to Lekhram was fulfilled with such magnificence and glory that all opponents were ashamed. They wished to bring me down but God raised me with His own hand and displayed a brilliant Sign. The prophecy that was fulfilled with respect to Lekhram was in fact a light from God; it was as if God Himself came down and fought for His messenger. After this prophecy, opposition by the unfortunate Aryas grew to such an extent that they had my house searched after the death of the unenlightened Brahmin. The prophecy also refers to this, as it says:</p> <p>أَلْفِتْنَةُ هُنَا قَاصِبٌ كَمَا صَبَرَ أُولُو الْعَزْمِ</p> <p>See <i>Barāhin-e-Aḥmadiyya</i>, page 557. God has revealed two things in this prophecy: (1) First, the world will strongly oppose me and refuse to recognise me, bring-</p>	Fifteen years later.

1 See *Barāhin-e-Aḥmadiyya*, page 557. (Author)*

* For English see *Barāhin-e-Aḥmadiyya, Part IV*, Ḥaḍrat Mirza Ghulam Ahmad, 2016. Islam International Publications Ltd. p. 435. [Publisher]

25	[continued]	<p>ing me down in its estimation and accuse me of lying. This was similar to how, after the conditional period of Atham's respite ended, foolish Muslims and Christians raised a tremendous cry and thought they had brought me down, but then God killed Lekhram and lifted me up after I had fallen. (2) Second, God promises in this prophecy that He shall manifest the truth of this messenger with powerful assaults. These are the powerful assaults by which clear signs are being manifested and opponents are dying themselves. The enemies of the faith tried their utmost to extinguish this light, but this Community, which had numbered barely a handful, is now seventy thousand strong, and the wrathful hand of God has done away with three of the five leaders of the opponents: Ismail Maulawī of Aligarh—who had said that whoever is false among the two of us shall die first—was the first to die. Ghulam Dastagir Qasuri, who wished for the death of the liar by calling me one in his book <i>Fatah Rahmānī</i>. After the publication of this prayer duel, he did not remain alive and died within a few days (see <i>Fatah Rahmānī</i>, pages 26 to 27). Mohy-ud-Deen of Lakhue also published a revelation with similar intent and said that Mirza Sahib is [like the] Pharaoh. However, as has been published in <i>Al-Hakam</i> July 24, 1901, page 5, column 2, he died in keeping with my prophecy. Similarly, Rasheed Ahmad Gangohi went blind after his announcement. The opponent Shahideen Ludhianwi went insane. Muhammad Hassan Bhin was caught by the curse of his own mouth and died after writing against me, on [the margin of the book] <i>I'jāzul-Masīh</i> and invoking [the curse]: كَعْنَةُ اللَّهِ عَلَى الْكَذَّابِينَ [May the curse of Allah be upon the liars]. The same happened to the three Maulawīs of Ludhiana, namely, Abdullah, Abdul Aziz, and Muhammad. All three died after publishing slanderous claims against me. These are the powerful assaults of God through which truth is becoming manifest. Nor is</p>
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25	[continued]	this all. There are more assaults to come. Heaven will not give up until the earth gives up its mischief.	
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Living Witnesses: The proof of this prophecy is self-evident because, through the killing of Lekhram, God has proven that this servant of His is from Him. An entire world is witness to what took place before and what occurred afterwards.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
26	1880-1882	<p>أَشْكُرُ نِعْمَتِي رَأَيْتُ حَدِيثِي</p> <p>(<i>Barāhīn-e-Aḥmadiyya</i>, page 558¹) Translation: “Be grateful to Me that you have found My Khadija.” This good news was given to me years ago regarding my marriage into a family of <i>Sādāt</i> in Delhi and resulted in the birth of four sons by the grace of God. My wife was given the name <i>Khadija</i> because, in keeping with this prophecy, she was to be the mother of blessed progeny. It was also an indication that she would be from among the descendants of the Holy Prophet. Another revelation to the same effect is:</p> <p>الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ لَكُمْ الصِّهْرَ وَالنَّسَبَ</p> <p>Meaning, “God it is Who honoured you through your relationship as son-in-law and through your ancestry.”</p>	Fulfilled after one year.

Living Witnesses: With respect to prophecy number 26, which is related to the marriage that took place some eighteen years ago in Delhi, Arya Sharampat and Malawamal and many friends are witnesses that they were informed of this prophecy beforehand. There were three revelations regarding this marriage. The first was the one on page 558 of *Barāhīn-e-Aḥmadiyya*. The second one was: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ لَكُمْ الصِّهْرَ

1 See *Barāhīn-e-Aḥmadiyya*, Part IV, Ḥādrat Mirza Ghulam Ahmad, 2016. Islam International Publications Ltd. p. 436. [Publisher]

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وَالنَّسَبِ [God it is Who honoured you through your relationship as son-in-law and through your ancestry.] The third was: يَكُونُ وَكِيتٌ. Meaning, “A virgin and a widow has been decreed for you.” I remember well that I had told Maulawi Muhammad Hussain of this revelation at his own home in Batala. It so happened that he asked me if I had received any fresh revelation, and I had told him about this one.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
27	1880-1882	<p style="text-align: center;">مُبَارِكٌ وَمُبَارَكٌ وَكُلُّ أَمْرٍ مُبَارَكٌ يُجْعَلُ فِيهِ - وَمَنْ دَخَلَهُ كَانَ آمِنًا -</p> <p><i>Barābīn-e-Aḥmadiyya</i>, page 559¹. Translation: “This Mosque is a source of blessings, and is blessed itself. In it will be performed every blessed deed, and whosoever enters it will be in peace.” There are three kinds of Signs in this revelation: (1) First, God Almighty has given the date of the Mosque’s founding based on the numerical values of the letters; (2) Second, this prophecy states that the affairs of a large Movement will be carried out in this Mosque. As a consequence to date, thousands have undertaken the <i>bai’at</i> of repentance in it. Hundreds of spiritual discourses are given in this Mosque, and it is here that the foundation for the writing of new books is laid. It is in this place that a large group of Muslims say their five daily Prayers, listen to sermons, and offer fervent supplications. At the time of the construction of this Mosque, none of these signs was present. (3) Third, this revelation foretells a future calamity, but also says that anyone who enters this Mosque with sincerity will</p>	Fulfilled close to the time of the plague.

¹ See *Barābīn-e-Aḥmadiyya*, Part IV, Ḥaḍrat Mirza Ghulam Ahmad, 2016. Islam International Publications Ltd. p. 437. [Publisher]

27	[continued]	be saved from this calamity. It has been proven from other revelations in <i>Barāhīn-e-Aḥmadiyya</i> that this calamity is the plague. Hence, this derives the prophecy that anyone who enters this Mosque with full devotion and sincerity that is acceptable to God, shall also be saved from the plague, i.e. death as a result of the plague.	
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Living Witnesses: According to prophecy number 27, more than fifty thousand people have offered Prayers in this Mosque so far, and God has saved them from the plague and every kind of pestilence.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
28	1880-1882	<p>يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ</p> <p>See <i>Barāhīn-e-Aḥmadiyya</i> page 240¹. Translation: “The adversaries will desire to extinguish the light of God with the breath of their mouths, i.e. they will employ all kinds of machinations, but Allah will perfect His light, even though the disbelievers should resent it.” This prophecy dates back to a time when the opponents were not zealously opposed to this Movement. Then, ten years after this prophecy, their hostility became so intense that they issued edicts of heresy against me and issued fatwas pronouncing it lawful to kill me. They produced hundreds of books and articles against me, and nearly all the Maulawis turned against me. They employed every machination, no matter how mean or disgraceful, to destroy me. Nonetheless, the result was contrary to their expectations and the Movement flourished in a miraculous way.</p>	This prophecy was fulfilled four years ago.

1 See *Barāhīn-e-Aḥmadiyya, Part III*, Ḥadrat Mirza Ghulam Ahmad, 2014. Islam International Publications Ltd. p. 208. [Publisher]

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Living Witnesses: The proof of prophecy number 28 is quite clear, as the opposing Maulawīs spared no effort in trying to eradicate the Movement, but it has eventually grown.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
29	1880-1882	<p>وَلَنْ تَزُحَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ وَخَرَفُوا لَهُ بَيْنَيْنِ وَبَيْنَاتٍ بِغَيْرِ عِلْمٍ قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ - وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ - الْفِتْنَةُ هُنَا فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعُرْمِ -</p> <p>See <i>Barāhīn-e-Aḥmadiyya</i>, page 241¹. Translation: “Christians with the characteristics of clergymen, who presume to be Christian helpers, and Muslims with the characteristics of Jews, who, like the Jews, presume to be acting on tradition, will never believe until you enter their religion. Say, God is One and Independent. He is not a son to anyone, nor is anyone His son. These people will come together to devise a plan, but God, too, will plan, and He is the best of planners. At that time, a trial will befall you; therefore, you must be patient as were the Prophets of high resolve.” This prophecy relates to the mischief first created by the Christians and the Muslims at the time of Atham, and later at the time of Clark’s law-suit of attempted murder against me, in which instance they were all united against me. It is possible that they may cause further trouble in the future as their animosity has not diminished.</p>	
<p>Living Witnesses: This prophecy can be found on page 241 of <i>Barāhīn-e-Aḥmadiyya</i> wherein I was addressed and told: Christian clergymen and Muslims with Jewish</p>			

1 See *Barāhīn-e-Aḥmadiyya*, Part III, Ḥaḍrat Mirza Ghulam Ahmad, 2014. Islam International Publications Ltd. p. 208. [Publisher]

traits will together conspire against you and bring tribulation upon you, but God shall make the truth manifest. First of all, in the case of Atham, they came together in an endeavour to falsify the prophecy, but God made its truth manifest. According to the condition of the prophecy, Atham refrained from calling me *Dajjāl* in public and was overcome with great fear and trepidation, which no one can deny. Then, despite my promising a reward of four thousand rupees if he swore an oath, he did not take the oath. Consequently, in keeping with the intent of the prophecy, he died within my lifetime. The gist of the prophecy was that whoever was the liar among the two of us would die before the other, and a long time has passed since he departed this world and set a seal on the fact that he was the liar in the debate. (2) The second scheme hatched by the Christian clergymen and the Muslims was that Dr Clark filed a false lawsuit against me, accusing me of attempting to murder him, and all the opposing Muslims became his allies. Many Maulawīs even testified against me on his behalf. However, the case was ultimately proven false and dismissed. Observe at the grandeur of this prophecy wherein I had been apprised of these lawsuits many years in advance! I had been told that the Christian clergy and Muslims would come together and file lawsuits against me, but that God would shatter their schemes, and so it came to be.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
30	1880-1882	<p>إِنْ لَّمْ يَعْصِكَ النَّاسُ يَعْصِكَ اللَّهُ مِنْ عِنْدِهِ۔ يَعْصِكَ اللَّهُ مِنْ عِنْدِهِ وَإِنْ لَّمْ يَعْصِكَ النَّاسُ۔</p> <p>See <i>Barāhīn-e-Aḥmadiyya</i> page 510¹. Translation: “Even if people may not save you, i.e. may try to destroy you, God shall create means from Himself to save you. God shall certainly save you even though people may not wish to save you.” Look at the glory and power of this prophecy and the repeated promises of safety. It unmistakably promises that people will try to kill and destroy me and</p>	After 1892

1 See *Barāhīn-e-Aḥmadiyya, Part IV*, Ḥadrāt Mirza Ghulam Ahmad, 2016. Islam International Publications Ltd. p. 389. [Publisher]

30	[continued]	<p>will hatch all kinds of plots against me, but God shall be with me and shall frustrate these plans and protect me. Think now: was there a scheme that was not devised? In fact, all kinds of plots were hatched to kill and destroy me. Lawsuits were lodged accusing me of murder; conspiracies were made to disgrace me; schemes were made to levy tax on me; and I was targeted with fatwas of heresy and murder, but God foiled them all and none of their deceptions succeeded. Thus, God had informed ahead of time of the powerful tempests that were to arrive. Fear God and say truthfully whether or not this constitutes knowledge of the unseen and Divine support? Someone might ask that the promise of safety required that these people would not be able to hurt me in any way; how is it that they put me through so much hardship by taking me to court in false cases, hurling so much abuse at me, and causing me financial loss through legal expenses? The answer is that the meaning of <i>safety</i> was that I would be protected against the major ordeals that were the true intent of the opponents. Remember, the promise of safety was also made to the Holy Prophet, peace and blessings of Allah be upon him, but even he received severe injuries in the Battle of Uhud, and this occurred after he had been promised safety. In the same way, God said to Jesus:</p> <p style="text-align: center;">إِذْ كَفَفْتُ بَيْنَ إِسْرَاءِ وَإِلَ عَنكَ¹</p> <p>“Remember the time when I stopped the Children of Israel who intended to kill you.” Yet, it is known from consistent records that the Jews arrested Jesus and placed him on the cross, but God ultimately saved his life. Thus, the connotation of إِذْ كَفَفْتُ [I stopped] is the same as that of وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ [God shall protect you from the people].</p>	
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1 “When I restrained the children of Israel from putting thee to death.” *Al-Mā'idah* 5:111. [Publisher]

Living Witnesses: The proof of prophecy number 30 lies in the fact that the opponents went to the extent of filing cases of murder against me, but God saved me from them as well.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
31	1880-1882	<p>وَاذْكُرْ بِكَ الَّذِي كَفَرَ أَوْ قَدْ لِي يَا هَامَانُ لَعْنًا أَطْلُعَ عَلَيَّ إِلَهُ مُوسَى وَإِنِّي لَا أَكْفُهُ مِنَ الْكَافِرِينَ- تَبَّتْ يَدَايَ لَهَبٍ وَتَبَّ- مَا كَانَ لَهُ أَنْ يَدْخُلَ فِيهَا إِلَّا خَائِفًا- وَمَا أَصَابَكَ فِيمَنْ اللَّهُ- الْفِتْنَةُ هَهُنَا- فَأَصْبِرْ كَمَا صَبَرَ أُولُو الْعَرْشِ- إِلَّا إِنَّهَا فِتْنَةٌ مِنَ اللَّهِ- لِيُجِبَ حُبًّا جَمًّا- حُبًّا مِنَ اللَّهِ الْعَزِيزِ الْأَكْرَمِ- عَطَاءٌ غَيْرَ مَجْدُودٍ- شَاتَانِ تُذْبَحَانِ- وَكُلٌّ مِّنْ عَلَيْهَا قَانٍ-</p> <p>Translation: "And remember the time when a person shall conspire against you who shall be the instigator of the edict of heresy against you, and will deny after having believed. (This refers to Maulawī Muhammad Hussain Batalwi). And he will say to his friend (Nazeer Hussain Dehlwi), O Haman, light a fire for me, i.e. issue an edict of disbelief. I desire to investigate this God of Moses and I presume that He is false." God had named me Moses to indicate that just as the Pharaoh had looked down upon Moses with contempt and said that he was the one who had raised Moses and he would be the one to destroy him, the same attitude was adopted by Muhammad Hussain towards me. Moreover, it points to the victory that I was destined to win over this <i>Pharaoh</i>, just as Moses had done. Then, addressing me as Muhammad^{as}, He said:</p> <p>تَبَّتْ يَدَايَ لَهَبٍ وَتَبَّ</p> <p>Meaning: "Both hands of Abu Lahab were cut off, i.e. became useless, and he too was destroyed, i.e. fell</p>	<p>The prophecy was fulfilled when Maulawī Muhammad Hussain Batalwi published the fatwa of heresy against me and Nazeer Hussain Dehlwi issued his fatwa.</p>

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31	[continued]	into the pit of darkness. He should not have interfered in this matter but fearfully. Whatever you suffer is from God and is a trial for you. Therefore, observe patience as was observed by the Prophets of high resolve. It is a trial from God so that He may love you abundantly. The love of God, Who is Mighty and Exalted, is a blessing that shall never be taken away. Two goats shall be slaughtered from this Community, and every living being will eventually die.” Now, ponder over this prophecy with justice and know that it was made before Maulawī Muhammad Hussain had written his review of <i>Barāhīn-e-Aḥmadiyya</i> and that he had even read this prophecy. Can anyone, other than God, reveal knowledge of the unseen that no one is aware of? <i>Barāhīn-e-Aḥmadiyya</i> page 150 ¹ .	
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Living Witnesses: Maulawī Muhammad Hussain Batalwi himself provided proof of prophecy number 31 by writing an edict of heresy against me and declaring me an disbeliever. Later, as predicted in the prophecy, he was restrained by the authorities from vilifying and calling me an infidel.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
32	February 6, 1898	In a dream, God revealed to me through His special revelation that black-coloured trees were being planted in different parts of the Punjab. Those trees were very hideous, dark in hue, scary, and stunted. I asked some of those who were planting them, “What kind of trees are they?” They replied, “These are the trees of the plague that is soon to spread in the land”; and then I received the revelation: <div style="text-align: center;"> <p>الْأَمْرَاضُ تُنْشَأُ وَالتُّفُوسُ تُصَاغُ - إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ - إِنَّهُ أَوَى الْقُرْيَةَ</p> </div>	After 1892

1 This is a scribal error—the prophecy appears on page 510. See *Barāhīn-e-Aḥmadiyya, Part IV*, Ḥaḍrat Mirza Ghulam Ahmad, 2016. Islam International Publications Ltd. p. 389. [Publisher]

32	[continued]	<p>Meaning, the plague that has taken root in the country will never go away. This disease will spread and cause many fatalities and will not cease until people change their ways. However, God will save Qadian from being destroyed, i.e. such destruction will not visit Qadian as to entirely destroy it. Qadian may even be completely saved from the plague, but only on condition of repentance, i.e. if everyone repents from wickedness and malice. See the booklet, (<i>At-Tā'ūn</i>) [<i>The Plague</i>], published on February 6, 1898, and March 17, 1901. This was the dream and the revelation that was presented to me. Then, some four years after the announcement of February 6, 1898, the plague spread widely in Punjab. It spread so quickly over the ten-month period from October 1, 1901, to July 19, 1902, that it affected a total of twenty three districts in the Punjab. See official papers pertaining to the plague in the Punjab. This prophecy was made in February 1898 when only two districts had been affected by the plague. See [the newspaper] <i>Akbbār-e-Ām</i> of August 2, 1902, which contains the official testimony to this effect.</p>	
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Living Witnesses: I had published prophecy number 32 in my announcements dated February 6, 1898, and March 17, 1901, and it came true with amazing clarity. When this prophecy was published on February 6, 1898, only two districts in the Punjab had been infected by the plague, however, twenty three districts were later affected. In less than ten months, there were 316,000 cases and 218,799 mortalities. See the official numbers.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
33	Nine years ago.	Similarly, at a time when even in Bombay there was no sign of the plague, a prayer was offered for the visitation of the plague and it was accepted. Accordingly, nine	A few years later when the plague first broke out in Bombay.

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33	[continued]	<p>years ago, in 1311 A.H. this prayer was written in <i>Ḥamāmatul-Bushrā</i>:</p> <p>فَلَمَّا طَغَى الْفُسُوقُ الْمُبِينُ بِسَبِيلِهِ تَبَنَيْتُ لَوْ كَانَ الْوَبَاءُ الْمُتَبَرِّ</p> <p>See page 1 of the poem in <i>Ḥamāmatul-Bushrā</i>. Meaning, “When the storm of transgression arose, I asked God to send the plague.”</p>	
No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
34	1897	<p>Similarly, on page 59 of <i>Sināj-e-Munīr</i>, the prophecy was made regarding the plague that this catastrophe would also afflict those who did not accept the prophecy regarding Lekhram, as God says:</p> <p>إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا</p> <p>Meaning, “Those who revered and worshipped the calf shall be visited by [Divine] wrath and shall be afflicted with debasement.” The wrath descending upon them in this world alludes to the plague. On page 60 of the same book is the revelation regarding the plague:</p> <p>يَا مَسِيحَ الْخَلْقِ عَدَاوَاتَا</p> <p>Meaning, at the time of the prevalence of the plague, people will say, “O Messiah, intercede on our behalf.” Today, July 18, 1902, marks five years since the publication of this book. At that time, there was no expectation that the plague would break out. Consider the impressive nature of these prophecies of the unseen that have been published over the past twenty two years, with repeated warnings of the outbreak of the plague in the country.</p>	A few years after this prophecy, the plague broke out in the Punjab.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
35	Muharram 1312 AH	<p>Some nine years ago, on page 52 of the book <i>Sirrul-Kh-ilāfah</i>, a prayer was made for a calamity to befall the opponents and for the outbreak of the plague. Consequently, to date, thousands of opponents have been killed and destroyed by the plague and other calamities. The was prayer was:</p> <p style="text-align: center;">وَحْدُ رَبِّ مَنْ عَادَى الصِّلَاحَ وَمُفْسِدًا وَنَزَلَ عَلَيْهِ الرَّجْزَ حَقًّا وَدَمِيرًا وَفَرَّجْ كُرُوبِي يَا كَرِيمِي وَنَجِّنِي وَمَرِّقْ خَصْمِي يَا إِلَهِي وَعَقِّرْ¹</p> <p>Translation: "O, my God, send the plague upon every malicious one, or kill him through some other means, or chastise him in some other way, and rid me of my sorrows, and tear my enemies to bits, and reduce them to dust, and cover them with dust, and make them bite the dust." As a result, with the outbreak of the plague in the country, thousands of my malicious opponents were killed by the plague, and who knows what the future holds. Moreover, some of the notable Maulawīs went blind, some lost an eye, some became insane, and many died. For example, in keeping with the prayer, (1) Maulawī Shah Deen went insane, (2) Rasheed Ahmad became blind; (3) Muhammad Bakhsh died of the plague, as did three Maulawīs from Ludhiana. (7) Muhammad Hassan of Bhin was destroyed as well as (8) Ghulam Dastagir Qasuri, and (9)</p>	At the time of the plague.

1 "And take, O Lord, who is an enemy to righteousness and a corrupter, and afflict him with deserved punishment and destroy him. And relieve my sorrows, O Generous One, and save me. And tear apart my adversary, O my God, and forgive me."
[Publisher]

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35	[continued]	<p>Mohy-ud-Deen of Lakhuke. Asghar Ali lost an eye and Maulawī Muhammad Hussain became the target of the prayer [عَفَّرَ] ‘<i>affiri</i>, because [عَفَّرَ] ‘<i>afara</i> in Arabic means to be covered in dust; and so he was stopped by the order of the authorities from collecting edicts of apostasy and was smeared in the dust on account of his being a farmer, since a farmer has, most of the time, much acquaintance with dust. So much has already transpired, who knows what more is yet to come?</p>	
<p>Living Witnesses: Official documents suffice as proof of prophecy number 35, and the prophecy is included in the book <i>Sirrul-Khilāfah</i>.</p>			

No	Date of the Prophecy	The Revelation that I have been graced with has revealed to me these Miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
36	1311 A.H.	<p>On pages 35 to 38 of the book <i>Nūrul-Haqq</i>, news was given through Divine revelation of the appearance of the plague, which occurred six years later. The following passage is on page 35:</p> <p style="text-align: center;">إِغْلَمَ أَنَّ اللَّهَ نَفَثَ فِي رُؤُوسِ أَنْ هَذَا الْخَسُوفُ وَالْكَسُوفُ فِي رَمَضَانَ أَيَّتَانِ مَخُوفَتَانِ لِقَوْمٍ اتَّبَعُوا الشَّيْطَانَ --- وَلَكِنْ أَبَوَاهُ أَنَّ الْعَذَابَ قَدْ حَانَ</p> <p>Translation: “God breathed into my heart through His revelation that the eclipses of the moon and the sun are a harbinger to the chastisement—the plague—that is nigh.”</p>	At the time of the plague.
<p>Living Witnesses:</p> <p>The proof of prophecy number 36 is the same as that of prophecy number 35.</p>			

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
37	1883	The news about the death of Pandit Dayanand, the leader of the Aryas, was given three months before his death, and it was communicated to Lala Sharampat and other Aryas living in Qadian. See <i>Barāhīn-e-Aḥmadiyya</i> , page 535 ¹ . If these people are put under oath, they will surely tell the truth. I was pained by the death of Pandit Dayanand because he passed away before answering some of my questions. (1) One of the questions was that if transmigration—reincarnating into new lives according to one's past deeds, even becoming insects, dogs, or cats—is true and has bound them for millions of years, why have all of them not yet achieved salvation given there are only a finite number of souls? Does God not wish to grant them salvation, or do the Vedas not offer any teaching for salvation? Without certainty, man cannot desist from sin, and since the Vedas have not presented any means to bring about certainty regarding God, the Aryas do not have any definitive way to recognise Parmeshwar. It is perhaps for this reason that the insects have not yet achieved salvation. This was my first question. The (2) second question was that if an Arya woman can keep a lover beside her husband, does this constitute cuckoldry or not? The (3) third was that if God is not the Creator of the souls and the souls are able to find deliverance from sin at some point, then, according to the principle of the Vedas, the affairs of the world cannot continue forever and God would end up empty-handed, because the person who is delivered from sin will be beyond God's control as none	On October 30, 1883, some three months after the prophecy was related.

1 See *Barāhīn-e-Aḥmadiyya, Part IV*, Ḥadrāt Mirza Ghulam Ahmad, 2016. Islam International Publications Ltd. p. 264. [Publisher]

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37	[continued]	of his sins would remain and, therefore, he would not return to the world. This falsifies the principle of the Vedas that the souls keep returning to this realm. Dayanand did not provide answers to any of these questions and died in Ajmer in a state of frustration.	
Living Witnesses: The witnesses to this prophecy are Lala Sharampat the Arya, and some Muslims. The testimony of Sharampat is strong, all it requires is an oath.			

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
38	1880-1882	Once, I received a divine revelation: "Abdullah Khan, Dera Ismail Khan." It was still morning, and some Hindus, including Bishandas, were with me. I told them that God had revealed to me that I would receive some money from a man with that name. Bishandas immediately said, "I will go to the Post Office and verify your claim." At that time, the mail arrived in Qadian in the afternoon at two, so he went to the Post Office and returned with the information that, according to the postal clerk, a man named Abdullah Khan, who was an Extra Assistant, had sent money from Dera Ismail Khan. Bishandas asked me in amazement, "How did you know?" I replied, "God, whom you do not acknowledge, informed me." See <i>Barāhīn-e-Aḥmadiyya</i> page 226 ¹ .	
Living Witnesses: The witness to this prophecy is the same Bishandas who is a resident of Qadian and is still alive.			

1 See *Barāhīn-e-Aḥmadiyya, Part III*, Ḥaḍrat Mirza Ghulam Ahmad, 2014. Islam International Publications Ltd. p. 200. [Publisher]

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
39	1880-1882	<p>Malawamal, a prominent Arya of Qadian, was once afflicted with tuberculosis. His fever was chronic, and his life was in peril. One day, he came to me and asked for treatment. Crying bitterly and despairing of his life, he sought my help. I prayed for him and received this answer from God.</p> <p style="text-align: center;">فُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا</p> <p>Meaning “We said, ‘O fire of fever! Cool down and become a source of peace.’” Consequently, he recovered within a week and is alive to this day. <i>Barāhīn-e-Aḥmadiyya</i> page 227¹.</p>	

Living Witnesses: The witness to prophecy number 39 is Malawamal, the Arya, himself. He should remember vividly how this revelation was narrated to him during a time of utter despair and how, within a week, he regained his health.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
40	1880-1882	When some parts of the book <i>Barāhīn-e-Aḥmadiyya</i> were ready, I realised that I needed to have them published, but I did not have the funds. I prayed to God, asking that people be inclined to help me. Immediately, while in a state of semi-consciousness, I received the answer: “Not just yet.” Despite making many efforts, I	The publication of the book was delayed for three years.

¹ See *Barāhīn-e-Aḥmadiyya, Part III*, Ḥaḍrat Mirza Ghulam Ahmad, 2014. Islām International Publications Ltd. p. 200. [Publisher]

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40	[continued]	did not receive any help for a long time after this. See <i>Barāhīn-e-Aḥmadiyya</i> page 225 ¹ .	
Living Witnesses: There are many witnesses to Prophecy number 40, including some who are present here today.			

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
41	1880-1882	<p>When I was informed by God that I would not be helped just yet, no one paid any attention to me for a long time after. People did not show any concern and the printing of the book was delayed. Then, one day, close to the time of <i>Maghrib</i>, I felt a strong inclination to pray and the Lord of Glory and Majesty caused the following revelation to flow from my tongue:</p> <p style="text-align: center;">هٰذَا اِلَيْكَ بِجَذَعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ وَطَبًا جَنِيًّا</p> <p>See <i>Barāhīn-e-Aḥmadiyya</i>, page 226¹. Meaning, “Shake the trunk of the palm and fresh dates will fall upon thee.” I then sent letters to several prominent individuals and was able to receive sufficient funds to print the first two parts of <i>Barāhīn-e-Aḥmadiyya</i>. However, my circumstances were still humble and it was only through the reputation of my family that, by the command of God, I caught the attention of some people. Thereafter, God willed to grant me acceptance in the world in my personal capacity and I received all the revelations that are given in <i>Barāhīn-e-Aḥmadiyya</i>:</p>	After three years.

1 See *Barāhīn-e-Aḥmadiyya*, Part III, Ḥaḍrat Mirza Ghulam Ahmad, 2014. Islam International Publications Ltd. p. 199. [Publisher]

2 *Barāhīn-e-Aḥmadiyya*, Part III, p. 199. [Publisher]

41	[continued]	<p>الْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي۔ سَيُنْصُرُكَ رِجَالٌ تُدْعَى إِلَيْهِمْ مِنَ السَّمَاءِ۔ يَأْتُونَ مِنْ كُلِّ فِجٍّ عَيْنِي۔ يَأْتِيكَ مِنْ كُلِّ فِجٍّ عَيْنِي۔ وَلَا تُصْغِرِ لِخَلْقِ اللَّهِ وَلَا تَسْتَمْ مِنَ النَّاسِ۔</p> <p><i>Barāhin-e-Aḥmadiyya</i>, pages 241 to 242¹. Translation: “I Myself placed thy love upon ready hearts so that thou are brought up in front of My eyes. Very soon, such people will help you unto whom I shall vouchsafe My revelation. They will come to thee from every faraway path, bearing all kinds of presents, including cash and provisions.” This prophecy then grew like a seed, to such an extent that at this time, 1320 A.H. the number of followers of this Community has surpassed a hundred thousand², com- pared to the period when only two or three individuals had any interaction with me. Whenever a person comes from any direction, or a gift arrives from someone new, it is a Sign made manifest. Since the number of people who came here and undertook the <i>bai’at</i> would not be less than fifty thousand, and the money and gifts that came at various times would amount to no less than one million, it is correct and true that, besides the Signs that</p>
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1 See *Barāhin-e-Aḥmadiyya*, Part III, Hadrat Mirza Ghulam Ahmad, 2014. Islam International Publications Ltd. p. 208-209. [Publisher]

2 I thought that there were no more than six or seven people in the Bombay area who had sworn allegiance to me. Now, it has become known through an official letter that the number of people who have entered my allegiance in this area is 11,087. The official document is as follows:

Memo No. 19143,

Dated: September 2, 1902, Poona

In answer to the letter dated August 13, 1902, written by (Mufti Muhammad Sadiq), Assistant Secretary Anjuman Ishā’at-e-Islām, it is hereby submitted that the number of followers of the Ahmadiyya sect in the previous census was 11,087.

Signed by the Head Compiler in lieu of the Provincial Superintendent Census.

(Author)

41	[continued]	<p>have been written in this table, there are at least one million other Signs that are proven through the revelations:</p> <p style="text-align: center;">يَأْتُونَ مِنْ كُلِّ فَجٍّ عَمِيقٍ يَأْتِيكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ¹</p> <p>Then there is a series of Signs that have become manifest through the revelation:</p> <p style="text-align: center;">إِنِّي مُهَيِّئُ مَنْ أَرَادَ إِهَانَتَكَ²</p> <p>Another point worth noting here is that the revelation: هُذِيَ إِلَيْكَ بِجَذَعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطَبًا جَنِيًّا³ was revealed to Mary after her son, Jesus, was born and she was very weak. God has also named me Mary in <i>Barāhīn-e-Aḥmadiyya</i> and, like Mary, commanded me:</p> <p style="text-align: center;">وَكُنْ مِنَ الصَّالِحِينَ الصَّادِقِينَ⁴</p> <p>See page 242 of <i>Barāhīn-e-Aḥmadiyya</i>⁵. Thus, the revelation, “Take hold of the palm-tree and shake it,” points to the fact that the child born through the pregnancy of Truth was named Jesus. As long as he was weak, he was nourished by Mary-like traits, but when he grew strong, it was said unto him:</p> <p style="text-align: center;">يَا عِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ⁶</p>	
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1 “People will come to you from every distant track. Help will come to you by every distant track.” [Publisher]

2 “I will humiliate him who designs to humiliate you.” [Publisher]

3 “Shake the branch of the date-palm tree, the fresh ripe dates will fall upon you.” [Publisher]

4 “Be of the righteous and the truthful.” [Publisher]

5 See *Barāhīn-e-Aḥmadiyya, Part III*, Ḥaḍrat Mirza Ghulam Ahmad, 2014. Islam International Publications Ltd. p. 208. [Publisher]

6 “O Jesus, I will cause thee to die and will exalt thee to Myself” [Publisher]

41	[continued]	See page 556 of <i>Barāhin-e-Aḥmadiyya</i> ¹ . It was the same promise that was made in <i>Sūrah Taḥrīm</i> . It was essential that, in conformity with this promise, someone in this <i>Ummah</i> be named ‘Mary’, and then progressing, this should lead to the birth of ‘Jesus’ who would thus be called the ‘Son of Mary’—and I am that person. The revelation, “Take hold of the palm-tree and shake it,” was revealed both to Mary and myself. The difference is that while Mary was suffering from physical frailty at the time, I was suffering from financial restraints.	
Living Witnesses: Post Office registers bear witness to the amount of money that followed, and official government documents bear witness to the number of visitors.			

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
42		Among the great signs of Allah the Almighty, is the sign He manifested with regard to Deputy Abdullah Atham, a Christian. It was occasioned by a debate between Islam and Christianity that took place at the urging of Dr Martyn Clark in May and June 1893. The Christians selected Deputy Abdullah Atham for this debate, and I represented the Muslims. A few days before the debate began, Abdullah Atham had used the term <i>Dajjāl</i> [Antichrist] with reference to our Holy Prophet, peace and blessings of Allah be on him, in his book <i>Andrūna-e-Bible</i> , as I have mentioned on the last page of <i>Jang-e-Muqaddas</i> . His mischief and insolence during the entire debate is still fresh in my memory, and I earnestly	

1 See *Barāhin-e-Aḥmadiyya, Part IV*, Ḥadrāt Mirza Ghulam Ahmad, 2016. Islam International Publications Ltd. p. 434. [Publisher]

42	[continued]	<p>wished that God should grant me some prophecy regarding his chastisement. It was with this in mind that I took a signed statement from Atham, so that when I announced the prophecy he should not rush to the Court like other Christians and try to harm me. I was occupied in the debate for fifteen days and continued to pray privately for [a sign of] reprimand for Atham. When the debate was over, I was informed by God Almighty that if Atham would not repent of his audacity and insolence, and would not retract the word <i>Dajjāl</i> which he wrote in his book with reference to the Holy Prophet, peace and blessings of Allah be upon him, he would be cast into <i>Hāviyah</i> [hell] within a period of fifteen months. Having received this revelation, I addressed Abdullah Atham on the day that the debate was concluded. This was before a large gathering, which included Dr Martyn Clark and about thirty other Christians, as well as about thirty or forty members of my Community. Among these were Maulawī Hakeem Noor-ud-Deen, Maulawī Abdul Karim, Sheikh Rahmatullah, Munshi Taj-ud-Deen (Accountant, Railway Office, Lahore), brother Abdul Aziz Khan (Clerk, Office of the Examiner, Railway, Lahore), Khalifah Noor-ud-Deen, and others. I said to Deputy Abdullah Atham that although this debate has ended in the intellectual and rational sense, there is still another ongoing contest that remains to be decided, and it has been ordained by God. It is as follows: In your book, <i>Andrūna-e-Bible</i>, you have called our Holy Prophet, peace and blessings of Allah be upon him, <i>Dajjāl</i> whereas I believe him to be a true Messenger, and I firmly believe Islam to be from God. Now, this is something that will be decided by heaven. The heavenly decree is that whichever of us is false in his statement and unjustly declares the true Messenger to be a liar and <i>Dajjāl</i>, and whichever of us is an enemy of the truth, shall be cast into <i>Hāviyah</i> [hell] within fifteen months from</p>	
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42	[continued]	<p>today, in the lifetime of the truthful one, unless he turns to the truth, i.e. desists from calling the Righteous and True Prophet, <i>Dajjāl</i> and refrains from impertinence and abuse.</p> <p>I said this because the mere denial of a religion does not merit punishment in this world, it is audacious, impertinent and insolent vilification that makes one deserving of punishment. Thus, when Atham was apprised of this prophecy in this gathering of more than seventy people, he visibly became blanched, his face turned pale, and his hands started to tremble. He immediately took his tongue out of his mouth, touched his ears with both hands, and began to shake his head and hands just like a frightened culprit who vehemently denies any wrongdoing, repents and shows great humility. With a quivering tongue, he kept saying that I repent! I repent! I am not guilty of any disrespect or blasphemy; and I have never ever called the Holy Prophet, peace and blessings of Allah be upon him, <i>Dajjāl</i>. All the while, he was trembling, and this spectacle was not only beheld by Muslims but his humble attitude was also witnessed by a large number of Christians. His denial seemed to indicate that his statement in <i>Andrūna-e-Bible</i> was not meant as an insult. In any case, he ended up retracting the word <i>Dajjāl</i> before this gathering of about seventy people, and it was this one word that had occasioned the prophecy. He escaped death within a period of fifteen months, because he had recanted that blasphemous word on which the prophecy depended and God would surely never forget the condition that He Himself had attached. Although this should have been enough for Atham to avail himself of the condition of repentance, he not only retracted the word <i>Dajjāl</i> but, from the very day that he heard the prophecy, he stopped attacking Islam altogether. The fear this prophecy instilled in his heart continued to increase until he became a nervous wreck. All his peace and tran-</p>	
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42	[continued]	<p>quillity vanished. He changed himself so much that he completely ceased to engage in debates with Muslims and stopped writing books against Islam, as had previously been his practice. He stopped uttering sacrilegious and insulting remarks, as though his mouth had been sealed. He became very quiet and depressed. Such was the state of his depression that he despaired of his very life and, in a state of frenzy, began travelling from town to town to pay a last visit to his relatives. It was in the course of these travels that he finally met his death in Ferozepur.</p> <p>The question is, why was he overtaken by Divine punishment and why did he die shortly thereafter while he had repented publicly of his sacrilegious remark, and had more than once expressed aversion to using the word <i>Dajjāl</i>? The answer is that since he had become the target of the <i>mubāhalah</i> [prayer duel], therefore, in keeping with the prophecies that were made fifteen months later, while Atham was still alive, and are recorded on the first page of the book <i>Anjām-e-Ātham</i>, it was inevitable that he should die. It was clearly stated in these prophecies that Atham would die soon after his refusal to swear an oath and after concealing the testimony and after reverting to his impertinence. Since he was guilty of these offences, he died seven months after my last announcement was published. His death was also inevitable because it was implicit in the prophecy that the liar would die before the truthful one. Therefore, the only benefit he received from his penitence was that he did not die within fifteen months. However, later, when he stopped being remorseful, and his heart was no longer in fear as it had been during the fifteen-month period, and he lied and said that he had never been afraid of the prophecy, and when he was called upon to swear an oath and offered a reward of four thousand rupees in cash, he refused to do so, God caused his death for his denial and</p>
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42	[continued]	for concealing his testimony and for his audacity within seven months of my last announcement, i.e. within fifteen months, and his life ended in Ferozepur on July 27, 1896. In any case, Atham died within the fifteen months foretold in the prophecy. This prophecy was endowed by God with an element of grace in that it was clothed in mercy and compassion. Since Atham adopted gentleness in his behaviour and did not use the kind of foul language that Lekhram had used, God showed him leniency by granting him respite before his death, thus demonstrating a sign of His grace. Lekhram, however, was rude and used foul language, and God responded with a sign of His Majesty. Despite this, when the ignorant and blind did not value the sign of God's benevolence shown through Atham, God demonstrated His Majesty through the death of Lekhram.	
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Living Witnesses: The proof of prophecy number 42, which I made regarding Abdullah Atham, is present in the treatise of the debate entitled *Jang-e-Muqaddas*. It outlines the reason behind the prophecy, which was that Atham had called the Holy Prophet, peace and blessings of Allah be upon him, a deceiver but then on hearing of the prophecy, had repented in the presence of some seventy people, including Maulawī Hakeem Noor-ud-Deen; Maulawī Abdul Karim; Sheikh Rahmatullah, the owner of Bombay House, Lahore; Khalifah Noor-ud-Deen, a trader from Jammu; Munshi Zafar Ahmad of Kapurthala; Khawaja Kamal-ud-Deen, Pleader of Peshawar; Khalifah Rajab-ud-Deen of Lahore; Miyan Muhammad Chatu of Lahore; Munshi Taj-ud-Deen of Lahore; Maulawī Allah-Diya of Ludhiana; Munshi Muhammad Arora of Kapurthala; Miyan Muhammad Khan of Kapurthala; Sheikh Noor Ahmad, Editor *Riyādh-e-Hind*, Amritsar, and owner of the *Riyādh-e-Hind Press*, Amritsar; Miyan Nabi Bakhsh; wool cloth trader, Amritsar; Miyan Qutb-ud-Deen, maker of copper utensils, Amritsar; Mufti Muhammad Sadiq; Sahibzadah Sirajul Haqq; Qazi Zia-ud-Deen; Maulawī Abdullah Sanauri; Sheikh Chiragh Ali etc. All of these gentlemen are witnesses to this prophecy.

THE DESCENT OF THE MESSIAH

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
43	February 20, 1886 and February 20, 1893	<p>When the Christians, along with ignorant Muslims, tried to conceal the clear and unambiguous Sign regarding Atham through injustice and slander, and when no one recognised the essence of the prophecy that the liar would die within the lifetime of the truthful and that it had come to pass, God revealed another prophecy to me as a testimony. This was the prophecy regarding Lekhram, which manifested itself with great power and majesty. Despite people's attempts to cast doubt on God's revelation, Atham had retreated from uttering the word <i>Dajjāl</i> in front of a crowded assembly, which had been the true intent of the prophecy, and had taken advantage of the condition. In short, when people attempted to cast doubt on God's revelation, He revealed to me another prophecy as a testimony. This was the prophecy concerning Lekhram, which manifested itself with great power and majesty. Let it be clear that among all the awe-inspiring and majestic signs is the sign of Pundit Lekhram's death, which is based on my books <i>Barakātud-Du'ā'</i>, <i>Karāmātuṣ-Ṣādiqīn</i>, and <i>Āīna-e-Kamālāt-e-Islām</i> in which news was given ahead of time that Lekhram would depart from this world within six years by murder, and that this would occur on the day after Eid. This was meant to manifest the fact that while there would be celebration in the households of the Muslims on the first day of Eid, there would be mourning in the Hindu households on the second. This prophecy is not only written in my books but Lekhram himself made it known among his own people by citing it in his book, before it had come to pass. The fame of this prophecy was no less than the fame of its manifestation. However, at the time of its fulfil-</p>	<p>The prophecy [in relation to Abdullah Atham] was fulfilled six months after my final announcement</p> <p>This prophecy [in relation to Lekhram] was fulfilled four years later on March 6, 1897</p>


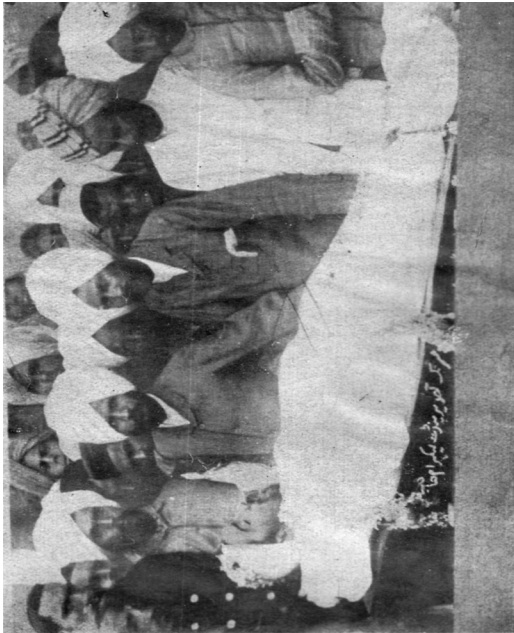
<p>43</p>	<p>[continued]</p>	<p>ment, there was great mourning among the Aryas which served to publicise it even more widely; consequently, all Hindus, Muslims and Christians of British India, including the Government itself, became witnesses to this sign. God, O God! What an awe-inspiring and dreadful sign it was that revealed the face of God to those who had eyes! It is important to remember that Lekhram had a strong opposition towards our Holy Prophet, peace and blessings of Allah be upon him, and a proclivity for using hurtful language. He was a prominent advocate and speaker for the Aryas and went about delivering speeches. He also authored several books against Islam. Yet, he was a mere calf, completely bereft of understanding and knowledge. His words were full of vitriol, obscenities, and shameful invectives. He also came here to Qadian for a debate and demanded a sign. In response to this, I announced on February 20, 1886, that I would reveal the fate and destiny of Lekhram of Peshawar and other Aryas, and requested that anyone who may have been troubled by such a prophecy inform me so that I could avoid publishing such a prophecy about them. Later, I received a postcard from Pundit Lekhram himself, giving me permission to make the prophecy about his death, provided that a time limit was included. The following prophecy was then written in <i>Karāmātūṣ-Ṣādiqīn</i> in Safar, 1311 A.H:</p> <p>وَعَدَنِي رَبِّي وَاسْتَجَابَ دُعَائِي فِي رَجُلٍ مُفْسِدٍ عَدُوِّ اللَّهِ وَرَسُولِهِ الْمُسْتَعْتَبِ لِيَكْفَهَرَامَ الْغَشَاوِرِيِّ وَالْخُبْرَانِي أَنَّهُ مِنَ الْهَالِكِينَ - إِنَّهُ كَانَ يُسَبِّحُ نَبِيَّ اللَّهِ وَيَتَكَلَّمُ فِي شَأْنِهِ بِكَلِمَاتٍ خَبِيثَةٍ - فَدَعَا عَلَيْهِ فَبَشَّرَنِي رَبِّي بِمَوْتِهِ فِي سِتِّ سِنِينَ إِنْ فِي ذَلِكَ لَأَيَّةٌ لِلظَّالِمِينَ -</p> <p>“God has given me a promise and has answered my prayers concerning an individual named Lekhram, who is an enemy of God and of the Messenger and who vil-</p>	
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<p>43</p>	<p>[continued]</p>	<p>ifies the Holy Prophet, peace and blessings of Allah be upon him, and utters profanities. When I prayed against him, God gave me the news that he would die within six years. This is a sign for those who are in search of the true faith." Then, I published the following prophecy in my announcement of February 20, 1893, which was part of in the book <i>Āṭina-e-Kamālāt-e-Islām</i>: In response to my announcement of February 20, 1886, Lekhram had sent me an audacious postcard saying that I could go ahead and make any prophecy about his death. When I prayed about this, the following revelation was received from God, the Lord of Glory:</p> <p style="text-align: center;">عَجَلٌ جَسَدٌ لَهُ خُورٌ - لَهُ نَصَبٌ وَعَذَابٌ</p> <p>Meaning, "This is but Samiri's calf that lets out a sound even though it is dead, i.e., it is devoid of spirituality and is lifeless, and, like Samiri's calf, is destined for chastisement." This pointed to the fact that just as Samiri's calf was cut down on a Saturday, so will this person be cut down and burned in the fire. In short, the revelation pointed to his being killed, i.e. like Samiri's calf, he would be ferociously cut to pieces. It came to pass precisely like this. Lekhram was cut down with great ferocity and the day of his slaughter was a Saturday and the day preceding it had been the day of Eid for the Muslims. Samiri's calf had also been killed on the same day, i.e. a Saturday, which coincided with the Passover of the Jews. Samiri's calf was burned after being cut to pieces, and the same happened with Lekhram. First, the killer severed his intestines, then the doctor opened up his wound with a scalpel, then the corpse was subjected to the knife of the medical examiner, then it was burned in the fire, and then it was thrown into the river, as was done to Samiri's calf. Just as a severe plague visited the Israelite people after they worshipped Samir's calf and held this idol in great esteem instead of God, in the same</p>
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43	[continued]	<p>way, a plague broke out when people exalted Lekhram. This was because they had scorned the prophecy of the Lord of Glory and honoured the man whom God had named Samiri's calf. In the announcement following this revelation, it was written: "Today, February 20, 1893, when I prayed to be apprised of the time of Lekhram's punishment, God revealed to me that within a period of six years from today, this man, on account of his insolence towards the Holy Prophet, peace and blessings of Allah be upon him, would be visited by such a chastisement as will be different from minor sufferings. It will be miraculous and will be attended by Divine awe." It was stressed in this announcement that if I turned out to be false in this prophecy, I would be ready to suffer any punishment, and would even submit to being hanged with a rope around my neck. This prophecy, unlike that regarding Atham, was not accompanied by any conditions. Rather, it was definite and categorical, and I accepted the severest punishment for myself in case it did not come to pass. A poem was also written at the end of the same announcement on February 20, 1893, which clearly alludes to the manner of Lekhram's death. At the place in this poem where, as a prophecy, the words <i>sharp sword</i> are written, a hand was drawn pointing to Lekhram and indicating that this person would die by being murdered. Here I copy this poem word for word from my book <i>Ā'ina-e-Kamālāt-e-Islām</i> which was published nine years ago and contained the sign of the hand. It is as follows:</p> <p>عجب نورست در جان محمد عجب لعلیست در کان محمد <i>What a wondrous light is in the soul of Muhammad^{as},</i> <i>A wondrous ruby lies in the mine of Muhammad^{as}.</i></p> <p>ز ظلمت‌ها دلی آنگه شود صاف که گردد از مجیان محمد <i>The heart is cleansed of all darkness</i> <i>When it joins the lovers of Muhammad^{as}.</i></p>	
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43	[continued]	<p>عجب دارم دل آن ناکسان را که رو تابند از خوان محمد <i>Alas for the hearts of those unworthy ones;</i> <i>Who turn their backs upon the hospitality of</i> <i>Muhammad^{has}.</i></p> <p>ندانم هیچ نفسی در دو عالم که دارد شوکت و شان محمد <i>I know not of anyone in both the worlds</i> <i>Who has a station equal to Muhammad^{has}.</i></p> <p>خدا زان سینه بیزارست صدار که هست از کینه داران محمد <i>God is utterly displeased with the person</i> <i>Who bears a grudge against Muhammad^{has}.</i></p> <p>خدا خود سوزد آن کرم دنی را که باشد از عدوان محمد <i>God Himself burns that worthless worm</i> <i>Which is among the enemies of Muhammad^{has}.</i></p> <p>اگر خواهی نجات از مستی نفس بیا در ذیل مستان محمد <i>If you wish to be delivered from the stupor of the lower self;</i> <i>Come and join the ranks of the lovers of Muhammad^{has}.</i></p> <p>اگر خواهی که حق گوید ثنایت بشو از دل ثناخوان محمد <i>If you desire that God should praise you;</i> <i>Become a true admirer of Muhammad^{has}.</i></p> <p>اگر خواهی دلیلی عاشقش باش محمد هست برهان محمد <i>If you desire proof of his truthfulness, become his lover:</i> <i>Muhammad himself is the proof of Muhammad^{has}.</i></p> <p>سری دارم فدای خاک احمد دلم هر وقت قربان محمد <i>My body craves to be sacrificed for the dust of Ahmad's feet;</i> <i>My heart is ever eager to die for Muhammad^{has}.</i></p> <p>به گیسوی رسول الله که هستم نثار روی تابان محمد <i>By the tresses of the Prophet of God!</i> <i>My heart is always ready to die for Muhammad^{has}.</i></p> <p>درین ره گر کشندم ور بسوزند نتابم رو ز ایوان محمد <i>Cut me to pieces or burn me to death,</i> <i>I will not turn away from the court of Muhammad^{has}.</i></p> <p>به کار دین نترسم از جهانی که دارم رنگ ایمان محمد <i>For the sake of faith, I fear no one in the world:</i> <i>For I am coloured after the faith of Muhammad^{has}.</i></p>
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43	[continued]	<p> یسی سهلست از دنیا بریدن به یادِ حسن و احسانِ محمدؐ <i>How easy it becomes to renounce the world,</i> <i>When remembering the beauty and grace of</i> <i>Muhammad^{as}!</i> </p> <p> فدا شد در رهش هر ذره‌ی من که دیدم حسن پنهانِ محمدؐ <i>Every particle of my being has been sacrificed in his path;</i> <i>I have witnessed the latent beauty of Muhammad^{as}.</i> </p> <p> دگر استاد را نامی ندانم که خواندم در دبستانِ محمدؐ <i>I know not the name of any other teacher;</i> <i>I have studied at the school of Muhammad^{as}.</i> </p> <p> به دیگر دلبری کاری ندارم که هستم کشته‌ی آن محمدؐ <i>I have nothing to do with any other beloved;</i> <i>I am smitten by the loving ways of Muhammad^{as}.</i> </p> <p> مرا آن گوشه‌ی چشمی ببايد نخواهم جز گلستانِ محمدؐ <i>I only crave a single glance;</i> <i>I need nothing but the garden of Muhammad^{as}.</i> </p> <p> دلِ زارم به پهلویم مجوید که بستیمش به دامنِ محمدؐ <i>Search not for my anguished heart in my bosom;</i> <i>I have surrendered it to the lap of Muhammad^{as}.</i> </p> <p> من آن خوش‌مرغ از مرغانِ قدسم که دارد جا به بستانِ محمدؐ <i>I am the merriest among the birds of Paradise</i> <i>That built their nests in the garden of Muhammad^{as}.</i> </p> <p> تو جان ما منور کردی از عشقِ فدایت جانم ای جانِ محمدؐ <i>You have illumined my heart and soul with love;</i> <i>My life is an offering to you, O Muhammad^{as}!</i> </p> <p> دریغاگر دهم صد جان درین راه نباشد نیز شایانِ محمدؐ <i>Were I to sacrifice my life for him a hundred times;</i> <i>It would be unworthy of the majesty of Muhammad^{as}.</i> </p> <p> چه هیبت‌هابدا نداین جوان را که ناید کس به میدانِ محمدؐ <i>So awe-inspiring is the station granted to this champion;</i> <i>No one can even dare to compete with Muhammad^{as}.</i> </p> <p> ره مولی که گم کردند مردم بجو در آل و اعوانِ محمدؐ <i>The path of the Lord God, which mankind has lost;</i> <i>Seek it in the progeny of Muhammad^{as}.</i> </p>
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<p>43</p>	<p>[continued]</p>	<p>الا ای دشمن نادان و بی‌راه بترس از تیغ برآن محمد <i>Beware, O foolish and misguided enemy!</i> <i>Beware of the sharp sword of Muhammad^{as} !</i></p> <p>الا ای منکر از شأن محمد هم از نور نمایان محمد <i>Beware, O denier of the status of Muhammad^{as}</i> <i>And of the manifest light of Muhammad^{as} !</i></p> <p>کرامت گرچه بی‌نام و نشان است بیا بنگر ز غلمان محمد <i>Even though Miracles are no more;</i> <i>Come and witness them among the devotees of</i> <i>Muhammad^{as}.</i></p>	
		 <p>The corpse of the person that you see in this photograph was a prejudiced Hindu Arya, an enemy of Islam who had prophesied with respect to me in his book that I would die from cholera within three years; and I, too, had made a prophecy with respect to him that he would be killed with a knife within six years. You can see that the God of the Muslims has</p>	<p>The photo of the corpse of Lekhram which was published by the Aryas themselves.</p>

43	[continued]	<p>overcome the artificial god of the Hindus. I am still alive while he is dead, and his satanic prophecy turned out to be false. His corpse is a clear proof of the truth of Islam. Fear God, O Aryas, and give up the powerless Parmeshwar!</p> <p>It should be noted that these are the exact verses and the same drawing of the hand, predicting the death of Lekhram, that I had published in <i>Āīna-e-Kamālāt-e-Islām</i> approximately five years before Lekhram was wounded and killed. This is an exact copy, except that in <i>Āīna-e-Kamālāt-e-Islām</i> the word Lekhram had been written in bold letters and stretched over the length of the photograph. Here, the same photograph of the corpse has been produced that was published by the Aryas. It is evident from all the above verses that Lekhram was destined to be killed by a sharp sword. The prophecy was also prominently mentioned on the title page of <i>Barakātud-Du'ā'</i> in the context of answering some objections made by the newspaper <i>Anīs-e-Hind</i> of Meerut. Here I copy word-for-word the passage from the title page of <i>Barakātud-Du'ā'</i> that was published many years before the death of Lekhram:</p> <p style="text-align: center;">An Example of Accepted Prayer <i>Anīs-e-Hind</i> of Meerut <i>And An Objection to My Prophecy</i></p> <p>I have received the March 25th, 1893 edition of <i>Anīs-e-Hind</i>, which contains some criticism of the prophecy I had published regarding Lekhram of Peshawar. I have also learned that some other newspapers have found this truthful prophecy disagreeable. In fact, it pleases me to see that this prophecy is gaining publicity and fame, even at the hands of its opponents.</p> <p>In response to this criticism, I believe it is sufficient for the time being to say that God Almighty has done</p>
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43	[continued]	<p>what He wished and how He desired it. It is not of my doing. As for the objection that such a prophecy will serve no purpose and that some doubts will still remain, I consider it to be premature.</p> <p>I freely admit and reiterate that, if as the critics believe, this prophecy results in some ordinary fever or a minor illness, after which Lekhram fully recovers, it will not be considered a prophecy but will amount to fraud and deception. After all, nobody is free from such illnesses, and we all fall sick at some point or another. Thus, in such a situation, I will still deserve the punishment that I have stated. However, if this prophecy manifests itself in such a way that the signs of Divine wrath are clearly and openly witnessed, then let it be known that it is from God Almighty. The fact is that the inherent greatness and awe of a prophecy does not require a fixed time and day for its fulfilment. Rather, it is enough to set a time limit within which the punishment will arrive. When the prophecy actually reveals itself with majestic awe, it innately draws hearts towards itself, and all the conjecture and premature criticism that take root in people's minds come to an end, and those who possess sound judgment retract their previous ideas and feel ashamed of them.</p> <p>Besides, I too am subject to the laws of nature. If I published this prophecy as a hoax, on the basis of mere presumptions and with some common ailments in mind, then the person who is the target of the prophecy can likewise make a prophecy concerning me, based on similar presumptions. I am quite willing that, instead of six years, which is the limit I have set for him, he is free to stretch it to ten years in my case. Lekhram would be no more than thirty years old at present. He is a well-built young man enjoying excellent health. I, on the other hand, am more than fifty years old, weak, chronically ill, and suffering from several ailments; nonetheless, the contest will make it manifestly clear as to which is the word</p>
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43	[continued]	<p>of a mortal and which is the word of God Almighty.</p> <p>The critics' contention that this is no longer the age for such prophecies is merely a statement commonly uttered by people. However, I believe that this is an age for the acceptance of compelling and perfect truths and verities, and there probably has never been such an age. No fraud or deceit can remain hidden in this era, which is all the more pleasing for the righteous because only a person who knows how to differentiate between truth and falsehood can truly appreciate the truth and embrace it with joy and eagerness. There is such an attraction in the truth that it draws people towards itself. Evidently, people of this age are accepting hundreds of new facts that their forefathers did not accept. If the people of this age were not thirsty for the truth, then what would be the reason for the beginning of such a wonderful revolution? The present age is undoubtedly a friend, not a foe, of the truth. To say that this is the age of clever people and that the time of the simple-minded has passed is to condemn the era, as if to say that this is an evil time in which people refuse to accept the truth even after they have recognised it. I can never accept this to be the case because I find that the majority of those turning to me and benefiting from me are those with a modern education, and some even have B.A and M.A degrees. I see that these educated people are accepting the truth with great zeal and enthusiasm. A group of Eurasian Englishmen who are educated and newly converted to Islam reside in Madras and are members of my Community and believe in all the verities.</p> <p>I believe that I have now written all that is necessary for a God-fearing person to understand. The Aryas, however, are free to comment on this article as they wish. I am not concerned with what they might say, as I know that praising or condemning the prophecy at this stage is of no importance. If this prophecy is from</p>	
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43	[continued]	<p>God Almighty—and I am certain that it is—then it will definitely manifest itself with tremendous signs and cause hearts to tremble. If it is not from Him, then it will result in my humiliation. If upon the fulfilment of this prophecy, I offer weak and futile interpretations, I will invite even greater disgrace. The Eternal and Holy One, Who holds all power in His Hand, never bestows honour upon a liar.</p> <p>It is wrong to imagine that I have anything personal against Lekhram, or anyone else for that matter. However, Lekhram is the enemy of the truth and has insulted the perfect and true one [i.e. the Holy Prophet^ﷺ] who is the fountain of all truth. This is why God has desired to manifest the dignity and honour of the one He loves throughout the world. وَالسَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى [Peace be on those who follow the guidance].</p> <p>Then, in a footnote of the same book, <i>Barakātud-Du‘ā’</i>, is recorded a vision that I had on April 2, 1893. I saw a man of strong build and terrifying appearance, as if blood were dripping from his face, as if he were not human but was one of the terrifying angels. He came and stood before me and his terror gripped hearts. As I looked at him, he asked me: “Where is Lekhram?” He also asked me about the whereabouts of another person, whose name I do not now recall. I then realised that this man had been appointed for the punishment of Lekhram and the other person. See the title page of <i>Barakātud-Du‘ā’</i>, published in April 1893. Following this, Lekhram was murdered on March 6, 1897. At the time, I had certainly known and with absolute conviction that, with the acceptance of my prayer, it had been decreed in heaven that Lekhram would be killed through a painful chastisement. Therefore, in the same book <i>Barakātud-Du‘ā’</i>, I brought this to the attention of Syed Ahmad Khan who was a denier of the acceptance of prayers owing to his erroneous beliefs, and presented to him the example of my prayer</p>
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<p>43</p>	<p>[continued]</p>	<p>pertaining to Lekhram's death even though Lekhram was still alive and well. Addressing Syed Ahmad Khan, I wrote in the book <i>Barakātud-Du'ā'</i> that I had prayed for the death of Lekhram and the prayer had been accepted, and that this accepted prayer should be sufficient for him as an example. However, this writing was mocked because Lekhram was still alive, in full health, and actively engaged in denigrating Islam. I addressed some verses to Syed Ahmad Khan so that people would remember the prophecy. These verses, written in <i>Barakātud-Du'ā'</i>, are as follows:</p> <p>روی دلبر از طلبگاران نمی دارد حجاب می درخشد در خور و می تابد اندر ماهتاب</p> <p><i>The face of the Beloved is not hidden from the seekers; For it shines in the sun and is reflected in the moon.</i></p> <p>لیکن آن روی حسین از غافلان مانند نهان عاشقی باید که بردارند از بهرش نقاب</p> <p><i>But that lovely Countenance is hidden from the heedless; It is only for a sincere lover that the veil is lifted.</i></p> <p>دامنِ پاکش زِ نخوت‌ها نمی آید به دست هیچ راهی نیست غیر از عجز و درد و اضطراب</p> <p><i>Arrogance leads none to His threshold; there is no way to reach Him, But through humility, pain and anguish.</i></p> <p>بس خطرناک است راه کوچی یارِ قدیم جان سلامت بایست از خودروی‌ها سر بتاب</p> <p><i>Dangerous is the path that leads to the Eternal Beloved; Give up your ego if you value your life.</i></p> <p>تا کلامش فهم و عقلِ ناسزایان کم رسد هر که از خود گم شود او یابد آن راه صواب</p> <p><i>The understanding and wisdom of the unworthy cannot fathom His Word; Only he finds the right path who loses his self to find it.</i></p> <p>مشکلِ قرآن نه از ابناي دنیا حل شود ذوق آن می‌داند آن مستی که نوشد آن شراب</p> <p><i>The secrets of the Holy Quran cannot be understood by the sons of the world; Only he can appreciate the true taste of a wine who partakes of it.</i></p>	
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43	[continued]	<p>ای که آگاهی ندادندت ز انوارِ درون در حقّی ما هر چه گویی نیستی جای عتاب</p> <p><i>O ye who have not been granted enlightenment, I am not bothered by what you say about me;</i></p> <p>از سرِ وعظ و نصیحت این سخن‌ها گفته‌ایم تا مگر زین مرهمی به گردد آن زخمی خراب</p> <p><i>I only say all this out of sympathy and as honest advice, So that this ointment may heal the deep wounds.</i></p> <p>از دعا کن چاره‌ی آزارِ انکارِ دعا چون علاج می ز می وقتِ خمار و التهاب</p> <p><i>Try to remedy with prayer the loss you have incurred by rejecting prayer;</i></p> <p><i>If you can't get intoxicated, still more wine is the remedy.</i></p> <p>ای که گویی گر دعاها را اثر بودی کجاست سوی من بشتاب بنمایم ترا چون آفتاب</p> <p><i>You who say: Show me if there is any power in prayer; Run towards me, I will show you its power as clear as the shining sun.</i></p> <p>هان مکن انکارِ زین اسرارِ قدرت‌های حق قصه کوتاه کن ببین از ما دعای مستجاب</p> <p><i>Beware! Do not deny the wonders of Divine Omnipotence; Come now, let me show an accepted prayer.</i></p> <p>Furthermore, it was not only specified in the prophecy that the death would take place through a sharp sword, but the very day and date of his death were also stated in an Arabic verse contained in the book <i>Karāmātus-Ṣādiqīn</i> that was published among many people four years prior to Lekhram's assassination. This was why a Hindu newspaper made such a fuss about this verse when Lekhram was killed. The verse reads as follows:</p> <p style="text-align: center;">وَبَشِّرَنِي رَبِّي وَقَالَ مُبَشِّرًا سَتَعْرِفُ يَوْمَ الْعِيدِ وَالْعِيدُ أَقْرَبُ</p> <p>Meaning, "My God has told me about the fulfilment of a prophecy, and after giving the glad tidings of its fulfilment, He has said that you will recognise the day of Eid when the sign will be manifested, and the day of Eid and the sign shall be linked together."</p>	<p>Meaning the prayer for Lekhram's death</p>
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43	[continued]	<p>In short, this great prophecy, after it had spread so widely, was fulfilled on March 6, 1897, in the following manner: On a Saturday, which was the day after Eid, in the city of Lahore, a person whose identity remains unknown to this day, fatally stabbed Lekhram in the belly with a knife and disappeared in broad daylight; no one knows him to this day even though he had lived with Lekhram for quite some time. With the news of this assassination, a great terror fell upon all Hindus, Muslims, and Christians. The Aryas raised a great hue and cry and had the homes of prominent Muslims and Islamic organisations searched. They held large assemblies everywhere in sympathy for the murdered one and passed resolutions to fix a day on which he would be commemorated each year so that the incident would never be forgotten. They wrote elegies and lamentations in verse and prose and published them across the country. God allowed all of this to happen in order for the greatness of the prophecy to be established in people's hearts, because all of the honour bestowed on the murdered one belonged to the prophecy. If the deceased was someone low and insignificant, the prophecy would not be given much attention and would be quickly forgotten. Hence, God wished that Lekhram be accorded great honour by his people so as to prove the greatness of the prophecy. Further, the Aryas were inspired to establish his</p>	
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- * God has so decreed that a large number of my signs relate to the Aryas. I informed Lala Sharampat, an Arya of Qadian, who still lives here, that the sentence of his brother, Bashimbardas, would be reduced to half. I told him that God had informed me that the Court order would arrive from the Chief Court to the District and half the sentence would be remitted; however, the sentence of his companion would not be reduced by a single day. Moreover, I informed him beforehand about the death of Pundit Dayanand Saraswati. Lala Malawamal, a resident of Qadian, had become consumptive. I prayed for him and informed him of his recovery, and he consequently recovered from the deadly illness. O, Aryas! Ask these two brothers of yours on oath whether this is true or not. O, hard-hearted people, you saw these three signs and God's argument was completed against you; it is now extreme dishonesty and an accursed life to reject and denigrate Islam and not to enter its fold. (Author)

memorials forever.¹ In short, this grand prophecy is akin to the Holy Prophet's prediction of the assassination of the Persian Emperor. The more a seeker of truth ponders over it, the closer they will come to attaining a level of perfect certainty.

With regard to this prophecy, read the announcement in *Ā'ina-e-Kamālāt-e-Islām*, then carefully read the passage in *Barakātud-Du'ā'*, then look at the announcement wherein a hand is sketched pointing to Lekhram, then carefully read the vision that is recorded in the footnote of the last page of *Barakātud-Du'ā'*, then read the Arabic couplet that contains the word سَتُغَوِّفُ [Soon you shall know], then read the prophecy in Arabic on the back title page of *Karāmātus-Şādiqīn*, and then reflect in all fairness as to whether a deceiver can describe the unseen with such clarity. Is it within the power or control of anyone to relate such miraculous and unusual occurrences on the basis of his own machinations, and for them to occur exactly as he had foretold? Below, I will cite the announcement in *Ā'ina-e-Kamālāt-e-Islām* that was published regarding the death of Lekhram before it occurred so that the readers can get a sense of the majesty and glory with which this announcement was written.



A Prophecy about Lekhram of Peshawar

Let it be clear that in the announcement dated February 20, 1886, which has been included in this book, I extended to Indarman of Moradabad and Lekhram of Peshawar the invitation that, if they so wish, certain prophecies may be published with respect to their fates and destinies. After the publication of this announcement, Indarman did not give any response and died after a short while. Lekhram, on the other hand, impudently sent a postcard to this humble one, saying that I had his

43	[continued]	<p>permission to publish any prophecy about him whatsoever. When I focused my attention on him [in prayer], the following revelation was received from God Almighty:</p> <p style="text-align: center;">عَجَلٌ جَسَدٌ لَهُ خَوَارٌ لَهُ نَصَبٌ وَعَذَابٌ۔</p> <p>Meaning, “He is only a lifeless calf from which emanates a disgusting sound. And, on account of his insults and abusive language, a grievous punishment is destined for him, which will surely be meted out to him.” When I focused my attention today, Monday, February 20, 1893, to learn about the time of this chastisement, God revealed to me that within six years from today, February 20, 1893, this person will be overcome by a grievous punishment because of his foul language, i.e. the profanities he uttered against the Holy Prophet, peace and blessings of Allah be upon him. By publishing this prophecy, I now make it known to all Muslims, Aryas, Christians, and people of other religions, that if this person is not overtaken by such a chastisement¹ within six years from today, a chastisement that is distinct from ordinary afflictions and is a manifestation of Divine awe, then know that I am not from God and that this speech of mine is not from His spirit. If I turn out to be false in this prophecy, I am willing to face any punishment; I am even prepared to have a rope strung around my neck or to be hung on the cross. Aside from my agreeing to such punishment, it is evident that for a person’s prophecy to be proven false is in itself a greater disgrace than any other. What more do I have to write? Remember, this man has treated the Holy Prophet, peace and blessings of Allah be upon him, with such insolence that the mere thought of it makes one tremble. His books are full of contempt, blasphemy, and sacrilege. Is there a Muslim who can listen to these books without having his heart torn to pieces?</p>	
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1 Now all the Aryas ought to pray that this chastisement is put off through this lawyer of theirs [i.e. Lekhram]. (Author)

43	[continued]	<p>Notwithstanding his arrogance and insolence, he is extremely ignorant. He has no knowledge of Arabic whatsoever and is not even able to write proper Urdu. This prophecy was not made by coincidence; rather, I prayed for this very purpose and received this answer. This prophecy is also a sign for the Muslims, but only if they understand the reality and their hearts were softened. I now end with the name of the Almighty God with Whose name I had started.</p> <p>وَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ مُحَمَّدٍ الْمُصْطَفَى أَفْضَلِ الرُّسُلِ وَخَيْرِ الْأَوْصِيَاءِ سَيِّدِنَا وَسَيِّدِ كُلِّ مَا فِي الْأَرْضِ وَالسَّمَاءِ¹</p> <p>Mirza Ghulam Ahmad of Qadian, District Gurdaspur, February 20, 1893</p>	
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Living Witnesses: There are hundreds of thousands of witnesses for prophecy number 43, as it was widely publicised through the announcements and books mentioned in the text. Lekhram wrote it in his own book and it was published in many newspapers. After its fulfilment, hundreds of people who were not from our Community, and many of whom were Hindus, testified that the prophecy had indeed been fulfilled. I have written some of their names (about three hundred) in the book *Tiryāqul-Qulūb*. Here, I will mention a few of them as examples; otherwise, there would hardly be a household of Hindus, Muslims, Christians, or other faiths, that did not hear of this prophecy. The names are as follows: Khan Bahadur Sayyed Fateh Ali Shah, Deputy Collector Canals, District Shahpur; Hakeem Ala-ud-Deen, Resident of Sheikhpur, Tehsil Bhera; Sheikh Fazal Ilahi, Honorary Magistrate, Bhera; Jiwan Singh, Numberdar, Bhatanwala; Malawamal; Sharampat the Arya, Qadian; Malawamal of Lahore; Jawala Singh, Numberdar, Kotluman, Tehsil Raia; Hakeem Maulawī Noor-ud-Deen Bherwi; Maulawī Abdul Karim Sialkoti; Khawaja Kamal-ud-Deen B.A. L.L.B, Pleader, Peshawar; Maulawī Muhammad Ali, M.A, L.L.B, Pleader, Qadian; Maulawī Ghulam Qadir, Sub-Registrar, Peshawar; Mir Nasir Nawwab Dehlwi; Mufti Muhammad Sadiq; Khalifah Noor-ud-Deen, Book Trader, Jammu; Munshi Zafar Ahmad, Kapurthala; Sheikh Rahmatullah, Bombay House, Lahore; Munshi Taj-ud-Deen, Lahore; Miyan Nabi

1 "All praise is due to Allah, and peace and blessings be upon His Messenger Muhammad, the Chosen One, the Best of Messengers and the Best of all Creation, and the Leader of all that are in the heavens and the earth." [Publisher]

Bakhsh, Embroider, Amritsar; Dr. Qazi Karam Ilahi, Amritsar; Dr. Khalifah Rasheed-ud-Deen, Assistant Surgeon, Rurki; Sayyed Hamid Shah, Sialkot; Sheikh Muhammad Khan, Wazirabad; Dr. Mirza Yaqub Baig, Professor Medical College, Lahore; Munshi Nawwab Khan, Tehsildar, Gujrat; Miyan Miraj-ud-Deen, Lahore; Chaudhry Rustam Ali, Court Inspector, Ambala; Munshi Abdul Aziz, Guard, Delhi Office; Seth Abdur-Rahman, Madras; Zain-ud-Deen Muhammad Ibrahim, Engineer, Bombay; Sheikh Noor Ahmad, owner of the *Riyāḍ-e-Hind Press*, Amritsar; Miyan Abdul Khaliq, Amritsar; Miyan Qutb-ud-Deen, Coppersmith, Amritsar; Dr. Ibadullah, Amritsar; Sheikh Abdur-Rahman Qadiani; Sheikh Abdur-Rahim; Pir Manzoor Muhammad; Sahibzadah Pir Sirajul Haqq Noman; Miyan Najm-ud-Deen Bherwi; Dr. Mirza Yaqub Baig, Professor Medical College, Lahore; Munshi Nawwab Khan, Tehsildar, Gujrat; Chaudhry Rustam Ali, Court Inspector, Ambala; Dr. Khalifah Rasheed-ud-Deen, Assistant Surgeon, Rurki.

The prophecy about Lekhram was recorded beforehand in the many books and announcements that have been mentioned above, and its witnesses include all of British India.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
44	May 24, 1897	I stated in my announcement of May 24, 1897, that the character of most of the Ottoman officials was detrimental to their Empire. As mentioned in the same announcement, I published this prophecy because of a man named Huseyin Bek Kami, Vice Consul, based in Karachi, also known as the Ambassador of the Ottoman Empire, who once came to Qadian to see me. He believed that he and his father had the interests of the Turkish Empire at heart and were its loyal confidants, besides being men of integrity. When he came to see me, my intuition told me that he was neither trustworthy nor honourable. At the same time, my God revealed to me that the Ottoman Empire was in grave peril due to the misconduct of such people. Hence, I became averse to him. However, he requested a private audience with me, and, since he was a guest, I felt morally obliged not to refuse him. In the private meeting, he requested that I pray for him. The answer I gave him was the same as what was	October 1899.

44	[continued]	<p>published in the announcement of May 24, 1897. This announcement contained two prophecies: (1) "You are a people of evil practice, and you lack the moral qualities of integrity and trustworthiness." (2) "If you continue as you are, the result will not be too laudable, nor will your end be a good one." It was also pointed out in the announcement that it would have been better for him not to have come to see me, and that it was his sheer misfortune that he would return with such a warning from me. He did not like my admonition and spoke ill of me upon his return. In the announcement of June 25, 1897, I also pointed out: Is it not possible that what I have said about the internal workings of the Ottoman Empire may actually be true, and might there not be in the fabric of the Turkish government strands that will snap at the crucial moment and disclose their treasonable intent? These were the revelations vouchsafed to me that were made known to hundreds of thousands of people through announcements. Regrettably, thousands of Muslims and Muslim editors of newspapers pounced upon me with frenzied rage. They said of Huseyin Kami that he was the representative of the Divine Caliph, the Sublime Porte, and that he was divine light incarnate on account of his righteousness. They declared that I deserved to be put to death. Let it be known that these prophecies were fulfilled two years after this, and there was an uproar in the whole of India about Huseyin Kami's embezzlement and criminal breach of trust. As an example, let me quote here an excerpt from the newspaper <i>Nayyar-e-Āsifi</i>, Madras, dated October 12, 1899:</p> <p>"Huseyin Kami, with brazen cheek, misappropriated all the money (collected in India for the poor victims of Crete). With great finesse and effort, the concerned committee forced him to repay the whole amount, which was approximately one thousand and six hundred rupees, and it was recovered through a public auction of</p>
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44	[continued]	the landed properties owned by Huseyin Kami. He was dismissed on account of this embezzlement.”	
<p>Living Witnesses: The witnesses to this prophecy are Sheikh Rahmatullah (Trader Bombay House) Lahore; Mufti Muhammad Sadiq; Sahibzadah Sirajul Haqq Nomani; Sheikh Abdur-Rahim; Dr Yaqub Baig; Khawaja Kamal-ud-Deen; Maulawī Noor-ud-Deen; Maulawī Abdul Karim; Sheikh Yaqub Ali; and others.</p>			

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
45	September 1894	A nursing baby of my brother-in-faith, Ḥaḍrat Maulawī Hakeem Noor-ud-Deen, passed away, which invited the taunts of the opponents. I then prayed for Maulawī Sahib and was shown in a dream that a boy was playing in Maulawī Sahib’s lap and there were terrible boils on his body. This prophecy was recorded on page 26 of the announcement <i>Anwārul-Islām</i> and through it the revelation was publicised that a son will be born to Maulawī Sahib who will have boils on his body. A son was then born to Maulawī Sahib after five years and was named Abdul Hayyi. After his birth, he developed terrible boils on his body, the marks of which are present to this day, and anyone who wishes may see them. What a great miracle it is that the news of a son’s birth was given despite old age and with no hope, and it was told that, soon after his birth, large boils would appear on his body and that this would be his sign.	1899
<p>Living Witnesses: The witnesses to these prophecies are Sahibzadah Sirajul Haqq; Ḥaḍrat Maulawī Hakeem Noor-ud-Deen; Mufti Muhammad Sadiq; Maulawī Abdul Karim; Maulawī Haji Hakeem Fazal Deen; Khalifah Rajab-ud-Deen of Lahore, and Qazi Zia-ud-Deen. This prophecy has reached thousands of people after being recorded in the book <i>Anwārul-Islām</i>.</p>			

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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
46	1880	<p>إِنِّي مُهَيِّنٌ مِّنْ أَرَادَ إِهَانَتَكَ</p> <p>That is, "I shall humiliate him who designs to humiliate you." This is a glorious revelation and a prophecy that has found fulfilment in various forms and among various nations. Anyone who attempted to discredit this movement was humiliated and frustrated. For example, Maulawī Muhammad Hussain testified against me before Captain Douglas and wished to humiliate me, but when he asked for a chair, the Deputy Commissioner scolded him and disgraced him. When the opposing Maulawīs called me ignorant, God enabled me to write books in eloquent and elegant Arabic and to challenge them all, and to this day no Maulawī has been able to respond to it. When Pir Mehr Ali Shah wanted to discredit me, he was first humiliated for not being able to write the answer to <i>I'jāzul-Masīh</i> in Arabic. He was again humiliated when he stole and published under his own name the writings of a dead man. What a disgrace that he stole, and what he stole was something foul, for the entire writing of the deceased Muhammad Hussain was erroneous, and Mehr Ali stole it. The disgrace he incurred from this theft was that: (1) He was a thief of a deceased person's property. (2) Because the property was all fake, the second disgrace was that he did not possess any intellectual insight. (3) He claimed in <i>Saif-e-Chishtiyyā'i</i> that it was his book, but it was later proven that he was an outright liar and that it was not his writing but that of the deceased Muhammad Hussain who died leaving behind an example of his ignorance. Mehr Ali, quite unnecessarily, took the black mark from this man's forehead and placed it on his own. In trying to become a scholar, he even lost his earlier status. It was all because of the very prophecy, <i>إِنِّي مُهَيِّنٌ مِّنْ أَرَادَ إِهَانَتَكَ</i> [I shall</p>	This prophecy is being perpetually fulfilled.

46	[continued]	<i>humiliate him who designs to humiliate you</i>]. As soon as the late Muhammad Hassan decided to write a response to my book <i>I'jāzul-Masīḥ</i> God at once brought death upon him. Ghulam Dastagir prayed against me on page 27 of his book <i>Faṭḥ Raḥmānī</i> and God put him to death. Maulawī Muhammad Ismail of Aligarh prayed against me, and God put an end to him. Mohy-ud-Deen Lakhukewala prayed against me, and God put him to death. Mehr Ali wanted to portray me as a thief, but he himself proved to be a thief. Muhammad Hassan Bhin attempted to disgrace me by writing a rebuttal to my book, but he was so humiliated that God not only punished him by bringing death upon him, but every error he attempted to find in me turned out to be his own. He also brought the unfortunate Mehr Ali down with him.	
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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
47	February 20 1886	On February 20, 1886, and March 12, 1897, I published a prophecy, the gist of which was that Syed Ahmad Khan, K.C.S.I. would be afflicted by various kinds of troubles and calamities. This is exactly what came to pass. First, the Syed had to bear the heavy bereavement of his adult son's death in his old age. Then, a close confidant of his, a malicious Hindu, betrayed him by embezzling one hundred and fifty thousand rupees that had been entrusted to him by the Muslims. Consequently, he suffered such shock, grief, and agony that it took away his inner powers and faculties. Soon thereafter, he went the way of all flesh.	1897-1898
Living Witnesses: These prophecies were made known to thousands of people beforehand through announcements.			

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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
48	March 12, 1897	Having been informed by God, the All-Knowing and All-Aware, I announced on March 12th, 1897, that the death of Syed Ahmad Khan, K.C.S.I. was imminent. While I regretted not having had the opportunity to meet him, I urged him to carefully read the announcement, which served as a substitute for our meeting. One year later, Syed Sahib passed away.	March 12, 1897

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
49	January 1, 1888	Allah the Almighty gave me the good news of the birth of a boy, and this prophecy was published ahead of time through an announcement. The son was then born and was named Mahmood Ahmad according to the dream. This is my first and eldest son.	January 1, 1889

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
50	December 10, 1892	Then I received a revelation regarding the birth of a second son, which was published in an announcement before his birth. The revelation was: <div style="text-align: center;">سَيُولَدُ لَكَ الْوَلَدُ وَيُدْنِي مِنْكَ الْفَضْلُ¹</div> <p>This revelation was recorded on page 266 of <i>Ā'ina-e-</i></p>	April 20, 1893

1 “Soon a son will be born to you and grace will be brought near you.” [Publisher]

50	[continued]	<i>Kamālāt-e-Islām</i> after which the second son was born and was named Bashir Ahmad.	
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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
51	September 5, 1894	Then God gave me glad tidings about the third son: إِنَّا نَبَشِّرُكَ بِغُلَامٍ ¹ This prophecy was published ahead of time in the book <i>Anwār-ul-Islām</i> . Accordingly, God blessed me with a third son, who is named Sharif Ahmad.	May 24, 1895

Living Witnesses: Prophecies 49, 50, and 51 were announced to thousands of people and then fulfilled and witnessed by thousands of living witnesses, including Maulawī Hakeem Noor-ud-Deen, Maulawī Abdul Karim, Maulawī Muhammad Ali M.A., Mufti Muhammad Sadiq, Qazi Zia-ud-Deen, Sahibzadah Sirajul Haqq, and others.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
52	January 1897	God then gave me the good news of the fourth son through a revelation. When Abdul Haqq Ghaznawi raised some objections to this, it was once again published on page 58 of <i>Ḍamimah Anjām-e-Ātham</i> with the forceful avowal that Abdul Haqq Ghaznawi would remain alive until this prophecy was fulfilled. The fourth son was born as per the prophecy in June 1899 and was named Mubarak Ahmad. <i>All praise belongs to Allah for this</i> . God's hand is so characteristically present in this prophecy, for He tied the birth of the child to the life of a man far advanced in age, and so it came to be. This	June 14, 1899

1 “We give you the good news of a son.” [Publisher]

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52	[continued]	happened in the same manner as the birth of another child was linked to boils on his body, and this is how it came to pass.	
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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
53	March 15, 1897	<p>When Lekhram was killed in accordance with my prophecy, the Aryas raised a great hue and cry against me. They hatched plots to kill me or have me arrested, and some newspapers <u>published reports to this effect. It was then that God Almighty</u> granted me this Revelation:</p> <p style="text-align: center;">سلامت بر تو اے مرد سلامت</p> <p>“Peace upon thee, O man of peace.” This Revelation was published through an announcement, and, in keeping with this promise, Allah Almighty protected me from the machinations and designs of my opponents.</p>	This prophecy is manifesting every day.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
54	1901	<p>I received the following revelation with regard to the book <i>I'jāzul-Masīḥ</i>:</p> <p style="text-align: center;">مَنْ قَامَ لِلْجَوَابِ وَتَنَمَّرَ - فَسَوْفَ يَرَى أَنَّهُ تَنَدَّمَ وَتَلَمَّرَ</p> <p>That is to say, whoever sets out to write a response to this book while he is filled with anger will soon find themselves full of regret and will come to a sorry end. One, Muhammad Hassan Faizi of Bhin, Tahsil Chakwal, District Jhelum, a teacher in the Madrassa Nomania in Lahore's Shahi Mosque, made a public announcement that he would write a response to my book. After</p>	1901-1902

54	[continued]	boasting in such a manner, he began compiling his notes and wrote, كَعْنَةُ اللَّهِ عَلَى الْكَذَّابِينَ [May the curse of Allah be upon the liars], while referring to some of the truths that I had presented in my book— he soon met his demise. Observe how, having called down a curse upon me, he himself died an accursed death within a week. Is this not a divine sign?	
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Living Witnesses: Prophecy number 52 became known to hundreds of thousands of people after being published in *Damimah Anjām-e-Ātham*. The witnesses for the two prophecies mentioned above are many people from among our Community, such as: Sahibzadah Sirajul Haqq, Maulawī Hakeem Noor-ud-Deen, and others.

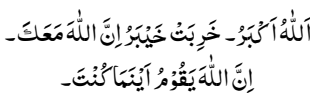
No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
55	February 20, 1902	After Pir Mehr Ali Shah Golarwi wrote a belated response to the book <i>I'jāzul-Masīh</i> in Urdu, and it was proven that even the Urdu text was plagiarised from the book written by Muhammad Hassan of Bhin, this brought great humiliation upon Mehr Ali Shah. Thus, in this case, too, the above revelation came true.	August 1902

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
56	February 20, 1902	Hundreds of our opponent Maulawīs were challenged to a prayer duel, out of which only Abdul Haqq Ghaznawi came forward and accepted it. The result was that, while in the beginning there were only a few people with me, there are now more than one hundred thousand, and they are increasing by the day. Compare this to the num-	This prophecy is manifesting all the time.

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56	[continued]	ber of people who are with Abdul Haqq and the honour he enjoys! Is this not a sign of God?	
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Living Witnesses: Witnesses to these prophecies number in the thousands, such as, Sheikh Rahmatullah; Munshi Zafar Ahmad; Maulawī Muhammad Hussain Batalwi; Sheikh Noor Ahmad, Editor of *Riyādh-e-Hind*, Amritsar; Mufti Muhammad Sadiq; Hakeem Fazal Deen Bherwi; Sayyed Hamid Shah; and others.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
57	December 12, 1897	<p>In December 1896¹, a major religious conference took place in Lahore, the capital of Punjab. Notable proponents of various faiths gathered from near and far to determine which of the prevailing religions was true, beneficial for humankind, and could lead to the attainment of the true purpose of human life. I also wrote an article to be read at this conference and received this revelation about the article ahead of time, “The paper has been declared supreme,” meaning your paper shall triumph over all others. Then, I received the revelation:</p> <p style="text-align: center;">  </p> <p>“Allah is Great; Khaibar has fallen. God is with you. Allah takes His stand wherever you are.” On December 21, within two days, prior to the conference, this revelation was published far and wide through a printed announcement, and it was made known to everyone that my paper would triumph. It so happened that my article prevailed over all</p>	December 27, 1897

1 The text of the prophecy states the date as 1896. However, in the *Date of Prophecy* and *Date Prophecy Fulfilled* [columns], 1897 has been written instead of 1896 owing to a scribal error. [Publisher]

57	[continued]	the papers that were read at the conference, and the proponents of other religions stood up on the platform and admitted that Mirza Sahib's paper had been superior to all the others. English newspapers, such as <i>The Civil and Military Gazette</i> , <i>The Punjab Observer</i> , and others, testified in strong terms that my article had prevailed over all others.	
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Living Witnesses: This prophecy was published before its time in the form of a published announcement. Thousands of people of every race and creed who were present at the Conference and witnessed its fulfilment admitted that this article had indeed prevailed over others. Further, English and Urdu newspapers confirmed the fact that this article had surpassed all others.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
58	1886	In 1883, I received a revelation: "Mubarak, who turned three into four." This revelation was announced beforehand. The understanding was that God would grant me four sons through this second wife, and the fourth would be named Mubarak. At the time of this revelation, I did not even have a single son from this marriage. Now, by the grace of God, I have four.	The fourth son was born on June 14, 1899.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
59	July 10, 1888	Through the announcement of July 10, 1888, the revelation was made public that if Ahmad Baig Hoshiarpuri married his daughter to someone else, he would die within a period of three years, and many of his relatives would	Six months after the marriage.

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59	[continued]	die before him. Consequentially, when the daughter was married off to someone else, Ahmad Baig died within the set time period, and, prior to this, many of his relatives had also passed away. However, of the three parts of this prophecy, one still awaits fulfilment. Since all three parts of the prophecy were part of a single revelation, the fulfilment of the two parts has established the truth of the prophecy.	
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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
60	July 29, 1897	<p>On July 29, 1897, I saw in a dream that a thunderbolt came towards my house from the west. It made no sound and was harmless. Moving slowly like a bright star, it turned towards my house, and, as it drew near, my eyes beheld that what my heart had perceived as a thunderbolt was only a little star. Then, I received the revelation:</p> <p style="text-align: center;">مَا هَذَا إِلَّا تَهْدِيدُ الْحُكَّامِ</p> <p>Meaning, "It will be a court case and will be vanquished after some investigation by the officials." Then, the following revelation was received:</p> <p style="text-align: center;">إِنِّي مَعَ الْأَفْوَاجِ أَتِيكَ بَغْتَةً - يَا تَيْبِكَ نُصْرَتِي إِبْرَاءُ إِنِّي أَنَا الرَّحْمَنُ ذُو الْمَجْدِ وَالْعُلَى</p> <p>Meaning, "I shall come to you suddenly with My armies (i.e., the angels), and My help shall come to you in this court case. Eventually, I will acquit you and establish your innocence. I am the Gracious One who is distinguished by glory and exaltation." This was then followed by the following revelation:</p> <p style="text-align: center;">بِكَجَتْ أَيَاتِي</p>	December 27, 1897

60	[continued]	<p>Meaning, "My Signs shall appear and their proofs shall appear more and more." Then I received the revelation:</p> <p style="text-align: center;">لَوَّاءُ فَتْحٍ</p> <p>Meaning, "The flag of victory." Then the revelation was received:</p> <p style="text-align: center;">إِنَّمَا أَمْرُنَا إِذَا أَرَدْنَا شَيْئًا أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ¹</p> <p>Some five hundred people were informed beforehand of the prophecy that such a trial was coming but that there would eventually be exoneration and God's grace would become manifest. All these revelations are recorded in my book <i>Al-Bariyyah</i>. They were told to people ahead of time, and the book <i>Al-Bariyyah</i> was written for them so that they would forever remember how clearly these prophecies, which had been told to them before the court case, had come to pass before their very eyes and with such clarity. This court case came about in the following manner: A man named Abdul Hameed, at the instigation of the Christians, submitted before the Magistrate of District Amritsar that he had been sent by Mirza Ghulam Ahmad to murder Dr. Henry Martyn Clarke. Upon this, on August 1, the Magistrate issued a warrant for my arrest, hearing of which, my opponents came out and stood on the streets and the railway platforms in Amritsar and Batala so that they could watch my disgrace. However, God's decree manifested itself in such a way that, firstly, the warrant somehow was lost. Secondly, the Magistrate of Amritsar District realised that he had made an error in issuing a warrant for another district. Hence, on August 6, he telegraphed the Official in Gurdaspur District to immediately cancel the warrant, which surprised them because they had</p>	
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1 "It is Our way that when We determine a matter We say to it: Be; and it is."
[Publisher]

60	[continued]	<p>not received any such warrant in the first place. However, upon receipt of court documents, the Official in the Gurdaspur District called me through an ordinary summons and respectfully gave me a chair. This District Official, whose name was Captain M. W. Douglas, being very intelligent, wise, and fair-minded, immediately understood that the court case was baseless and false. It is for this reason that, at another place, I have likened him to Pilate; indeed, he is greater than Pilate in terms of courage and justice. God's grace further manifested itself when Abdul Hameed himself admitted before the court that the Christians had tutored him about his statement, and that it was utterly false that he had been encouraged to kill someone. Considering the last statement to be true, the District Official wrote a forceful verdict setting me free and congratulated me in court with a smile. <i>May Allah be praised for this.</i></p>	
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Living Witnesses for Prophecy 58, 59 and 60: Prophecies 58 and 59 were published through announcements before they were fulfilled. There are many witnesses to these three prophecies, such as Hamid Ali, Munshi Zafar Ahmad, Miyan Muhammad Khan, Munshi Rustam Ali, and others. With regard to prophecy number 60, some five hundred people were informed of it in advance. Some of them are Ḥaḍrat Maulawī Noor-ud-Deen; Ḥaḍrat Maulawī Abdul Karim; Maulawī Muhammad Ali, M.A.; Mufti Muhammad Sadiq; Hakeem Fazal Deen; Khawaja Kamal-ud-Deen; Maulawī Sher Ali; Hafiz Abdul Ali, B.A.; Mir Nasir Nawwab; Munshi Taj-ud-Deen; Hakeem Fazal Ilahi; Khalifah Rajab-ud-Deen; Dr. Mirza Yaqub Baig, brother of Mirza Ayyub Baig; Munshi Taj-ud-Deen, Clerk, and others of the Lahore Community; Hakeem Hisam-ud-Deen; Sayyed Hamid Shah, Superintendent, District Office; Sheikh Maula Bakhsh, Trader, and the others of the Sialkot Community; Sheikh Rahmatullah, Lahore; Munshi Zafar Ahmad; Miyan Muhammad Khan; Munshi Muhammad Arora, and others of the Community of Kapurthala; Khalifah Noor-ud-Deen and others of the Community of Jammu; Chaudhry Rustam Ali, Court Inspector; Sayyed Amir Shah, Deputy Inspector; and others. These few names have been given as examples.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
61	July 29, 1897	<u>Among of these revelations outlined above one was:</u> “Disagreement among your opponents and the humiliation and disgrace and the reproaches of people upon one who is prone to rivalry.” One part of this revelation was fulfilled when a disagreement arose between my opponents, i.e. between Abdul Hameed and those who had put him up, when Abdul Hameed confessed that he had been tutored by them and had made an utterly false statement and that he had done it only at their instigation. This revelation was related to more than three hundred people before time, and they are still alive.	August 20, 1897.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
62	July 29, 1897	The second part of the revelation was fulfilled in this manner: When Maulawī Muhammad Hussain appeared as a witness against me on behalf of the Christians and was surprised to see that, contrary to his expectations, I had been accorded respect by the Court, he also immediately asked for a chair himself, but the District Magistrate rebuked him and told him that he could not be given a chair. It was thus a sign from God that he received what he had wished for me [humiliation].	August 13, 1897.

Living Witnesses: Thousands of people, friends as well as foes, are living witnesses to these prophecies. Among them are Hādrat Maulawī Hakeem Noor-ud-Deen; Sheikh Rahmatullah; Sahibzadah Sirajul Haqq; Mufti Muhammad Sadiq; Khalifah Noor-ud-Deen; Khawaja Kamal-ud-Deen; Maulawī Sher Ali, B.A.; Maulawī Muhammad Ali, M.A. and others.

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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
63	March 29, 1897	<p>One revelation in the above series of revelations was:</p> <p style="text-align: center;">بَلَجَتْ آيَاتِي</p> <p>Meaning, "My Signs will be illuminated, and more and more proof will become available in their support." This is exactly what occurred. A year and a half after this incident, the accused, Abdul Hameed, was again arrested and questioned in confinement for a long time. However, he still testified that his earlier statement, which he had made at the instigation of the Christians, had been false. Thus, God completed my acquittal. The meaning of this revelation was that God would manifest yet other signs for my exoneration, and so it happened.</p>	September 12, 1899.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
64	1897	<p>Through this very court case, which was a case of incitement to murder, the following prophecy of revelation that was recorded in <i>Barāhīn-e-Aḥmadiyya</i> some twenty years earlier was fulfilled:</p> <p style="text-align: center;">فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا</p> <p>Meaning, "Allah will clear him of that which they alleged because he has a high standing with Allah." Hence, it is a magnificent sign from God despite the fact that people of all faiths had united in trying to humiliate me. On the Muslim side, it was Maulawī Muhammad Hussain; on</p>	1897

64	[continued]	the Hindu side, Lala Ram Bhajdat was the lawyer; and on the Christian side, it was Dr Henry Martyn Clark and all his people. Like in the Battle of Ahzab, all these communities attacked me together, but God disgraced them all and exonerated me. He made Abdul Hameed tell the truth, just as Zulaikha told the truth with respect to Joseph or the deceiving woman told the truth with respect to Moses. All this was done so that what this prophecy pointed to would come to pass <i>يَرَاهُ اللَّهُ وَمَا قَالُوا</i> [Allah will clear him of that which they alleged].	
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Living Witnesses: There are many witnesses to these prophecies, such as Munshi Taj-ud-Deen; Mir Nasir Nawwab; Maulawī Abdul Karim; Maulawī Sayyed Muhammad Ahsan; Maulawī Qutb-ud-Deen; Hafiz Abdul Ali, B.A.; Mir Muhammad Ismail; Sahibzadah Manzoor Ahmad; and others.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
65	1886	I was once shown in a dream that the carpet in the house of Sheikh Mehr Ali ¹ , a chief of Hoshiarpur, had caught fire, and that I put out the fire by continuously pouring water on it. At once, God caused its true meaning to dawn upon me with great certainty: A great affliction would befall the Sheikh and his prestige, and it would only be removed through my prayer. I reported this dream to the Sheikh in a detailed letter. Six months later, he became so seriously embroiled in a lawsuit that he was sentenced to death by hanging. At that critical time, upon the request of his son, I prayed for him and conveyed to his son in writing the good news of his acquittal. He was thereafter acquitted.	1887

Living Witnesses: ¹ The witnesses to this Sign are Sheikh Mehr Ali himself, his sons, and hundreds of other people in the district of Hoshiarpur. See the February 25, 1893 announcement.

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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
66	Approximately 1880	<p>On one occasion, I was shown forty-four or forty-six rupees in a vision and received the revelation:</p> <p>ماجھے خاں کا بیٹا اور شمس الدین پٹواری ضلع لاہور بھیجے والے ہیں۔</p> <p><i>The son of Majhe Khan, and Shams-ud-Deen, Land Revenue Officer of District Lahore, are the remitters</i>].</p> <p>Thereafter, I received a postcard saying that forty rupees had been remitted by the son of Majhe Khan and four or six rupees by Shams-ud-Deen, Land Revenue Officer. The money was then received accordingly¹.</p>	Approximately 1880

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
67	February 1, 1897	<p>When my daughter Mubarakah was in the womb of her mother, there was some concern because of a miscalculation [of the expected delivery date]. Anxiety mounted, and there was concern that this might be an <u>undiagnosed illness</u>. <u>It was then</u> that I prayed before Allah the Almighty, and was granted the revelation:</p> <p>آید آن روزے کہ مستخلص شو</p> <p>I was given to understand that a daughter would be born. Accordingly, a daughter was born² on Ramadan 27, 1314 AH, and was named Mubarakah.</p>	March, 1897.

Living Witnesses for numbers 66 and 67: ¹ The witnesses to this miracle are Sheikh Hamid Ali, resident of Tha; Ghulam Nabi Kodah, resident of District Amritsar; and many residents of Qadian. ² Maulawī Noor-ud-Deen; Maulawī Abdul Karim; and many others.

* “The day of deliverance is coming soon.” [Publisher]

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
68	1897	<p>Another powerful sign that appeared for me was that a Maulawī, while writing notes for the book <i>Nabrās</i> written by Zamurrad, offered this prayer against me:</p> <p style="text-align: center;">كَسْرَةُ اللَّهِ</p> <p>The meaning of this imprecation is that the person upon whom it is invoked may be destroyed in such a manner that all his children die and he becomes issue-less. However, this Maulawī had barely finished writing the note, when all his children died and he became devoid of progeny, while God granted me another son.</p>	1897

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
69	1897	Similarly, Maulawī Ghulam Dastagir prayed against me on page 27 of his book <i>Fath Raḥmānī</i> . The result of this imprecation was that he died very soon thereafter.	About three months after writing his book.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
70	1893	Similarly, after labelling me as a transgressor and a pretender in his book, Maulawī Ismail of Aligarh sent imprecation in the form of a prayer duel. God, therefore, destroyed him. See Maulawī Ismail's book.	Around 1894

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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
71	About 1890	Similarly, Mohy-ud-Deen Lakhukewala published a revelation regarding me wherein he called me "Pharaoh" and wished that I be destroyed as the Pharaoh had been. Very soon, God brought him to justice and destroyed him. He had been informed of this in a letter before his death.	Around 1893

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
72	1901	Similarly, when Maulawī Muhammad Hassan Faizi, a resident of Bhin, engaged in a prayer duel [by writing] upon my book <i>Ijāzul-Masīh</i> the words, لَعْنَةُ اللَّهِ عَلَى الْكَذَّابِينَ [<i>May the curse of Allah be upon the liars</i>], God caused him to die within two months of a dreadful disease. There are many signs of this kind but it is not possible to mention them all here.	1902

Living Witnesses: The witnesses for the fulfilment of these signs are the very books, magazines and announcements of the deceased people that they published against me, as well as my revelations that had been publicised among thousands of people before these people's deaths. Other living witnesses include Maulawī Abdul Karim, Sahibzadah Sirajul Haqq, and others, as well as Lala Sharampat and Malawamal, the Aryas of Qadian.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
73	About 1878	One of the Signs that the Creator of the earth and heaven has manifested at my hand is that, on one occasion, I saw Baba Nanak in a dream in which he declared himself	1895

73	[continued]	<p>a Muslim. I also saw a Hindu drinking from his fountain, and I said to the Hindu: “The water of this fountain is not clear, drink from our fountain.” This was thirty years ago, and I related my dream to several Hindus, and I was certain that confirmation of this would become evident in due course. Accordingly, after some years, this dream was manifestly fulfilled. Three hundred years after the death of Baba Nanak, we found access to his Cloak which proves clearly that he was a Muslim. This robe, which is a kind of outer covering, is preserved with great reverence as a relic at Dera Baba Nanak in the custody of his descendants. It is written in the Sikh chronicles that Baba Nanak used to wear this Cloak. Many Quranic verses are inscribed upon it, of which one is the <i>Sūrah</i>:</p> <p style="text-align: center;">قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ¹</p> <p>And the verses:</p> <p style="text-align: center;">إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ² وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ³</p> <p>At the time of Baba Nanak, Cloaks of this kind were inscribed by mendicants who claimed that they were immersed in Islam. Thus, this Cloak of Baba Nanak makes him not only a Muslim but a perfect Muslim.</p>	
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- 1 “Say, ‘He is Allah, the One; ‘Allah, the Independent and Besought of all. ‘He begets not, nor is He begotten; ‘And there is none like unto Him.’” *Al-Ikhlāṣ* 112:2-5 [Publisher]
- 2 “Surely, the *true* religion with Allah is Islam.” *Āle-‘Imrān*, 3:20. [Publisher]
- 3 “And whoso seeks a religion other than Islam, it shall not be accepted from him, and in the life to come he shall be among the losers.” *Āle-‘Imrān*, 3:86. [Publisher]

73	[continued]	<p>The claim of some Sikhs that the Cloak was snatched by Baba Nanak from a Qazi is truly absurd. Do the Sikhs not know that the Qazis never possessed Cloaks? At that time in Islam, it was customary only among mendicants to keep such Cloaks. On the other hand, it is quite true that the Cloak was given to Baba Nanak by his Muslim spiritual mentor. It is also possible, as is written in the Janamsakhis, that he had this robe prepared after receiving revelation from God. It was thus a miracle and was as if it had come down from heaven, for Baba Nanak was a pious man who had courageously cut himself off from the Hindus, had married a daughter of Hayat Khan of Afghanistan, and had also performed solitary retreats at the shrines of saints in Multan and other places. The declaration by Baba Nanak in my dream that he was a Muslim meant that a time would come when his Muslim faith would become apparent to everyone. It was for this purpose that I wrote <i>Satt Bachan</i>. My saying to the Hindu, "The water of this fountain is not clear, drink from my fountain," meant that a time would come when the truth of Islam would become manifest to the Hindus and the Sikhs, and that the fountain of Baba, which the Sikhs had unwisely muddied, would be purified through me. Also, Baba Sahib's courageous estrangement from the Hindus would once again be established. Had the Sikhs reflected on just this one sentence written on the chola, "There is no salvation other than in Islam," they would have acquired the same holy traits as Baba Sahib long ago. The fact is that Bawa Nanak was a man from among the Sikhs whom they failed to recognise. While most people find the truth about Islam through books, Baba Nanak learned it through divine revelation. It is a shame that the followers of the man who was so pure-hearted, such a champion of Islam, and who endured such suffering for testifying in favour of Islam, have become so distant and cut off from Islam.</p>
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Living Witnesses: Regarding these signs, there are many who heard of these revelations in advance. Among them are Sahibzadah Sirajul Haqq Noman; Sheikh Hamid Ali; Sheikh Abdullah Sanauri; Munshi Taj-ud-Deen; Maulawī Noor-ud-Deen; and many others. The proof of their fulfilment is the Cloak itself, which can be found at Dera Baba Nanak to this day. Whoever wishes can see it for himself and read the verses that I have cited in my book, *Satt Bachan*.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
74	Around 1878	Once, a friend of Maulawī Muhammad Hussain, an English teacher by the name of Najaf Ali (who had gone to Kabul and is probably still there), came to see me. He was accompanied by my friend Mirza Khuda Bakhsh. The three of us went out for a walk, and on the way, it was revealed to me in a vision that Najaf Ali had made some antagonistic and hypocritical remarks about me. When this vision was related to him, he admitted that this had indeed been the case ¹ .	Around 1878

Living Witness to number 74: ¹The witness to this sign is Mirza Khuda Bakhsh.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
75	1874	In a dream about twenty-eight years ago, I saw an angel appear in the form of a boy seated on a platform. In his hand, he held a piece of pure <i>naan</i> [bread] that shone brightly. He handed the <i>naan</i> to me and said, "This is for you and for the dervishes who are with you." I had this dream at a time when I was not known among the people and had not made any claims, nor was there a community of dervishes with me. Today, I have a large community	Its manifestation started about twenty-five years later.

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75	[continued]	of people who have voluntarily placed their faith before the world and thus made themselves into dervishes. Having migrated from their homes and separated from their old friends and relatives, they have taken up a permanent abode close to me. I interpreted the <i>naan</i> to mean that God Himself would provide for me and my followers and that we would not be made anxious on account of a lack of provision. This has been the case for many years. ¹	
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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
76	August 20, 1875*	<p>When the time of the demise of my father, Mirza Ghulam Murtaza, drew near and only a few hours were left, God informed me of his demise in the following words:</p> <p style="text-align: center;">وَالسَّمَاءُ وَالظَّارِقُ</p> <p>Meaning, "By heaven and by the tragedy that will befall after the sun has set." This prophecy was fulfilled when my father died after sunset [on the same day].²</p>	August 20, 1875

Living Witnesses to number 75 and 76: ¹The witnesses to this sign are Hafiz Hamid Ali and other residents of Qadian. ² The witnesses to this prophecy are Lala Sharampat and Malawamal.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
77	1880	Once, I fell so seriously ill that <i>Sūrah Yā Sīn</i> was recited to me three times in the prescribed manner and my life was despaired of. Some of my loved ones were sobbing behind the walls. God then taught me this prayer through	1880

* The year of demise of Ḥaḍrat Mirza Ghulam Murtaza is approximately June 1876. [Publisher]

77	[continued]	<p>revelation:</p> <p>سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ - اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ¹</p> <p>It was revealed to me that I should put my hand in some water from the river that had some sand in it, then recite these prayers and wipe my chest, my back, both my hands, and my face with it, and that I would thus be cured. When this was acted upon, I recovered completely even before the bowl of water had been used up. I then received this revelation:</p> <p>وَأِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِشَفَاءٍ مِّنْ مِّثْلِهِ</p> <p>Meaning, "If you are in doubt concerning the sign, which We have shown you through this curing of the health, then cite a cure like this one."</p>	
<p>[Living Witnesses:] The witnesses to this Sign are Sheikh Hamid Ali, Lala Sharampat, Malawalmal Khatri, and many others who were informed of this revelation beforehand.</p>			

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
78	Around 1880	<p>One of the powerful signs of God Almighty is that some twenty years ago I was informed by a holy revelation that God would marry me into a noble family that will be Sayyed by caste. God will bless the wife and she will beget children. I then received this revelation:</p> <p>ہر چہ باید نو عروسی را ہماں سماں کنم</p> <p>Meaning, "It will be my responsibility to fulfil all the requirements of this marriage." According to this prom-</p>	1884

1 "Holy is Allah and worthy of all Praise; Holy is Allah, the Great. Allah, bestow Your blessings on Muhammad^{as} and the people of Muhammad^{as}." [Publisher]

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78	[continued]	<p>ise, God relieved me of every burden after this marriage and has continued to do so ever since. All the needs have been provided for, and all the requirements of companionship have been fulfilled, and I have not been put to any trouble; rather, I have found every comfort. The second great sign in this was that at the time when the holy revelation about marriage was vouchsafed to me, my heart, mind, and body were in a fragile state. Besides diabetes, headaches, and heart palpitations, I was not completely free of the effects of tuberculosis. Since the marriage took place in a state of such frailty, some friends expressed concern because my virility was almost none existent and I was like an old man. Maulawi Muhammad Hussain Batalwi wrote me a letter, which I have with me to this day, telling me that I should not have married; God forbid, that I should face some tribulation. However, despite these frailties, God granted me full health and vigour and blessed me with four sons.</p>	
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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
79	February 1897	<p>A man from among the Shiites, who called himself Sheikh Najafi, once came to Lahore and raised a storm of opposition against me and demanded a Sign. I promised him in my announcement of February 1, 1897, that God Almighty would show him a Sign within forty days. It is God's great favour that forty days had not yet passed when the Sign of the death of Lekhram of Peshawar took place. Thereupon, Sheikh Najafi at once fled from Lahore.</p>	March 1897
<p>Living Witnesses: The witnesses to these prophecies are Hakeem Fazal Deen; Munshi Taj-ud-Deen; Mufti Muhammad Sadiq; Maulawi Noor-ud-Deen; Sheikh Hamid Ali; Miyan Abdullah Sanauri; Munshi Zafar Ahmad; Maulawi Muhammad Hussain; and others.</p>			

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
80	Around 1877	Some twenty-five years before the case was brought against me by Martyn Clark, I saw in a dream that I was present in a court before a Magistrate, and that when the time for Prayers approached, I requested permission from the Magistrate to go and offer my Prayers, which he cheerfully granted. Accordingly, when I requested Captain Douglas to permit me to offer my Prayers during the case hearing, he gladly permitted me to do so.	1897

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
81	April 11, 1900	On the morning of <i>‘Eidul-Adhā</i> , I received the revelation, “Say something in Arabic.” This was communicated to several friends. I had never delivered a speech in Arabic before. When on the day I stood up to deliver the Eid sermon in Arabic, God Almighty made a clear and eloquent Arabic address flow from my tongue that was latent with meaning. It is set out in the book <i>Khutbah Ilhāmīyyah</i> . The address extends several parts and was delivered spontaneously in one continuous flow. God has called this a sign in His revelation, for the address was delivered entirely under the influence of divine power. I do not believe that any Arabic orator, scholar, or literary figure can deliver such a speech impromptu. This is such an address to which around two hundred and fifty people are witness. ¹	April 11, 1900

Living Witnesses to number 81: ¹ Many people were informed about this revelation in advance, and the following people saw it firsthand: Sheikh Rahmatullah; Mufti Muhammad Sadiq; Maulawī Abdul Karim; Maulawī Noor-ud-Deen; Maulawī Muhammad Ali; Sheikh Abdur-Rahman; Master Abdur-Rahman; Maulawī Sher Ali; Hafiz Abdul Ali etc—there are numerous others who have witnessed this sign themselves.

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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
82	Around 1902	<p>One night I received a revelation as if a third person were addressing me in the following words:</p> <p style="text-align: center;">إِنِّي أَقْرُبُ مَعَ أَهْلِ إِلَيْكَ¹</p> <p>This revelation was narrated to all friends. On the same day, I received a letter from Khalifah Noor-ud-Deen of Jammu that the plague had broken out in the city and he wanted my permission to move to Qadian with all his family.</p>	Around February 1902.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
83	March 20, 1888	<p>Once, the Aryas of Qadian insisted that I show them a sign. Mirza Nizam-ud-Deen and Mirza Imam-ud-Deen, my relatives who were my opponents, also wanted to see a sign. Then, in order to complete the argument against them, I made a prophecy after receiving the revelation from God that a great misfortune would fall upon Mirza Imam-ud-Deen and Mirza Nizam-ud-Deen within thirty-one months, i.e. someone from their progeny would die whose death would bring about grief and disharmony. This is exactly what occurred. When some fifteen days were still left for the completion of the thirty one-month period, the daughter of Mirza Nizam-ud-Deen, who was the niece of Mirza Imam-ud-Deen, died at the</p>	October 1890

1 "I flee with my family to you." [Publisher]

83	[continued]	age of twenty-five, leaving behind an infant. This was a great shock to them and also a great sign for them and the Aryas.	
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Living Witnesses to number 82 and 83: There are many witnesses to this revelation [i.e Prophecy 82] who were present in Qadian at the time. Among them are Maulawī Noor-ud-Deen; Maulawī Abdul Karim; Maulawī Muhammad Ali; Mufti Muhammad Sadiq; Hakeem Fazal Deen; Maulawī Sher Ali; and others.

The witnesses to this [i.e Prophecy 83] are Mirza Imam-ud-Deen, Mirza Nizam-ud-Deen, and many of the Aryas of Qadian.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
84	1884	<p>Around 1884, God graced me with the revelation:</p> <p>وَلَقَدْ كَيْتُ فِيكُمْ عُمَرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ¹</p> <p>This was an indication on behalf of God, the All-Knowing, that no opponent of mine would be able to point to any default in my life. Accordingly, up until now, when I am about sixty-five years old, no one, whether living close to me or far from me, can point to any stain in my past life. Indeed, God Himself has made my opponents bear witness to the purity of my past life. For instance, Maulawī Muhammad Hussain has, on many occasions, praised me and the members of my family in his journal <i>Ishā'at-us-Sunnah</i> and has claimed that no one is better acquainted with me and my family than him. Then, to the extent that he understood, he praised me. In this way, an opponent who became the founder of me being declared a disbeliever, has confirmed the truth of the prophecy وَلَقَدْ كَيْتُ فِيكُمْ [And I have lived among you].</p>	This prophecy continues to be fulfilled all the time.

1 "And I have lived a whole lifetime among you before this; will you not understand?" [Publisher]

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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
85	1877	<p>Mirza Azam Baig, a retired Extra Assistant Commissioner, filed a lawsuit against us to claim a share of some property belonging to our absentee co-sharers from our own property. My brother Mirza Ghulam Qadir, believing firmly in the strength of our case, entered upon its defense. When I supplicated with reference to this matter, I was granted the following revelation:</p> <p style="text-align: center;">أُجِيبُ كُلَّ دُعَائِكَ إِلَّا فِي شُرَكَائِكَ¹</p> <p>Thereupon, I collected all our relatives and told them very clearly that they would not succeed in the suit and should not proceed with its defence; but, relying on the apparent strength of their case, they paid no heed to my warning and continued the defence. In the Court of first instance, the decision went in favour of my brother. But how could the matter be concluded contrary to the revelation from Allah the All-Knowing! Finally, in the Chief Court, my brother lost the case. In this way, the truth of the revelation became manifest for everyone.</p>	1877
Living Witnesses to number 85: Numerous residents of Qadian are witnesses to this.			

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
86	1898	When Khawaja Jamal-ud-Deen, B. A. who is a member of my Community, failed the examination for a judicial	1900

1 "I shall accept all your prayers but not in the matter of your collaterals." [Publisher]

86	[continued]	<p>appointment, and fell into despair and anguish, I received a revelation concerning him:</p> <p style="text-align: center;">سَيُغْفَرُ</p> <p>That is, “God will remove his grief.” Soon thereafter, he was appointed in the State of Jammu and Kashmir to a post that he found better than the judicial one. That is, he was promoted to the position of Inspector of Schools for the entire State of Jammu and Kashmir and remains in this post to this day.¹</p>	
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Living Witnesses to Prophecy number 86: ¹ There are many witnesses to this sign, such as, Maulawī Hakeem Noor-ud-Deen; Maulawī Abdul Karim; Khawaja Kamal-ud-Deen; Mufti Muhammad Sadiq; Maulawī Muhammad Ali; Maulawī Sher Ali; Hakeem Fazal Deen; and others.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
87	1877	<p>On one occasion, I was travelling by train in the direction of Ludhiana when I received the revelation:</p> <p style="text-align: center;">نصف ترا نصف عمايق را*</p> <p>I was given to understand that Imam Bibi—who was the widow of one of our collaterals—would die, and half her land would revert to us and the remaining half would revert to our collaterals. I communicated this revelation to those of my friends who were with me at the time. And so it happened that the woman died, and her land was divided in halves between our collaterals and us. Everyone has to die, but in this instance, there were three major signs: firstly, that the news of the event was given beforehand and that the woman died at a young age; secondly,</p>	Around 1887

* “Half to you and half to your collaterals.” [Publisher]

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87	[continued]	that I remained alive until such time; and thirdly, that the land was distributed in accordance to the revelation.	
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Living Witnesses to number 87: The witnesses to this revelation are Maulawī Hakeem Noor-ud-Deen, Sheikh Hamid Ali, and most of the men and women of our family.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
88	1895	<p>Being a diabetic, I was apprehensive about my eyesight, as one of the consequences of diabetes is that eyesight can be affected and cataracts can set in. On this account, I supplicated and received the revelation:</p> <p style="text-align: center;">نَزَلَتِ الرَّحْمَةُ عَلَى ثَلَاثِ الْعَيْنِ وَعَلَى الْاُخْرَيَيْنِ</p> <p>That is, "Mercy will descend upon three organs: the eye and two other organs." In this revelation, the eye is expressly mentioned, but the other two organs are not specified. It is commonly said that the proper functioning of life requires that the eye, the ear, and intelligence be preserved. The accuracy of this revelation can be confirmed by the fact that I have been living with diabetes for eighteen years, and medical professionals are well aware of the risks this disease poses to eyesight. Then what is the power that informed me in advance that I would be exempt from the operation of this rule and then proved it accordingly? Can it be the work of man? Claiming such while suffering from this condition is quite another matter; can anyone claim, even in perfect health, that his eyes will remain healthy for a certain period of time?</p>	1877

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
89	1893	<p>I had a daughter named Ismat Bibi. Concerning her, I received a revelation:</p> <p style="text-align: center;">كُزِمُ الْجَنَّةَ دَوْحَةُ الْجَنَّةِ¹</p> <p>I understood from this that she would not live, and so it came to be. Lest some presumptuous person harbour doubts regarding such signs and ask why I did not pray for her to have a long life and, if I did, why was it not accepted, let me make it clear that whenever one receives such revelations, the recipients naturally undergo two kinds of experiences. Sometimes, inspired by the unseen, they feel great concentration and the urge to pray, which indicates that God has willed to accept the prayer. At times, God does not want to accept the prayer and desires, but rather to make His will known. He, therefore, cools down the supplicant's urge to pray and does not allow the necessary conditions of concentration and enthusiasm for prayer.</p>	Around 1893

Living Witnesses to number 88 and 89: There is no need of witnesses for this revelation [i.e Prophecy 88]. Information about diabetes can be obtained from doctors, and the eyes are blessed with grace.

This revelation [i.e Prophecy 89] was narrated to many men and women, and there must be many in Qadian who can testify to it.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
90	January 6, 1900	When Mirza Imam-ud-Deen and Mirza Nizam-ud-Deen, our collaterals who were opposed to us, built a	August 20, 1901

1 "A vine of paradise, a large tree of paradise." [Publisher]

90	[continued]	<p>wall on the way to our Mosque. It caused a great deal of hardship for us and our guests. When a complaint was made to the Court for its redress, the case went on for nearly a year and a half. Several days prior to the construction of this wall, I received a revelation that foretold an upcoming trial of this nature, but also reassured me that victory would ultimately be mine. The revelation was as follows:</p> <p style="text-align: center;"> الْمَلَى تَدُورُ وَيُنْزِلُ الْقَضَاءُ- إِنَّ فَضْلَ اللَّهِ لَا تُبْ- وَلَيْسَ لِأَحَدٍ أَنْ يَرُدَّ مَا آتَى- ظَهَرَ مُبِينٌ- وَأَنَّهُمْ نُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى- </p> <p>“The mill will revolve and divine decree will descend; God’s grace will surely come and no one can turn it away when it has arrived; that victory shall be clear; it is nothing except that God has given respite to these people for a certain time.” These revelations were published in <i>Al-Hakam</i> of January 7 and in <i>Arba’ in Number Three</i>, and were related to everyone at the time. The wall was then erected on January 7, 1900, closing our path and creating a great deal of difficulty for our guests who had to use long detours to reach the Mosque. Eventually, the wall was torn down by the order of the Court on August 20, 1901, and the cost of the lawsuit was also charged to our opponents. All praise belongs to Allah!</p>	
<p>Living Witnesses: Witnesses to these revelations are Sayyed Fazal Shah; Maulawī Abdul Karim; Maulawī Hakeem Noor-ud-Deen; Maulawī Muhammad Ali; Maulawī Sher Ali; and many other friends, such as Sheikh Yaqub Ali; Hakeem Fazal Deen; Mir Nasir Nawwab; Sayyed Abdul-Muhyi Arab Hawezi; etc.</p>			

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
91	1871, thirty-one years ago from today.	Once, I saw in a dream that my brother Ghulam Qadir was seriously ill. This dream was communicated to several people. Accordingly, my brother became seriously ill thereafter. Thereupon, I began to pray for him. In a subsequent dream, I witnessed him being summoned by a departed elder family member. The usual interpretation of such a dream is death. His illness became more serious, and he was reduced to a skeleton. This caused me great anxiety, and I turned to Allah the Almighty and prayed for his recovery. I had three objectives: (1) I wanted to see whether or not my prayer would be accepted; (2) I wanted to see whether or not God heals a person who is so ill; and (3) I also wanted to see whether such an ominous dream that foretold his death could be averted. Therefore, when I started praying, a few days later I saw in my dream that my brother was walking about in the house in full health without any support. He was accordingly restored to health by Allah the Almighty and lived for fifteen years thereafter. ¹	1872, thirty years ago from today.
Living Witnesses: ¹ Many people from Qadian who are still alive are witnesses to this sign.			

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
92	1887	Fifteen years after the above incident, when my brother's time of death drew near, I was in Amritsar. It was disclosed to me in a dream that the cup of his life was now certainly full and he would soon die. I related this dream to Ha-	

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92	[continued]	keem Muhammad Sharif, who is a physician in Amritsar, and also wrote to my brother telling him to prepare for the hereafter. He informed the other members of the family of this, and a few weeks later he passed away. ¹	
Living Witnesses to number 92: ¹ Many men and women of Qadian are witnesses to the fact that my letter was found in his box at the time of his demise.			

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
93	Twelve years ago from today.	<p>Ali Muhammad Khan, Nawwab of Jhajjar, had established a grain market in Ludhiana. Through the mischief of someone, the market became deserted, and he began to incur great losses. Then he turned to me with a request for prayers. But before I received any letter from the Nawwab for prayer specifically in this matter, I was informed by Allah the Almighty that a letter on the subject would be received by me. I, therefore, informed Nawwab Ali Muhammad Khan of this by letter ahead of time. It so occurred that his letter was sent to me on the same day that my letter was sent to him with the same subject. It was as if he mailed his letter with one hand and, with the other, received my letter, which detailed the contents of his own letter. Reading my letter, Nawwab Muhammad Ali Khan* was greatly surprised and perplexed as to how the contents of the letter that he had just sent could have been made known to me. This demonstration of the knowledge of the unseen considerably strengthened his faith. He told me many times that this letter greatly strengthened his faith in God. He always kept the letter in his pocketbook as a blessing. Once, he showed it to Khalifah Muhammad Hussain, the Prime Minister of</p>	A few days after the prophecy. Twelve years ago.

* This appears to be a scribal error. It should be Nawwab Ali Muhammad Khan. [Publisher]

93	[continued]	<p>Patiala, with great amazement. He also showed it to me a day prior to his demise, saying that he always kept it in his pocketbook. Another sign that accompanied this was that when I received in a vision his letter, in which he had expressed great anxiety, I prayed for him after reading it and received the revelation:</p> <p>کچھ عرصہ کے لئے یہ روک اٹھا دی جاوے گی۔ اور اُن کو اس غم سے نجات دی جائے گی۔</p> <p>“This obstruction will be removed for a time, and he will be relieved of this distress.” I had mentioned this revelation in the letter that I wrote to him, and this further surprised him. This revelation was fulfilled very quickly, and, within a few days, his business began to flourish and the obstruction was removed. There were two signs within this sign: firstly, revealing beforehand that such an incident was about to take place; and, secondly, informing him of the acceptance of the prayer that the grain market would be revived.¹</p>	
<p>Living Witnesses: ¹ The Nawwab had written this incident in his notebook and showed it to Muhammad Hussain, the Prime Minister of Patiala, in my presence. The people present in the Prime Minister’s court, as well as many people in Ludhiana, are witnesses to these events.</p>			

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
94	1901	I saw in a vision once that my fourth son, Mubarak Ahmad, had fallen near some mats, was seriously hurt, and his shirt was all stained with blood. As Allah’s will would have it, hardly three minutes had passed when I came out of the veranda and saw Mubarak Ahmad, who was just over two years old, standing near the mats. In a sudden, childlike movement, he slipped and fell, his clothes becoming stained with blood, just as I had seen it in my	

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94	[continued]	vision. Many women and servants in our house are witnesses to this incident.	
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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
95	1901	Once I saw in a dream that my fourth son Mubarak Ahmad had died. Within a few days, he had a high fever and lost consciousness eight times. The last time it appeared as if his life had come to an end. I began my supplication on his behalf, and while I was so occupied, I heard everyone say: "Mubarak Ahmad has died". I placed my hand on him and felt no pulse or breath. His eyes were fixed and lifeless, like those of the dead. But my prayers had an extraordinary effect, and when I touched him again, he began to revive. As signs of life returned, I announced to those present: If Jesus, son of Mary, had raised anyone from the dead, it would certainly not have been more than this, meaning a [half-]dead person would be brought to life like this, not one whose soul had already departed for the heavens and been conveyed by the Angel of Death to its final resting place. ¹	

Living Witnesses: ¹ Many men and women living in Qadian are witnesses to this incident.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
96		Once I became seriously ill and my condition worsened so much that recovery appeared improbable. In this condition, I received the revelation:	

96	[continued]	<p>مَا كَانَ لِلنَّفْسِ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمُوتُ فِي الْأَرْضِ</p> <p>Accordingly, by the grace and benevolence of God Almighty, I was restored to health when my recovery had seemed unlikely. While it is true that thousands of people recover from serious and dangerous illnesses, it is not within our power to declare with certainty that recovery is assured in such conditions.</p>	
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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
97	1897	<p>In early October 1897, I saw in a vision that I was presented before a British Official to give testimony. The Official inquired about my father's name but, as is customary with testimonies, did not place me under oath. Then, on October 8, 1897, I was shown in a dream that a Constable in this Court case had brought a summons. This dream was narrated to the general public in the Mosque. Eventually, it came to pass, and the constable arrived with the summons, and I learned that the editor of <i>Nāzimul-Hind</i>, against whom Maulawī Rahim Bakhsh, Private Secretary to the Nawwab of Bahawalpur had filed a suit of libel in Multan, had cited me as a witness. When I reached Multan and went to the Court to testify, it occurred exactly as foretold: The official was so absent-minded that he forgot to place me under oath and started recording my statement forthwith.¹</p>	

Living Witnesses: ¹ There are very many witnesses to this incident, such as Khawaja Kamal-ud-Deen, Pleader, of Peshawar; Maulawī Noor-ud-Deen; Maulawī Abdul Karim; Maulawī Sher Ali; Sheikh Abdur-Rahman.

* “No one can die without Allah’s command and that which benefits people endures in the earth.” [Publisher]

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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
98	1900	<p>My friend, the late Mirza Ayyub Baig, had been ill for a long time. Eventually, in 1900, his condition worsened, and he went to Fazilka to stay with his brother, Mirza Yaqub Baig, an Assistant Surgeon. After a few days, I received a letter from him requesting prayer. I prayed, and in a dream, I saw a road that appeared to be paved with pieces of the moon, and a very handsome man was leading him (Mirza Ayyub Baig) along this road that led to the sky. The interpretation of this dream was that he would have an auspicious end and that he was bound for paradise. The person with the shining countenance was an angel who was taking this dear one to heaven. I wrote this dream to Mirza Yaqub Baig and also made it known within our Community. After six months, this dear friend passed away. When I received the telegram and began to write the letter of condolence, and my attention was focused on this dear one and how he had disappeared from our sight, I received the following revelation:</p> <p style="text-align: center;">مبارک وہ آدمی جو اس دروازہ کی راہ سے داخل ہوں¹</p> <p>This indicated that the deceased had a very auspicious end. The late friend was a righteous and pious young man who possessed the traits of the saints.</p>	Six months after the prophecy.
<p>Living Witnesses to Prophecy 98: The witnesses to this are Mirza Yaqub Baig, Assistant Surgeon; Maulawī Hakeem Noor-ud-Deen; Maulawī Abdul Karim; Maulawī Muhammad Ali, M.A.; Mufti Muhammad Sadiq; Maulawī Sher Ali; Hakeem Fazal Deen; Mir Nasir Nawwab; Sheikh Abdur-Rahman Qadiani; Sheikh Abdur-Rahim; and many people of the Lahore, Kapurthala and Sialkot Communities.</p>			

1 “Blessed is the man who enters through this door.” [Publisher]

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
99	July 1897	In July 1897, when my friend Mirza Yaqub Baig sat the final examination for surgery and I supplicated on his behalf, I received the revelation, <i>تو مرچکا</i> [<i>You have passed</i>]. This meant that he had passed, for such phrases are sometimes employed in the case of sincere friends who are so close as to reach the point of unification. Many such prophecies can be found in the Bible as well. He eventually excelled in his exam and was appointed House Surgeon at the Medical College of Lahore. ¹	July 1897

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
100		I have a sincere friend, Mirza Muhammad Yusuf Baig, who hails from Samana in the state of Patiala and has had ties with me for a long time, and I hope that he will maintain them throughout his life till he departs from the world. Once he wrote to me, requesting that I pray for his ailing son, the late Mirza Ibrahim Baig. I supplicated for him and saw in a vision that Ibrahim was sitting close to me and saying, "Convey to me greetings from Paradise." From this, I understood that his life was about to end. I was reluctant to let his father know, but after much thought, I informed Mirza Muhammad Yusuf Baig of the impending tragedy. A few days later, his adult, gentle, and obedient son departed from this transitory world before his eyes. ²	A few days after the prophecy.

Living Witnesses: ¹ The witnesses to this sign are many people of our Community as well as the classmates of Mirza Yaqub Baig.

² Mirza Muhammad Yusuf Baig is still alive and is a witness to this incident, and there are many other witnesses besides him.

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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
101	Two years ago.	<p>When the Maulawīs were unable to come forward to compete in writing a commentary and Mehr Ali Shah of Golarha had recourse to all kinds of reprehensible devices, God Almighty bestowed upon me the miracle of writing a commentary on my own. I prepared the booklet <i>I'jāzul-Masīḥ</i> in seventy days, though there were several interruptions and, for a good part of the time, I was ill. It was mostly the people living in Qadian who benefited from this sign because they were aware of my daily condition. In short, during those days, I was granted the revelation about this book: مَنَعَهُ مَانِعٌ مِنَ السَّمَاءِ—meaning, “He has been forbidden from heaven by the One Who Forbids.” This revelation has been fulfilled so clearly that neither Miyan Mehr Ali nor any of his supporters have been able to write a reply thus far. Even though all he did was compose an Urdu book, it was subsequently established through written proof that he had actually plagiarised it word for word from the notes left by the late Maulawī Muhammad Hassan. So much so, that this ignorant one even took some embarrassing errors to be correct and named this plagiarised collection of errors <i>Saif-e-Chishtiyāʾī</i>. This very <i>saif</i> (sword) turned against him.¹</p> <p>مر گیا بد بخت اپنے ہی دار سے کٹ گیا سر اپنی ہی تلوار سے</p> <p><i>The unfortunate man died from his own stab;</i></p> <p><i>Beheaded by his own sword.</i></p> <p>کھل گئی ساری حقیقت سیف کی کم کرو اب ناز اس مردار سے</p> <p><i>The secret of Saif[-e-Chishtiyāʾī] was exposed;</i></p> <p><i>Do not pride yourself so much on the one who perished.</i></p>	Two years ago.

[Living Witnesses:] ¹ The witness to this sign is primarily the book *I'jāzul-Masīḥ*, and then there are many sincere friends who were present to witness it, such as Maulawī Noor-ud-Deen; Maulawī Abdul Karim; Mufti Muhammad Sadiq; Maulawī Muhammad Ali; Hakeem Fazal Deen; Pir Manzur Muhammad; Pir Sirajul Haqq.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
102	Around 1892	<p>Khalifah Sayyed Muhammad Hassan, Chief Minister of Patiala State, was facing some trouble, anxiety, and sadness. I received several requests from him for prayers. It so occurred that on one of those days I received the revelation:</p> <p style="text-align: center;">چل رہی ہے نیمِ رحمت کی جو دعا کیجئے قبول ہے آج</p> <p style="text-align: center;"><i>The breeze of mercy is blowing.</i></p> <p style="text-align: center;"><i>All your supplications will be accepted today.</i></p> <p>Upon this, I recalled his request, supplicated for him, and informed him of this in a letter. Within a short time, he was relieved of his troubles and informed me accordingly by letter. His letter should still be somewhere in my bags, and it is the perfect witness to this.</p>	Around 1892

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
103	Around 1881	<p>One day before the death of my brother, Mirza Ghulam Qadir, I received the revelation:</p> <p style="text-align: center;">جنازہ [Funeral]</p> <p>I informed several people of this revelation. The next day, my brother died. There are many witnesses to this incident.</p>	The day after the prophecy.

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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
104	Around 1897	<p>Among the signs that were manifested at my hand by the grace of God is that when the book <i>Ummahātul-Mu'minin</i> was published by the Christians, Anjuman Himayat-e-Islam, Lahore, presented a memorial to the Government that the publication of the book should be banned and its author should be prosecuted. I was strongly opposed to the memorandum and had stated clearly in my writing that this was not the best way to proceed. But they did not accept my advice; indeed, I was reviled for it. At the time, I received a revelation:</p> <p style="text-align: center;">سَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفِضُ أَمْرِي إِلَى اللَّهِ¹</p> <p>That is, “You will soon recall my words.” This was an indication that the memorandum would fail in its purpose and that I commit to God the way that I had adopted, which was to refute the charges of our opponents and to deal with them. This revelation was communicated to a large number of people, and it occurred accordingly—that is to say, the request made by the Anjuman was turned down.</p>	A few days after
<p>Living Witnesses: There are many witnesses to these incidents, such as Mufti Muhammad Sadiq; Maulawī Muhammad Ali; Maulawī Sher Ali.</p>			

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
105	1882	When it was widely rumoured that Duleep Singh was arriving in Punjab, I was shown [in a vision] that Duleep	1882

1 “You will soon recall my admonition; I commit my cause to Allah.” [Publisher]

105	[continued]	Singh would fail in his intention, and would never set foot in India. I narrated this vision to Lala Sharampat, an Arya who lived in Qadian, as well as to several other Hindus and Muslims. I also published an announcement that was printed and distributed in February 1882. This is exactly what occurred. Duleep Singh had to turn back from Aden, and his honour and comfort were seriously jeopardised, exactly as I had already told hundreds of people. ¹	
[Living Witnesses:] ¹ Most of the people of Qadian are witnesses to this sign, in addition to the announcement that was printed and published in February 1882.			

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
106	Around 1887	The following Divine sign once appeared in the presence of my sincere friend Miyan Abdullah Sanauri Patwari, of the State of Patiala. First, I was shown through a vision that I had given many decrees of judgement regarding the good and evil of the people of the world, for myself and my near and dear ones, and I wished it all to be so. Then, I saw God—who is Peerless and Unique—in a symbolic manner and placed before the Glorious One the piece of paper on which I had written the things that I desired to happen. God signed it with red ink and then flicked away the excess ink from the nib of the pen. With this flicking, the droplets of ink also fell on my and Miyan Abdullah's clothes. Since a person remains somewhat awake during a vision, I saw the droplets with my own eyes. My eyes were then filled with tears, seeing that God had signed my proposed orders, and my heart was filled with great emotion. Miyan Abdullah woke me up from this state and asked me where the red spots on our clothes had come from. Looking at my clothes and my	Around 1887

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106	[continued]	cap, I saw the red spots that had not yet dried up, and I narrated the entire vision. We then looked all around but could not find anything that could explain the presence of the droplets. Miyan Abdullah then also became convinced that the red stains had come about through a miracle. Some of those clothes are with Miyan Abdullah to this day, and, by the grace of God, he is still alive in Ghausgarh, Patiala, and can attest to this episode under oath. As for the significance of the red spots, the answer is that they indicated ahead of time the terrible signs that were about to appear from heaven and some terrible deaths that would take place in the form of signs, such as the death of Pandit Lekhram and the plague that is devouring the world.	
<p>Living Witnesses: Abdullah Sanauri is a witness to this sign, as are many others who saw the garments at the time.</p>			

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
107	Around 1887	Pandit Agni Hottri, a Brahmu Samaj-nominated instructor, informed me in a letter from Lahore that he intended to respond to Part III of <i>Barāhīn-e-Aḥmadiyya</i> . The letter had yet to reach me when God informed me through revelation about its contents. Numerous Aryas and Hindus were contacted and informed of this, and in the evening, an Arya was sent to the Post Office so that he could be a witness to it. When he brought the letter, its contents were exactly the same as those that I had told the people after receiving God's revelation. This letter was shown to everyone, and it was written to Pandit Agni Hottri that it was through the very phenomenon of revelations—whose rebuttal he sought to write, that God had informed me of the contents of his letter be-	Around 1887

107	[continued]	forehand, and, if he wished, he could come to Qadian to confirm it with his Hindu brothers. ¹	
Living Witnesses: ¹ The witnesses to this Sign are many Aryas of Qadian.			

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
108	Around 1899	When, based on a motion initiated by my opponents, the government moved to have me assessed for income tax and I filed an objection, I was overcome with a state of vision, while I was sitting in the Small Mosque with some friends and we were busy compiling a statement of income and expenditure. I was shown that the Hindu Tehsildar of Batala, before whom the matter was pending, had been transferred and his place was taken by a Muslim. Along with this vision, there were some indications that presaged my victory. I related this vision immediately to those present—one of whom was Khawaja Jamal-ud-Deen, Inspector of Schools, Jammu and Kashmir, and there were many others. Thereafter, the Hindu Tehsildar was suddenly transferred and his place was taken by Miyan Taj-ud-Deen as Tehsildar of Batala. He made an honest inquiry and sent his report to Mr Dixon, Deputy Commissioner Gurdaspur. By happy coincidence, he too was an intelligent and just official. He recorded an order to the effect that: Mirza Ghulam Ahmad is the head of a well-known sect and I do not have any doubt about his integrity. Hence, his objection holds, the tax exemption is granted, and the file is closed. ¹	A few days after the prophecy.
Living Witnesses: ¹ The witnesses to this sign are Khawaja Jamal-ud-Deen, B.A.; Maulawī Muhammad Ali, M.A.; Maulawī Abdul Karim; Maulawī Noor-ud-Deen; Maulawī Sher Ali; and Sheikh Abdur-Rahman.			

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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
109	Around 1887	<p>Once, I had the occasion to go to the village of Kunjran in the Gurdaspur District. Sheikh Hamid Ali of Theh Ghulam Nabi was with me. When I decided in the morning to set out on this journey, I received the revelation:</p> <p style="text-align: center;">اس سفر میں تمہارا اور تمہارے رفیق کا کچھ نقصان ہوگا¹</p> <p>Accordingly, during the course of the journey, Hamid Ali lost his cloak and I lost a handkerchief. Hamid Ali had only that cloak at the time.</p>	Around 1887

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
110	Around 1900	<p>On one occasion, the son of Doctor Noor Muhammad, owner of the Medicine Factory, <i>Hamdam-e-Şehat</i>, fell seriously ill. The boy's mother was very restless with anxiety. I took pity on her and supplicated for the boy's recovery, whereupon I received the revelation:</p> <p style="text-align: center;">اچھا ہو جائے گا۔²</p> <p>I shared it with those who were with me at the time. By the grace of Allah, the boy made a complete recovery, as foretold.</p>	Around 1900

Living Witnesses: Many men and women are witnesses to this Sign, including Maulawī Noor-ud-Deen; Maulawī Abdul Karim; Maulawī Sher Ali; Sheikh Abdur-Rahman Qadiani; and others.

- 1 "You and your companion will suffer from some loss in the course of this journey." [Publisher]
- 2 "He will recover." [Publisher]

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
111	Around 1898	<p>At one time, the eyes of my son, Bashir Ahmad, gave him great trouble. His eyelashes fell out and water ran constantly from his eyes. Finally, I supplicated on his behalf and received the revelation:</p> <p style="text-align: center;">بَرَقَ طِفْلٌ بِشِيرٍ</p> <p>Meaning, "My boy Bashir's eyes have recovered." Within a week, God Almighty granted him complete healing, and his eyes were restored to perfect health. Before this, we had tried various English and Greek treatments for several years, but to no avail, and his eye condition had continued to deteriorate.</p>	One week after the prophecy
Living Witnesses: Many men and women in Qadian are witnesses to this revelation.			

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
112	Around 1898	<p>Once, I received the revelation: <i>بے ہوشی پھر غشی پھر موت</i> [First unconsciousness, then swoon, then death]. I was made aware that such would happen to one of my devoted followers—that it would start with unconsciousness, progress to swooning, and end with death. This revelation was communicated to those living here as well as those outside through letters. Within a week or two, my sincere disciple, Dr Booray Khan, Assistant Surgeon at Qasur, died suddenly after falling unconscious and then swooning. His passing was confirmed by telegram.¹</p>	Around 1898
Living Witnesses: ¹ There are many witnesses to this sign here and elsewhere, such as Maulawī Abdul Karim; Maulawī Noor-ud-Deen; Mufti Muhammad Sadiq; Maulawī Muhammad Ali; Maulawī Sher Ali.			

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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
113	Around 1888	<p>On one occasion, I travelled from Ludhiana to Patiala. Before I set out, I had the following revelation:</p> <p>اس سفر میں کچھ نقصان ہوگا اور کچھ ہم "و غم پیش آئے گا"</p> <p>I informed my companions of this. Before we set out from Patiala for the return journey, it was time for 'Asr Prayer, and in order to make my ablutions, I took off my cloak and handed it to a servant of Sayyed Muhammad Hassan Khan, a Minister of the State of Patiala. Thereafter, when the time came to purchase our tickets, I put my hand in my pocket and discovered that the handkerchief in which the money had been folded had fallen out of my pocket. Then I remembered the revelation that this loss had to be suffered. After we boarded the train and arrived at the [railway] station of Doraha, a European traveller deliberately misinformed one of my companions that the train had arrived at Ludhiana and we all got off the train. After the train left, we discovered that we were at a different station. Having disembarked at a deserted place, we all suffered much inconvenience. In this way, the second part of the revelation was also fulfilled.</p>	Around 1888
<p>Living Witnesses: Witnesses to this sign are Sheikh Hamid Ali; Sheikh Abdur-Rahim, resident of Ambala Cantt; and an Afghan man by the name of Fateh Khan.</p>			

* "Some loss will be incurred in the course of this journey and some worry and suffering will be encountered." [Publisher]

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
114	Around 1887*	<p>Once, I received a letter from the true brother of my wife, Sayyed Muhammad Ismail (who was at that time ten years old). He wrote from Patiala that his mother had died and there was no one to look after his younger brother, Ishaq. At the end of the letter, there was a note that Ishaq had also died and that upon seeing the letter we should come immediately. This letter caused me great anxiety, particularly as my wife had a high fever at the time and I could not bring myself to tell her of the two sudden deaths. I was extremely perturbed because the one who was being asked to go had a high fever. I was afraid that if I told her about the contents of the letter in her state of illness, it might jeopardise her very life. I could not sleep at night worrying about what to do as I could not keep the letter a secret. When a part of the night had passed, my heart became very restless, more than I can describe, and then, in this state of extreme anxiety, I was overcome by a light slumber and received the revelation:</p> <p style="text-align: center;">إِنَّ كَيْدَكُنَّ عَظِيمٌ</p> <p>That is, "O women! Your device is indeed mighty." In this condition I could not narrate the contents of the letter. From this, I was made to understand that the entire thing was merely a ruse. I narrated this incident to my brother Maulawī Abdul Karim who was present in Qadian at the time, and I also secretly sent my servant Sheikh Hamid Ali to Patiala. He came back with the news that both Ishaq and his mother were alive and well and that the erroneous letter had been written as a result of a few days of illness and anxiety and a desire for a visit.</p>	Around 1887
<p>Living Witnesses: Witnesses to this sign are Maulawī Abdul Karim; Sheikh Hamid Ali; Mir Muhammad Ismail; his mother; and many other men and women.</p>			

* This appears to be a scribal error. It should be 1892 instead of 1887. Ḥaḍrat Mir Muhammad Ishaq^{ra} was born in 1892. For details, see *Sīrat Ḥaḍrat Sayyedah Nusrat Jahan Begum Ṣāḥibab^{ra}*, compiled by Ḥaḍrat Sheikh Yaqub Ali Irfani^{ra}, pp. 568–569. [Publisher]

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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
115	Around 1898	<p>Once, a sincere friend of mine, Seth Abdur-Rahman, a businessman from Madras, requested prayers regarding one of his concerns. When the prayer was offered, it was revealed:</p> <p style="text-align: center;"> قادر ہے وہ بارگاہ ٹوٹا کام بناوے بنا بنایا توڑ دے کوئی اس کا بھید نہ پاوے * </p> <p>This was good news about the removal of his difficulty. A few weeks later, God freed him of it. Then, after a time, and according to the second part of the verse, he faced another severe affliction, from which it is hoped that God will eventually release him at some point as He pleases.</p>	Around 1898
<p>Living Witnesses: Witnesses to this sign are the Seth himself; Maulawī Abdul Karim; Maulawī Noor-ud-Deen; Mufti Muhammad Sadiq; Maulawī Muhammad Ali; Maulawī Sher Ali; and many other friends.</p>			

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
116	1885	<p>Miyan Abdullah Sanauri, who is a rural Revenue Officer in Patiala State, was pursuing a matter very diligently and had reasons to be hopeful about the outcome. He asked me to pray for him, and I did so. Immediately, the reve-</p>	1885

* “Powerful is He Who sets right a broken affair; He undoes what is mended—none can grasp His secret.” [Publisher]

116	[continued]	lation came to me: اے بسا آرزو کہ خاک شُمدہ* I then told him that the purpose he was pursuing would not be achieved and related to him the words of the revelation. Eventually, certain difficulties arose, and the object, while seemingly within reach, could not be attained. ¹	
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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
117	1888	Once I was in great need of fifty rupees, and, as sometimes occurs in the case of people who voluntarily adopt poverty and put their trust in God, I had nothing with me at the time. When I went out for a walk in the morning, the thought of the need prompted me to make a supplication in the jungle. I withdrew to an isolated place on the bank of the canal, at a distance of three miles from Qadian towards Batala, and made my supplication there. As soon as I had finished, I received a revelation, the translation of which is: "Observe how soon I accept your supplications." I returned joyfully to Qadian and went to the Post Office to find out whether any money had arrived. I received a letter in which it was stated that a person from Ludhiana had dispatched fifty rupees, and the amount reached me probably that day or the following day. ²	1888
<p>Living Witnesses: ¹ Witnesses to this sign are Sheikh Hamid Ali and Abdullah Sanauri.</p> <p>² Sheikh Hamid Ali is a witness to this sign.</p>			

* "How many a desire ends in the dust!" [Publisher]

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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
118	1900	<p>On one occasion, I was in great trouble on account of diabetes. Sometimes I would pass water up to a hundred times a day. Signs appeared between my shoulder blades that indicated the appearance of a carbuncle. Then, I was occupied in supplication and received the revelation:</p> <p style="text-align: center;">وَالْمَوْتُ إِذَا عَسَعَسَ</p> <p>Meaning, "We call to witness death when it is removed." This revelation has also been fulfilled that every second of my life since has been a sign.</p>	1900

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
119	April 13, 1899	<p>Two months before the birth of my fourth son, the following revelation was received:</p> <p style="text-align: center;">رَبِّ أَصِحِّ زَوْجَتِي هَذِهِ</p> <p>Meaning, "O my Lord, save this wife of mine from sickness and cure her of the illness." When this revelation was received, my wife was perfectly well. Thus, the revelation pointed to the fact that there was danger of some illness, but she would be cured afterwards. Two months later, this revelation was fulfilled in both respects. My wife was overtaken by a severe illness, and the condition became dangerous, but eventually, God healed her.</p>	June 13, 1899

Living Witnesses: Witnesses to it are Maulawī Abdul Karim; Maulawī Noor-ud-Deen; Maulawī Muhammad Ali; Mufti Muhammad Ali [Mufti Muhammad Sadiq]; Maulawī Sher Ali; and other friends. This revelation was sent to other cities through letters.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
120	1901	<p>I once received the revelation:</p> <p>رَبِّ اَرِنِي كَيْفَ تُحْيِي الْمَوْتِي رَبِّ اغْفِرْ وَاَرْحَمْ مِنَ السَّيِّئَاتِ</p> <p>“Lord, show me how You bring the dead back to life. Lord, please forgive and show mercy from heaven.” This was an intimation that I would have to supplicate in this manner and that my supplication would be heard. Thus, my son Mubarak Ahmad became so seriously ill that everybody said he had died. I started my supplication and put my hand on him, and he began to breathe again. This revelation has also been fulfilled in the sense that, through me, God Almighty has bestowed spiritual life on thousands who were spiritually dead and continues to do so.</p>	1901

Living Witnesses: Many men and women are witnesses to this sign. Among them are: Maulawī Noor-ud-Deen; Mirza Khuda Bakhsh; Sahibzadah Sirajul Haqq; Sheikh Abdur-Rahman Qadiani; Mufti Muhammad Sadiq; Sheikh Hamid Ali; Maulawī Abdul Karim; Maulawī Muhammad Ali; Sheikh Yaqub Ali; Munshi Zafar Ahmad; Mir Nasir Nawwab; Khalifah Noor-ud-Deen; Munshi Taj-ud-Deen; Sheikh Rahmatullah; Mir Hamid Shah; Hakeem Hassam-ud-Deen; Sheikh Yaqub Ali, Editor *Al-Hakam*; Miyan Muhammad Jan, Kapurthala; Miyan Fateh Deen; Miyan Abdullah Peshawari; Khawaja Kamal-ud-Deen; and others.

No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
121	Around 1878	About twenty-five years ago, I saw a dream in Gurdaspur in which I was sitting on a charpoy and that Maulawī Ab-	A few years after the prophecy.

121	[continued]	<p>dullah Ghaznawi (deceased) was sitting on my left on the same bed. Meanwhile, it passed through my mind that I should push Maulawī [Abdullah Ghaznawi] off the charpoy. I began to move slowly towards him until he got off it and sat down on the ground. Thereupon, three angels appeared from heaven, one of whom bore the name: <i>Khairā'itī</i>. They also sat down on the ground as Maulawī Abdullah was sitting, and I remained seated on the charpoy. Then I said to all of them, "I will now pray, and you say <i>Āmīn</i>." Thereafter, I supplicated:</p> <p style="text-align: center;">رَبِّ أَذْهَبْ عَنِّي الرِّجْسَ وَطَهِّرْ نِي تَطْهِيرًا¹</p> <p>On this, the three angels and Maulawī Abdullah all said, <i>Āmīn</i>. Thereafter, the three angels and Maulawī Abdullah flew up to the sky, and I awoke.</p> <p>As soon as I woke up, I felt sure that Maulawī Abdullah would soon die and that a special grace had been decreed for me in the heavens. Thereafter, I kept feeling a divine attraction working within me all the time, to the extent that divine revelations began. It was the same night when Allah Almighty completely reformed me and brought about a change within me that could not have been brought about by human effort or intention.</p> <p>It seems to me that Maulawī Abdullah Ghaznawi had been drawn to the Punjab to bear witness to the light that was to be vouchsafed to me, and he bore such witness. His testimony was affirmed by Hafiz Muhammad Yusuf and his brother Muhammad Yaqub but later they were overcome by the love of the world.</p> <p>I declare on oath in the name of God—taking a false oath in Whose name is the work of the accursed—that Maulawī Abdullah made an affirmation of my claim in my dream. I pray that if this statement of mine, which</p>	
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1 "Lord, remove all uncleanness from me and purify me completely." [Publisher]

121	[continued]	<p>I have made on oath, is false, then Allah the Almighty might be pleased to bring about my death in great torment within the lifetime of the progeny of Maulawī Abdullah and his followers and disciples; and if I have told the truth, then God might be pleased to make me prevail and to confound them, or to guide them. Maulawī Abdullah's own words were: "You have been given the sword of heavenly signs and other arguments. When I was in the world, I was hoping that God would raise such a person in the world." This is the dream that I saw.</p> <p>إِلْعَنُ مَنْ كَذَبَ وَأَيِّدْ مَنْ صَدَّقَ¹</p>	
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No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
122	Around 1878	<p>When Maulawī Ghaznawī passed away, according to my above-mentioned dream, then, as I have just stated, a few days later I saw him in a dream wherein I related a dream to him in which [I saw that] he [Maulawī Abdullah Ghaznawī] was standing in the street of a large town and I entered a mosque with him, and he had a large number of people with him, who were strong men, all armed and wearing military uniforms. Maulawī Abdullah seemed to be one of them and appeared as a young man, very strong, in military uniform, and armed with his sword hanging by his side. I felt that all these people were awaiting some grand command, and all of them were angels equipped and ready for some desperate venture. Then I told Maulawī Abdullah Sahib about my dream. I said to him that I had seen in a dream that I was holding in my hand a very bright and luminous sword, whose tip was</p>	The prophecy is continuously being fulfilled.

1 "O, Lord, curse him who lies, and succour him who tells the truth." [Publisher]

THE DESCENT OF THE MESSIAH

122	[continued]	<p>reaching the sky and whose handle was in my grip. It sent forth shining rays like the rays of the sun. I wielded it to the right and to the left, killing thousands of people each time. On account of its extraordinary length, it reached the ends of the earth and worked like lightning, traversing thousands of miles a second. I perceived that the hand that wielded it was mine, but the power came from heaven. Every time I wielded it to the right or left, large numbers of people were cut and fell down.</p> <p>This was the dream that I narrated to Maulawī Abdullah. When I narrated the dream and asked him for its interpretation, Maulawī Abdullah explained that the sword meant the completion of an argument and the perfection of preaching, and it is the sword of my irrefutable arguments. He said that when I saw the sword strike the corners of the earth towards the right, it meant spiritual proofs in the form of miracles and heavenly signs. When I saw it strike the corners of the earth towards the left, it referred to intellectual arguments that will complete the arguments against every religion. He also said that while he was in the world, he had hoped that such a person would be sent to the world from God. After this, I awoke. Both Hafiz Muhammad Yusuf and his brother Muhammad Yaqub attest to some aspects of this dream. I probably narrated this dream to more than a hundred people. This prophecy is being fulfilled today, and the spiritual sword has won over more than a hundred thousand people and continues to do its work.</p>	
No	Date of Prophecy	The Revelation that I have been graced with has disclosed to me these miraculous prophecies that have already appeared in the world, and thousands of witnesses attest to them, some of which have been mentioned here	Date Prophecy Fulfilled
123	February 17, 1883 and January 1884	In some of my earlier letters, I had informed Sayyed Abbas Ali Ludhianwi, ahead of time and based on my revelations, that his end would not be a good one. This	Around nine years after the letters.

123	[continued]	<p>was despite the fact that, at the time, he seemed fully committed to this cause. These are some words from those letters: "I learned through a vision that there was hesitation in your heart. Do not be agitated at having to face something new; you cannot escape trials". "It is easier to think well of others than it is to put those thoughts into action". "Unfortunate is the person whose end lacks the same zeal as his beginning." It is quite clear from these lines that his end was not to be a good one. Consequently, after a few years, he became an apostate. I have the letter with his signature in which, many years after the prophecy, he came to an unholy end. This letter was found in his library after his death. Seeing this letter, everyone will learn that this world is a place of admonition. When the days of calamity fall upon a man, he cannot even see when he has eyes. He had been informed beforehand that he would turn his back and stumble, and he did exactly that and could not benefit from the prophecy.</p>	
<p>Living Witnesses: Witnesses to these signs are Munshi Zafar Ahmad; Hafiz Muhammad Yusuf; Muhammad Yaqub; Munshi Muhammad Khan; Abdullah Sanauri; and others.</p>			

FOOTNOTE 1

(From page 5)

This statement is according to the *Ḥadīth* in which the Holy Prophet, peace and blessings of Allah be upon him, said, “The Mahdi and the Promised Messiah who shall appear will bear **my name** and will not have a new name.” Meaning, he will not make a new claim of prophethood or messengership. Instead, as has been determined from the beginning, he will wear the cloak of the **Prophethood of Muhammad** by way of **reflection**, will live his life according to his, and will be buried in his grave after death so that it may not seem as if he has a separate existence or that some other messenger has appeared. Instead, only he who was the **Seal of the Prophets** has arrived as a representation. It is for this

reason that it was said that the Promised Messiah would be buried in the grave of the Holy Prophet, peace and blessings of Allah be upon him. Since there is no element of duality, why should it be supposed that he is in a separate grave? The world does not understand this point. If the people understood the meaning of: ¹اِسْمُهُ كَاسْمِي وَيُدْفَنُ مَعِيَ فِي قَبْرِى they would not have been insolent and would have believed. Remember this point, I am **not** a messenger and a prophet in terms of a new law, a new claim, or a new name. I am a **messenger and a prophet** on account of my **perfect reflection** [to the Holy Prophet^{sas}]. I am the mirror in which the face and prophethood of Muhammad is reflected perfectly. If I were a separate person claiming prophethood, God would not have named me Muhammad, Ahmad, Muṣṭafā [The Chosen One], or Mujtabā [The Elect of God] nor would I have been given the title of the Seal of the Saints in the same manner as the Seal of the Prophets. Instead, I would have appeared with another name. Instead, God has made me connected to the person of Muhammad in every possible manner, so much so, that He did not even desire that it be said of me that I have a separate name or a separate grave, because the reflection cannot be separate from the original. Why did He do so? The secret is that God knew that He had made the Holy Prophet, peace and blessings of Allah be upon him, **the Seal of the Prophets**, and also to complete the comparison between the two dispensations, it was necessary that the Messiah of Muhammad's dispensation should appear with the same glory as the Messiah of the Mosaic dispensation so that this great prophethood is not seen as being lower in rank. For this reason, God created me as a perfect reflection and placed in it the Muhammadan prophethood by representation so that, in

1 "His name shall be after my name and he shall be buried with me in my grave." [Publisher]

one sense, the phrase نَبِيُّ اللَّهِ [Prophet of God] would apply to me, while, in the other, the seal of prophethood would remain intact.

Here, it should also be remembered that the Wise and Omnipotent God has created diversity in the nature of the world; that is to say, certain people have close similarities to certain others. The pious resemble the pious, and the evil ones resemble the evil. However, this is a hidden phenomenon and it does not make itself manifest outright. But for the end times, God had determined that it would be a general time of return so that this blessed *Ummah* would not be inferior to any other. Hence, He created me and likened me to every previous prophet, giving me the same names. Adam, Abraham, Noah, Moses, David, Solomon, Joseph, John, Jesus, etc. were the names given to me in *Barāhīn-e-Aḥmadiyya*. In this manner, all past Prophets were reborn in this *Ummah*, as it were, and the Messiah was born at the very end, whereas those who opposed me were named Christians, Jews, and idolaters. This is what Allah points to in the Holy Quran:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ¹

The verse clearly states that some individuals of this *Ummah* will be given the perfection of the past Prophets, and furthermore that some of the practices of the previous disbelievers will be given to some of the wrongdoers, and in this way, the future generations will resemble the past people in many ways. Thus, individuals will be born who will be exactly like the Jews, and

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

likewise, the perfect example of the Prophets will also be manifested. It is to this that *juzw* 7 of *Sūrah Al-Anbiyā'* points, wherein Allah the Almighty says:

وَحَرَّمَ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ
كُلِّ حَدَبٍ يَنْسِلُونَ¹

The meaning of these verses is that it is prohibited for those who have passed away and left this world to ever return to it. Once they are gone, they are gone for good. However, there will be a type of return during the era of Gog and Magog. This means that the people of that time will bear such a perfect resemblance to those of the past that it will seem as if they have returned. It is for this reason that the *Ulema* of this age have been termed **Jews**; the Messiah of Muhammad's dispensation has been named **the Son of Mary**; and the Seal of the Caliphs, who perfectly embodies the characteristics of Muhammad, has been named Muhammad and Ahmad, and referred to as **Messenger** and **Prophet** in a metaphorical sense. In order to fulfil the promise of the return of all Prophets from Adam to the end of time, he is also given the names of all the Prophets. This is a very **profound matter** of spiritual knowledge. I have just written that it is also derived from *Sūrah Al-Fāṭihah* that there would be those from among the Muslims who would be rewarded like the Prophets of the past, and there would be those who would incur Divine wrath, i.e. be like the Jews. Therefore, according to all the Prophets, the age of Gog and Magog is considered the time of return, albeit through رجعت بُرُوزِي [i.e. a return in the form of spiritual

1 "It is an inviolable law for a township which We have destroyed that they shall not return. It shall be so even when Gog and Magog are let loose and they shall hasten forth from every height." *Al-Anbiyā'*, 21:96-97. [Publisher]

manifestation] and not a return in actuality.

If the concept of the return is meant to be actual and not metaphorical, it should apply equally to all, not just Jesus. Why should our Holy Prophet, peace and blessings of Allah be upon him, return as a manifestation of the Mahdi while Jesus returns in person? The Shiites have been deceived because they have taken the present age to be the age of the physical return, but this is an error on their part. It is quite evident from the *Aḥādīth* that both the Holy Prophet Muhammad, peace and blessings of Allah be upon him, and the Messiah shall return to the world in the latter days, but both will appear as manifestations, not in reality. It is also written that the Jews shall oppose the Messiah vociferously, but they too will appear as a reflection and not in reality. It has been explained in the *Aḥādīth* long ago that these same Maulawīs of today will be called Jews. In fact, *Sūrah Fātiḥah* has made this prophecy with perfect clarity as it teaches us to pray that may we not become the Jews who were the enemies of Jesus, peace be upon him. Therefore, how can the Muslims become such Jews unless a Messiah is also born among them—who is his spiritual manifestation—and they oppose him?

(Author)

FOOTNOTE 2

(From page 49)

In this footnote, I have included an announcement by a Shiite gentleman that was printed at Sharifi Printers in Peshawar. It serves to demonstrate that the opinion expressed by Ali Hairi regarding Imam Hussain is not correct, not even in the eyes of his fellow Shiites. Could there be more potent evidence of his error than that his fellow Shiite rejects his opinion with strong arguments in the announcement provided below? It is a true blessing from God that, just as I was writing this book, I came across this announcement, which serves to fully expose the reality of Ali Hairi's writing. The announcement is presented below:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ¹

I recently came across the book *Wasīlatul-Mubtalā*. Although I tried to restrain myself from interfering in such matters, I could not help but feel ashamed that our Imami scholars have not been utilising their God-given intelligence. They do not demonstrate any miracles of their learning and nobility. Are such responses lacking in argument sufficient to silence a claimant of *Imāmat*? Can these dubious traditions silence the opponent? As a follower of the Imam, I say with complete honesty that these traditions and arguments that lie outside the Word of God are not enough to refute such a strong claimant. To insult someone and call them impure, vile, and misguided, and to decorate one's writing with uncivil words from the lexicon is to bring disrepute to knowledge and civility.

Religious scholars are tasked with bolstering their opinions with evidence and logical reasoning and presenting them to open-minded individuals in a convincing manner. Ultimately, it is up to the readers to discern between truth and falsehood on their own. Now, I wish to say something to Maulawī sahib [i.e. Ali Hai-ri].

Dear Sir: You are addressing someone who claims to be an Imam, although you consider him to be a liar and a pretender. Therefore, it is necessary to silence him through his own admissions. Presenting references from the commentary of *Barghānī* and *Ṭabarānī Abū Naʿīm*, etc. or presenting their unverified reports against a claimant of *Imāmat*—who claims that he has come to the

1 “In the name of Allah, the Gracious, the Merciful. We praise Him and send peace upon His Noble Messenger^{sas}.” [Publisher]

world as an Arbiter to establish the greatness of the Holy Quran and the Holy Prophet, peace and blessings of Allah be upon him—is nothing more than admitting one’s own ignorance. He is neither a Hanafite, Shafite, Malikite, Hanbalite, Ja’farite, *Muqallid*, nor Ahl-e-Ḥadīth. How then can you refute him by presenting the sayings of Hanafite, Shafite or Malikite scholars and commentators? If he were bound by these sayings, then he would not deserve the station of *Imāmat*. He claims that he is the *Hakam* [Arbiter] of this age. *Barghānī* or *Ṭabarānī* would only contain a trove of the commentators’ own opinions, nothing else. If you say that it is the commentary of the Holy Quran, then we will ask why so many differing commentaries, which number more than a thousand, have been published and why they differ at all. And is it not included in your beliefs that Ḥadṣrat Mahdi will appear to eliminate differences and make all religions one? Would the religion become one by itself at the arrival of the Imam Mahdi without any teaching or sermonising and bring about change and transformation? Would he not do some amendment or abrogation? After he appears, would he follow the verdict of the religious scholars of Karbala, or those of Najaf and Iran, or those of Lucknow and Lahore? Please tell me which *Mujtahid* will he follow and act upon his fatwas? No, I forget; he will certainly adhere to your fatwas. But unfortunately, you will not agree with this. In short, an Imam does not follow anyone but is himself the authority. It is not sensible to present *Tafsīr Burhānī* and *Dalā’il an-Nubuwwah* against him. His beliefs are based on the Holy Quran and the authentic *Sunnah*. I would have been very happy if, when you presented the verse of *Sūrah Al-An’ām*,¹ “O ye who believe!” you had shown from the Holy Quran itself that the word *wasīlah* in this verse refers to Hussain or his noble

1 I have written *Sūrah Al-An’ām* to conform to the writing of Maulawī Sahib, otherwise, the said verse is to be found in *Sūrah Al-Mā’idah*. (Author)

ancestors. You should also have presented a *Ḥadīth* from *Bukhārī* or *Muslim*, which is accepted by the claimant to *Imāmat*, to strengthen your claim. Or, setting aside your ire, you should have turned to your own commentaries as to what they say. From what I see in my interpretations, there are various opinions regarding the interpretation of this verse. One person refers to the opinion of *Bayhaqī*, *Ḥākim*, and *Abū Naʿīm*, while another narrates a tradition or event. The second person, on the other hand, presents God's Word by extracting it from the Holy Quran and presents the authentic *Sunnah* and *Ḥadīth* as evidence for his claim. Whom should we believe and whom should we consider a scholar and one who acts according to the Holy Quran?

Then you say, "It is proven that Hussain and his ancestors have been declared by the Prophets and Messengers to be the medium between them and God, through whom their needs were fulfilled." You base your claim on the statements of *Mujāhid*, *Ṭabarānī* and *Ḥākim*, etc. and regard the verse, ¹فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ, to support your claim. It seems as if your statement was a summary which was already present in some heavenly book and the Holy Quran has explained it explicitly. Fie on such intelligence and wisdom! You taunt your opponent on the basis of this flimsy understanding. Please be fair and take a look at your own books to see whether the Imami scholars and commentators have relied only on these blessed names for the purpose of the commentary. At this moment, I have three commentaries of the Imams before me. These are *Tafsīr 'Umdatul-Bayān*, *Khulāṣatul-Minhāj* and *Majma'ul-Bayān*. They all contain many differing statements. Then look at the differing reports in *Ḥayātul-Qulūb*, Volume I, pages 56 to 57, and look at how the sayings have been copied. Regarding each one of them,

1 "Then Adam learnt from his Lord certain words of prayer" *Al-Baqarah*, 2: 38. [Publisher]

Allama Majlisi has written that the correct chain of narration for the *Ḥadīth* of Imam Muhammad Baqir is through a single chain, and for another reliable *Ḥadīth*, the chain of narration is different, and for the correct chain of narration for the *Ḥadīth* of Imam Ja'far Sadiq, the chain of narration is through another source, and so on.

Maulānā! When there are so many different *Aḥādīth* in your own sect, how can you be so certain in interpreting the verse of *كَلِمَاتٍ*¹ to mean the Five Pure Ones², and, on above this, assert that everyone agrees to this? In this matter, even the scholars and interpreters of the Imami school are not in agreement, let alone others. You then write, “It is proven from the agreed-upon *Aḥādīth* of the seventy-three sects that Noah, at the time of the flood, and Abraham [sought the intercession of Ḥaḍrat Imam Hussain]...” Regarding your claim of the consensus of *Aḥādīth* of seventy-three sects, would you be so kind as to provide one *Ḥadīth* related to this subject from each sect? I will not even examine the *Aḥādīth* presented by you according to the rules of *Ḥadīth*, even if they are weak. Just provide the name of the sect and the Arabic text of the *Ḥadīth*, along with the reference to the book from which the *Ḥadīth* has been copied.

Returning to the subject at hand, I would like to ask you the following regarding the line that you have written at the head of your book, which reads: *In repudiation of the [writing], and the excellence of Imam Hussain over all Prophets, except the Holy Prophet Muhammad, peace and blessings of Allah be upon him.* (1) In support of these words which verse of God have you cited wherein Allah the Almighty says that Imam Hussain^{as} excels all

1 *Kalimātīn* [كَلِمَاتٍ] refers to “certain words of prayer”. See above. [Publisher]

2 In Shiite belief these are: the Holy Prophet^{sas}, Ḥaḍrat Ali^{ra}, Ḥaḍrat Fatimah^{ra}, Ḥaḍrat Imam Hassan^{ra} and Ḥaḍrat Imam Hussain^{ra}. [Publisher]

Prophets, in general or in specific, and mentions the name of each Prophet, peace be upon him, separately? (2) Is there a *Ḥadīth* in which the Holy Prophet, peace and blessings of Allah be upon him, has said that Hussain is superior to all the Prophets? (3) Did Imam Hussain^{as} himself say that he was superior to all the Prophets, except the Holy Prophet? (4) Which of the other Imams of the Ahl-e-Biat has said that Imam Hussain^{as} is superior to all previous Prophets, except the Holy Prophet, peace and blessings of Allah be upon him?

Now let us examine your so-called logical proof—where exactly have you established a syllogism with a minor and major premise, thereby offering a valid demonstration? Indeed *a hint is sufficient for the wise!*

Since all Prophets [you assert] have regarded Ḥaḍrat Hussain, may peace be upon him, and his ancestors as a *wasīlah* in their supplications—(Note: the burden of proving this still lies upon you)—and since it was through them that their prayers were accepted, therefore the one through whom intercession is sought, and by whose grace the prayers of the Prophets, peace be upon them, are accepted must necessarily be superior in the sight of God. For if he were not superior, the Prophets, peace be upon them, would not have adopted him as an intercessory means.

This, then, is your peculiar logic and your decaying scholastic theology.

To illustrate: if a physician tells a patient, “Use this remedy, and you will be cured and your illness will be removed,” and it so happens that the patient does indeed recover—would any rational person conclude from this that the remedy is superior to the patient?

How strange that while you rebuke your opponent for considering himself superior to Hussain, you yourself have succumbed to the same error by trying to prove the superiority of Hussain over all

the Prophets. Again, the claim is so tall and yet without evidence. You should have written the stations of excellence that establish his superiority, just as the Imami scholars have done in trying to prove the superiority of Hadrat Ali^{ra} compared to the other Companions. You should have written (for example) that Hadrat Imam Hussain^{as} (the oppressed one) was a devout person and that Prophet Adam or Noah were less than him in terms of their devoutness. Or, that Hadrat Hussain was patient and grateful, compared to which such and such prophets had less patience and gratitude, and you should have weighed the deficiency in the scales that you have with you, and so on. Had you stated all such standards and principles of excellence, which in your eyes are the basis for excellence, and compared them to all the Prophets, peace be upon them, and further strengthened them by citing authentic and consistent texts and the continuous practice of the *Ummah*, it would have become clear to the people of truth that Imam Hussain was indeed the most excellent among the Prophets. What use is the dry logic that since earlier Prophets had considered Hussain to be an intercessor between God for the acceptance of their prayers, he is, therefore, superior to them?

Firstly, you should prove from the Holy Quran that Prophet Adam^{as} named Imam Hussain as his intercessor. Where was the name Hussain written at such time? Where is it mentioned in the Holy Quran that Prophet Adam saw the names of the Five Holy Ones written on some tree in heaven? Where is it written that Adam recognised these names as belonging to the Five Holy Ones who would be born six thousand years later? Who put this in his heart and where is the mention of such inspiration in the Holy Quran? The Holy Quran is very clear and contains wisdom. Observe! Where Allah the Almighty mentions the names, He says very clearly:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا¹
فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ²
قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ³ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ

At this place, the words: ⁴فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ are quite clear. At another place, concerning the story of Adam, the Holy Quran has explained the meaning of the word *Kalimāt* as:

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا⁵

Now, when something has been explicitly stated by the Holy Quran—not merely by implication or allusion, but in clear and unambiguous words, leaving no room for doubt or ambiguity—then what rational person would abandon such a sound Quranic argument and instead follow their own conjecture or that of *Barghānī*?

(Miyan) Sayyed Ali Hamdhani and Tabarani have written in their books: “O claimant to knowledge and research! Were these men infallible that whatever they wrote must be accepted without question? Or did revelation descend upon them? Or perhaps Adam came to them in a dream and informed them that these were the names he invoked during his time of trial? Were you

1 “He taught Adam all the names”. *Al-Baqarah*, 2:32. [Publisher]

2 “Then said: ‘Tell me the name of these, if you are right...’” *Al-Baqarah*, 2:32. [Publisher]

3 “He said: ‘O Adam, tell them their names; and when he had told them their names...’” *Al-Baqarah*, 2:34. [Publisher]

4 “Then Adam learned from his Lord certain words”. *Al-Baqarah*, 2:38 [Publisher]

5 “Our Lord, we have wronged ourselves...” *Al-A'raf*, 7:24. [Publisher]

witnesses, or do you fabricate against Allah?”

Living centuries after the Holy Prophet, peace and blessings of Allah be upon him, they transmit *Ḥadīth* saying that the Holy Prophet, peace and blessings of Allah be upon him, said such and such, and they record these narrations—of which they had no reliable standard of verification—in their books.

Hearken! The Messenger of God has also said that a number of impostors would appear after him and attribute false *Aḥādīth* to him, and it will be incumbent upon people to subordinate the *Ḥadīth* to the Holy Quran, to accept the *Ḥadīth* if it conforms to the Holy Quran, and to reject it otherwise. Then how can we regard any *Ḥadīth* as authentic without applying this very standard, when the Holy Prophet, peace and blessings of Allah be upon him, himself has laid down this criterion for verifying *Ḥadīth*? The Maulānā himself has cited this *Ḥadīth* in one of his books. In short, it is no longer established that any *Ḥadīth* that has been written in any book is in fact the saying of the Messenger^{sas}. See *Uṣūl Kāfī* in *Kitābul-‘Ilm* wherein Imam Ja‘far says:

فَمَا وَافِقَ كِتَابَ اللَّهِ فَخُذُوهُ وَمَا خَالَفَ فَدَعُوهُ
كُلَّ حَدِيثٍ لَا يُوَافِقُ كِتَابَ اللَّهِ فَهُوَ زُخْرَفٌ¹

Just observe the preface of *Uṣūl Kāfī* and see what our *Sheikhul-Muhaddithīn* writes about the *Ḥadīth* of the Shiites. It is surprising that you disavow the scholars whose narrations you have presented. How can you then cite an argument from them? There are only two possibilities: either you are completely uninformed about the principles of Mirza Sahib, or you

1 “Whatever agrees with the Book of God, take it, and whatever does not agree with it, leave it. Every *Ḥadīth* that does not agree with the Book of God is an embellishment.” [Publisher]

are deceiving the public. Now, listen to the final verdict. Look at *Ghāyatul-Maqṣud*, part 1, page 10, line 9. The Maulānā has himself admitted that prophethood is absolutely superior to *Im-āmat*. Imam Hussain was an Imam and no exception has been mentioned in his case. How then can it be claimed that Imam Hussain^{as} is superior to all prophets except the Holy Prophet, peace and blessings of Allah be upon him?

*This Humble One,
Nazar Ali of Peshawar, 1902*

FOOTNOTE 3

(From page 51)

Ali Airi has emphasised in his book *Tabṣīratul-‘Uqalā’*, that no one can be equal to the Ahl-e-Bait. The brief answer to this is that the lineage of Sayyeds is based on being the descendant of Ḥaḍrat Fatima. So, though I am not an ‘*Alawī*, I am from the line of Ḥaḍrat Fatima. Some of my great-grandmothers were well-known and bonafide Sayyeds. It has been customary in our family that sometimes Sayyed girls were married into our family, and sometimes our girls married into the family of Sayyeds. The virtue that our family has achieved is not limited to human traditional record, rather God has confirmed it through His pure revelation. In one of His holy revelations, which is in the words of the Holy Prophet^{sas}, God has named me Salman and said:

سَلْمَانٌ مِنَّا أَهْلُ الْبَيْتِ عَلَى مَشْرَبِ الْحَسَنِ¹

Meaning, God Almighty announces that the Holy Prophet, peace and blessings of Allah be upon him, said that Salman will be the cause of two types of peace—meaning two reconciliations—and he is from the Ahl-e-Bait and drinks from the cup of Hassan. In another revelation, He says:

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ لَكُمْ الْوَهَّارَ وَالنَّسَبَ²

That is, praise be to God who made me the son-in-law of Sayyeds, and also gave me a noble lineage in which there is Fatimite blood. Then, in a vision that is recorded in *Barāhīn-e-Aḥmadiyya*, it was shown to me that my head lay on the lap of Ḥaḍrat Fatima, may Allah be pleased with her, just like a son. Aside from all this, to vilify the person whom God has appointed as the Promised Messiah—whom He has supported with hundreds of signs, whom the Holy Prophet^{sa} regarded as the leader of the family of prophets, and whom God made the embodiment of the qualities of the Prophets—amounts to an attack on God and the Prophet.

(Author)

1 “Salman is one of us, a member of the household, following the method of Hassan.” [Publisher]

2 “All praise is due to Allah who has provided you with good relations through marriage and a good descent.” [Publisher]

FOOTNOTE 4

(From page 72)

I had written on this subject thus far when today, July 26 1902, I received from Bhin a letter written by Miyan Shahab-ud-Deen, a friend of Maulawī Muhammad Hassan of Bhin wherein he writes: "I was studying a book by Pir Mehr Ali Shah when I happened to meet a man who had some books with him and was asking for directions to Maulawī Muhammad Hassan's house. Upon inquiry, he said that the Pir had borrowed some books from Muhammad Hassan and he had now come to return them. When I looked at the books, one of them was *I'jāzul-Masīḥ* on which the deceased Muhammad Hassan had written some notes with his own hand. Another was *Shamsul-Bāzigha* and it, too,

had notes written by Muhammad Hassan. By chance, I had the book *Saif-e-Chishtiyāʾī* with me, and when I compared the notes to the book, I discovered that whatever Muhammad Hassan had written had been copied verbatim in his book by Pir Mehr Ali Shah. In other words, Pir Mehr Ali Shah's book is nothing more than those stolen notes. I was shocked by his **dishonesty** and **theft** and how he had attributed all those notes to himself. This was such a serious matter that if Mehr Ali had even a little sense of honour, he would have died upon the **exposure** of his theft instead of continuing to insolently and **shamelessly** take credit for the writing of another person, in which he lost his very life, and not giving even the slightest mention to the writing of the late unfortunate one." Miyan Shahab-ud-Deen goes on to write: "I can prove this dishonesty and this **shameful theft** on the part of Mehr Ali to anyone who wishes to see it." In fact, he himself sent me a signed postcard from Pir Mehr Ali Shah in which he admits to the plagiarism but then tries to offer the absurd excuse that he [Muhammad Hassan] had in his lifetime given him [Pir Mehr Ali] permission to publish the book under his own name.

This excuse, however, is worse than the sin, because if he had permitted Mehr Ali to present himself as the author of the book after his death, then why did Mehr Ali not mention this permission in his book and why did he instead claim that he had written the book himself? It is obviously an act of dishonesty to attribute the works of a deceased person to oneself and not even acknowledge him. Since Muhammad Hassan fought against God, and made himself so helpless in accordance with the prophecy written on the title page of *I'jāzul-Masīḥ*: اِنَّهٗ تَنْدَمُ وَتَنْدَمُ [Surely he shall be humiliated and shall fail] then, as a demonstration of the prayer duel mentioned on page 199 of *I'jāzul-Masīḥ*, brought ruin upon himself, it was essential to express gratitude to this valiant opponent. Honesty required

that Pir Mehr Ali Shah should have written clearly that this book was not his but had been written by Muhammad Hassan and that he was but a plagiarist, rather than deceptively attribute the writing to himself in the book's preface. In fact, he should have offered a portion of the earning from the book as living expenses for the widow of the unfortunate deceased. Since he had announced, merely as a boast, that he had distributed this book free of charge, it was necessary that he should have written at the beginning of the book that, even though he was giving up his own share of the proceeds, since the book was in fact the writing of Muhammad Hassan and he had only attributed it to himself through plagiarism, therefore, he should have demanded four annas per copy to support his widow, so that she may be saved from the calamity of grinding poverty. If he had adopted this way and had received four annas per copy and given them to the afflicted widow, he would have somewhat saved himself from this disgrace. However, it was essential that he should commit this shameful theft so that the word of God would be fulfilled that was vouchsafed to me many years ago:

إِنِّي مُهَيِّنٌ مِّنْ أَرَادَ إِهَانَتَكَ

Meaning, "I shall humiliate him who intends to humiliate thee." In his book *Saif-e-Chishtiā'i*, this man accused me of plagiarism, claiming that out of the nearly twenty thousand sentences of *I'jāz-ul-Masīḥ*, there are a few that are the same as some well-known Arab proverbs or sentences from *Maqāmāt-e-Ḥarīrī* that were coincidental. Now his conduct has been so exposed that he has attributed the entire manuscript of Muhammad Hassan to himself without even acknowledging the unfortunate one. Is this not a sign of God that he accused me of the theft of a few sentences but was himself proven to be the thief of an entire

book? If his accusation had been true, why would God have disgraced him?

When it became known among people that, having stolen an article from a dead person, Mehr Ali had committed theft akin to that of those who would steal a shroud, and some of his friends wrote letters to him that it had not been proper to do so, he responded that he had received prior permission from the deceased Muhammad Hassan. It is obvious that if the late Muhammad Hassan had given such permission, he would have done it in his own lifetime and sent the manuscript to him, rather than having his widow send it after his death. In any case, he should have mentioned that he was himself bereft of any knowledge of Arabic and literature and that he had found these manuscripts that belonged to the late Muhammad Hassan, but nowhere does he mention this. On the contrary, he arrogantly claims that he has written the book himself. Look at the result of attacking the truthful ones: he accused me of stealing a few sentences but was himself exposed as the **thief** of an entire book; and **not just this, but a blatant liar as well**, for he published in his book a filthy lie and claimed that it was his own writing, when it was not. What do you say, *Pir Ji*, am I now permitted to say لَعْنَةُ اللَّهِ عَلَى الْكَذِبِينَ [May the curse of Allah be upon the liars]?

As for Muhammad Hassan, since he is deceased, there is no need for a lengthy discussion about him, for he has found his punishment. He devoured the filth of falsehood and **placed the same in the Pir's mouth**. I wrote on top of the book *I'jāz-ul-Masīḥ* the prophecy that anyone who dares to respond to this book will remain frustrated. What greater frustration can there be than that he died before he could have his book published, and then Pir Mehr Ali ate his carrion by putting it in his own book, and he, too, remained frustrated. In writing this book, Mehr Ali had intended to show off his mastery as a scholar

and writer of Arabic, but, instead of gaining renown, he was exposed as a thief. Who would not be amazed at such an audacious thief who devoured the entire book of the deceased without even belching and never once mentioned the unfortunate Muhammad Hassan. **The second sign is that**, on page 199 of the book *I'jāzul-Masīḥ*, I had prayed:

رَبِّ إِن كُنْتَ تَعْلَمُ أَنَّ أَعْدَائِي هُمُ الصَّادِقُونَ الْمُخْلِصُونَ فَأَهْلِكْنِي كَمَا تَهْلِكُ
الْكَذَّابُونَ۔ وَإِنْ كُنْتَ تَعْلَمُ أَنِّي مِنْكَ وَمِنْ حَضْرَتِكَ فَقُمْ لِنُصْرَتِي۔

Meaning “O, my God, if You know that my enemies are true and sincere, then destroy me as You destroy the liars. And if You know that I am from You and for You, then arise to help me.” It is quite evident that it was after the publication of this book, *I'jāzul-Masīḥ*, that Muhammad Hassan of Bhin entered the field of competition. Hence, it was on account of this *mubāhalah* that he was killed.

Now, to prove that Pir Mehr Ali in his book *Saif-e-Chishti-yā'ī* —which should actually be called *Tanbūr-e-Chishtiyā'ī* [*the Chisti Tambour*—did not write anything using his own mind, but instead gathered stolen material, and that too from the property of the deceased, who was to be pitied in every way, I will present the following proof:

Copy of the letter from Miyan Shahab-ud-Deen of Bhin

I would first like to say, for the sake of clarity, that Miyan Shahab-ud-Deen—whose name appears in the title—is a friend of the late Muhammad Hassan and also a neighbour of this unfortunate deceased man, fully aware of all his affairs. It was through his efforts that the case of Pir Mehr Ali Shah's plagia-

rism was brought to light, and it became perfectly clear that the book *Saif-e-Chishtiyāʿī* was a plagiarised work, with no contribution from Mehr Ali's own knowledge or intellect. Not only did he commit the crime of intellectual theft, but he also uttered a shameful lie to boast his false claim. He did not even mention the name of the **unfortunate deceased** in his book *Saif-e-Chishtiyāʿī*, and instead made a vociferous claim to its authorship.

The copy of the letter is as follows:

Copy of the First Letter

*Divine Messenger and Appointee of the Gracious One,
Your Holiness Mirza Ji Sahib,
May you forever be the recipient of blessings and graces!
Peace and blessings of Allah be upon you!*

Hereafter, I am in receipt of your registered letter. It brought solace to my sorrowful heart. I learned of all that was going on. The situation is that the separate manuscript of Muhammad Hassan has not been shown to me because, after his demise, his books and all his papers have been gathered and locked up. I have, however, seen the notes that the latter had written on *Shamsul-Bāzigha* and *I'jāzul-Masīḥ*. The same notes were copied by the unjust [Pir Mehr Ali] Golarwi after he sent for the books; he himself had written nothing from his own ability. Muhammad Hassan's father and other people have now become my sworn enemies. Let alone books, they do not show me even a page. Previously, I was able to look at them because Golarwi had borrowed the books *Shamsul-Bāzigha* and *I'jāzul-Masīḥ* from Muhammad Hassan's father and then returned them after using them. The person who brought the books back was a stranger

who, being lost, came to me in the mosque wanting to know the directions to Maulawī Muhammad Hassan's house. When I asked him about his errand, he said that Mehr Ali Shah had sent him with the books *Shamsul-Bāzigha* and *I'jāzul-Masīḥ* to return to Maulawī Muhammad Hassan's father. I took the books and looked at them and found notes on every page and every line. I had *Saif-e-Chishtiyā'ī* with me and when I compared the passages, they turned out to be exactly the same. I am wholly at your command, but Muhammad Hassan's father refuses to give me the books and says that I can only look at them in his presence and does not give them to me for any length of time. I am completely helpless in this regard and do not know what to do.¹

Secondly, I made the mistake of writing a letter to Golarwi as well, telling him that he had not written anything except whatever was in the notes of Muhammad Hassan. Hence, Golarwi has written to the father of Muhammad Hassan [advising him] not to show the books to me because I am their enemy. The difficulty now is that Muhammad Hassan's father is a follower of Golarwi and does whatever he says. I regret very much that I wrote to Golarwi, as it has caused them to become my enemies. Pray, forgive this humble one. My coming to you empty-handed would only be a waste of money, and they refuse to give me the books.

*Shahab-ud-Deen of Bhin,
District Chakwal*

1 After this, the son of Muhammad Hassan, who is his true heir, took six rupees and gave the two books, which have the notes of the deceased Muhammad Hassan on them, to my confidant. These books are now with me, and they reveal the theft of Pir Mehr Ali so clearly as if a thief is caught red-handed. All praise belongs to Allah for this. Truly has God said *إِنِّي مُهَيِّئُ* مَنْ أَرَادَ إِهَانَكَ [I shall disgrace him who intends to disgrace you]. (Author)

Copy of the Second Letter

*My Respected Honourable Master Maulawī Abdul Karim Sahib:
Peace and blessings of Allah be upon you!*

I am well and hope you are too. I would not have refused to come, but they are refusing to give me the books that contain the notes. That is to say, most of the harsh words contained in *Shamsul-Bāzigha* and *I'jāzul-Masīḥ* have been written by Muhammad Hassan. For this reason, his death served as an example. Now, after I wrote the letter, Golarwi himself has admitted to it. The attached postcard has been sent by Golarwi to Maulawī Karam-ud-Deen. In short, Golarwi has pressured the father of Muhammad Hassan not to show the books to me. Golarwi writes in the postcard that the notes have been written with the permission of Muhammad Hassan. However, this admission is not based on fact; it is only because this secret has been exposed before us that he has been forced to admit it. The second letter contains Golarwi's postcard which he wrote with his own hand and sent. It is for your perusal.

*This Humble One
Shahab-ud-Deen of Bhin*

Copy of Maulawī Karam-ud-Deen's letter

*Your Holiness, Respected Mirza Sahib!
May God ever keep His shade of kindness.
Peace and blessings of Allah be upon you!*

I have been reading your books for a long time, and I deeply admire your writings. On many occasions, I have seen auspicious dreams about you. I also frequently engage in arguments with your opponents. Although I have not yet entered your discipleship—because I believe such matters require great caution, and it is unwise to pledge *bai'at* without first attaining complete assurance through a personal meeting—I still harbour love for you. Some four or five days ago, I saw you in a dream wherein you congratulated me and gave me some sweets. At that time, I had two things in my heart, which you have stated. In the dream, I told you that I was convinced of your visions. God knows best. However, there are still some things that I do not understand and this is why I am not quite single-minded with regard to you, despite the fact that I am convinced of your wisdom and piety. A few days ago, I read the Persian and Urdu verses at the beginning of your book *Surmah Chashm-e-Ārya* and they brought tears to my eyes because the words of impostors can never be full of such pathos.

Yesterday, I received a registered letter from Maulawī Abdul Karim through my dear friend Miyan Shahab-ud-Deen, a scholar, regarding the Pir of Golra's book *Saif-e-Chishtiyā'ī*. I myself had told Shahab-ud-Deen that a large portion of the Pir's book consists of the notes that the deceased had entered on the margins of the books *Shamsul-Bāzigha* and *I'jāzul-Masīh*. The Pir had asked me to send him those two books and they have now been returned. Upon comparison, the exact notes were found in the book. It is a grave act of intellectual theft to present the

ideas of a deceased person as your own without even acknowledging him. What is truly astonishing is that the very mistakes he criticises in your writings appear in the Pir's own book as well. Since the two books are in the possession of Maulawī Muhammad Hassan's father, it is not possible to send them to you. He is quite antagonistic towards you and would never permit such a thing. What can be done is that the notes can be copied verbatim and then sent to you; or someone from your Community can come here and look at them personally, but this will only be possible if he comes at the earliest. A postcard from the Pir that I received just the day before yesterday is being sent to you to look at. In the postcard, he has himself admitted that he has embellished *Saif-e-Chishtiyāʾī* by stealing Maulawī Muhammad Hassan's notes. It would, however, not be advisable to attribute these things to me.¹ On the other hand, there is no harm in attributing them to Miyan Shahab-ud-Deen. This is because I do not want the Pir's followers to be angry with me. Please pray that my belief with regard to you becomes completely clear and that I am able to realise that you are truly a recipient of revelation and one appointed by God. I extend my respectful greetings to Maulawī Abdul Karim Sahib and Maulānā Noor-ud-Deen Sahib. A shortage of time hinders me from writing further. After greetings, the letter is closed.

*Peace be upon you,
Muhammad Karam-ud-Deen from Bhin,
District Chakwal
Dated July 21, 1902*

1 Maulawī Karam-ud-Deen must have forgotten that it is a grave sin to hide the truth, and the Holy Quran contains the words "his heart is sinful" (2:284) with regard to this. Righteousness requires that one gives testimony without fearing blame or censure. I would, therefore, not be a party to this crime of concealment. Nor is this concealment on the part of Maulawī Karam-ud-Deen by God's command; it is simply out of the weakness of heart. May God give him strength. (Author)

**The Second Letter from Maulawī Karam-ud-Deen Sahib
Addressed to Hakeem Fazl-ud-Deen Sahib—Confidant of
the Author**

*Respected and Honourable Hakeem Sahib,
May God ever keep His shade of kindness.
Peace and blessings of Allah be upon you!*

The son¹ reached home on July 31, and I immediately embarked on the given task. At first, he outright refused to give me the books, saying that they belong to Ja'far Zatalli who recognises the handwriting of the deceased Maulawī Muhammad Hassan and had insisted that he immediately deliver the books to him in Lahore. However, with the use of a lot of strategy and the offering of incentives, he was at last convinced to give the book to me for the price of six rupees. After copying the notes from the book *I'jāzul-Masīḥ* onto another manuscript, the original book containing the notes in the very handwriting of the deceased Maulawī is being sent to you with the carrier of this letter. After receiving the book, kindly send the receipt through the same carrier. Also, if you have it, please give six rupees to the carrier so that they can be given to the son and no difficulty is faced in obtaining the second book, *Shamsul-Bāzigha*. When you send the copy of the unbound book *Shamsul-Bāzigha*, the original copy, which contains the notes, will be sent to you immediately and in the same way. You can rest assured about this. God willing, there

1 The son here refers to the son of the deceased Maulawī Muhammad Hassan and his heir. According to Maulawī Karam Deen sahib, he is the one who, in exchange for six rupees in cash, gave us the two books, *I'jāzul-Masīḥ* and *Shamsul-Bāzigha* which contain the notes in Muhammad Hasan's own hand; and this became means by which Mehr Ali, was exposed. (Author)

would be no breach of promise. The son has said that there are many other notes written by the deceased Maulawī Sahib that can be found upon perusal. As soon as they are found, and if they prove to be of value, a price will be agreed upon with him and the handwritten notes of the deceased will be sent to you. Please obtain a copy of *Shamsul-Bāzigha* and send it as soon as possible because the son has come home only for a month's leave. At the expiration of this period, he has to take the book to Lahore and it will become difficult to have access to it. Please make enquiries in Chakwal, there you may find a copy. If so, send it with the carrier of this letter. Also, send someone who can take the book with him. I hope that this insignificant service on my part will be accepted by Ḥaḍrat Mirza Sahib and your Community and that you will pray for me. I do request, however, that my name not be revealed so that I may continue to be helpful in this way. Greetings of peace from Maulawī Shahab-ud-Deen.

*Peace be upon you,
Muhammad Karam-ud-Deen of Bhin,
District Chakwal
August 3, 1902*

**Copy of the postcard from Pir Mehr Ali Shah in which
he admits that the book *Saif-e-Chishtiā'ī* is the work of
Muhammad Hassan**

The Card:

My Dear and Faithful Friend Karam-ud-Deen Sahib.

May you be safe.

Peace be upon you and the blessings of Allah!

A copy is being sent through the mail or through some reliable carrier. Let it be clear to you that the rebuttal with respect to the commentary of *Fātiḥah* (meaning, *I'jāzul-Masīḥ*) by Faizi Sahib has been included in this book (*Saif-e-Chishtiā'ī*) with the permission of the deceased.¹ This was something we had mutually agreed upon both in writing and face-to-face in Jehlum. In fact, at the request of Faizi sahib, I had sent to him in Lahore the relevant manuscripts of the response to *Shamsul-Bāzigha* and had given him permission to publish them in his name. Alas, life was not faithful to him, and I did not find in Lahore the articles that were sent. Eventually, I had to undertake this task on my own. This is why I asked you to send me the books that had been in his use and wrote the rebuttal of the commentary in keeping with the prior permission and with some changes. Perhaps you or Maulawī Ghulam Muhammad Sahib may have to undertake this task in the future.

1 If this work was undertaken with permission and not through theft, then why was Muhammad Hassan not mentioned in the book, and why did not he say that he had written his articles with his permission? Why did he falsely claim that he had compiled it? Why did he not in his book publish any writing pertaining to the permission, and why did he remain silent until the time when God lifted the veil and the theft was caught? (Author)

**Transcript of the notes written by Muhammad Hassan on
I'jāzul-Masīḥ and *Shamsul-Bāzigha***

I have received the entire transcript of the notes written by the deceased Muhammad Hassan in his own hand. Since these are the same notes that have been written in the book *Saif-e-Chishtiyā'ī*, reproducing them here would only unnecessarily lengthen this book. However, there are five people who are witnesses to the fact that these are the very notes written by Muhammad Hassan on the books *I'jāzul-Masīḥ* and *Shamsul-Bāzigha*: (1) The first is Miyan Shahab-ud-Deen of Bhin, whose letters I have already reproduced; (2) The second is Maulawī Karam-ud-Deen Sahib, the friend of Pir Mehr Ali Sahib, a person who has no connection with us, who has copied the notes written on the margins of *I'jāzul-Masīḥ* and *Shamsul-Bāzigha* with his own hand, and whose letters I have just reproduced; (3) The postcard written by Mehr Ali Shah in his own hand and addressed to Maulawī Karam-ud-Deen Sahib, which has just been reproduced; (4) The father of the deceased Muhammad Hassan, who gave to Miyan Shahab-ud-Deen and Maulawī Karam-ud-Deen Sahib the books containing the handwritten notes of the deceased Muhammad Hassan, and who had these notes copied before his very eyes; (5) The son of the deceased Muhammad Hassan, who took the books out of his house to give them to his father-in-law so that he could have them sold, as has been detailed in the footnote.

In these notes, he [Muhammad Hassan] has made many embarrassing errors on account of his ignorance, prejudice, and haste, but it is now useless to blame the deceased. His notes contain such glaring mistakes that if he had not been quickly overtaken by death, he would certainly have reviewed and corrected them to whatever extent possible. As to why death

overtook him so quickly, the answer is that this happened for three reasons. The first is that in these notes he asked for his own death, as he wrote on the book with his own hand: لَعْنَةُ اللَّهِ عَلَى الْكَذَّابِينَ [May the curse of Allah be upon the liars]. The notes in which he has **cursed** the false one among the two of us are before me at this moment. These are the same notes, based on the testimony of five witnesses, that he had written with his own pen on *I'jāzul-Masīḥ* and *Shamsul-Bāzigha*. The original notes, whose copy his father handed over to these witnesses, are present in his home,¹ and they are a strong indication of his *mubāhalah* which, like the Cloak of **Baba Nanak**, will bear testimony throughout the ages.

As for the *mubāhalah*, after which he did not live even for two weeks, it is an answer from God to those who said that they would only accept a *mubāhalah* whose result would take no more than two or three weeks. I am now waiting to see whether or not they acknowledge this sign. What a marvel that Muhammad Hassan died after the *mubāhalah*! The same occurred with **Ghulam Dastagir of Qasur**. He, too, wrote a book in rebuttal to mine and named it *Fataḥ Raḥmānī* and, in a fit of passion, wrote a prayer on page twenty seven, to the effect that, “O God, destroy the person who is a great liar and is uttering falsehood and deviating from the truth. *Āmīn*.” Not a month had passed after he wrote this book when he himself died. His book, *Fataḥ Raḥmānī*, is available in print. See pages twenty six and twenty seven, and fear God. These two men are from the Punjab and they died after invoking the *mubāhalah* with their own tongues. If this is not a **sign**, then I do not know what

1 Thereafter, we also obtained through Muhammad Hassan's son, the original notes, i.e. handwritten notes of Muhammad Hassan himself. (Author)

constitutes a sign in the eyes of our opponents.¹

The second cause of Muhammad Hassan's death is the prophecy written on the title page of *I'jāzul-Masīḥ*:

مَنْ قَامَ لِلْجَوَابِ وَتَنَمَّرَ - فَسَوْفَ يَرَى أَنَّهُ تَنَدَّمَ وَتَدَمَّرَ -

Meaning, "Whoever tries to answer this book and shows aggression will soon find that he has been frustrated in this task and is full of self-reproach." Can there be greater frustration than that Muhammad Hassan died without fulfilling his intention of writing an Arabic rebuttal to an Arabic book and could not even have it published? The **third** cause of Muhammad Hassan's death was the *mubāhalah* prayer written on page 199 of *I'jāzul-Masīḥ*. The **fourth** cause of the death of Muhammad Hassan is the Divine revelation that has long been published in the world:

إِنِّي مُهَيِّئُ مَنْ أَرَادَ أَهَانَتَكَ

Meaning, "I shall humiliate him who desires to humiliate you." Since he intended to humiliate me by raising his pen against *I'jāzul-Masīḥ*, God disgraced him. Having asked for death with his own tongue, he died within a few days and left his death as a sign for us. *All praise belongs to Allah for this.*

(Author)

1 The same happened to Muhay-ud-Deen Lakhukhewala when he published the revelation, "Mirza Sahib the Pharaoh". I had informed him in a letter which was written in August 1894, prior to his death, that he would meet his end just like the Pharaoh in front of this Moses. While he was still alive, the letter was published in *Al-Haqq* of Sialkot. Then, as a demonstration of this sign, the same letter was published after his death, along with the date of his death, on July 24, 1901, in *Al-Hakam* of Qadian. See *Al-Hakam*, July 24, 1901, page 5, columns two and three. (Author)

PUBLICATION¹

This book, *The Descent of the Messiah*, was undergoing publication that Maulawī Karam Deen of Bhin—whose letters have been included in this book—filed a lawsuit in Court that he has been called *Kadhāb* [great liar] and *La'im* [base-born] in *Mawāhibur-Raḥmān* (which is one of the Arabic books of the Promised Messiah^{as}). He alleged that his letters published in this book were forged and, managing to obtain a copy of this book, presented it as evidence to the Court causing a halt in the publication of the book [The Descent of the Messiah]. This lawsuit, along with others, continued for two or two and a half years. In the end, according to the prophecies of the Promised Messiah^{as}, these

1 This note was written by the Administrator of the Promised Messiah's library. It explains the circumstances which caused the publication of *Nuzūlul-Masīḥ* to be delayed. It appears in the first edition of the Urdu. [Publisher]

cases were concluded and His Holiness, the Promised Messiah began to write another book after their verdicts, which he named *Nuṣratul-Ḥaqq*, which later, gained the majestic name of *Barāhīn-e-Aḥmadiyya Part V*. In this book, whilst outlining the Divine help his person received in pursuit of these cases, he penned this couplet at the outset with regards to Karam Deen, the plaintiff:

کذاب اس کا نام دفاتر میں رہ گیا چالاکیاں کا فخر جو رکھتا تھا بے گیا

*His name was left behind in records as the great liar,
He who was proud of his cunningness washed away.*

Nuṣratul-Ḥaqq was undergoing publication when a disorder caused by the apostacising of Dr Abdul Hakeem of Patiala arose, in response to which the Promised Messiah wrote the voluminous book *Ḥaḳīqatul-Wahī* spanning seven hundred pages. The Promised Messiah discussed two hundred and eight signs in this book which were manifested by God Almighty as proof of his truthfulness. Upon completing this book, the Promised Messiah^{as} intended that this book and *Nuṣratul-Ḥaqq* should be completed, when in those very days an essay of the Promised Messiah^{as} was read out in a gathering of the Aryas, in response to which a lecture filled with abuse was read out in the presence of the followers of the Promised Messiah. To answer this, the Promised Messiah^{as} published the book *Chashma-e-Ma'rifat*, a three hundred and fifty page book filled with verities. Two or three days had passed in its publication that the need of the hour directed the attention of the Promised Messiah towards writing *Paighām-e-Ṣulḥ*. The Promised Messiah^{as} was writing this book and had just completed it that the Summons from God Almighty arrived, and according to the prophecies contained in *Al-Waṣīyyat*—initiated in 1906—the drum of [the revelation] الرِّجْلُ ثُمَّ الرِّجْلُ [The departing, then shall be the departing] sounded.

Under such circumstances, the publication of this book was delayed. Since in the beginning of this book, and also in *Noah's*

Ark, the Promised Messiah^{as} promised to write and include one hundred and fifty prophecies, it is worthy of note that he wrote *Ḥaḳīqatul-Wahī* after this book, in which he included two hundred and eight signs and listed eye-witnesses for some. Therefore, he who studies *Ḥaḳīqatul-Wahī* shall understand well that instead of one hundred and fifty signs, the Promised Messiah^{as} has included two hundred and eight in it—thus fulfilling his promise. *Ḥaḳīqatul-Wahī* has not only completed *Nuzūlul-Masīḥ*, rather in line with *لَأْتِيَنَّكُمْ بِخَيْرٍ مِنْهَا* has proceeded above and beyond. There is no further need to complete one hundred and fifty signs in this book now for the signs written by the hand of the Promised Messiah^{as} are far more than one hundred and fifty.

Consequently, the public is presented this book in the same form that it was prepared before the Promised Messiah^{as}—the price has been set so low that everyone with or without capacity may be able purchase and read it. May Allah the Almighty grant every reader of this book understanding and perception from Himself. Since the Messiah^{as}—whose advent has been discussed in this book, has departed the world and left behind many treasures of knowledge and verities—may Allah the Almighty incline the reader to such knowledge and insights. *Āmīn*.

***In the end we conclude with the words that
All praise belongs to Allah.***

The Publisher

A Humble Servant of the Promised Messiah^{as}

Mahdi Hussain

Administrator of the Library of the Promised Messiah

Qadian Dārul-Amān

Gurdaspur, Punjab

25 August 1909, 8 Sha'bān, 1327 Hijri

1 The full verse reads: “Whatever Sign We abrogate or cause to be forgotten, We bring one better than that or the like thereof” *Al-Baqarah* 2:107 [Publisher]

GLOSSARY

Āmīn A term which literally means, 'so let it be' and is used at the end of a supplication to pray that God may accept it. It is similar in meaning to 'amen'.

Aḥādīth Plural of *Ḥadīth*. Sayings of the Holy Prophet Muhammad^{sa}.

Allah Allah is the personal name of God in Islam. To show proper reverence for Him, the Muslims often add *Ta'ālā*, the Exalted, when saying His Holy name.

Jalsa Salana the Annual Convention. A conference held annually and attended by Ahmadi and non-Ahmadi

Muslims throughout the world in large numbers. The annual conference was initiated by the Promised Messiah^{as} in 1891. It is known by its original Urdu name, Jalsa Salana.

Arya Samaj A Hindu sect founded by Pundit 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.

'Aṣr Late afternoon (Prayer). One of the daily obligatory Prayers [i.e. Salat] in Islam.

Bai‘at Oath of allegiance to a religious leader; initiation at the hands of a Prophet or his Khalifah.

Dajjal A term in Arabic that literally means, ‘the great deceiver’. In Islamic terminology *Dajjal* refers to those satanic forces that would be unleashed in the Latter Days to oppose the Promised Messiah^{as} and the Imam Mahdi.

‘Eid Literally, ‘Happiness that is often renewed.’ *‘Eidul-Fitr* marks the end of the month of Ramadan. *‘Eidul-Adhā* is celebrated to commemorate the willingness of Prophet Abraham^{as} to sacrifice his son for God.

Fajr Dawn (Prayer). One of the five daily obligatory Prayers [i.e. Salat] in Islam.

Ḥadīth A saying of the Holy Prophet Muhammad^{sas}. The plural is *Āḥādīth*.

Ḥakam Arbiter, Judge. A title given to the Imam Mahdi by the Holy Prophet Muhammad^{sas}.

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.

Hijri the Muslim calendar consisting of twelve lunar months in a year. The Migration of the Holy Prophet Muhammad^{sas} marks the beginning point in the year 622 A.D

Holy Prophet^{sas} A title used exclusively for the Founder of Islam, the Holy Prophet Muhammad^{sas}.

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 Muhammad^{sas} over a period of twenty-three years.

‘Ishā’ the name of the late evening Prayer offered by Muslims. One out of the Five Daily Prayers.

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 Community.

Kadhdhāb A great liar.

Khalifah Caliph is derived from the Arabic word ‘Khalifah’, which herein means ‘successor’. Khulafā’ is the plural of Khalifah.

Khilāfat The institution of successorship in Islam.

Langar Khānah Community Kitchen. The Promised Messiah^{as} established a dining and hospitality centre that provided free meals to anyone in need, as well as those people who travelled to Qadian to visit him.

Mahdi Literally means ‘Guided’.

Maghrib the name of the early evening Prayer offered by Muslims. One out of the Five Daily Prayers.

Maulawī A Muslim religious cleric.

Mubāhalah Prayer duel. As described in *Sūrah Āle-‘Imrān*, a contest between claimants to divine support wherein each party prays for God to curse the lying party.

Mujaddid A Reformer. Holy personages within Islam who appeared at the head of every century.

Nawwab An honorific title bestowed by Mughal emperors to semi-autonomous Muslim rulers of princely states in South Asia. The female equivalent is ‘Begum’ or ‘Nawwab Begum’.

Promised Messiah^{as} A title given to the Reformer prophesied to appear during the Latter Days, by the Holy Prophet Muhammad^{sas}; see *About the Promised Messiah*.

Sahib A title of respect similar to diverse English terms like Mister, Honourable, and Revered.

Salat Five daily Prayers that are obligatory for Muslims.

Sūrah A chapter of the Holy Quran.

Ulema A body of Muslim scholars.

Wasilah A means, a way, or a link that can be used to achieve a goal or gain closeness to something, particularly in a spiritual context.

Vedas The most ancient Hindu scriptures, written in Sanskrit and containing hymns, philosophy, and guidance on ritual for the priests of the Vedic religion.

Zuhr Lit. midday, noon. Refers to the early afternoon Prayer (one of the five daily Prayers in Islam).

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