MALFŪẒĀT

of

The Promised Messiah & Mahdi[as]

Dated April 1903 through December 1903

ENGLISH TRANSLATION OF URDU VOLUME 5



Malfūẓāt—English translation of Urdu Volume 5
Dated April 1903 through December 1903
Sayings and Discourses of Ḥaḍrat Mirza Ghulam Ahmad,
The Promised Messiah and Mahdi, peace be on him,
Founder of the Ahmadiyya Muslim Community

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Sayings and Discourses of

Ḥaḍrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi[as]
Founder of the Ahmadiyya Muslim Community

Dated April 1903 through December 1903

Published under the auspices of Ḥaḍrat Mirza Masroor Ahmad,
Imam and Head of the Worldwide Ahmadiyya Muslim Community,
Fifth Successor to the Promised Messiah[as]*, may Allah be his Helper*

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Ḥaḍrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi[as]

ABOUT THE PROMISED MESSIAH[AS]

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

Ḥaḍrat Mirza Ghulam Ahmad[as] started experiencing Divine dreams, visions, and revelations at a young age. In 1889, under Divine command, he started accepting initiation into the Ahmadiyya Muslim Community. Divine revelations continued to increase and God commanded him to announce that He had appointed him to be that very Reformer of the Latter Days as prophesied by various religions under different titles. He claimed to be that very Prophet who the Holy Prophet Muhammad[ṣas] 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[ṣas], and in the book of the Promised Messiah[as], *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.

PUBLISHER'S NOTE

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

References to the Holy Quran contain the name of the *Sūrah* followed by a chapter and verse number(s), e.g. *Sūrah 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.

The content of the book comes primarily from the newspapers *al-Ḥakam* and *al-Badr.* A footnote reference is inserted at the end of each dated section of *Malfūẓāt,* noting where it was taken from.

The following abbreviations have been used:

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

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

ra *raḍiyallāhu 'anhu/'anhā/'anhum,* meaning 'may Allah be pleased with him/her/them', is written after the names of the Companions of the Holy Prophet Muhammad[ṣas] and the Promised Messiah[as].

rta *raḥmatullāh ʿalaihi/ʿalaihā/ʿalaihim,* meaning 'may Allah shower His mercy upon him/her/them', is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammad[ṣas] or the Promised Messiah[as].

aba *ayyadahullāhu Taʿālā binaṣrihil-ʿAzīz,* meaning 'may Allah the Almighty help him with His powerful support', is written after the name of the present head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad[aba], Khalīfatul-Masīḥ V.

Readers are urged to recite the full salutations when reading the book.

When citing the names of Quranic chapters and the titles of foreign books, generally we have adopted the following system established by the Royal Asiatic Society for our transliteration:

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

ث *th* – pronounced like *th* in the English word thing.

ح *ḥ* – a guttural aspirate, stronger than *h.*

خ *kh* – pronounced like the Scottish *ch* in *loch.*

ذ *dh* – pronounced like the English *th* in *that.*

ص *ṣ* – strongly articulated *s.*

ض *ḍ* – similar to the English *th* in *this.*

ط *ṭ* – strongly articulated palatal *t.*

ظ *ẓ* – strongly articulated *z.*

ع ʿ – a strong guttural, the pronunciation of which must be learnt by the ear.

غ *gh* – a sound similar to the French *r* in *grasseye,* and to the German *r.* It requires the muscles of the throat to be in the 'gargling' position to pronounce it.

ق *q* – a deep guttural *k* sound.
ء ’ – a sort of catch in the voice.

Short vowels are represented by:

a for ـَ (like *u* in *bud*).
i for ـِ (like *i* in *bid*).
u for ـُ (like *oo* in *wood*).

Long vowels by:

ā for ـا or آ (like *a* in *father*).
ī for ی ـِ or ـِ ا (like *ee* in *deep*).
ū for و ـُ (like *oo* in *root*).

Other vowels by:

ai for ی ـَ (like *i* in *site*).
au for و ـَ (resembling *ou* in *sound*).

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. While the Arabic ن is represented by n, we have indicated the Urdu ں as ń . As noted above, the single quotation mark ‘ is used for transliterating ع which is distinct from the apostrophe ’ used for ء .

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

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ[1]
نَحۡمَدُہٗ وَنُصَلِّیۡ عَلٰی رَسُوۡلِہِ الۡکَرِیۡمِ[2]

[*Written in Volume 5 of the Urdu Malfūẓāt* (*First Edition*)]

PREFACE

The delightful sayings and discourses of
the Promised Messiah, peace be on him

Volume 5

This is the fifth volume of the blessed *Malfūẓāt* [sayings and discourses] of the Promised Messiah, may peace and blessings be on him, comprising the blessed *Malfūẓāt* from 17 January 1903 to 30 May 1903.[3] I have already mentioned the necessity and importance of the *Malfūẓāt* of the Promised Messiah, peace be on him, in the Foreword of the first volume, and there is no need to repeat it.

The blessed *Malfūẓāt* are the finest means for the reformation and training of the Jamā'at [Community]. This is a collection of those sermons and counsels which the holy Messiah and Mahdi of Allah the Almighty delivered from time to time, in view of the conditions of the members of the Jamā'at, in order to elevate them to the loftiest stages of spirituality. It is a spiritual banquet, comprising delicacies of every variety and kind, from which individuals of differing temperaments and

1. In the name of Allah, the Gracious, the Merciful. [Publisher]
2. We praise Him and invoke blessings upon His Noble Messenger. [Publisher]
3. Please note that in earlier editions of *Malfūẓāt,* Volume 5 covered the period between 17 January 1903 to 30 May 1903. However, in the fourth edition published by Islam International Publications Ltd., *Malfūẓāt,* Volume 5 covers the period between 2 April 1903 to 28 December 1903. [Publisher]

varying capacities may benefit. At times he is seen drawing the Jamā'at's attention to the necessity of the establishment of the Movement and its ultimate purpose. Thus, he says:

> Now Allah the Almighty has once again willed that his glory should be manifested afresh, and that the effulgence of his name Ahmad[sas] should spread throughout the world; and it is for this very reason that He has established this [Ahmadiyya] Movement. This Movement has been established by God Almighty with His own hand, and its purpose is to manifest the *Tauḥīd* [Oneness of God] of Allah the Almighty and the glory of the Holy Prophet, may peace and blessings of Allah be upon him; therefore, no opposing hand can inflict any harm upon it. (*Malfūẓāt,* vol. 4, p. 131–132, Urdu edition 2022; published by Islam International Publications Ltd.)

And at times he is seen guiding the seekers of truth and those searching for verities as can be seen here:

> I believe that if any person seeks help from Allah the Almighty solely for the establishment of truth, he will receive intimation from Allah regarding the truthfulness of my matter, and the rust upon his heart will be removed. (*Malfūẓāt,* vol. 4, p. 130, Urdu edition 2022; published by Islam International Publications Ltd.)

And at times, like a victorious general, he draws the attention of his companions to the schemes and stratagems which Satan is contriving against Islam, and prepares them for this most magnificent battle. He says:

> This age too is one of spiritual warfare. The battle with Satan has commenced. Satan, with all his weapons and stratagems, is

> launching an assault upon the fortress of Islam, and he desires to vanquish Islam; but at this time, in Satan's final battle, God Almighty has established this [Ahmadiyya] Movement in order to defeat him forever. (*Malfūẓāt,* vol. 4, p. 123, Urdu edition 2022; published by Islam International Publications Ltd.)

And at times he is seen engaged in answering questions. Upon a friend's inquiry concerning a *waẓīfah*, he says:

> There is no better *waẓīfah* [supplications offered regularly and repeatedly] than Prayer because it contains the praise of God, *istighfār,* and invoking blessings upon the Holy Prophet[ṣas]. Prayer is indeed the compendium of all *waẓā'if* and *aurād* [devotional exercises], and through it all kinds of sorrows and worries are removed and difficulties resolved. (*see* p. 221)

Furthermore, in these *Malfūẓāt* there are many such matters as shed light upon his blessed life [*sīrat-e-ṭayyibah*], and from them it becomes manifest that within his heart there dwelt a boundless ardour for the *Tauḥīd* of God Almighty and for its propagation, and he bore such intimate affection and love for the Being of Allah the Almighty that His remembrance was never absent from his heart and mind, and his tongue ever remained moistened with His remembrance [*dhikr*].

For instance, on 14 March 1903, Muftī Muhammad Ṣādiq Ṣāḥib[ra] read out an article concerning the plague from the newspaper *The Civil and Military* [*Gazette*], in which there was no mention of Allah the Almighty anywhere. Upon hearing it, the Promised Messiah[as] said:

> These people never bring the word of Allah the Almighty upon their lips, though if a single utterance issues from the mouth of a ruler, it produces an effect upon thousands of men. (*Malfūẓāt,* vol. 4, p. 301, Urdu edition 2022; published by Islam International Publications Ltd.)

Then, mentioning an Extra Assistant Commissioner of Batala who was a local man, he[as] said:

> From his mouth issued these words: that *Ṣalāt* ought to be observed. Upon this, many Muslims commenced offering the *Ṣalāt*. (*Malfūẓāt,* vol. 4, p. 301, Urdu edition 2022; published by Islam International Publications Ltd.)

From this incident it is manifest that he[as] kept Allah the Almighty in mind at every instant and desired that people should turn their attention towards Him. In short, the blessed *Malfūẓāt* are spiritual treasures, and it is essential for every Ahmadi to obtain these treasures and to benefit from them. Wretched is the person to whom Allah the Almighty has granted ample means and who, despite this, has remained deprived of obtaining these treasures.

The late Ḥaḍrat Mirza Bashīr Ahmad, may Allah be pleased with him, also tendered this very counsel to friends concerning the training [*tarbiyat*] of the youth and hereditary Ahmadis of the Jamā'at. He[ra] said:

> For the counsel of friends I shall mention this much: that although most of the books of the Promised Messiah, peace be on him, are filled with subjects of training, yet two books in particular are exceedingly splendid in this regard. Friends should themselves certainly study these books and should also have their wives and children read them, and have them read again and again; for, from them, *Inshā'Allāh* [God willing], they shall obtain most magnificent benefits.
>
> First, *Kashtī-e-Nūḥ* or its summary, namely *Hamārī Ta'līm* ['Our Teaching']. Second, the *Malfūẓāt*—that is, the diaries of the Promised Messiah, peace be on him, of which up till now three parts have been printed (this now is the fifth part. Shams).

> Both these books are matchless mines of jewels in the field of training, the like of which has no parallel in this age.

May Allah the Almighty grant all friends the divine enabling to act upon the counsels and guidances mentioned in these *Malfūẓāt* of the Promised Messiah, peace be on him... May Almighty Allah make these blessed *Malfūẓāt* a means of guidance for the multitudes and a source of spiritual advancement for those who have been guided. *Āmīn.*

Humbly,
Jalal-ud-Din Shams
Rabwah, 31 October 1963

FOREWORD

The *Malfūẓāt* are a compilation of discourses, letters, and narrations of the Promised Messiah[as], Ḥaḍrat Mirza Ghulam Ahmad of Qadian. They offer a unique insight into the interactions between the Promised Messiah[as] and his eager audiences—great and small—and how his Divinely inspired wisdom and intellect quenched the souls of the multitudes thirsting for guidance. These enchanting experiences compelled eyewitnesses to record them in an attempt to seize those special moments for future generations, in the hopes that they might somewhat behold the magnetic aura radiating from the long-awaited Imam of the Age.

This present edition of *Malfūẓāt* is the complete English translation of the Urdu Volume 5, covering April 1903 through December 1903. During this period, European imperial dominance continued to expand across the globe. The British brought an end to the Sokoto Caliphate in West Africa, and the Aceh Sultanate surrendered to the Dutch after 30 years of war in Sumatra, further marginalizing Muslim sovereignty. King Edward VII was formally proclaimed Emperor of India at the Delhi Durbar, while King Alexander I and Queen Draga of Serbia were assassinated by a group of their own army officers. The American President, Theodore Roosevelt, sent the first cable message to travel around the world in a mere 12 minutes. Henry Ford founded the Ford Motor Company, Caleb Bradham trademarked *Pepsi-Cola,* and Orville and Wilbur Wright successfully conducted the first flight of their airplane. Maurice Garin won the first Tour de France, while the Boston Americans would defeat the Pittsburgh Pirates in the first World Series of baseball.

Meanwhile, in spite of those worldly pursuits, the Promised Messiah[as] continued building and bolstering the spiritual empire of Islam out of the remote village of Qadian, India. Thousands upon thousands came in contact with him through letters, telegrams, and visits, seeking personal, professional, and spiritual guidance. The Promised Messiah[as] repeatedly exposed and debunked the false and unfounded beliefs held by the Muslim masses which inadvertently elevated Jesus[as] far beyond his status as a Prophet of God (*Malfūẓāt* entry dated 3 Apr 1903). He also expounded upon the profound significance of the *Baiʿat* and the lofty spiritual commitment it entails (*Malfūẓāt* entry dated 29 September 1903). A faith-inspiring exchange between an Australian convert to Islam, Muhammad ʿAbdul-Haqq, and the Promised Messiah[as] is captured in the entries dated 22 and 23 October 1903, among dozens of other captivating topics explained with unique spiritual insights.

I would like to express my heartfelt gratitude to all who worked to bring this work to fruition. This English translation was performed by Waseem Ahmad Sayed and revised by Naser-ud-Din Shams. Valuable assistance was provided by Haris Raja, Bushra Shahid, Syed Faraz Hussain, Kashifa Wahab Mirza, Maliha Khan, Sardar Anees Ahmad, Nasira Naseem, Mirza Abdul-Wahab, and others. The Research Cell performed meticulous research to include all hadith references where cited.

May the God of all Grace and Glory reward each and every individual for their various contributions and their selfless sacrifices in making the message, example, and cause of the Imam of the Age, Ḥaḍrat Mirza Ghulam Ahmad[as], accessible to the English-speaking audience throughout the world. *Allahumma Āmīn.*

al-Ḥāj Maulānā Munir-ud-Din Shams
Additional Wakīlut-Taṣnīf, London
May 2026

Malfūẓāt

English Translation of Urdu Volume 5

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ[1]
نَحۡمَدُہٗ وَنُصَلِّیۡ عَلٰی رَسُوۡلِہِ الۡکَرِیۡمِ، وَعَلٰی عَبۡدِہِ الۡمَسِیۡحِ الۡمَوۡعُوۡدِ[2]

Malfūẓāt of the Promised Messiah, Peace and Blessings of Allah be upon Him

2 APRIL 1903

(Evening audience)

The Meaning of an Ilhām

The Promised Messiah[as] said:

> Wonderful indeed is my relationship with Allah the Almighty. This *ilhām* [revelation] of mine, stating:
>
> اَنۡتَ مِنِّیۡ بِمَنۡزِلَۃِ تَوۡحِیۡدِیۡ وَتَفۡرِیۡدِیۡ
>
> [You are to Me as My *Tauḥīd* (Oneness) and *Tafrīd* (Uniqueness).]
>
> is an *ilhām* of a novel nature. I have not seen words of this kind in any revealed text prior to this. The meaning of this that comes to my mind is that such an individual is in the position of *Tauḥīd* itself, who is appointed at a time when Divine Unity has been utterly disgraced throughout the world and is looked down upon with the utmost contempt.[3]

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1. In the name of Allah, the Gracious, the Merciful. [Publisher]
2. We praise Him and invoke blessings upon His Noble Messenger, and upon his servant the Promised Messiah. [Publisher]
3. *Al-Badr* further states in this passage: 'And *shirk* [associating partners with Allah] is given greatness and value.' (*Al-Badr,* vol. 2, no. 12, dated 10 April 1903, p. 91)

The one who comes at such a time is the embodiment[1] of *Tauḥīd*. Everyone establishes a personal goal and objective, but the aim and objective of this individual is exclusively the *Tauḥīd* of Allah Almighty. He gives precedence to the *Tauḥīd* of Allah Almighty even over his natural drives and desires. He puts all his personal needs behind.

In the same manner, every individual entertains an idolatrous image of his own objectives and he strives to achieve it, but it is solely within the power of Almighty Allah to either allow him to reach that point or to end his life beforehand. He yearns for his wealth, reputation and rank, wife and children, or other necessities and becomes restless. Often, when faced with such adversities, people even commit suicide. However, the individual who comes as the Appointed One from God experiences this very zeal and passion for the *Tauḥīd* of God Almighty. Instead of his own personal desires, he becomes anxious and overwhelmed for the sake of God Almighty's *Tauḥīd*.[2]

I believe that it is at such a time that these words come from God Almighty:

اَنْتَ مِنِّیْ بِمَنْزِلَةِ تَوْحِیْدِیْ وَتَفْرِیْدِیْ

You are to Me as My *Tauḥīd* [Oneness] and *Tafrīd* [Uniqueness];

---

1. The article in *al-Badr* reads as follows: 'This Divinely appointed person is given such a thirst for *Tauḥīd* [the Oneness of Allah] that, setting aside all his own motives and objectives, he himself becomes a personification of *Tauḥīd* in establishing it. In his rising, sitting, movement, and stillness—and in his every word and deed—the flame of *Tauḥīd* blazes within him.' (*Al-Badr,* vol. 2, no. 12, dated 10 April 1903, p. 91)

2. From *al-Badr:* 'That the desires of Allah—His *Tauḥīd* [Oneness], greatness, and glory—may prevail.' (*Al-Badr,* vol. 2, no. 12, dated 10 April 1903, p. 91)

because Allah the Exalted holds His *Tauḥīd* most dear. This is the very *Tauḥīd* for whose sake Allah Almighty decimated thousands of idolatrous lives in order to establish it—sometimes through pestilence, sometimes through famine, and sometimes through the sword in the hands of His beloved Prophets, peace be upon them. Even the circumstances of Makkah and al-Madinatul-Munawwarah[1] became enigmatic solely for its very sake. Even the mission of Moses, peace be on him, was for the sake of this very *Tauḥīd*.[2]

The Importance of Belief

Actions are strengthened by faith alone. As powerful and perfect the faith is, so will deeds proceed accordingly. If the belief itself is tarnished, weak, and lifeless, then what can be expected by way of deeds?

Although the outward acts of Prayer and Fasting are common among all Muslims and most perform them, the reason that exists for the disparity of blessings in their results is merely this very belief. For those whose beliefs are excellent and absolute, the results are excellent and blessings descend in abundance. However, those with weak beliefs do not focus on the strength of their actions; they complain about not receiving blessings.

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1. Literally, 'the Radiant City'; an honourific title for the city of Madinah. [Publisher]

2. From *al-Badr:* 'When countries upon countries were destroyed by plague and other calamities, famine, and various afflictions, it ultimately transpired because *Tauḥīd* was dear [to Him].' (*Al-Badr,* vol. 2, no. 12, dated 10 April 1903, p. 91)

The Benefit of Enmity

The Promised Messiah[as] said:

> Being regarded with love and devotion is something different altogether, but even being treated with enmity is not without benefit; rather, it is beneficial.
>
> Look, during the time of the Holy Prophet, may peace and blessings of Allah be upon him, in Makkah, in his opposition there was very little treatment of love and devotion—nay rather, there was *none* whatsoever—but the meting out of enmity was in full swing and it was the meting out of this very enmity that would ultimately become the cause for spreading his fame across the masses and throughout the borders of Arabia. Otherwise, what other means did he have at the time to propagate his message in such a manner?
>
> It was extremely difficult for him to convey his message at that time, but God Almighty accomplished the task by getting it done through the hands of the enemies themselves.[1] Now, in the present age, our opponents are also doing the same. Although the short-term situation at this time is such that their actions cause grief and distress to our Jamā'at, the ultimate outcome of their efforts proves beneficial and favourable for us.
>
> In effect, the abuses of these people are just like those which women hurl at the groom's family on the occasion of a wedding. Who gets offended by them at such a time? This is precisely the importance of these opponents' insults.
>
> These insults are beneficial to our purpose. They serve as a means of propagating our message, and the noble and righteous

1. From *al-Badr:* 'After the Holy Prophet, Musailimah *al-Kadhdhāb* [the Great Liar] and others also became claimants [of prophethood], but no one paid any attention whatsoever.' (*Al-Badr,* vol. 2, no. 12, dated 10 April 1903, p. 91)

> are able to judge who holds the truth simply by their filthy abuses. In this way has our Jamāʿat risen forth from their very midst, and continues to rise day by day.

Upon mentioning the plague,[1] the Promised Messiah[as] said:

> Nowadays, people possess the characteristics of Pharaoh. When terror approached them from all four directions, they embraced faith and believed. When the fear subsides, they resume their opposition.[2]

3 APRIL 1903

The Effects of Taking the Baiʿat

After the Friday Prayer, some people from the surrounding areas and a few other friends took *Baiʿat* [the Pledge of Allegiance]. After the *Baiʿat,* Ḥaḍrat Ahmad, the Divinely sent Promised Messiah, upon whom be blessings and peace, stood up and delivered the following speech:

> At this moment, you have made a covenant of *Baiʿat* before

1. From *al-Badr:* 'The Promised Messiah[as] stated that the meaning of *Dābbatul-Arḍ* should be understood from the Holy Quran itself. This term appears in the account of Ḥaḍrat Sulaimān [Solomon], peace be on him, where it denotes just an insect. Thus, it becomes evident that it certainly does not refer to an elephant or other animal.' (*Al-Badr,* vol. 2, no. 12, dated 10 April 1903, p. 91)
2. *Al-Ḥakam,* vol. 7, no. 13, dated 10 April 1903, p. 9

Allah the Almighty and offered *taubah* [repentance] from all your sins, and you have made a pledge with God that you will not commit any kind of sin.

This covenant has two effects. Through its means, man either becomes heir to the great grace of God Almighty in that, if he remains steadfast upon it, God would be pleased with him and would send down mercy in accordance with His promise; or, through its means, he becomes a serious offender of God, for if he breaks the covenant, it would be as if he treated God with disdain and disrespect.

Just as entering into a covenant with someone and then failing to uphold it makes one an offender, so too does making a pledge before God not to commit sin and then breaking it render one a serious offender in the sight of God. With today's covenant and *Bai'at*, the foundation has been laid for either greater mercy or greater punishment. If you give precedence to the pleasure of God in all affairs and reform all your long-standing habits, then remember that you are worthy of immense reward. Abandoning a habit is not an easy task. You observe how extremely difficult it is for an opium addict or a habitual liar to reform the habit that has taken root. For this very reason, whoever abandons their habit for the sake of God is undertaking a significant feat. Do not consider a habit as being small or large. When man commits a sin over a period of time, his faculties cultivate a habit of doing it. So, do you consider abandoning it a trivial matter?

So long as man fails to maintain courage and perseverance within himself, these [vices] cannot be removed. Besides this, there is another difficulty in changing these habits: a man constrained by [bad] habits tends to be negligent in fulfilling the rights of his family. For instance, if one is an opium addict, then what will he do for his household while being overcome in a state of intoxication?

In similar fashion, some habits are of a nature that members of the family and household become his advocates, making it even more difficult for him to abandon them. For example, a person who acquires money through bribery—often, women are unaware of this and think the best of him, that my husband makes a very good income. So, when would she make an effort to get rid of this habit from her husband? Thus, there is no one to remove these habits outside of the Being of Almighty Allah.

Everyone else is his advocate. In fact, a person who observes Prayer and Fasting on time is criticized as lazy by these people, who claim that he creates an impediment to work, whereas the one who remains busy tending his lands while neglecting Prayer and Fasting is called intelligent. This is why I say that repentance is an extremely difficult task, especially during these days when facing the onslaught of so many challenges. On one end, abandoning old habits, and on the other, safeguarding against the plague looming like a catastrophe overhead.

Now see which hardship you can endure. Fear of sustenance should not shackle man to any habit. If he has faith in God, then God is *ar-Razzāq* [the Sustainer]. His promise is, 'Whoever adopts righteousness, I am responsible for him':

مَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۝ وَّ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ[1]

That is to say, whoever abandons even the smallest sin that exists out of the fear of God, God will deliver him from every difficulty.

This has been said because people often say, 'What can we do? We certainly want to abandon [sinful habits], but such difficulties arise that compel us to do them again.' God promises

1. *Sūrah aṭ-Ṭalāq,* 65:3–4 [Publisher]

that He will protect him from every hardship. Then, it is further stated:

يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ[1]

That is to say, He will grant him sustenance in ways he would not have even imagined.

Similarly, it is stated elsewhere:

وَهُوَ يَتَوَلَّى الصّٰلِحِيْنَ ○[2]

Just as a mother is the guardian of her children, so too is He the Guardian of the righteous.

Then He says:

وَفِي السَّمَآءِ رِزْقُكُمْ وَمَا تُوْعَدُوْنَ ○[3]

Meaning that, in the heavens is whatever you have been promised and your provision.

When man loses faith in God, the vice of atheism begins to develop within him. Trust and faith in God belong to the one who believes He is capable of everything. Now is such a time that whoever wishes to offer *taubah* [repentance], God is helping them in these endeavours with His own hands. His nature is overflowing with mercy. The bouts of plague are very frightening, but in reality, this is mercy, not cruelty.

There must be thousands of people who are negligent in worship. Had God not rebuked this much, then people would have verily turned into atheists outright. This is indeed His

1. *Sūrah aṭ-Ṭalāq,* 65:4 [Publisher]
2. *Sūrah al-Aʿrāf,* 7:197 [Publisher]
3. *Sūrah adh-Dhāriyāt,* 51:23 [Publisher]

grace that He is awakening the sleeping ones with a castigating whip; otherwise, why would He need to punish anyone? As He states:

مَا يَفْعَلُ اللّٰهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ [1]

Meaning that, why would you be punished if you were to adopt My path?

His mercy is extremely vast. Just as a child is punished when he does not study, the secret behind this is to ensure that his future life is not ruined and he makes amends. Likewise, Allah the Almighty inflicts this punishment so that people may reform, and this is a requirement of His mercy.

Offer sincere *taubah*. Just think, if you were to bring medicine from the market, such as the syrup of violets, but instead of being given the real medicine, you are handed some spoiled old syrup—would it do the work of the violet syrup? Certainly not. In the same way, stale words that are recited by the tongue but are not embraced by the heart do not reach God. The one administering the *Bai'at* undoubtedly receives reward, but the one taking it gains nothing.

Bai'at

The meaning of *bai'at* is 'to sell oneself'. Just like something that is sold, there is no longer any connection with it—the buyer has the right to do with it as he pleases. When you sell your ox to someone else, can you tell him not to use it in a certain way? Certainly not. It is his prerogative to use it as he wishes.

In the same manner, if you do not precisely follow the

1. *Sūrah an-Nisā',* 4:148 [Publisher]

directives of the one to whom you pledge a *baiʿat*, you cannot gain any benefit. For every remedy or nourishment, there is no benefit unless it is taken in the full dosage. Similarly, if the *Baiʿat* is not taken in its full significance, then it will not be a *baiʿat*. God Almighty cannot be deceived by anyone. There are established ranks and stations within His realm. Should repentance rise up to [the level of] that rank and station, then He will accept it. Strive to the best of your abilities to become truly righteous.

Advise the women. Emphasise the importance of Prayer and Fasting. Outside of the seven or eight days [of menstruation] for women when Prayer is excused, they should complete all Prayers. Fasts are not exempted; they should perform them afterwards. It is due to these very shortcomings that it is said that the faith of women is deficient. Urge your neighbours and those in your community to be righteous as well. Do not be negligent. If you lack knowledge, ask those who are well versed about what God desires.

The Religious Condition of Muslims

At present, the Muslims have altered their religion. What Allah had desired has been changed into something altogether different. An uproar has been raised at this time. If it is said that the Holy Prophet, may peace and blessings of Allah be upon him, has passed away and 'Īsā' [Jesus] is alive, everyone is happy. However, when it is said that the Holy Prophet[ṣas] is alive and is *Khātamun-Nabiyyīn* [the Seal of the Prophets], and that no Prophet from outside the Ummah is going to come after him, everyone is offended.

Do Not Give Superiority to the Messiah[as] over the Holy Prophet[sas]

Just as God made our Prophet, may peace and blessings of Allah be upon him, the last of all to be raised, so too did He confer upon him the ultimate degree of all perfection. There is no excellence whatsoever in any other Prophet that had not been granted to him [the Holy Prophet[sas]].

آنچہ خوباں ہمہ دارند تو تنہا داری

You alone embody all the virtues possessed by the dearly beloved!

Would you condone someone hosting a great many guests in his home and serving one of them a sumptuous meal of *pulao* [rice mixed with meat and vegetables] and so forth, while serving the others simple food like broth or bread etc.? The remaining guests would complain, 'If only we hadn't been guests in this home!' Similarly, what sin was committed by the preceding 124,000 Prophets that not even a single one of them was granted the distinction and dignity bestowed upon 'Īsā' [Jesus], peace be on him? You consider all of them dead but one 'Īsā' alive, and that too in heaven!

The Quran states:

رَبِّ زِدْنِيْ عِلْمًا[1]

and the Holy Prophet[sas] continuously made this supplication. The life of the Holy Prophet[sas] lasted 63 years. I cannot imagine belittling all the other Prophets and giving superiority to the Messiah [Jesus] over them all—what distinction does the Messiah hold over them? He did not claim the reformation of

1. O my Lord, increase me in knowledge (*Sūrah Ṭā Hā*, 20:115). [Publisher]

the entire world, nor did he suffer any hardship like the Holy Prophet[sas]. He did not face the challenge of confronting opponents, nor did he suffer any defeat. Only a few people believed in him, and even they were apprehended.

In comparison, look at the Holy Prophet. His claim was for the entire world, and he endured the most excruciating trials and tribulations. He even engaged in battles. There were more than 100,000 Companions during his lifetime! So, given the existence of these facts, anyone uttering so much as a word of discredit against the honour of the Holy Prophet—if he is not a rascal, then what else is he? Someone should ask these wretches, why do you even bother saying *Muhammad, the Messenger of Allah*? Just say *Jesus, the Messenger of Allah*.

Now, you should honour the Holy Prophet as much as possible. If you claim that the Holy Prophet is alive in heaven, we might [incline to] accept it today, but what do you attain by ascribing a false superiority to the one from whom you receive no grace nor gain whatsoever? The Quran is the fountainhead of all grace, not the Gospel nor the Torah. Whoever abandons the Quran and inclines towards them is an apostate and a *kāfir* [disbeliever]. However, the one who inclines towards the Quran is a Muslim.

Don't these people feel ashamed [alleging] that when the Holy Prophet needed protection, God gave him refuge in a cave, but when 'Īsā'[as] faced that situation, He seated him upon the heavens! Then they say that the Holy Prophet's life was 63 years, while they believe that 'Īsā'[as] is still alive to this day. The ultimate conclusion of all these assertions is that the religion of the Christians is superior. Today, there are fewer Muslims and more Christians. The reason for this is precisely that Christian missionaries have converted Muslims into Christians by articulating these very arguments.

God declares that ʿĪsāʾ[as] [Jesus] passed away, as evidenced in the verse:

فَلَمَّا تَوَفَّيْتَنِي[1]

If the Quran is your creed, then why don't you believe in it? For the Holy Prophet's sake, God never intended anyone to come from outside [the Ummah].

There is also the promise in *Sūrah an-Nūr* that all *Khalīfas* [Successors] and Imams will come from your Ummah. Thus, Allah fulfilled that promise and has now commissioned me in the same manner. Just as the Messiah appeared out of the ummah of Moses after fourteen hundred years, in the very same fashion have I been sent after the lapse of fourteen hundred years. That Messiah was similarly not the bearer of a [new] shariah [religious law]; he adhered to the Torah. Likewise am I, so that the resemblance be complete with no deficiency remaining.

God does not love anyone the way He loves me. If the belief exists that God raised ʿĪsāʾ to heaven, keeping him alive to this day, and will bring him back again, then all of God's love should be with Jesus. Anyone who looks carefully into all these facets will realize that the stature of the Holy Prophet does not belong to any other Prophet. So long as you fail to recognize the Holy Prophet's superiority in every single virtue, you will not be a Muslim; on the contrary, you will be a Christian.

Verily, this is the required belief, and supplicate in your Prayers that God protect us from the plague. Those who mock and question why prominent people do not die are ignorant. It is the work of God to seize [people] slowly and steadily. Therefore, do not be heedless.

Pray during *Taḥajjud* [voluntary pre-dawn Prayer].

1. But since You did cause me to die (*Sūrah al-Māʾidah,* 5:118). [Publisher]

Supplicate during the five daily Prayers. When your home is filled with prayers, the plague will never visit, but if you entertain any interruption, the prayers will not be effective. If you maintain a sincere relationship with God, then God's promise is that He will certainly protect you.[1]

(An evening gathering)

Transgression in the Love of Jesus[as], and Defamation of the Holy Prophet[saw]

Time after time I am amazed at why these people hold such misplaced love for Ḥaḍrat 'Īsā' [Jesus]. What had they seen of him that made them so madly in love that they would even turn him into God? So blind are they in his love that they would belittle through their very own tongues the Holy Prophet, may peace and blessings of Allah be upon him, whose *Kalimah* [the Declaration of Faith in Islam] they recite! What is defamation? It is precisely to overlook someone exhibiting the highest degree of merits, while another who lacks those merits is credited with far greater praise.

In the Penal Code underneath the heading *Example of Defamation*, the example is documented that someone says that Zaid and Bakr (who were, in fact, the thieves) have committed theft, but 'Amr (who is an honourable man and, in fact, has no involvement in this theft) has not committed theft nor does he have any connection with it, then, according to the law, the individual making such an accusation is slandering 'Amr and will be declared a criminal worthy of punishment.

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1. *Al-Badr,* vol. 2, no. 12, dated 10 April 1903, p. 91–93

In short, there are various aspects of defamation. Ḥaḍrat 'Īsā' is so lavishly praised as to allege that when calamity befell him, God couldn't find any way to protect him on earth and had him hidden up in the heavens, and the *second* heaven at that! In contrast, when severe trials and tribulations befell the Holy Prophet, may peace and blessings of Allah be upon him, then, according to the *maulawīs,* Allah the Exalted—we seek refuge with Allah—left him completely helpless and destitute, giving him refuge in a cave which was situated, in comparison, as lowly as heaven is lofty. Even the cave's description: it was home to scorpions, snakes, and all sorts of harmful creatures of the earth! Now, just think about it—if this is not defamation, then what is it?

Furthermore, we observe that the Chief of all Creation, the Pride of the First and the Last, the Noblest of Creation, is hopeful of living a long life, but he is given a life of just 63 years. In contrast, Ḥaḍrat 'Īsā' is supposedly still alive and has reached the age of 2,000 years without any change occurring in his condition. Had the Holy Prophet been alive, he would have reformed the entire world. As dictated by previous experience, he would have undoubtedly reformed thousands more had he but lived longer.

However, in comparison, Ḥaḍrat 'Īsā'—despite such a long life—does not perform any virtue, nor Prayer, nor Fast, nor Zakāt, nor anyone's reformation. He neither benefits anyone nor can he remove any kind of harm from anyone. Moreover, past experience has borne sufficient testimony to the fact that only twelve men were trained following that laborious effort. Ultimately, even they parted ways with one cursing him and another handing him over to the enemy in exchange for thirty pieces of silver.

Then, when the soul of the Holy Prophet[ṣas] ascended to heaven after his demise, that competing rival already happened to be there dwelling in heaven with his earthly body, while the body of His Holiness[ṣas] lies buried beneath thousands of tons

of earth. And it does not end there. Ultimately, he [Jesus] will descend again into the Ummah of the Holy Prophet[sas] and will rule over them for forty years and take *Bai'at* [the Pledge of Allegiance] from them. Truly, just think it over—if this is not defamation, what else is it?

Then there is another problem. In the Holy Quran Allah the Almighty makes the promise to the Holy Prophet, may peace and blessings of Allah be upon him, that I will continue to send *Khulafā'* [Successors] from your Ummah for the reformation of your Ummah. However, in the end, He did not hold the slightest regard for this promise, and out of a nation regarding whom He had made the promise that My wrath has befallen these people; I will never confer any spiritual or physical grace or favour upon them, He, nevertheless—even breaking His promise to the Holy Prophet, may peace and blessings of Allah be upon him—eventually sent Jesus in violation of His own law.

Can anyone tolerate the notion of God being accused of breaking a promise? Certainly not!

إِنَّ اللّٰهَ لَا يُخْلِفُ الْمِيْعَادَ ۝[1]

I cannot even comprehend what these people hope to accomplish by bringing down that very 'Īsā'. After all, his capabilities will remain the same as they were before. What did he achieve previously that he will accomplish now? It was a small, insignificant group of people and even they were not reformed.

It is written that on one occasion, 500 people apostatized from him. If these people had hoped for the return of Ḥaḍrat Mūsā [Moses], it would have made some sense because he was a man of determination and strength. He was brave as well. But nowadays they are constantly obsessed with 'Īsā'.

1. ...surely, Allah breaks not *His* promise (*Sūrah Āl-e-'Imrān,* 3:10). [Publisher]

Then another problem is that habits are very hard to break. He had grown accustomed to the habit of cowardice and being beaten. If he were to fight the *Dajjāl,* how would he do it? On the other hand, these Muslims have also developed this habit [of believing] that it is none other than Ḥaḍrat ʻĪsā' who is to come. They blindly follow the beaten path, duty-bound to their forefathers and *maulawīs* who taught this belief, even if it is diametrically opposed to the Holy Quran. Just like the Hindus' attachment to the Ganges, they will not abandon this belief, regardless of whether any proof exists or not.

These people are not even aware of the condition of their own house [faith]—how this belief of theirs has inflicted immense weakness upon Islam. When Christians come to apostatize someone, they seize upon this very argument that your Prophet is dead while ours is alive up in heaven. Now tell me which of these two is better and more beloved to God? And they point this out from the very books of the Muslims. Now, combining them individually from almost every sect, nearly 2.9 million people have apostatized.

Whether Sayyid or Pathan, whether Quraish or Mughal, every group is being destroyed by this epidemic. Such capable people who were once worthy of being called the pride of Islam have now abandoned religion and hurl filthy abuse upon the Holy Prophet, may peace and blessings of Allah be upon him. And it doesn't even stop at that, but they sacrifice their lives, wealth, honour, and dignity along with their wives and daughters in an effort to somehow wipe out every trace of Islam from the world. Well, if they aren't the mischief-makers, then who else would be? The mischief of these [Christian] people has far surpassed even the mischief of the fictional *Dajjāl* of these Muslims. It would be so nice if they could just tell us where the news has been given of this nation whose mischief is even greater than that of the *Dajjāl*.

The Holy Quran did not mention the name of the *Dajjāl* for this very reason; instead, it said:

وَلَا الضَّآلِّيْنَ[1]

which is understood to mean this particular nation of the Christians. Why didn't it say: وَلَا الدَّجَّال ['And those who are not the *Dajjāl*']? The fact of the matter is that this is indeed that very nation from which all the Prophets have been warning their respective ummahs. The basis of these people's opinions is predicated upon fabricated *aḥādīth* which are devoid of the seal of the Holy Quran. However, we cannot abandon the Holy Quran for the sake of these *aḥādīth*. The Holy Quran takes precedence in every situation.

Verily the Holy Quran was personally compiled, dictated, and then recited repeatedly in Prayers by the Holy Prophet himself, may peace and blessings of Allah be upon him. If the *aḥādīth* are just as essential, then were any of them compiled, repeatedly recited, and reviewed in similar fashion? Absolutely not. And since they were not, did the Holy Prophet, may peace and blessings of Allah be upon him, fall short in his official duty? Absolutely not. Rather, the truth of the matter is that he had only brought the Holy Quran, and its compilation was his command, which he duly carried out. So now, the only *aḥādīth* that are worthy of acting upon or believing are those which carry the seal of the Holy Quran, affirming that they do not contradict it.

And it does not end there. The Holy Quran proclaims that 'Īsā' has passed away and he will never return to this world even to the Day of Resurrection; rather, the one to come will appear in his likeness, embodying his virtues, as clearly stated in the verse of the Holy Quran: فَلَمَّا تَوَفَّيْتَنِيْ[2].

1. And those who have not gone astray (*Sūrah al-Fātiḥah,* 1:7). [Publisher]
2. But since You did cause me to die (*Sūrah al-Mā'idah,* 5:118). [Publisher]

Reply to the Criticism of Slandering ʻĪsā[as]

Then they accuse us of slandering our master, the Messiah. Well, just think about it—if we do not expose the true circumstances of the Messiah to dispel the false allegations unleashed upon our Messenger, which are made out of ignorance and blindness to seat the Messiah[as] up in the heavens alive, then what else should we do? If we say he is not alive but has died like the other Prophets have died, even this is considered a form of disrespect in the opinion of these people.

I speak only as God commands me to speak, while they claim that angels speak in the heavens. I am truly incapable of slandering, nor is slander pleasing to God. Now God Almighty knows that the egregious manner in which the Holy Prophet[sas] was dishonoured and disgraced demanded its retaliation, and that the light and glory of the Holy Prophet[sas] be revealed anew—revitalized and vibrant. And this lies in shattering the idol of this Messiah and proving his death. Hence, I act in accordance with the will and desire of God. At present, their conflict is not with us, but with God.

These people have essentially turned [Jesus] the Messiah[as] into God, yet they still call themselves monotheists. Their belief is that he is the Living settled up in the heavens, the Creator, Sustainer, Knower of the unseen, the Giver of life, and the Bringer of death. So now tell me, if these aren't the attributes of God, then whose are they? Humanity can't possibly be the bearer of such attributes. What viable distinction would remain in Divinity? They are only helping the Christians. If not entirely Christian, they are certainly halfway there. If we do not refute their erroneous beliefs, then what should we do? Otherwise, we would have to concede—God forbid—that Islam; the Holy Prophet[sas], the immaculate Prophet sent by God; and the Holy Quran, the Word of God; are not true. Moreover, [Jesus] the Messiah[as] is not alive; rather, he passed away and is buried in

the Khanyar district of Srinagar, Kashmir. This is verily the true belief.

Divorce and Ḥalālah

A gentleman inquired whether the divorce given by someone who writes three divorces in a single instance is valid or not? In reply, the Promised Messiah[as] said:

If three divorces are given in accordance with the injunctions of the Holy Quran, and in between each of them is recorded the interval as prescribed by the Holy Quran, then after the completion of the waiting period of all three, the husband's relationship with that wife comes to an end. Yes, if another man marries that woman after the waiting period has passed and then happens to divorce her, it is permissible for the first husband to remarry her. However, if the second husband divorces this wife out of consideration or regard for the first husband so that he may remarry her, then this is *ḥalālah,* and it is forbidden.

However, if three divorces are given at the same time, then this husband is granted the concession that he can remarry that woman even after the passing of her waiting period, because this divorce was an impermissible divorce and was not given in accordance with the command of Allah and His Messenger. In fact, upon careful consideration of the Holy Quran, it becomes clearly evident that Allah the Exalted finds it extremely displeasing for a husband and wife with a long-standing bond to sever their relationship and separate from one another. This is the very reason why He has imposed very strict conditions for divorce. Intervals after the giving of three divorces, their staying together in one place, and other measures are all so that perhaps

at some point, their emotional grievances might subside and they may come to an understanding.

It is often observed that close relatives and acquaintances sometimes quarrel amongst themselves and, in the heat of the moment, approach the authorities to file a cause for action, at which point the wise officials ultimately tell them to come back after a week. Their primary aim is simply for the parties to reconcile with each other, and once their anger subsides, their hostility will no longer remain. For this reason, the officials consider it unwise to accept their request at that time.

Likewise, Almighty Allah has also provided ample opportunity [for reconsideration] in the separation of a husband and wife—this being an opportunity where both parties can reflect on what is best or worst for them. God Almighty says:

اَلطَّلَاقُ مَرَّتٰنِ[1]

Meaning that, after two [revocable] divorces, either stay with her in a becoming manner or part from her with kindness. If they do not reconcile with each other even after such a long time, then they are incapable of resolution.

How to Offer the Witr Prayer

A gentleman inquired: 'How should the *Witr* Prayer be performed. Is it permissible to offer only a single *rak'at* [a unit of Prayer] or not?' The Promised Messiah[as] replied:

I have never seen offering only one *rak'at* for *Witr* anywhere. *Witr* consists of three *rak'āt.* Either offer two *rak'āt,* say *salām,*

1. *Sūrah al-Baqarah,* 2:230 [Publisher]

and then pray the third *rak'at,* or pray all three *rak'āt* with only one *salām,* reciting the *at-Taḥiyyāt* [Salutations in prayer] in the middle *rak'at* while sitting. Offering only one *rak'at* for *Witr* is not correct.

Greeting Opponents with Salām

One gentleman asked the question:

Your Holiness, is it permissible or not to say اَلسَّلَامُ عَلَيْكُمْ [*Assalāmu 'alaikum*—'Peace be upon you'] to opponents who hurl filthy insults and vilify us and Your Holiness?

The Promised Messiah[as] replied:

A believer possesses a great sense of jealousy [in regard to honour and respect]. Does this honour compel you to greet them with *Assalāmu 'alaikum* while they hurl abuse at you? Of course, by all means, buying and selling is permissible. There is no harm in it because paying the price and taking [possession of] the goods is not an act of *iḥsān* [benevolence] on anyone's part.

Interpretation of مِنْ كُلِّ حَدَبٍ يَّنْسِلُوْنَ— 'They Shall Hasten Forth from Every Height'[1]

[The Promised Messiah[as] said:]

I have pondered over this verse several times, reflecting upon its meaning:

1. *Sūrah al-Anbiyā',* 21:97 [Publisher]

مِنْ كُلِّ حَدَبٍ يَّنْسِلُوْنَ ○

One meaning of this is that they will subjugate all kingdoms, states, and governments, and no one will have the strength to stand against them.

Another meaning is that حَدَب [*ḥadab*] means 'elevation', and نَسَل [*nasl*] means 'to run'. That is, they will run from atop elevated places. كُلّ [*kul*] has the meaning of universality, indicating that they will leap over every kind of elevation. Ascending upon a height demands strength and courage. The most extreme and ultimate height is the loftiness of religion. Humanity can break all chains, but the chain of ritual and religion is of such a calibre that only the most courageous can break it.

Thus, in this context, I also discern a glad tiding that they will eventually, with their freedom and courage, leap over the height of religion and custom and will ultimately enter the fold of Islam. This is also indicated by the word ضَالّ [*ḍāll*], and the foundational brick for this event was laid a few days ago when the Kaiser of Germany exposed his views regarding his own Christian faith.

The Meaning of the Dajjāl Being 'One-Eyed'

It is mentioned in the Noble Hadith that the *Dajjāl* will be one-eyed.[1] One eye will be completely absent, and the other will have a defect or a blemish. This is a very subtle metaphor, indicating that one of his eyes (the eye of the Quran) will be totally absent. In this regard, he will be completely blind and shrouded in darkness. As for the other eye, related to the Torah,

1. *Ṣaḥīḥ Muslim,* Kitābul-Īmān, Bābu Dhikril-Masīḥ ibni Maryam wal-Masīḥid-Dajjāl, Hadith 169 & 171 [Publisher]

even that will be defective with a flaw in it, meaning that he will not fully adhere to its teachings either.

Accordingly, how clearly have events shown that it is exactly like this, and how clearly the prophecy of the Holy Prophet[ṣas] has been fulfilled! For the refutation of Christianity, it is enough for any wise person to simply consider their belief that God died. Who could possibly think that God would ever die? If they say that it was not the soul of God but only His body that had died, then their Atonement is invalidated.[1]

4 APRIL 1903

(During a walk)

Divorce

Upon someone's question, the Promised Messiah[as] replied:

Divorce cannot be completed on a single occasion. Three menstrual cycles are necessary for a divorce. The jurists have allowed pronouncing three divorces in a single instance, but with the concession that if the husband wishes to return after the waiting period, the wife can marry that very husband again or someone else.

According to the Noble Quran, when three divorces have been given, the first husband cannot remarry that woman unless she marries someone else, and then the second husband divorces her without any deliberate intent. If the second husband divorces her deliberately so that she can remarry her first husband, it would be unlawful because this is known as

1. *Al-Ḥakam,* vol. 7, no. 13, dated 10 April 1903, p. 13 and 14

ḥalālah, which is prohibited. The reason why the jurists have allowed three divorces in a single instance and then permitted remarriage to the same husband after the waiting period is indeed that the husband did not initially divorce her according to the Shariah.

It is evident from the Holy Quran that divorce is very displeasing to Allah because it destroys the family of both man and wife. That is why three divorces and a period of three menstrual cycles have been prescribed so that during this time, both may reflect upon their virtue and vice and reconcile should they so desire.

Funeral Prayer

The Promised Messiah[as] said that if the deceased was not openly a disbeliever and a denier, there is no harm in offering their Funeral Prayer, for the Holy Being of Allah is the Knower of the Unseen. The Promised Messiah[as] further stated:

Do not greet those who declare us disbelievers and openly insult us with *Assalāmu ʿalaikum,* nor join them to eat. Of course, buying and selling with them is permissible, as this is not an act of anyone's kindness. A person [claiming neutrality] who says, 'I belong neither here nor there', is in reality someone who rejects me. Similarly, someone who does not affirm my truth but says, 'I think well of him', is also an enemy. Such people are essentially hypocritical by nature. Their motto is:

با مسلماں اللہ اللہ
با برہمن رام رام
With Muslims, say Allah! Allah!
With Brahmins, say Rām! Rām!

These people have no connection with God. Outwardly they say, 'We do not want to hurt anyone's feelings', but keep in mind that whoever takes a stand on one side will inevitably hurt someone's feelings.

مِنْ كُلِّ حَدَبٍ يَّنْسِلُوْنَ [They Shall Hasten Forth from Every Height][1]

The Promised Messiah[as] said:

I have deeply reflected upon this verse, and its meaning is verily that they shall hasten from every height. There are two indications from this. First, that they will dominate every empire. Second, man cannot run or ascend towards any height without strength and courage, and to prevail over religion is similarly a height in itself.

It appears that a time will come upon them when they will even surpass religion; that is, they will overcome their Trinitarian religion, trample it under their feet, and this gives us an indication of their eventual entry into Islam. Recently, the first indication has already been fulfilled, and—God willing—the second indication will now be fulfilled as well. These events occur according to the will of God. When it is the decree of God, the angels descend and purify hearts according to their capacity. Only then will such a transformation take place.

1. *Sūrah al-Anbiyā',* 21:97 [Publisher]

The Sublime Character of the Holy Prophet[ṣas]

The Promised Messiah[as] said:

> As an example of the Holy Prophet's character, a Sufi writes that a Christian came to visit him, and the Holy Prophet[ṣas] hosted him as his guest. That night, he gave him food and lodging. However, the unfortunate man ate too much and suffered from indigestion, causing him to soil the blanket during the night. Embarrassed, he quietly slipped away in the morning.
>
> When he had gone far, the Holy Prophet[ṣas] realized that the guest had left. Upon checking the bed, it was found to be badly soiled. The Holy Prophet[ṣas] began washing it with his own hands. No matter how much the Companions[ra] insisted that they would wash it, the Holy Prophet said, 'He was my guest. Let me wash it.' Meanwhile, the Christian realized that he had forgotten his gold cross on the bed. He returned to retrieve it and saw the Holy Prophet[ṣas] washing the excrement-filled quilt with his own hands. Upon witnessing this scene, the Christian cursed his faith in the cross and embraced Islam.[1]

1. *Al-Badr,* vol. 2, no. 14, dated 24 April 1903, p. 105

(An evening gathering)

The Delight of Ecstasy

The plague was being discussed. A recently arrived Arab gentleman[1] recited the Holy Quran. Discussions ensued about its delight and the ecstasy it evokes. The Promised Messiah[as] said:

> There are thousands of delights in the world, but none compares to the delight of ecstasy. This is what truly brings pleasure to Prayer and worship, and then never wanting to leave it.[2]

5 APRIL 1903

The Reason for the Abundance of Ailments

While discussing various diseases and ailments that afflict man, the Promised Messiah[as] said:

> Allah the Almighty had the power to afflict man with only a few diseases, but we observe that there are many illnesses to

1. An Arab gentleman from Egypt had arrived and recited the Holy Quran with melodious intonation. Upon hearing his recitation, the Promised Messiah[as] was pleased with his articulation and accent, and treated him with honour out of respect for the grandeur of the Holy Quran. (*Al-Badr,* vol. 2, no. 14, dated April 24, 1903, p. 105)
2. *Al-Ḥakam,* vol. 7, no. 13, dated 10 April 1903, p. 14

> which he is subjected. The wisdom of God Almighty in this much abundance [of illnesses] appears to be so that man, finding himself surrounded by ailments and diseases from all sides, remains in constant fear and awe of Almighty Allah, and, being aware at every moment of his own frailty, will not become arrogant, and will not forget his death in heedlessness nor become indifferent to God.

The Death of an Enemy Does Not Bring Joy

News arrived regarding the death of some opponents from the plague. On this, the Promised Messiah[as] said:

> One should not rejoice at the death of an enemy; rather, one should learn a lesson from it. God Almighty keeps an individual record for every single person, so everyone should focus on rectifying and scrutinising their own actions. The death of others should serve as a warning for you and a means for you to safeguard against stumbling, not that—indulging in laughter and amusement—you become even more heedless of God. I have seen a passage in the Torah where God Almighty states that there comes a time when I wish to make a nation My own, and I please them by destroying their enemies, but when that very nation becomes negligent, there comes another time when I destroy them and make their enemies rejoice.

Those Who Shall Succeed

The Promised Messiah[as] said:

> There are two kinds of deeds. Some people appear to others as being righteous and regular in Prayer etc., but their inner selves are filled with vices and sins. Then there are those whose outer and inner selves are the same; they are the ones who tread the path of *taqwā* [righteousness] in the sight of Allah. However, out of these two, only those shall succeed who are righteous in the sight of Allah and are virtuous in the eyes of God, and with whom God is pleased. Mere bragging cannot benefit anyone.
>
> At this time, there are two groups competing with each other: One is the group of our opponents, and the other is our Jamā'at. Now, God Almighty looks into the hearts of both and is aware of their deeds. He alone knows how our Jamā'at stands in His sight and how the enemy fares, and to what extent He is displeased with them. Therefore, everyone should personally set their record in order so that when others are mentioned, one should reflect upon their own deeds with a heart filled with *taqwā* [the fear of God], and consider to what extent we are fulfilling the will of God or if we are merely bragging.
>
> The plague has not yet subsided—God only knows how long its course will last and what else it will show. For seven years, we have continuously observed that it rages on growing day by day, showing no signs of retreat. Every year it is reported to be on the rise in comparison to the previous one.

A Precarious Time

The time has come for people to turn their attention towards the reformation of their souls. There are thousands of favours and Signs of the grace of God Almighty, yet living a life of luxury and indulgence has failed to make the soul feel ashamed into fulfilling the rights of God as well. But perhaps witnessing this manifestation of Divine wrath, they may turn towards their own reformation. Alas! Divine favours and blessings did not awaken a sense of shame in people—perchance they may now mend their ways out of the fear of this punishment.

We observe that in this world, there are such people who, despite being called Muslims and being born to Muslim parents, insult Islam and the Messenger of Allah, may peace and blessings of Allah be upon him, just as contemptible ruffians revile others. They have absolutely no relationship with Allah and His Messenger beyond hurling insults. They have become utterly foul-mouthed and are indulging in the worst kinds of debauchery, immorality, intoxication, and gambling etc.

Now what should God do if not be moved to rebuke and reproach such people? God is *Ghayyūr* [Jealous in point of His love and honour] and He is also *Shadīdul-'Iqāb* [Severe in Punishment]. Is it possible for such people to be reformed without the descent of Divine punishment and wrath? Certainly not! The dispositions of some people are such that they can only be reformed through punishment. Every person should, therefore, take account of their own deeds. Allah the Exalted says:

إِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَّلَا يَسْتَقْدِمُونَ ○[1]

1. When their term is come, they cannot remain behind a single moment, nor can they get ahead *of it* (*Sūrah al-A'rāf,* 7:35). [Publisher]

Once Divine punishment descends, it departs only after accomplishing its task. It is also implied from this verse that prior to the descent of punishment, it can be averted through *taubah* [repentance] and *istighfār* [seeking forgiveness].

The Essence of Istighfār

Sin is like a parasite which lurks within the blood of man, but its cure can only be achieved through *istighfār* [seeking forgiveness]. What is *istighfār*? It is the plea that God protect us from the evil consequences of the sins that have already been committed and that the sins which have not yet been committed—those that exist potentially within an individual—never manifest, and instead burn into ashes while yet within.

This is a time of great fear; therefore, remain engaged in *taubah* and *istighfār* and continue to examine your own self. People of every religion and nation, including the People of the Book, believe that [Divine] punishment can be averted through *ṣadaqah* [charity] and good deeds, but only before the descent of punishment. However, once it befalls, it can never be averted. So, engage in *istighfār* from this very moment and remain occupied in repentance so that your turn may never come and that God Almighty protect you.[1]

1. *Al-Badr,* vol. 2, no. 14, dated 24 April 1903, p. 106

6 APRIL 1903

(Gathering before 'Ishā')

The Essence of Prayer

The Promised Messiah[as] said:

> At times, our friends are confronted with trials concerning prayer. Therefore, it seemed appropriate to inform them about the essence of prayer, and for this reason, I have started writing a treatise entitled *Ḥaqīqatud-Du'ā* ['The Essence of Prayer']. However, as my health has been frail, I have not been able to complete it.
>
> The entire reliance of the Messenger of Allah, may peace and blessings of Allah be upon him, was upon prayer alone, and he would resort to prayer in every difficulty. It is established from a narration that eleven of his sons passed away[1], so would he not have prayed for them? These days, a common misconception has taken root in people's hearts, and this is a sign of this age of ignorance. Many people are wont to claim that a certain pious individual was perfected through a single breath blown by some particular *Auliyā'* [saintly men], and the dead were brought back to life by the touch of so-and-so's hand.

1. *As-Sīratul-Ḥalabiyyah,* vol. 3, p. 432–433 & 440, published by Dārul-Kutubil-'Ilmiyyah, Beirut, 2002 [Publisher]

Bai'at and Taubah

A few friends from the district of Gujranwala, who had come to meet His Holiness, were granted an audience with him. All of them took the *Bai'at* [the Pledge of Allegiance]. After the *Bai'at*, His Holiness gave them advice.

> In a *bai'at,* man pledges to repent from sin with his tongue, but his declaration has no substance unless he affirms that pledge with his heart. It is the immense grace and *iḥsān* [benevolence] of God Almighty that when repentance is made with a sincere heart, He accepts it, as He states:
>
> أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ[1]
>
> Meaning that, I accept the *taubah* [repentance] of the one who repents. This promise of God Almighty validates the pledge made by the one who repents with a sincere heart.
>
> If an assurance of this kind did not come from God Almighty, then the acceptance of *taubah* would have been an ambiguous event. The result of a confession coming from a sincere heart is that God Almighty then fulfils all the promises He has made to those who repent, and from that very moment, a radiance of light begins to shine in their hearts. When man vows that, 'I will abstain from all sins and will give precedence to my faith over worldly matters', it means that even if I have to sever ties with my own brothers, close relatives, and all friends, I will hold God Almighty above all others and abandon my

1. I answer the prayer of the supplicant when he prays to Me (*Sūrah al-Baqarah,* 2:187). [Publisher]

relationships for His sake alone. The grace of God is upon such people because their *taubah* is indeed a heartfelt *taubah*.

Thereafter, God has mercy on those who pray from the heart. Just as Allah the Exalted is the Creator of heaven, earth, and all things, so too is He the Creator of *taubah*. If He did not intend to accept *taubah,* He would not have created it at all. Repenting from sin is no trivial affair. The one who sincerely repents earns the most tremendous rewards from God. The ranks of the *Auliyā', Quṭb,* and *Ghauth*[1] were bestowed upon people for the very reason that they were those who repented and had a pure relationship with God Almighty—it was certainly not because they were experts in logic, philosophy, and other physical sciences. Those who put their trust in God Almighty are admitted among the servants upon whom Allah the Exalted has mercy.

One should never accept a religion on the condition that I will become wealthy or that I will attain a certain position. Remember that God is weary of the one whose belief is conditional. Sometimes, it is Divine wisdom for man not to achieve any of his worldly aspirations. Various types of calamities, afflictions, illnesses, and disappointments become one's lot, but one should not be perturbed by them. Death awaits everyone. If one becomes a king, will he escape death? One has to die whether pauper or prince. Therefore, the one who offers *taubah* sincerely should not mix worldly desires with his intentions.

It is certainly not the way of God Almighty to frustrate and humiliate the one who falls before Him in humility and to make him suffer a disgraceful death. Whoever turns to Him is never forsaken. Since the creation of the world, you will not

1. *Ghauth* (Saint), *Quṭb* (Guiding Star), and *Abdāl* (Substitutes, i.e. vicegerents appointed for carrying out the will of God Almighty) are various designations used for *Auliyā'ullāh* (the Friends of Allah). [Publisher]

find even a single example of an individual who had a genuine attachment with God, yet his desires went unfulfilled.

God Almighty does not want His servant to present his carnal passions in His presence, but to incline towards Him with pure devotion. Whoever turns to Him in this manner faces no hardship, and a way out of every difficulty spontaneously appears, as He Himself promises:

مَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۝ وَّ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ[1]

Here, *rizq* [provision] does not merely refer to bread and the like; rather, it includes honour, knowledge, and all the things that are necessary for man. Whoever holds even an atom's weight of a bond with God Almighty will not see it go to waste:

مَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ۝[2]

In our country of India, the honour given to Niẓām-ud-Dīn and Quṭb-ud-Dīn, the *Auliyā'ullāh* [Friends of Allah; i.e. saints], is for the very reason that they forged a true bond with God. If this had not been the case, they too, like all other people, would have ploughed the fields and performed mundane tasks. However, due to their true connection with God Almighty, people revere even their dust [beneath which they are buried].

God Almighty becomes the Supporter of His servants. The enemies seek to annihilate them, but they continue to progress day by day and go on prevailing over their enemies, as is His promise:

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1. He who fears Allah—He will make for him a way out, And will provide for him from where he expects not (*Sūrah aṭ-Ṭalāq,* 65:3–4). [Publisher]

2. Then whoso does an atom's weight of good will see it (*Sūrah az-Zilzāl* 99:8). [Publisher]

كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِیْ[1]

Meaning that, 'God Almighty has decreed that I and My Messengers will surely prevail.'

In the very beginning, when man begins to develop a relationship with God Almighty, he is considered insignificant and unimportant in the eyes of all. Nevertheless, as he gradually progresses in his relations with the Divine, so does his fame continue to grow to the extent that he becomes a great saint. Just as God Almighty is Great, in similar fashion, anyone who takes greater steps towards Him also becomes great, to the extent that he ultimately becomes a *Khalīfah* [Vicegerent] of God.

Do not dismiss *taubah* as a mere sport, and do not simply leave it behind here; rather, revere it as a trust from Allah the Exalted. A repentant soul boards the ark of Almighty Allah which has been built during this time of flood at His command. He has commanded me:

وَ اصْنَعِ الْفُلْكَ
[And build an ark]

And then He has also stated:

اِنَّ الَّذِیْنَ یُبَایِعُوْنَكَ اِنَّمَا یُبَایِعُوْنَ اللّٰهَ ؕ یَدُ اللّٰهِ فَوْقَ اَیْدِیْهِمْ[2]

Just as a king sends his vicegerent among his subjects, and whoever obeys him is considered obedient to the king,

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

2. Verily, those who swear allegiance to thee indeed swear allegiance to Allah. The hand of Allah is over their hands (*Sūrah al-Fatḥ*, 48:11). [Publisher]

similarly, Allah the Exalted also sends His Vicegerents in the world. Today's repentance is a seed the fruits of which will not be limited to you alone, but will reach your progeny as well. The homes of those who offer *taubah* with a sincere heart become filled with mercy.

Worldly people rely on material resources, but Almighty Allah is not compelled to be dependent on such means. Sometimes, if He so wills, He does things for His loved ones even without the use of means, and sometimes He does it by creating the means. And sometimes it also happens that He impairs the means that were already in place.

In short, purify your deeds and constantly remember God Almighty, and do not be negligent. Just as a fleeing prey slowing down a bit, falls into the grip of the hunter, similarly, the one who becomes negligent of the remembrance of God Almighty becomes Satan's prey. Always keep your *taubah* alive and never let it die; for, only the limb that remains in operation can be functional, whereas the one that is left to atrophy becomes useless forever.

In the same way, keep your *taubah* in motion so that it does not atrophy. If you have not offered sincere *taubah,* then it is akin to a seed sown on stony ground, but if it is a genuine repentance, then it is like a seed that is sown in rich soil and will bear fruit at its due time. Nowadays, there are great challenges in this *taubah.*

Now, when you leave from here, you will have to hear many things, and people will fabricate all sorts of rumours, saying that you have taken the *baiʿat* of a leper, *kāfir* [disbeliever], *dajjāl* [deceiver], and so on. Do not lose your temper in front of those who say such things. I have been commissioned by Allah the Exalted to exercise patience. Therefore, you should pray for them, that God may grant them guidance as well. And just as you anticipate they will never accept your beliefs, you should turn away from them as well.

Our weapons for winning are *istighfār* [seeking forgiveness], *taubah,* knowledge of the religious sciences, keeping in view the grandeur of God, and offering the five daily Prayers. Prayer is the key to the acceptance of supplications. When you offer [the obligatory] Prayer, make supplications in it and do not be negligent. And safeguard yourself against every evil, whether it relates to the rights of God or the rights of His servants.[1]

7 APRIL 1903

(During the morning walk)

The Excellence of the Companions[ra]

The Promised Messiah[as] said:

لَا تُلْهِيهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ[2]

Just this one verse alone is sufficient to vouch for the Companions[ra] [of the Holy Prophet[sas]] that they underwent tremendous transformations, and even the British acknowledge this. It is difficult to find the like of them anywhere. Dwellers of the desert and yet such immense courage and bravery that it is amazing!

1. *Al-Badr,* vol. 2, no. 14, dated 24 April 1903, p. 106–107
2. Whom neither merchandise nor traffic diverts from the remembrance of Allah (*Sūrah an-Nūr,* 24:38). [Publisher]

Cure for the Plague

Upon mention being made of the cure for the plague, the Promised Messiah[as] said:

> I do not have a sense that there is any definitive cure for the plague. If any medicine proves beneficial during the height of its intensity and in those who are severely afflicted with this pestilence, then I would concede. When malignant pus is being produced [throughout the body] with alarming speed, just show [me] the effect of any medicine at that [dire] moment. Without doubt, its prescription is solely Allah the Almighty.

The Breeze of Tauḥīd

Now there is hope from God that the days are near when we will prevail because it appears from the signs that people are gradually turning to *Tauḥīd* [Oneness of God]. The Christians have now ceased to place such great emphasis on the Divinity of Christ. Among the Hindus, the Arya are inclining towards *Tauḥīd*. So this has become a trend. When all these people have abandoned their principles, they are committing suicide.

Just as the condition of the crop becomes entirely different after six months, in the same way, a clear difference is becoming apparent in the beliefs of these people.

It is certainly not the task of a single man to be capable of breaking the cross, but, of course, when the will of God is with him, then every angel is employed in his assistance.

Descent of the Appointed One

When the Appointed One comes as the Appointed One, countless angels descend with him and inspire hearts with pure and virtuous thoughts similar to him (just as before him, satans were instilling evil thoughts), and all of this is attributed to the Appointed One because it is through his very advent that these promptings arise. Similarly, it is stated:

إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ○ وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ ○[1] ....الآية

God Almighty has destined for angels to descend during the era of the Appointed One. Can this task be accomplished without Divine assistance? Is it possible to conceive that a single individual arise on his own and achieve the breaking of the cross? No. However, if God raises him, then, he can do everything.

This breaking of the cross is attributed to the Promised Messiah by way of honour and reverence; otherwise, it is verily God who does everything. These events have taken place precisely at the appointed time. It is clearly evident from the Quran that this is indeed the very era which God has named سِتَّةِ اَيَّامٍ [six days]. It was essential for Adam to be created in the last part of the sixth day. There is an indication to this very fact in *Barāhīn*[*-e-Aḥmadiyya*]:

اَرَدْتُ اَنْ اَسْتَخْلِفَ فَخَلَقْتُ اٰدَمَ

[I decided to appoint a *Khalīfah* (Vicegerent) from Myself, so I created Adam.]

1. Surely, We sent it down on the Night of Destiny. And what should make thee know what the Night of Destiny is?... (*Sūrah al-Qadr,* 97:2–3) [Publisher]

The Promised Messiah[as] then stated:

إِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ[1]

> The thousand years that have elapsed before today were a period of darkness with respect to immoralities and evil deeds insofar as it was an age of sin and iniquity. That is why the Holy Prophet[sas] excluded [the first] three centuries by saying, خَيْرُ الْقُرُوْنِ قَرْنِيْ[2] ['The best of generations is my generation'], leaving only a thousand years. Otherwise, it would be impossible to reconcile the *aḥādīth* without it. In this way, it also harmonizes with all the previous scriptures, and the prophecy that Satan would remain unleashed for a thousand years is fulfilled as well. How this statement also comes to fulfilment! This is also the very reason that the British keep clamouring that this is indeed the very time in which their Lord Christ should be coming again. This issue has come into such complete accordance that no sect [or school of thought] can possibly deny it. This is an intellectual sign from which no one can escape.

The Conclusion of a Dream

Upon a brother narrating his dream, the Promised Messiah[as] said:

> This dream has ended on a remarkable note... Satan tries to deceive man through various kinds of representations, but it appears that your outcome is very good because the conclusion of this dream occurred at a good point. This happens quite often.

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1. Verily, a day with thy Lord is as a thousand years of your reckoning (*Sūrah al-Ḥajj*, 22:48). [Publisher]
2. *Fatḥ ul-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī,* vol. 13, p. 26, Kitāb ul-Fitan, Bāb Lā Ya'tī Zamānun Illalladhī Ba'dahū Sharrun Minhu [Publisher]

For example, it is recorded in the memoirs of one of the *Auliyā'ullāh* that when he passed away, his final words were, 'Not yet. Not yet.' Upon hearing these words, one of his disciples became extremely perplexed and began to weep day and night, supplicating, 'How could this be?' One day, he met the saint in a dream. He inquired, 'What were those final words, and why did you say them?' The saint replied, 'Since Satan attacks every man at the time of death to snatch away his light of faith at the final moment, he approached me as well according to custom, and wanted to turn me into an apostate. When I did not allow any of his attacks to succeed, he said to me, "You have escaped from my grasp." That is why I said, "Not yet. Not yet."—meaning that, until I die, I cannot be safe from you.'

A Dream

The Promised Messiah[as] then said:

I also had a dream last night, though I am not sure of its true meaning. I have derived some interpretive meanings from its words. It was as if I was walking on some path. My family members were with me, and I was holding Mubarak Ahmad in my arms. At certain points, there were ups and downs, like climbing next to a wall, but I easily managed to go up and down while holding Mubarak in my arms. The intention was to go to a mosque. As we were on our way, we entered a house. And it is as if that house is the promised mosque towards which we were heading. Upon entering, I saw an 18-year-old woman with fair skin sitting there. Her clothes were of a reddish-brown colour but were very clean. When we entered, the family members said that she was Aḥsan's sister, and that is where the dream ended.[1]

1. *Al-Ḥakam,* vol. 7, no. 15, dated 24 April 1903, p. 6

QUESTIONS AND THEIR ANSWERS[1]

The Meaning of Ahl-e-Bait

QUESTION: In relation to whom is the verse:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا[2]

Answer: If the Holy Quran is looked at, then where this verse occurs is indeed the place where the wives of the Holy Prophet, may peace and blessings of Allah be upon him, are mentioned. All commentators are in unanimous agreement that Allah the Exalted is relating a description of the Mothers of the Believers [i.e. the wives of the Holy Prophet[ṣas]] here. In another place, He states:

الطَّيِّبَاتُ لِلطَّيِّبِينَ[3]

This verse requires that the members of the household of the Holy Prophet, may peace and blessings of Allah be upon him, be pure.

Yes, this does not include his wives alone, but all the women residing in his house are included, and this is why his daughter can also be included in this; rather, it does. When Fāṭimah, may

1. In this regard, some questions and their answers are present on p. 9 of *al-Ḥakam,* vol. 7, no. 15, which had already been published in the diary of 3 April 1903 in *al-Ḥakam* and the diary of 4 April 1903 in *al-Badr.* Therefore, excluding those, the remaining inquiries and their answers are presented here. (Compiler)
2. Surely Allah desires to remove from you *all* uncleanness, O Members of the Household, and purify you completely (*Sūrah al-Aḥzāb,* 33:34). [Publisher]
3. Good things are for good men... (*Sūrah an-Nūr,* 24:27). [Publisher]

Allah be pleased with her, is included, then the Ḥasanain [i.e. her two sons, Hasan and Husain] are also included. Therefore, [the scope of] this verse cannot be broadened beyond this. We have made it as wide as it was possible because the Glorious Quran addresses the wives, and some *aḥādīth* have included Ḥaḍrat Fāṭimah and the Ḥasanain[ra] among the purified ones. Hence, we have combined the two. The Shiah mention the pure wives [of the Holy Prophet[ṣas]] with abuse and vilification, and since God Almighty knew that these people would do so, He exonerated them in advance.

Some Opponents Escaping the Plague

QUESTION: 'Some opponents ask, "Why doesn't the plague afflict us?"'

In response, the Promised Messiah[as] said:

When a hundred thousand people are to pass through a narrow doorway, will they all pass through at once? Or if someone has invited a hundred thousand people, will he feed them all simultaneously? No, rather, it will happen turn by turn. The span of the plague is very long, so why are they so anxious at this point? If a few big opponents die quickly, then that may be the end of it. It is due to these very opponents that the descent of lights, blessings, and miracles occurs and will continue to occur. There are some who may still attain guidance, and this is the very manner in which the law of God Almighty continues to operate.

The Interpretation of كَيْفَ تُحْيِ الْمَوْتٰى — ['(My Lord), Show Me how You Give Life to the Dead']

QUESTION: What was the purpose behind Ḥaḍrat Ibrāhīm [Abraham], peace be on him, asking:

رَبِّ اَرِنِیْ كَیْفَ تُحْیِ الْمَوْتٰى[1]

ANSWER: The intent of Allah the Exalted in this, which should be construed as a Divine mystery, is that everything hears His voice. No doubt arose in Ḥaḍrat Ibrāhīm, peace be on him, regarding the revival of the dead because we observe every day that living creatures emerge from putrid water and food. A child is developed in the womb—was it not lifeless beforehand?

Thus, anyone in denial of actual events is undoubtedly a big fool, whereas Ḥaḍrat Ibrāhīm, peace be on him, sought to be acquainted with a true mystery. So, God Almighty said that everything hears My voice—just as birds come running to you upon hearing your voice, in the same way, everything hears My voice and comes running to Me, even to the extent that the medicines and foods that enter the stomach of man, and each and every particle, hear My voice. Thus, here, Allah the Exalted intends to instil certainty in faith and cognizance.

This indicates that creation has a subtle attraction to the Creator, as expressed in someone's couplet:

ہمہ را روئے در خدا دیدم وآں خدا بر ہمہ ترا دیدم

I beheld the face of everyone turned towards God,
And in them all—O God—I beheld Your reflection!

1. 'My Lord, show me how You give life to the dead' (*Sūrah al-Baqarah,* 2:261). [Publisher]

The description that God Almighty has given of the angels can be applied factually to each and every particle, as He states:

إِنْ مِّنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ[1]

Similarly, regarding the angels, He states:

يَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ○[2]

This has been thoroughly explained in [my book] *Nasīm-e-Da'wat.* Every atom is included among the angels. If you do not understand these lofty concepts, then first observe and ponder over these lesser angels. The denial of angels turns man into an atheist.

In short, what Allah the Exalted intends to demonstrate through this story is that everything is subservient to Allah the Exalted. If this is denied, then even the existence of God Almighty cannot be proven. At the end, the attributes *'Azīz* [Almighty] and *Ḥakīm* [Wise] of Allah the Exalted are mentioned; meaning that, His overwhelming dominance is such that every single thing is turning towards Him. Rather, when man attains nearness to God Almighty, an attraction towards that person is developed as well, the proof of which is in *Sūrah al-'Ādiyāt.* From *'Azīz* and *Ḥakīm,* it is also understood that His dominance is filled with wisdom; not the unjust pain of suffering.[3]

1. There is not a thing but glorifies Him with His praise (*Sūrah Banī Isrā'īl*, 17:45). [Publisher]
2. They do what they are commanded (*Sūrah an-Naḥl,* 16:51). [Publisher]
3. *Al-Ḥakam,* vol. 7, no. 15, dated 24 April 1903, p. 9

9 APRIL 1903

(During the morning walk)

Truth and Falsehood

The Promised Messiah[as] said:

> Truth flourishes by virtue of its own strength and power, and falsehood verily flourishes together with it. However, falsehood does not flourish through its own force and might; rather, it flourishes under the light of truth. This is because truth desires that some falsehood should also exist alongside it, so that a distinction can be made. The presence of liars and deniers gives rise to many movements. If all of Makkah had declared, آمَنَّا وَ صَدَّقْنَا ['We believe and affirm'] on the very day of the advent of the Holy Prophet, may peace and blessings of Allah be upon him, and joined him, then the revelation of the Holy Quran would have ceased that very day, and it would not have become such an enormous book. The more fiercely falsehood opposes truth, the greater the strength and stride of truth becomes.
>
> It is a well-known saying among farmers that the hotter it is in May and June, the greater the rainfall in July and August. This is a natural phenomenon. The more fiercely truth is opposed, the more it flourishes and manifests its might.
>
> I have personally observed and seen that wherever there has been a greater uproar and clamour concerning me, a Jamāʿat [of my followers] has come into being in those very places. And where people become silent after hearing about this matter, there has not been much progress. For victory, there must first be a conflict. If there is no conflict, then where would the

existence of victory come from? So, likewise, if there is no opposition to truth, then how can its veracity become manifest?

Shortening Prayers at the Centre

A question was asked regarding the shortening of Prayers, whether those who come here [the Centre of the Ahmadiyya Muslim Community] should shorten their Prayers or not? The Promised Messiah[as] replied:

> For a person who comes here for three days, shortening the Prayers is permissible. According to my understanding, in a journey where the intention is to undertake a journey, even if it is a journey of only three or four *kos,*[1] shortening the Prayers is permissible. This walk of ours does not count as undertaking a journey. Nevertheless, if the Imam [who leads the Prayer] is a resident of the area, then one will have to offer the complete Prayer behind him. The tours of the rulers cannot be considered travel. It is like someone taking a stroll in his garden. There is no basis for unnecessarily shortening the Prayers. If a person starts shortening Prayers due to tours, then it would become a permanent shortening of Prayers, for which we have no evidence. How can rulers be called travellers? Sa'di[rta] [a famous saintly Persian poet] has also said:

منعم بکوہ و دشت وبیاباں غریب نیست ہر جا کہ رفت خیمہ زد و خوابگاہ ساخت

No wealthy person is foreign, whether he be in the mountains, deserts, or the wilderness;

Wherever he goes, he pitches a tent and adorns it as his court.

1. A *kose* is a measure of distance, the length of which is approximately two English miles. [Publisher]

Music and Fireworks at Nikāḥ

A question was asked regarding playing music and setting off fireworks at *nikāḥ* [Islamic marriage]. The Promised Messiah[as] replied:

> In our religion, the foundation of religion is predicated upon ease, not upon hardship. Moreover, اِنَّمَاالْاَعْمَالُ بِالنِّیَّاتِ[1] ['Deeds are (judged) by their intentions'] is an essential matter. Musical instruments did not exist in the time of the Holy Prophet, may peace and blessings of Allah be upon him. Announcing a *nikāḥ,* in which there is no transgression or immorality, is permissible; rather, in certain circumstances, it is an essential matter because often, cases regarding *nikāḥ* reach the courts, and then it affects inheritance.
>
> Therefore, announcing [the marriage] is necessary, but there should not be any such matter in it that may lead to transgression or immorality. The spectacle of dancing girls, [and] fireworks constitute transgression, immorality, and extravagance. This is not permissible.

Regarding the making of an announcement with a musical instrument, it was asked whether the music should be played from the time the wedding procession leaves the groom's house or after the *nikāḥ*? The Promised Messiah[as] replied:

> Asking such questions and going into minute details is futile. Look at your own intention, and see what it is. If your purpose is to display your own grandeur and glory, then it is vain. And if the intention is merely to announce the *nikāḥ,* then even if a musical instrument is used from the house, there is no harm

1. *Ṣaḥīḥ al-Bukhārī,* Chapter Bad'ul-Waḥi, Kaifa kāna bad'ul-Waḥyi ilā Rasūlillāh ṣallallāhu ʿalaihi wa sallam, Hadith 1 [Publisher]

in it. In Islamic wars, music is also played; that, too, is just an announcement.

Blessings Lie in Good Intentions

A question was posed by a goldsmith, saying, 'Earlier, we used to charge less for labour involved in making jewellery and would mix in alloys. Now, we have abandoned the practice of adding alloys and ask for higher labour. Some people tell us that they will give us the same amount for labour as before and that we should mix in impurities. Should we do this at their bidding or not?' The Promised Messiah[as] replied:

> Work involving adulteration should never be done. Tell people that you have now offered *taubah* [repentance]. Those who say that you should mix in impurities are inciting you towards sin. Therefore, never do such work, even at their bidding. It is God who grants blessings, and when a person, with good intentions, abstains from a sin, God certainly bestows blessings.

The Deceased and Isqāṭ

Then a question was asked that the clerics stand by the deceased and have *isqāṭ*[1] offered. Is there any permissible way for this? The Promised Messiah[as] replied:

> There is no evidence for this [practice] anywhere. The clerics have invented many rituals in mourning and weddings. This is one of them.

1. Giving money for feeding the poor or other virtues to remove the deceased's burden of sin. [Publisher]

Creating Fake Witnesses in Court Cases

A court attorney asked the question, 'In some cases, even if they are true and based on truthfulness, what is the ruling on creating fake witnesses?' The Promised Messiah[as] replied:

> First, become an advocate of a case that is completely true. Make it a practice to investigate whether a case is true or false. Then truth will gain prominence on its own. Second, you should have no involvement with the witnesses at all. It is the client's responsibility to present witnesses. It is a very bad practice to instruct the client to go find some witnesses and teach them to say some particular thing. You should not say anything yourself. Let the client present the testimony, whatever it may be.

Not Every Truth Needs to be Expressed

A question was then asked that some matters are actually true, but the expediency of the time and the law prohibit their disclosure. So should we disclose them in accordance with:

لَا تَكْتُمُوا الشَّهَادَةَ[1]

The Promised Messiah[as] stated:

> This applies when a person is inherently free. In another place, it is also said:

لَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ[2]

1. Conceal not testimony (*Sūrah al-Baqarah,* 2:284). [Publisher]
2. Cast not yourselves into ruin with your own hands (*Sūrah al-Baqarah,* 2:196). [Publisher]

Abiding by the law is essential. When the law prohibits, one should refrain. There are even instances where one has to conceal their faith. So why should disclosure be made where the law also forbids it? It is prohibited to disclose a secret that leads to the ruin and destruction of the household.

Results are Awarded on Intentions

Regarding fireworks, the Promised Messiah[as] repeatedly stated:

It contains an element of sulphur, and sulphur purifies the epidemic-prone air. For instance, these days, during the plague, [burning] pomegranate quickly purifies the air. If a person, with the right intention of purifying the air, sets off such fireworks that pose no danger or harm, we consider it permissible. But this is conditional on pure intent because all results are awarded on intentions.

It is narrated in a hadith that a Companion had a house built and insisted that the Holy Prophet[sas] come inside it. The Holy Prophet[sas] looked at the house. There was a window on one side. The Holy Prophet[sas] inquired, 'What have you built this for?' The Companion replied, 'For the cool air to enter.' The Holy Prophet[sas] said, 'If you had had the intention of building it so as to be able to hear the *Adhān* [Call to Prayer], the air would have come anyway, and you would have also received the reward for your intention.'[1,2]

1. *Al-Ḥakam,* vol. 7, no. 15, dated 24 April 1903, p. 10
2. *Ḥikāyāt-e-Rūmī,* Part 1, translation by Mirza Niẓām Shāh Labīb, revised by Sayyid Hashimi of Faridabad, p. 81, published by *Anjuman Taraqqi Urdu Hind,* Delhi, 1939 [Publisher]

(Gathering before 'Ishā')

Tauḥīd and Reliance on Means

First, there was a lengthy discussion about the plague vaccine. After that, the topic of *Tauḥīd* [Oneness of God] came under discussion. The Promised Messiah[as] said:

> *Tauḥīd* is not merely uttering with the tongue: اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ [*Ashhadu an lā ilāha illallāhu wa ashhadu anna Muḥammadan Rasūlullāh*—'I bear witness that there is none worthy of worship except Allah, and I bear witness that Muhammad is the Messenger of Allah']. Rather, the meaning of *Tauḥīd* is that the majesty of God should be firmly seated in the heart, and the greatness of no other object should grab hold of any place in the heart ahead of it. The Holy Being of Almighty Allah should be considered the source of every action, movement, and stillness, and reliance should be placed on Him alone in every matter. There should not be any kind of expectation or trust in anyone other than Allah, and no form of *shirk* [associating partners with God] should be held permissible in His Being and in His Attributes.
>
> In this age, the truth of the *shirk* of worshipping created objects has verily been exposed, and people are expressing their aversion to it. This is why Christians in Europe and all other countries are becoming disgusted with their religion every day. Accordingly, the daily newspapers, magazines, and advertisements that are read here confirm this fact.
>
> In short, no one believes in the worship of created objects. Of course, the *shirk* of worshipping means is a kind of *shirk* that many people do not comprehend. For example, a farmer

says, 'I cannot make a living unless I cultivate the land and it yields crops.' Similarly, every professional relies on his profession and thinks that if he does not do it, then life is impossible. This is called the worship of means, and it exists because there is no faith in the powers of God. Leave aside [reliance upon] professions and the like, the fact is that even water, air, food, and other things on which life depends cannot benefit man unless God Almighty wills it. For this very reason, when man drinks water, he should think that Almighty Allah has created water, and water cannot be of benefit unless it is the will of God Almighty. Water becomes beneficial by the will of God, and when God wills, that same water causes harm. Once, a person kept a fast. When he ended his fast, he drank some water and immediately lay down. For him, the water acted as poison.

Whatever work it may be, whether of livelihood or any other, it does not become blessed until blessings descend upon it from heaven. In short, there should be complete faith in the control of Allah. Whoever does not have this faith has a streak of atheism in him. An affair first takes place in heaven, then it transpires upon the earth.

Boastful talk is not called *Tauḥīd*. Look at the *maulawīs* and see how they preach to others but do not practise it themselves. This is why they no longer have any credibility. There is an account of a *maulawī* who was delivering a sermon. His wife was also present among the listeners. He preached about spending in the way of Allah, *ṣadaqah* [charity], doing good deeds, and seeking forgiveness. Moved by this, a woman took off one of her anklets and gave it to the preacher. Upon this, the preacher said, 'Do you want your other foot to burn in Hell?' Hearing this, she gave the other anklet [in charity] as well.

When they returned home, the [preacher's] wife also

wanted to act upon that sermon and donate something for the needy. The *maulawī* said, 'These are things to be preached, not practised', and added, 'If we do not act thus, we cannot make a living.' It is indeed regarding them that this proverb aptly applies:

واعظاں کیں جلوہ بر محراب ومنبر میکنند　　چوں بہ خلوت می روند آں کار دیگر میکنند

The preachers who make such a grand display from the meḥrāb [niche where the Imam leads the Prayer] and the minbar [pulpit];

Privately act contrary to all that they preach.

Interpretation of Dreams

Hearing a deceased person recite the *Kalimah* [Declaration of faith in Islam] means the revival of religion.

The Banyan tree refers to the religion of the Christians, which has great grandeur and loftiness but bears no fruit.[1]

1. *Al-Badr,* vol. 2, no. 14, dated 24 April 1903, p. 107–108

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A few individuals took *Bai'at* [the Pledge of Allegiance] after the Friday Prayer. Upon this occasion, the Promised Messiah[as] delivered the following address:

Bai'at of Taubah

The *Bai'at* that you have entered into at this time is the *Bai'at* of *taubah* [repentance]. Allah the Exalted promises that whoever offers *taubah,* He will forgive their sins. The meaning of sin is that a person should disobey Allah the Exalted knowingly and deliberately and act contrary to all the commandments that Allah has ordered to be carried out, and engage in the perpetration of those things which He has prohibited. Sin is such a thing that results in bad consequences in this world as well as the Hereafter.

When a person offers *taubah,* Allah the Exalted forgets his sins and considers the repentant one as sinless. The condition, however, is that the repentant must remain steadfast upon his *taubah.* There are many people who offer *taubah* and then forget. For example, those who perform Hajj [the Pilgrimage] come back after completing it, but after a few days, they become engrossed in their former evil deeds. So what benefit is there of such a Hajj?

Allah the Exalted is always displeased with sins; therefore, a person should always strive to avoid sin. The person who has the ability to abandon sin and then does not abandon it, Allah the Exalted will surely seize such a person. If you desire to eat the fruit from this tree of *taubah* and that your homes remain

safeguarded against epidemics, then you should offer *taubah* sincerely.

Allah the Exalted does not change His practice, as it is stated in the Holy Quran:

فَلَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا[1]

And whoever performs even the slightest good deed, Allah does not let it perish. Similarly, whoever commits even an iota of evil, Allah the Exalted will also hold him accountable for it. So when this is the case, one should strive hard to avoid sin.

Being Heedless of [Committing] Sin

Some people commit sin and then are heedless regarding it, as if they consider sin to be like a sweet beverage and they say that it will not cause any harm. But remember that just as Allah the Exalted is *Ghafūr* [Most Forgiving] and *Raḥīm* [the Merciful], in the very same manner He is perfectly Self-Sufficient as well. When His wrath is aroused, He cares not for anyone. He states:

وَلَا يَخَافُ عُقْبٰهَا[2]

Meaning that He does not even care about someone's children, that if a given individual is destroyed, what would his orphaned, helpless children do? Look nowadays, this is the very situation that is transpiring. Ultimately, such children fall into the hands

1. But you will never find any change in the way of Allah (*Sūrah Fāṭir,* 35:44). [Publisher]
2. And He cared not for the consequences thereof (*Sūrah ash-Shams,* 91:16). [Publisher]

of the Christian priests. For this reason, never be heedless after committing sin, and always repent.

The Obligation of Prayer and Supplication

Do not think that you have fulfilled what the obligation of Prayer was or that you have fully discharged what the requirement of supplication was. Certainly not! Fulfilling the obligation of Prayer and supplication is no small matter. It is verily imposing a death upon oneself. Prayer is the name of an activity that when man performs it, he should feel as if he has reached into another world from this world. There are a great many people who blame Allah the Exalted and consider themselves innocent, saying, 'We verily offered Prayers and made supplications as well, but they are not accepted.' This is their own fault.

So long as man is not emptied of heedlessness and laziness, Prayer and supplication do not become worthy of acceptance. Should man eat such food that is sweet on the outside but has poison mixed inside it, then the poison will remain concealed due to the sweetness. However, before the sweetness can take effect, the poison would have already acted and finished its work. This is the reason why supplications filled with heedlessness are not accepted because heedlessness takes effect first.

The idea is entirely impossible that man would be completely obedient to Almighty Allah, but then his supplication would go unaccepted. It is necessary, of course, that he completely fulfil its established conditions. Just as if a person wants to see a distant object up close by using a pair of binoculars, he cannot derive any benefit from the binoculars until he employs the instrument in the correct way. This is the very situation of Prayer and supplication. Similarly, every task has a condition. When it is completely satisfied, then benefit is derived from it.

If someone is thirsty and there is plenty of water available to him, but he does not drink it, he cannot derive any benefit. Or if he drinks only a drop or two from it, what would happen? There will be benefit only by drinking the full measure.

In short, God has established a threshold for every task. When it reaches that limit, it becomes blessed, but those efforts that fail to reach up to that limit are not said to be acceptable nor are there blessings in them.

Humility

Humility should be adopted. Learning how to be humble is not difficult. What is there to merely learn of it? Man himself is inherently humble indeed, and he has been created only for humility.

مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ[1]

Arrogance and such are all pretentious things. If he sheds this pretence, then only humility will be seen in his nature. If you people wish to live happily and want peace to reign in your homes, then it is befitting that you supplicate abundantly and fill your homes with prayers. God does not destroy a home that is constantly engaged in supplication. However, the one who spends his life in indolence is ultimately awakened by angels.

If you will remember Allah at all times, then rest assured that Allah's promise is very firm indeed. He will never treat you in the manner that He treats the disobedient and the wicked.

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1. I have not created the Jinn and the men but that they may worship Me (*Sūrah adh-Dhāriyāt,* 51:57). [Publisher]

Allah has no need to punish you, provided that you believe and show gratitude. Man is always punished due to sin. Allah states:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ [1]

Allah the Exalted does not change the condition of any people until they bring about a change within themselves. So long as man does not purify himself, Allah does not remove the punishment.

This world does not exist on its own. There is a Creator for it, and whatever is happening is happening through His will. Without His pleasure, not even a single atom can move. Whoever remains fearful of Allah the Exalted will personally experience that a *furqān* (something that makes him distinct from others) has been created within him, but the condition is that he must not be a man of satanic character. Afflictions undoubtedly befall even the Prophets, but they are not like ordinary people; rather, for them, these afflictions become a source of blessings.

The Prayer of a deceitful person is not accepted. It is thrown back upon his face because, in reality, he does not offer Prayer but rather wishes to bribe Allah. Allah is disgusted by him, however, because He Himself does not approve of bribery.

Prayer is not a common, ordinary thing; rather, it is that in which a supplication like: اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ [2] is made. This supplication informs us that those who commit evil deeds are subjected to Allah's wrath in this world. In short, one should please Allah the Exalted. Whatever happens, happens by His will. Accordingly, even the plague has come by His command.

1. *Sūrah ar-Ra'd,* 13:12 [Publisher]
2. Guide us in the right path (*Sūrah al-Fātiḥah,* 1:6). [Publisher]

It will not depart from this world until it brings about a great change. The one who does not fear it is extremely unfortunate. There is only one way to eradicate it, and that is to purify yourself, because even if you die after being purified, you will still reach Paradise. Everyone has to die—both the believer and the *kāfir* [disbeliever]—but God makes a distinction between the death of a believer and a *kāfir.*

Beware! Do not consider these words to be magical incantations, and do not think that you will automatically derive benefit. Just as a pile of bread in front of a hungry person does no good unless he eats it, in the very same manner, so long as one does not safeguard himself from sin, he will not be blessed in conformity with today's covenant [of *Bai'at*]. Keep in mind that I am witness to the fact that I have admonished you.

Now, you should pray to Almighty God to be saved from evils so that you remain protected. The ability to safeguard from sin descends from heaven upon whoever supplicates abundantly, and the result of supplication is that he finds some way or another to be saved from sin, as God Almighty states:

يَجْعَلْ لَّهٗ مَخْرَجًا ۝[1]

Meaning that Allah the Exalted grants them the ability to avoid those circumstances that drag and draw them towards sin.

The Quran should be recited often, and the ability to recite should be sought from Allah, for man receives nothing without effort. Look at a farmer; when he ploughs the land and exerts various kinds of effort, only then does he reap the fruit. However, the condition is that the land should be good for the effort [to be fruitful]. Similarly, the heart of man should also be good, the resources should also be excellent, and he should be able to do everything; only then will he derive benefit:

1. *Sūrah aṭ-Ṭalāq,* 65:3 [Publisher]

لَيْسَ لِلْاِنْسَانِ اِلَّا مَا سَعٰى ۝[1]

A strong bond of the heart should be forged with Allah the Exalted. When this happens, the heart itself will remain in fear of Allah, and when the heart continues to be fearful, God Himself has mercy on His servant and then saves him from all tribulations.

Save yourself from sin. Offer Prayer. Give precedence to the Faith over the world. He alone is the true servant of Allah who gives precedence to the Faith over the world.

The Quran and the Holy Prophet[sas] are the Means of Meeting with Allah

Not everyone has the ability to meet with Allah on their own. For this, a means is necessary, and that means is the Holy Quran and the Holy Prophet, may peace and blessings of Allah be upon him. Therefore, whoever abandons the Holy Prophet[sas] will never be successful. A human being is, in reality, a servant; that is to say, a slave. The duty of a slave is to accept whatever command the master gives. Similarly, if you desire to attain the blessings of the Holy Prophet, may peace and blessings of Allah be upon him, then it is necessary for you to become his slave. In the Noble Quran, Allah states:

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ[2]

'Servants' here refers only to slaves, not all mankind. To be a servant of the Noble Messenger[sas], it is imperative to send

1. Man will have nothing but what he strives for (*Sūrah an-Najm,* 53:40). [Publisher]
2. Say, O My servants who have committed excesses against their own souls! (*Sūrah az-Zumar,* 39:54) [Publisher]

salutations upon him and not disobey any of his commands. Abide by all the commandments, as it is commanded:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ[1]

Meaning, if you wish to love Allah, then become completely obedient to the Holy Prophet, may peace and blessings of Allah be upon him, and become annihilated in the way of the Noble Messenger. Only then will Allah love you.

When people act upon novel heresies [unauthorized by the Prophet[ṣas]], they give the excuse that, 'What can we do? We find no escape from people', or they say that, 'We would be disgraced [if we deviated].' At such times, it is as if man abandons this command of God Almighty which relates to obeying the Noble Messenger, and considers loving God Almighty to be of no benefit.[2]

1. *Sūrah Āl-e-ʿImrān,* 3:32 [Publisher]

2. *Al-Badr,* vol. 2, no. 14, dated 24 April 1903, p. 108–109

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(During the morning walk)

Evidence of Truthfulness

The Promised Messiah[as] said:

When I received this *ilhām* [revelation]:

وَ اصْنَعِ الْفُلْكَ بِاَعْيُنِنَا وَ وَحْيِنَا

[And build an ark before My eyes and according to My command.]

not even a single person was my disciple at the time. Had this Movement been from anyone other than Allah, it would have remained absolutely useless to this day like Ilāhī Bakhsh. Isn't this evidence enough?

Ilāhī Bakhsh just doggedly follows my revelations. Why is he acting in a manner that he now imitates my revelations that have been published for many years? In fact, just as a tree is recognized by its fruit, in the very same way, truth is recognized by its light. In this very way, [the *ilhām*]:

يَا مَسِيْحَ الْخَلْقِ عَدْوَانَا

[O Messiah who has been sent for mankind's sake! Take note of our plague.]

has been printed and published since the time when there was not even a trace or sign of the plague anywhere, but now today—on account of the plague—people come and declare verbally:

يَا مَسِيْحَ الْخَلْقِ عَدْوَانَا

[O Messiah who has been sent for mankind's sake! Take note of our plague.]

and many write it in their letters. Now, either prove that this revelation is my own fabrication and I have collaborated with several people to fulfil it through my own effort, or concede that these [groups of] two to four hundred men at a time performing *Baiʿat* [the Pledge of Allegiance] are the corroboration and support from God.

Forget conviction; no one had any idea of the severity of the plague due to which people are joining this Movement in this way, because this *ilhām* is of a time when there was no trace or sign of these people. For this reason, all these names should be preserved, and if there is no separate register for these people, they should be recorded in the *Baiʿat* register itself with red ink.

Performing Ṣalāt in a Mosque Built by a Prostitute

In response to a person's question, the Promised Messiah[as] stated that it is inappropriate to perform Prayer in a mosque built by a prostitute.

Questions that Lack Due Respect

Then someone asked, 'On the Day of Resurrection will our Jamāʿat also be with you in the same manner [following you] in succession?' The Promised Messiah[as] replied:

Such details cannot be entered into. Such questions lack due respect. Leave this matter to Allah the Exalted.

Seeking Remedy for One's Rights

A question was raised that, 'The opponents do not allow us to offer Prayers in the mosque, even though we have a right to the mosque. Should we seek a verdict against them through the court of law?' The Promised Messiah[as] said:

> Yes, if there is any right, then seek remedy through the court of law. Creating disorder is forbidden. Do not engage in any riots or disturbances.

Eating Something from an Enemy's Home

A question was raised whether or not we should eat something that is from the home of our enemies. The Promised Messiah[as] said:

> Even the pure things of the Christians are [lawful to be] eaten. I also eat the sweets and so forth of the Hindus, so what is the prohibition in eating their food?

Maintaining Good Relations with an Enemy

The Promised Messiah[as] continued:

> Yes, I do forbid you from Prayer—that you should not pray behind them. Apart from this, partake with them in worldly matters without hesitation. Be kind, be civil, give them loans and take loans from them should the need arise, and observe patience. Perhaps they may even come to understand as a result of this.

The Importance of Prayer

A person submitted, 'Pray for me that I may be granted the ability and steadfastness to offer Prayers.' The Promised Messiah[as] said:

> In truth, whoever abandons Prayer abandons faith. This creates a divide in one's relationship with God. If a separation arises from this side, then a separation simultaneously arises from that side as well.

Placing the Hand on the Head

Then that very individual made the request, 'Place your hand on my head.' The Promised Messiah[as] placed his hand on his head and, in this way, gave proof of his noble character.[1]

(The evening gathering)

The Means of Perfecting Faith

> Essentially, true revelations and prophecies are the means to complete perfection of faith. Faith never gains momentum through mere myths and legends. It is commonly observed that man generally follows the very religion he is born into, and sticks to the customs and conduct he finds his forefathers practising. If he is born into the home of an idol-worshipper, then idol-worship will undoubtedly be his routine, and if he is reared in the home of a Christian, then those very [Christian]

1. *Al-Ḥakam,* vol. 7, no. 15, dated 24 April 1903, p. 10–11

behaviours would be found in him; however, its precepts, its origin, and a great deal of its beliefs are such that none of it would fall within his comprehension and intellect. He is merely a blind follower. Could anyone fathom the true nature of these religions during childhood and at such a tender age? Should anyone question an advocate of Christianity—even a fully educated, completely mature, and intelligent adult—about the mystery of their Trinity, they readily reply that this is an enigma that is beyond the comprehension of people with an Asian mindset, and this is the very predicament of an idol-worshipper.

The Veracity of Islam

Verily, Islam is in fact the only religion in the world whose beliefs are such that man can comprehend them, and they are in complete conformity with human nature. The precepts of Islam are not specific to any particular mindset or intellect; rather, they are uniform for the entire world and can be comprehended by everyone. Nevertheless, that living faith through which man can see God, so to speak, and that light which opens the eye of humanity and grants them complete certainty is solely dependent upon revelation.

Through revelation, man receives a light that frees him from every darkness, and he attains a kind of contentment and satisfaction. From that day onward, his soul begins to find comfort in God, and his heart grows cold to every sin, transgression, and immorality. His heart becomes filled with hope and fear, and out of the true cognition of God, he remains trembling in a perpetual state of fear. Perceiving life as transient, abandoning the desire and longing for base pleasures, he becomes engaged in seeking the pleasure of God, and in reality,

it is at that very moment that he becomes detached from the contamination of sin.

So long as man is deprived of the refreshing light from heaven and fails to behold God, his faith is incomplete. And so long as faith falls short of the degree of perfection, it is impossible to break free from the bondage of sin. In the absence of revelation, all that people possess is a mere picture of faith. They are devoid of and completely deprived of its essence. It is astonishing that Europe, after suffering many setbacks, is gradually accepting these matters, but our *maulawīs* are drowning in denial and disbelief. If even the mere mention of revelation occurring is made, a fatwa [religious edict] of disbelief is readily prepared.

The one who claims to receive revelation is deemed a great disbeliever, misguided, and a deceiver. It is regrettable to see how far people have strayed from the Word of Almighty Allah and how the understanding of the Quran has been snatched away from them. Obviously, had Almighty Allah intended to keep this Ummah completely deprived of this honour, then why did He teach this particular prayer:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ [1]

It is clearly understood from this prayer to mean, 'O God, guide us on the path of the earlier people upon whom You bestowed Your blessings, and grant us those very blessings of revelation that were conferred upon them.'

Who were اَنْعَمْتَ عَلَيْهِمْ [2]? God has Himself affirmed that

1. Guide us in the right path—The path of those on whom You have bestowed *Your* blessings (*Sūrah al-Fātiḥah,* 1:6–7). [Publisher]

2. [Those] on whom You have bestowed *Your* blessings (*Sūrah al-Fātiḥah,* 1:7). [Publisher]

they were the Prophets, the Truthful, the Martyrs, and the Righteous,[1] and their reward was this very descent of revelation and Divine inspiration. Obviously, if God had intended to completely deprive us of the true outcome of this supplication, then why did He teach us such a supplication? I am astonished at what has happened to these people! This was the absolute *one* thing that was extremely critical and was the food for the soul. It is impossible for someone who does not thirst for its attainment to experience a pure transformation within himself. And so long as man does not behold the countenance of God this way and is not blessed by His melodious voice, it is impossible for him to be saved from the poison of sin.

As it stands, they themselves were totally deprived and unfortunate, but they deem others as disbelievers who hold this kind of opinion that God can converse with someone. They call out others as disbelievers, but I question their own faith for what *is* their faith which is deprived of this unsurpassable exhortation, and how can they even raise their own hands in supplication before the Lord?

The Means to Reach God Almighty

There are only two things that can enable man to reach God: *Dīdār* [beholding the countenance of God]—which Moses requested as well, and that, too, was due to revelation alone—because when man advances towards Him, the desire to attain higher and higher stages arises in his heart, and he wishes to attain the utmost progress.

The second thing for reaching God is [Divine] discourse, and this grace of God has transpired such that even women

1. This is in reference to *Sūrah an-Nisā'*, 4:70. [Publisher]

have been honoured with [Divine] discourse. The mother of Ḥaḍrat Mūsā [Moses] also had the honour of speaking with God. The disciples of Ḥaḍrat ʻĪsā [Jesus] had also been granted this blessing. Khiḍr[as] also received revelation. So, was Islam truly so worthless and reduced in the sight of God that He threw it behind even the women of the Israelites?

These Wahhābīs believe that after the Holy Prophet[ṣas], none of the Companions[ra] nor any of the later Imams, nor even the great and eminent *walīs* [saintly ones] of God such as Ḥaḍrat Sheikh ʻAbdul-Qādir Jilānī[rta] and others, received any revelation—all of them were just mere clerics, not a single one of whom had received the honour of conversing with God. They held in their hands nothing more than mere stories and tales.

In their view, the only meaning of:

لٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ[1]

is that the door of revelation has been closed forever after the Holy Prophet[ṣas]... and after him[ṣas], the blessing of Divine converse and discourse has been completely lifted from his Ummah. However, we see that every century eagerly anticipates the occurrence that a few individuals or any single individual from this Ummah will undoubtedly be honoured with Divine discourse and will remove the dust from the face of Islam and once again display the radiant countenance of Islam. If these people are asked, *Do you have any evidence of truth? You have no miracles or extraordinary marvels.*, then they will make reference to others—they themselves are empty-handed and deprived.

The Companions[ra], by keeping in the company of the Holy Prophet and through the blessing of his companionship, were

1. But *he is* the Messenger of Allah and the Seal of the Prophets (*Sūrah al-Aḥzāb,* 33:41). [Publisher]

imbued with the very character of the Holy Prophet[sas]. Their faith was continuously purified and nurtured by abundantly witnessing the prophecies and miracles of the Holy Prophet and constantly observing them. And progressing further and further, they finally reached the pinnacle of perfection and became immersed in the character of the Holy Prophet. But if these people are asked what strengthens their faith, they will refer to events 1300 years old, stating that at that time, these miracles and extraordinary occurrences were manifested, and that there were also prophecies, but now there is nothing at all.

Khair-e-Umam [The Best of People]

I fail to comprehend that if Allah Almighty had intended to make this Ummah the worst of nations, then why did He address them as خَيْرَ أُمَّةٍ [*khaira ummatin*—the best people[1]] in the Holy Quran? Because according to the *maulawīs,* its current state appears to be the worst. It is being shattered by internal and external attacks. The *Dajjāl* [Antichrist] has appeared, surrounding it from all sides, and then, during such a time of calamity, God—if He even cared!—sent another *dajjāl* [deceiver] who, instead of being the defender of the Faith, is the destroyer of it. Their people may perform thousands of strenuous spiritual undertakings, austerities, devotions, and worship, but they will never be granted the honour of conversing with God. They are so badly deprived that they are even more helpless and downtrodden than the women of other ummahs.

Among those ummahs, thousands of Prophets came to serve just the Mosaic shariah alone, and during a single era, there would be so much as 400 Prophets at a time, but in this

1. See *Sūrah Āl-e-ʿImrān,* 3:111. [Publisher]

Ummah not even a single recipient of revelation came to serve the Shariah of the Holy Prophet[sas]! As if the entire garden was left absolutely fruitless. The gardens of the earlier people bore fruit, but according to their belief—God forbid!—even the garden of the Holy Prophet[sas] became barren and desolate. If *this* is the religion and belief of these people, then God have mercy on man and grant people deliverance from such a belief.

Faith

What is the sign of faith and what does it mean? It is simply to accept and then firmly believe in it. When a person truly accepts something wholeheartedly, he develops conviction concerning it and his actions align with that belief. For example, a person knows that arsenic is a poison and consuming it causes death, or that a [venomous] snake is a deadly enemy whose bite puts one's life in grave danger, then having faith in this, he neither consumes arsenic nor puts his finger into a snake's burrow.

Nowadays, people have faith regarding the plague that its infection causes death. For this reason, they flee miles away from a house afflicted with plague and abandon it. In short, actions are manifested in accordance with the thing in which one has complete faith. But what is the reason that although one has faith in the existence of God, and believes in the Day of Reward and Punishment, and remembers that there will be a reckoning, yet sins still remain? This issue is beyond our comprehension. Is the faith in God lesser even than the fear of a snake?

The claim of being a believer is made and yet it makes no difference and theft, lying, adultery, lustful glances, drinking alcohol, and immorality go on unabated. There is no acknowledgement of hypocrisy and ostentation. There is merely a verbal

claim of faith; otherwise, in practice there is a total absence of belief and faith.

We clearly observe that a person never ever wastes something that he has faith in as being beneficial. We have not seen any rich or poor person throw away from his house any property or wealth that he possesses. In fact, we have not even seen anyone throw away a single penny. Leave aside the mention of a single penny, the fact is that a person feels sorrow even if a needle that he earned through the sweat of his brow breaks, for it was a useful possession. However, in the eyes of these people, the value of faith in Allah is not even equal to that of such a needle, nor do people know of its benefit even as much as they know the benefit of a needle. Thus, when faith is such that they do not deem it worth even as much as a needle, then accordingly, they do not benefit from faith, nor do they attain that perfection whereby God may open for them the doors of revelations.[1]

1. *Al-Ḥakam,* vol. 7, no. 14, dated 17 April 1903, p. 5–6

12 APRIL 1903

(During the morning walk)

The Benefits of Illness

On the mention of illnesses, the Promised Messiah[as] said:

> The severity of an illness makes one remember death and death makes one remember God. The fact of the matter is that:
>
> خُلِقَ الْاِنْسَانُ ضَعِيْفًا ۝[1]
>
> Man is alive only for a few days. The One who is Living, Self-Subsisting and All-Sustaining is indeed the Master of every single particle [that exists]. When the promised time comes, every single thing bids farewell [lit. اَلسَّلَامُ عَلَيْكُمْ—*Assalāmu ʿalaikum*] and all faculties take leave and separate. He returns to the very place whence he came.

Remedy for the Plague

On mention of the plague, the Promised Messiah[as] said:

> People have thus far considered the heavenly remedy [for the plague] to be ineffective. They have not fully turned towards sincere repentance and righteousness, but remember that God will not desist until He makes them turn to Him.

1. Man has been created weak (*Sūrah an-Nisā'*, 4:29). [Publisher]

Reciting Quranic Prayers while Bowing and Prostrating in Prayer

Maulawī ʿAbdul-Qādir of Ludhiana asked how to recite a Quranic verse or supplication while bowing or prostrating in Prayer. The Promised Messiah[as] replied:

> Prostration and bowing are moments of humility, and the Word of God demands grandeur and glory. Besides this, it is nowhere proven from the Hadith that the Holy Prophet, may peace and blessings of Allah be upon him, ever recited any Quranic prayer while bowing or prostrating.

Benefiting from Pledged Collateral

A question was asked regarding benefiting from pledged collateral. The Promised Messiah[as] said:

> The current proposals regarding benefiting from pledged collateral are permissible. In the past, the law was that if there was a crop, the authorities would collect the tax from the landowners, and if there was no crop, it would be forgiven. But now, whether there is a crop or not, the authorities collect their dues anyway. So, since the authorities of the time do not forgo their demand under any circumstances, benefiting from pledged collateral is also permissible in the same way because sometimes there is a crop and sometimes there is not, and in both cases, the holder of the pledged collateral is responsible for profit and loss. Therefore, benefiting from pledged collateral is permissible so long as it is equitable.
>
> Nowadays, the Government's dealings with landowners have taken the form of contracts, and in this situation,

> landowners sometimes profit and sometimes suffer losses. So, in such an equitable situation, benefiting from pledged collateral is undoubtedly permissible. When a milk-producing animal and a riding horse can be given as collateral with possession, and the mortgagee can benefit from its milk and riding, then the benefit from land given as collateral is automatically attained.

Then a question was asked regarding benefiting from jewellery given as collateral. Upon this, the Promised Messiah[as] said:

> Whether it is jewellery or anything else, when deriving benefit is permissible, then why go on inventing unnecessary elaborations? If a person benefits from the use of jewellery, then paying the Zakāt for it is also his responsibility. The Zakāt of jewellery is also obligatory. In fact, just yesterday, a Zakāt of 150 rupees was given for the jewellery in our home. Thus, if the person uses jewellery [left as collateral], then he should pay its Zakāt. If a goat is kept as collateral and he drinks its milk, then he should also provide it with fodder.[1]

(Evening gathering)

Dreams are Suspended Decrees

In the interpretation of a dream, the Promised Messiah[as] said:

> Every person surely experiences dreams throughout his life, sometimes bearing glad tidings and sometimes showing

1. *Al-Ḥakam,* vol. 7, no. 15, dated 24 April 1903, p. 11

dreadful events. However, those are not always decisive and conclusive decrees. Those who possess knowledge of the cognizance of Almighty God know that sometimes a decree can also be averted. The circumstances of a dream, whether they are glad tidings or warnings, occur in the form of suspended decrees in both cases. To bring about or prevent their consequences, it is necessary for man to supplicate before God Almighty that if this matter is beneficial for me and in accordance with Your pleasure, then fulfil it in the form of good news just as You showed it to me as a glad tiding in the dream. Otherwise, if it is a warning, then to keep yourself protected from its dreadful form, continue seeking forgiveness and repenting.

A Suspended Decree can be Averted through Prayer

People who possess knowledge are well aware that a decree can be averted. Therefore, man should pray to Him with full humility, submission, presence of heart, and with true helplessness, meekness, and anguish of the heart. Regarding the matters seen in a dream, regardless of their nature, there is a need for prayer in both situations.

The thought often occurs to me that Ḥaḍrat ʻĪsā [Jesus] must have also become aware of a dreadful matter, which is why he spent the entire night in prayer and continued to pray before Allah in the most anguish-filled and agonising words. It is possible that he mistook God Almighty's *taqdīr muʻallaq* [suspended decree] for a *taqdīr mubram* [absolute decree], and this may indeed have been the reason for all his restlessness and anxiety to have increased—such an extreme degree of fervour and tenderness developed in him precisely because he thought it was the time of his end. This is because a suspended decree is

often so subtle in nature that when viewed cursorily, it appears to be absolute.

Accordingly, Sheikh ʿAbdul-Qādir Jilānī, may Allah have mercy on him, writes in his book *Futūḥul-Ghaib* ['Revelations of the Unseen'] that quite often, a decree which appears in the form of an absolute decree, is averted through my prayer, and many such incidents have occurred. However, another saintly person has provided an explanation of this matter set forth by him, saying that in fact, a suspended decree quite often occurs in such a manner that it becomes impossible to recognize whether it is suspended or absolute. It is taken to be absolute, but in reality, it is a suspended decree, and it would be such decrees that were averted by the prayer of Sheikh ʿAbdul-Qādir, may Allah have mercy on him, because a suspended decree can be averted. In short, the beloveds of Allah have written about this matter very clearly that a suspended decree can indeed be averted.

It appears that it was a time of great difficulty and hardship for Ḥaḍrat ʿĪsā [Jesus] because the words of his own book are indeed such that in the end, he stated, سُمِعَ لِتَقْوٰهُ, meaning that the decree was very severe, and it was a time of great tribulation, but due to his righteousness, his prayer did not ultimately go to waste; rather, it was accepted. These unfortunate Christians simply do not pay regard to the question that, first off, how are these two expressions—*God* and *His dying*—to be understood being diametrically opposed to one another? When the very sound of it is picked up by an ear, one is startled, thinking, 'Huh? What is this language?!'

And then, on top of this, they sit comfortably making such a person God who, according to their line of thought, needlessly squandered the entire night—meaning a period of four watches—in a futile and fruitless task that ran contrary to the will and pleasure of his Master and Lord, and then cried all night, praying in words so painful and passionate that would

melt even iron, but not a single one of which would be heard. Bravo! Some 'God' he was!

Then they say that at that moment it was his human nature—not Divine nature. I question that if his essence was human—all good and well—then where was his essence of Divinity at the time? Was it taking a break, falling deep asleep in a nap of negligence? The poor man himself prayed, wailing and weeping with great pain and pathos; he had the disciples pray—but it was all for naught. Not a single prayer was heard there. Ultimately, Mr. 'Godhead' was despatched to the realm of annihilation [being killed] at the hands of the Jews. How deserving of shame and regret these delusions are!

A very similar time of trouble and tribulation befell our Holy Prophet[sas], and it is clearly evident from this that such a time of extreme difficulty and the utmost degree of affliction inevitably befalls the Prophets. Was the episode of [the Battle of] Uḥud a trivial affair for the Holy Prophet[sas]? In the end, even Satan had cried out on that occasion that—we seek refuge with Allah—the Holy Prophet[sas] had been killed, and it is possible that in that chaos, some Companions[ra] may have also thought the same. And some Companions[ra] had even become scattered and dispersed and the Holy Prophet[sas] had fallen into a pit.

وَاِنۡ مِّنۡكُمۡ اِلَّا وَارِدُهَا ۚ كَانَ عَلٰى رَبِّكَ حَتۡمًا مَّقۡضِيًّا ۝[1]

It is also evident from this verse that a time unavoidably befalls the Prophets and the righteous in this world, when there is a time of utmost tribulation and severe, life-threatening hardship, and the people of truth also pass through such a hardship

1. And there is not one of you but will come to it. This is a fixed decree with your Lord (*Sūrah Maryam,* 19:72). [Publisher]

once. However, God comes to their aid quickly and delivers them from it, and since it is a suspended decree, it is averted through their prayers and supplications.

The Prayer of Sheikh Raḥmatullāh

When Sheikh Raḥmatullāh became fearful that his shop would be burnt down, he [immediately] fell into prostration in whatever state he was, with his head uncovered and feet bare, and prayed. And it so transpired that immediately, while he was still praying, Allah changed the direction of the wind, and the sound of peace and security came, and he was reassured of tranquillity in every way.

The Reality of Angels

Upon hearing the above incident, the Promised Messiah[as] said:

This air, water, fire, etc. are verily a form of angels as well. Indeed, the major angels are those whom Allah the Exalted has named, but apart from them, the remaining beneficial things are truly angels as well. Accordingly, this is attested to by the Word of Allah the Exalted where He states:

وَاِنْ مِّنْ شَیْءٍ اِلَّا یُسَبِّحُ بِحَمْدِہٖ...الخ[1]

Meaning, all things glorify Allah the Exalted.

The meaning of *tasbīḥ* [glorification] is indeed that they

1. *Sūrah Banī Isrā'īl,* 17:45 [Publisher]

do as Allah commands them and in the manner that He wills, and every matter occurs according to His intention and will. Nothing in the world happens by chance. If Allah the Exalted did not have complete control and authority over every particle, then what kind of God would He actually be? And what hope could there be for the acceptance of prayer from Him?

In reality, it is He who can move the wind whithersoever He wishes and whenever He desires, and He can stop it when He wills. Water and the oceans of waters are held by Him in His hand; He can cause them to surge when He wishes and calm them when He wants. He is the God who has power and authority over every particle. Nothing is outside of His control. Those who have denied [the efficacy of] prayer altogether also faced these same difficulties because they did not consider Allah to be the Absolute Controller over every particle and believed most events took place by chance.

Chance is nothing at all; rather, all that occurs, even if a leaf falls from a tree, it falls by the will and prudence of Allah. All of them are angels who work as directed by Allah's command and are employed in the service of those who are truly obedient to Allah and seek only His pleasure. God grants everything to the one who comes to belong to God.

جے توں میرا ہو رہیں سب جگ تیرا ہو

مَنْ كَانَ لِلّٰهِ كَانَ اللّٰهُ لَهٗ [1]

If you will be devoted to Me, the whole world will be yours.
Whoever belongs to Allah, Allah belongs to them.

1. *Tafsīru Rūḥil-Bayān,* under verse Wa idh qāla Rabbuka lil-malā'ikati (*Sūrah al-Baqarah,* 2:31). [Publisher]

> Then, after attaining such a rank, man is bestowed the kind of subjects who do not rebel. The subjects of worldly kings can also rebel, but the subjects of angels are such that they do not rebel.[1]

13 APRIL 1903

(Evening gathering)

A Dream

The Promised Messiah[as] related the following dream which he had seen the previous night. The Promised Messiah[as] said:

> I see that there is a large river like a raging sea that is twisting and turning like a serpent, flowing from the west towards the east. And then, before my very eyes, it changes direction and starts flowing in reverse from the east towards the west.

The Intensity of the Plague

The Promised Messiah[as] said:

> Now the plague is beginning to look like the time when the Jews were killed in Madinah al-Munawwarah [the Illuminated

1. *Al-Ḥakam,* vol. 7, no. 14, dated 17 April 1903, p. 6–7

City]. An elder's life was spared and he asked, 'What happened to such and such person? What happened to such and such?' In short, for everyone he inquired about, he was given the reply that they had all been slain. Upon this he said, 'What use is there for me to live after these people have been killed? There is no need for me to live as well.'[1] So, nowadays, the plague is manifesting that same predicament.

It is generally observed that man desires a long life, but when friends and family no longer remain, even the existence of this life becomes a burden. Experiencing such a situation, man cannot even desire such a long life because humanity is simply incapable of living without friends and family.

Man and Bird

This season, an animal has recently been attacking our friends on the balcony of the Mubarak Mosque after dark. Concerning this, the Promised Messiah[as] said:

Some strategy should be devised to capture it once at this place. Then we will set it free, of course, but merely being caught once will certainly result in it never wishing to attack here again like this in the future.

It is a rule for every animal—and an instinctive trait within it—that it never deliberately returns to a place where it has once suffered loss and faces adversity. However, it is only man who, despite being the noblest of all creation, has fallen inferior even

1. This refers to the account of az-Zubīr bin Bāṭā of the Jewish tribe al-Quraiẓah, which is documented in *Sīrat Rasūlullāh* ['Life of the Messenger of Allah'] by Ibn Isḥāq and *Tārīkh ar-Rusul wal-Mulūk* ['History of the Prophets and Kings'] by Muhammad ibn Jarīr aṭ-Ṭabarī. [Publisher]

to these birds and such. He is eager to run towards the very place from where tribulations befall him and he suffers harm and loss. He does not become vigilant, nor does he abandon that disobedience. Rather, becoming subservient to his sensual passions, he begins to perpetrate the very act from which he had already suffered harm once before.[1]

14 APRIL 1903

(During the morning walk)

A Magnetic Attraction Descends along with the Truthful

The Promised Messiah[as] said:

With the very advent of a truthful one, a magnetic attraction descends from heaven for his sake, which attracts hearts according to their capacities and forms them into a community. Through this, all fortunate souls are drawn towards the truthful one.

Behold! There are a thousand difficulties in attempting to make someone your friend and mould him according to your own desire. Even if one spends thousands of rupees in an attempt to make someone a true and loyal friend, it is still tantamount to placing oneself in jeopardy, and ultimately the result turns out contrary to the original thought. Nevertheless,

1. *Al-Ḥakam,* vol. 7, no. 14, dated 17 April 1903, p. 7

there are now hundreds of thousands here who, like slaves, keep coming, being drawn instinctively,[1] and are the embodiments of true obedience, loyalty, and faithfulness.

Moreover, the astonishing fact is that the intimation of this matter was given twenty-two years ago, when not a single instance of it had yet materialized. Accordingly, the revelation is:

وَ اَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّيْ

[I shall instil your love in the hearts of people.]

These days I sense the descent of a magnetic attraction throughout the entire world from God Almighty.

The fortunate continue to come forth in a spirit of friendship, but even the wretched are not deprived of this lot. The fury of enmity is fanning flames inside them. When my name is even mentioned in front of them, they slither and squirm like snakes and—in a fit of frenzy—they spew filthy language like psychopaths. Although there are thousands of *faqīrs,* loincloth-clad ascetics, low-class scavengers, hashish addicts, gipsies, scoundrels, heretics, and the like roaming around the world, no one gets worked up into a frenzy over them, nor is anybody bothered in the least. They may indulge in heresy and sacrilege as they please—even then boasting great pleasure in them. And its reason is simply this alone that since they are devoid of spirituality, no one feels drawn towards them.[2]

During the era of the prophethood of the Holy Prophet[sas],

1. From *al-Badr:* 'Just as the human body is created like a temple and God has breathed a soul into it, similarly, an attraction has been placed in hearts that is pulling them here.' (*Al-Badr*, vol. 2, no. 13, dated 17 April 1903, p. 99)

2. *Al-Badr* further writes: 'But in our case, efforts are being made from all sides to halt this work, yet it continues to grow; because the nature of these people is reversed, therefore their attraction is also reversed.' (*Al-Badr*, vol. 2, no. 13, dated 17 April 1903, p. 99)

thousands upon thousands of people abandoned their livelihoods and girded up their loins in opposition to him[ṣas]. They willingly suffered losses of wealth and lives, and laboured day and night to devise plans and plots to oppose the Holy Prophet[ṣas]. However, on the other side was Musailimah—no one paid any attention there. No one even bothered to oppose him. The kind of discord and division that occurred in every household regarding the Holy Prophet[ṣas] never transpired for Musailimah.

In short, a special attraction exists only for a truthful one that stirs the passions of the heart and inspires zeal. The fervour of the fortunate bears the fruit of good fortune, while the fervour of the miserable yields misery. Since the ill-fated are inherently of that nature, the attraction also yields fruit of a converse nature for them.[1]

(The evening gathering)

Imitating the Disbelievers

An individual asked whether it is permissible to wear the Hindu style *dhotī* [a garment worn by men around the waist, passing between the legs and fastened on the back]. The Promised Messiah[as] replied:

Imitating the disbelievers is not permissible in any form whatsoever. Now, the Hindus put a small round mark on their forehead—should someone copy that, or while everyone has hair on their head, Hindus keep a few strands in the shape of a tuft

1. *Al-Ḥakam,* vol. 7, no. 14, dated 17 April 1903, p. 7

of hair, if someone keeps it like that, then this is not permissible at all.[1]

Muslims should maintain a sense of honour and dignity in all their mannerisms and attire. Our beloved Prophet[ṣas] used to wear a loincloth, and it is established that he would also purchase *sarāwīl* which we call a pyjama or *tanbī.* One can wear whichever of these he likes. In addition, wearing a cap, loose collarless shirt, shawl or wrap, and a turban was also among his blessed habits. One can wear any of these without any hindrance. However, if someone faces a new requirement, he should adopt something that does not resemble the disbelievers and is closest to Islamic clothing.[2]

When a person professes that 'I have believed', then what does he fear after that? And what desire is left lingering in his heart now—is it the customs and practices of the disbelievers?

Now, if he should fear anything, it should be God alone. And if he should follow anyone, it should be Muhammad[ṣas], the Messenger of Allah. One should not consider the most minor of sins as being trivial. Rather, it is indeed minor sins that lead to major ones, and persistence in minor sins is itself a major sin.[3]

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1. It is written in *al-Badr:* 'For instance, if a Muslim adopts a hairstyle like the Hindus, although there is no explicit mention of it in the Quran or Hadith, since it resembles the disbelievers, it should be avoided' (*Al-Badr,* vol. 2, no. 13, dated 17 April 1903, p. 99).

2. It is written in *al-Badr:* 'Adopting the attire of Muslims is a commendable thing. It establishes one as a Muslim. One should, as far as possible, avoid giving others the opportunity to object; the attire of Islam embodies *taqwā*' (*Al-Badr,* vol. 2, no. 13, dated 17 April 1903, p. 99).

3. From *al-Badr:* 'As far as possible, one should avoid wearing such attire that resembles the disbelievers. When the attire is of the disbelievers, others will naturally perceive that person as a disbeliever. It is human nature to insist on small matters, which eventually leads to greater issues. But if one is called a Muslim, then what need is there for the attire of disbelievers?' (*Al-Badr,* vol. 2, no. 13, dated 17 April 1903, p. 99)

> Allah the Exalted has not given me the temperament to benefit from their [foreign] attire or dress. A pair of English shoes came from Sialkot once or twice. I found it difficult to even wear them—sometimes the right shoe would end up on the left foot and vice versa. Fed up, I put a mark of ink on them for identification, but even that did not work. Finally, I said that it is simply against my nature to wear such shoes.

Which of the Two Paths should One Adopt?

The same gentleman inquired, 'If an individual is travelling and comes across a junction where two paths meet—one to the right and the other to the left—then which path should he take?' The Promised Messiah[as] replied:

> If by this you mean a physical path, then take the path in which there is soundness of intention and no mischief. And if you know that there is stench and filth in one direction, or the houses of the wretched and the immoral, the enemies of God and His Messenger are situated there, then abandon that path. In short, keep in mind the soundness of your intentions and completely avoid the path of mischief.[1]

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1. From *al-Badr:* 'The Promised Messiah[as] said, "If the question pertains to physical paths, then one should take the path that ensures safety. For instance, if there is a path where mischievous people, such as ruffians, reside, or where drinking occurs, then one should avoid it. And if the question pertains to spiritual paths, then one should also choose the path that leads to righteousness and *taqwā*"' (*Al-Badr,* vol. 2, no. 13, dated 17 April 1903, p. 99).

How Does Faithlessness Develop?

Another question was asked, 'How does faithlessness develop?' The Promised Messiah[as] replied:

> Faithlessness arises due to lack of cognizance of God and failure to attain the perfect level of faith. Incomplete, defective faith is its cause.

The Meaning of Khatm-e-Nubuwwat [the Finality of Prophethood]

Another gentleman asked Ḥuḍūr [the Promised Messiah[as]]: 'When there is a similarity between the Mosaic dispensation and the Muhammadan dispensation, then what is the reason that the servants of that dispensation were called Prophets, but here [in the Muhammadan dispensation] no one was called a Prophet in this manner?' The Promised Messiah[as] replied:

> In a similitude, it is not necessary that the resembling and the resembled be exactly the same as each other without so much as the slightest difference between them. For instance, when we call a particular individual a lion, is it now truly necessary in this [similitude] that there also be long flowing hair on this person's body, along with four legs and a tail, and that he be prowling about in the jungles to hunt? On the contrary, just as there is similarity in one aspect, there must also be dissimilarity in another aspect. Almighty Allah has addressed [1] كُنْتُمْ خَيْرَ اُمَّةٍ to none other than us. The highest degree of goodness and blessings that existed has been amassed within this very Ummah.

1. You are the best people (*Sūrah Āl-e-'Imrān,* 3:111). [Publisher]

The era of the Holy Prophet[sas] had reached an age when mental and intellectual faculties had progressed quite considerably compared to earlier times. In that earlier age, there was a sort of ignorance. Now, if someone says that there is no similarity in this aspect either, then this statement of his will not be correct. The Prophethood that Allah the Almighty has now forbidden in the Holy Quran after the Holy Prophet[sas] does not mean that this Ummah will not receive any goodness or blessings at all, nor will it have the honour of [Divine] converse and discourses. Rather, what is meant by this is that now no Prophethood can be established except with the seal of the Holy Prophet[sas].

The only reason why the term 'Prophet' was not used for the people of this Ummah is that Prophethood did not end after Ḥaḍrat Mūsā [Moses]. Rather, a highly exalted person like the Holy Prophet[sas], the Possessor of High Resolve and the Perfect Law-Bearing Prophet, was yet to come. It is for this reason that this term was kept in use for his sake. However, since after the Holy Prophet[sas], every kind of Prophethood had come to an end except with his permission, it was necessary that due to his grandeur, that term not be used.

مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ[1]

In this verse, Almighty Allah has even negated the progeny of the Holy Prophet[sas] from a physical perspective, but right next to it He also affirms from a spiritual perspective that he is the spiritual father, and the succession of spiritual Prophethood and grace will continue after him, and it will continue through him—not

1. Muhammad is not the father of any of your men, but *he is* the Messenger of Allah and the Seal of the Prophets (*Sūrah al-Aḥzāb,* 33:41). [Publisher]

apart from him. That Prophethood can continue which bears his seal. Otherwise, if the door of Prophethood is considered to be completely closed, then—God forbid—this inevitably demands the severance of [Divine] grace, auguring evil and violating the dignity of the Prophet[saw] as if what Allah the Almighty had told this Ummah, [1] كُنْتُمْ خَيْرَ اُمَّةٍ, was a lie, God forbid.

If the meaning is taken that the door of Prophethood is closed in all respects for the future, then instead of being the best nation, this Ummah would become the worst of nations. When it does not even have the good fortune of being granted the honour of [Divine] converse and discourses from Allah the Almighty, then they would be [2] كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ ['like cattle; nay, they are *even* more astray'], and it should be called bestial in nature, not Khairul-Umam [the Best of People].

Moreover, even the prayer of *Sūrah al-Fātiḥah* becomes absurd. Should it be understood that what has been dictated therein:

[3] اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ○ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ

is a prayer taught to beg for the lavish foods and fine dishes of those preceding nations, and to fulfil the desire to inherit their physical pleasures and prizes? Absolutely not! And if *this* is truly the meaning, then what possibly remains from which the superiority of Islam might be proven? This way it would have to be accepted that—God forbid—the Holy Prophet[saw] had no spiritual power at all, and was lower in rank than Moses[as];

1. You are the best people (*Sūrah Āl-e-'Imrān,* 3:111). [Publisher]
2. See *Sūrah al-A'rāf,* 7:180; See also *Sūrah al-Furqān,* 25:45 [Publisher]
3. Guide us in the right path—The path of those on whom You have bestowed *Your* blessings (*Sūrah al-Fātiḥah,* 1:6–7). [Publisher]

for, hundreds of Prophets appeared from his ummah after him, but God holds such aversion towards the Ummah of the Holy Prophet[ṣas] that He did not converse with so much as a single one of them, inasmuch as one ultimately speaks to the one he loves.

No—on the contrary—the succession of the Prophethood of the Holy Prophet[ṣas] continues, but proceeding through him and with his seal. The descent of grace continues, as thousands from within this Ummah have been honoured with the privilege of [Divine] converse and addresses, and the characteristics of Prophets have always been found in them. Hundreds of great saints have passed who made such claims. For example, just take a look at only one book, *Futūḥul-Ghaib* by Ḥaḍrat ʻAbdul-Qādir Jilānī, may Allah have mercy on him. Otherwise, Allah the Almighty states:

مَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى[1]

If God had Himself made this Ummah blind, then it is strange that He Himself made it blind, but then He Himself rebukes and chides the blind that they will be blind in the Hereafter as well. What choice does this poor Ummah have? An example of it would be just like an individual telling someone, 'If you fall from this building, you will be imprisoned', but then he himself pushes him.

By closing the succession of Prophethood, it is as if He said, 'You have been deprived of [Divine] converse and addresses, and you were created to live like cattle', while on the other hand, He says:

1. Whoso is blind in this world will be blind in the Hereafter (*Sūrah Banī Isrā'īl,* 17:73). [Publisher]

مَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى[1]

Now tell me, what is the answer to this contradiction? On one side it is said 'the Best of Nations', but on the other side it is said, 'You are blind and will be blind in the Hereafter too.' God forbid! What false beliefs have been invented!

And if someone comes from outside for its reformation, this also leads to difficulty. The dignity of this Ummah's Prophet would be violated, and the nation would also be disgraced, as if it produced no one at all capable of carrying out [spiritual] reformation, and no one could be conferred this honour of converse. And it does not stop at that, but an objection arises against the Holy Prophet[ṣas] that despite being such a great Prophet, his Ummah is so weak and wretched. It is not so. Rather, the fact is that even after the Holy Prophet[ṣas], there is Prophethood and there are Prophets in his Ummah as well, but the term 'Prophet' is not used due to the grandeur of Prophethood [of the Holy Prophet[ṣas]]. However, the blessings and grace are present.

The Path to Finding God

An individual asked the question, 'What is the path by which man can find God?' The Promised Messiah[as] replied:

The people who receive blessings talk less but their actions are vast and righteous. There is a saying in Punjabi that talk is an animal—its stench is strong—but action is a fragrant tree. Hence, in like fashion, it is incumbent upon man to manifest

1. *Sūrah Banī Isrā'īl,* 17:73 [Publisher]

a great deal through action in proportion to talking. Mere talk is of no use. There are a great many who talk a lot, but are extremely lazy and weak in their deeds. Mere boasts that are devoid of substance are filth. The only word that is blessed is the one that is accompanied by heavenly light and is made verdant with the water of action. For this, man cannot possibly do it on his own. It is necessary that he constantly pray to God at every moment with pain and anguish, and continue falling prostrate upon His threshold with passion, begging Him for the ability. Otherwise, he should remember that he will die blind.

Look! When a person develops even a single spot of leprosy, he becomes anxious regarding it, and he forgets everything else. Similarly, the one who discovers spiritual leprosy also forgets all other matters and runs towards the true remedy. But alas, very few become aware of this!

It is true that it is difficult for a person to repent sincerely. It is extremely challenging to detach from one side and attach to the other. But for the one whom God grants the ability, it becomes possible. Yes, one should pray and beseech Him with respect, modesty, and shame, that He may grant the ability. And those who do so, they attain it and their prayers are accepted as well.

A person who merely talks a lot is not of much benefit. The whiter a cloth is without any previously applied colour on it, the more superb the colour that is imparted to it. Hence, purify yourself in this way so that the Divine colour may be superbly cast upon you. For the purification of the Ahl-e-Bait [People of the Household of the Holy Prophet^{ṣas}], who were a pure group of highly prestigious lineage, Allah the Almighty Himself stated:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا[1]

'I will also remove impurity and filth from them', and He Himself purified them. Given this, who truly is there who wields the ability to become pure and clean on their own?

Thus, it is essential that you continue to pray to Him and continue falling prostrate upon His very threshold. All capabilities are in His hands.[2]

15 APRIL 1903

(During the morning walk)

Why did Prophets Not Appear in the Muhammadan[sas] Dispensation like the Mosaic Dispensation?

The Promised Messiah[as] said:

This part of the question from last night, that 'When there is a similarity between the Mosaic and Muhammadan dispensations, then why did Prophets not appear in the Muhammadan dispensation as they did in the Mosaic dispensation?' is such as can mislead a person. I shall, therefore, provide more explanation regarding it. First is the same point that for similarity,

1. Surely Allah desires to remove from you *all* uncleanness, O Members of the Household, and purify you completely (*Sūrah al-Aḥzāb,* 33:34). [Publisher]

2. *Al-Ḥakam,* vol. 7, no. 14, dated 17 April 1903, p. 8–9

it is not necessary that the other be exactly the same. There is certainly a difference between the resembling object and the resembled object [to which it is being compared]. A beautiful person is likened to the moon; however, it is not required that such a person be missing a nose or ears, and be only a round, white, shiny object. The essential point is that for resemblance, similarity is [only] required in some aspects.[1]

Look, there is a similarity between Moses and the Holy Prophet[ṣas], and in this, the only supreme part is that Moses[as] saved a nation that was suffering in slavery under Pharaoh, and their condition had become very poor—they had forgotten God, and their thinking and ambitions had become debased—Moses[as] delivered that nation from Pharaoh and made them capable of establishing a connection with God. In the same way, the Holy Prophet[ṣas] also delivered a nation from slavery to idols and the bondage of rituals and customs, and destroyed his enemy like Pharaoh was destroyed. This was the similarity.[2]

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1. It is written in *al-Badr:*

   Exact resemblance is not necessary in an analogy because if it were exactly the same, it would not be an analogy but the actual thing itself. Therefore, some difference is necessary. For example, if someone is called a lion, it is not necessary that he eats raw meat, has a tail, and lives in the jungle. Rather, the resemblance is only in certain attributes like bravery. (*Al-Badr,* vol. 2, no. 13, dated 17 April 1903, p. 99)

2. It is written in *al-Badr:*

   In an analogy, there must be an element of difference and an element of similarity. The ranks that God Almighty has placed in this Ummah are far greater than those in the Mosaic dispensation. If they were merely equal, then what would be the superiority? Furthermore, the abundance and breadth of knowledge currently present in this Ummah—was it present in the Mosaic ummah? Since it was God's intention that there would henceforth be no other Shariah than that of the Holy Prophet[ṣas], He granted him such knowledge and words that no one would ever be in need of a new shariah. The *Khātamun-Nabiyyīn* verse indicates that

If evaluated with careful consideration, there is glory for our Noble Prophet[saw] in no one else being called a Prophet after him, while there is a slight to the honour of Moses[as] that others are also called Prophets after him, insofar as Moses[as] was also a Prophet yet thousands of other Prophets came after him, so there is no distinctiveness or greatness proven for his Prophethood. As opposed to this, it is a distinction of glory for the Holy Prophet[saw], and observance of the term *Prophethood* applied to him has been given greater reverence in that no one else has ever been made a partner in the use of this term after him in any way.

Although thousands of saints in the Ummah of the Holy Prophet[saw] were illuminated by the light of Prophethood, and thousands have been receiving a share of the lights of Prophethood—and it happens even now—but insofar as the Holy Prophet[saw] was given the title *Khātamul-Anbiyā'* [the Seal of the Prophets], it was for this reason that God did not desire to diminish his honour by giving this title to anyone else. Thousands of people from the Ummah of the Holy Prophet[saw] attained the rank of Prophethood, and the Signs and blessings of Prophethood surged powerfully within them, but the title 'Prophet' was not conspicuously applied to them, only for the

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the physical lineage has ended, not the spiritual lineage. Therefore, the means by which they negate Prophethood is indeed the very thing by which the affirmation of Prophethood is proven. Since God Almighty desired the utmost greatness for the Holy Prophet[saw], it was decreed that future Prophethood would exist through the seal of his obedience, yet if it is understood to mean that Prophethood has ended, then this implies a begrudging of God Almighty's grace. Verily, *this* is the meaning—that every kind of perfection culminated in the Holy Prophet[saw], and thereafter, such perfection will be granted to his Ummah through his seal. (*Al-Badr,* vol. 2, no. 13, dated 17 April 1903, p. 99)

sake of the honour of the Prophethood of the Holy Prophet[ṣas] and obstructing the door of Prophethood.[1]

But on the other hand, since the door of the spiritual grace and blessings of the Holy Prophet[ṣas] had not been closed, the lights of Prophethood were still continuing to flow, as is expressed by:

وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ[2]

that through the seal and permission of the Holy Prophet[ṣas] and from his light, the light of Prophethood is still ongoing, and this system has not yet ended.[3] It was also necessary that this be

1. From *al-Badr:*

   But if no one in this Ummah were to be called a Prophet, then the aspect of similarity with the Mosaic ummah would be severely lacking, and in some respect, the Mosaic ummah would gain a superiority. Therefore, this title was granted by the Holy Prophet[ṣas] himself, through his blessed tongue, to a person who was to come into the world as the Messiah, son of Mary. Because two aspects were under consideration here: One related to the Seal of Prophethood, which was fulfilled by abolishing the abundance of Prophets as found in the Mosaic dispensation; the other was the completion of the analogy, which was achieved by bestowing the title of Prophet upon one individual. For the completion of the analogy, the presence of this term was necessary, and thus was it fulfilled. The wisdom that was in view here was not present in the Mosaic dispensation because Moses[as] was not the Seal of Prophethood. (*Al-Badr,* vol. 2, no. 13, dated 17 April 1903, p.102)

2. But *he is* the Messenger of Allah and the Seal of the Prophets (*Sūrah al-Aḥzāb,* 33:41). [Publisher]

3. It is written in *al-Badr:*

   The meaning of Prophethood is communication with God; the one who informs about the unseen is a Prophet. If you declare future Prophethood to be invalid, then this Ummah will no longer be *Khairul-Ummah* ['the Best Nation'], but will instead become like cattle. And the teaching of *Sūrah al-Fātiḥah,* in which the prayer: اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ○ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ [Guide us on the right path, the path of those on whom You have bestowed *Your* blessings (*Sūrah al-Fātiḥah,* 1:6–7)]

proclaimed openly as well, so he explicitly mentioned the term *Nabiyyullāh* ['Prophet of Allah'] in fulfilling the similarity of the people of his Ummah with the Prophets of the Mosaic dispensation. And in this way, due regard for both matters was observed with the utmost wisdom and perfect subtlety. On one side, there should be no slight to the honour of the Holy Prophet[ṣas], while on the other, the similarity with the Mosaic dispensation should be fulfilled as well.

For 1300 years, the term 'Prophethood' was not applied out of honour for the Prophethood of the Holy Prophet[ṣas], and after that, now, with the passage of a long time, since people's beliefs regarding this matter had become firm, that the Holy Prophet[ṣas] is indeed *Khātamul-Anbiyā'* [the Seal of the Prophets], and now if someone else is named a Prophet, it does not make any difference in the honour of the Holy Prophet[ṣas]. For this reason the term 'Prophethood' has now been declared publicly for the Messiah as well.

This is precisely the same situation as when the Holy Prophet[ṣas] first said, 'Do not visit graves', but then later said, 'Alright, now you may do so.'[1] Initially forbidding it was also based on the wisdom that since people's thoughts had just

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is mentioned, would become futile. Because if God's blessings and favours are no longer to be bestowed upon anyone, then what is the benefit of the prayer? And God forbid, it would have to be admitted that the Holy Prophet, may peace and blessings of Allah be upon him, did not possess any power of holiness. God Almighty has placed a thirst for cognisance [of God] in the human soul, and He Himself has said: مَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى [Whoso is blind in this world will be blind in the Hereafter (*Sūrah Banī Isrā'īl,* 17:73)]. Here, this was said; there, the door of communication was closed—then it would mean that God deliberately intended to keep people blind. And then, what would be the meaning of: وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا [And *as for* those who strive in Our path—We will surely guide them in Our ways (*Sūrah al-'Ankabūt,* 29:70)]?' (*Al-Badr,* vol. 2, no. 13, dated 17 April 1903, p. 99)

1. *Ṣaḥīḥ Muslim,* Kitābul-Aḍāhī, Bābu Bayān Mā Kāna Minan-Nahyi ʿan Akli Luhūmil-Aḍāhī Baʿda Thalāthin fī Awwalil-Islām, Hadith 1977 [Publisher]

recently turned away from idolatry, they should not revert to the same habit. Then, when it was seen that now their faith had reached perfection and there was no room for any kind of polytheism or heresy in their faith, permission was granted. This situation is absolutely the same.

For the first 1300 years, the term 'Prophethood' was not spoken for the sake of this superiority, although in an attributive sense, the attribute of Prophethood and the lights of Prophethood were present, and it was appropriate to call these people Prophets, but on account of upholding the superiority of the Prophethood of *Khātamul-Anbiyā'* [the Seal of the Prophets], that title was not applied. But now that fear would no longer remain, so in the Latter Days, the term *Nabiyyullāh* ['Prophet of Allah'] was declared for the Promised Messiah.

For absolute clarity in declaring the Holy Prophet's successors and the servants of his Ummah as *Nabiyyullāh*, it was imperative to keep two things in view. First, the supremacy of the Holy Prophet[ṣas], and second, the supremacy of Islam. Hence, due to honouring the supremacy of the Holy Prophet[ṣas], the term 'Prophet' was not spoken for these people for 1300 years, so that there would be no slight to the Holy Prophet's seal of Prophethood, because if the term *Nabī* ['Prophet'] had begun to be proclaimed for the Khalīfahs and righteous people of his Ummah immediately after him[ṣas]—just as it continued to be proclaimed for the people after Moses—then this would have been an affront to his seal of Prophethood and there would have been no superiority. Therefore, God brought about things such that with His prudence and grace, He lifted this term from the Ummah of the Holy Prophet[ṣas] for 1300 years after him, so that due regard for the supremacy of his Prophethood may be properly discharged.

And then, since the supremacy of Islam demanded that there should also be some individuals within it for whom the

term *Nabiyyullāh* should be proclaimed after the Holy Prophet, and so that its similarity with the previous dispensation might be completed, He caused the term *Nabiyyullāh* to be expressed by the Holy Prophet[sas] for the Promised Messiah in the Latter Days. And in this way, with the utmost wisdom and eloquence, He fulfilled two contradictory demands, maintaining the similarity with the Mosaic dispensation, while also upholding the supremacy and Prophethood of the Holy Prophet[sas].[1]

A Woman Cannot be a Prophetess

QUESTION: Can a woman be a prophetess?

The Promised Messiah[as] replied:

No. Allah the Exalted states: [2]اَلرِّجَالُ قَوَّامُوْنَ عَلَى النِّسَآءِ and وَلِلرِّجَالِ عَلَيْهِنَّ [3]دَرَجَةٌ . Women, in reality, fall under men. When a door has been closed even for those of rank and station, then what standing do these hapless women of limited capacity have?[4]

1. It is written in *al-Badr:* 'Muhy-ud-Din ibn Arabi wrote that legislative Prophethood is not permissible, but other types are. However, my own belief is that the door to all kinds of Prophethood is closed except for that which occurs as a reflection of the Holy Prophet[sas].' (*Al-Badr,* vol. 2, no. 13, dated 17 April 1903, p. 102)
2. Men are guardians over women (*Sūrah an-Nisā',* 4:35). [Publisher]
3. But men have a rank above them (*Sūrah al-Baqarah,* 2:229). [Publisher]
4. *Al-Ḥakam,* vol. 7, no. 14, dated 17 April 1903, p. 9–10

16 APRIL 1903

A New Point

After the *Maghrib* Prayer, the Promised Messiah[as] repeated the discourse that has already been recorded in the morning walk entry dated 15 April. In its completion, the Promised Messiah[as] mentioned a new point:

> At that time, those who came as Divine Appointees and *Mujaddidīn* [Reformers] were not given the title of *Nabī* [Prophet] in the manner of the Mosaic ummah, and the wisdom in this was that there should be no diminution in the grandeur of the *Khatm-e-Nubuwwat* [Seal of Prophethood] of the Holy Prophet, may peace and blessings of Allah be upon him, (the details of which have already been mentioned). And if no Prophet came, then a defect would have arisen in the resemblance. This is why Allah the Exalted named me Adam, Abraham, Noah, and Moses etc. until He ultimately said:
>
> جَرِیُّ اللّٰہِ فِیْ حُلَلِ الْاَنْبِیَآءِ
> [The Champion of Allah in the mantle of the Prophets]
>
> as if to say that all objections were removed from this, and a final Khalīfah appeared in the Holy Prophet's Ummah who was the embodiment of all the Khalīfahs of Moses.[1]

1. *Al-Badr,* vol. 2, no. 15, dated 1 May 1903, p. 113

17 APRIL 1903

(Evening gathering)

The Teaching of the Gospel is Impracticable

While mentioning the teaching of the Gospel in colleges and madrassahs,[1] the Promised Messiah[as] said:

> I am astonished at the thought process behind these people presenting the Gospel. Its teaching goes against the very nature of human beings. All other things aside, consider the example of a tree and its various branches as different human faculties. Man is compelled to employ different faculties at different times because this is how it has been set up in his nature since his birth. It is possible that a person may experience justified and appropriate anger at a certain time, but instead of [expressing] that, he may show forbearance and perpetually employ one faculty alone, and the time never comes for other faculties to come into play.
>
> If God had truly intended to do this, then why did He give man so many different faculties? If He had only given

1. It is written in *al-Badr:* 'Two graduates from Lahore came to meet the Promised Messiah. Upon their arrival, the discussion turned to Christianity. Regarding the teachings of Christianity, the Promised Messiah remarked: "A person's faculties and morals are like a tree with many branches—all meant to bear fruit. Similarly, the various morals bestowed upon man are to be used in different circumstances. One may have the capacity to show forbearance at a particular time, but it may not be the time to exercise it; wisdom does not require making use of it. The same is true for anger. All the faculties that man possesses have their specific place and time for use according to Divine wisdom; otherwise, the actions of God Almighty would be in vain."' (*Al-Badr,* vol. 2, no. 15, dated 1 May 1903, p. 113)

the faculties of forgiveness and forbearance, and it was a sin to employ the other faculties, then why were they in fact bestowed? No, it is not like that at all. On the contrary, man's humanity and moral excellence undoubtedly lie in manifesting his faculties in accordance with the occasion and circumstance. Otherwise, what would be the distinguishing factor between him and animals?

We observe in the world that some people are such that if they are forgiven and excused once or twice, and they are treated with kindness, they make progress in obedience and start fulfilling their duties completely. However, there are others who, when treated the same way, advance even further in mischief and run towards breaking the commandments, paying no heed to them.

Now, if a servant who is innately an extremely noble person, who has accidentally committed a mistake, is beaten and punished, would he be able to continue serving? No, rather, forgiving and pardoning him is indeed what is beneficial for him and this is what would be the means of his reformation. However, a wicked person who has repeatedly proven that he does not learn through forgiveness, but instead advances a step further in mischief—such an individual must definitely be punished, and it is indeed appropriate that he be punished.

Aside from this law, the system of human civilization simply cannot function by following the teachings of the Gospel. If their religion was indeed as described, then what was the need for the establishment of courts? Why are punishments prescribed in the laws of the courts? The law does not decree forgiveness for any criminal; rather, a punishment has been prescribed for every crime.

The teaching of the Gospel has emphasised only one aspect. If we did not know from the Book of God that this is a teaching limited to a specific time and place, we would have had to reject

its heavenly and revelatory nature because it does not have the capacity to fulfil pressing needs. Is it a sin to punish a wicked person in order to bring about his reformation? And is it wrong if a person who is a criminal and has stolen people's wealth is punished on the spot?[1]

We observe in the world that there are thousands of people whose reformation depends entirely upon punishment and making an example of them. Even boys who receive education from teachers must also be made an example of to some extent. If they [the teachers] always forgive them for every mistake, the boy is spoiled. Why do these people still impart such a teaching? They should have been concealing it, in fact. This was indeed an age in which they should have kept this teaching [of the Gospel] hidden from people.

If someone would come and ask for the Gospel, they should have said, 'The Gospel has been misplaced in such and such a cupboard and been left there today. We will give it to you tomorrow', and in this manner, they should have continued to put it off daily; for, the teaching of the Gospel is not at all worthy in the present age of even being looked up to. I question whether anyone has ever been able to implement this teaching in practice. When no priest or Christian has achieved this, then what will others do?

And above all, even [Jesus] the Messiah himself did not demonstrate acting according to the teachings of the Gospel—such actions of his are not proven—of what significance are the helpless others? If this teaching is correct, then the Christians should have been giving away their cloaks to those who ask for shirts, and upon being struck on one cheek, they should have turned the other as well. However, we must regretfully point out that no one has demonstrated acting upon it, even superficially

1. *Al-Ḥakam,* vol. 7, no. 14, dated 17 April 1903, p. 16

or artificially even for the sake of appearances. There should at least have been someone to uphold the honour of the Gospel. Contrary to this, it has been observed that if even a slight matter happens to go against the temperament of the missionaries, they take it to court and strive in every way possible to have the person punished.

But what does the Holy Quran teach in comparison to this? It states:

جَزٰٓؤُا سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ فَمَنْ عَفَا وَاَصْلَحَ فَاَجْرُهٗ عَلَى اللّٰهِ[1]

meaning that, the recompense of an injury is an injury the like thereof; but if someone forgives and the intention behind the forgiveness is to effect reformation—not to corrupt—then such a person will receive his reward from Allah. Observe that the Holy Quran has not emphasised one aspect like the Gospel; rather, it has given the commandment to carry out the process of forgiveness or punishment according to the situation and occasion.

Forgiveness should not be out of place. Forgiveness should not be such that the audacity and boldness of a criminal increases due to it, and such a one advances even further in sin and mischief. In short, both aspects have been kept in view. If the habit of committing evil is progressively effaced through forgiveness, then the teaching is to practise forgiveness, and if reformation lies in punishment, then punishment[2] should be given. And then if we also desire to compare the rest of the

1. *Sūrah ash-Shūrā,* 42:41 [Publisher]

2. From *al-Badr:* 'Adopting only one approach, emphasizing forbearance and forgiveness without considering the time and circumstances, is highly irrational. Reason shows us that there are thousands of people who are guided through punishment.' (*Al-Badr,* vol. 2, no. 15, dated 1 May 1903, p. 113)

teachings of the Holy Quran with [the teachings prevalent in] the world, then no other teaching will be able to match it.

The Claims of the Promised Messiah[as] would be Supported by Signs

The Promised Messiah[as] said:

The Holy Quran states:

أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ[1]

From this, it becomes evident that the claims of the Promised Messiah[as], regarding whose time this prophecy is made, will have a very great dependence and reliance upon Signs, and God would have bestowed upon him many Signs as well. For as He has stated herein:

أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ[2]

meaning that, the reason for this punishment is that they did not pay any heed to Our Signs and did not accept them—this is why they have received this punishment. The Signs referred to here are the Signs of the Promised Messiah. Otherwise, it would not be right for Tom to commit a sin and for Harry, who came 1300 years later, to be punished for it.

If people witnessed Signs in the time of the Holy Prophet,

1. We shall bring forth for them a germ out of the earth, which shall wound them because people did not believe in Our Signs (*Sūrah an-Naml,* 27:83). [Publisher]

2. *Sūrah an-Naml,* 27:83 [Publisher]

may peace and blessings of Allah be upon him, and rejected them, they received the punishment at that very time and they were destroyed and ruined. And if it is to be understood that the verse refers to those very same Signs that were manifested at the hand of the Holy Prophet, may peace and blessings of Allah be upon him, then there are now hundreds of thousands of Muslims who, if asked about the Signs shown by the Holy Prophet[sas], perhaps only a few out of thousands would have knowledge of those Signs. Otherwise, in general, Muslims are now completely unaware of what those Signs were and how Allah manifested them in support of the Holy Prophet[sas]. But can anyone assert, based on this ignorance, that all of those people reject those Signs and they do not believe in them, even though they are believers?

If they have knowledge [of the Signs], they already believe in them and do not reject them at all. We cannot even contemplate regarding these people that they do not believe in the Signs of the Holy Prophet, may peace and blessings of Allah be upon him, because they have already accepted the Holy Prophet, may peace and blessings of Allah be upon him, along with the details of his Prophethood. How can they reject [the Signs]? Moreover, those Signs are not evidence against the people of other religions in the present time because they have not witnessed them. Those who rejected the Signs after witnessing them have already perished. The people of the present age have not even seen the Signs of the Holy Prophet, so how can they be destroyed due to such rejection?

Thus, it is clear that these Signs refer to none other than the Signs of the Promised Messiah[as], and the warning of punishment and the wrath of God is for those who have rejected the Signs of the Promised Messiah[as] and this is a Divine verdict that cannot be refuted. This is an explicit [Divine] text

that the plague has come due to the rejection of the Promised Messiah[as].[1]

18 APRIL 1903

(During the walk)

The Claim of the Promised Messiah[as]

One of the recently arrived guests asked, 'What is your claim?' The Promised Messiah[as] replied:

> My claim is that of [being] the Promised Messiah, whom all Christians and Muslims await. I am that person.

He then asked, 'What are the proofs of this?' The Promised Messiah[as] replied:

> There is little time now. A person can ask a question in a few minutes, but sometimes it takes several hours to provide an answer. Unless every aspect is explained, the matter is not properly understood. Therefore, you should read my books, or if there is ample time, the proofs will be presented to you.

1. *Al-Ḥakam,* vol. 7, no. 15, dated 24 April 1903, p. 3

Explanation of Khātamun-Nabiyyīn

Another gentleman asked, 'What is the explanation of *Khātm-e-Nubuwwat* [the Seal of Prophethood]?'

In response, the Promised Messiah presented the same view (which has already been mentioned in the diary entry of 15 April) and said:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ[1]

> The one who loves someone cannot remain without conversing with him. In the same way, when God loves someone, He does not remain without speaking to him. When God begins to love man due to his following of the Holy Prophet[sas], He speaks with him and reveals to him news of the unseen. This is what is called Prophethood.

(Gathering before 'Ishā')

The Path of Cognizance

The Promised Messiah[as] said:

> The path of cognizance of God is very fine and narrow. This is why it is difficult for man to perceive it. On the other hand, we see that there are heaps upon heaps of worldly goods, and this is indeed why man gravitates towards them. Nevertheless, man is afflicted with a certain share of illnesses that are so deeply

1. Say, 'If you love Allah, follow me: *then* will Allah love you' (*Sūrah Āl-e-'Imrān,* 3:32). [Publisher]

entrenched that doctors are left helpless before them and nothing they do yields results.

Does Adopting Righteousness Bring Hardship?

Some worldly people object that they faced hardship after adopting righteousness. However, they are very dishonest. If any hardship befalls the religious, it is the means of their reward and cognizance, whereas the hardship that befalls the worldly becomes the source of their curse. The Holy Prophet, may peace and blessings of Allah be upon him, faced hardship, but what a lovely hardship it was! As it went on increasing, so did the Quran continue descending with that very intensity. That era, however, ended quickly—it lasted only until the time of Ḥaḍrat Mu'awiyah. They did not remain, nor did these.

Yes, the Signs of the fortunate group shall remain until the Day of Judgment, while the wicked are not even mentioned. If only Abu Jahl were to come back to life and see the glory that God has bestowed upon the one whom he considered lowly and contemptible. How far and wide the Islamic lands have spread from East to West! The Companions[ra] who passed away during the time of the Holy Prophet, may peace and blessings of Allah be upon him, did not witness those advancements, but those who lived until the era of Ḥaḍrat 'Umar[ra] did. If Abu Jahl and his ilk had known that such immense progress would occur, they would have even joined the Holy Prophet[ṣas] as slaves.[1]

1. *Al-Badr,* vol. 2, no. 15, dated 1 May 1903, p. 113–114

On the evening of 18 April, the Promised Messiah[as] said:

> I was lying down when Maulawī Muḥammad Ḥusain passed across my vision, and then these words were revealed:
>
> سَأُخْبِرُهٗ فِیْ اٰخِرِالْوَقْتِ اَنَّكَ لَسْتَ عَلَى الْحَقِّ
>
> [I shall inform Maulawī Muḥammad Ḥusain of Batala at the last moment that he was not in the right.][1]

After the *Maghrib* Prayer, the Promised Messiah[as] said in connection with something that was said:

> A portion of a poem should be regularly published in the newspaper, and it should be about our Movement.[2]

20 APRIL 1903

(During the morning walk)

The Bubble of Existence

The Promised Messiah[as] said:

> I am always amazed at how mere mortals establish attachments in this world despite the utterly baseless nature of their

1. *Al-Badr,* vol. 2, no. 14, dated 24 April 1903, p. 109
2. *Al-Badr,* vol. 2, no. 14, dated 24 April 1903, *Ḍamīmah Akhbār al-Badr*

existence. It is but a momentary coming and going—nothing more. Moreover, God has set up this system in such a way that a person who departs from here is not allowed to return and inform others about the Hereafter. The wise, philosophers, and intellectuals of the world are all helpless in this regard. Only that much knowledge is available, however, as the Word of God has provided.

Often, when a person dies, he leaves behind significant relationships and dear and beloved relatives, but immediately upon demise, no connection remains with them. Nowadays, Europeans are curious about everything. Thus, in America, an agreement was made with a person (who was condemned to death) that when his head was cut off, he would be called out to in a very loud voice, and he would signal a response with his eyes. So, when his head was cut off, loud calls were made, but there was no movement at all. How true it is:

آزا کہ خبر شد خبرش باز نیامد

The one who becomes aware, their news never returns.

All that God has stated is indeed true—and, yes, there is a similarity between death and sleep.

Resurrection of the Dead

When asked about the resurrection of the dead, the Promised Messiah[as] said:

Our belief in this matter is not that resurrection of the dead does not even occur miraculously. Rather, our belief is that that person does not return to this world. The life of Mubarak Ahmad is miraculous. There is no dispute that a person whose

soul has been properly seized by the Angel of Death and who has been buried in the earth does not come back to life. Sheikh Sa'di has most aptly said:

واہ کہ گر مُردہ باز گر دیدے درمیاں قبیلہ و پیوند

Alas! If the dead were to return
Among their tribe and relatives,

ردّ میراث سخت تر بُودے وارثان را ز مَرگ خویشاوند

The return of inheritance would be harder to bear
For the heirs than the death of a relative!

Allah the Almighty has also said:[1] فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ.

The True Nature of Kashf

What is *kashf* [a vision]? It is entering into another realm in a state of wakefulness. It does not require the suspension of one's senses. One is present in a state of wakefulness in the world, while simultaneously, there is the realm of the unseen and hidden; meaning that the state of wakefulness persists while the secrets of the unseen are visible as well.

The Killing of Prophets

When asked about the killing of Prophets, the Promised Messiah[as] said:

It is written in the Torah that a false prophet will be killed.

1. Then He retains those against which He has decreed death (*Sūrah az-Zumar,* 39:43). [Publisher]

The verdict on this matter is that if it is explicitly found in the Quran or established through multiple authentic *aḥādīth* that Prophets have been killed, then we must not deny it. In any case, this is not something that diminishes the status of a Prophet because being killed is also a form of martyrdom. However, for a Prophet to be killed in a state of failure is not one of the Signs of the Prophets.

This depends on Divine wisdom, for if the killing of a person leads to greater disorder, then Divine wisdom does not desire to create disorder by having him killed. There is no harm in the killing of one whose death does not raise such concerns.

The Hadith are Not Beyond the Quran

Thereafter, the Promised Messiah[as] said:

Whatever Almighty Allah has explained in the Quran is indeed the content found in the Hadith. Yes, the[1] Hadith have derived such profound meanings that others are incapable of understanding it, though the Hadith are not beyond the Quran. God

1. In *al-Badr,* this passage is as follows: 'Yes, the concern exists that some people lack knowledge of the circumstances involving the specific place in the Quran from which the Holy Prophet[sas] drew a particular conclusion, so it also appears to them that it is not in the Quran. But the essential point is that everything has been taken from the Quran itself. However, these people do not have knowledge of this extremely subtle derivation. God has called the Quran the clearly explained [*mufaṣṣal*—(6:115)] Book, so one must have faith in this. With the exception of the Prophets, various derivations simply cannot be understood by others. Upon this, Maulawī Muhammad Aḥsan remarked, "Just like now at this time, Your Holiness has explained the prophecy of the Promised Messiah[as] and the tribulations of this age, deriving it from *Sūrah al-Fātiḥah*—who knew until now that all this was in the Quran?'" (*Al-Badr,* vol. 2, no. 15, dated 1 May 1903, p. 114)

has named the Quran مُفَصَّلًا ['clearly explained'].[1] One should have faith in this. With the exception of the Prophets, some interpretations do not fall within the comprehension of others. Thus, there is nothing additional in the Hadith over the Quran.[2]

UNDATED

A Righteous Person Remains Ready at Every Moment

Every night the situation is like that of a pregnant woman. Just as it is unknown what will be born to her, it is unknown what outcome will be born to the morn. This is why a righteous person does not waste his time; rather, he remains ready at every moment, realizing that he is unaware of the time when the call may come.

The Prophethood of the Promised Messiah

The term 'Prophethood' in my revelations maintains two conditions. Firstly, there is no new shariah with it, and secondly, it is through the means of the Holy Prophet, may peace and blessings of Allah be upon him.

1. *Sūrah al-Anʿām,* 6:115 [Publisher]
2. *Al-Ḥakam,* vol. 7, no. 15, dated 24 April 1903, p. 12

The Existence of Angels

Those who deny the existence of angels are gravely mistaken. They do not even realize that, in reality, angels are applicable to every single atom of everything that exists in the universe. And I believe that without His [Allah's] permission, nothing can exert its influence, so much so that even a single drop of water cannot enter [the body] nor can it have any effect. This is precisely the meaning of the verse:

وَإِنْ مِّنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ[1]

Likewise, this is also indeed the meaning [of the Arabic phrase]: رَبِّ كُلُّ شَيْءٍ خَادِمُكَ ['O my Lord, everything is Your servant']. Verily, this is Islam and faith. Anything besides this is a foul-smelling thing.

Death

The topic of death is a highly impactful subject. Should it penetrate the inside of man, humanity would strive to great lengths to abstain from evil deeds. It was this very subject that influenced kings like Ibrāhīm Adham and Shāh Shuja', who abandoned their kingdoms and became ascetics.

1. And there is not a thing but glorifies Him with His praise (*Sūrah Banī Isrā'īl,* 17:45). [Publisher]

Khalq and Amr

Anything that comes into existence through causes and means is a part of *khalq* [creation], while that which comes about merely through the [Divine] command of 'Be!' is a matter of *amr* [command]. Thus, Allah the Almighty has stated:

إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ○[1]

In the realm of *amr,* there is never any delay. *Khalq,* on the other hand, is dependent upon a chain of cause and effect. For example, for a human child to be born, there must first be a sperm, followed by other stages [of development] that are subject to the rules of nature and medical practice. However, this is not the case with *amr.*[2]

1. Verily His command, when He intends a thing, is *only* that He says to it, 'Be!,' and it is (*Sūrah Yā Sīn,* 36:83). [Publisher]

2. *Al-Ḥakam,* vol. 7, no. 14, dated 17 April 1903, p. 12

21 APRIL 1903

(During a walk)

Waḥī, Ilhām, and Kashf

The Promised Messiah[as] said:

> When a message is conveyed through the means of hearing,[1] it is called *waḥī* [revelation].
>
> And when something is conveyed through the means of sight, it is called *kashf* [vision]. Similarly, I have observed that sometimes a phenomenon manifests that is solely related to the faculty of smell, but we cannot assign a name to it. For example, in the case of Joseph[as], a fragrance reached Jacob[as] [as mentioned in the verse]:
>
> اِنِّیۡ لَاَجِدُ رِیۡحَ یُوۡسُفَ لَوۡ لَاۤ اَنۡ تُفَنِّدُوۡنِ[2]

1. In *al-Ḥakam,* there is another mention recorded before this. It is written: 'He remarked, "This morning, after completing my Prayers and lying down briefly, I received an *ilhām* but regrettably, a portion of it has slipped my memory. There was first a part in Arabic, followed by its translation in Urdu. I recall that Urdu phrase:

   یہ بات آسمان پر قرار پا چکی ہے تبدیل ہو نے والی نہیں

   [This matter has been settled in heaven and is not liable to change.]

   The Arabic phrase was something akin to تَعَهَّدَوَتَمَكَّنَ فِی السَّمَآءِ , though the exact wording escapes me. There is undoubtedly some Divine wisdom in this forgetfulness. The meaning appears to be that this decree is now final and unchangeable. In essence, the decision regarding the alterations of fate and destiny has been resolutely determined in the heavens."' (*Al-Ḥakam,* vol. 7, no. 15, dated 24 April 1903, p. 12)

2. Surely, I feel the scent of Joseph, even though you take me to be a dotard (*Sūrah Yūsuf,* 12:95). [Publisher]

And at times, a phenomenon occurs such that the body senses it, as if Allah the Exalted expresses His Words through the five senses.[1]

Atheism

There is a difference between the atheism found in India and Europe. European atheists reject the God that is artificial, and the Christians there refer to someone as an atheist if they do not accept the Messiah as God. And now, immorality and sin

1. In *al-Ḥakam,* it is written in more detail as follows: 'In short, *waḥī* [revelation] occurs through all five senses, and the *mulhim* [recipient of revelation] is informed about these matters in advance through *waḥī.* There is a narrative recorded in the *Mathnavī* of Rumi that once, some prisoners were brought before the Holy Prophet bound in chains. These prisoners thought that the Holy Prophet would be greatly pleased to see them in this condition. The Holy Prophet[sas] told them that, "No, you are wrong in thinking so. At the time when you were riding your horses and enjoying comfort and luxury, I was already seeing you bound in chains. What joy could I possibly derive from seeing you [in this condition] now?" The underlying point is that along with revelation, visions also frequently occur. In *Ishtihār-e-Tablīgh,* I have mentioned one of my dreams. I saw that I had just taken a walk through my garden and was leaving when I noticed some riders on horses entering the garden. I thought they might trample it, so I followed them inside. I noticed that they had all disappeared. When I reached the centre of the garden, I saw that their heads, hands, and feet had been severed, and their skins had been flayed. Overcome with emotion, I wept and prayed to God, saying, "O Allah, this was indeed Your doing. What could I have done confronting them by myself" Immediately, the interpretation was revealed: The severing of the heads symbolizes the breaking of their pride and arrogance; the cutting of the hands signifies that their means of defence and ability to harm others have been taken away; the loss of feet indicates that they can no longer flee; and the removal of skin, which serves as both adornment and covering, means that their beauty has vanished, and they have been exposed. This is now coming to pass, and thus, in every situation, it is through مَا رَمَيْتَ إِذْ رَمَيْتَ—You threw not when you threw—[*Sūrah al-Anfāl,* 8:18] that success is achieved.' (*Al-Ḥakam,* vol. 7, no. 15, dated 24 April 1903, p. 12)

have also had an impact. People have come to realize that all of this is the consequence of belief in and devotion to Christian doctrine. So how can they accept it now?

Qaḍā-e-'Umrī[1]

One gentleman asked, 'What is *Qaḍā-e-'Umrī* [compensatory Prayers offered to make up for all obligatory Prayers missed over one's lifetime] that people perform on the Friday before *'Īdul-Aḍḥā?*' The Promised Messiah[as] said:

In my view, these are absurd things. The appropriate response to them is the same as the one Ḥaḍrat 'Alī[ra] gave to a person when he was offering Prayer at a time when Prayer is not permissible. When a complaint about this person was made to Ḥaḍrat 'Alī[ra], he replied, 'I do not wish to become the embodiment of the verse:

أَرَءَيْتَ ٱلَّذِى يَنْهَىٰ ۝ عَبْدًا إِذَا صَلَّىٰ ۝[2]

Meaning that, have you seen the one who forbids a servant when he prays. A missed Prayer cannot be compensated for, but verily, a missed Fast can be.

And whoever deliberately abandons Prayer throughout the year with the intention of making it up on the day of *Qaḍā-e-'Umrī* is a sinner. However, if a person offers *taubah* [repentance] with remorse and prays with the intention of not

1. *Qaḍā-e-'Umrī* refers to a supererogatory Prayer that some people offer on the Friday before *'Īdul-Aḍḥā.* The Promised Messiah[as] considers this practice to be baseless and futile. [Publisher]

2. *Sūrah al-'Alaq,* 96:10–11 [Publisher]

abandoning Prayer in the future, there is no harm for him.[1] In this matter, I give the same response as Ḥaḍrat ʿAlīra.

Supplication after Prayer

A question was asked, 'Has the practice of offering supplications after Prayer come as a Sunnah in Islam or not?' The Promised Messiahas replied:

> I do not deny it. The Holy Prophet must have supplicated, but the entire Prayer itself is supplication. Nowadays, however, it is observed that people hasten and hurry to get the Prayer done and over with, but in their supplications afterwards, they display so much humility and devotion that knows no bounds, and they continue supplicating for so long that a traveller could cover a distance of two miles.
>
> Some people even become annoyed by this, so this is a flawed practice. Adopting humility and lowliness is an integral part of the Prayer itself, but they are not observed in it, nor do people supplicate during it. In this way, such people are effectively abrogating the Prayer. A person can offer supplications in his own words after reciting the prescribed supplications within the Prayer itself.

1. From *al-Ḥakam*: 'If he is offering [the Prayer] as an expression of remorse and seeking to make amends, then let him pray. Why do you forbid him? After all, he is only praying. Yes, there is a certain level of despondency in it. But be careful that by forbidding him, you do not end up falling under the scope of this verse [*Sūrah al-ʿAlaq,* 96:10–11].' (*Al-Ḥakam,* vol. 7, no. 15, dated 24 April 1903, p. 12)

The Method of Determining the Authentic Sunnah

When there are differences among the sects of Islam, how can the authentic Sunnah be determined? In response to this, the Promised Messiah[as] stated:

> When the Holy Quran, Hadith and the *taqwā* [righteousness], purity, and practice of a community are collectively considered, it becomes evident what the true Sunnah is.

Knowing the Translation of Prayer and the Holy Quran is Essential

On this, Maulānā Maulawī Muḥammad Aḥsan stated that the verse:

لَا تَقْرَبُوا الصَّلٰوةَ وَ اَنْتُمْ سُكٰرٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ[1]

proves that it is necessary for man to have knowledge of what he is saying. Upon this, the Promised Messiah[as] remarked:

> What [worth] is the Prayer of those who go their entire lives without the good fortune of knowing (تَعْلَمُوْا)?

The Need for One who Purifies

It is narrated about a woman who used to offer Prayers that one day, she asked, 'What is the meaning of صَلِّ عَلٰى مُحَمَّدٍ [*ṣalli ʿalā Muḥammadin*]

1. Approach not Prayer when you are not in *full* possession of your senses, until you know what you say (*Sūrah an-Nisā'*, 4:44). [Publisher]

that appears in the *Durūd* [invoking blessings on the Holy Prophet[sas]]?' Her husband replied, 'Muhammad, may peace and blessings of Allah be upon him, was our Messenger.' Upon this, she expressed astonishment and said, 'Oh my! I have been taking the name of another man my entire life.' (This is the predicament of Islam and the Muslims today, and yet, in spite of this, it is said that there is no need for a man possessing a purifying soul.)

Is it Sufficient to Simply Read the Translation of the Quran?

The Promised Messiah[as] said:

> I certainly do not issue a fatwa that only the translation of the Quran should be read. This nullifies the miraculous nature of the Quran. Anyone who says this wants the Quran to cease existing in the world. On the contrary, I assert that even the supplications made by the Messenger of Allah should be recited in Arabic as well. As for one's personal needs and so on, apart from the prescribed supplications, only those should be asked in one's own language.

One individual said, 'Your Holiness, in the Hanafi school [of Islamic jurisprudence], it is considered sufficient merely to recite the translation.' The Promised Messiah[as] responded:

> If this is the opinion of Imām-e-Āʻẓam [Abū Ḥanīfa], then it is his error.

The Difference between Ṣadaqah and a Gift

> In *ṣadaqah* [charity], the intention of warding off calamities is kept in view, and it is derived from the word *ṣidq* [truthfulness] because in practising it, a person demonstrates sincerity and purity before Allah the Almighty. And I believe that the word *hadyah* [gift] may have originated from the word *hidāyat* [guidance], as it promotes mutual love and affection.

What Reaches the Deceased after Death?

The Promised Messiah[as] said:

> The effect of supplication is established. In one narration, it is mentioned that if Hajj is performed on behalf of the deceased, it is accepted.[1] There is also mention of fasting [on behalf of the deceased].

A person submitted, 'Your Holiness, what about this verse:

لَيْسَ لِلْاِنْسَانِ اِلَّا مَا سَعٰى ۝[2]

The Promised Messiah[as] replied:

> If this verse means that a prayer made for one's brother will not be accepted, then in *Sūrah al-Fātiḥah,* instead of اِهْدِنَا ['Guide us'], it would have been اِهْدِنِیْ ['Guide me'].

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1. *Ṣaḥīḥ Muslim,* Kitābuṣ-Ṣiyām, Bābu Qaḍā'iṣ-Ṣiyāmi 'anil-Mayyit, Hadith 1149 [Publisher]
2. Man will have nothing but what he strives for (*Sūrah an-Najm,* 53:40). [Publisher]

(Gathering before 'Ishā')

Focus on Means

The death of a person was mentioned. The cause of death was stated to be a certain disease and other factors. The Promised Messiah[as] said:

> When a person stops at this point, considering certain factors to be the cause of death, and does not go further, then such thinking hinders advancement of [Divine] cognizance and limits one's perspective to mere worldly means.

Were it Not for the Sake of Honouring You, I would Have Destroyed the Whole of this Town– لَوْلَا الْاِكْرَامُ لَهَلَكَ الْمُقَامُ

The Promised Messiah[as] said:

> Given that the fire of plague is raging one must consider whether a false claimant can say:
>
> لَوْلَا الْاِكْرَامُ لَهَلَكَ الْمُقَامُ
>
> [Were it not for the sake of honouring you, I would have destroyed the whole of this town.]
>
> Was it not possible that he could die himself and become a victim of the plague? At this time, Qadian is like Makkah, where people from its surroundings are being decimated, but here—by the grace of God—there is absolute peace. Regarding Makkah it is also said:

يُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ[1]

that people will be snatched from its surrounding areas. From لَوْلَا الْاِكْرَامُ ['Were it not for the sake of honouring you,'] it appears that God Almighty is not pleased with [the people of] this land, and I have also been given the *ilhām* [revelation]:

مَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَ اَنْتَ فِيْهِمْ

[And God is not such that He would have destroyed them all while you dwelt amongst them].

[Duʿā-e-] Qunūt

Nowadays, since the epidemic is raging, [*Duʿā-e-*] *Qunūt* should be recited in the Prayers.[2]

(At evening time)

In the evening, upon the publication of the names of those who took the *Baiʿat* [the Pledge of Allegiance], His Holiness, the Promised Messiah[as], personally delivered an address, admonishing us. Although all the advice in this address is directly in relation to our own selves, we cannot refrain from recording its summary for the sake of public benefit, insofar as it is general advice as well. The Promised Messiah[as] said:

Previously, the names of those taking *Baiʿat* used to be published

1. *Sūrah al-ʿAnkabūt,* 29:68 [Publisher]
2. *Al-Badr,* vol. 2, no. 15, dated 1 May 1903, p. 114–115

in the newspapers, but now they are not seen, and this self-imposed obligation has been abandoned by the concerned parties. If their newspapers do not even provide this much support to our Movement, then of what use are they? Hence, it is only for the sake of earning secular worldly wealth that this entire business was transacted.

Although it is a difficult endeavour for man to attain sincerity in his business transactions and—strictly keeping the pleasure of God in view—doing them only for the sake of the Faith, but, nevertheless, if there is to be any mingling [of motives], then at least some portion is gained for religion, and that work escapes the category of complete worldliness. The names being published together under the heading of *Baiʿat* create an awe and an impact of this Movement. The opponents and deniers realize, upon seeing it, what the outcome of their efforts is, and this is a great Divine Sign. It was a great mistake on the part of those people to abandon the publication of this.

They should offer *taubah* [repentance] now and not repeat this in the future. A full page of the newspaper should be devoted to the names of those taking the *Baiʿat.* It is their laziness that they stopped writing [these names] after starting. It is a rule that as man grows lazy, he goes far astray. Hence, they should make amends going forward. These are satanic whisperings—you should always keep an eye out for them.[1]

1. *Al-Badr,* vol. 2, no. 14, dated 24 April 1903, *Ḍamīmah Akhbār al-Badr*

22 APRIL 1903

(During a walk)

Eating Meat

The discussion turned to the Arya doctrine of eating meat. The Promised Messiah[as] said:

> Destruction of other things is necessary for human life. For example, observe that silk is only obtained when silkworms die. Then, when does a honey bee want its honey to be taken? Often, lice die after consuming blood. Then there are bacteria in the air that die from [people] breathing. When one looks at the entire circle of creation with a holistic view, it becomes clear that the progression of eaters and the eaten operates in tandem throughout the world, and the world cannot survive at all without it—the lives of some must be taken. Otherwise, this way even the intestinal worms and so forth which arise in the stomach should not be killed.

A person said, 'Your Holiness, the Aryas respond to this by saying that man is not held to account for what is beyond his capacity.' The Promised Messiah[as] said:

> 'Beyond capacity' would be called that which bears no relation to human life, and whatever is within it would all be within capacity. It is the very will of God Almighty that many lives be taken for the safeguarding of humanity. Then, there are certain faculties in human nature that cannot develop at all if meat is not consumed—courage absolutely fails to develop. This is why

> nations like the Sikhs, who are meat eaters, possess significantly more courage in comparison.

Upon this, an objection was raised that Bengalis consume meat yet they are not particularly bold. The Promised Messiah[as] said:

> In such situations, the collective condition of nations is taken into consideration, as to what extent nations consume meat and to what extent they do not. Then a comparison is made to see which nations excel in bravery.

(Gathering before 'Ishā')

Types of Ahmadis

The Promised Messiah[as] said:

> There are various types of our disciples as well. One type is of the plague, who are now coming out of the fear of the plague and with the intent of being saved from it.[1] Others are of the moon and sun, meaning they entered into *Bai'at* [the Pledge of Allegiance] after witnessing the lunar and solar eclipses. Some are of dreams, meaning they were guided through dreams.[2] Some are of the intellect, meaning they took *Bai'at* using their intellect. Some are of the narrations, meaning they believed

1. In *al-Ḥakam:* 'There is a "Plague Group", meaning those who joined this Movement after witnessing the Sign of the plague. This group is growing rapidly.' (*Al-Ḥakam,* vol. 7, no. 16, dated 30 April 1903, p. 8)
2. In *al-Ḥakam:* 'This group is also a very significant group.' (*Al-Ḥakam,* vol. 7, no. 16, dated 30 April 1903, p. 8)

after seeing the fulfilment of the hadith Signs etc. And there may be a few other categories as well.

Our Drum

The Promised Messiah[as] said:

The existence of our enemies is our drum. It is truly kindness on their part that they continue to convey our message. There is a mention in *Mathnavī* that once a thief was breaking into a house, and someone saw him from above and asked what he was doing. The thief replied, 'I am beating a drum.'

The person said, 'But there is no sound coming.'

The thief replied, 'The sound of this drum will be heard in the morning, and everyone will hear it.'

Likewise, these people make noise and opposition so that people keep getting informed.

The Benefit of Modern Philosophy

[The Promised Messiah[as] said:]

Although modern philosophy has also caused losses, yet, it has been of benefit in one way, as it has instilled aversion in hearts towards many irrational topics. For example, this Shiah sect, whose reformation was never expected—even they are gradually coming towards the right path, being influenced by this philosophy.

Do Not Transgress in the Love of the Righteous and Pious

In response to a person's question about whether one should have love for the *Auliyā'ullāh* [Friends of Allah; i.e. saintly people] or not, the Promised Messiah[as] said:

> I am not opposed to having love for the righteous, the pious, and the virtuous. However, going beyond the limit to the extent of giving them precedence over the Holy Prophet, may peace and blessings of Allah be upon him, is not appropriate. For example, a book was published recently by some Shiahs in which it was written that all the Prophets attained salvation only through the intercession of Imam Husain[ra], whereas this is completely wrong and violates the dignity of the Holy Prophet, may peace and blessings of Allah be upon him. This proves [if it were true] that God made a mistake by revealing the Quran to the Holy Prophet[sas] and not to Hussain.[1,2]

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1. *Al-Badr,* vol. 2, no. 15, dated 1 May 1903, p. 115
2. In *al-Ḥakam:* 'The Promised Messiah[as] stated: It is a part of our faith that the elders and the people of God should be held in esteem but maintaining the proper order of respect is crucial. One should not exceed the limits and thus become sinful, leading to the disrespect of the Holy Prophet, may peace and blessings of Allah be upon him, or other Prophets. The person who says that all Prophets, including the Holy Prophet, may peace be on him, will be saved only through the intercession of Imam Husain [may Allah be pleased with him] has truly indulged in egregious exaggeration, resulting in the disrespect of all Prophets and the Holy Prophet, may peace and blessings of Allah be upon him. However, I do not understand why these people have exaggerated so much in their praise of Imam Husain, may Allah be pleased with him, but when it comes to mentioning Imam Hasan, may Allah be pleased with him, they do not display the same enthusiasm. The reason for this is not clear. Perhaps it is because he pledged allegiance to Ḥaḍrat Mu'āwiyah.' (*Al-Ḥakam,* vol. 7, no. 16, dated 30 April 1903, p. 8)

Increase in Faith

The hallmark of faith is precisely that man witnesses Divine help with his own eyes. When he beholds the help of God, then his faith increases and the eye of cognizance and discernment begins to open.

So long as the splendour of God Almighty's help is not seen, the state of ambiguity lingers. However, the moment when their splendour comes into view, the impurities of the heart are removed and an inner purity and light is seen. That state comes about when it is said for it:

اِتَّقُوْا فِرَاسَةَ الْمُؤْمِنِ فَاِنَّهٗ يَنْظُرُ بِنُوْرِ اللّٰهِ[1]

[Beware of the believer's intuition, for he verily sees with the light of Allah].

The Obsolescence of a Perfect Worshipper's Worship

Saintly people say that when man becomes a perfect worshipper, all his acts of worship become obsolete. However, they then clarify that this does not mean that the obligatory acts like Prayer and Fasting are forgiven or waived. Rather, it means that the hardships associated with worship fall away, and he carries out the acts of worship as he eats a meal twice a day. Those difficulties [in performing worship] turn into sources of sweetness and perceptible pleasure. Therefore, develop such a state where your difficulties of worship fall away, and obeying the commandments of God and safeguarding against His prohibitions

1. *Sunan at-Tirmidhī,* Abwābu Tafsīril-Qur'ān 'an Rasūlillāhi Ṣallallāhu 'Alaihi wa Sallam, Bāb Wa-min Sūratil-Ḥijr, Hadith 3127 [Publisher]

becomes a matter of instinct. When a man attains this station, it is as if he has joined the ranks of the angels, who embody يَفْعَلُوْنَ مَا يُؤْمَرُوْنَ[1] [They do what they are commanded].

The Meaning of 'Loss of Divine Reward for Worship'

Sayyid 'Abdul-Qādir Jilānī, may Allah be pleased with him, states that when a person becomes an *'ārif* [individual cognizant of God] and an *'ābid* [devout worshipper], the Divine reward for their worship is lost. He then explains that this means that they receive the recompense for every good deed instantly, meaning that when *nafs-e-ammārah* [the self that incites to evil] changes and becomes [*nafs-e-*]*muṭma'innah* [the soul at rest], then it has, in fact, attained Paradise. All that was to be attained has indeed been attained already. Thus, from this perspective, no Divine reward remains. However, the essence of the matter is that the process of advancements continues.

The Reason for Abundance of Revelations in Arabic

Had I followed any other path besides the one of the Holy Prophet, may peace and blessings of Allah be upon him, then my revelations would have been abundant in some other language. However, since I wish to make everyone follow the path of the same God, the same Book, and the way of the same Prophet, then why should I not issue a challenge to bring forth something like it in the Arabic language?

1. *Sūrah an-Naḥl,* 16:51 [Publisher]

True Paradise

I am astonished that when I sit down to write the subject matter of any book and lift my pen, it appears as if someone is dictating from within and I go on writing. The truth is that this is such a series of events that I cannot even make others comprehend. The countenance of God Almighty becomes visible, and it is verily my belief that whether Paradise exists or not, having complete certainty of faith in God Almighty is Paradise in itself.[1]

23 APRIL 1903

(Evening gathering)

The Status of the Messiah: رُوْحٌ مِّنْهُ [a Spirit from Him]

In *The Epiphany*, a Hindu has published an article stating that in the Holy Quran, the term *Rūḥullāh* ['Spirit of Allah'] has been used in relation to [Jesus] the Messiah[as], from which it is evident that he is the most exalted of all.

In response to this Ḥaḍrat *Ḥujjatullāh*[2] said:

Allah the Almighty's primary intent in referring to [Jesus] the Messiah[as] as رُوْحٌ مِّنْهُ [*Rūḥun minhu*—a spirit from Him] is to

1. *Al-Ḥakam,* vol. 7, no. 16, dated 30 April 1903, p. 5

2. Lit. 'the Proof of Allah'—an honorific title of the Promised Messiah[as]. [Publisher]

provide an answer to all the objections raised regarding his birth. Remember, there are two types of birth: One in which the manifestation of Divine Spirit occurs, and the other in which there is a satanic element, as is also set forth in the Holy Quran:

وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ[1]

This is addressed to Satan. In short, by saying رُوْحٌ مِّنْهُ [*Rūḥun minhu*], Allah the Almighty has refuted the objection of the Jews, who—God forbid—used to consider the birth of [Jesus] the Messiah[as] to be illegitimate. Thus, by saying رُوْحٌ مِّنْهُ it has been clarified that his birth is pure.

The Jews were so impudent and audacious that they would attack his birth to his face. It is mentioned in the blessed Hadith that he is pure from the touch of Satan.[2] This also confirms the very same point; otherwise, all Prophets and righteous individuals are pure from the touch of Satan. This is not a unique characteristic of [Jesus] the Messiah[as].

The reason for explicitly mentioning this in his case is that such objections were raised against him, but since no objections were raised against any other Prophet, there was no need for explicit clarification in their case. If such words were used in relation to other Prophets or the Holy Prophet, may peace and blessings of Allah be upon him, it would have been a form of disrespect because if it is said about a universally acknowledged

1. And be their partner in wealth, and children (*Sūrah Banī Isrā'īl,* 17:65). [Publisher]

2. *Ṣaḥīḥ al-Bukhārī, Kitābu Aḥādīthil-Anbiyā', Bāb Qaulillāhi Ta'ālā wadhkur fīl-Kitābi Maryam,* Hadith 3431 [Publisher]

righteous person that he is not an adulterer, this is, in a sense, a show of disrespect towards him.

The people of Makkah had themselves already acknowledged that the Holy Prophet, may peace and blessings of Allah be upon him, is pure from the touch of Satan. That is indeed why they had named him *al-Amīn* [the Trustworthy], and he had challenged them, saying:

فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا[1]

So what was the need to say such a thing about him as well? These words are not such as enhance the honour of [Jesus] the Messiah[as]. They proclaim his innocence while simultaneously revealing a stigma, indicating that there was an accusation against him.

Remember that the words *Kalimah* and *Rūḥ*[2] are general terms. There is no distinctive status for the Messiah[as] in this.

يُؤْمِنُ بِاللّٰهِ وَكَلِمٰتِهٖ[3]

Now, *Kalimāt* [Words][4] of Allah are without limit, and similarly, in praise of the Companions, it is said:

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1. I have indeed lived among you a *whole* lifetime (*Sūrah Yūnus,* 10:17). [Publisher]
2. *Kalimah* means 'a word, a decree, a command' (Mufradāt). This word along with the word *Rūḥ,* occurring together in (Chapter 4:172), makes it clear without a shadow of doubt that, far from establishing it, these words have been used to demolish and repudiate the doctrine of the so-called Divinity and Sonship of Jesus. [Publisher]
3. Who believes in Allah and His Words (*Sūrah al-A'rāf,* 7:159). [Publisher]
4. *Kalimāt* is the plural of *Kalimah* which means, a commandment (Mufradāt). [Publisher]

أَيَّدَهُمْ بِرُوحٍ مِّنْهُ[1]

So what special distinction remains for [Jesus] the Messiah[as]?

As for the term *Ṣiddīqah* ('the Truthful') that has been used concerning the mother of the Messiah[as], that too was used actually to remove accusations. The Jews accused her—God forbid—of being immoral and impure. The Holy Quran, by calling her *Ṣiddīqah*, dispelled their accusations, affirming that she was truthful. This does not prove any distinctive status or honour, nor can the Christians derive any benefit from this. On the contrary, they should not even be raising these concerns.[2]

24 APRIL 1903

(Gathering before 'Ishā')

Reply to an Objection

Someone raised the objection that people say, 'Why does any Ahmadi die of the plague?' The Promised Messiah[as] replied:

This is a misunderstanding of these people who do not look at

1. Whom He has strengthened with inspiration from Himself (*Sūrah al-Mujādalah,* 58:23). [Publisher]

2. *Al-Ḥakam,* vol. 7, no. 16, dated 30 April 1903, p. 8

the final outcome. In the time of the Holy Prophet while the *kāfirs* [disbelievers] were dying on one side, the Companions[ra] were also dying on the other. So people would surely have objected, saying, 'They are dying too, so what is the difference?' Therefore, one should always look at the final outcome. There was a time when the Holy Prophet was alone, and no one was with him, everyone was ready to oppose him.

Now, I ask these people that if my disciples continue to die of plague, then why do we go on advancing, and why is their [the opponents'] community diminishing? This objection could indeed be raised against all the Prophets, and I had already written in [my book] *Kashtī-e-Nūḥ* [*Noah's Ark*] that if the aspect of safety and security is relatively favourable towards us, then we are truthful, but so far as death is concerned, it comes to everyone—who can deny it?

Plague is said to be a [Divine] witness on one side and a [Divine] punishment on the other side. What this means, in fact, is that it is a witness and mercy for the group for whom blessings are manifested through it, and for those for whom blessings are not manifested, and they go on diminishing, it is a punishment. We have two benefits from it, and they have two losses, and I had published this prophecy of punishment in [my book] *Barāhīn*[*-e-Ahmadiyya*] for twenty years.

Allah has said in the Holy Quran that He may punish these disbelievers as He pleases. Thus, when that punishment descended upon them in the form of a war, why did the Companions[ra] continue to suffer from it along with the disbelievers? This situation occurs for the reason that Allah the Exalted desires to retain an aspect of concealment and faith in the unseen.

Calling Out the Adhān for the Hindus

These days, during times of severe plague, this remedy is often carried out in the villages of Sikhs and Hindus, that the *Adhān* [Call] for Prayer is loudly and frequently called out in every house. Someone inquired from the Promised Messiah[as] regarding what kind of an action this is. The Promised Messiah[as] replied:

> The *Adhān* is—from beginning to end—the [proclamation of the] holy name of Almighty Allah. I am reminded of the response of ʿAlī[ra] who had said that he did not wish to be the embodiment of:
>
> اَرَءَيْتَ الَّذِیْ یَنْهٰی ۝ عَبْدًا اِذَا صَلّٰی ۝[1]
>
> In my view, there is great majesty in the Call to Prayer, and there is no harm in having it proclaimed (it is mentioned in the Hadith that Satan flees from it).[2,3]

1. Hast thou seen him who forbids a servant *of Ours* when he prays? (*Sūrah al-ʿAlaq,* 96:10–11) [Publisher]
2. *Al-Badr,* vol. 2, no. 15, dated 1 May 1903, p. 116
3. *Ṣaḥīḥ Muslim,* Kitābuṣ-Ṣalāt, Bābu Faḍlil-Adhān wa-Harabish-Shaiṭān ʿinda Samāʿihī, Hadith 388 [Publisher]

25 APRIL 1903

(Evening gathering)

Ilhām

يٰٓاَرْضُ ابْلَعِيْ مَآءَكِ وَ يٰسَمَآءُ اَقْلِعِيْ

[O earth, swallow your water, and O sky, cease raining.][1]

Upon mention of Maulawī Muḥammad Ḥusain, the Promised Messiah[as] said:[2]

> Actually, if anyone listens to my arguments with a pure heart and without bias, he will realize that I am indeed truthful. What real disagreement is there between me and him?

Death of [Jesus] the Messiah, Peace be on Him

> The big issue relates to the life and death of the Messiah[as], and it is so clear that there is no great need for much discussion regarding it. There has been disagreement on this issue since the beginning, and the belief of most of the eminent people of the Faith has been that the Messiah[as] had died. This was the very belief of the Companions[ra].

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1. This *ilhām* [revelation] and its explanation are recorded in *al-Badr* after the diary entry of 27 April. See on p. 94, *A Fresh Ilhām regarding the Plague.* (Compiler). (*Al-Badr,* vol. 2, no. 15, dated 1 May 1903, p. 117)

2. It is written in *al-Badr:* 'Mention was made of legal cases. The Promised Messiah[as] said that God Almighty has given us victory in every conflict. This *ilhām* is present in *Barāhīn*[*-e-Aḥmadiyya*].' *al-Badr*, vol. 2, no. 15, dated 1 May 1903, p. 116)

Raising the Dead to Life

As for the revival of the dead by Ḥaḍrat ʻĪsā [Jesus], I also acknowledge and believe in the spiritual revival of the dead—that the dead are revived in a spiritual sense. But if it is claimed that someone died and then came back to life—this is not proven from the Holy Quran or the Hadith. And to believe in such a thing would require conceding that the Holy Quran and the Hadith of the Prophet—the entire Shariah of Islam so to speak!—are defective, insofar as the tenets concerning the return of the dead are not in the Holy Quran nor are they clearly articulated anywhere in the Hadith. Furthermore, there is no statement in Islamic jurisprudence in relation to this. In short, no one has ever explained this issue. So this issue is also quite clear.[1]

Creation of Birds

Then there is his creation of animals. So in this, too, I absolutely acknowledge[2] that in a spiritual sense, by way of a miracle, it is

1. It is written in *al-Badr:* ʻThe Promised Messiah[as] stated, "We believe in miraculous revivals, but it is entirely incorrect to assert that a dead person was revived in such a manner that he returned to his home, lived there, and spent another long life again. If this were true, the Quran would be deficient for not mentioning the [rules of] inheritance for such a person, and what would become of the verse: اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ [This day have I perfected your religion for you (*Sūrah al-Mā'idah,* 5:4)]?"" (*Al-Badr,* vol. 2, no. 15, dated 1 May 1903, p. 116)

2. It is in *al-Badr:* ʻThe Promised Messiah[as] stated: "In the same way, we believe that even birds could begin to trample, and what are birds? We even accept that a tree could begin to trample. However, even then, they could never be like the birds of God, which would necessitate similarity in creation. The significant matter deserving of resolution is the death of the Messiah."' (*Al-Badr,* vol. 2, no. 15, dated 1 May 1903, p. 116)

possible that even a tree may start to dance, but that he made birds that laid eggs and produced offspring, I am not convinced of this, nor is such a thing proven from the Holy Quran. What should I do? I cannot possibly accept these things in the way that our opponents allege, insofar as the Holy Quran is clearly against it, and it stands in my support, while on the other hand, Divine *ilhām* [revelation] tells me repeatedly and abundantly that:

> قُلْ عِنْدِیْ شَهَادَةٌ مِّنَ اللّٰهِ فَهَلْ اَنْتُمْ مُؤْمِنُوْنَ. قُلْ عِنْدِیْ شَهَادَةٌ مِّنَ اللّٰهِ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ.
>
> [Tell them: I have with me proof from Allah, then will you believe or not? Tell them again, 'I have with me proof from Allah, then will you accept it or not.']

Now, after these revelations [from God], whose statements should I give ear to? And after these voices of God, who exists whose voice can captivate my heart? Maulawī Muḥammad Ḥusain has himself written that the people who receive *kashf* [spiritual visions] and the *Walī* [Friend (of Allah); i.e. saint] can determine the authenticity of *aḥādīth* on the basis of Divine *ilhām.* Some *aḥādīth* are considered fabricated in the estimation of the Imams of the Ahl-e-Hadith [sect], but the people who receive *kashf* declare them to be authentic on the basis of their *kashf,* and in doing so, they are in the right. Now, they should themselves tell me what I should do. Should I accept the *ilhām* of God Almighty or heed the chit-chat of someone else?

This is present in *Barāhin-e-Aḥmadiyya,* and it is in the hands of both friends and foes. In it, there are prophecies and promises from 25 years ago, when not a trace existed of their fulfilment. And now, they are being fulfilled with great force and vigour in their true meanings. Can any person

show an example where a liar has been granted such means that he made prophecies so long ago, and then they were fulfilled in the same manner as is the case with me, and he succeeded?[1,2]

1. *Al-Ḥakam,* vol. 7, no. 16, dated 30 April 1903, p. 8
2. In the diary entry of 25 April recorded in *al-Badr,* the following two points are mentioned, which are not included in *al-Ḥakam.* Although the rest of the diary in *al-Ḥakam* is detailed, it seems these two points were omitted there. It is written in *al-Badr:*

Gentleness:

The Promised Messiah[as] said, 'Gentleness does not mean that if the other person remains gentle in response, you also continue to be gentle, but when they show a slight change in demeanour, you change as well. Rather, true gentleness is when you maintain gentleness even when the opposing party acts harshly.'

Effect of Age on a Person:

The Promised Messiah[as] said, 'Age also has an impact on man's morals and habits. Until the age of forty, a person may engage in many frivolities. After that, when decline begins, the decline of thoughts also begins, and a great transformation occurs within a person.' (*Al-Badr,* vol. 2, no. 15, dated 1 May 1903, p. 116)

26 APRIL 1903

(During a walk)

The Knowledge of God Almighty and the Prophets is Not Equal

The Promised Messiah[as] said:

> The knowledge of man cannot be equal to the knowledge of God. This is why mistakes have been occurring in the interpretations made by the Prophets, but then, when God informed them, they came to learn [the true interpretation]. The Jews at the time of [Jesus] the Messiah[as] made this very mistake—they said, 'Where has the kingdom of David been established?' and this claim ultimately became the cause of a rift.
>
> If every detail were to be clearly revealed to a Messenger, then every Messenger would know that such and such a Prophet would come after me, and Moses, peace be on him, would have known that the Holy Prophet, may peace and blessings of Allah be upon him, would appear after him, whereas his opinion would have undoubtedly been that the Holy Prophet would appear from the Israelites. Similarly, future matters are sometimes revealed to a Prophet, but detailed knowledge is not given. Then, when that time comes, the truth is unveiled in and of itself.
>
> I ask, 'When the Holy Prophet, may peace and blessings of Allah be upon him, had come as the *Ḥakam* [Arbiter], did he accept all the statements of the Jews?

(Gathering before 'Ishā')

Jealous Indignation for the Faith

Some members [of the Ahmadiyya Muslim Community] from a certain place had gone to an assembly of the Aryas where unseemly and obscene attacks were being hurled upon the Holy Prophet, may peace and blessings of Allah be upon him, and upon his holy teachings. The Promised Messiah[as] expressed his displeasure upon this, saying:

> Why do these people go to such gatherings? And when such disparaging remarks commence, why do they not get up and leave? In my opinion, my followers should adopt the method of refuting such matters in their weekly committee [meetings] and invite all those who raise objections through public announcements. This is the most peaceful and noble manner of conveying the truth, and most closely aligned with jealous indignation for the Faith.

Affirmation and Denial of Prophethood

OBJECTION: A person raised the question that Mirza [Ghulam Ahmad] Ṣāḥib sometimes negates Prophethood in his writings and sometimes affirms it.

REPLY: The Promised Messiah[as] said: 'This is his [the objector's] error. If I use the word *Nabī* [Prophet] for myself, I always take that meaning which does not contradict *Khatm-e-Nubuwwat* [Finality of Prophethood]. And when I negate it, the meanings intended are those that are contradictory to *Khatm-e-Nubuwwat.*'

Divorce or Niyog— Which Runs Contrary to Conscience?

Hearing the objections of the Aryas against divorce, the Promised Messiah[as] said:

> If divorce were such an act that runs contrary to human conscience, then other nations would not have adopted it either, but we see that there is no nation that fails to grant a divorce to a woman during times of need. Nevertheless, if *Niyog* is also the same, then the Aryas should choose several hundred respected and elect members of their community who have no children, and they should make their wives practise *Niyog,* and publicise that so-and-so gentleman is engaging his wife in *Niyog.*
>
> Unless and until they demonstrate this example practically, all discussion is futile. And when they do so, then we will have no regret about them. Our objection is only till the time they practically demonstrate it in their community. Similarly, if they wish, we can prepare a list of the leaders and respectable people of the Muslims who have divorced their wives for reasonable causes.

Grounds for Divorce

One of the members of the Ahmadiyya [Muslim] Jamā'at had divorced his wife. The wife's relatives complained to the Promised Messiah that the divorce was given without any valid reason or cause. From the man's statements, it was found that even if he were to be punished, he would never be willing to keep that woman. The intention of the wife's relatives in making the complaint was that the marriage should be restored. Upon this, the Promised Messiah[as] said:

> The relation between a man and a woman is such that others

do not have complete information about it. Sometimes, it so happens that there is no moral defect in the woman, but there is an incompatibility of temperaments, which disrupts their mutual relationship. In such a case, the man can give divorce.

Sometimes, the woman may be a *Walī* [Friend (of Allah); i.e. saint], very devout, righteous and chaste, and the husband may also feel pity for her and may even weep upon divorcing her, but since there is an aversion [on his part] towards her, he can still divorce her. The fact that the temperaments are not mutually compatible is also a *shar'ī* [legal] matter, so we cannot now interfere in what has happened. What has transpired has come to pass. As for the dispute over the *mahr,*[1] that should be settled between them.[2]

27 APRIL 1903

(During a walk)

The Need for a Ḥakam

[The Promised Messiah[as] said:]

When a long period passes and errors creep in, God appoints a *Ḥakam* [Arbiter] who corrects these errors. The Holy Prophet, may peace and blessings of Allah be upon him, came 700 years after [Jesus] the Messiah[as]. At that time, the need arose in the

1. *Ḥaqq mahr:* The obligatory marriage gift given by the husband to the wife in Islamic Law. [Publisher]

2. *Al-Badr,* vol. 2, no. 15, dated 1 May 1903, p. 116–117

seventh century, so would there not be a need even in the 14th century? Moreover, when a *mulham* [recipient of revelation] can declare a hadith that is [considered to be] authentic to [in fact] be fabricated and a fabricated one as being authentic by means of *ilhām* [revelation], and this principle is acknowledged by all these people, then why does the *Ḥakam* [Arbiter] not have this authority? What is one hadith? Even if they present a hundred thousand *aḥādīth,* how can their position gain any support whatsoever?

All Honour Belongs to Allah

Upon mention being made of Maulawī Muḥammad Ḥusain Baṭālawī, the Promised Messiah[as] said:

He had written that, 'I was the one who elevated him, and I will indeed bring him down.' However, I ask, 'What effort did he make to elevate me?' I am not indebted even an iota to anyone except Allah. Yes, now he has exerted great efforts to drag me down, and absolutely no one else has gone to the extent that he has, but who can prevail against Allah?

After this, there was mention of Maulawī [Muhammad Hussain Baṭālawī] Ṣāḥib's testimony in the murder case and his request for a chair [being provided to him to sit upon in the court], etc. On this, the Promised Messiah[as] said:

Instilling Grandeur in Hearts is the Work of God

For scholars of the Faith, seeking worldly grandeur is considered a shortcoming. Instilling grandeur in [the people's] hearts

is not the work of man. This is an attraction which comes about through the will of God. What am I doing that thousands of people keep being drawn here? This is all the attraction of God. The learning and contrived wisdom of those people did not benefit them at all.

There is a story written in the *Mathnawī* that there was a wealthy person, but the poor fellow lacked intelligence. When he was about to go somewhere, he put jewels in a sack on one side of the donkey, and to balance the weight, he put an equal amount of sand on the other side. As he proceeded, he met a wise person whose clothes were tattered, and who was suffering from extreme hunger, and without a turban on his head. He advised him, 'Why didn't you divide the jewels equally on both sides? Now you are unnecessarily burdening the animal.'

He retorted, 'I am not going to make use of your intellect. Your intellect is accompanied by misfortune. In fact, I do not even accept the advice of an unfortunate person like you.'

Humility

When a person goes somewhere, he should choose the lowest place for himself. If he is worthy of another place, the host will himself call him and give him a place, and will honour him.

Lack of Understanding of the Common People

Regarding the lack of understanding of common people, the Promised Messiah[as] said:

> Those whose hearts are perverse, incline toward the *mutashābihāt* [figurative expressions open to interpretations]. Those people who did not accept Moses[as], Jesus[as], and the Holy Prophet, may peace and blessings of Allah be upon him, did not benefit from manifestly clear Signs. When Moses, peace be on him, married an Ethiopian woman, people objected that if he were truly from Allah, he would not have married an Ethiopian. Due to this minor issue, they overlooked all his miracles.

(Gathering before 'Ishā' Prayer)

The Interpreter's Opinion Does Not Affect the Interpretation

A person asked that when a dream is narrated, it is commonly believed that the very first interpretation given by the interpreter is indeed what is correct and it is, in fact, based on this that it is said that one should not narrate their dream to just any random person. The Promised Messiah[as] replied:

> A dream bearing glad tidings cannot yield warning of punishment, and one that bears warning of punishment cannot become a bearer of glad tidings. Therefore, it is incorrect to

say that if an interpreter interprets a dream of glad tidings as a warning of punishment, it will become a warning, or vice versa. It is correct, however, that if a dream bears a warning, then that calamity can be averted through *ṣadaqah* [charity] and prayer.

Auguring

A question was asked regarding drawing an omen or presaging by way of auguring based on someone's name. The Promised Messiah[as] replied:

This often turns out to be correct. The Holy Prophet, may peace and blessings of Allah be upon him, also made use of auguring. Once I was going to Gurdaspur for a court case, and a person was to be sentenced. The thought crossed my mind whether he would be punished or not when I saw a boy putting a rope around a goat's neck. He made a loop of the rope and put it around the goat's neck and shouted loudly, 'It's caught! It's caught!' I drew the conclusion from this that he would surely be punished. Accordingly, this is exactly what happened.

Similarly, once we were going for a walk, and I was thinking about Pigott in my mind, that it was a great and momentous confrontation, let us see what outcome emerges, when someone along the way who was not from our Community said, اَلسَّلَامُ عَلَيْكُمْ [*Assalāmu 'alaikum*—'Peace be upon you']. I drew the conclusion from this that we would be victorious.

A Recent Ilhām Regarding the Plague

قُلْنَا يٰٓاَرْضُ ابْلَعِيْ مَآءَكِ وَ يٰسَمَآءُ اَقْلِعِيْ

[We said, 'O earth, swallow your water, and O sky, cease raining.]

As far as my opinion regarding this *ilhām* [revelation] is concerned, it is that this does not pertain to all cities and villages, nor does it prove a permanent cessation [of the plague]. It is most likely that the plague will be suspended for a few months in some villages and cities concerning which this is the will of God, and then it may break out again wherever the Omnipotent Lord wills. It will not cease completely until that decree which has been determined in heaven is fully accomplished. It is essential that the earth continue to expel its contents until the will of God comes to its fruition.

Mirza Ghulam Ahmad

An Ilhām

On the evening of 27 April 1903, the Promised Messiah[as] said:

رَبِّ اِنِّیْ مَظْلُوْمٌ فَانْتَصِرْ

[Lord, I am oppressed, so come to my aid].[1]

1. *Al-Badr,* vol. 2, no. 15, dated 1 May 1903, p. 117

28 APRIL 1903

(At the time of Ẓuhr Prayer)

Henna and Hair Dye

There was a discussion about [the use of] henna and hair dye. The Promised Messiah[as] said:

> Most elders have inclined towards the view that hair dye should not be applied; either henna should be applied, or a mix of henna and hair dye should be applied.[1]

1. *Al-Badr,* vol. 2, no. 16, dated 8 May 1903, p. 121

29 APRIL 1903

(Gathering before 'Ishā')

Transient Life

A discussion arose about a person's new invention that had become very popular and through which he would now earn hundreds of thousands of rupees. The Promised Messiah[as] said:

> The present life lasts but a few days. People fancy that prosperity will be achieved and their focus remains confined to this very end, but if life comes to an end, then what good is it? It is the wont of people not to consider every aspect.[1]

An Ilhām

إِنَّا نَرِثُ الْأَرْضَ نَأْكُلُهَا مِنْ أَطْرَافِهَا [2]

[We shall inherit the earth and shall keep eating into it from its boundaries.]

1. *Al-Badr,* vol. 2, no. 16, dated 8 May 1903, p. 121
2. *Al-Badr,* vol. 2, no. 15, dated 1 May 1903, p. 117

30 APRIL 1903

(During a walk)

An Ilhām

The Promised Messiah[as] said:

> I received an *ilhām* [revelation] but I only remember the last part of it. I do not recall the other words. The words that I remember are:
>
> فِيْهِ خَيْرٌوَّبَرَكَةٌ
>
> and its translation was also conveyed as:
>
> اس میں تمام دنیا کی بھلائی ہے
> [There is good for the whole world in it].

Reply to the Objection of Not Performing Hajj

Regarding the opponents' objection as to why Ḥaḍrat Mirza [Ghulam Ahmad] Ṣāḥib does not perform Hajj [the Pilgrimage], the Promised Messiah[as] said:

> Do they want me to institute another obligation, casting aside the earlier duty established by God? It should be kept in mind that the routine functions of *mulhams* [recipients of Divine revelation] are not performed in the same manner as the duties of the general public. They execute every task under the guidance

and direction of God. Although they act upon all Shariah commandments, they prioritize or delay each commandment in accordance with Divine will.

Now, if I were to go for Hajj, I would be charged as someone acting against this commandment of God, so to speak. Furthermore, regarding:

مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا[1]

it is even written in the book *Ḥujjaj-ul-Kirāmah* that if there is a risk of missing the obligatory Prayers, then Hajj is suspended, albeit those who go for Hajj these days end up missing many of their obligatory Prayers. The primary duty of the Divinely commissioned ones is to convey the message. The Holy Prophet[sas] stayed in Makkah for thirteen years. How many times did he[sas] perform the Hajj? Not even once.

The Fatherless Birth of Jesus

QUESTION: Is there any clear verse in the Quran that proves the fatherless birth of the Messiah[as] [Jesus]?

ANSWER: The Promised Messiah[as] said:

Mentioning the story of Yaḥyā [John] and ʻĪsā [Jesus], peace be on him, together at one place, testifies to the fact that just as the birth of Yaḥyā, peace be on him, was of an extraordinary

1. Those who can find a way thither (*Sūrah Āl-e-ʻImrān,* 3:98). [Publisher]

nature,[1] so was that of the Messiah[as]. The account of the birth of the Messiah[as] is set forth after narrating the account of the birth of Yaḥyā, peace be on him. This Quranic order also shows that there is a progression from a lower state to a higher state, meaning that the degree to which the miraculous power of God is manifested in the birth of Yaḥyā shall be exceeded in the birth of the Messiah.

If there was nothing miraculous about it, then what was the point of mentioning the birth of Yaḥyā and then immediately bringing up the mention of Mary? What was the benefit of this? This was done specifically so that no room would be left for any other interpretation. The mention of both these accounts together establishes the miraculous nature of the event. If this is not the case, then it would undermine the Quran thereby, which runs contrary to its grandeur. Furthermore, it also states that:

إِنَّ مَثَلَ عِيسٰى عِنْدَ اللّٰهِ كَمَثَلِ آدَمَ [2]

If the [birth of the] Messiah[as] was not fatherless, then what similarity is there with Adam, and what was the objection against the Messiah[as] for which this reply was given? The historical fact is also that the Jews used to declare his birth illegitimate for this very reason that he had no father. In response to this, God replied to the Jews that Adam was also born without a father; nay, even without a mother. Regarding such objections, one should look at the response in light of the circumstances, and if

1. That is, Ḥaḍrat Zakariya, peace be on him, was very old indeed, and his wife was barren. (*Al-Ḥakam,* vol. 7, no. 18, dated 17 May 1903, p. 2)

2. Surely, the case of Jesus with Allah is like the case of Adam (*Sūrah Āl-e-'Imrān,* 3:60). [Publisher]

someone considers this to be against the law of nature, then he should first demonstrate the limits of the law of nature.[1]

1 MAY 1903

(Evening gathering)

A Dream

The Promised Messiah[as] said:

There was a dream which was terrifying, but Allah the Exalted averted it. I saw that someone was saying that they would slaughter a bull in the field. However, it did not actually happen. The slaughter did not occur and I woke up.

The Mystery behind the Promised Messiah being Buried in the Grave of the Holy Prophet[sas]

The Messenger of Allah, may peace and blessings of Allah be upon him, had stated that the grave of the Promised Messiah would be in his grave.[2] I pondered over the mystery behind this, and it became evident that this saying of the Holy Prophet, may

1. *Al-Badr,* vol. 2, no. 16, dated 8 May 1903, p. 122
2. *Mishkātul-Maṣābīḥ,* Kitābul-Fitan, Bābu Nuzūl ʿĪsā, al-Faṣluth-Thālith, Hadith 5508 [Publisher]

peace and blessings of Allah be upon him, removes all kinds of distance and disunity. Through this [statement] the Holy Prophet proves the existence of a unity between him and the Promised Messiah, and has made it clear that there is no one coming from the outside; rather, the coming of the Promised Messiah[as] is—so to speak—the coming of the Holy Prophet himself, may peace and blessings of Allah be upon him, by way of spiritual reflection. If anyone else were to come, then disunity would be inevitable and it would be contrary to the demands of the Prophet's dignity.

There is No Disunity in Burūz

If someone external were to appear, then there would be jealous indignation, but when he himself appears, why would there be jealous indignation! An example of this is akin to if a man looks at his own face in the mirror and his wife is present nearby, will his wife observe purdah from the image in the mirror? Will she think that some unrelated man has come, and therefore she should observe purdah? Or will the husband feel jealous indignation that some stranger has entered the house while his wife is there in front of him [without purdah]? No! Rather, the mirror manifests the reflections of the husband and wife, and no one considers this *burūz* [reflection] to amount to the presence of a stranger, nor is there any kind of disunity between the reflection and them.

This is the exact same situation regarding the advent of the Promised Messiah. He is not some stranger. And he is not separate from the Holy Prophet, may peace and blessings of Allah be upon him. And he is not the bringer of any new teaching or shariah. Rather, he is the very *burūz* and advent of the Holy Prophet himself, may peace and blessings of Allah be upon him.

This is the reason why the Holy Prophet, may peace and blessings of Allah be upon him, did not feel any jealous indignation at his coming; instead, he joined him with himself. And this is the very mystery in this saying of his that 'He [the Promised Messiah[as]] will be buried in my grave.' This matter guides us to complete and perfect unity [between the Promised Messiah[as] and the Holy Prophet[ṣas]].

If Allah the Exalted—despite praising the Holy Prophet, may peace and blessings of Allah be upon him, to such an extent in the Holy Quran and establishing him as *Khātamul-Anbiyā'* [the Seal of the Prophets]—were to seat someone else on the throne of Prophethood after him, it would be such an egregious violation of his honour. This would have proven—God forbid—that the power of holiness of the Holy Prophet, may peace and blessings of Allah be upon him, is so terribly weak that not even a single such person could be readied by him [from his own Ummah] who could reform his Ummah. This would not only violate the honour of the Messenger of Allah, may peace and blessings of Allah be upon him, but as I have just stated, this issue would also be contrary to the sense of jealous indignation [for the honour of the Holy Prophet[ṣas]]. Jealous indignation exists within every individual for the most mundane of worldly matters, so wouldn't jealous indignation also exist within the Prophets, peace be upon them, for Divine concerns?

God forbid!—such words are words of *kufr* [disbelief]. The Holy Prophet, may peace and blessings of Allah be upon him, said that if Moses, peace be on him, had been alive, he would have certainly obeyed me.[1] What was meant by this? Verily, the

1. *Al-Muṣannaf fī Aḥādīthi wal-Āthār* by Ibn Abi Shaibah, Urdu translator Muhammad Awais Sarwar, vol. 7, p. 628, Kitābul-Adab, Bāb Man Karihan-Naẓara fī Kutubi Ahlil-Kitāb, Hadith 26949 [Publisher]

meaning was that during the era of his Prophethood, no other Prophet could come. Similarly, when the Holy Prophet, may peace and blessings of Allah be upon him, saw a page of the Torah in possession of Ḥaḍrat ʻUmar, may Allah the Exalted be pleased with him, the face of the Holy Prophet, may peace and blessings of Allah be upon him, turned red. What was the reason for this?

It was precisely this jealous indignation from which his face turned red. When Ḥaḍrat Abu Bakr, may Allah the Exalted be pleased with him, saw the Holy Prophet[ṣas], he addressed Ḥaḍrat ʻUmar[ra] and said, 'O Umar[ra]! Do you not see the face of the Messenger of Allah, may peace and blessings of Allah be upon him?' Upon hearing this, Ḥaḍrat Umar[ra] threw that paper out of his hand, thusly paying respect to the Prophet's jealous indignation. Surely, if his face turned red with jealous indignation over such a small matter, then if that same Messiah[as], who was the last Messenger of the Children of Israel, were to come to reform the Prophet's Ummah and break the Seal of his Prophethood, would it not arouse his jealous indignation? And does Allah the Exalted wish to disrespect the Holy Prophet, may peace and blessings of Allah be upon him, to such an extent?

It is a pity that these people, despite calling themselves Muslims and reciting the Prophet's *Kalimah* [Islamic declaration of faith], malign the Holy Prophet, may peace and blessings of Allah be upon him. They accept him as *Khātamun-Nabiyyīn* [the Seal of the Prophets], yet they break his Seal and accuse Allah the Almighty of being pleased to treat the Prophet in this manner after all the praises that have been conferred upon him in the Holy Quran. God forbid!

Reply to an Exaggeration

Upon mention being made of Shiahs, the Promised Messiah[as] said:

> I feel pity for the condition of these people. If Ḥaḍrat Husain[ra] truly possessed the very glory and greatness that they describe, and if the salvation of all Prophets was through his intercession, then it is astonishing that Allah the Exalted did not mention his name even once in the Holy Quran. Zaid[ra], who was an ordinary Companion, was indeed mentioned by name in the Quran, but the Holy Quran did not even mention the name of Imam Husain[ra], who [they claim] was such an exalted saviour and intercessor for all the Prophets, peace be upon them. Did the Holy Quran harbour some enmity towards him as well?
>
> If someone alleges that the Holy Quran has been altered[1] [as the Shiahs allege], and his name has similarly been changed and distorted, then [the burden of] this allegation also hangs upon their own necks, insofar as Ḥaḍrat ʿAlī[ra] was alive after the demise of those against whom this alteration is being imputed, and he was the *Khalīfah* of his time, possessing full authority. He was the Lion of God—so when he knew that this Quran had been altered, why did he not correct it? He should have published the original Holy Quran and corrected it.
>
> However, since he also kept this very Quran and did not publish his 'authentic' and 'correct' Quran, then [the burden of] this allegation remained upon their own heads as well. It

1. From *al-Badr:* 'How could the jealousy [in point of love and honour] of the Holy Prophet, may peace and blessings of Allah be upon him, ever allow another to sit on his throne? How could Almighty Allah praise him, elevate his status and make him the master of all forms of comfort and ease, and then, in the end, cause him this pain and place an outsider on his throne? This could never happen.' (*Al-Badr,* vol. 2, no. 16, dated 8 May 1903, p. 122)

was his right and his duty that when the original Holy Quran had been concealed, at that time he could not do anything out of fear—but after their demise, he certainly had the opportunity to make this matter known to the people that this, in fact, is the original Holy Quran, and the one that you have has been altered and changed. But since he did not do so, [the burden of] this allegation remains on them.[1]

Hūshaʿnā

This is a revelation of the Promised Messiah[as] recorded in *Barāhīn-e-Aḥmadiyya*. This is a Hebrew word meaning: 'Deliver us.' The Promised Messiah[as] said:

This resembles the revelation I received:

يَامَسِيْحَ الْخَلْقِ عَدْوَانَا

[O Messiah who has been sent for mankind's sake! Take note of our plague.]

The Standard of Obedience to an Appointed One

The Promised Messiah[as] said:

Obedience to an Appointed One should be such that if an order is given to someone, then no matter how much the enemy may entice or tempt him in opposition to it, or no matter how much humility, meekness, and flattery he may employ, one should

1. *Al-Ḥakam,* vol. 7, no. 17, dated 10 May 1903, p. 13

not give preference to any of these things over that order and should never pay heed to them.

One's conduct and character should be such that it influences the other person and he realizes that these people truly possess the spirit of obedience. In the lives of the Noble Companions, you will not find a single such incident where if anyone from among them was given a mere indication once, then no matter how much pressure the king of the time may have exerted, he paid heed to no one other than that indication.

When obedience is complete, then guidance is complete. The members of our Jamā'at should listen carefully and seek the ability from God that no such action should be taken by us.[1]

2 MAY 1903

(During a walk)

Mahr[2]

A person asked about the *mahr,* as to how much it should be? The Promised Messiah[as] said:

There is no objection to whatever is mutually agreed upon by both parties. The *mahr* required by the Shariah does not mean

1. *Al-Badr,* vol. 2, no. 16, dated 8 May 1903, p. 122–123
2. *Ḥaqq mahr:* The obligatory marriage gift given by the husband to the wife in Islamic Law. [Publisher]

that the Hadith or other texts have prescribed a fixed limit for it; rather, it refers to the customary *mahr* of the people of that time. It is a shortcoming of our country that the intention is something altogether different, but a *mahr* of hundreds of thousands of rupees is fixed merely for show. This is written only to intimidate, so that the husband remains under control, and this can lead to other evil consequences. Neither the wife's family intends to take it, nor does the husband intend to give it.

My belief is that when a dispute arises in such a situation, the amount fixed as *mahr* should not be enforced to be given unless it is proven that he was ready, willingly and happily, to give that very amount of *mahr* as was fixed. A decision should then be made, keeping in view his status and customs, etc., because neither Shariah [Islamic law] nor the law requires obeying ill intentions.

The review that Maulawī Muḥammad Ḥusain Baṭālawī had written of *Barāhīn-e-Aḥmadiyya* came under discussion. Upon this, the Promised Messiah[as] said:

I am astonished at his condition that at the time when the seed of a tree has just been planted in the ground and it has not grown in any way—no leaf has sprouted, no fruit has appeared, nor has it produced any flower—in this state of non-existence, it is praised thus, that its like cannot be found anywhere in the past thirteen hundred years. And now, when that tree has borne fruit and flowered and has grown, its existence is being denied. In the beginning, the example of my claim was like unto the night; at that time, it was not accepted or liked, just like a bat [dislikes the light]. And now, when the day has dawned and it has shone like the sun, they have shut their eyes.

The days when there were no Signs for recognising, he did

this personal harm to himself that he lost the heavenly light. And this matter was hidden and concealed at that time, yet reviews were written and opinions were expressed. Now the time had come for him to take pride in his review, saying, 'Look, the things I said in the beginning are being fulfilled today, and evidence of this discernment of mine has emerged.' But alas, now, he has himself become an enemy of his own discernment.

What new thing have I set forth? All I wish to ask regarding the *Ḥakam* [Arbiter] these people await is that will he come and simply accept every single thing [they say]? And will he follow *waḥī* [revelation] or these different *maulawīs?* If he is to come and just accept all their statements, then his existence is futile[1].

(Evening gathering)

An Ilhām in Response to Prayer

The Promised Messiah[as] said:

Today, I prayed in general for a great many of the sick, in response to which Allah the Almighty revealed:

آثار صحت

[Signs of health.]

It is unknown which individual this pertains to—the prayer was general.

1. *Al-Badr,* vol. 2, no. 16, dated 8 May 1903, p. 123

Guidance Depends on Striving and Taqwā

The Promised Messiah[as] said:

> Whoever, strictly out of the fear of Almighty Allah, strives in search of His path, and prays to Him for the resolution of this issue, then Almighty Allah Himself, in accordance with His law:
>
> (وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا)[1]
>
> Meaning, 'Those who strive being wholly mindful about Us, We show them Our paths')

takes him by the hand, shows him the way, and bestows contentment of heart upon him. But if the heart itself is home to darkness, and the tongue finds supplicating burdensome, and the beliefs are tainted with idolatry and innovation [i.e. religious deviation], then what kind of a supplication is that, and what kind of seeking is that, upon which good results should (not) accrue? Unless a person, having closed all the doors of unlawful paths and hopes upon himself with a pure heart and with sincerity and devotion, extends his beseeching hands before Allah the Almighty alone, he is not worthy of receiving the help and support of Allah the Almighty. However, when he falls prostrate upon the very threshold of Almighty Allah and supplicates to Him alone, then this condition of his attracts [His] help and mercy.

Allah the Almighty looks from the heavens into the corners of man's heart, and if there is any kind of darkness or any part of idolatry and innovation in any corner, He throws his prayers and worship back onto his face. And if He sees that his heart is

1. *Sūrah al-'Ankabūt,* 29:70 [Publisher]

pure and clean from every kind of selfish motive and darkness, then He opens the doors of [His] mercy for him and taking him under His shade, He Himself takes on the responsibility of his upbringing.

Allah the Almighty Himself has established this [Ahmadiyya] Movement with His own hand, and yet we see that many people come [solely] with their own needs in mind. If their needs are met, then all is well; otherwise, faith and religion are of no interest to them.[1] However, if we look at the lives of the Companions[ra] in comparison, not a single such incident is seen. They never did such a thing. Our *Baiʿat* [the Pledge of Allegiance] is merely a *baiʿat* of *taubah* [repentance], but their *baiʿat* was a *baiʿat* of laying down their lives.

On one side, they would pledge allegiance, and on the other, they would relinquish all their wealth and possessions, honour and renown, and their lives and property, as if they did not own anything. In this way, all their worldly hopes would be severed. All intentions of attaining any kind of honour, greatness, rank, and prestige would come to an end. Who among them had the thought that they would become kings or conquerors of any country?

These things were not even in their wildest imagination; rather, they would sever themselves from every kind of desire and would become ready to endure with pleasure every pain

1. It is written in *al-Badr:* 'Selfish motives are a form of *shirk* [associating partners with God]; they create veils over the heart. Even if a person has taken *Baiʿat* [the Pledge of Allegiance], these motives can still cause him to stumble. Our Movement requires that a person forsake selfishness and firmly establish himself on pure *Tauḥīd* [Oneness of God], with a sincere desire for the truth. Otherwise, the moment he perceives any deterioration taking place in his real desired outcome, he will separate himself. Did the Noble Companions[ra] accept the Holy Prophet, may peace and blessings of Allah be upon him, for the sake of increase in material wealth and possessions?' (*Al-Badr,* vol. 2, no. 16, dated 8 May 1903, p. 123)

and affliction in the way of God Almighty, to the extent that they would be ever ready to even give up their lives. Their own condition was such that they were completely detached and cut off from this world. However, it is a separate matter that Allah the Almighty bestowed His favour upon them and rewarded them, and for those who had sacrificed their everything in this path, He multiplied it a thousandfold.

The Exemplary Lives of the Companions[ra]

Look, Ḥaḍrat Abu Bakr, may Allah be pleased with him, gave away all his wealth and possessions in the way of Allah and wrapped himself in just a blanket. But what did Allah the Exalted grant him due to this? He made him the king of all Arabia and through his hands, He revived Islam anew and demonstrated the reconquest of Arabia that had become apostate. And He granted him what was beyond the wildest imagination of anyone. In short, the truthfulness, loyalty, sincerity, and fortitude of these people is worthy of emulation for every Muslim.

The lives of the Companions[ra] were such that among all the Prophets, such an example is not found in the life of any Prophet. And in comparison to the Companions[ra] of the Holy Prophet[ṣas], the disciples of Jesus[as] appear to be in a precariously fallen state. The passion, truthfulness, and loyalty that a disciple should have for his guide is not found in them at all. Rather, in times of hardship, they all fled and the one who remained started cursing.

The essential point is that until a person detaches himself from his desires and needs and comes before Allah the Exalted, he does not attain anything; rather, he harms himself. But when he separates himself from all selfish desires and needs, and goes

before God with empty hands and a pure heart, then God provides for him and God supports him. Nevertheless, the stipulation is verily that man be prepared to die and become one who bids farewell to humiliation and death in His way.

Approbation and Grandeur for the Truthful and Faithful

Behold, the world is a transient thing, but its pleasure is also granted to those who forsake it for the sake of God. This is why a person who is an intimate friend of God Almighty, God Almighty spreads his approbation throughout the world. This is the very approbation for which worldly people make thousands of efforts, hoping to somehow receive some title, or a position of honour, or a seat in the [royal] court, and to have their names inscribed among the list of those assigned a seat of honour.

In short, all worldly honours are given to such people, and their grandeur and approbation are instilled in every heart—those who become ready to leave and lose everything for the sake of God Almighty; those who not only become ready, but actually abandon everything. In short, those who lose [everything] for the sake of God Almighty are given everything,[1] and they do not die until they receive many times more from God than what they had given in the way of God. God Almighty does not remain indebted to anyone, but it is sad that the people who believe in these things and gain knowledge of their true essence are so very few [in number].

1. It is written in *al-Badr:* 'For even the slightest sacrifice for worldly governments, one receives a reward. Then, will the one who sacrifices for the sake of God not receive a reward?' (*Al-Badr,* vol. 2, no. 16, dated 8 May 1903, p. 123)

Thousands of truthful and faithful people have existed [in the world], but no one has seen nor has anyone heard that they suffered disgrace and humiliation. If they had made the greatest possible advances in worldly matters, at most they would have secured a job as a labourer paying a few pennies and they would have been among the poor and nameless people. But when they devoted themselves to the way of God, God made them such that they became renowned throughout the entire world, and their honour and grandeur was instilled into the hearts of the people, and now their names shine like the stars. Worldly grandeur and glory is also attained through religion itself, so blessed be the one who verily gives precedence to the Faith.[1]

Look at the difference in the [faculties of] pleasures and enjoyments given by Allah to a leech compared to an ox, and then from an ox to a human, and among humans, the elect [of God] are given special faculties of pleasures. In the same way, the people who become the elect [of God] by becoming intimate friends of God are indeed bestowed worldly pleasures etc. of the highest degree.[2] There is a Punjabi poetic verse which is completely in accord with the Divine Word as if it is a translation of it:

جے تُوں میرا ہو رہیں سب جگ تیرا ہو

[If you will be devoted to Me, the whole world will be yours].

1. It is written in *al-Badr:* 'People rely on means; they lack faith. This is why they suffer and stumble.' (*Al-Badr,* vol. 2, no. 16, dated 8 May 1903, p. 123)

2. It is written in *al-Badr:* 'Thus, those who are the elect men [of God] similarly derive greater enjoyment from these pleasures. The conclusion drawn from this is that in all worldly pleasures the share of the elect [of God] is indeed greater.' (*Al-Badr,* vol. 2, no. 16, dated 8 May 1903, p. 123)

So we should strive to become the special servants of God Almighty.[1,2]

3 MAY 1903

(During a walk)

Types of Dreams

A recently arrived gentleman asked,[3] 'What is a dream? In my opinion, these are merely human thoughts—nothing in reality.' The Promised Messiah[as] said:

There are three types of dreams: *nafsānī* [pertaining to the self], *shaiṭānī* [satanic], and *Raḥmānī* [pertaining to the Gracious God].

Nafsānī dreams are those in which a person's own thoughts

1. *Al-Badr* further writes: 'Twice in my dreams, Punjabi verses were revealed to me. One was as mentioned: (جے توں میرا ہو رہیں سب جگ تیرا ہو ["If you will be devoted to Me, the whole world will be yours"]—this is the intended meaning. Editor) And once, I saw a vast field where a *majzūb* (one absorbed in Divine love) was coming towards me. When he reached close, he recited: عشق الٰہی وے مُنہ پر ولیاں ایہہ نشانی ["The hallmark of the saints is that the love of God pours forth from their faces"].' (*Al-Badr,* vol. 2, no. 16, dated 8 May 1903, p. 123)

2. *Al-Ḥakam,* vol. 7, no. 17, dated 10 May 1903, p. 13–14

3. *Al-Ḥakam,* vol. 7, no. 19, on p. 2: These questions and their answers are listed without a date under the title *Istifsār aur unke Jawāb* [i.e. 'Inquiries and Their Answers']. (Compiler)

appear in the form of a dream, like a cat dreaming of mice. *Shaiṭānī* dreams are those in which satanic and lustful passions are seen. *Raḥmānī* dreams are those in which intimations and glad tidings are given from Allah the Exalted.

QUESTION[1]: Can an evil person have pious dreams as well?

ANSWER: The Promised Messiah[as] said:

Even an evil person can have pious dreams because no one is inherently evil. God Almighty states:

مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ[2]

So when everyone has been created for the purpose of [Divine] worship, goodness has certainly been instilled in everyone's nature. And dreams ... are indeed a part of Prophethood. If this sample had not been given to everyone, then understanding the meaning of Prophethood would have been impossible. If someone were conveyed knowledge of the unseen, he would never be able to comprehend it. The King of Egypt, who was a *kāfir* [disbeliever], had a true dream. However, denying true dreams nowadays is actually a denial of God. In truth, God exists and absolutely exists.

Glad tidings do indeed come from Him. And pious dreams come and they are fulfilled as well. The more a person advances

1. *Al-Ḥakam,* vol. 7, no. 19, on p. 2: These questions and their answers are listed without a date under the title *Istifsār aur unke Jawāb* [i.e. 'Inquiries and Their Answers']. (Compiler)

2. I have not created the Jinn and the men but that they may worship Me (*Sūrah adh-Dhāriyāt,* 51:57). [Publisher]

in truthfulness and righteousness, the more he experiences visions that are pious and filled with glad tidings.

How Can One Develop Good Faith?

QUESTION: I am a Muslim and the progeny of Muslims. Generally observing people does not engender a sense of good faith in anyone. Seeing the lifestyle of the people here, I desire a feeling of trust to develop but then it does not come about. What is the reason for this and what is the remedy?

ANSWER: The Promised Messiah[as] said:

> Man always draws conclusions from experiences, and human intellect also progresses through experiences. For example, man knows that the fruit of a grapevine is sweet while the fruits of some trees are bitter. So from this frequent experience, he will gain an understanding that grapes are definitely sweet. Similarly, since the experience nowadays is that immorality, transgression, deception, and fraud are on the rise throughout the world, that is why this notion gets fixed in one's mind that everyone is deceitful and cunning. Past experiences teach him that... this is how it should be. This is why instead of good faith, bad faith is produced, and that is why people have always been suspicious of Prophets as well.
>
> Two thousand years had passed since the death of Moses[as] when the Holy Prophet, may peace and blessings of Allah be upon him, was commissioned. During that time, many false miracle workers and claimants had emerged. People had experienced them, but in that very environment a single truthful one also suddenly emerged. Ultimately, they had to say the same

thing to this truthful one that they used to say regarding those false claimants; that is:

إِنَّ هٰذَا لَشَيْءٌ يُّرَادُ ○[1]

Meaning that this is just a moneymaking scheme.

In short, humankind is being misled due to experiences. Recognizing the servants of God is a special grace of God. Should He Himself grant recognition, then it comes to be known. Pray a lot—there is no remedy outside prayer. Indeed, it is imperative not to become indifferent, considering the virtuous and evil alike, and saying that good trees are just like the bad trees. You should never make this the sole basis of conduct on your part. Rather, you should make yourself understand that virtuous people certainly exist as well. When the people of Satan are so prevalent throughout the world, then what is the reason that the people of God should be so conspicuously absent in the world? Keep praying to God that you are granted insight.

This is precisely the predicament of the Ulema these days:

واعظاں کیں جلوہ بر محراب ومنبر میکنند　　چوں بخلوت مے روند آں کار دیگر میکنند

The preachers giving sermons on the pulpit in the meḥrāb [where the Imam leads the Prayer]

Act contrary in private to all they preach [publicly].

Ḥāfiẓ has also written a poetic verse with the same theme:

توبہ فرمایاں چرا خود توبہ کمتر میکنند

Why do those who preach [to others] about repentance repent less themselves?

1. *Sūrah Ṣād,* 38:7 [Publisher]

Should this be carefully assessed, then falsehood wields no light whatsoever in the absence of a truthful one. If there were no real gold and silver today, then no one could gain any benefit from fake gold and silver.

The Grandeur and Truthfulness of Prophets and Appointed Ones of God

To the extent that Prophets have appeared, they all came forth detesting it. Their disposition is averse to crowds and gatherings. Prophets are greatly given to a life of detachment and selflessness. It is a great desire of theirs that people refrain from turning to them. Nevertheless, since God has given them such a natural propensity to achieve lofty feats, their grandeur spreads throughout the world to such a great extent. It does not spread through any stratagems or schemes, but rather, God Himself spreads it.

All the schemes employed against them are shattered to pieces. Their works demonstrate incomparable miracles and prophecies. If there were no miracles, then many obscurities would beset the minds [of man]. No matter how deeply tarnished the mindset be, they are struck with astonishment upon seeing them. I received a letter from an opponent stating, 'I am your enemy, but these days I am absolutely perplexed that if you are false, then why is there so much success and progress?'

The person living in this world is blind who draws conclusions from some brief experiences. The true conclusion is drawn, however, when all the evidence is evaluated collectively. If those Appointees sent by God do not receive such phenomena, then what proof is there of their truthfulness? The royal seal must undeniably be in his possession. If the sun has risen and someone calls it night, then how long can he go on saying so?

The one who comes from God comes bringing arguments, evidence, Signs, intimations, earthly Signs, heavenly Signs, Divine support, approbation, and so forth. His moral condition and relationship with God all attest to his truthfulness, and a battlefield full of arguments stands ready for him. If a virtuous soul seeks sufficient evidence to attain certainty of faith, he will find it through reflection.

If the objection is raised as to why all the people in the world do not believe, the reply is that some people inherently possess less light and are given more to suspicion. Objections were raised against Moses, peace be on him. Despite witnessing Signs repeatedly, they kept rejecting him. The Holy Prophet was called an impostor. Such people are inherently evil. That is why it is said:

اے بسا ابلیس آدم روئے ہست پس بہر دستے نہ باید داد دست

There are many an Iblis in the guise of Adam;
So, one should not support and unite with just anyone.

Nor should it be that one considers everyone to be a charlatan. Do not inflate suspicion to the extent that you are deprived of the blessings of the righteous, nor extend so much goodwill that you mistake a fake and a fraud to be godly. Keep praying with a sincere heart. Prophets and such are under the cloak of God. Unless God shows them, no one can see them. Abu Jahl used to live right in Makkah and would see the growth of the Holy Prophet. He saw his entire life, yet he still did not believe.

It is said that Sultan Mahmūd captured a Raja and took him along with him. After staying with him for some time, the Raja eventually compared his religion with Islam and became a Muslim. He used to live in a separate tent. One day, he was sitting and crying when Mahmūd passed by the tent and heard the sound of weeping. He went inside and asked if he was

missing his homeland, offering to make him the ruler there and send him back. The Raja replied, 'I no longer have any worldly desires. At this moment, the thought occurred to me that on the Day of Judgment, if the question is asked, "What kind of Muslim are you that you did not become a Muslim until Mahmūd invaded and captured you and brought you along? How good would it have been had I realized in the beginning that Islam is the true faith!"'

The Funeral of an Opponent

A gentleman asked,[1] 'There is a plague in our village and opponents and those who reject [the Promised Messiah[as]] die quite often. Should their funeral prayers be offered or not?' The Promised Messiah[as] replied:

This is *farḍ-e-kifāyah*.[2] If even one person from the family goes, it suffices. However here, firstly, he is plague-stricken, going near whom is forbidden by God. Secondly, he is an opponent. Unnecessary interference is not permissible. God says that you should completely abandon such people. Should He so desire, He Himself will make them friends, meaning they will become Muslims. God has established this community on the pattern of Prophethood. Flattery will never be of benefit; rather, you will even lose a part of your own faith.

1. *Al-Ḥakam,* vol. 7, no. 19, on p. 2: These questions and their answers are listed without a date under the title *Istifsār aur unke Jawāb* [i.e. 'Inquiries and Their Answers']. (Compiler)

2. This is a general obligation upon the Muslim community that is satisfied if performed by a sufficient number of individuals. [Publisher]

(Gathering before 'Ishā' Prayer)

The Door of Taubah being Closed

During a discussion about the plague, it was mentioned that some places have been completely devastated, yet the people there continue in their same old ways of sin and iniquity; no holy change is evident. The Promised Messiah[as] said:

> Their understanding is inverted. This is also one meaning of the door of *taubah* [repentance] being closed.

لَارَآدَّلِفَضْلِهٖ

[No one can repel His bounty.]

This is an old *ilhām* [revelation] of the Promised Messiah[as] which was inscribed on the upper portion of the mosque, but due to alterations and changes in the buildings, that inscription could not be preserved. The Promised Messiah[as] said:

> It should be written again, and it is not known how vast its meanings are.

The Promised Messiah[as] saw in a dream that angels were writing it with green ink.[1]

1. *Al-Badr,* vol. 2, no. 17, dated 15 May 1903, p. 129–130

MAY 4 1903

(During a walk)

Honouring of Guests

The topic of hospitality arrangements for guests came up. The Promised Messiah[as] said:

> It is always my concern that no guest should face any difficulty; rather, I always keep reminding that guests should be provided comfort to the fullest extent possible. The heart of a guest is as delicate as a mirror and can break with the slightest tap. Earlier I had made the arrangement that I would also eat with the guests, but ever since my illness has progressed and I have had to eat a restricted diet, that arrangement could no longer be upheld. At the same time, the number of guests has increased to such an extent that there is insufficient space. Therefore, separation became unavoidable out of necessity. Everyone has permission from me to present their difficulties. Some people are ill; separate food arrangements can be made for them.[1]

1. *Al-Badr,* vol. 2, no. 17, dated 15 May 1903, p. 130

(Evening gathering)

Customs and Traditions

The Promised Messiah[as] said:[1]

> It is extremely difficult to eradicate habits and customs, and this indeed is the veil that deprives one of thousands of lights. Otherwise, our cause is exceedingly clear and evident. No matter how clearly and conclusively a matter is proven and explained through arguments and proofs, one who is bound by habit and custom will certainly hesitate and linger in accepting it. Unless he tears apart this veil and emerges from it, he will not be blessed to accept the truth.
>
> How manifest and pure was the truthfulness of the Holy Prophet[sas], yet even at the time of his claim, the Christian monks and Jewish scholars who were shackled by habit and custom made thousands of excuses. Instead of calling him truthful, they labelled him a liar. It was as if the darkness of habit and custom had cast such a veil over their eyes that they called light darkness. Otherwise, his miracles, clear proofs, and

1. It is written in *al-Badr: '*A young *maulawī,* after completing his education in Kanpur, was on his way to his hometown, Dera Ghazi Khan, when certain circumstances led him to consider visiting Qadian for further inquiry. So he came and met with Ḥakīm Noor-ud-Deen. Ḥakīm Ṣāḥib advised him to engage in extensive *istighfar* [seeking forgiveness] and to pray to Allah that the truth might be revealed to him. After the *Maghrib* Prayer, Ḥakīm Ṣāḥib introduced him to the Promised Messiah[as] and mentioned that he sought answers to certain matters. Upon this, the Promised Messiah[as] stated: "A person often adopts certain practices as a matter of habit and custom, and it becomes difficult to abandon them. He remains bound by conventional thoughts, and until these are eradicated, the truth cannot be comprehended."' (*Al-Badr,* vol. 2, no. 17, dated 15 May 1903, p. 130)

blessings were so perfect and lofty that it was impossible for anyone to deny them.[1]

Three Ways to Attain Contentment

Likewise, in this age, Allah the Exalted has brought together all kinds of arguments and clear proofs for us. There are only three ways for man to attain contentment:

(1) Firstly, scriptural proofs. They are established from the texts of the Holy Quran because a person who believes the Holy Quran to be the Word of God has no choice in the matter; rather, his faith is deficient without the Word of God.[2]

The second part of scriptural proofs are the Hadith. Among them, those *aḥādīth* are admissible which do not contradict the Holy Quran because any hadith that opposes or contradicts the Holy Quran is rejected and unworthy of being accepted. For example, the Holy Quran states that Abraham[as] came before Moses[as]. However, if a hadith claims that Moses[as] came before Abraham[as], then it is completely rejected and unworthy of being accepted. Similarly, if any hadith clearly contradicts the Holy Quran in any other way, it falls under the same category.

In the Hadith, there is a possibility of both truth and

1. It is written in *al-Badr:* 'What could be the reason that a perfect and unparalleled Prophet comes, yet he is not accepted? The tendency towards miserliness inherited from one's parents often prevents the understanding of the truth. Even now, these very difficulties arise when choosing to adopt a path that leads to contentment.' (*Al-Badr,* vol. 2, no. 17, dated 15 May 1903, p. 130–131)

2. It is written in *al-Badr:* 'The one who has faith in God and knows the Quran to be the Word of God would never dare to deny it after hearing even a single verse. It is difficult to deny a clear and explicit text.' (*Al-Badr,* vol. 2, no. 17, dated 15 May 1903, p. 131)

falsehood because the Messenger of Allah did not compile the Hadith like the Holy Quran at that time, nor did he give them a name like the Holy Quran. Rather, they were compiled nearly 250 years after him. Thus, the Holy Quran is the criterion for their truth and falsehood. Therefore, the *aḥādīth* that do not contradict the Holy Quran are worthy of acceptance. The emergence of these 73 sects is also one of the consequences of these *aḥādīth.* When the primary focus of people withdrew from the Holy Quran and they came to consider the Hadith as the judge over the Holy Quran, then the plight [of the Ummah] escalated to this degree.

(2) The second means by which man can recognize the truth is reason. Thus, the Holy Quran records the words of the guilty ones:

لَوْ كُنَّا نَسْمَعُ اَوْ نَعْقِلُ مَا كُنَّا فِيْٓ اَصْحٰبِ السَّعِيْرِ ○[1]

So if these people are questioned whether reason assents to the fact that any individual can ascend to heaven with his earthly body, sitting up there for two thousand years without any kind of needs or necessities—is there any intellect that can accept this anomaly? What these people should really be asked is, 'What is the reason for this uniqueness that you have granted to 'Īsā[as] [Jesus]?' This is truly a subtle form of *shirk* [associating partners with Allah]. Almighty Allah states:

فَسْـَٔلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ○[2]

1. If we had but listened or possessed sense, we should not have been among the inmates of the blazing Fire (*Sūrah al-Mulk,* 67:11). [Publisher]

2. Ask the people of the Reminder, if you know not (*Sūrah al-Anbiyā',* 21:8). [Publisher]

Allah the Exalted draws man's attention to the fact that precedents [and paradigms] are necessary in every phenomenon. Anything without a precedent is dangerous.

The same kind of dispute that we have today had occurred before amongst the *Ahl-e-Kitāb* [People of the Book], and that was the episode of Elijah. It was written in their books that the Messiah[as] would not descend from heaven until Elijah returns from heaven. It was on this basis that when [Jesus] the Messiah[as] came and invited the Jews to believe [in him], they categorically refused, saying that verily the Sign of the Messiah[as] according to them is that Elijah would return from heaven before him. However, [Jesus] the Messiah[as] interpreted this to mean that this very person—that is, Yuḥannā [John (the Baptist)] (Yaḥyā)—is indeed Elijah and he has come endowed with his (Elijah's) virtues; accept him as Elijah. He will not return from heaven. The one who was to come has already come. Accept it if you will or deny it as you wish.

In short, this very setback had befallen ʻĪsā as well, and his verdict can serve as an argument for our case. If ʻĪsā[as] was in the right against the Jews, then our case is also clear; otherwise, first deny the Prophethood of ʻĪsā[as], then our case comes up after.

If these Jews are truly in the right like those Jews were, then there is no proof for the Prophethood of ʻĪsā[as] in the first place, so what is the meaning of his coming from heaven? Therefore, these Muslims should either accept the fact that no one ascends to heaven alive nor do they return, and—in accordance with this very principle—they accept that ʻĪsā passed away like the other Prophets; or they deny the Prophethood of ʻĪsā[as], thereby washing their hands clean of all hopes regarding his coming. In short, his unique and distinct kind of life is a dangerous form of *shirk*. In essence, the second type of arguments were intellectual

[in nature], and according to them as well, these people stand accused.[1]

(3) The third means of recognizing a truthful person are his personal Signs and extraordinary prophecies, which are tested and evaluated against the pattern of prophethood. So Allah the Exalted has also brought together here an abundance of proofs of this kind, whether earthly or heavenly, spatial or temporal. He has Himself manifested all kinds of Signs for me.

Most of the prophecies of the Holy Prophet have already been manifestly fulfilled. Heaven has testified for me, the earth brought forth its testimony for me, and thousands of extraordinary events have come to pass. As for the present age, it is itself crying out aloud that someone must surely come. The Ummah has split into 73 sects; they themselves are seeking a *Ḥakam* [Arbiter].

Such disputes have arisen among all these sects that they issue fatwas of *kufr* [disbelief] against one another, and the charge of apostasy hangs over the neck of each one of them. The Ḥanafīs declare the Wahhābīs as Hell-bound, and the Wahhābīs proclaim the same about the Ḥanafīs. The Shiahs say that all of them have gone astray from the right path. As for the Khārijites, they are the deadly enemies of the Shiahs. In short, every sect thirsts for the blood of the others. Now, will the *Ḥakam* who comes to remove these differences from their midst equally accept their [contradictory] views? If he does so, the others would be offended.

Here, every sect demands that if he does not accept all of their views, then he would not be from Allah. In short, each of them has imposed the criterion of his truthfulness to be the acceptance of all their beliefs, but would he ever do that? Never! Rather, he would be an advocate of every truth and an adversary of every

1. *Al-Ḥakam,* vol. 7, no. 17, dated 10 May 1903, p. 16

falsehood. If this were not the case, then what good would that *Ḥakam* be? And what would even be the need for such a one? His absence would be better than his existence.

The real difficulty is that since childhood, these poor people have grown accustomed to hearing that he [the Messiah] would descend from heaven in such a manner onto a minaret. Then he would ask for a ladder and, placing his hands on the shoulders of two angels, he would descend. And immediately upon arrival, without any investigation, he would put the disbelievers to the sword and hand over all their wealth and property to the Muslims, and so on and so forth.

How can these notions which have been ingrained in the simple-minded for ages be removed? Those poor souls are helpless. These are the difficulties, and their removal is absolutely impossible except through the fear of God Almighty.

(The Quran) has stated تَوَفَّيْتَنِيْ ['You caused me to die'] and [Imam] Bukhārī has explained his belief and the meaning of this verse that مُتَوَفِّيْكَ [*mutawaffīka*] means مُمِيْتُكَ [*mumītuka*—'I shall cause you to die']; so then, after this, how egregious an error of these people to settle him up in heaven alive without any basis. The poor man himself repeatedly proclaims that these people [the followers of Jesus[as]] went astray after his death. In truth now, someone tell me whether these people have gone astray yet or not? If they have gone astray, then the Messiah has passed away. Otherwise, believe in their Trinity, Atonement, and other beliefs, and deny the Prophethood of the Holy Prophet[sas]....

This statement of Allah the Exalted in *Sūrah al-Fātiḥah:*

غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ○[1]

1. Those who have not incurred *Your* displeasure, and those who have not gone astray (*Sūrah al-Fātiḥah,* 1:7). [Publisher]

When I reflected on this, it became apparent that the one who is to come must possess two kinds of qualities—firstly, the qualities of Jesus, and secondly, the qualities of Muhammad—because by مَغْضُوْبِ عَلَيْهِمْ [*maghḍūbi ʿalaihim*—those who have incurred displeasure] are meant the Jews, and by الضَّآلِّيْنَ [*aḍ-Ḍāllīn*—those who have gone astray] are meant the Christians. When the Jews had committed iniquity, then ʿĪsā[as] had appeared for them. When the depravity of the Christians intensified, then the Holy Prophet[saw] had appeared. Here, God Almighty has brought together the mischief of both, the internal 'Jews' and the external Christians, for whom the coming one would also need to embody the perfect *burūz* [spiritual manifestation] of the Holy Prophet and the complete image of ʿĪsā[as].

The Status of the Ḥakam

What could anyone possibly say before the *Ḥakam* [Arbiter] and what could they possibly debate with him? They are earthly; he is heavenly. They are absolutely incompetent; he constantly receives guidance from God. These people wish to defeat me by presenting irrelevant and indiscriminately gathered together heap of *ahādīth* and sayings, but what can they do? It has been thirty years since God Himself has been informing me through fresh revelations that this is Divine truth which you have brought. Your opponents are in the wrong. Now what should I do—believe these people or believe the words of God from heaven?

It is sufficient for the discerning that the head of the century has already elapsed, and the thirteenth century was a terribly inauspicious century for Islam. Thousands became apostates and adopted Jewish traits. And those who are not openly apostate—if looked at keenly—are also apostates. The *Dajjāl*

reigns supreme over their every sinew and fibre; even their clothing has changed, so wouldn't their hearts have changed? They simply do not reveal it out of some fear or some other reasons; otherwise, apostates they are just as well. They became oblivious to their own faith and fell under the influence of others. So what deficiency remains in their apostasy now? If even *now* their Mahdi and Messiah fails to come, then *when* will he come? When the very name of Islam is effaced from the world and the ship itself is sunk!

What a pity! The nation's eyes are shut and it isn't even aware of its own predicament.—The end.[1]

5 MAY 1903

(During a walk)

One should Continue Praying for the Acceptance of Truth

A recently arrived gentleman related that, 'Last night I saw in a dream that I am questioning you that if you are accepted as 'Īsā, peace be on him, and we are mistaken in this event, then you are responsible.' The Promised Messiah[as] said:

If I had not taken this responsibility upon myself, then how could I have invited hundreds of thousands of people [to accept

1. *Al-Ḥakam,* vol. 7, no. 18, dated 17 May 1903, p. 2

me]? Rather, God Himself has taken on this responsibility. Whoever rejects me will then have to reject the entire system of Prophethood. When [Jesus] the Messiah, peace be on him, came, they did not accept him and presented the argument that Elijah must come before him. The Messiah[as] gave this very reply that Yaḥyā [John the Baptist] has come in the disposition and demeanour of Elijah, and this indeed is the coming of Elijah.

In short, if I am not from God, then how would those Signs be manifested which were established for the Messiah? When the Holy Prophet, may peace and blessings of Allah be upon him, came, this was the very objection of the Jews that he would be from the Children of Israel. God gives its rebuttal that this is His grace—He grants it to whomsoever He wills. The wise continued believing every time, whereas the foolish would always persist in their obstinacy, saying they would believe when all prophecies are fulfilled. By غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ [those who have not incurred displeasure] are meant the *maulawīs,* because in such matters, the *maulawīs* are indeed always the first target.

The worldly people have little connection with religion to begin with. Ever since the operation of this system of Prophethood, there has never been agreement that whatever extent of hoarded treasure—flourishing and withered—in the possession of the *maulawīs* must be fulfilled word for word. Just look, on account of these very statements, the Jews to this day have not accepted [Jesus] the Messiah[as] nor the Holy Prophet, may peace and blessings of Allah be upon him. Accepting the truth is a Divine blessing; not everyone gets to receive it. This is why you should always pray that God grant the ability to accept it[1].

1. *Al-Badr,* vol. 2, no. 17, dated 15 May 1903, p. 131

6 MAY 1903[1]

(During a walk)

Metaphors Always Exist in Prophecies

The recently arrived gentleman inquired, 'What is meant by curly hair?' The Promised Messiah[as] replied:

> The Hadith are conjectural in nature. It is not absolutely proven that what was uttered by the Holy Prophet[sas] was precisely captured. The actual word is not known. There are always metaphors in prophecies. Moreover, it should also be kept in mind that if any report contains information that contradicts an established event, it must be rejected in any case.
>
> Cite a precedent in any previous era for the tribulation that exists at this time—has it ever occurred? Hence, the greatest tribulation of all is obviously this one, and there [in the Hadith], mischief of the *Dajjāl* is considered immense. And the meaning of *Dajjāl* has also become known from the lexicon, so what room for doubt remains now?
>
> I say further that if metaphors apply only in the case of the *Dajjāl* and are not found anywhere else, then someone could object as to why you make use of interpretations. Nevertheless, it comes to be known upon observation that the Holy Quran itself, and even the Hadith, are replete with metaphors, but there was no need for the true essence of every single metaphor

1. In *al-Badr,* vol. 2, no. 17, dated 15 May 1903, on p. 132, the date 6 April 1903 is mentioned, which appears to be an error. Based on the sequence of content and the diary's order, this should in fact be the diary entry for 6 May. The diary entry for 6 April is actually recorded in *al-Badr,* vol. 2, no. 14, dated 24 April 1903, p. 106–107. (Compiler)

to be disclosed. To this day, has anyone grasped all the phenomena of the world that he should press the demand to explain the true significance of each and every word? The general rule is for man to understand the broad underlying issues and, based on these, deliberate upon the rest.

Tawaffī

The word تَوَفِّیْ [*tawaffī*] has only been used for human beings and not for other animals. The reason for this is that at that time, there were also people with atheistic tendencies, who did not believe in the Resurrection and Judgment. They believed that nothing of a human being remains after his death. By using this word, Allah the Exalted has made it clear that He takes possession of the soul [after a person's death] and it continues to exist. Wherever this word appears in the Quran and Hadith, it means the seizing of the soul; it does not have any other meaning[1].

Attaining the Already Attained?

QUESTION: When a person has already attained something, what is there to gain from attaining it again?

REPLY: We reject this principle. This is not correct. It is written in the Quran that: [2]اَلَسْتُ بِرَبِّكُمْ ؕ قَالُوْا بَلٰی. Meaning that, when Allah asked the souls, 'Am I not your Lord?' They replied, 'Yes!' Now

1. *Al-Badr,* vol. 2, no. 17, dated 15 May 1903, p. 132
2. *Sūrah al-A'rāf,* 7:173 [Publisher]

one might ask that since the souls already had this knowledge, why did Allah send Prophets? As if making them attain what was already attained. This understanding is fundamentally wrong—one form of attainment is superficial, while another is profound. There is a difference between the two. The knowledge that is obtained through Prophets is of three types:

1. *ʿIlmul-yaqīn* [Knowledge by inference]
2. *ʿAinul-yaqīn* [Certainty by sight]
3. *Ḥaqqul-yaqīn* [Absolute certainty]

Here is an example of this. When a person sees smoke from afar, he will know that there must be a fire there because he knows that where there is fire, there is also smoke—and the two are inseparably connected. This is also one type of knowledge called *ʿilmul-yaqīn* [knowledge by inference]. But when he goes closer and sees the fire with his own eyes, this is called *ʿainul-yaqīn* [certainty by sight]. Then, if he places his hand upon the fire and feel its heat, he will have no doubt about it and the knowledge that he will gain in this way this is called *ḥaqqul-yaqīn* [absolute certainty]. Now, can we call this 'attaining the already attained'? Absolutely not![1,2]

1. *Al-Badr,* vol. 2, no. 18, dated 22 May 1903, p. 137
2. Note from the Editor: The questioner's actual intent was to ask why, when we already have the Quran, we need to take *Baiʿat* [the Pledge of Allegiance] now. The same Prayers and Fasting are to be performed with or without the *Baiʿat,* so it seems redundant. However, the Promised Messiah[as] clearly explained that there are stages of attainment.... Understanding this philosophy, the questioner eventually took *Baiʿat* at the hands of the Promised Messiah[as]. (*Al-Badr,* vol. 2, no. 18, dated 22 May 1903, p. 137)

(Evening gathering)

The Manner in which Waḥī Descends

The Promised Messiah[as] said:

> The rule regarding *waḥī* [revelation] is that it descends in a compendious form, and there is an understanding that comes with it. For example, when the Holy Prophet[saw] was commanded to offer Prayers, the method of Prayer, the number of *rak'āt* [units of Prayer], the timings of Prayer, etc., were all conveyed to him in a visionary form. Similarly, whatever terminology Allah the Exalted uses, its details and explanation accompany it in a visionary form for those whom He informs about the intent of that *waḥī* and instils it in their hearts. Since the beginning of the world, this has been the way of *waḥī,* and the *waḥī* of all Prophets was of this nature. *Waḥī* has never occurred without visionary images or understanding, nor can its compendious form be comprehended by anyone without it.[1]

1. From *al-Badr:* 'Since the beginning of the world, *waḥī* [revelation] has only occurred in a state of *kashf* [spiritual vision]; otherwise, it would be open to the objection that, "Was the Holy Prophet, may peace and blessings of Allah be upon him, either deceitful or did he fabricate things on his own and convey them to others?" Rather, just as God Almighty would instil something in his heart, he would convey it to others' hearts.' (*Al-Badr,* vol. 2, no. 18, dated 22 May 1903, p. 137)

News of Destruction in Mudh per the Prophecy

News has come from Mudh that the population of this place is a little over 200 people, and so far, 103 people have died, and they are still dying at a rate of 4 to 5 per day. Upon this, the Promised Messiah[as] directed that the prophecy regarding Mudh contained in the *Qaṣīdah I'jāz Aḥmadiyyah* should be published in the newspapers and shown, and Maulawī Sana'ullah and others should be informed that Allah the Almighty is now fulfilling the very words on the basis of which he wanted to file a case. Now people should ponder whether it was true or not.[1]

7 MAY 1903

(Before 'Ishā')

Rights of Women

The Promised Messiah[as] said:

No other religion has ever safeguarded the rights of women in the manner in which Islam has done. Allah the Exalted, set forth all kinds of rights in just a few words:

1. *Al-Ḥakam,* vol. 7, no. 18, dated 17 May 1903, p. 2

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ[1]

Meaning that, just as men have rights over women, so do women have similar rights over men. The condition of some people is said to be such that they consider these helpless women as [nothing more than] the shoes on their feet and they make them perform the most degrading tasks. They hurl filthy abuse at them, look upon them with disdain, and enforce the commandment of veiling in such an unjust manner that it is as if these women are entombed alive.

Man's relationship and manner of dealing with women should be that of a friend. In reality, the foremost to bear witness to man's noble moral qualities and connection with God are indeed the women. If his dealings with them are not good, then how is it possible for him to be at peace with God? The Messenger of Allah, may peace and blessings of Allah be upon him, has said: خَيْرُكُمْ خَيْرُكُمْ لِاَهْلِهٖ[2]—that is, the best among you is indeed the one who is best in the treatment of his wife.[3]

1. *Sūrah al-Baqarah,* 2:229 [Publisher]
2. *Sunan at-Tirmidhī,* Abwābul-Manāqibi 'an Rasūlillāh, Bab fī Faḍli Azwājin-Nabiyy Ṣallallāhu 'Alaihi wa Sallam, Hadith 3895 [Publisher]
3. *Al-Ḥakam*, vol. 7, no. 18, dated 17 May 1903, p. 12; *al-Badr*, vol. 2, no. 18, dated 22 May 1903, p. 137

8 MAY 1903

(Gathering before 'Ishā')

Muḥammad Ḥusain Baṭālawī and Disrespect of the Noble Quran

'Even Musailimah had performed this ostentatious composition of rhymes—what is the uniqueness of the Holy Quran in this?' This is a statement issued from the pen of Maulawī Muḥammad Ḥusain Baṭālawī, the Foremost of the Disbelievers, in respect of the Noble Quran. Regarding this, the Promised Messiah[as] said:

> What could be greater disrespect than to describe the verses of the Holy Quran—which are a miracle in every aspect and every expression from an explicit sense and from an implicit sense—as a composition of rhymes? Just as the esoteric text of the Holy Quran is a miracle, its explicit words and arrangement are miraculous as well. If we do not believe its exterior is a miracle, then what would be the argument for its interior being a miracle? If a person's exterior is filthy, impure, and wicked, how can his spiritual condition be good?
>
> For the common people and those with a superficial mindset, only the apparent beauty can be a miracle, but since the Quran is for people from every stratum, it is a miracle in every respect. The consequence of enmity towards the one commissioned by Allah rises to the level of *kufr* [disbelief].[1]

1. *Al-Badr*, vol. 2, no. 18, dated 22 May 1903, p. 137–138

9 MAY 1903

(During a walk)

Leaving an Epidemic-Stricken Area

The common people think that one should not flee from an epidemic. These people are mistaken. The Holy Prophet[sas] said that if an epidemic is just beginning, one should flee, but if it has spread widely, then one should not flee.[1] As long as the epidemic has not yet begun in a place, the residents of that area remain protected from its effects and have the choice to isolate themselves from it and engage in *taubah* [repentance] and *istighfār* [seeking forgiveness].

The Ahmadiyya Jamā'at and the Plague

It is the way of Allah the Exalted that there are Signs, and there is ambiguity in them as well. When the Holy Prophet, may peace and blessings of Allah be upon him, was asked for a miracle, he said that God has the power to show a Sign from heaven or show a Sign by making some fight against others.[2] Accordingly, Companions[ra] were also killed in battles and some people of weak faith objected, saying, 'If this is a punishment [for the

1. *Ṣaḥīḥ al-Bukhārī,* Kitābuṭ-Ṭibb, Bābu mā Yudhkaru fīṭ-Ṭā'ūn, Hadith 5730 [Publisher]

2. In *al-Ḥakam,* it is further written: 'After all, the battles that took place were also signs, and they were a punishment for the disbelievers and deniers. But the question arises, did none of the Companions[ra] die in those battles?' (*Al-Ḥakam*, vol. 7, no. 19, dated 24 May 1903, p. 9)

disbelievers], then why are people among us dying?' Upon this, God stated:

اِنۡ یَّمۡسَسۡکُمۡ قَرۡحٌ فَقَدۡ مَسَّ الۡقَوۡمَ قَرۡحٌ مِّثۡلُہٗ ؕ وَ تِلۡکَ الۡاَیَّامُ نُدَاوِلُہَا بَیۡنَ النَّاسِ الخ[1]

Thus, if no one from our Jamā'at dies at all while [people from] all other nations continue to perish, then the whole world would at once come to the right path and no religion besides Islam would remain in the world—so much so that even the governments would have to become Muslim.[2] And this was the secret behind why even the Companions[ra] of the Holy Prophet, may peace and blessings of Allah be upon him, died [in battle]. The share of safety and security will, however, remain relatively greater for our side. It is also written in *Barāhīn-e-Aḥmadiyya:*

اَلَّذِیۡنَ اٰمَنُوۡا وَ لَمۡ یَلۡبِسُوۡۤا اِیۡمَانَہُمۡ بِظُلۡمٍ[3]

Now, God knows who is free from injustice. Laziness and negligence also constitute injustice. Nevertheless, it is still necessary

1. If you have received an injury, surely the *disbelieving* people have *already* received a similar injury. And such days We cause to alternate among men *that they may be admonished (Sūrah Āl-e-'Imrān,* 3:141). [Publisher]
2. It is further stated in *al-Ḥakam:* 'And no other religion would be left except Islam, whereas this is not what will happen. Other religions will indeed remain till the Day of Judgment. God Almighty does not wish to show the like of the Day of Judgment among the Signs, nor has it ever so happened. However, they unavoidably suffer some destruction. This is indeed the reason that some of the Companions[ra] were martyred in these battles and the Holy Prophet, may peace and blessings of Allah be upon him, also suffered some harm but the final outcome demonstrated how magnificent indeed the Sign of the Holy Prophet[sas] was. The same is the case here.' (*Al-Ḥakam*, vol. 7, no. 19, dated 24 May 1903, p. 9)
3. Those who believe and mix not up their belief with injustice (*Sūrah al-An'ām,* 6:83). [Publisher]

to pray. I have never written anywhere that this Jamā'at would remain absolutely protected, nor is this the way of Allah. If it were so, then there would be لَآ إِكْرَاهَ فِي الدِّيْنِ [compulsion in religion]. Ever since Prophets have been raised, it has never happened thus. The ignorant are unaware of these mysteries. God's promise is of relatively greater protection, not absolute.[1] Then, it should also be seen that if one person from our Jamā'at dies, 300 join in their stead. The ultimate outcome is indeed always in favour of the righteous. If God Almighty were to make such a manifestly clear distinction, then I do not know if even an iota of religious differences would remain, whereas it is necessary for these differences to exist until the Day of Judgment.

Some people from our Jamā'at also mistakenly say that none of us will die. This is their misconception. This can never happen. Although God has made promises to a certain extent, their meaning certainly is not that absolutely no one from the Jamā'at will be a target of the plague at all. Our Jamā'at should remember well that the promise of Allah the Exalted is certainly not that none of you will die [from the plague]. God Almighty does, however, state:

وَ اَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْاَرْضِ[2]

Therefore, anyone who makes his existence beneficial for

1. From *al-Ḥakam:* 'Therefore one should continue to pray, because the promise of complete and total protection is not given anywhere—rather in the revelations there are nearly present words of exception. There is no absolute promise that this Jamā'at will be completely safeguarded, but it is relative, and this is also the practice of Allah. What should be observed is who diminishes and who increases due to the plague.' (*Al-Ḥakam*, vol. 7, no. 19, dated 24 May 1903, p. 9)

2. But as to that which benefits men, it stays on the earth (*Sūrah ar-Ra'd,* 13:18). [Publisher]

people, God will grant them longer lives. Have great compassion for the creation of God Almighty, and the rights of the people should be fully discharged.

The Difference between the Circumstances of Noah[as] and the Promised Messiah

An objection was raised that all those who boarded the ark of Noah[as] were safeguarded against the flood, so what is the reason that those who have taken *Bai'at* [the Pledge of Allegiance] these days should not be protected?

REPLY: The Promised Messiah[as] said:

Our Movement follows, step by step, that of the Holy Prophet, may peace and blessings of Allah be upon him. In the time of Noah[as], the door of faith had been closed and there was no ambiguity regarding faith at that time, but now there is. In the time of Noah[as], it had been decided that the people were now surely about to be destroyed, whether they came to believe or not. However, in the time of the Holy Prophet, respite was given that whoever offers *taubah* [repentance] would be saved. Hence, the Holy Prophet, may peace and blessings of Allah be upon him, said at the very time of fighting that if anyone declares their faith, the sword would be sheathed. But for the people of Noah[as], it was that only those in the ark would be saved; all the rest would perish and be destroyed. That was a special and separate situation.

The objection was also against Noah[as] himself, that he had said that his family would remain safe, but still there remained room for the opponents to say that Noah[as] could not save his own son. It seems that a doubt had arisen even in [the mind

of] Noah[as], which is indeed why Allah the Exalted rebuked him. Observe, therefore, that despite being a Prophet, he made a mistake and this matter developed in such a way that, leaving aside the opponents, even Noah[as] himself came to have doubts.

Allah the Exalted does not wish to eliminate His awe and fear. If today He were to openly promise that no one from the Jamā'at will die, His fear would not remain in the hearts. Where He has promised about a specific house that:

اِنِّیۡ اُحَافِظُ کُلَّ مَنۡ فِی الدَّارِ

[I shall safeguard all those who dwell in this house.]

there, too, He has placed a sentence alongside it, that:

اِلَّا الَّذِیۡنَ عَلَوۡا بِاسۡتِکۡبَارٍ

[Except the ones who think highly of themselves out of arrogance].

When will Maulawī Muḥammad Ḥusain Baṭālawī Turn to the Truth?

The Promised Messiah[as] said:

Look, when a child is in the womb, although he is alive, he cannot laugh with joy or cry in pain. If you call him he does not speak. When he comes out, however, he is granted the senses. He laughs, cries, and also speaks when called upon. From this, it becomes evident that the initial life in the womb was not the true and real life; it lacked the senses. When God instils a thing, the senses emerge. This is the condition of Maulawī Muḥammad Ḥusain; when something is installed in his heart from God, a transformation will occur immediately at that time.

Those who are called upon come forth, while those who are not called upon advance in disbelief. If the Holy Quran had not been revealed, Abu Jahl would have been counted among the people of the highest rank. Similarly, we consider hundreds of people to be righteous, but when the truth was presented before them and they rejected it, it became clear that in the sight of God, they lacked righteousness. Who can know the inner state of anyone? However, upon presenting the truth, the reality is unveiled as to who are the ones who heed the voice of God and who are the ones who reject it.

An Extraordinary Gathering

The Extra Assistant Commissioner from Gurdaspur, and *Teḥṣīldār* [Revenue Officer] from Batala had come since yesterday to survey the construction of the minaret. Both officials met with the Promised Messiah[as] about half an hour after he returned from the walk. The conversation revolved around the plague, and the *Teḥṣīldār* also inquired about a few matters regarding the minaret. We present here collectively what the Promised Messiah stated on this occasion. (Editor)

Plague

Regarding the question about the experience of plague, the Promised Messiah[as] said:

There is still much opportunity to experience it. The wise have written that its cycle lasts for up to 70 years at a time. Many great sages have observed and recorded its cycle to be 50 to 60 years, but God knows what experiences will come later. It does

not seem correct to say that experience shows that its germs are more prevalent in open air, because in the Bombay region, it first preferred a greater part of the city of Bombay itself. Perhaps this will change later.

We accept this opinion when the pace of the plague also accepts it. Just as there are visits [to regions] by rulers, so likewise are their visitations of this [plague] as well. It recurs in some places and not in others, but this cannot be stressed too much either; perhaps it may come again and again to the same place. The first experience is that they have written that it leaves on its own after completing its lifespan.

The Cause of Plague

A question was asked: 'What is the real cause of the plague?' The Promised Messiah[as] replied:

I do not like to mention this in this gathering because people have little understanding of matters of a religious nature. Those people who have come to believe in God know that this is a consequence of His disobedience. It is a matter of principle that when man relies too much on his intellect, he denies everything, to the extent that he even denies [the existence of] God.

I see that the gentlemen of this age call the one who speaks on religious matters a fool, but it is certain that now the epoch will automatically become civilised. Mere earthly causes are not the originators of this plague. After all, its germs have come into existence due to some Creator, and that time is near when people will find out about His existence. People have not yet learned this lesson completely. It is evident from the past course of the plague that it first attacks the masses, then the elite, and

then the kings. And the riddle of its real causes will be revealed by God Himself. I gave its news 22 years ago, then 7 years later, and then at a time when it was prevalent only in one or two districts.

It is mentioned in the Quran, the Gospel, and the Book of Daniel the Prophet. In short, I do not speak openly about it before its time because it will be ridiculed. When God Almighty Himself will end its complete cycle, then at that time people will come to know on their own.

Physicians have written that it [the plague] increases when the weather moves towards winter or summer, but it is not the season of intense heat yet. However, if this situation persists even after May passes, then perhaps this rule may also break, but knowledge of the true situation is only with God Almighty.

In most places there is a fear of plague where rats die in large numbers, but by the grace of God, there are two cats in our house, and they do not let any rat remain. Perhaps this is also a remedy from God.

The True Cure for the Plague

A question was asked: 'What then is its cure?' The Promised Messiah[as] replied:

It is our belief that there is no other remedy except *taqwā* [fear of God], purity, and turning to Allah, though people consider this to be madness. But the fact is that this world does not exist on its own; it is operating under the care and management of a Creator and Controller. When He sees that sin and transgression have become greatly prevalent upon the earth, He sends down a chastisement. And when people turn to Allah, He

removes it. However, it is observed that people are very brazen and even now have no care or regard [for God].

The Purpose of Manāratul-Masīḥ ['the Minaret of the Messiah']

A question was asked as to why a minaret is being constructed? The Promised Messiah[as] replied:

One of the blessings in the construction of this minaret is that people will climb it and proclaim the name of God, and there is blessing wherever the name of God is proclaimed. This is why these days even the Sikhs have started having people call out the *Adhān* [Call to Prayer] and have invited Muslims to their homes and recite the Quran. A lantern will also be installed at the top of the minaret; its light will be visible from far and wide.

It is said that light also repels plague germs, and a clock will also be installed on it. We cannot say anything about its height at the moment as there are no funds. It will be seen how high it can be, based on the amount of funds that become available. It is completely wrong to think that people will climb it and spread out their beds because firstly, it will be conical in shape, and secondly, due to the clock, it will be kept closed so that people do not climb and damage it.

I am surprised that we have always maintained brotherly treatment with the Hindus here, yet these people are expressing such fervour and uproar over the construction of our minaret. This mosque was purchased by our Mirza [Ghulām Murtaḍā] Ṣāḥib (my respected father) for 700 rupees, and the construction of this minaret is not only beneficial for the mosque but

also for the public. The notion that it will cause lack of privacy for others is also wrong.

Now, in front of us is the house of Deputy Shankar Dās, and it is so high that if a person climbs to the top, he can easily peer into our house; so should we now demand that it be demolished? Rather, we should arrange for our privacy ourselves. These people should have expressed affection towards us in religious matters and assist us in this matter. If they wish to raise the height of their temple, can we stop them?

The idea of having the mosque here and the minaret somewhere outside is a kind of mockery and can only be acceptable if the mosque is first moved outside; then the minaret will also be moved outside. And this grave is of our Mirza [Ghulam Murtaḍā] Ṣāḥib; he had this mosque built after purchasing this escheated land from the Government, and 22 days before his death, he indicated the spot for his grave, that it should be in this place.

I feel sorry for these people time and again that I have sympathy for them in my heart. I treat them when they are ill. I join them in each of their sorrows. They should be asked if I have ever opposed them in their religious matters? Worldly affairs are a separate matter, but in religious affairs, nobility is practised.

It was incumbent upon them to not have said things that would cause mutual bitterness. 1100 rupees have been spent on the foundation of this minaret, and its initial work has been under way for 3 years. And consequently an announcement about it is present in *al-Ḥakam*. If we were to suffer a loss of 4,000 rupees and this money were to go to them, it could still have been considered as something good, that the neighbours have benefited. But at the moment, the minaret is mere speculation; it will continue to be built as the funds come in. When

it is completed, and if there is any objectionable matter, then objections can be raised.

Why would I do something that could cause harm to others and to myself as well? Our guarding of privacy is of the highest level. If someone climbs the minaret, just as they can see into others' homes, they can see into our home as well; so would we tolerate this, that it should happen? In any case, when it is built, people will understand how much benefit they derive from it.[1]

UNDATED

A Novel Point

Worship and the commandments of Allah have two branches: respect for لِاَمۡرِاللّٰہِ [the command of Allah] and sympathy for His creation. I considered that these matters have been mentioned abundantly and with great clarity in the Holy Quran, but I wondered how these two aspects were described in *Sūrah al-Fātiḥah*. I had hardly begun pondering on this when this thought suddenly arose in my heart that this is, in fact, directly evidenced from these verses:

1. *Al-Badr*, vol. 2, no. 18, dated 22 May 1903, p. 138–139

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ○ الرَّحْمٰنِ الرَّحِيْمِ ○ مٰلِكِ يَوْمِ الدِّيْنِ ○[1]

Meaning that, all praise and admiration belongs to Allah the Exalted alone, who is *Rabbul 'Ālamīn* [Lord of all the worlds]—that is to say in every world, in the sperm-drop, the embryo and so on, He is the *Rabb* [Lord] of all worlds.

Moreover, He is رَحْمٰن [*Raḥmān*—Gracious], رَحِيْم [*Raḥīm*—Merciful], and مٰلِكِ يَوْمِ الدِّيْنِ [*Māliki-Yaūmid-Dīn*—Master of the Day of Judgment]. After this, when man says اِيَّاكَ نَعْبُدُ ['You alone do we worship'], this is as if in this worship, he should imbue within himself those very attributes of ربوبیت [*Rubūbiyyat*—Providence], رحمانیت [*Raḥmāniyyat*—Graciousness], رحیمیت [*Raḥīmiyyat*—Mercifulness], and مالکیت یوم الدین [*Mālikiyyat Yaūmid-Dīn*—being the Master of the Day of Judgment].

This is because the perfection of the worshipping man is indeed to become imbued with the attributes of Allah: تَخَلَّقُوْا بِاَخْلَاقِ اللّٰهِ[2] [imbue yourselves with the attributes of Allah]. So, in this way, both of these matters [respect for the command of Allah and sympathy for His creation] have been described with great detail and clarity.

1. *Sūrah al-Fātiḥah,* 1:2–4 [Publisher]

2. *At-Tafsīrul-Kabīr au Mafātīḥul-Ghaib* by Imam Razi, vol. 6, part 11, p. 47, *Sūrah an-Nisā',* verses 125–126, Dārul-Kutubil-'Ilmiyyah [Publisher]

UNDATED

Three Types of Miracles

The Promised Messiah[as] said:

> Miracles are of three kinds:
>
> 1. *Du'ā'iyyah* [Through prayer]
> 2. *Irhāṣiyyah* [Preliminaries of Prophethood]
> 3. *Quwwat-e-Qudsiyyah* [Through spiritual power of holiness]
>
> Prayer is not involved in *irhāṣiyyah* miracles while the *quwwat-e-qudsiyyah* miracles are like when the Messenger of Allah placed his fingers in water and the people kept drinking from it [and the water did not run out], or he put his saliva in a bitter water well and its water became sweet. This characteristic is also found in the miracles of the Messiah[as]. In my own case, Allah the Exalted told me that:
>
> بادشاہ تیرے کپڑوں سے برکت ڈھونڈیں گے۔
> [Kings shall seek blessings from your garments.]
>
> Regarding the miracles of the Messiah, what we mean by *'Amalut-Tirb*[1] is that those powers which Allah the Exalted has

1. Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: 'According to lexicons *tirb* means 'of the same age or similar', but the word may also be related to *turab,* meaning 'clay'. The Promised Messiah[as] says:

inherently placed in human nature flourish with focused mental attention. As for the notion that the miracles of the Messiah have been called contemptible and disgusting, it is such a matter that sometimes an act is allowed at one time and not at another.[1]

The word تُراب [*turāb*] is derived from تِرب [*tirb*] and ترب الشيء [*tarbush-shai*] according to Arabs means 'that thing which is created with it'. Tha'lab has said: *tirb* to something is that which resembles it. Therefore, the clay has been called *turāb* because it shares certain qualities of time or characteristics with heavens. In the beginning, the earth was created together with the heavens and both resemble each other as forms of the creation of God. (*Anjām-e-Ātham,* pp. 262–263, Rūḥānī Khazā'in, vol. 2, pp. 262–263)

According to this, the revelation indicates that this knowledge is earthly and not heavenly. Only those who have a small share of spirituality employ it. The Promised Messiah[as] also says:

The history of the saints and the seekers of truth and their biographies show that those of high calibre among them avoided having any recourse to such practices, but some people were led into them out of a desire to impress others with their saintliness or with another motive (*Izāla-e-Auham,* p. 308(c) footnote, Rūḥānī Khazā'in, vol. 3, p. 287 footnote). [Publisher]

1. *Al-Ḥakam*, vol. 7, no. 19, dated 24 May 1903, p. 3

UNDATED[1]

Perfection of Guidance and Perfection of the Propagation of Guidance

When we look at this arrangement that on one hand, only two objectives of the life of the Messenger of Allah, may peace and blessings of Allah be upon him, have been mentioned—perfection of guidance and perfection of propagation of guidance—and the first-mentioned perfection will occur on the sixth day; that is, Friday. The verse [2] اَلْيَوْمَ اَكْمَلْتُ لَكُمْ was revealed on this very day. And it is unanimously accepted that the second perfection will occur in the time of the Promised Messiah[as]. Accordingly, all *mufassirīn* [commentators (of the Quran)] have unanimously acknowledged that since the first perfection occurred on the sixth day, the second perfection would also occur on the sixth day. And in the Holy Quran, one day is equivalent to a thousand years. From this, it becomes evident that the Promised Messiah would appear in the sixth millennium.

1. These sayings are also recorded in *al-Ḥakam* in the form of excerpts without a specific date. (Compiler)

2. This day have I perfected (your religion) for you (*Sūrah al-Mā'idah,* 5:4). [Publisher]

UNDATED[1]

The Best Supplication

The best supplication is one that encompasses all good things and prevents all harmful things. This is why the prayer of أَنْعَمْتَ عَلَيْهِمْ [*an'amta 'alaihim*—'on whom You have bestowed Your blessings'][2] supplicates for attaining the blessings bestowed upon all the منعم عليهم [*mun'am 'alaihim*—those upon whom blessings have been bestowed] from Adam[as] to the Holy Prophet, may peace and blessings of Allah be upon him.

And غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ [*ghairil maghḍūbi 'alaihim wal-aḍ-ḍāllīn*—Those who have not incurred *Your* displeasure, and those who have not gone astray][3] contains the prayer for protection from all kinds of harm. Since it is unanimously agreed that the مغضوب [*maghḍūb*—those who have incurred displeasure] refers to the Jews and the ضالين [*ḍāllīn*—those who have gone astray] refers to the Christians, the clear intent behind teaching this prayer is that just as the Jews showed enmity unjustly, the *maulawīs* would do the same in the time of the Promised Messiah. The Hadith corroborate this to the extent that they [the *maulawīs*] would follow the Jews step by step.

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1. These sayings are also recorded in *al-Ḥakam* in the form of excerpts without a specific date. (Compiler)
2. *Sūrah al-Fātiḥah,* 1:6 [Publisher]
3. *Sūrah al-Fātiḥah,* 1:7 [Publisher]

UNDATED

Children of the Holy Spirit

There is no special distinction for the Messiah[as] in اَيَّدْنٰهُ بِرُوْحِ الْقُدُسِ[1]. All those fortunate and righteous ones to whom this verse applies: اِنَّ عِبَادِيْ لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ[2] are the children of the Holy Spirit. The Noble Quran establishes two types of creation: firstly, those who are the children of the Holy Spirit; secondly, those who are the children of Satan. Thus, there is no special distinction for the Messiah[as] in this.

UNDATED

Hell is Not Eternal

It is indeed our belief that a person will remain in Hell for a limited period of time and will then come out of it. Thus, those who could not be reformed through Prophethood will be reformed by Hell. It is mentioned in a hadith:

1. We strengthened him with the Spirit of holiness (*Sūrah al-Baqarah,* 2:254). [Publisher]
2. Surely, you shall have no power over My servants (*Sūrah al-Ḥijr,* 15:43). [Publisher]

يَأْتِيْ عَلٰى جَهَنَّمَ زَمَانٌ لَّيْسَ فِيْهَا اَحَدٌ—meaning that, a time will come upon Hell when no one will be left in it, and the morning breeze will rattle its doors.[1]

UNDATED[2]

Questions and their Answers

QUESTION: Sometimes there is immense pleasure while offering Prayer and sometimes that pleasure is lost. What is the remedy for this?

ANSWER: One should not become disheartened, but should feel the loss of that pleasure and then strive to attain it again. Just as one feels sad when a thief comes and steals his belongings and then makes an effort to safeguard against this danger in the future, and so he employs more vigilance and readiness than usual. In the same way, how much more need is there to remain vigilant against the wicked spirit that has robbed the pleasure and fondness of Prayer?

1. *Al-Ḥakam*, vol. 7, no. 20, dated 31 May 1903, p. 3

2. These sayings are also recorded in *al-Ḥakam* in the form of excerpts without a specific date. The sayings published under the title *Istifsār aur unke Jawāb* [i.e, 'Inquiries and Their Answers'] in *al-Ḥakam* are sometimes dated through *al-Badr's* diary, but occasionally even the *al-Badr* diary does not provide a date, so they are published without a date. (Compiler)

And why should one not be saddened by this? When a person sees this state, that his fondness and pleasure is lost, he should not be unworried and unconcerned. The onset of lack of pleasure in prayer is the thievery of a robber and a spiritual illness. Just as when a patient's sense of taste changes, he immediately starts to worry about a remedy. In the same way, it is incumbent on the one whose spiritual taste has deteriorated to very quickly worry about corrective measures.

Remember, within a person there is a great spring of pleasure. When a sin is committed by him, that spring of pleasure becomes turbid and then pleasure is lost. For example, when he unjustly abuses someone or uses filthy language, becoming ill-tempered upon the slightest of things, then the pleasure of Prayer is lost. Moral faculties have a great impact on pleasure. When there is a decline in human faculties, there will also be a decline in pleasure along with it.

Thus, whenever such a state occurs that the fondness and pleasure that used to be experienced in Prayer is lost, one should not tire and become dispirited and disheartened, but should worry about how to attain this lost provision with great preparedness, and the remedy for it is *taubah* [repentance], *istighfār* [seeking forgiveness], earnest humble supplications, and one should not abandon Prayer due to lack of pleasure, but rather should pray even more abundantly—just as a drunkard, so long as he has not become intoxicated, does not abandon his drinking, but keeps on draining cup after cup until at last he attains that pleasure and exhilaration.

So one who experiences a lack of pleasure in Prayer should pray with greater frequency and it is not appropriate to become tired. Eventually, even in this lack of pleasure, a pleasure will emerge. Look how much one needs to dig into the earth to get water. Those who get tired are deprived, while those who do not tire, eventually get to draw water. Therefore, to acquire this

pleasure, there is a need for *istighfār,* praying, and supplicating in abundance, alacrity, and patience.

The Best Waẓīfah

QUESTION: What is the best *waẓīfah* [repetitive reciting of prayers]?

ANSWER: There is no better *waẓīfah* [supplications offered regularly and repeatedly] than Prayer because it contains the praise of God, *istighfār,* and invoking blessings upon the Holy Prophet[sas]. Prayer is indeed the compendium of all *waẓā'if* and *aurād* [devotional exercises], and through it all kinds of sorrows and worries are removed and difficulties resolved. If the Holy Prophet, may peace and blessings of Allah be upon him, faced even a slight sorrow, he would stand up for Prayer. That is why it is stated:

أَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ[1]

There is no better means for attaining contentment and tranquillity of the heart than Prayer.

People have misled others by inventing on their own, all kinds of prayers and supplications to be offered repeatedly. They have made up a new shariah in opposition to the Shariah of the Holy Prophet, may peace and blessings of Allah be upon him. I am accused of claiming Prophethood, but I observe with astonishment that they have created a shariah on their own and have become prophets, and are misguiding the world. They have made the world so engrossed in these *waẓā'if* and *aurād* that people have even abandoned the Shariah and commandments

1. *Sūrah ar-Ra'd,* 13:29 [Publisher]

of God Almighty. Some people are seen to be so absorbed in their routines and *aurād* [devotional exercises] that they do not even have regard for the obligatory Prayers. I have heard from Maulawī Ṣāḥib that some custodians of shrines recite mantras of the Shākt-mat sect in their oft-repeated supplications.

In my view, the best *waẓīfah* of all oft-repeated invocations is Prayer itself. One should offer Prayer with the utmost care and attention and full and complete understanding [of the supplications within it]. After the prescribed supplications [in Arabic], supplicate for yourself in your own language as well. This will grant you peace of mind, and if Allah so wills, all your difficulties will be resolved through it alone. Prayer is a means of remembering Allah. That is why it is stated: [1] أَقِمِ الصَّلٰوةَ لِذِكْرِيْ.

Visiting the Graveyard

QUESTION: Is it permissible to visit the graveyard or not?

ANSWER: It is not correct to visit graves for the purpose of making vows and offerings and to make supplications [to the dead] there. However, if one goes there to become heedful and remember one's death, then it is permissible. There is a prohibition on making graves permanent structures; however, if it is done to protect the body of the deceased, then there is no harm in it, meaning in a place where there is a risk of floods and so forth, but extravagance is not permissible even in this.[2]

1. Observe Prayer for My remembrance (*Sūrah Ṭā Hā,* 20:15). [Publisher]
2. *Al-Ḥakam*, vol. 7, no. 20, dated 31 May 1903, p. 9

10 MAY 1903

(Morning walk)

The Era of an Appointee of God is a Day of Judgment

فَرِيْقٌ فِي الْجَنَّةِ وَفَرِيْقٌ فِي السَّعِيْرِ۝[1]. It is the power of God Almighty that just as there are our enemies present on one side who harbour malice and envy, likewise, there are also those people in contrast to them who come to the right path due to the efforts of this very Movement. The era of an Appointee of God is also a Day of Judgment.

Just as on the Day of Judgment, people will be divided into two groups; that is:

فَرِيْقٌ فِي الْجَنَّةِ وَفَرِيْقٌ فِي السَّعِيْرِ۝[2]

Likewise, during the time of the advent of an Appointee of God, two groups are formed. Just as this statement of Allah the Exalted that:

جَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيٰمَةِ[3]

was made about 700 years before the Holy Prophet, may peace

1. A party *will* be in the Garden, and a party in the blazing Fire (*Sūrah ash-Shūrā,* 42:8). [Publisher]
2. A party *will* be in the Garden, and a party in the blazing Fire (*Sūrah ash-Shūrā,* 42:8). [Publisher]
3. I will place those who follow thee above those who disbelieve, until the Day of Resurrection (*Sūrah Āl-e-ʿImrān,* 3:56). [Publisher]

and blessings of Allah be upon him, and was fulfilled at the time of the Messiah, peace be on him, so is it similarly being fulfilled 1300 years after him [the Holy Prophet[sas]] in the 14th century in my era.

Iblīs was Not One of the Angels

The Promised Messiah[as] said:[1]

The people of Arabia employ this type of distinction. Should grammar and syntax be looked into as well, such dissociations occur frequently and such examples exist where it is said, for example, that the entire nation came to me except the donkey. It is wrong to infer from this that the entire nation was of the genus of donkeys. The meaning of كَانَ مِنَ الْجِنِّ[2] is indeed that only *Iblīs* was from the nation of the Jinn, not one of the angels.

Angels are a distinct holy species and Satan is separate. The mystery of angels and *Iblīs* is so deeply concealed that man has no option but to say, اٰمَنَّا وَصَدَّقْنَا ['We believe and we affirm its truth']. Allah the Exalted has not given *Iblīs* authority and ability, but he is the instigator in casting evil suggestions. Just as angels promote pure inspirations, Satan is similarly the promoter of impure passions. The aim of angels is for man to be holy, to be pure, and his morals to be excellent. In opposition to this, Satan desires man to be indecent and impure.

The fundamental point is that Divine law operates in parallel with the inspirations of angels and *Iblīs,* but ultimately,

1. In *al-Badr*, vol. 2, no. 18, dated 22 May 1903, p. 140, it is mentioned that the question was asked, 'Was *Iblīs* one of the angels, or who was he?' In response, the Promised Messiah said [this]. (Compiler)

2. *Sūrah al-Kahf,* 18:51 [Publisher]

Divine Will prevails. It is as if there is a war behind the scenes that continues on its own, but in the end, the Powerful and Omnipotent Truth triumphs and falsehood is defeated.

Things whose Nature Cannot be Known

There are four things whose essence and mystery are beyond the power of man to comprehend: First, Allah, glorified be His eminence; second, the soul; third, the angels; fourth, *Iblīs.* Whoever believes in the existence of God Almighty out of these four and has faith in His Divine attributes must necessarily believe in each of the other three things—the soul, angels, and *Iblīs.* For example, just as the soul cannot be perceived entering man, it cannot be perceived departing him either.[1]

Man should always follow the pleasure of God and not interfere needlessly in the Divine enterprise. One should advance in *taqwā* [righteousness], purity, obedience, and faithfulness and all these things are only possible when man remains steadfast with perfect faith and certainty, and demonstrates sincerity and devotion to his Benevolent Master, and refrains from making futile efforts[2] to know the essence of those things concerning the Divine, the knowledge of which is hidden.

For example, myrobalan removes constipation and arsenic kills. Now what need is there to run around uselessly trying to find out which substance it is that produces this effect? It is the

1. From *al-Badr:* 'Just as a soul enters an egg, and sometimes the chick dies inside and the soul departs, yet no one is aware of it—such are the mysteries.' (*Al-Badr*, vol. 2, no. 18, dated 22 May 1903, p. 140)

2. From *al-Badr:* 'A person should not delve into the precise nature of such matters; instead, one should progress in *taqwā* and obedience, and in this way, God Himself will bring them comfort.' (*Al-Badr*, vol. 2, no. 18, dated 22 May 1903, p. 140)

physician's job to know their properties, leaving the question of why these properties came into existence to God. Whoever starts trying to discover the properties and essence of everything is completely unaware of and unfamiliar with the Divine enterprise and its purpose out of ignorance.

Angels and Satan

If someone says, 'Show me Satan and angels,' it should be said to such a one that look, these qualities within you to suddenly turn towards evil, while you were in a state of perfect ease an instant earlier, to the extent of even denying the very existence of God Almighty, and at times advancing in goodness and humbling yourself out of extreme humility, meekness, helplessness, and supplication—these inner attractions that exist within you, all the forces that drive them are embodied in the existence of these two terms: angel and Satan.

Good fortune lies in believing in the existence of God Almighty and being certain of Him as present and watching, and abstaining from every evil and dishonesty by keeping the notion of His being ever present in the heart. This indeed is great wisdom and sagacity, and this is the very thirst-quenching sweet spring of Divine cognizance, from which and for which the people of God eagerly drink with relish like a thirsty one in a desert, and this is the *Āb-e-Kauthar* [water from a Heavenly fountain] which the Benevolent Lord gives His chosen friends to drink by the blessed hands of the Messenger of Allah, may peace and blessings of Allah be upon him.

Since the believer is in need of the cognizance of God Almighty, and everyone is raising their eyes to look towards Him, God Almighty has fully opened this door. The more a person strives progressively on this path, the more the door of

mercy will go on opening for him. There are innumerable such things in the world that we are not even aware of, but what wisdom is there in wandering around to discover such things... What thing is there that man has investigated perfectly?

The thing that Allah, His eminence be glorified, has not considered of much benefit for man also does not become fully revealed to him. So whoever wants to discover everything wants to become God. One should abandon the path which man cannot attain. Man should be content with what he has been given. If he expects the fruit of the heavenly tree to come so that he may eat it, even though his hand cannot even reach there, then he is insane. However, when Allah the Exalted creates such powers in his nature that he can reach heaven, then there is no harm that he solely eat the fruit of heaven.

How to Safeguard against Committing Sin

How can man safeguard himself from committing sin? The remedy for this is certainly not like the Christians, that if one person has a headache, the other should hit his own head with a stone and the headache of the first person goes away. In fact, it is man transgressing beyond the limit of moderation that becomes the cause of committing sin, and gradually that thing then becomes a habit. And the question becomes how can this habit be removed? Most people believe that this habit cannot be removed, and the Christians, in fact, have the firm belief and faith that a habit or a second nature can certainly not be removed or changed.

Even by believing in the atonement of the Messiah, it still cannot be that man begins to naturally develop an aversion to sin. No, but by virtue of this atonement, he will be saved from the torment of the Hereafter. It is indeed this belief that, when

held, causes a person to become unbridled and openly progress in misdeeds and inappropriate matters.

Matter Worthy of Attention

Our Jamā'at should pay attention to the fact that even a slight sin, no matter how minor, when it takes hold of one by his neck, gradually leads a person towards major sins. Various and sundry faults clandestinely become so profoundly ingrained within a person that it becomes difficult to save oneself from them.

Humility and Meekness

Man, who is a weak creature, begins to consider himself great as a consequence of his evil deeds. Arrogance and haughtiness develop within him. Until a person considers himself the lowest of all in the way of Allah, he cannot attain salvation. Kabīr has rightly said:

بھلا ہوا ہم نیچ بھلے ہر کو کیا سلام جے ہوتے گھر اُونچ کے ملتا کہاں بھگوان

That is to say: I am grateful to Almighty Allah that I was born in a humble home; had I been born into a proud family, I might not have found God.

When people would take pride in their lofty caste, Kabīr would look at his own lowly caste[1] and render thanks to God. Therefore, man should assess himself every moment as to how

1. It is written in *al-Badr:* 'When people took pride in themselves, Kabīr would look at his lowly caste and express gratitude.' (*Al-Badr,* vol. 2, no. 18, dated 22 May 1903, p. 140)

insignificant and worthless he is—that his existence amounts to nothing. Every human being, no matter how lofty his lineage may be, when he looks upon himself, he will surely, in one aspect or another, provided he has eyes, consider himself absolutely unworthy and insignificant and worthless in comparison to the entire universe.

Unless a man treats a poor and helpless old woman with the same excellent morals that he treats or should treat a person of high lineage and status, and unless he safeguards himself from all kinds of arrogance, haughtiness, and conceit, he can never ever enter the Kingdom of God Almighty.[1]

Prayer

Every virtue with a little excess or deficiency turns into a vice. There is only one door that Allah, glorified be His eminence, has opened for the betterment of His creation; that is, prayer. When a person enters this door weeping and wailing, the Benevolent Lord clothes him with the garment of holiness and purity, and makes His grandeur dominate over him to such an extent that he flees far far away from wrongful deeds and useless actions. What is the reason that despite believing in God, man does not abstain from sin?

The fact is that there is a vein of atheism in him, and he does not have full and complete conviction and faith in Allah; otherwise, if he had known that there is a God who will hold him accountable and can destroy him in an instant, then how could he commit evil? That is why it is narrated in a noble hadith that

1. Further in *al-Badr,* it is written: 'Sometimes a person's strengths may prevail, but arrogance and conceit are constantly riding over them.' (*Al-Badr,* vol. 2, no. 18, dated 22 May 1903, p. 140)

no thief steals while he is in the state of being a believer, and no adulterer commits adultery while he is in the state of being a believer.[1] Deliverance from evil deeds can only be attained when this discernment and cognizance develops, recognizing that the wrath of God falls upon one like a destructive bolt of lightning and destroys like an all-consuming fire. It is only then that the majesty of God so overwhelms the heart that all evil deeds melt away quietly.

Salvation

Thus, salvation lies only in [Divine] cognizance; it is only through cognizance that love increases. Therefore, it is necessary to attain cognizance first of all. There are two things that increase love: beauty and beneficence. The person who has no knowledge of the beauty and beneficence of Allah, glorified be His eminence, what love would he have? Thus, Allah the Exalted states:

وَلَا يَدْخُلُوْنَ الْجَنَّةَ حَتّٰى يَلِجَ الْجَمَلُ فِيْ سَمِّ الْخِيَاطِ[2]

Meaning, they will not enter Paradise until a camel goes through the eye of a needle.

The commentators [of the Holy Quran] take its meaning literally, but I do indeed say that the seeker of salvation must, through striving, make the unbridled camel of the self so thin that it passes through the eye of a needle. As long as the self is fattened by worldly pleasures and carnal delights, it cannot

1. *Ṣaḥīḥ al-Bukhārī,* Kitābul-Ḥudūd, Bāb as-Sāriq Ḥīna Yasriqu, Hadith 6782 [Publisher]

2. *Sūrah al-Aʿrāf,* 7:41 [Publisher]

traverse the holy path of the Shariah and enter Paradise. Bring death upon worldly pleasures and become slim out of the fear and awe of God; then you will be able to pass through, and it is indeed this passing through that will take you to Paradise and become the means of your salvation in the Hereafter.[1]

(Gathering before 'Īshā')

The Effect of Following Customs on Faith

The Promised Messiah[as] said:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ[2]

The only way to please Allah the Exalted is to truly obey the Holy Prophet, may peace and blessings of Allah be upon him.

It is observed that people are trapped in various customs. If someone dies, all sorts of innovations and rituals are performed, whereas one should pray for the deceased. In carrying out these customs, not only is there opposition to the Holy Prophet, may peace and blessings of Allah be upon him, but disrespect is also shown to him. And this is because it appears as if the words of the Holy Prophet, may peace and blessings of Allah be upon him, are not considered sufficient; for if they

1. *Al-Ḥakam,* vol. 7, no. 20, dated 31 May 1903, p. 13–14
2. Say, 'If you love Allah, follow me: *then* will Allah love you' (*Sūrah Āl-e-'Imrān,* 3:32). [Publisher]

had been considered sufficient, why would it have been deemed necessary to invent rituals on one's own?

The Promised Messiah[as] said:

A mistake made by a person out of ignorance can be forgiven. For example, after the time of the Holy Prophet, during the *faij-e-aʿwaj,*[1] various errors became widespread. One of them was that [Jesus] the Messiah[as] did not die and is present in heaven with his earthly body.

(At this point, the Promised Messiah briefly presented comprehensive arguments for the death of [Jesus] the Messiah.) Then after that, he delivered a speech on the topic of why some people from our Jamāʿat die of the plague. The Promised Messiah[as] continued:

One should always keep the end in view. Ultimately, it is the believer who is successful. There is also an element of ambiguity in which everyone must believe. If there were no ambiguity, faith would not be faith. Some actions are done so that the argument is fully conveyed from the side of Allah the Exalted, and some are manifested so that people may ponder. If there were no ambiguity, how would those who reflect have attained spiritual reward and what would be the meaning of faith?

If death were only for our enemies, then who would be so foolish as to not become a Muslim after manifestly seeing death? It is indeed true that ordinarily people do worship others

1. The Holy Prophet Muhammad[sas] prophesied that between the advents of his blessed person and the Mahdi and Messiah, a force of Gog and Magog would appear, which he described as *faij-e-aʿwaj,* or 'a crooked group' (See *Kanzul-'Ummāl* and *Mishkāt-ul-Maṣābīḥ*); see also *Toḥfa-e-Golarhviyyah,* Rūḥānī Khazā'in, vol. 17, p. 226. [Publisher]

besides God; for example, some Hindus even worship graves. So when such people see that safety and security is only with those who believe in the Oneness of God, then what would stop them from having faith?[1]

14 MAY 1903

(At the time of Ẓuhr)

Deeds are Necessary for Salvation

Upon mention of a certain matter, the Promised Messiah[as] said:

> Truthfulness and humility come in handy, but no one has the power to guide someone else simply by laying a hand on him. For the salvation of every person, it is necessary for him to have his own deeds. There is a story written in *Bostān* that a king said to a man of God, 'Pray for me that I may become good.' He replied, 'What good will the prayer of my one person do when thousands of innocent prisoners are cursing you?' Upon hearing this, the king freed all the prisoners.

1. *Al-Badr*, vol. 2, no. 19, dated 29 May 1903, p. 145

(Gathering before 'Ishā')

The Promised Messiah[as] said:

> There are hundreds of sects at this time. If a godly sect has emerged as well, what harm is there in that? God knows why these people have created such an uproar... Our God has been helping us for more than 22 years, and all the efforts of these people have completely failed. They have worn out their noses [prostrating before God] praying against us, while we can say based on our experience that our God is indeed the One whose Word descends upon me. Now, in comparison to this, what use are their conjectures? Upon arrival, the *Ḥakam* [Arbiter] they are awaiting is, after all, going to make just one sect. Indeed, he will be able to form a sect after arriving only by rejecting most of what they say. So why then does *taqwā* [fear of God] not allow that their views be rejected?
>
> The Book of Allah is with us. The Hadith, the most authentic and sound, are also with us in that the Holy Prophet, may peace and blessings of Allah be upon him, saw [Jesus] the Messiah[as] among the dead on the night of *Mi'rāj* [Spiritual Ascension]. Thus, on one hand there is the verbal testimony of God, and on the other is the practical testimony of the Holy Prophet, [attesting to the fact] that the Messiah[as] has passed away.
>
> As a rule, love and faith come into being due to means. If you look at the life of the Messiah[as], it becomes evident that he was pushed around here and there all his life. Even his being put on the cross remained suspect. On the other hand, look at the long series of events in the life and biography of the Holy Prophet, may peace and blessings of Allah be upon him, how Divine support always accompanied him. He was victorious in

every conflict. Not even a moment of despair ever befell him, and then the time [referred to in this verse] arrived:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ[1]

In all these victories, [Jesus] the Messiah does not appear to have any share. From this it is clearly evident that love the Holy Prophet had for God should be greater rather than that of the Messiah, because the favours of Allah the Exalted upon the Holy Prophet are abundant. And for this reason, only the Holy Prophet can have this distinction that he should be alive in heaven. The person who witnesses the spectacle of Divine power more is indeed the one who comes to be more enamoured.

And if the Messiah[as] were to come now, it would be disrespectful to both Islam and the Messiah[as] himself. Disrespectful to Islam because it would have to be said that after the *Khātamun-Nabiyyīn* [Seal of the Prophets], another Israelite Prophet came. And disrespectful to the Messiah[as] because he would have to abandon the Gospel upon coming.[2]

1. When the help of Allah comes, and the Victory (*Sūrah an-Naṣr,* 110:2). [Publisher]

2. *Al-Badr*, vol. 2, no. 19, dated 29 May 1903, p. 146

18 MAY 1903

(Gathering before 'Ishā')

Fulfilment of a Quranic Prophecy

The Promised Messiah[as] said:

[1] اِنْ مِّنْ قَرْيَةٍ اِلَّا نَحْنُ مُهْلِكُوْهَا قَبْلَ يَوْمِ الْقِيٰمَةِ اَوْ مُعَذِّبُوْهَا عَذَابًا شَدِيْدًا . There is not a town but We shall destroy it before the Day of Resurrection, or punish it with a severe punishment .

This is a prophecy in the Quran which is now being clearly fulfilled in the Punjab. Some villages have been completely destroyed by it, while in some places the plague visits as a punishment and then leaves them.

The Plight of the Nation

Commenting on the great revolution in thoughts taking place in America and Europe regarding the Messiah[as], which we have already mentioned in an article titled کسر صلیب کا دروازہ کھل گیا ہے ['The Door to Breaking the Cross has Opened'] in *al-Badr,* the Promised Messiah[as] said:

It appears from this verse: [2] لَوْ كُنَّا نَسْمَعُ اَوْ نَعْقِلُ مَا كُنَّا فِيْٓ اَصْحٰبِ السَّعِيْرِ that hearing and reason quickly prepare a person for faith. Our nation possesses neither hearing nor reason. Their hearts are

1. *Sūrah Banī Isrā'īl,* 17:59 [Publisher]
2. If we had but listened or possessed sense, we should not have been among the inmates of the blazing Fire (*Sūrah al-Mulk,* 67:11). [Publisher]

fixated only on rejecting, proving prophecies false, and denying the [holy] texts and intimations. They want to declare as false all visions, etc., of the noble *Auliyā'* [Saints] that support us. In short, this is the state of their hearing. Now listen to the state of their reason: They cannot present any precedents proving that besides the Messiah, some other person also ascended alive to heaven. Seeing one thing creating another—this is what reason is, but this they have abandoned.

Both these methods (hearing and reason) were for accepting the truth, but they have lost them both. However, these people (the people of America and Europe) ponder, although not all of them do so, but some are found who do. Given that they believe this to indeed be the time for the return of the Messiah[as] and also accept that he has died, observe how close they are. The good fortune of this nation is now on the rise, while we see the Muslims declining day by day, and they expect that the Messiah[as] and Mahdi[as] will pick up the sword immediately upon arrival, causing rivers of blood to flow.

These unfortunate ones do not see that the Muslims possess neither the wiles of war, nor the power of invention, nor the ability to utilise them. They have no power to wage war—not by sea nor by land. So how can this era be compatible with their wishes? Nor is it God's will that war should occur. Would it not be amazing if God Almighty were to grant these very people [of America and Europe] this understanding, for the days of discernment, intellect, and good fortune are indeed propitious for them alone? True knowledge is only that which is with God. The era is indeed the one that was promised. We see that the Muslims are incompetent, immoral, wicked, and also lazy, so what else can we say other than may God raise such people from among this very group who understand on their own.

What need does Allah the Exalted have for cannons and guns? Does He wish to spread guidance among His servants or to kill them? The current state of the times itself indicates

that this is an era of knowledge and learning. If you try to make someone understand by beating them, the matter does not settle in their heart. However, if you make them understand with proofs, it penetrates the heart and takes hold of it, and the person comes to understand. The condition of the time of the Holy Prophet was different. At that time, iron was employed in a different manner [i.e. for weaponry]. Now, we, too, are also employing iron, but in a different way—for we are writing day and night with iron pens.

It is indeed my view that there is no need for the sword now. The Christians, too, are steeped in ignorance, and so are the Muslims. Divine wisdom desires that people be made to understand with kindness and love. For example, there is a Hindu; if ten or twenty Muslims armed with sticks set after him, out of fear he will recite لَآ اِلٰهَ اِلَّا اللّٰهُ [*Lā ilāha ill allāh*—There is no one worthy of worship except Allah], but his recitation will be so hollow that it cannot be of any benefit at all. However, if he is made to understand with kindness and love, it will become instilled in his heart to such an extent that even if you throw him into a blazing fire alive, he will not desist from saying it.

اَسْلَمْنَا [*aslamnā*—'we have accepted Islam'][1] always comes about with the stick, while اٰمَنَّا [*āmannā*—'we believe'] comes about when Allah instils it in the heart. The requisites of faith are different from those of Islam. This is why Allah has created such requisites in this age through which faith can be attained. Indeed, the current plight of the Muslims is such that they merit jihad being carried out against them. This age is, in fact, such that matters of faith should be explained to people as one would explain to children.[2]

1. *Sūrah al-Ḥujurāt,* 49:15 [Publisher]

2. *Al-Badr*, vol. 2, no. 19, dated 29 May 1903, p. 146–147

19 MAY 1903

(After Fajr Prayer)

A Dream and an Ilhām

The Promised Messiah[as] said:

> About midnight, I had a dream that someone was saying: یہ فتح ہو گئی ['This victory has been achieved'].
>
> He was repeating it again and again as if he wanted to convey that there were many victories. Then my mind moved towards the receipt of *waḥī* [revelation] and the *ilhām* came:
>
> مجموعہ فتوحات
> [A collection of victories.]

(Gathering before 'Ishā')

The Promised Messiah[as] continued to speak about his truthfulness and mentioned the fact that:

> God does not maintain friendship with a liar for such a long period. If I had been an impostor, I would have been destroyed and ruined by now.

Literal and Metaphorical

Prophecies always have two parts, and this division has continued from Adam[as] until now. One part is allegorical [subject to interpretation], and one part is manifestly clear. Now, look at the events of Hudaibiyyah. The status of the Holy Prophet, may peace and blessings of Allah be upon him, is the highest of all, but from the perspective of knowledge, I say that his undertaking the journey indicates that his opinion was inclined towards there being a victory. A Prophet's error in interpretation is not cause for reproach. The true reality of the matter always comes to pass. This indeed is the difference between man and God.[1]

25 MAY 1903

(Evening gathering)

Tazkiyah-e-Nafs [Purification of the Self]

In response to a question that the spiritual leaders of today prescribe various types of *waẓā'if* [supplications offered regularly and repeatedly]

1. *Al-Badr*, vol. 2, no. 19, dated 29 May 1903, p. 147

and *aurād* [devotional exercises], what is your guidance? The Promised Messiah[as] said:

> Whatever a believer says with true conviction certainly has an impact,[1] because a believer's purified heart is a treasure trove of Divine mysteries. Whatever is inscribed on this pure human tablet is a mirror that reflects the Divine. However, when man commits an error or sin out of human weakness yet does not feel so much as an iota of regret, a dark spot comes to rest upon the heart, and gradually the human heart—which was once tender and perfectly pure due to the fear of Allah—goes on becoming hardened and darkened.[2]
>
> But as soon as a person sets out to reform himself having recognized his spiritual illness, and engages continuously in supplications during Prayer, *istighfār* [seeking forgiveness], humbly and restlessly, day and night, and his prayers reach the utmost limit, then Divine manifestations wash away that impurity with the water of His grace. And providing that the person

1. It is written in *al-Badr:* 'The Promised Messiah said: Allah the Almighty states, مَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ [*Sūrah aṭ-Ṭalāq,* 65:4]. This means that whatever a believer says with conviction, it comes to pass. It is not necessary to strictly adhere to the words, but one must always remember this verse, قَدْ اَفْلَحَ مَنْ زَكّٰىهَا ۝ [He indeed *truly* prospers who purifies it (*Sūrah ash-Shams,* 91:10)], to stay away from sin.' (*Al-Badr*, vol. 2, no. 20, dated 5 June 1903, p. 153)

2. From *al-Badr:* 'When a person commits a sin and does not care about it, their heart becomes hardened. And once the heart is hardened, it cannot become pure unless it softens again, and it does not soften unless one prays sincerely in their Prayers. Man repeatedly engages in *taubah* [repentance] but violates them and cannot remain steadfast unless Almighty Allah is with him. Naturally, the question arises, what is the cure for sin? The answer is to cultivate true humility and submissiveness and to take your prayers to the highest level. Even the Prophets, peace be upon them, would always pray.' (*Al-Badr*, vol. 2, no. 20, dated 5 June 1903, p. 153)

remains steadfast, he turns over a new leaf and dons the garment of a new life, as if he had been born again.

There are two mighty armies between which man walks: one belongs to رَحْمٰن [*Raḥmān*—the Gracious God] and the other to Satan. If he inclines toward the host of the Gracious God and seeks its help, he is provided assistance by it under the command of Allah. And if he turns to Satan, he becomes afflicted with sins and tribulations.[1] Thus, man should seek refuge in the protection رَحْمٰن [*Raḥmān*—the Gracious God] to safeguard himself against the poisonous atmosphere of sin.

The only thing that creates distance and discord between man and *Raḥmān* [the Gracious God] is nothing more than sin itself. The one who is saved from it has taken shelter in the lap of Allah the Exalted. In truth, there are only two ways to be safe from sin. First, that man himself strive.[2] Second, that he seek steadfastness from Allah the Exalted, who is the Mighty and Powerful Master, up to the point he is granted a pure life. And this is what is called *tazkiyah-e-nafs* [purification of the self].[3]

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1. It is written in *al-Badr:* 'If a person inclines towards the army of God and seeks help from Him, they are saved from the sin that would have been committed due to the influence of the army of Satan. But if they do not seek the help of God's army, they become ensnared by the army of Satan.' (*Al-Badr,* vol. 2, no. 20, dated 5 June 1903, p. 153)

2. It is written in *al-Badr:* 'Firstly, a person must strive themselves, but this effort is often insufficient.' (*Al-Badr,* vol. 2, no. 20, dated 5 June 1903, p. 153)

3. It is written in *al-Badr:* 'This is what is called *tazkiyah-e-nafs* [purification of the self]. When this is achieved, a person attains success and completes their spiritual journey. Beyond this, any other rewards and honours that a person receives from Allah the Almighty are purely through His grace. Just as a shopkeeper records the day's accounts in his ledger every day and never forgets it, similarly, a believer should always keep account of themselves. When a sin is committed, they should wrestle against it and constantly strive to be saved from sin. By this method, a person can protect themselves from sin.' (*Al-Badr,* vol. 2, no. 20, dated 5 June 1903, p. 153)

Aurād [Devotional Exercises] and Waẓā'if [Supplications Offered Regularly and Repeatedly]

The favours and blessings that Allah the Exalted bestows upon His servants are solely due to His Grace and Benevolence.

The self-fabricated repetitive invocations, *waẓā'if*, practices, and customs of the *pīrs, faqīrs,* sufis, and *gaddī nashīns* [the custodians of shrines] are all vain innovations that are absolutely unworthy of being accepted. If these people could truly rectify all worldly and religious matters through these self-fabricated innovations, then why do they quarrel, fight, and dispute over trivial matters, even resorting to lawful and unlawful actions in government courts? All of this is actually a waste of time and destruction of God-given intellectual faculties.

Man was not created to hold a long *tasbīḥ* [prayer beads] and—neglecting all obligations and duties—remain engaged in chanting *SubḥānAllāh, SubḥānAllāh* [Holy is Allah, Holy is Allah] morning and evening while being totally unaware of what he is chanting, wasting his precious time as well, and destroying his own faculties and striving day and night to ruin the faculties of others as well. May Allah the Exalted protect us from such disobedience.

In short, all these things arose as a consequence of abandoning the Sunnah [Practice] of the Prophet, may peace and blessings of Allah be upon him. This condition is like a boil that is filled with pus from within but shines like a mirror from the outside. They recite repetitive invocations and *waẓā'if* with their tongues, but their inner selves are darkened with evil and sin. Man should seek everything from God. When He grants something to someone, it is against His lofty glory to take it back. True purification is that which was taught and implemented in the world through the Prophets, peace and blessings be upon them. These people are far removed from it.

Some people say, 'I take a breath just four times in a day', while others say only once or twice and because of this people come to consider them a *Walī* [Friend (of Allah); i.e. Saint], and deem such absurd breath-holding to be a source of pride. The matter worthy of pride, however, is that man, by walking the paths leading to the pleasure of God, establishes peace and reconciliation with his Messenger, the Noble Prophet[ṣas], by virtue of which he could come to be called an heir of the Prophets and be included among the righteous and the saintly. He should hold fast to that very *Tauḥīd* [Oneness of God] and remain steadfast upon it; Allah the Exalted will establish His dominance and grandeur in his heart.

We do not advocate *waẓā'if*. These are all mantras and charms practised by the Hindu yogis and ascetics of our country who are enslaved by Satan. However, one should pray, even if it is in one's own language, with true anguish and true yearning, melting before the threshold of the Divine, in a manner as if the All-Powerful, Ever-Living, Self-Subsisting, and All-Sustaining God is watching. When this state is achieved, one will not dare to commit sin. Just as a person fears fire or other destructive things, one should fear the burning of sin in the same way.

A sinful life is an embodiment of Hell for man in this world, upon which the scorching winds of Divine wrath blow and destroy him. Just as man fears fire, so should he fear sin because it is also a type of fire. Our creed is that one should supplicate weeping and crying in prayer so that Allah the Exalted may send the breeze of His grace upon you.

Look at how the Shiah people have strayed from the right path; they chant 'Husain, Husain' but disrespect the commandments of God. The situation, however, is that even Husain, and indeed, all the Messengers, had the same dire

need for *istighfār* [seeking forgiveness] just as we do. The actions of the Messenger of Allah, may peace and blessings of Allah be upon him, *Khātamun-Nabiyyīn* [the Seal of the Prophets], bear witness to this. Who can be a greater exemplar than him?[1]

27 MAY 1903

(At the time of Ẓuhr)

A gentleman submitted: 'In the time of the Messenger of Allah, may peace and blessings of Allah be upon him, people did not believe in the One God, which is why there was a need for *Baiʿat* [the Pledge of Allegiance], but now everyone believes in God, so what is the need for *Baiʿat*?' The Promised Messiah[as] said:

> Even now, where is *Tauḥīd* [the Oneness of God]? There is no trace or sign of it anywhere. Just like hypocrites say, 'We believe' only with their tongues, in exactly the same way now, the mere expression of God's name lands upon tongues, devoid of any sincerity. They are living lives of disbelief and transgression. People's hearts are filled with filth. Indeed, if you seek testimony from your own heart, you will see how much of a connection there is with God and where true *Tauḥīd* stands.

1. *Al-Ḥakam*, vol. 7, no. 22, dated 17 June 1903, p. 8

The Difference between Descent and Advent

When the impurity of the age reaches the point of extremity, the one who comes with Divine support is referred to with the word *nuzūl* [descent]. And when the age is somewhat reformed, the word 'advent' is more appropriate for it.

(Before 'Ishā')

Ilhām

The Promised Messiah[as] said:

These words have been revealed, but it is not known to whom they refer.

بلا نازل یا حادث یا
[Misfortune descending or arising or ...]

I do not recall what followed the second 'or'. The phenomenon of dreams is intriguing. The ordeal is convoluted and complicated and consists of distinct and disconnected expressions. The Holy Prophet[sas] saw the martyrdom of his Noble Companions[ra] in the form of the slaughtering of cows, although God had the power to show him the particular Companions in his dream.

What is Meant by Satan

The Promised Messiah[as] said:

> Satan does not always refer to an embodied thing, as people these days think that when they hear the word 'Satan', he must also be wearing some clothes. Rather, it refers to satanic whisperings or an evil-natured person.[1]

28 MAY 1903

The inaugural ceremony of Talim-ul-Islam College was scheduled to be held on 15 May 1903. However, since the Promised Messiah[as] was unwell and could not attend the ceremony, the date was postponed. But in the past few days, his health had improved, so today's date was set for this ceremony. The ceremony was scheduled to take place after 6:30 in the school courtyard, and the eyes of every professor, teacher, and student were fixed on the imminent arrival of God's beloved and chosen one, the Promised Messiah, peace and blessings be upon him. In the meantime, Maulānā Maulawī 'Abdul-Karīm came and announced that the Promised Messiah had sent me with a message and it came about thusly that I had requested Khalīfatullāh, peace be on him, to grace the occasion with his presence. He said [in his message]:

1. *Al-Badr,* vol. 2, no. 20, dated 5 June 1903, p. 154

> I am ill at this moment to the point that I am unable to even walk. Nevertheless, I can do something here which is far better than being in attendance there; that is, here, at the time the inauguration ceremony begins, I will go to *Bait-ud-Duʿā* and pray.[1]

(Evening gathering)

Maulawī[2] Muhammad Ali, M.A., submitted to the Promised Messiah[as] that Christians have also started publishing a quarterly magazine. In it, the Christian priest has written that Muslims do not accept Christianity because their hearts are hard and steeped in sin.

Christianity and Islam

The Promised Messiah[as] said:

> When a person becomes blinded by prejudice and a sinful life, he cannot see the difference between truth and falsehood. He considers every permissible thing forbidden and every forbidden thing permissible, and he does not hesitate in the least to abandon virtue. Alcohol, which is the mother of all evils,

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1. *Al-Badr,* vol. 2, no. 20, dated 5 June 1903, p. 154
2. Before this, *al-Badr* mentions: 'After the *Maghrib* Prayer, the Promised Messiah, peace be on him, saw the blessed [new] moon of Rabi' al-Awwal 1321 AH and then remarked, "Every month carries within it the potential for good and evil, so one should always pray."' (*Al-Badr*, vol. 2, no. 20, dated 5 June 1903, p. 155)

is considered permissible among Christians.[1] However, in our Shariah it is absolutely forbidden and has been called:

رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ[2]

Is there any Christian priest who can show if the prohibition of alcohol is written anywhere in the Gospel? Rather, alcohol is held so sacred that the first miracle of [Jesus] the Messiah[as] was indeed related to wine, so why should they not be emboldened? The most pious person among them, whosoever he may be, would surely consume at least one bottle of brandy. Consequently, the excessive consumption of alcohol in Europe has given rise to newer and newer crimes every day. And regarding the Christian priest's statement that Muslims are drowning in sin, I am absolutely astonished at the audacity and boldness with which this claim has been made.

If it had, in fact, been a matter of ancient times, it might have been possible for such slander to give a relatively good impression of the Christians' conduct, but when both these nations are sitting before us with the records of their deeds wide open, what is the point of boasting and self-aggrandisement? The enlightened public can see for themselves in broad daylight.

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1. *Al-Badr* further writes: 'Alcohol, which is the mother of all evils, has been deemed permissible by some. It renders a person completely unaware of the humility and submissiveness, which are the essential components of Islam. A person who remains intoxicated day and night loses their senses, so what would prevent them from committing other sins? On various occasions, they might engage in any vice such as adultery, theft, gambling, etc. Our Shariah has completely prohibited it and has even stated that it is an act of Satan to sever the connection with God.' (*Al-Badr*, vol. 2, no. 20, dated 5 June 1903, p. 155)

2. An abomination of Satan's handiwork (*Sūrah al-Mā'idah,* 5:91). [Publisher]

What is the higher percentage of criminals in the prisons of Europe compared to the prisons of India? The very principles that the Christian nation adheres to are conducive to crimes such as adultery and gambling. According to their terminology, sins should no longer be considered sins. It is as if they have become as indifferent to sin as the followers of Shakti Mat.[1]

The Promised Messiah[as] then resumed his address and said:

A Comparison between Europe and Islamic Countries

It is a matter of principle that when an honourable person hears something contrary to the facts and then insists upon it, he becomes deeply distressed at heart. Our question to the Christian priest is: 'What do you mean by sin? Are adultery, theft, deception, murder, gambling, and alcohol consumption included in your definition of sin or not? If they are, then is the condition of Europe better, worse, or equal to that of Islamic countries?'

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1. Note from the Editor: On this occasion, Ḥaḍrat *Ḥakīmul-Ummat* [Sage of the Ummah—Maulawī Noor-ud-Deen] narrated an incident where he asked a follower of the Shākt-mat sect, 'What an evil thing it is that you do not at all refrain from committing evil deeds?' The person replied, 'What is sin? Where does your Quran have the power to make one's mother, sister, and daughter lawful? In our religion, all these matters are clearly defined.'
In *al-Badr*, this note is more detailed: 'Shākt-mat is a sect of Hindus, and when they recite a specific mantra, it becomes permissible for them to have relations with their mother, sister, daughter, etc., and they believe that great reward is associated with this act. At that time, Ḥakīm Noor-ud-Deen narrated an incident where he once objected to a follower of the Shākt-mat sect. The person responded, "When the mantra of your Quran has the power to make your brother's daughter lawful for your son, then our mantra has the power to make even the mother lawful."' (*Al-Badr*, vol. 2, no. 20, dated 5 June 1903, p. 155)

Only Allah the Exalted knows about minor sins. For example, a person might be guilty of casting evil glances. It is possible that the woman upon whom he casts evil glances might not even be aware of it. But when someone commits adultery or drinks alcohol, the whole world will come to know of it. These crimes are so powerfully prevalent that they cannot remain hidden no matter how much effort is made to conceal them. Gambling involves usurpation of the rights of others. Alcohol consumption is inevitably accompanied by other sins like adultery, murder, etc.

What we learn from the conditions of criminals is that alcohol leads to an increase in adultery. Thus, Europe currently ranks first in alcohol consumption and also holds first place in adultery. Now consider the custom of *purdah* [veiling]. There is no doubt that, as the Book of Allah has explained and experience has confirmed, true self-purification which comes through spiritual striving is only achieved through *purdah*.

There are three categories of believers. First are those who are likely to stumble. Second are those who are moderate, who remain cautious and fearful of stumbling. Third are those who manage to slip away safely from every stumbling block as a snake slips out of its slough. They rush towards every virtue and flee from every evil.

Those who have not concerned themselves with self-purification will inevitably stumble due to lack of *purdah*. Women should observe *purdah* from them. There is a famous saying: خر بستہ بہ گرچہ دزد آشنا است ['Though the thief be an acquaintance, it is better to keep the donkey tied'].

The first category is ظَالِمٌ لِّنَفْسِهٖ [hard upon themselves], the second مُقْتَصِدٌ [those who follow the middle course], and the third سَابِقٌ بِالْخَيْرٰتِ [those who excel others in good works]. How can people of such different ranks and stations merit the same treatment?

Can Christians claim that all of them are pure—that there are no drunkards or adulterers among them? If *purdah* had been observed, why would these crimes have arisen? Why would thousands of illegitimate children be born? Experience shows that people of the first category exist in abundance.[1] This is why the Shariah has made *purdah* observance obligatory to maintain separation from them as much as possible. A drunkard cares not for reproach and ridicule nor does he have any fear of punishment. Therefore, it is impossible for Christians to accept Islam.[2]

1. It is written in *al-Badr:* 'And those of the third degree are like distant stars; therefore, in view of their abundance, God's law has decreed that the practice of veiling should be widespread. Experience and examples also demonstrate this. Take a tour of Europe, America, and France, and you will realize this.' (*Al-Badr,* vol. 2, no. 20, dated 5 June 1903, p. 155)

2. *Al-Ḥakam,* vol. 7, no. 22, dated 17 June 1903, p. 17

29 MAY 1903

(Evening gathering)

Today, after accepting *Bai'at* [the Pledge of Allegiance] from many friends, the Promised Messiah[as] delivered an address. He said:

Advice to New Converts

Now that you have entered into *Bai'at*, you should understand that you have made a covenant that, 'We will give precedence to the Faith over the world.' So, remember that this covenant of yours is with Allah. To the extent possible, you should remain firm on this covenant. You should abide by the requirements of the Shariah, Prayer and Fasting, Hajj and Zakāt, and should abstain from every evil and anything involving even the slightest trace of sin. Our Jamā'at should demonstrate having become a pure example. Nothing is achieved through mere verbal claims and boasting until one demonstrates having achieved something lofty through actions.

You see how many people are perishing from the plague; entire households are being destroyed, and it is not yet known how long this devastation will continue. The plague is sent as Divine wrath due to people's wrongdoing—it too is a kind of messenger which is doing this work. There are thousands who witness heaps upon heaps of dead bodies before them. Families upon entire families have been destroyed. Thousands and hundreds of thousands of children have become fatherless; hundreds of thousands of families are left without shelter. Wherever it has struck, it has wiped out every trace and sign

of that place. Set aside what remains in some houses—entire neighbourhoods and villages are left without a single occupant!

Going beyond humans, it has decimated animals, as if to say that the entire earth has become accursed through the sins of man. Now it seems the inhabitants of earth—be they creatures four-legged or flying—are being seized in retribution for the misdeeds of man. Despite being afflicted with such severe and excruciating punishment, people still wander about intoxicated with the same old arrogance and pride. The fear of death has left their hearts. Regard for the honour of Almighty Allah no longer remains in their hearts. The condition of the common people and the elite is that they are so tightly tied to worldliness that the name of God rests solely upon their tongues. Their inner self is completely devoid of the love and fear of Allah the Exalted.[1]

The Death of the Messiah[as]

What was the issue regarding the death of the Messiah? Allah the Exalted states:

فَلَمَّا تَوَفَّيْتَنِيْ[2]

In [*Ṣaḥīḥ al-*]*Bukhārī,* the meaning of مُتَوَفِّيْكَ [*mutawaffīka*] is

1. From *al-Badr:* 'Those who are pure of heart and spirit are thousands of miles far removed from such things. The religious scholars are the pillars of the Faith—when they have become so corrupt, what would be the condition of the ordinary people. A venomous worm has eaten away at their hearts. Look at anyone and you will find that a large portion of worldly desires fills their inner being. When needed, they produce false witnesses in court cases, and they themselves lie in order to succeed by any means. In every aspect, you will see that the pursuit of worldly gains has led to their destruction.' (*Al-Badr,* vol. 2, no. 20, dated 5 June 1903, p. 156)

2. But since You did cause me to die (*Sūrah al-Mā'idah,* 5:118). [Publisher]

clearly explained through the words of the Holy Prophet, may peace and blessings of Allah be upon him, as being مُمِيتُكَ [*mumītuka*—'I shall cause you to die']. According to the hadith, a *Mujaddid* [Reformer] came at the head of the 14th century,[1] but they did not accept him. The people of the world employed thousands of excuses, devised various kinds of mischief and plans, but Allah the Exalted continued to manifest the truth through His powerful onslaughts as had been promised.

The Christians are cutting at the root of Islam's tree like poisonous insects[2], but the ulema are not concerned in the

1. *Sunan Abī Dāwūd,* Kitābul-Malāḥim, Bābu mā Yudhkaru fī Qarnil-Mi'ati, Hadith 4291 [Publisher]

2. It is written in *al-Badr:* 'The Christians are relentlessly trying to erase the name of Islam from the earth, but now God wills to revive Islam anew. Previous scriptures had foretold that Muslims would face an internal affliction—faith would be lost, and they would become consumed by worldly desires. The love that should be directed towards God would be directed towards the world instead. Friendships, affections, and interactions would all be for worldly purposes. The second calamity and disaster would be that a people who worship a human—the Christian nation—would be determined to lead them astray. And so you see how they have spread their web of deception. They have their missionaries stationed in every city. Women are actively involved everywhere, and they have set up camps in villages. Their intention is that not a single Muslim should remain in the world. They fabricate stories and disrespect the Holy Prophet[sas], making efforts day and night to turn the hearts of Muslims away from the Holy Prophet, may peace and blessings of Allah be upon him. The current Muslims, who have lost their senses, have unfortunately become blind. They speak in ways that do not benefit Islam but rather aid the Christians. They claim that the Holy Prophet, may peace and blessings of Allah be upon him, lived for 63 years, while they believe that [Jesus] the Messiah will live until the Day of Judgment. They also believe that it is he indeed who will return in the end times, that he indeed will be the *Ḥakam* [Arbiter] and Judge. Moreover, they consider him to be the Creator, attributing the creation of animals to him, and believe that he brought the dead back to life. In short, by such beliefs, they support the Christians to such an extent that there remains only a slight difference between them and the Christians. All the aspects they attribute to the Messiah[as], not even a single one of them do they attribute to the Holy Prophet[sas].' (*Al-Badr,* vol. 2, no. 20, dated 5 June 1903, p. 156)

least. Rather, through their thinking that the Messiah[as] is alive in heaven and will return before the Day of Judgment, they are actually helping them. Their endless ongoing effort is indeed (intended) to eradicate Islam to such a degree that even its name should be erased, and these [so-called Muslim scholars] are helping them with their corrupt beliefs.

Look how the Christian priests have spread a web of deceit and trickery from city to city and village to village. Even women and children are determined to somehow make the son of a humble woman into God and have people accept this. They have published tens of millions of books in refutation of Islam and distributed them for free. Even then the Muslims show no jealousy [in point of love and honour]. Is that God who says:

إِنَّا لَهُ لَحٰفِظُوْنَ[1]

speaking falsely? Has Islam not yet reached such a predicament that demands a *Muṣleḥ* [Reformer] and a *Mujaddid* [Reviver]? Diverse heavenly and earthly Signs have been fulfilled, yet they still deny. To date, 2.9 million Muslims have become apostates. There was a time when if one person became an apostate, it would cause an uproar like unto the Day of Judgment. Those Muslims who remain are also so very close to [adopting] Christianity. If this condition had continued for a hundred years, Islam's name and trace would have been erased from the earth.... But thanks and gratitude are due to God Almighty that He sent me as the Promised Messiah at exactly the time of need.

1. Most surely We will be its Guardian (*Sūrah al-Ḥijr,* 15:10). [Publisher]

This matter[1] is not artificial at all. Hundreds of supernatural Signs have appeared and continue to appear in heaven and earth to testify to my truthfulness.[2] Thus, the plague is also a Sign about which all Prophets had given intimations. Thus, it is written in the Holy Quran:

إِنْ مِّنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيٰمَةِ أَوْ مُعَذِّبُوهَا[3]

There will not be any town or village that We will not afflict with severe punishment or destroy before the Day of Judgment.

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1. From *al-Badr:* 'On the one side, there is neither fear of God nor purity in them. On the other side, the Christians have prevailed, and millions of their magazines are published every month, filled with articles that slander, criticise, and defame Islam. How can God, who has declared that Islam will remain a living religion until the Day of Judgment, bear to see Islam in such a state? If even now He does not send a *Mujaddid* [Reformer], despite the passing of the century's hundred-year mark—even 20 years beyond that—then just imagine what would become of Islam after another 100 years? There is wisdom in sending a Reformer every 100 years, as by then the previous scholars have passed away, taking their knowledge with them to their graves. If God does not reveal new knowledge again, how would truth be maintained? Since there is a difference in knowledge, a new foundation is laid in the heavens. You see that a century has passed, and 20 years have passed beyond that, and now God has established a Movement and made me the Promised Messiah. This is not an artificial claim. There are Signs for it.' (*Al-Badr,* vol. 2, no. 20, dated 5 June 1903, p. 156)

2. From *al-Badr:* 'It was written that the lunar and solar eclipses would occur in the month of Ramadan, and so it happened. Then, there was the prophecy of the plague. From the books, it is known that its duration is 70 years, rather 75 years. As for now, we are witnessing the coming and spreading of it. This is a calamity from God; it will surely deliver its verdict. All Prophets have foretold of it. It is mentioned in the Holy Quran, as it is written: إِنْ مِّنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيٰمَةِ أَوْ مُعَذِّبُوهَا [There is not a township but We shall destroy it before the Day of Resurrection, or punish it (*Sūrah Banī Isrā'īl,* 17:59)].' (*Al-Badr*, vol. 2, no. 20, dated 5 June 1903, p. 156)

3. *Sūrah Banī Isrā'īl,* 17:59 [Publisher]

In short, this is a warning Sign. People saw the Sign of the solar and lunar eclipses while laughing, and the Sign of the plague while crying.

The Death of Ahmadis from the Plague

Some ignorant people object as to why your people die [from the plague]. These ignorant ones do not even know that during the time of the Holy Prophet, may peace and blessings of Allah be upon him, when people demanded a miracle of punishment, they were given the miracle of the sword, and this, too, was a kind of punishment.

Thus[1], many Companions[ra] were also martyred by the sword, but did the likes of Abu Bakr[ra] and 'Umar[ra] perish? Allah the Exalted did indeed safeguard those whose minds or hands He intended to use for His work, while in contrast, all the chieftains of the disbelievers met their end in Hell, and all of them—young and old—were destroyed.

If one person loses a penny to theft while another's entire household is looted, can the person whose entire household was looted say to the one who lost a penny that they are equal? Do exercise some thought: If none of our people were to die for seventy years, would there be anyone who would refrain from joining our Movement?

But this is not what Allah the Exalted desires, nor has the like of it ever happened. The state of faith must absolutely

1. It is written in *al-Badr:* 'Although the Companions[ra] were also martyred during the battles, Islam was not martyred along with them. Every day, Islam continued to progress, while the disbelievers went on diminishing to the extent that ultimately there was no name or trace left of them.' (*Al-Badr,* vol. 2, no. 20, dated 5 June 1903, p. 156)

remain hidden. Until our Jamāʿat adopts *taqwā* [righteousness], it cannot attain salvation. God Almighty will not take them under His protection. This is why, from among the Companions, all those who were to carry out great tasks were saved even in the midst of the most serious dangers, while others were quickly taken by God and admitted to Paradise. The ignorant do not understand the reality and say whatever comes to mind. This has been happening with every Prophet—where disbelievers died, one or another Companion would also die. If God Almighty were to show an obvious Sign, like turning a staff into a snake[1], what difference would remain between good and evil?

All of Europe and America would enter Islam, but Allah the Exalted has always maintained a distinction. Allah the Exalted brought the Noble Companions[ra] into being to spread *Tauḥīd* [Oneness of God], and they did indeed spread *Tauḥīd.* Even now, it is the desire of Allah the Exalted that *Tauḥīd* should spread. Whoever comes will not be deprived of Allah's mercy, but they should make their existence beneficial.[2] Allah the Exalted will Himself protect them. To go on uttering the

1. This topic is mentioned in *al-Badr* as follows: 'Every Prophet faced a situation where, during the battles, while the disbelievers were being killed, some from their own community also fell. In the battles of Moses, if on one side the Canaanites were being killed, on the other side, Israelites were also killed. If God were to make such a clear distinction that even the blind could see, then not a single *kāfir* [disbeliever] would remain. If a staff were turned into a serpent, what difference would that make to the people? But if a remedy for saving their lives were found, then who would remain outside the fold of faith? All of Europe and America would soon embrace Islam.' (*Al-Badr,* vol. 2, no. 20, dated 5 June 1903, p. 156)

2. From *al-Badr:* 'The more one makes their existence beneficial, the more it will be protected.' (*Al-Badr,* vol. 2, no. 20, dated 5 June 1903, p. 156)

name of God with the tongue while being estranged from God in practice is itself a kind of atheism.[1]

Fill your homes to the brim with the remembrance of Allah. Give *ṣadaqah* [charity] and alms. Avoid sins. May Allah have mercy—those who take *Bai'at* [the Pledge of Allegiance] and leave, never showing their faces again—how can prayer be made for them when they do not even exist in my memory? Meet me again and again and increase the bond of love. The one who comes again and again, even their slight discomfort brings prayer to mind, but those who remain drowned in worldly affairs are as if they never took the *Bai'at*.[2] Remember this and act upon it: Whoever loves someone is one of them.[3,4]

1. It is written in *al-Badr*: 'When man perpetrates an evil knowing that God has forbidden it, he becomes an atheist. The greatness and glory of God are not in his heart. Such a person is not under the protection of God. He may take his life whenever He wills or cast him into such a calamity that he is neither living nor dead, but whoever keeps the greatness of God in the heart and fears disobeying Him is safeguarded by God even before any misfortune befalls them, and He protects them.' (*Al-Badr,* vol. 2, no. 21, dated 12 June 1903, p. 161)
2. From *al-Badr*: 'But can someone who is so immersed in worldly matters, as if he has not even taken *Bai'at* [the Pledge of Allegiance] and has no time to even meet [the spiritual leader], be equal to those who come repeatedly to meet?' (*Al-Badr,* vol. 2, no. 21, dated 12 June 1903, p. 161)
3. From *al-Badr*: 'Some people are such that despite being Muslims they maintain a relationship with Christian priests. Some maintain a bond with the Hindus. God says that they are then from those very people. These are things that you should keep in mind and seek from God the ability to do good deeds.' (*Al-Badr,* vol. 2, no. 21, dated 12 June 1903, p. 161)
4. *Al-Ḥakam,* vol. 7, no. 22, dated 17 June 1903, p. 17–18

30 MAY 1903

(Gathering before 'Ishā')

A gentleman whose court case date was approaching came to request prayers. The Promised Messiah[as] said:

> Stay here for four or five days and meet daily so that the motivation for prayer develops. Do not think that the affairs you left behind will suffer loss. Allah does everything. Do not fix your gaze on means. I do not say abandon all consideration of means totally. Rather, do not think that something will only happen if such and such occurs. For instance, eating bread and drinking water is not forbidden. However, it is forbidden to rely on these thinking that life depends on them alone. Many people eat bread, but suddenly suffer pain and die. They drink water and die of cholera. Relying on these means is *shirk* [associating partners with Allah]. It is He alone who provides the means.

News came from the State of Kapurthala that some people had conspired and planned to harm certain members of the Ahmadiyya Jamā'at there. On this the Promised Messiah[as] said:

وَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيٰمَةِ[1]

> This indicates that there will be disorder and mischief. Prayers will be offered.

1. And I will place those who follow you above those who disbelieve, until the Day of Resurrection (*Sūrah Āl-e-'Imrān,* 3:56). [Publisher]

A person submitted that he was the only follower of the Promised Messiah[as] in his entire village. The Promised Messiah[as] said:

> Rely on Allah. One who relies on Allah is never alone.[1]

1, 2, 3 JUNE 1903

Legal Cases should always be Straightforward

There is nothing noteworthy on these dates. Once, during a discussion about court cases, the Promised Messiah[as] said:

> Legal cases should always be straightforward. When it is known that our right is clearly established both according to the law and according to the Shariah, then one should initiate proceedings; otherwise, if the matter is convoluted and complicated, one should never go to court.[2]

1. *Al-Badr,* vol. 2, no. 21, dated 12 June 1903, p. 161
2. *Al-Badr,* vol. 2, no. 21, dated 12 June 1903, p. 162

4 JUNE 1903

(Gathering before 'Ishā')

A Dream

The Promised Messiah[as] said:

> Last night about 2 or 3 a.m., I saw in a dream that I went somewhere with some friends who generally remain close to me day and night. One of them seems to be opposed to me. He had a dark complexion, was tall, and his clothes were dirty and soiled. As we proceeded, I saw three graves, of which I imagined one to be the grave of my father. I advanced towards the other graves and when I had gone some distance, I noticed that the person in the grave (that I had imagined was my father's grave) had come alive and was sitting above the grave.
>
> Looking at him carefully, I discovered that his features were not like those of my father, but were different. He had a very fair complexion, was slim, and had a full face. I understood that he was the person who had been buried in that grave. He extended his hand to me and I shook it and enquired his name. He said: Nizām-ud-Dīn. Then we left and I gave him a message that he should convey اَلسَّلَامُ عَلَيْكُمْ [*Assalāmu 'alaikum*—'Peace be upon you'] to the Messenger of God, may peace and blessings of Allah be upon him, and to my father.
>
> On the way back, I asked the person who was opposed to me: 'After we witnessed this great miracle today, will you still not believe?' He replied: 'This is beyond belief! If I do not believe now, then when will I believe? ... A dead man has come to life!' Thereafter, I received the revelation:

سَلِيْمٌ حَامِدٌ مُسْتَبْشِرًا

[Safe, praising Allah in gladness.]

I do not recall a part of the revelation. The coming to life of the father or of any dead person means that a matter that was dead has come to life. I also understood that my work was a means of manifesting the glory of the Holy Prophet, may peace and blessings of Allah be upon him, and also a source of the exaltation of my parents.

Conditional Divorce

The Promised Messiah[as] said:

If there is a condition that if such and such thing happens then divorce will occur, and that thing does happen, then divorce actually takes place. For example, if someone says that if I eat such and such fruit then divorce will occur, and then he eats that fruit, divorce takes place.[1]

1. *Al-Badr,* vol. 2, no. 21, dated 12 June 1903, p. 162

5 JUNE 1903

(Gathering before 'Ishā' Prayer)

Completing the Quran in One Rak'at[1]

It was mentioned that some people consider completing the [recitation of the] Quran in one *rak'at* as a mark of excellence, and such memorisers and reciters of the Quran take great pride in this event. The Promised Messiah[as] said:

> This is a sin and mere boasting of these people. Just as worldly professionals take pride in their profession, these people also do the same. The Holy Prophet did not adopt this method whereas if he had so wished, he could have done so, but he sufficed with [the recitation of] short *Sūrahs*.

The Mother of Favours

Then the Promised Messiah[as] said:

> Everything has a mother. I pondered over what the mother of Allah's favours is? God Almighty put it in my heart that their mother is: اُدْعُوْنِیْٓ اَسْتَجِبْ لَكُمْ[2] . No person can escape evil without

1. A single cycle of standing through prostration in the prescribed Islamic Prayer known as *Ṣalāt.* There are a set number of these cycles for each of the five daily Prayers. [Publisher]

2. Pray unto Me; I will answer *your prayer* (*Sūrah al-Mu'min,* 40:61). [Publisher]

the grace of God Almighty. Thus, by saying: اُدْعُوْنِیْٓ اَسْتَجِبْ لَكُمْ . He indicates that He alone is the Protector, so turn to Him alone.

The True Essence of Istighfār

God forgives the sin committed by man if he repents with certainty of faith.[1] The Messenger of God used to do *istighfār* [seeking forgiveness] seventy times, although sins could have been forgiven with just one *istighfār*. Thus, this proves that *istighfār* means that Allah should suppress every future negligence and sin,[2] preventing them from occurring at all.

فَلَا تُزَكُّوْٓا اَنْفُسَكُمْ[3]

also proves the very point that being sinless and protected is not of your doing but the work of God. Every light and ability descends from heaven itself.[4]

1. From *al-Ḥakam:* 'Sin is removed through sincere *taubah* [repentance]. True *taubah* adorns one with the pure garment of chastity and protection.' (*Al-Ḥakam,* vol. 7, no. 23, dated 24 June 1903, p. 14)
2. From *al-Ḥakam:* 'So that Allah the Exalted may protect us from every negligence and weakness.' (*Al-Ḥakam,* vol. 7, no. 23, dated 24 June 1903, p. 14)
3. So ascribe not purity to yourselves (*Sūrah an-Najm,* 53:33). [Publisher]
4. *Al-Badr,* vol. 2, no. 22, dated 19 June 1903, p. 169

6 JUNE 1903

The Profession of Medicine

There was a mention of the medical exam, upon which the Promised Messiah[as] said:

> Becoming so totally absorbed in the thought of passing [the exam] to the detriment of one's health is a disgusting notion. The people of earlier times used to acquire knowledge so that they may attain trust in God and gain His pleasure. And medicine is such a field where there is no need to even pass [an exam]. When a physician gains renown, even if he has failed [the exam], people still turn to him. Next to attaining religious knowledge, the profession of medicine is an excellent one.[1]

1. *Al-Badr,* vol. 2, no. 22, dated 19 June 1903, p. 169

7 JUNE 1903

(Gathering before 'Īshā' Prayer)

Different Ways of Coming to Believe

A person had received some glad tidings from God regarding taking *Bai'at* [the Pledge of Allegiance] of the Promised Messiah[as], and he sent these in writing to the Promised Messiah[as]. Upon hearing them, the Promised Messiah[as] said:

> For those who lack natural aptitude for certain matters, Allah conveys understanding to them through dreams. This was also one of the miracles of the Holy Prophet that people would see dreams, and some came to believe upon witnessing his generosity and benevolence, yet he led everyone along a single path. This is a difficult task to consider each person's unique needs and still guide them along the same path.[1]
>
> There were different ways of coming to believe in the Holy Prophet. Some came to believe in him upon witnessing his lofty morals.[2] In short, from the time of Adam to the Holy Prophet,

1. In *al-Ḥakam,* this topic is expressed as follows: 'There are different ways of believing in the Prophets. Some people come to believe in them through true dreams, some through rational and scriptural proofs, and some by observing the excellence of morals of the Prophets and those commissioned [by God]. In short, there are various ways of coming to faith, but it is very difficult to make everyone pass through the same narrow path. Rather, it is necessary to have due regard for the individual temperament of each person.' (*Al-Ḥakam*, vol. 7, no. 23, dated 24 June 1903, p. 14)

2. From *al-Ḥakam:* 'Some believed merely by witnessing the Holy Prophet's generosity and munificence, while others did so by observing various other qualities and excellences. Since the Holy Prophet, may peace and blessings

the ways that were used came together in his person. This too is worthy of being compiled into a collection—that is, what various ways there were by which people entered Islam.

The care and attention of the Holy Prophet was also one of his Signs such that even the hard-hearted were drawn to him. Once, a king named Thamāmah was tied up as a prisoner, and the Holy Prophet would inquire about his well-being every day. Thus, after a few days, he ordered that he be released. Upon this he said the following words, 'Before this, your name was the most disliked of all the names in the world to me, but today, that very name is the most beloved, and I used to have great aversion to this city, but now I see this city as a place of love and affection.'

So this was simply the care and attention of the Holy Prophet, may peace and blessings of Allah be upon him, that would remove inner filth and grime. This should not be looked upon with disdain, for even in care and attention there is a spiritual power of holiness and influence.[1]

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of Allah be upon him, combined in his holy person the excellences of all the Prophets, peace be upon them—the very reason he was named "Muhammad", may peace and blessings of Allah be upon him—therefore, those who believed in him came to follow him by witnessing all of these different ways and means.' (*Al-Ḥakam,* vol. 7, no. 23, dated 24 June 1903, p. 14)

1. In *al-Ḥakam* this has been set forth as follows: 'That man said that, "Previously, your blessed name was the most disliked of all names in my estimation, but now it appears to be the most praiseworthy and dearest of all names to me. I used to look upon the city in which you reside with contempt, but now it seems the most beloved." What was it that had captivated this person? It was the effect of the attention of the Holy Prophet, peace be on him.' (*Al-Ḥakam,* vol. 7, no. 23, dated 24 June 1903, p. 14)

The Devotion of the Companions[ra] and its Reward

One is amazed by looking at the circumstances of the Noble Companions[ra]. They paid no heed to heat or cold, they uprooted their lives, cared not for honour nor life, and continued to be slaughtered like goats. It is not easy to present such an example. What greater proof of this community's devotion could there be than that they proved their sincerity by giving their lives? Their souls had become completely detached from the world; just as one stands at the doorstep fully ready to undertake a journey, they too were fully ready to leave this world for the Hereafter.[1]

People's actions contain a great portion of worldliness, and they remain concerned about doing this or that but meanwhile the appointed time arrives. Allah is not such that He would let anyone perish.[2] The objection that our properties will perish is wrong. What properties did Abu Bakr[ra] and others have in reality during the time of the Holy Prophet? They may have

1. The sincerity of the Companions[ra] is mentioned in *al-Ḥakam* in the following words: 'Looking at the state of the Noble Companions, may Allah be pleased with them, and hearing about it, one is amazed that they cared naught for scorching heat or biting cold, or honour or reputation. They gave up all worldly pride and glory for the sake of the Messenger of Allah, may peace and blessings of Allah be upon him. They saw every humiliation in disobeying him and every honour in his obedience. They were slaughtered like sheep and goats for him in order to attain the pleasure of Allah the Exalted. Is there any nation or religion in the world that can present a greater example of true sacrifice than the Companions, may Allah the Exalted be pleased with them? Demonstrating true sincerity by laying down one's life is what they epitomized. Their souls had become absolutely purified from the defilement of this world. They were fully prepared to leave this world behind for the Hereafter like a person stands fully ready at the doorstep of his home before undertaking a journey.' (*Al-Ḥakam,* vol. 7, no. 23, dated 24 June 1903, p. 14–15)

2. From *al-Ḥakam:* 'Those who lose something for the sake of Allah, gain far more in return.' (*Al-Ḥakam,* vol. 7, no. 23, dated 24 June 1903, p. 15)

had 100 or 200 rupees, or slightly more, but the reward[1] they received was that Allah made them kings, and they became the inheritors of Caesar and Chosroes. Nevertheless, Allah's jealousy [in point of love and honour] does not desire that some portion be for Allah and some for Satan. This is, in fact, also the essence of *Tauḥīd* [Oneness of God] that there should be no share for anyone besides Allah. Adopting *Tauḥīd* is a kind of death, but in reality, this death is true life.

When a believer offers *taubah* [repentance] and purifies and cleanses his soul, he fears that he may be heading towards Hell because he faces hardships, but God Almighty keeps him safeguarded in every way. This death comes upon the believers in various ways; some through war, others in different ways.[2] For example, Abraham, peace be on him, did not fight in war, but he had to sacrifice his son. It is regrettable to put one's hope in God while also having another partner.

It is also written in the Quran that God is not pleased with having partners. Rather, He states that even the share they have ascribed to God, He gives it back to them, for the honour of His Oneness does not tolerate any partnership. This is indeed why the Prophets—despite being poor, orphaned, helpless, and without means, and furthermore, being unskilled in the ways of

1. From *al-Ḥakam:* 'However, since they sacrificed their considerable wealth with complete sincerity in the path of Allah, He rewarded them by granting them the treasures of Caesar and Chosroes. Everything is attained through perfect faith and true sincerity.' (*Al-Ḥakam,* vol. 7, no. 23, dated 24 June 1903, p. 15)

2. This excerpt in *al-Ḥakam* is as follows: 'Allah the Almighty brings various trials and tribulations upon every believer. Some are tested through warfare, some through wealth, and some through the sacrifice of a son, as was the case with Abraham, peace be on him.' (*Al-Ḥakam,* vol. 7, no. 23, dated 24 June 1903, p. 15)

the world—go on advancing forward more and more and this is the foremost proof of God's Divinity. [1]

This is why their opponents are left astonished; they say one thing at one time and another at another time. Even a person who is utterly ignorant and unaware of their holiness at least acknowledges their wisdom—just as when the Christians see the prophecies of the Holy Prophet being fulfilled, they say that he was a very wise man.

Taubah is the Only Cure for the Plague

Regarding the cure for the plague, the Promised Messiah[as] said:

There is no cure except *taubah* [repentance], and all the remedies that are devised for its treatment are a challenge to God. No matter what the remedy is, it is insufficient until there is reconciliation with God.[2]

1. From *al-Ḥakam:* 'The events in the lives of the Prophets clearly show how they continued to advance, despite the fact that their enemies constantly desired and hoped for their humiliation and failure. However, Divine jealousy granted them victory and success in every conflict, at every moment, despite all obstacles. In short, the key to success and triumph is trust and *Tauḥīd*.' (*Al-Ḥakam,* vol. 7, no. 23, dated 24 June 1903, p. 15)

2. *Al-Badr,* vol. 2, no. 22, dated 19 June 1903, p. 169–170

11 JUNE 1903

(Gathering before 'Ishā' Prayer)

Reality and Cognizance [of God]

The Promised Messiah[as] said:

> In reality, God Almighty has not placed any restriction on anything. He who seeks is the one who finds.[1]

The Promised Messiah[as] said:

> Two persons cannot be equal—one who reaches only to the facts and the other who attains cognizance.[2] Just as sight and hearing cannot be equal, similarly, one who is cognizant of God and has witnessed a specimen of Divine power, and another who does not have any example to present and only possesses conjectural matters, how can they be equal?

1. This is written in *al-Ḥakam* as follows: 'Allah the Almighty does not let anyone's effort go to waste, be he seeker or servant.' (*Al-Ḥakam,* vol. 7, no. 23, dated 24 June 1903, p. 15)
2. This excerpt in *al-Ḥakam* is as follows 'The bearer of the Shariah and the possessor of spiritual insight cannot be considered equal.' (*Al-Ḥakam,* vol. 7, no. 23, dated 24 June 1903, p. 15)

Knowledge of God's Attributes is Necessary

A Hindu was mentioned who says that all religions grant salvation and you, the Messiah, are also true. In support of his view, he presents this verse:

ذات پات نہ پوچھے کو جو ہر کو بھجے سو ہر کا ہو

Do not ask about caste or creed;
Whoever worships God belongs to Him.

The Promised Messiah[as] said:

> It is true that only the one who worships and obeys God can belong to Him, but one should know whether they are worshipping God or Satan. Can one belong to God while being a devotee of someone else? Therefore, it is necessary to first have knowledge of God's attributes.[1]

1. *Al-Badr,* vol. 2, no. 22, dated 19 June 1903, p. 169–170

12 JUNE 1903

(Gathering before 'Ishā')

Why was it not right for Mūsā[as] to object to Khiḍr killing someone?

QUESTION. A gentleman asked the question that the Torah commanded that no life should be taken except in retaliation for another life, so why did Khiḍr[as] kill that person? And when Moses questioned him about it, why was it considered a breach of etiquette? Moses[as] had asked according to the Torah.[1]

ANSWER. The Promised Messiah[as] replied:

> Along with [2]مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ, it is also written: [3]اَوْ فَسَادٍ فِي الْاَرْضِ. The word فَسَادٍ [*fasād*—'disorder'] is broad; something that can be a source of disorder in one era can also become a cause for killing someone in a future era. We observe that hundreds of thousands of insects are killed daily so that they do not cause harm to anyone. Accordingly, it is written: قَتْلُ الْمُؤْذِيِّ قَبْلَ الْإِيْذَاءِ ['Kill the harmful before it causes harm']. Thus, it is permissible to kill every harmful thing before it inflicts harm, even though that harmful thing has not yet committed any killing or any

1. In *al-Ḥakam:* 'Although Moses, peace be on him, was justified from the perspective of the shariah.' (*Al-Ḥakam*, vol. 7, no. 23, dated 24 June 1903, p. 15)
2. Whosoever killed a person unless it be for *killing* a person (*Sūrah al-Mā'idah,* 5:33). [Publisher]
3. Or for creating disorder in the land (*Sūrah al-Mā'idah,* 5:33). [Publisher]

such thing.[1] The shariah and the commands of revelations and visionary experiences are separate and unrelated; therefore, they should not be understood as being subject to the apparent words of a shariah.

Divine *waḥī* [revelation] is something altogether different. There are not just one or two examples of this, but thousands of examples exist. Sometimes, a *mulham* [recipient of revelation] is given such commandments through *ilhām* [revelation] that are not permissible according to the shariah, but the one who is given those commandments is obligated to fulfil them, and he comes to see death in dereliction of duty and it becomes a grave sin, even though the shariah does not consider it a sin at all. All these matters fall under the category of مِنْ لَّدُنَّا عِلْمًا[2].

An ignorant person would declare them contrary to the shariah and raise an objection, but that would be due to his folly. Essentially, that, too, is a shariah itself.[3] Ever since the world came into existence, these two things have been happening side by side; that is, one is the apparent shariah which is for worldly affairs,[4] and the other are those matters which are revealed to a

1. In *al-Ḥakam:* 'The law of nature gives us evidence of the prevalence of this law. The Noble Quran and any other Divine shariah has also considered it permissible, and human intellect also teaches the lesson of this protective preemptive killing.' (*Al-Ḥakam,* vol. 7, no. 23, dated 24 June 1903, p. 15)

2. Knowledge from Ourself (*Sūrah al-Kahf,* 18:65). [Publisher]

3. It is written in *al-Ḥakam:* 'Indeed, for the people of God that is also a shariah that they are obliged to follow.' (*Al-Ḥakam,* vol. 7, no. 23, dated 24 June 1903, p. 15)

4. From *al-Ḥakam:* 'The evident shariah is that in which the affairs of the world are fully and completely managed, so that there may be nothing contrary to the apparent way in its arrangement with regard to the outward. The esoteric shariah is that in which certain outward matters, which cannot be fully manifested at first glance, are made manifest and given currency through *ilhām* [Divine revelation] and *kashf* [spiritual vision]. Just as in the exoteric shariah, the commandments are revealed to the people of *kashf.* These

commissioned one through *kashf* [visions] and *ilhām,* and he is commanded to carry them out even if they apparently contradict the shariah, but actually they are not contradictory at all. For example, consider that according to the [Islamic] Shariah, it is forbidden to deliberately put one's life in danger:

وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ[1]

albeit someone is commanded to go into the sea and tear through it to reach the other side—would he disobey it? Strange, so just tell me which shariah the act of Abraham[as] setting out to slaughter his son was in accordance with? Is it written anywhere in a shariah that if you see a dream, you should get up and actually set out to slaughter your son? Nevertheless, it was such an act that his heart accepted it and he complied with it. Then look, the mother of Moses[as] was not even a Prophet, but based on a dream, she cast Moses into the river. When did shariah ever permit throwing a child into water like this?

Some matters are very far removed from shariah, and

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commandments encompass certain realities, and unless the *mulham* [recipient of *Ilhām*] strives with heart and soul to fulfil them, it is not possible for inner reformation to truly take place as it ought to. These matters that are revealed to the people of *kashf* are not, in fact, contrary to the shariah but rather, they bring certain realities to perfection. For instance, it is stated:

وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ—[*Sūrah al-Baqarah,* 2:196]

And cast not yourselves into ruin with your own hands. However, a person may be commanded to cast their child into the river, as was commanded to the mother of Moses, peace be on him, or to cross through the river, as was Moses himself, peace be on him. Or, for instance, Abraham, peace be on him, was told to slaughter his son, and he set out to do so. These matters are beyond the apparent shariah, which only the people of truth understand, and only they carry them out. (*Al-Ḥakam,* vol. 7, no. 23, dated 24 June 1903, p. 15)

1. And cast not yourselves into ruin with your own hands (*Sūrah al-Baqarah,* 2:196). [Publisher]

those godly people who have a special relationship with God Almighty understand them and they are indeed the ones who fulfil them. Otherwise, an objection arises against God that He gives vain and futile commands, whereas God is free from such things.

Only those who maintain a special bond with God understand the mystery behind this [phenomenon]. One should not act hastily in such matters. God Almighty has recorded these stories so that man may learn etiquette and good manners. It is also part of a disciple's polite deference towards his spiritual guide that he should not raise objections against him and should not be hasty in objecting to his actions and deeds. The knowledge that God has given him (the spiritual guide) is not known to him at all. If such deference is not shown, opposing in this manner could lead [the disciple] to the loss of faith.

The shariah has one aspect that is apparent, and another that is based on the love of God, whereby those who have a special relationship with God see dreams and such actions emanate from them that people find an opportunity to object. An objection was raised against Moses[as] as to why he married an Abyssinian lady. Ultimately, upon this mischievous act, the wrath of God began to inflict them and Signs of leprosy appeared. In other sins, punishment comes after some time, but in these matters, it begins immediately.

The questioner politely asked, 'Why did Moses[as] have the audacity to do so even though he was a Prophet?' The Promised Messiah[as] replied:

This is precisely why this story has been preserved—that he was a Prophet, and you are a mere *ummatī* [follower]. You should

be even more fearful and cautious in your conduct. These are the kinds of commands that can abrogate the apparent shariah.[1]

Maulānā [Jalāl-ud-Dīn Muḥammad] Rūmī has written this very type of tale, where a physician killed a slave-girl in such a way that it could not be detected. He kept giving her laxatives and other such medicines that she kept getting weaker and weaker and died as a result. Then he wrote that the physician would not be guilty of murder[2] because he was so commanded. He did not kill her out of his own desire, but by order. Similarly, can there be a case against the Angel of Death, who destroys innumerable lives every day? He is simply following orders. The *Abdāl* [Saints] are also like angels in their nature. God takes many services from them. It is a mistake to measure every ordinance through the yardstick of shariah.[3,4]

1. This excerpt in *al-Ḥakam* is as follows: 'The answer to the question of why Moses, peace be on him, had the audacity to object is that Allah the Almighty taught a magnificent etiquette in fathoming the mysteries of the Divine through a great Prophet, so that when even such a Prophet—despite being a law-bearing one of exalted rank—was guided towards etiquette in the mysteries of the Divine, then you, being an *ummatī* [follower], should tread very carefully with immense fear. These are commands which outwardly appear to abrogate the shariah, but essentially, they are the mysteries of the shariah, the reality of which lies too deep for man to grasp unless the Knower of the unseen Himself informs him out of His grace and favour.' (*Al-Ḥakam,* vol. 7, no. 23, dated 24 June 1903, p. 15–16)
2. From *al-Ḥakam:* 'He was not deemed to merit the penalty of death nor was he obliged to pay blood money as he was an Appointed One [of God].' (*Al-Ḥakam*, vol. 7, no. 23, dated 24 June 1903, p. 16)
3. In *al-Ḥakam:* 'Measuring every command solely through the apparent standards of shariah is erroneous.' (*Al-Ḥakam*, vol. 7, no. 23, dated 24 June 1903, p. 16)
4. *Al-Badr,* vol. 2, no. 22, dated 19 June 1903, p. 170–171

14 JUNE 1903

(Evening gathering)

A True Relationship with Allah the Exalted

The Promised Messiah[as] said:

> If we look at the time of the Holy Prophet, may peace and blessings of Allah be upon him, and his Noble Companions, may Allah be pleased with them, it becomes evident that they were very straightforward and simple people. Just as a vessel becomes clean and polished after it is tin-plated, their hearts were illuminated by the light of the Divine Word and completely cleansed of the rust of egotistic impurities. They were, so to speak, the true embodiment of:[1]
>
> قَدْ اَفْلَحَ مَنْ زَكّٰىهَا ۝[2]
>
> I know full well that even now there are many such people in my Jamā'at who think that if our worldly life is disturbed in some way, where will we go? But the surprising thing is that on the one hand they pledge at my hand that they will give precedence to the Faith over worldly matters, yet on the other hand

1. From *al-Badr:* 'When a vessel is thoroughly cleaned, it is then coated with a layer of tin, and afterward, fine and pure food is placed within it. This was their condition. If a person similarly purifies themselves and makes themselves shine like a tinned vessel, then the food of God's blessings is placed within them. But how many people today are like this and are truly exemplars of the verse: قَدْ اَفْلَحَ مَنْ زَكّٰىهَا ۝ [He indeed *truly* prospers who purifies it. (*Sūrah ash-Shams,* 91:10)]' (*Al-Badr,* vol. 2, no. 23, dated 26 June 1903, p. 177)
2. He indeed *truly* prospers who purifies it (*Sūrah ash-Shams,* 91:10). [Publisher]

they are so entangled in the world and all that is in it that they are willing to bear every religious loss for the sake of the world.

If someone in the family falls slightly ill or even if a goat or a cow dies, they immediately cry out, 'Alas! What is this that has happened? We were disciples of Mirza Ṣāḥib—why did this calamity befall us?'[1] However, this notion of theirs is absurd. They are unaware of that true relationship which one ought to establish with Allah the Exalted. The blessings of Allah descend upon man when he forms a strong bond with God. Just as relatives have regard for the mutual relationships they have with one another, so does Allah the Exalted have an intense regard for the relationship His servant has with that Holy Being. That Benevolent Lord has jealous regard for his honour, and if any pain or affliction reaches him, that servant considers it a source of comfort for himself.[2]

In short, no sorrow can break this bond, nor can any joy make it stronger. A true relationship and genuine love between a servant and his Master is established. If even forty people in my Jamā'at have such a strong bond that they give precedence to the pleasure of Allah the Exalted in pain and comfort, hardship and ease, then I would rest assured that the purpose for which I came had been fulfilled, and what was to be done has been accomplished.

What a [wondrous] phenomenon to conceive that the connections of the Noble Companions[ra] were ultimately with this very world as well—they had properties, wealth, and riches—however, such a massive transformation overcame their lives

1. It is written in *al-Badr:* 'If someone dies of plague, they say, "He was a devotee—why did he die?" Now observe the vast difference between this age and that age.' (*Al-Badr,* vol. 2, no. 23, dated 26 June 1903, p. 177)

2. It is written in *al-Badr:* 'There is no doubt that the world is a place where man faces pain and affliction, but their relationship with Allah is such that they find comfort even in that pain and affliction.' (*Al-Badr,* vol. 2, no. 23, dated 26 June 1903, p. 177)

that they all renounced everything at once and firmly resolved that:

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ○[1]

Everything of ours is for Allah alone. If such people come to be in our midst, then what heavenly blessing is greater than this?

Taking *Baiʿat* [the Pledge of Allegiance] does not just mean making a verbal declaration; rather, it is to sell oneself—whether it lead to humiliation, loss, or whatever might be the case—not fearing anyone. But now look how many people are such that they fulfil their pledge? Instead, they wish to test God Almighty. Consequently, they have merely come to imagine that now we should not experience any kind of hardship whatsoever, and should enjoy a completely tranquil life, whereas afflictions befell the Prophets and Saints yet they remained steadfast. However, these people demand immunity from every hardship, as if taking the *Baiʿat* was like giving a bribe to God Almighty, whereas Almighty Allah states:

أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ○[2]

Meaning, do these people think that they will be left alone merely for reciting the *Kalimah* [Declaration of faith in Islam], and that they will not be put through trials? So how then can these people be safe against trials? Every person who takes the *Baiʿat* at my hand should know that without concern for the provision of the Hereafter, nothing else will be of any avail. And it is not right to [think that you] have made this contract

1. My Prayer and my sacrifice and my life and my death are *all* for Allah, the Lord of the worlds (*Sūrah al-Anʿām,* 6:163). [Publisher]

2. *Sūrah al-ʿAnkabūt,* 29:3 [Publisher]

that the Angel of Death should not come near me, that my family should not suffer any loss, that my wealth should suffer no loss. Be sure to display loyalty yourself and persevere with steadfastness and sincerity. Allah the Exalted will take care of you through hidden ways and will become your Helper at every step.

Man should not pride himself merely on the outward observance of the five daily Prayers, Fasting, and other commandments [thinking]: I offered the Prayers that were required, kept the Fasts that were prescribed, paid the Zakāt that was obligatory, and so on and so forth. Actually, voluntary acts of worship always complement and perfect righteous deeds, and these are precisely what lead to [spiritual] progress. The definition of a believer is that he gives charity and alms, and so forth that Allah has made obligatory upon him,[1] and the carrying out of every good deed should be driven by personal love and there should be nothing of artificiality, ostentation, or showing off involved in it at all. This state of a believer manifests his true sincerity and relationship and brings into being a true and strong bond with Allah the Exalted.

At that moment, Allah the Exalted becomes his tongue with which he speaks, and becomes his ears with which he hears, and becomes his hands with which he works. In short, his every action and his every movement and stillness becomes solely for Allah. At this time, whoever shows enmity towards him shows enmity towards Allah. And then He states that I do not hesitate in anything as much as I do in taking his soul.

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1. It is written in *al-Badr:* 'The definition of a true believer is that although Allah has not made alms, *ṣadaqah* [charity], and so on obligatory upon him, he fulfils them out of his own personal love [for Allah]. At that time, he has a special relationship with Allah.' (*Al-Badr,* vol. 2, no. 23, dated 26 June 1903, p. 177)

It is written in the Holy Quran that a distinction[1] is always maintained between a believer and a disbeliever. A servant should never hesitate in accepting Divine pleasure and bowing his head in submission before every wish and desire of God. Who is it that, refusing servitude, wishes to make God subservient to himself?

Divine relationships are always established with pure servants, as He has stated:

اِبْرٰهِيْمَ الَّذِيْ وَفّٰٓى[2]

One who does favours to people should never advertise it. One who possesses the qualities of Abraham can become Abraham. Every sin is forgivable but considering anyone other than Allah the Exalted as worthy of worship and the resolver of affairs is an unforgivable sin.

اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ[3]

لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ[4]

1. It is written in *al-Badr:* 'It is also written in the Holy Quran that there is always a distinction between a believer and a disbeliever. But an unfortunate and hasty one does not cherish Allah's distinction; rather, he prefers the distinction of the ego. The duty of a servant is to always remain ready for servitude and not care for any affliction, but a defiant and rebellious wretch refuses servitude and desires to make Allah subservient to him.' (*Al-Badr,* vol. 2, no. 23, dated 26 June 1903, p. 178)
2. Of Abraham who fulfilled *the commandments* (*Sūrah an-Najm,* 53:38). [Publisher]
3. Surely, associating partners *with God* is a grievous wrong (*Sūrah Luqmān,* 31:14). [Publisher]
4. Allah will not forgive that any partner be associated with Him (*Sūrah an-Nisā',* 4:49). [Publisher]

Here, *shirk* does not only refer to the worship of stones and such, but it is also a form of *shirk* to worship means and to emphasise adoration of things that are dear to us. This itself is called *shirk.* The example of sins is like that of a hookah—giving it up does not appear to be difficult or problematic but the example of *shirk* is that of opium—for it becomes a habit that is impossible to quit.

Some might even think that by cutting off everything for the sake of Allah, they will be ruined, but this is entirely a satanic whisper. To be ruined in Allah's path is to prosper. To die in His path is to gain life. Is there any dearth of examples and precedents in the world to show that proof of the eternal life of those who were killed and slain in His path is found in every particle of the earth? Just look at Ḥaḍrat Abu Bakr, may Allah be pleased with him, who sacrificed the most in Allah's path and was given the most. Accordingly, in Islamic history the first *Khalīfah* was none other than Ḥaḍrat Abu Bakr.[1, 2]

1. The words of *al-Badr* are as follows: 'Many must be thinking that should we ruin ourselves by cutting off all connection with everyone and turning to Allah alone? But this is their error. No one is ruined. Look at Ḥaḍrat Abu Bakr[ra]. He abandoned everything yet he was the very first of all to sit upon the throne.' (*Al-Badr,* vol. 2, no. 23, dated 26 June 1903, p. 178)

2. *Al-Ḥakam,* vol. 7, no. 24, dated 30 June 1903, p. 10–11

15 JUNE 1903

(Gathering before 'Īshā')

Good Treatment of Wives

It has been observed and experienced repeatedly that when someone wishes to sever ties with his wife over petty pretexts, this becomes a cause of distress for the Promised Messiah[as]. There is mention of one incident where a person was travelling and wrote to his wife that if she were not to leave for his location immediately upon seeing the letter, she would be divorced. It is reported that upon learning of this, the Promised Messiah[as] said:

> How can I expect someone so readily prepared to sever ties to have a firm relationship with me?

Similarly, there was a case a few days ago where a gentleman first married a noble girl as his second wife with great enthusiasm, but afterwards, within just ten months, he wanted to sever ties with her over rather trivial reasons. This caused great distress to the Promised Messiah[as] who said:

> I am so angry that I cannot tolerate this, and being part of my Jamā'at while adopting such an oppressive approach is a matter of great shame.

Consequently, the next day, the Promised Messiah, peace and blessings be upon him, issued this verdict that the gentleman should keep his new—meaning second wife—in a separate house, give her the same provisions as the first wife, spend one night there and one night here,

and that the second wife is not some maid or slave but a wife, so she should not be kept subservient to the first wife.

Similarly, another incident occurred several years before this where a gentleman married a second time with the intention of having children. After the marriage, when the first wife suffered emotional distress due to feelings of rivalry, and domestic disputes escalated, he became anxious and divorced the second wife. The Promised Messiah expressed displeasure at this. Subsequently, the husband inclined again towards that wife and took her back in marriage, and by the grace of Allah, that poor woman has been settled in her home since then until now.

Regarding the summer season and the eagerness of visitors to sit together to listen to his discourse, the Promised Messiah[as] said:

> May Allah the Exalted make the building spacious, so this complaint may be resolved. Every person comes forward, moved by the demands of love, but there isn't enough space.

The Secret of Devotion to God and Istighfār

A few friends took *Bai'at* [the Pledge of Allegiance]. Upon this, the Promised Messiah advised them:

> It is the desire of Allah that man should make sincere *taubah* [repentance] and pray that no sin should be committed by him, that he is not disgraced either in the Hereafter or in this world.
>
> Unless a man says something knowingly and with humility, his words do not reach Allah. The Sufis have written that if forty days pass without weeping in the path of Allah, the heart becomes hard, and the atonement for this hardness of heart is that man should weep. There are things that move a person toward this—a person should look and reflect upon what he has accomplished and what the state of his life is. He should

look at others who have passed away; then man's heart becomes frightened and fearful.

The person who boasts the claim that he stays away from sin is a liar. Where there is sweetness, ants surely come; similarly, the demands of the self are always attached to one—how can one be free of them? Without the hand of Allah's grace and mercy, man cannot safeguard himself against sin—neither Prophet nor *Walī*—nor is this a matter of pride for them to boast that they do not commit sins. Rather, they would always seek the grace of Allah, and this is verily the meaning of the *istighfār* [seeking forgiveness] of Prophets—that the hand of Allah's grace be upon them. Otherwise, if man is left to his own self, he can never remain sinless and protected.

اَللّٰھُمَّ بَاعِدْبَیْنِیْ وَبَیْنَ خَطَایَایَ[1] ['O Allah, distance me from my sins'] and other prayers also indicate this meaning of *istighfār*. This is the secret of devotion to God—that man should bring himself under the protection of Allah. Whoever does not desire the protection of Allah is conceited and arrogant.[2]

1. *Ṣaḥīḥ al-Bukhārī,* Kitābul-Adhān, Babu Mā Yaqūlu ba'dat-Takbīr, Hadith 744 [Publisher]

2. *Al-Badr,* vol. 2, no. 23, dated 26 June 1903, p. 178

18 JUNE 1903

(At Ẓuhr)

Our revered Maulānā ʻAbdul-Karim, who has devoted himself to the service of the Promised Messiah for nearly five years, was invited to attend a wedding ceremony by a few friends who had come from Sialkot for this purpose. However, the love and devotion for the Promised Messiah[as] that Allah the Exalted has bestowed upon Maulawī Ṣāḥib does not allow him to deviate from this blessed path for even a second. In fact, its effect is such that whenever any Ahmadi brother comes to Qadian and then seeks leave, Maulawī Ṣāḥib's advice to them is always: 'Do not leave this place so hastily. Look how much of your time is spent in worldly affairs. If you were to spend even one-hundredth of that time here for the sake of the Faith, you would realize and your eyes would open to what exists here that does not allow us to part even for a moment.' In short, Maulawī Ṣāḥib refused to go to Sialkot, and this matter was presented before the Promised Messiah.

Qadian Dārul-Amān [the Abode of Peace]

The Promised Messiah[as] said:

> Allah the Exalted has made this place one of peace, and it has been repeatedly revealed through visions and revelations that whoever enters it remains in peace. So in these days, when the winds of destruction are blowing everywhere, and although the intensity of plague has decreased now, Sialkot is still not

completely free from it. Therefore, leaving this place to go there is against wisdom.

Finally, it was decided that the groom and a representative from the bride's side should come to Qadian as her representative and the *nikāḥ* [Islamic marriage] should be performed here. Not only will there be the prayer of the Promised Messiah[as], but Maulawī 'Abdul-Karim and also the Promised Messiah[as] himself will participate in this *nikāḥ* ceremony. How wonderful it would be if all Ahmadi friends acted upon this suggestion and whenever anyone's *nikāḥ* is to be performed, and Allah the Exalted has given them the means to bear the travel expenses to come here, the *nikāḥ* should be performed here in Qadian.

The boy whose marriage ceremony this was, had initially been engaged to someone whose family had not taken the *Bai'at* of the Promised Messiah[as]. When this engagement took place, the boy himself had also not taken the *Bai'at* of the Promised Messiah[as]. When the boy took *Bai'at,* the girl's family refused to give their daughter in marriage because the boy had become a *Mirza'i* [i.e. an Ahmadi Muslim].

On mention being made of this, the Promised Messiah[as] said:

Initially, these people used to call each other *kāfir* [disbeliever]—Sunnis would declare Wahhābīs as *kāfir* and Wahhābīs would declare Sunnis as *kāfir.* But now they have all joined forces and have amassed all [allegations of] *kufr* so to speak, and flung it upon us.[1]

1. *Al-Badr,* vol. 2, no. 23, dated 26 June 1903, p. 178–179

19 JUNE 1903

The Prophecy about Railways in the Holy Quran

The Promised Messiah held a brief gathering before the Friday Prayer. There was a discussion about the benefits that mankind has enjoyed due to the invention of railways and other such things. Upon this, the Promised Messiah, peace be on him, said:

> Human inventions depend on the grace of Allah the Exalted. There are two indications in the Holy Quran pointing to the [invention of the] railways:
>
> First: [1] إِذَا النُّفُوسُ زُوِّجَتْ ○
>
> Second: [2] إِذَا الْعِشَارُ عُطِّلَتْ ○
>
> عشار [*'Ishār*] refers to a pregnant she-camel. The mention of pregnancy is only to make it clear that this is not about the Day of Judgment. This word is used merely as an indication; otherwise, it was not needed. If the truth of prophecies is not revealed in this world, then what benefit do they offer, and how can one's faith grow? Foolish people apply every prophecy solely to the Day of Judgment, and when questioned, they claim that the Holy Quran contains no prophecies about this world.[3]

1. When people are brought together (*Sūrah at-Takwīr,* 81:8). [Publisher]
2. When the she-camels, ten-month pregnant, are abandoned (*Sūrah at-Takwīr,* 81:5). [Publisher]
3. *Al-Badr,* vol. 2, no. 24, dated 3 July 1903, p. 185

25 JUNE 1903

The Perfect Providence

Following the *'Ishā'* Prayer at night, a few ladies took *Bai'at* [the Pledge of Allegiance]. The Promised Messiah[as] delivered a comprehensive sermon to them. The portion that was recorded is presented to the readers:

> What this means is that the providence of God Almighty is certainly present at every step. Look, when a child is born, how God Almighty fashions his nose, ears, and so forth, and indeed all his organs, and appoints two servants to attend to him. The parents also, who show kindness and provide nurturing—all that nurturing is, in reality, also the nurturing of God Almighty.
>
> There are some people who are of the kind that also put their trust in others besides God Almighty and say, 'If it were not for so-and-so, I would have perished.' 'So-and-so did me a favour.' He does not realize that this is all from God Almighty. Allah the Exalted states:
>
> قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۝[1]
>
> I seek refuge with that God Almighty who provides all nurturing.
>
> رَبّ [*Rabb*], meaning the One who sustains and develops—it is He alone. There is no mercy and nurturing except His so much so that even the mercy that parents show their child is, in fact, the providence of that very God. And the king who dispenses

1. *Sūrah al-Falaq,* 113:2 [Publisher]

justice to his subjects and nurtures them, all of that is also, in essence, the kindness of God Almighty.

Allah the Exalted teaches through all of this that there is none equal to Him. All provisions and nurturing come from Him alone. Some people put their trust in kings and say that if it were not for so-and-so, I would have been ruined, and that such-and-such king did this or that work for me, and so on and so forth. Remember well that those who say such things are *kāfirs* [disbelievers]. Man should strive not to become a *kāfir*. He should be a believer, and he cannot be a believer until he sincerely believes that all provisions and mercies come from Allah the Exalted. A person's friend cannot benefit him in the least unless it is through the mercy of God Almighty.

The same is true for children and all relatives; the mercy of Allah the Exalted is essential. God Almighty says that it is indeed He who provides for you. When God Almighty does not provide, no one else can provide either. Look, when God Almighty afflicts someone with illness, sometimes doctors try their utmost, but the person still perishes. Reflect upon the plague. All the doctors have exerted their most aggressive efforts, but this disease has not been eliminated. The truth of the matter is that all blessings come from Him alone, and He is indeed the One who removes all evils.

Then He states:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝[1]

All praise belongs to Allah the Exalted, and all provisions for the entire universe come from Him alone.

He indeed is الرَّحْمٰنُ [*ar-Raḥmān*—the Gracious] Whose mercies do not take into account effort or work. For example, what complaint could man make if Allah the Exalted had made him

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

a dog? Could he have said, 'O Allah the Exalted, such-and-such deed of mine was virtuous; You have not recompensed me for it?'

الرَّحِيْمُ [*ar-Raḥīm*—the Merciful] means that Allah the Exalted rewards good deeds with good results. For example, one who offers *Ṣalāt* [Prayer], keeps Fasts, and gives *ṣadaqah* [charity] will receive mercy in this world and in the Hereafter as well. Thus, Allah the Exalted states:

إِنَّ اللّٰهَ لَا يُضِيْعُ أَجْرَ الْمُحْسِنِيْنَ ○[1]

And He states at another place:

مَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ۝ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ○[2]

Meaning that, Allah the Exalted does not let anyone's reward to be lost. Whoever does even an atom's weight of good receives its recompense.

A Jew told someone, 'I will teach you magic on the condition that you do not perform any good deeds.' When the agreed upon days had elapsed and the person could not learn the magic, the Jew said, 'You must have done some good deed during these days, which is why you could not learn the magic.'

The person replied, 'I did not do any good deed other than removing a thorn from the path.'

The Jew said, 'That is precisely it, that is why you could not learn the magic.'

Thereupon the person said, 'Great indeed, then, are the favours of Allah the Exalted that He saved me from a grave sin in return for a tiny virtue.'

So we should indeed worship only this God Almighty,

1. Surely, Allah suffers not the reward of those who do good to be lost (*Sūrah at-Taubah,* 9:120). [Publisher]

2. *Sūrah az-Zilzāl,* 99:8–9 [Publisher]

who rewards even the smallest of good deeds. God is the One Who rewards a person even for giving someone a sip of water. Once a woman was going through a wilderness when she saw a thirsty dog on the way. She made a rope out of her hair, drew water from a well, and gave it to the dog to drink. The Noble Messenger[sas] said that Allah the Exalted accepted her deed and would forgive all her sins, even though she had lived her entire life sinfully.[1]

Another account is narrated that three men became stranded on a mountain. They had taken shelter in a cave when a rock fell in front of its entrance and blocked the path. Thereupon the three men said that, 'Now only good deeds will save us.' Thus, one of them said, 'Once I hired some labourers. At the time of payment, one of the labourers went missing. I searched for him extensively but could not find him. Then I bought a goat with his wages, and over the years, it turned into a large herd. Later, when the labourer returned and said that he had done some work for me once and if you give me the wages owed it would be a great kindness. So I handed over his entire wealth [the entire herd] to him. O Allah! If this good deed of mine pleases You, then ease my difficulty.' At that moment, the rock lifted slightly.

Then the second man narrated his story[2] and said, 'O Allah! If this good deed of mine pleases You, then ease my difficulty.' The rock lifted a bit more.

Then the third man said, 'My mother was old. One night

1. *Ṣaḥīḥ al-Bukhārī,* Kitābu Bad'il-Khalq, Bābu Idhā Waqaʿadh-Dhubābu, fī Sharābi Aḥadikum Faliaghmis-hu, Hadith 3321 [Publisher]

2. In this section, the diarist of *al-Badr* has noted that 'I could not record or remember it properly.' From the text, it also appears that the exact words of the Promised Messiah[as] were not accurately documented. For example, the phrase 'the stone rose' is incorrect; it should be 'the stone moved.' The Promised Messiah[as] had narrated a well-known hadith, which the diarist was unable to document properly. (Compiler)

she asked for water. However, when I brought her water, she had fallen asleep. I did not wake her up, lest it disturb her, and stood there holding the water all night. In the morning, when she woke up, I gave her the water. O Allah! If this good deed of mine pleases You, then remove the difficulty.' Then the rock lifted enough for all of them to come out. In this way, Allah the Exalted rewarded each of them for their good deeds.[1]

26 JUNE 1903

(Evening gathering)

Deeds Must Accompany Faith

The Promised Messiah[as] said:[2]

Professing Islam and taking *Bai'at* [the Pledge of Allegiance] and repentance at my hand is no easy task because so long as faith is unaccompanied by deeds it is nothing. To make a claim with the tongue without substantiating it through action is to invite the wrath of God Almighty, and amounts to becoming the embodiment of this verse:

1. *Al-Badr,* vol. 2, no. 24, dated 3 July 1903, p. 185–186
2. It is written in *al-Badr* that: 'A few friends took *Bai'at* [the Pledge of Allegiance], upon which the Promised Messiah[as] delivered the following brief speech.' (*Al-Badr*, vol. 2, no. 24, dated 3 July 1903, p. 186)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ○ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ○[1]

Meaning that, 'O ye who believe! Why do you say what you do not do? The fact that you say what you do not do is a cause of great wrath in the sight of God Almighty.'

Hence, if the one who professes Islam or who repents at my hand does not mould himself according to that claim and retains flaws within himself, he falls under the great wrath of Allah the Exalted. It is essential to safeguard against this.

Amr-e-Shar'ī and Amr-e-Kaunī

The Promised Messiah[as] said:[2]

There are two types of commandments. One is *amr-e-Shar'ī* [a commandment of the Shariah], which can be opposed by man. The other is *amr-e-Kaunī* [a decree of Divine providence], whose opposition cannot possibly exist, as it is stated:

قُلْنَا يٰنَارُ كُوْنِيْ بَرْدًا وَّسَلٰمًا عَلٰٓى اِبْرٰهِيْمَ ○[3]

In this, there can be no disobedience. Hence, the fire could in no way have acted in contravention of this command.[4]

1. *Sūrah aṣ-Ṣaff,* 61:3–4 [Publisher]
2. It is in *al-Badr* as: 'In response to a question, the Promised Messiah[as] said:' (*Al-Badr*, vol. 2, no. 24, dated 3 July 1903, p. 186)
3. We said, 'O fire, be you cold and a *means of* safety for Abraham' (*Sūrah al-Anbiyā',* 21:70). [Publisher]
4. *Al-Badr* further writes: 'In this, Almighty Allah gives a lesson to mankind that, look, when His obedience extends to the point of fire, then how much more obedient should man be?' (*Al-Badr*, vol. 2, no. 24, dated 3 July 1903, p. 186)

The commandments that Allah the Exalted has given to man in the form of Shariah—such as:

أَقِيمُوا الصَّلٰوةَ[1]

meaning, establish Prayer, or as He states:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلٰوةِ—[2]

when one remains steadfast on these commandments for a duration of time, they transcend beyond the realm of Shariah and take on the character of Divine decree, after which one becomes incapable of acting against these commandments.[3, 4]

1. *Sūrah al-Baqarah,* 2:44 [Publisher]
2. And seek help with patience and Prayer (*Sūrah al-Baqarah,* 2:46). [Publisher]
3. This is in *al-Badr*: 'When man adheres to these commands for a long duration, the time also comes upon him when it is said, قُلْنَا يٰنَارُ كُونِي بَرْدًا [We said, 'O fire, be you cold' (*Sūrah al-Anbiyā',* 21:70)]; meaning that, you who were burning in the fire of afflictions, now cool down and become obedient like that fire.' (*Al-Badr*, vol. 2, no. 24, dated 3 July 1903, p. 186)
4. *Al-Ḥakam,* vol. 7, no. 25, dated 10 July 1903, p. 15

28 JUNE 1903

(Gathering before 'Ishā')

Did Other Humans Exist during the Time of Adam?

A gentleman asked: 'When Adam, peace be on him, appeared, becoming the *Khalīfah,* then which people existed during that time for whom he was the *Khalīfah?* And if a people already existed, then there was no need for the new creation of Eve as his wife. He could have married from these existing people.' Upon this, the Promised Messiah[as] said:

> It is in the Noble Hadith that man should abandon a great many convoluted and complicated matters that are of no benefit.[1] From:
>
> إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً[2]
>
> it can be inferred that a people existed beforehand at that time. And at another place in the Holy Quran, Allah the Exalted states:
>
> وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ○[3]

1. From *al-Ḥakam:* 'It is stated in the Noble Hadith: وَمِنْ حُسْنِ الْاِسْلَامِ تَرْكُ مَالَايَعْنِيْهِ One of the beauties of Islam is also abandoning convoluted and complicated matters.' (*Al-Ḥakam,* vol. 7, no. 25, dated 10 July 1903, p. 15)
2. I am about to place a vicegerent in the earth (*Sūrah al-Baqarah,* 2:31). [Publisher]
3. And the Jinn We had created before from the fire of hot wind (*Sūrah al-Ḥijr,* 15:28). [Publisher]

A nation of Jinn also existed before Adam. It is mentioned in a hadith of [*Ṣaḥīḥ al-*]*Bukhārī* that God Almighty has been the Creator since eternity and this is verily the truth, because if we do not consider God to be the Creator since eternity, it would be an objection (God forbid) against His Being and it would have to be accepted that before Adam[as], God Almighty was idle. However, since the Holy Quran describes the attributes of God Almighty as eternal, the content of this hadith is, therefore, correct. Every structure present in the Quran points to the continuity of these attributes.[1] However, if creation had begun with Adam[as] and there had been nothing before him, then this grammatical structure would not have been present in the Quran.[2]

As for the remaining question about girls—'What was the need for the creation of Eve when they were already existing?'—it should be understood this way: It is possible that the people of the place where Adam, peace be on him, was born had been destroyed by a Divine punishment in such a way that no one survived.[3] This cycle continues in the world that one place is completely destroyed, an uninhabited place becomes inhabited, and a ruined place is populated anew. Accordingly, just look how the Europeans are struggling to this day over the possibility of any inhabitants in the North Pole, and they are constantly searching to discover which parts of the earth were previously inhabited and subsequently destroyed.

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1. As in the original. It is written in *al-Ḥakam:* 'The form, shape, and content of the Holy Quran indicates the continuity and permanence of the attributes of Allah.' (*Al-Ḥakam,* vol. 7, no. 25, dated 10 July 1903, p. 15)
2. From *al-Ḥakam:* 'Thus, there were certainly people before Adam, peace be on him.' (*Al-Ḥakam,* vol. 7, no. 25, dated 10 July 1903, p. 15)
3. From *al-Ḥakam:* 'Not a single person may have survived.' (*Al-Ḥakam,* vol. 7, no. 25, dated 10 July 1903, p. 15)

So this being the situation, what is the need to get entangled in these difficulties? One should believe that God Almighty is the رب [*Rabb*—Lord], رحمان [*Raḥmān*—the Gracious], رحیم [*Raḥīm*—the Merciful], مالك يوم الدين [*Māliku-Yaum-id-Dīn*—the Master of the Day of Judgment], and He has existed since absolute eternity. Living beings come into existence either through تكوّن [*takawwun*—being formed] or through تكوين [*takwīn*—being created]. It is possible that at the time of Adam's birth, there were other creatures that were not of his species. Or even if they were [of his species], what is the harm if God Almighty created Eve from his rib as a manifestation of His power?

When a person takes *Baiʿat* [the Pledge of Allegiance], he should obey all the commandments and prohibitions and have faith in the powers of God Almighty. God Almighty has the power to do everything. It is possible that a people be in existence and, despite their existence, He brings into being another people, or He destroys one nation and creates another. A similar incident is also mentioned in the account of Moses[as]. At the time of Adam[as] too, God had already destroyed the earlier nations. Then, when Adam[as] was created, another nation was also created.

It is not necessary for a *Khalīfah* that a nation must necessarily exist beforehand. It is possible that by creating another nation, he be declared the *Khalīfah* of the earlier nation and Adam be their supreme progenitor because God's Being is eternal and everlasting and He undergoes no change. However, man is not eternal and everlasting; he undergoes changes. I have also been called Adam in my *ilhām* [revelation].

When spirituality dies—meaning when true humanity is lost—then Allah the Exalted creates another person as an Adam, and in this way, Adams have continued to be created ever since the beginning. If this cycle had not been happening

from the earliest of times, then it would have to be accepted that God has existed for only 5 or 6 thousand years, not from the beginning, or that He was idle in the beginning.

It is God's practice that He destroys some generations. Look, at the time of Noah[as], He destroyed an entire generation. Therefore, it is possible—nay, it is certain—that, like in the time of Noah[as], He destroyed the earlier peoples at that time and then brought about a new creation. If this cycle of destruction did not occur, the earth would become so populated that living on it would be impossible. It is indeed these graves that have concealed this reality.[1, 2]

1. From *al-Ḥakam:* 'Covered up the faults and shortcomings.' (*Al-Ḥakam,* vol. 7, no. 25, dated 10 July 1903, p. 16)
2. *Al-Badr,* vol. 2, no. 24, dated 3 July 1903, p. 186–187

30 JUNE 1903

(Gathering before 'Ishā')

Fundamental Requirements of Bai'at

A few recently arriving friends took *Bai'at* [the Pledge of Allegiance]. Some of them said, 'Hazrat-jī [Your Respected Holiness], we have not read the Quran.' The Promised Messiah[as] said:

> You must know the major sins; avoid them. Do not steal, do not commit adultery, do not oppress, do not usurp anyone's property or land, do not lie, do not commit *shirk* [associating partners with Allah].
>
> It is proven from the Noble Hadith that **اَهْلُ الْجَنَّةِ بُلْهٌ**; meaning that the people who will enter Paradise are simple and straightforward. Those who are well-read but do not act upon their knowledge have been strongly condemned, and Allah has even cursed them. The poor will enter Paradise 500 years earlier. Poverty is good fortune. Recognize Allah, to Whom you must go, and safeguard yourself against *shirk* [associating partners with Allah]. Refrain from relying on [worldly] means, as this is also a form of *shirk*. Whoever commits sin with cunning and does not desist, a day ultimately comes when the wrath of God destroys him. This is precisely the meaning of لَآ اِلٰهَ اِلَّااللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ, that there is no one worthy of worship except Allah, and Muhammad, may peace and blessings of Allah be upon him, is the Messenger of Allah.
>
> Advise your women, do not take or give bribes. Safeguard yourselves against arrogance, haughtiness, and self-conceit. Become the humble and meek servants of Allah.

Patience and Forgiveness

Someone asked, 'If an enemy causes harm, should we exact revenge or not?' The Promised Messiah[as] replied:

> Be patient, for this is the time for patience. One who is patient, Allah grants him increase. The example of revenge is akin to alcohol—when one begins to drink it little by little, it keeps increasing until he cannot give it up and it gets out of control. Similarly, constantly taking revenge takes man to the extreme point of cruelty.

One Should Leave a Gathering where Evil is Spoken

It was asked, 'If someone speaks ill of you, how can we be patient?' The Promised Messiah[as] replied:

> You should control yourself in times of anger. It certainly causes distress, but a person earns spiritual reward. If anyone speaks ill of me, you should get up and leave from there or dissociate. Do not listen to that which incites rage and causes mischief.

Safeguard Yourselves from Mischief

A question was raised that people do not allow us to offer Prayers in the mosque while we have a share in that mosque. The Promised Messiah[as] said:

> If you demarcate a boundary on clean ground, that itself becomes a mosque, but mischief is not good. If you do not exact revenge from your enemy and leave the matter in the care

of God, He Himself will deal with them. Look, the mother and father confront the enemy of their child. Similarly, one who falls upon the threshold of God, God Himself takes care of him and destroys the one who causes him harm.[1]

1 JULY 1903

(Evening gathering)

A Matter of Jurisprudence

A girl had two brothers and a mother. One brother and the mother agreed to her marriage with a boy, but the other brother was opposed to it. He preferred a proposal from somewhere else and the girl had also reached the age of maturity. A question was asked regarding her as to whom the girl should be married to. The Promised Messiah[as] inquired: 'With which brother's opinion does the girl agree with?' It was answered that she agrees with the brother with whom the mother also agrees. The Promised Messiah[as] said:

> Then her marriage should take place where the girl and her brother both agree.

1. *Al-Badr,* vol. 2, no. 24, dated 3 July 1903, p. 187

The Marriage of the Holy Prophet's Daughters to the Sons of Abu Lahab

Then the discussion turned to marriages, that the Holy Prophet, may peace and blessings of Allah be upon him, had given his daughters in marriage to [the family of] Abu Lahab, even though he was an idolater. However, until that time, no *waḥī* [revelation] had been sent down regarding marriage. Since the belief in *Tauḥīd* [the Oneness of God] was predominant in the Prophet of God, may peace and blessings of Allah be upon him, he did not interfere and carried out certain matters in accordance with the customs of the people. This is why he had given his daughter in marriage to Abu Lahab.

The Messenger Does Not Peace be on Him Knowledge of the Unseen

Does the Messenger have knowledge of the unseen or not? On this, the Promised Messiah[as] replied:

> If the Holy Prophet, may peace and blessings of Allah be upon him, had the knowledge of the unseen, then he would not have married Zainab to Zaid, and there would not have been a separation afterwards. Similarly, he would not have established a marital relationship with Abu Lahab.

The Status of the Mission of the Promised Messiah, Peace be on Him

> I am a man with whom Allah speaks and He teaches me from His special treasure and instructs me in His refined ways. He

sends down His *waḥī* upon me and I follow His *waḥī*. This being the case, what need do I have to abandon His path and adopt other diverse ways? Whatever I have said thus far, I have said by His command, without adding anything from myself, nor have I fabricated anything about my God. The fate of a fabricator is destruction. So what is there to be astonished about in this work [of God]? Do not be surprised at the works of this Almighty God, for He verily created the earth and heaven. He does whatsoever He wills, and no one has the authority to question Him about His actions.

I have in my possession many testimonies from God Almighty. He has shown great extraordinary Signs for me, and in the news of the unseen that He has given me through His *waḥī*—there are such mysteries that are beyond the reach of human intellect. Therefore, no one should quarrel with me concerning the plague, and they should not be like the one whose heart Allah has made heedless and who has made his own means his god. (Has this news not reached them) that the end of every single means ultimately leads right back to our God, and after a short distance, the progression of means comes to an end, and only the station of pure [Divine] decree remains, which we cannot attribute in any way whatsoever to any means, and only the Being of God Almighty remains while the means are completely cut off.

Means merely accompany us for just a few steps, after which there is the imperceptible and unseen sheer power of God Almighty. This is a hidden treasure that has no limit nor end—an ocean with no shore, and a wilderness incapable of traversing. To say that the sheer power of Allah the Exalted becomes useless and only the means remain is immensely unjust. Do you not know how Allah had created Adam[as] and Jesus[as], and how He parted the sea for Moses[as], so that Moses[as] safely crossed the

sea while Pharaoh drowned? Now you tell me—which boat did Moses[as] embark upon to carry him across the sea?

God Almighty has not mentioned this account in the Noble Quran in vain; rather, it contains great insights and truths so that you may know that the power of the Pure Being, Allah the Exalted, is not confined to means, and so that your faith may grow, your eyes be opened, your doubts and misgivings be removed, and you recognize that your God is such a Powerful God that no door is closed to Him. There is no limit to His abilities. Understand that the one who denies the vastness of His power and confines Him within the bounds of means has fallen from the dignity of truthfulness. Hence, if anyone abandons material means due to the command of the Lord, do not speak ill of him, and do not limit the law of God Almighty to a narrow and dark circle.[1]

1. *Al-Ḥakam,* vol. 7, no. 25, dated 10 July 1903, p. 1; see also *al-Badr,* vol. 2, no. 25, dated 10 July 1903, p. 193–194

4 JULY 1903

(Gathering before 'Ishā')

Ta'wīdh and Damm

A person inquired whether it is permissible to tie a *ta'wīdh*[1] on the arm or other body parts and to do *damm* [the act of blowing after reciting a prayer etc.]. Upon this, the Promised Messiah, peace and blessings be upon him, turned to Respected Maulānā Hakeem Noor-ud-Deen and asked, 'Is there any evidence for this in the Hadith or not?'

Hakeem Ṣāḥib submitted that it is written that whenever Khalid bin Walid would go to fight in any battles, he would let the blessed hair of the Holy Prophet, may peace and blessings of Allah be upon him, which were tied in his turban, hang in the front. Moreover, the Holy Prophet, may peace and blessings of Allah be upon him, had his entire head shaved only once[2] in the morning and gave half of the hair from his head to a special person and distributed the other half among the rest of the Companions. They would also wash the blessed cloak of the Holy Prophet, may peace and blessings of Allah be upon him, and give the water to the sick to drink,[3] and the sick would be healed by it. Once

1. This is a talisman, amulet, or locket that is worn or taken for good luck or to seek protection. It is common in the Indian subcontinent to have a *ta'wīdh.* [Publisher]

2. It appears that the word is not صرف (*ṣirf*—'only') but جب (*jab*—'when'), which was mistakenly printed as صرف due to a printing error. Accordingly, *al-Ḥakam* has جب written. In *al-Ḥakam* it is stated: 'When the Holy Prophet[sas] once had his head shaved, he gave half of the cut hair to one person and distributed the other half among the remaining Companions.' (*Al-Ḥakam,* vol. 7, no. 26, dated 17 July 1903, p. 10)

3. It is written in *al-Ḥakam:* 'The Holy Prophet, may peace and blessings of Allah be upon him) would sometimes wash his blessed cloak and give the water to sick people to drink.' (*Al-Ḥakam,* vol. 7, no. 26, dated 17 July 1903, p. 10)

a woman also collected his sweat. After hearing all these narrations, the Promised Messiah[as] said:

> So the conclusion from this is that there is definitely something in it which is not devoid of benefit, and the basis for amulets and such also stems from this. Letting hair hang and tying an amulet aside, in my *ilhām* [revelation] it is stated that بادشاہ تیرے کپڑوں سے برکت ڈھونڈیں گے [Kings shall seek blessings from your garments]. In the final analysis there must be something in all this, only then would they search for blessings therein. However, the element of natural tendencies of mutual love are also involved in all these matters.

The mention of focusing on the minor shortcomings of great people came up. The Promised Messiah[as] said:

> Mentioning the minor shortcomings of people who possess great stature for their truthfulness and loyalty leads to loss of faith. God forgives those minor shortcomings and the greatness of their achievements is such that one feels ashamed to even mention their minor shortcomings in comparison. This is why those shortcomings gradually become so negligible that no trace of them remains.[1]

1. *Al-Badr,* vol. 2, no. 26, dated 17 July 1903, p. 201

5 JULY 1903

(Gathering before 'Ishā')

How to Convey the Message

The Promised Messiah[as] said:

> Books should be published for the purpose of conveying the message. It is observed that very few people beyond Delhi are aware of our claims. The arrangement should be such that a long journey is undertaken and during it, all these books—of which there is a large stock—should be distributed for the purpose of propagating the message. Allah the Exalted has given us many resources; not benefiting from them is to deny the favours of Allah the Exalted. The railway has been built for us, which enables erstwhile months-long journeys to be completed in days.

The Importance of Chandas [Financial Contributions]

> The Community should serve this Movement in every manner. There should also be no negligence in serving through financial means as well. Look, no movement in the world can function without *chandas* [financial contributions]. Financial contributions were collected during the times of the Noble Messenger, peace and blessings of Allah be upon him; Moses[as] and Jesus[as]; and all the Messengers. Thus, it is essential for the members of our Jamā'at to be mindful of this matter. If they give even a single penny with regularity throughout the year, much can be accomplished. And if someone does not even

give a single penny, then what is the need for him to remain in the Jamāʿat?[1]

1. From *al-Ḥakam:*

JULY 5 1903

(An evening gathering)

Who is an Ahmadi?

(In my own words)

The Promised Messiah, peace be on him, took his seat on the dais as per his routine and delivered the following address:

It seems to me that very few people in our Jamāʿat [Community] pay *chanda* [financial contribution]. Every day, hundreds pledge *Baiʿat* [the Pledge of Allegiance] and depart, but upon inquiry, only a very small number regularly pay monthly contributions. What can be expected from a person who does not support this Movement with a few pennies according to his means and ability, and what benefit can this Movement derive from his existence? Even an ordinary person in straitened circumstances brings something for himself and his children when he visits the marketplace. Is this Movement, which Almighty Allah has established for His magnificent objectives, not even worthy that he sacrifice a few pennies for it? In this day and age, which movement has there been or exists now—whether worldly or religious—that can function without financial means? Allah the Almighty has ordained that since this world operates within a system of means, everything must be run through means. How miserly and tight-fisted is the one who cannot even spend a trifling sum for the success of such a lofty purpose? There was a time when people would sacrifice their lives for the Divine Faith like sheep and goats, let alone their wealth. Ḥaḍrat Abu Bakr Ṣiddīq, may Allah the Almighty be pleased with him, sacrificed all his household belongings on more than one occasion, to the extent that he did not even keep a needle at home. Ḥaḍrat ʿUmar[ra] did the same according to his means and prosperity, and Ḥaḍrat ʿUthman[ra] contributed according to his capacity and status. In this manner, all the Companions became ready to lay down their lives and wealth for this Divine Faith. While some take *Baiʿat* and declare that they will give precedence to the Faith over the world, they clutch their pockets tightly at the time of providing assistance and support. Can any religious purpose be achieved

At present, this Movement requires a great deal of support. When a person goes to the market, he spends several pennies just on children's toys, so what is the harm in giving just a single penny here? There is spending for food, spending for clothing, spending for other necessities—so is it only spending wealth for the Faith that becomes burdensome? It has been observed that in these past few days, hundreds of people have taken the *Bai'at,* but it is regrettable that no one even told them that there is a need for financial contributions here. Rendering service is highly beneficial; the more one serves, the more firmly

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with such love for the world, and can the existence of such people be of any benefit at all? Certainly not! Allah the Almighty states: لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ [Never shall you attain righteousness unless you spend out of that which you love (*Sūrah Āl-e-'Imrān,* 3:93)]. You cannot attain virtue until you spend your most cherished things in the way of Allah, glorified be His eminence.

At present, our Jamā'at numbers nearly 300,000. If each person gives just one *paisa* [1 *paisa* equals 1/4 of an *ānna*, which is 1/16 of a rupee] in support of this Movement for projects like the *langar khānah* [community kitchen], school, etc., it could amount to hundreds of thousands of rupees. قطرہ قطرہ بہم شود دریا [Drop by drop, gathered together, becomes a river]. If a river can form from individual drops of water, then can thousands of rupees not accumulate from every single *paisa*, and can the needs of the Movement not be fulfilled?

If a person who consumes four *rotīs* [round flatbreads] saves even half a *rotī,* he can still fulfil this pledge. However, it also stands to reason that most people have not even been told until now that there was a need for any financial contribution towards our Movement. Many weep profusely when taking *Bai'at* before leaving. If they were told, they would certainly offer contributions, but giving encouragement is necessary. Therefore, I urge each and every one of you, whether present or absent, to inform your brothers about *chanda* and include even the weakest of brothers in it. This opportunity will not come again. What a time of blessings this is, when lives are not being demanded from anyone, and this is not the time to sacrifice lives but merely to spend according to one's capacity. Hence, let every person give whatever little they can towards the *langar khānah,* school, and other essential projects. A person who gives even a small amount but does so regularly is better than one who gives more but only sporadically. (*Al-Ḥakam,* vol. 7, no. 25, dated 10 July 1903, p. 8)

grounded in faith they become. As for those who never render any service, I always remain fearful for their faith.

Every member of our Jamā'at should make a pledge that he will pay this much in financial contributions, for when a person makes a pledge for the sake of Allah the Exalted, Allah the Exalted puts blessings in their provisions. In the next major journey undertaken for the purpose of *tablīgh* [propagation], a register should also be carried along. Wherever someone wishes to perform the *Bai'at,* their name and pledge for financial subscription should be recorded in the register. Every person should make two pledges: the amount they will contribute towards the *madrasah* [school], and the amount they will contribute towards the *langar khānah* [community kitchen].

There are many people who are unaware that financial contribution is also collected. Such people should be made to understand that if you have a true connection [with the Jamā'at], then make a firm pledge with God Almighty that you will definitely pay this much financial contribution. The uninformed should also be made to understand that they should show complete obedience. If they cannot even make this much of a pledge, then what is the benefit of joining the Jamā'at? Even if the most miserly person sets aside the smallest of coin daily from their wealth for financial contribution, they can still give a great deal. Drops of water accumulate to form a river. If someone eats four *roṭīs* [round flatbread] they should set aside the equivalent of one *roṭī* from it for this Movement, and make it his habit to set things aside in this manner for such endeavours.

Financial contributions did not originate from this Movement alone. Rather, even in the time of the Prophets, donations were collected whenever there was financial need. There was a time when a mere indication towards financial contributions would result in people bringing forth all the

wealth in their homes. The Messenger of God, may peace and blessings of Allah be upon him, said that one should give something according to their means, and it was his desire to see how much each person would bring. Abu Bakr[ra] brought forth all his wealth and placed it before him, while 'Umar[ra] brought half of his wealth. The Holy Prophet[sas] said: 'This is precisely the difference in your ranks.' And today this is an age when no one even knows that assisting the Faith is essential, even though they maintain an excellent standard of living for themselves.

In contrast, look at the Hindus and others, who collect hundreds of thousands in financial contributions to run factories (and construct grand religious buildings and to spend on other occasions), while here the financial contributions are very light. Thus, if a person does not make any pledge, he should be expelled; he is a hypocrite and his heart is engulfed in darkness. I certainly do not say that you must definitely give money on a monthly basis; rather, what I say is that you should make a pledge and then give accordingly, in which there should never be any deterioration.

The Noble Companions[ra] were taught this lesson right at the very start:

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ[1]

This verse emphasises and alludes to giving financial contributions and spending of wealth.

This pledge is a pledge made with Allah the Exalted; it should be fulfilled. Acting contrary to them involves breach of trust. If someone cannot even face a ruler of the lowest rank

1. Never shall you attain to righteousness unless you spend out of that which you love (*Sūrah Āl-e-'Imrān,* 3:93). [Publisher]

after committing a breach of trust against them, then how can such a one show his face to *Aḥkamul-Ḥākimīn* [the Best of Judges] after committing a breach of trust against Him? A single person cannot accomplish anything; there is blessing in collective support. After all, even the greatest of great kingdoms run on financial contributions. The only difference is that worldly kingdoms impose and collect taxes and such through force, whereas here we leave it to [people's] willingness and intention. Giving financial support leads to advancement of faith, and it is a matter of love and sincerity.

Thus, it is essential that the thousands upon thousands of people who perform *Bai'at* [the Pledge of Allegiance] should be told to make it obligatory upon themselves to give some fixed amount [of *chanda*] and then they should not be neglectful regarding its payment.[1]

1. *Al-Badr,* vol. 2, no. 26, dated 17 July 1903, p. 201–202

6 JULY 1903

(Gathering before 'Ishā')

The Punishment of the Plague

On the mention of the plague, the Promised Messiah[as] said:

> One should ponder over the fact that the promise of Allah the Exalted is bound to be fulfilled. In the time of the Holy Prophet, may peace and blessings of Allah be upon him, it was promised that the disbelievers would be punished by the sword, albeit the Companions[ra] were also being killed. However, the same death by sword constituted a decree of punishment for the disbelievers but of martyrdom for the Muslims. The criterion for punishment is verily that people observe which group is suffering greater decimation—whether advocates or enemies. Consequently, it is a punishment for the group that suffers greater destruction. These days a comparison should be made through this very method for the plague that Almighty Allah has sent in form of a punishment.
>
> The point worth noting is whether the people of our Jamā'at are dying more or our enemies. Then it will become self-evident who has been annihilated by this punishment. If some people from our Jamā'at also pass away, there is no harm in that because the Companions were also martyred in the battles. Such people would be saved, however, whose death the opponents would rejoice at. When the Battles of Badr and Uḥud were fought, who could discern the subtle difference? Sometimes they [the opponents] were victorious, and sometimes the Companions[ra]. However, there are certain people whom Allah the Exalted

miraculously saves from death. Look how Abu Bakr[ra] and 'Umar[ra] were saved in battles. This is called a miracle; otherwise, death is destined for everyone.

Who is the Promised One?

The Promised Messiah[as] said:

> The Promised One is the one who is mentioned in مِنۡكُمۡ ['from among you'], as Allah states:
>
> وَعَدَ اللّٰهُ الَّذِيۡنَ اٰمَنُوۡا مِنۡكُمۡ وَعَمِلُوا الصّٰلِحٰتِ... الخ[1]
>
> Otherwise, even if hundreds of Messiahs were to come belonging to any other ummah, they would not be the Promised Ones because they would fall outside the scope of مِنۡكُمۡ ['from among you']. Nevertheless, the promise of Allah the Exalted pertains to مِنۡكُمۡ ['from among you'], so how can someone coming from outside [the Ummah] be the Promised One?[2]

1. Allah has promised to those among you who believe and do good works... (*Sūrah an-Nūr,* 24:56). [Publisher]
2. *Al-Badr,* vol. 2, no. 26, dated 17 July 1903, p. 202

8 JULY 1903

(Evening gathering)

Mourning a Disbeliever

Mirza Imam-ud-Deen, who proclaimed himself as the guide of the Lāl Begiyān community and was one of the fiercest enemies of the Promised Messiah, passed away on 6 July. Our esteemed and honoured friend Syed Muhammad Ali Shah also went to his funeral as a formality and offered the Funeral Prayer. Later, he regretted his action and published the following letter of repentance which we are reproducing for the interest of the readers of *al-Ḥakam:*

Letter of Muhammad Ali Shah

> Through this letter of repentance, I am announcing that I have committed an egregious error, and that is, I mistakenly offered the Funeral Prayer of Mirza Imam-ud-Deen who passed away on 6 July and had apostatized in his books. Thus, through this announcement, I am publishing this repentance letter and declaring that I disassociate myself from Imam-ud-Deen and those people who participated in his funeral, and I ultimately retract the funeral supplication and seek forgiveness from God Almighty for this sin of mine.
>
> Humbly, Muhammad Ali Shah

Upon this, (the Promised Messiah, peace and blessings be upon him), said:

> No one should pride themselves over anything. Human nature does not depart from the nature upon which man first treads; he does not then separate from it. This is a matter of great fear. Everyone should pray for a good end.

Life is transient and cannot be relied upon; give precedence to your faith over everything. Such an era has appeared that while previously one could make an estimate of one's age, now, even that is difficult. The wise should definitely make arrangements for death. I have been separate from my other family members for a very long time yet what harm has anyone done to me? One should not make anyone an object of adoration and worship in opposition to God Almighty.[1]

Visiting a sick disbeliever and offering condolences is a result of good morals, but performing any Islamic rites for them is a sin. A believer's right should not be given to a *kāfir* [disbeliever],[2] nor should a hypocritical manner be adopted.

Although the Being of God Almighty is hidden, His lights are manifest, from which it is established that He is not hidden.

The Holy Prophet, May Peace and Blessings of Allah be upon Him, was the Most Successful Prophet of All

The most successful and blessed death among all the Prophets is that of the Holy Prophet Muhammad, may peace and blessings of Allah be upon him. Moses was also successful, but death overtook him during his journey. In his heart, he would have wished to reach that land, but this desire remained unfulfilled.

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1. From *al-Badr:* 'It is essential for a wise person to make arrangements for death. God is Ever-Present; therefore, some thought should be given to Him as well. I have been separated from my extended family for so long. No one could harm me, so how could anyone be harmed by their relatives? مَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ [He who puts his trust in Allah—He is sufficient for him (*Sūrah at-Talāq:* 65:4).] One should not make anyone else a deity in place of God.' (*Al-Badr*, vol. 2, no. 26, dated 17 July 1903, p. 202)

2. From *al-Badr:* 'A believer's right should not be given to a disbeliever.' (*Al-Badr,* vol. 2, no. 26, dated 17 July 1903, p. 203)

If we consider the death of [Jesus] the Messiah[as], it appears to be marked by the highest degree of failure.

In total, there were 12 disciples. Someone was promised the keys to Paradise, but they were not given. One had him arrested in return for a payment of thirty pieces of silver. Another cursed him.[1] Even if we accept[2] that ʿĪsā [Jesus] did indeed ascend to heaven, he must have ascended while weeping—a death of happiness and success was not his lot. However, the advent of the Holy Prophet, may peace and blessings of Allah be upon him, into the world and then his departure from it are definitive proof of his Prophethood.

He came at a time when the era was a manifestation of the verse:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ[3]

and there was a need for a Prophet. Coming at the time of need is also a proof, and he departed from this world when it was proclaimed:

إِذَا جَاءَ نَصْرُ اللّٰهِ[4]

In this, Allah the Exalted has set forth the extent of the magnificent success with which he departed from this world. God Almighty states that you saw with your own eyes that people were entering in large numbers:

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1. From *al-Badr:* 'Someone cursed the teacher.' (*Al-Badr,* vol. 2, no. 26, dated 17 July 1903, p. 203)
2. It is written in *al-Badr:* 'Assuming, for the sake of argument, that it is accepted...' (*Al-Badr,* vol. 2, no. 26, dated 17 July 1903, p. 203)
3. Corruption has appeared on land and sea (*Sūrah ar-Rūm,* 30:42). [Publisher]
4. When the help of Allah comes (*Sūrah an-Naṣr,* 110:2). [Publisher]

فَسَبِّحْ بِحَمْدِ رَبِّكَ[1]

Meaning that, glorify and praise the Lord who showed this immense degree of success, and the favours that remained hidden from other Prophets were revealed to the Holy Prophet, may peace and blessings of Allah be upon him, and all matters of mercy were made manifest—not a single one was kept hidden. The proof of this praise was given at this final time. The meaning of Ahmad[2] is also 'the one who does *ḥamd* [praises].'

No human being has ever come into this world accompanied by such great success. If there was ever a death of joy and delight, it was for none other than the Holy Prophet, may peace and blessings of Allah be upon him. It was not attained by any other Prophet. This is the grace of God—wherefore it is strong evidence of his integrity. Just as someone who demonstrates the medical treatment to cure a patient is called a physician, similarly, through لَآ اِلٰهَ اِلَّااللّٰهُ ['There is no one worthy of worship except Allah'], he demonstrated the treatment of every spiritual disease. This is why all other Prophethoods appear to be mere shadows of the Prophethood of the Holy Prophet, may peace and blessings of Allah be upon him.

At one place, Allah the Exalted states:

1. *Sūrah an-Naṣr,* 110:4 [Publisher]

2. It is written in *al-Badr:* 'The proof of this very *ḥamd* [praise] has now been given in this last age, that an Aḥmad has come. The meaning of Aḥmad is 'the one who praises.' There is no other person who can prove that such success has been attained by anyone else. If happiness, complete fulfilment of desires, and a pleasing death have been attained, it is only by the Holy Prophet, may peace and blessings of Allah be upon him, and never by any other Prophet. This is the grace of God. From this, it is learnt that his soul was so pure that God's grace was bestowed upon him to such an extent, and this is strong evidence of his integrity.' (*Al-Badr,* vol. 2, no. 26, dated 17 July 1903, p. 203)

اَلْيَوْمَ يَئِسَ الَّذِيْنَ كَفَرُوْا[1]

Today, the *kāfir* [disbelievers] have despaired, as if to say He raised him up to the highest point of success that the disbelievers became hopeless. Is there any comparable verse in the Gospel? Absolutely not. The Messiah [Jesus], peace be on him, was solely entrusted with the reformation of the Jews, and this was not a difficult task, but it is a position of weakness[2] that not a single statement was fulfilled. First, he was given the promise of kingship, but then it was said that it was a 'heavenly' kingdom. The case of Elijah was presented, but even John himself denied being Elijah.

The Comparison between the Holy Prophet, May Peace and Blessings of Allah be upon Him, and the Messiah, Peace be on Him

Now observe that people came to arrest the Messiah[as]. Within a mere two hours, they arrested him and he could not inflict the slightest harm upon those who arrested him. On the other hand, when the soldiers of Chosroes came to arrest the Holy Prophet, may peace and blessings of Allah be upon him, he presented Islam to them and then the next morning he gave them the answer that your lord has been killed today, and my God has made Sheroe[3] prevail over him for this purpose.

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1. *Sūrah al-Mā'idah,* 5:4 [Publisher]
2. In *al-Badr,* this sentence is written as follows: 'But it is a matter of fate that not a single thing said by the Messiah[as] was fulfilled.' (*Al-Badr,* vol. 2, no. 26, dated 17 July 1903, p. 203)
3. It is written in *al-Badr:* 'Your Lord was killed last night, and my God has made his very son, Sheroe, prevail over him.' (*Al-Badr,* vol. 2, no. 26, dated 17 July 1903, p. 203)

Now compare the two Prophets. Just as the prayer of the Holy Prophet, may peace and blessings of Allah be upon him, caused Chosroes to perish, similarly, it was necessary that at least six or seven important men should have been smitten with death at the time of the Messiah's arrest. This shows that it was the intent of God from the very beginning to establish the awe and majesty of the Holy Prophet, may peace and blessings of Allah be upon him. Consider two servants of a master: one serves day and night, receives a salary, but also endures verbal abuse and witnesses other unpleasant things. Meanwhile, there is another who apparently does no work but is very close to the master. The master always looks upon him with a merciful gaze. This reveals how greatly developed his inner relationship to the master is. The same is true for the Messiah[as]; his life was spent in such sorrow. He continued to endure abuse and so on. The fact that Divine support and victory were the hallmarks of the Holy Prophet[sas] is strong evidence of his truthfulness.[1]

The Jewish people were the Messiah's own brethren. The Messiah[as] also believed in the Torah, but even then, over a trivial issue, they opposed him so much that they had him hung upon the cross. On the other hand, the Holy Prophet, may peace and blessings of Allah be upon him, was opposed by the whole world yet he encountered success upon success to the extent that even his *Khulafā'* [Successors] were successful.[2]

1. It is written in *al-Badr:* 'This is also the case with the Messiah[as] [Jesus], whose life was filled with bitterness. He endured insults and abuse whereas Divine support always accompanied the Holy Prophet, may peace and blessings of Allah be upon him. Whether in this world or the Hereafter, constantly being accompanied by God's grace is strong evidence of truth.' (*Al-Badr,* vol. 2, no. 26, dated 17 July 1903, p. 203)

2. *Al-Ḥakam,* vol. 7, no. 26, dated 17 July 1903, p. 10–11

9 JULY 1903

(Evening gathering)

The Tomb of the Messiah, Peace be on Him

Some Christian newspapers have stated regarding the tomb of the Messiah[as] in Kashmir that this is not the tomb of the Messiah, but of one of his disciples. Upon this note, the Promised Messiah[as] said:

> Now these people have themselves admitted that this tomb is definitely connected to the Messiah[as]. They say it belongs to one of his disciples, while we say it belongs to the Messiah[as] himself. Now, there is authentic historical testimony regarding this tomb that the individual buried in it was a Princely Prophet who was buried nearly 1900 years ago. The Christians say that this person was a disciple of the Messiah[as]. Now, the question falls upon them, and it is their duty to prove that some disciple of the Messiah[as] was also known by the title of 'Princely Prophet', and that he came to this region. This certainly cannot be proven. Consequently, there is no other option in this case but to accept the fact that this is the very tomb of the Messiah himself, peace be on him.[1]

1. *Al-Ḥakam,* vol. 7, no. 26, dated 17 July 1903, p. 9

10 JULY 1903

(Gathering before 'Ishā')

The Need for Signs

Regarding the need for Signs, the Promised Messiah[as] said:

> It is a special mercy of Allah the Exalted; otherwise, it is evident what is happening these days. Prayers, Fasting, and so on are all mere formalities. People do not know what true righteousness is. Abandoning or adopting something out of the fear of God has completely vanished. In short, a great controversy has erupted at this time. If God Almighty does not help and does not show Signs, then the atheists will attain victory. At this time, proving His existence alone is not enough; rather, there is also a need to prove His jealousy [in point of love and honour]. Some people are saying 'no God', while others are appointing a son for Him. A similar need arose during the time of the Holy Prophet, may peace and blessings of Allah be upon him. That is why the Holy Prophet, may peace and blessings of Allah be upon him, said [to God] at the time of battle that if You destroy this Jamā'at, then no one would be left in this world to worship You. This is precisely the situation at the present moment. So if this is not the time of the Mahdi and the Messiah[as], then what other time are we waiting for? The one to come was supposed to appear at the beginning of the century. Now, more than twenty years have passed. The current state of the age indicates that now the final decision rests with God Almighty.[1]

1. *Al-Badr,* vol. 2, no. 26, dated 17 July 1903, p. 203–204

11 JULY 1903

(Evening gathering)

Tobacco

عیب مے جملہ بگفتی ہنرش نیز بگو—['You have mentioned all of its flaws—mention its merits as well'].

A brief article was read about the harms of tobacco,[1] in which all diseases were declared to be the result of tobacco, and tobacco was strongly condemned. Upon hearing this, Ḥaḍrat *Ḥujjaṭullāh* [i.e. the Promised Messiah[as]] said:

> What a vast difference there is between the Word of Almighty Allah and the words of His creation![2] If the harms of alcohol are mentioned, its benefits are also stated, and then in order to stop it the verdict is given that its harm is greater than its benefit. In actual fact, there is nothing that does not have some benefit or another, but this is the very state of the words of people. Now, look, he has only mentioned its harms. Not even a single benefit was mentioned.[3]
>
> Although the Shariah has not said anything about tobacco, I consider it *makrūh* [discouraged] and I believe that if it had existed during the time of the Holy Prophet, may peace and

1. It is written in *al-Badr:* 'An English tract about the harms of tobacco was being read in the gathering.' (*Al-Badr,* vol. 2, no. 27, dated 24 July 1903, p. 209)
2. It is written in *al-Badr:* 'When God mentions the harms of something, He also mentions its benefits.' (*Al-Badr,* vol. 2, no. 27, dated 24 July 1903, p. 209)
3. It is written in *al-Badr:* 'But look at the speech of humans; in describing the harms, how much they exaggerate, and they didn't even mention the benefits of tobacco.' (*Al-Badr,* vol. 2, no. 27, dated 24 July 1903, p. 209)

blessings of Allah be upon him, he would never have prescribed it for himself nor his Companions; rather, he would have forbidden it.

The Poor should Not be Considered Unfortunate

The Promised Messiah[as] said:

The poor have acquired a great portion of the Faith. There are many things of which the wealthy remain deprived. Firstly, they are involved in immorality, transgression, and cruelty, whereas righteousness, piety, and humility are the lot of the poor. Thus, those who are poor should not be considered unfortunate; rather, they receive a great portion of felicity and God's grace.[1]

Remember, there are two kinds of rights: the rights of Allah and the rights of people.

The wealthy also face difficulty in fulfilling the rights of Allah,[2] and arrogance and self-conceit leave them in a state of deprivation. For example, at the time of Prayer, they consider it beneath them to stand next to a poor person.[3] They cannot allow them to be seated next to them, and in this way, they are deprived of fulfilling the rights of Allah because mosques are truly the homes of the poor. And they [the wealthy] consider it against their dignity to go to them [the mosques]. Similarly,

1. It is written in *al-Badr:* 'They have been greatly blessed and honoured by God.' (*Al-Badr,* vol. 2, no. 27, dated 24 July 1903, p. 209)
2. It is written in *al-Badr:* 'Even in the rights of God, wealthy people adopt an attitude of mocking.' (*Al-Badr,* vol. 2, no. 27, dated 24 July 1903, p. 209)
3. From *al-Badr:* 'They feel a sense of shame.' (*Al-Badr,* vol. 2, no. 27, dated 24 July 1903, p. 209)

they cannot partake in certain services in fulfilling the rights of people.

A poor person [on the other hand] is always ready to perform every kind of service. He can massage the feet, bring water, wash clothes—to the extent that if he gets the opportunity to dispose of filth, he does not hesitate in carrying out such a task either. But the wealthy consider such tasks a disgrace and are thus deprived of them as well. In short, wealth also prevents one from attaining many virtues (except what Allah wills—Editor). This is the very reason why it is mentioned in a hadith that the poor will enter Paradise 500 years earlier [than the wealthy].[1,2]

12 JULY 1903

(After ʿAṣr Prayer)

Advice to Women

This advice was given by the Promised Messiah[as] on 12 July 1903 inside the house between *ʿAṣr* and *Maghrib* Prayers, and which was penned down while standing outside the door behind the wall. Since many children were also with the women, who would often disrupt the

1. *Al-Ḥakam,* vol. 7, no. 26, dated 17 July 1903, p. 12
2. *Sunan at-Tirmidhī, Abwābuz-Zuhd,* Bābu Mā Jā'a anna Fuqarā'al-Muhājirīn Yadkhulūnal-Jannata Qabla Aghniyā'ihim, Hadith 2351 [Publisher]

speech with their noise, it has been noted down verbatim to the extent that human capacity afforded the opportunity to do so. (Editor)

Although no one can surpass the [stature of the] wives of the Holy Prophet, may peace and blessings of Allah be upon him, his wives would still do all the work themselves. They would even sweep. And alongside this, they would worship as well. In fact, one wife had hung a rope to prevent herself from dozing off during worship. For women, one part of worship is fulfilling the rights of their husbands, and another part of worship is expressing gratitude to God. Thanking God and praising God is also worship. The second part of worship is offering the [obligatory] Prayers.

There was a Nawwāb who would not wake up for the morning Prayer. A *maulawī* admonished him, so the Nawwāb instructed his servant to wake him up in the morning. The servant tried to wake him two or three times. When he woke him the first time, the Nawwāb turned to the other side. When the servant went to the other side to wake him again, he turned back to the first side. When the servant woke him a third time, the Nawwāb got up and beat him severely, saying, 'You wretch! When I did not get up the first time, did you not realize that I would not wake up now? Then why did you keep waking me?'

He beat the poor man so much that he became unconscious. It was he himself who, after listening to the *maulawī's* sermon, had told him [the servant] to wake him up, but when he woke him up, the poor man faced his wrath. The reason why this happened is that those who possess a large amount of land become so heedless that they do not even think about the rights of Allah. The wealthy have a great deal of arrogance, which prevents them from worshipping [Allah] and fulfilling their obligations in serving creation. The state of their service to creation is such that if a poor person greets them, they become offended.

The same is true for women; if a woman of lower status comes, it is expected that she should greet the women of higher status.

These are the two components of the Shariah: the rights of Allah and the rights of people. Look at the example of the Holy Prophet, may peace and blessings of Allah be upon him, and see how much of his life he spent in serving [others]. And look at the state of Ḥaḍrat ʿAlīra, who sewed and stitched so many patches on his clothes that there was no place left [without a patch or stitch]. Ḥaḍrat Abu Bakrra had made it his regular practice to feed *ḥalwa* [a sweet dish] to an old woman. Reflect upon how conscientious he was that when he passed away, the old woman said, 'Today, Abu Bakrra has died.'

Her neighbours asked her, 'Did you receive an *ilhām* [revelation or *waḥī* [inspiration]?'

She replied, 'No, but today he did not bring the *halwa*, so I know that he has passed away' (Meaning that during his lifetime, it was impossible for the *halwa* not to be delivered under any circumstances).

See how much service [to others] there was! Everyone should strive to serve creation in this very way. There was a king who used to earn his living by writing the Holy Quran.

If someone feels aversion towards another, whether due to their clothes or anything else, they should distance themselves from that person but not mention it to their face, as that would break their heart, and breaking someone's heart is a sin. If one does not feel like eating with someone, they should make some other excuse to separate themselves. Allah the Exalted states:

لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَاْكُلُوْا جَمِيْعًا اَوْ اَشْتَاتًا[1]

1. There is no harm for you whether you eat together or separately (*Sūrah an-Nūr,* 24:62). [Publisher]

But he should not say it out loud—this is not good.

If you wish to search for Allah the Exalted then look for Him near the hearts of the poor. This is why the Prophets adopted the garb of poverty. Similarly, people of higher status should not mock those of lower status, nor should anyone claim that their family lineage is superior. Allah the Exalted states that when you will come to Me, it will not be asked what your nation is; rather, the question will be about your deeds.

The Messenger of God has similarly said to his daughter, 'O Fāṭimah[ra], God will not inquire about [your] family lineage. If you do any evil deed, God will not forgive you just because you are the daughter of the Messenger.' So you should be mindful of your actions at all times. If a low-caste person does a good deed, he will be forgiven, and if a person who is a Sayyid [descendant of the Holy Prophet[saw]] commits an evil act, he will be cast into Hell.

Abraham prayed for his father, but it was not accepted. It is narrated in a hadith that on the Day of Judgment, Abraham, peace be on him, will say, 'O Allah the Exalted, I cannot bear to see my father in this state.' But he will still be dragged towards Hell with a rope in a state of humiliation (this is due to the lack of good deeds that even the intercession of a Prophet was ineffective), for he had acted arrogantly. The Prophets adopted poverty. Whoever adopts poverty will end up being better than all the rest. Our Messenger, may peace and blessings of Allah be upon him, chose poverty.

A Christian came to our Prophet, may peace and blessings of Allah be upon him. The Holy Prophet showed him great hospitality and treated him very well. He was very hungry. The Holy Prophet[saw] fed him well until his stomach was full. At night, he gave him his own quilt. When he fell asleep, he had a severe bout of diarrhoea that he could not control, and he soiled the quilt.

When morning came, he thought that seeing his condition, they would be disgusted. Out of shame, he left silently. When people became aware of all this, they said to the Holy Prophet that, 'The Christian who was here has spoiled the quilt. It is soiled with faeces.' The Holy Prophet said, 'Give it to me so that I may clean it.' The people submitted to the Holy Prophet, 'Why do you trouble yourself? We are present here. We will clean it.' The Holy Prophet said, 'He was my guest, so it is truly my duty', and he got up, asked for water, and started cleaning it himself.

When the Christian had gone about two miles, he remembered that he had forgotten his gold cross on the bed. So he returned and saw that the Holy Prophet was cleaning his faeces from the quilt himself. He felt remorse and said, 'If this were with me, I would never have washed it.' From this, it became clear to him that a person who possesses such selflessness is from God Almighty. Then he became a Muslim.

It is said that when the Holy Prophet, may peace and blessings of Allah be upon him, would see children on the way, he would show so much affection that the children would think he was their father. Allah the Exalted states in the Holy Quran that women who are of a different type should not be looked down upon by other women, nor should men do so, for this pains the heart. Otherwise, Allah the Exalted will hold them accountable. This is a very evil habit. Allah the Exalted detests such mockery. However, if it is something through which feelings are not hurt, it is permissible. One should abstain from such things as much as possible. Allah the Exalted informs us how He will recompense the deeds of people:

فَأَمَّا مَنْ طَغَىٰ ۝ وَآثَرَ الْحَيَاةَ الدُّنْيَا ۝ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ۝[1]

1. *Sūrah an-Nāzi'āt,* 79:38–40 [Publisher]

As for he who disobeys My commandments, I will cast him into Hell in a terrible manner, and Hell shall ultimately be your abode.

وَ اَمَّا مَنۡ خَافَ مَقَامَ رَبِّهٖ وَ نَهَى النَّفۡسَ عَنِ الۡهَوٰى ۙ فَاِنَّ الۡجَنَّةَ هِىَ الۡمَاۡوٰى ؕ[1]

But as for the one who fears standing before the Seat of My judgment and is mindful, then God Almighty states, 'I shall make Paradise his abode.' Allah the Exalted states in the Holy Quran:

عَبَسَ وَ تَوَلّٰۤى ۙ اَنۡ جَآءَهُ الۡاَعۡمٰى ؕ وَ مَا يُدۡرِيۡكَ لَعَلَّهٗ يَزَّكّٰۤى ۙ اَوۡ يَذَّكَّرُ فَتَنۡفَعَهُ الذِّكۡرٰى ؕ[2]

The reason for the revelation of this *Sūrah* was that some prominent men of the Quraish were sitting with the Holy Prophet and he was advising them when a blind man came. He said, 'Teach me matters of faith.' The Holy Prophet said, 'Be patient.' At this, Allah became very angry. Eventually, the Holy Prophet[sas] went to his house, called him, and spread out a sheet for him and asked him to sit on it. The blind man said, 'How can I sit on your sheet? Why did you spread it out?' He replied, 'So that Allah may be pleased.' Arrogance and mischief are evil; a trivial issue can wipe out seventy years of [good] deeds.

It is written that there was a devout worshipper who used to live on a mountain, and it had not rained there for a long time. One day it rained and it fell on the rocks and pebbles as well and an objection arose in his heart that, 'The rain is needed

1. *Sūrah an-Nāzi'āt,* 79:41–42 [Publisher]

2. He frowned and turned aside, Because there came to him the blind man. And what makes thee know that he may be seeking to purify himself, Or he may take heed and the Reminder may benefit him? (*Sūrah 'Abasa,* 80:2–5) [Publisher]

in the farmlands and gardens, what is this that it has rained on the rocks? Had this very rain fallen upon the fields, how good would it have been!'

At this, Allah took away all his saintliness. Eventually, he became very sorrowful and sought help from another saint. Finally, he received the message, 'Why did you object? You have been rebuked for your mistake.'

He told someone, 'Tie a rope to my leg and drag me over the rocks.'

The man asked, 'Why should I do that?'

The worshipper said, 'Do as I say.' Eventually, he did so until both his legs were scraped by being dragged over the rocks.

Then Allah said, 'Enough! You are forgiven now.'

Now observe how much people object. If there is a little too much rain, they say, 'He is set upon drowning us', but if there is a slight pause in the rain, they say, 'Now He is going to kill us.' How bad these objections are! Look how *taqwā* [fear of God] has vanished. If someone finds a coin or two on the way, he quickly picks it up and does not tell anyone, whereas the righteous thing to do would be to announce it to everyone and hand it over to its owner.

Then they say, 'It does not rain.' How can it rain? Allah the Exalted certainly forgives a great many sins. If there is too much rain, they cry out. If there is too much sunshine, they still cry out. In all these conditions, man is devoid of *taqwā*. So one should be patient. If one does not have patience, then it is wrong to be ungrateful and still eat the provision God provided. One should never raise objections against God.

Look, our Prophet of God had twelve daughters. He never said, 'Why was there no son?' And whenever there was any sorrow, he would simply say: اِنَّا لِلّٰہِ [Surely, to Allah we belong]. Now if someone's son dies, he cries for years on end. If Allah the Exalted grants them abundance, they praise Him, but if a

little hardship comes, they immediately turn away. A man's wife passed away here and he instantly became an atheist. A person ought to maintain such a relationship with God that, should hardship ever arise, it does not need to be broken—as though no hardship had arisen at all.

How patient was Job[as], that God Almighty said to Satan, 'Look how patient My servant is.'

He replied, 'Why wouldn't he be? He has many goats, eating and drinking in comfort.'

God said, 'I have given you control over his goats.' Satan then destroyed them all, and the servant of Job[as] delivered the news, 'Your goats have all died.'

He replied, 'Why do you say that my goats have died? They actually belonged to God. He has taken back His trust.'

Then God said to Satan, 'See how patient My servant Job[as] is!'

He replied, 'Yes, he thinks that he has many camels. So what if the goats perished? He can manage all sorts of tasks with the camels.'

God said, 'I have given you control over the camels as well.' Then all the camels perished, and the servant informed him in the same way. Job[as] said the same, that they were not his, but given by God and He has taken them back, so why the regret?

Then God said to Satan, 'Did you see how patient My servant is?'

He replied, 'He is consoled in his heart that he has many cows, from which he can obtain everything.' Eventually, Satan was given control over them as well. They also perished, but Job[as] remained patient.

Then God stated the same as before and Satan responded, 'He has many children. In his heart he knows that even if this has happened, they are alive, so he can accumulate much wealth again.' God then caused his children to die as well.

Then Satan said, 'O God! His health is very good. By virtue of that, he can acquire everything.' Finally, it so happened that he fell extremely ill and his health deteriorated as well, but he remained patient.

And then God said to Satan, 'Did you see how patient My servant is?'

Satan fell into a sort of silence. However, his wife, who would always cook food for him, encountered Satan on the way in the form of an old woman. He said to her, 'Your husband is like this and that, so why do you serve him?' She relayed this to Job[as]. He replied, 'That was Satan. Why did you convey his words to me? When I recover, I will punish you with a 100 strikes of the cane.'

Then God's mercy descended, and an angel came to Job, peace be on him. Striking his foot, he brought forth a spring and told him to bathe in it. Job[as] bathed in it and recovered. He then turned his attention to his wife. Since he had taken an oath, Allah the Exalted made him understand that his wife was innocent, and to simply touch her body once with a broom instead of 100 strikes of the cane, so that the oath would not be broken.

Now observe how patient he proved to be. Despite hundreds of years having passed, Allah the Exalted has narrated his story in the Holy Quran. And then Allah the Exalted states:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ[1]

Sometimes We will test you with extreme poverty and hunger, and sometimes your children will die, but those who are believers say that this wealth belonged to God alone and truly we belong to Him as well. Thus, Allah the Exalted states that

1. *Sūrah al-Baqarah,* 2:156 [Publisher]

only those who are patient have understood My purpose. Upon them are My immense mercies which are beyond any limit or measure. So, take note that these are the principles upon which you should act. You should not deal arrogantly with a poor person.[1]

(Gathering before 'Ishā')

Mention of Apostasy from Islam

Upon the embracing of the Arya faith by an individual named 'Abdul-Ghafūr, the Promised Messiah[as] said:

Islam does not suffer any kind of harm from this kind of apostasy. One should look at the overall picture as to whether Islam is progressing or declining. In the time of the Holy Prophet, may peace and blessings of Allah be upon him, when various people would become apostates, would Islam suffer any loss from them? Certainly not! On the contrary, my opinion is that this actually benefits Islam in the end, and in this way, a path is opened up to interact with Muslims. And when God Almighty intends to admit a whole community into the community of Islam, it so happens that some of the Muslims go the other way. The works of God are very subtle and full of mysteries; not everyone can understand them.[2]

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1. *Al-Badr,* vol. 2, no. 27, dated 24 July 1903, p. 210–211; also *al-Ḥakam,* vol. 7, no. 26, dated 17 July 1903, p. 15–16

2. *Al-Badr,* vol. 2, no. 27, dated 24 July 1903, p. 209

13 JULY 1903

(After ʿAsr Prayer)

A Sermon to Women by the Promised Messiah[as]

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۝ وَّ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ[1]

Meaning that, Allah the Exalted will provide for those who continue to fear Him in such a manner that they won't even have an idea. Provision is particularly mentioned here because many people accumulate unlawful wealth. If they act upon the commandments of Almighty Allah and adopt *taqwā* [righteousness], then God Himself will provide for them. Similarly, Allah the Exalted states:

وَهُوَ يَتَوَلَّى الصّٰلِحِيْنَ[2]

Just as a mother is the guardian of her child, in the same way, Allah the Exalted states that He is the Guarantor of the *ṣāliḥīn* [righteous]. Allah the Exalted humiliates their enemies and bestows all manner of blessings upon their wealth. At times, a person commits sins deliberately, and at other times, he unintentionally commits sins. Each of the limbs of a human being commits its own sins. It is not within a person's control to be safeguarded against them. A person can only be saved if Allah the Exalted saves him through His grace. Thus, this is the

1. *Sūrah aṭ-Ṭalāq,* 65:3–4 [Publisher]
2. And He protects the righteous (*Sūrah al-Aʿrāf,* 7:197). [Publisher]

verse to be safeguarded from committing sin against Allah the Exalted:

اِيَّاكَ نَعۡبُدُ وَ اِيَّاكَ نَسۡتَعِيۡنُ ○[1]

Allah the Exalted Himself becomes the Helper of those who continue to pray to their Lord with humility, hoping that perhaps some humble supplication may be accepted.

There was a devoted worshipper who used to pray a lot, saying, 'O Allah the Exalted! Grant me freedom from sins.' After praying a great deal, he thought, 'What is the greatest form of humility?' He realized that there is none more humble than a dog. So, he started crying in its voice. Another person thought that a dog had entered the mosque and might make his utensils unclean. So, he came and saw that it was only the worshipper; no dog was to be seen. Finally, he questioned, 'There was a dog crying here.'

He replied, 'I am that dog.'

Then he asked, 'Why were you crying like this?'

He said, 'God likes humility, so I thought that my humility would be accepted in this way.'

Abraham[as] prayed for his son that Allah the Exalted might be pleased with him. Likewise should man pray. There are a great many people who do not refrain from any sin, but if someone calls them faithless or something else, they become infuriated and think, 'I do not commit any sin, so why is he saying this to me?' In this way, a person does not know what sins he is committing. So, what does he know about what has been recorded? Accordingly, man should count his faults and pray and then he will be saved only if Allah the Exalted saves him.

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1. You alone do we worship and You alone do we implore for help (*Sūrah al-Fātiḥah,* 1:5). [Publisher]

Allah the Exalted has stated, اُدْعُوْنِیْٓ اَسْتَجِبْ لَكُمْ ['Pray unto Me; I will answer your *prayer*'].[1]

Prayer and Keeping Company with the Righteous

There are two things. Firstly, one should pray. The second way is that:

كُوْنُوْا مَعَ الصّٰدِقِيْنَ ○[2]

Keep company with the truthful so that by staying in their company, you may realize that your God is truly All-Powerful, All-Seeing, All-Hearing; He accepts prayers and out of His mercy grants His servants hundreds of blessings. Those who commit new sins every day consider sin to be as sweet as a dessert—they do not realize that it is poison—for, no one can knowingly eat arsenic, no one stands under lightning, no one puts their hand in a snake's hole, and no one can eat suspicious food even if someone gives them a rupee or two. Then, in spite of this fact, doesn't the one committing sin know? So why does he do it? The reason is undoubtedly that his mischievous heart does not believe. Therefore, it is imperative for a person to first attain conviction of faith. So long as conviction is lacking, one will not reflect, and will not attain anything. There are many such people who, despite witnessing the time of the Prophets, did not believe. The reason for this was verily that they did not reflect.

1. *Sūrah al-Mu'min,* 40:61 [Publisher]
2. *Sūrah aṭ-Ṭaubah,* 9:119 [Publisher]

Look, Allah the Exalted states:

وَمَا كُنَّا مُعَذِّبِيْنَ حَتّٰى نَبْعَثَ رَسُوْلًا ○[1]

We never punish until We have sent a Messenger.

And:

وَإِذَا أَرَدْنَا أَنْ نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيْهَا فَفَسَقُوْا فِيْهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنٰهَا تَدْمِيْرًا ○[2]

First, Allah the Exalted grants respite to the leaders, but they commit such egregious acts that they are ultimately destroyed as a recompense. In short, remember these things and train your children. Do not commit adultery. Do not shed anyone's blood. Allah the Exalted has prescribed all forms of worship in a manner that leads to an excellent life. Make a covenant and fulfil the covenant.... If you act arrogantly, God will humiliate you. All these things are evil.[3]

In the evening, due to dizziness, the Promised Messiah[as] offered the *Nawāfil* [voluntary Prayers] of *Maghrib* Prayer while seated. Afterwards, there were signs of a storm and rain, and it was suggested that the *'Ishā'* Prayer be combined [with *Maghrib*]. Since the Promised Messiah, peace and blessings be upon him, was feeling unwell, he retired. But he was so mindful of offering Prayer in congregation that

1. *Sūrah Banī Isrā'īl,* 17:16 [Publisher]
2. And when We intend to destroy a township, We address Our commandment to its rebellious people, but they transgress therein; so the sentence of *punishment* becomes due against it, and We destroy it with utter destruction. (*Sūrah Banī Isrā'īl,* 17:17). [Publisher]
3. *Al-Badr,* vol. 2, no. 28, dated 31 July 1903, p. 217–218

he emphasised that the *takbīr* [1] should be said loudly so that he could hear it from inside and offer Prayer in congregation.[2]

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God Almighty is the True Friend

The Promised Messiah[as] said:

> It is easy to claim that one is a believer and a Muslim, but whoever truly sides with God, God sides with him. Not every heart is granted the ability to be truthful in this manner; only a rare few possess such a heart. It is observed that there are various kinds of friends. Some are fickle-minded and do not remain faithful, while others fulfil the rights of friendship with loyalty. Indeed, Allah the Exalted is a Faithful Friend. That is why He states:
>
> وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ[3]

1. Proclaiming *Allāhu Akbar* ['God is the Greatest'], which is done by the Imam as he changes postures in the congregational Prayer. [Publisher]
2. *Al-Badr,* vol. 2, no. 27, dated 24 July 1903, p. 210
3. *Sūrah aṭ-Ṭalāq,* 65:4 [Publisher]

Meaning, whoever comes to God completely, not caring for any enemy, etc., فَهُوَ حَسْبُهٗ then God Almighty remains completely faithful to him.

Soon it will be that the wicked people who exert power and instil fear will diminish and go on diminishing.

A Prophecy

In the past few days, it was extremely hot, but today, by the grace of God, due to rain, it has become cool. A cool breeze was blowing and after the rain, the trees looked washed and refreshed. The sky, clouds, and every nook and corner had taken on a special colour and appearance because of the rain. Upon witnessing this, the Chosen One of God and the Embodiment of Gratitude [the Promised Messiah[as]] said:

How amazing are the supernatural powers of God! What it was just yesterday, and what it is today!

The Difference between the Death of a Believer and a Worldly Person

The one whose heart is dead relies only on the world for happiness, but for a believer, nothing is dearer than God. Those who have not recognized what faith is and what God is, they never progress beyond this world. So long as the world is with them, they speak pleasantly with everyone, also treating their wives with cheerfulness. But the day the world is gone, they are displeased with everyone, their faces swollen; they quarrel with everyone; they have grievances and complaints, so much so that they are even displeased with God. So then how can God be pleased with them? He, too, becomes displeased with them.

But there is a great glad tiding for the believer:

يَاأَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ○ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ○[1]

O soul that is at peace with God! Return to your Lord, well-pleased and happy. A *kāfir* [disbeliever] has no share in this joy. The meaning of رَاضِيَةً [well pleased] is that he does not have any personal desires because if he departs from this world against his wishes, then he would not have left well pleased. This is why all that he desires is God and only God. The true embodiment of this is only the Holy Prophet, may peace and blessings of Allah be upon him, for it was he who received this glad tiding:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ○[2]

And

اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ[3]

Indeed, even the agony of death (giving up of the soul) of a believer does not occur against his will. There is a story of a person who used to pray, 'May I die in Tus.' However, once he was at another location when he fell severely ill, and there was no hope left for his survival. At that time, he made a will, saying, 'If I die here, bury me in the cemetery of the Jews.' From that very moment, he started to recover until he became completely

1. *Sūrah al-Fajr,* 89:28–29 [Publisher]
2. When the help of Allah comes, and the victory (*Sūrah an-Naṣr,* 110:2). [Publisher]
3. This day have I perfected your religion for you (*Sūrah al-Mā'idah,* 5:4). [Publisher]

healthy. People asked him the reason for his dying will, to which he replied: 'One of the signs of a believer is indeed that his prayer is accepted.

اُدْعُوْنِیْٓ اَسْتَجِبْ لَكُمْ [1]

It is God's promise. It was my prayer to die in Tus. When I saw that I was going to die here, I doubted my being a believer. That is why I made this will, so that I do not deceive the people of Islam.'

In short, رَاضِيَةً مَّرْضِيَّةً [2] is only for the believers. In this world, the death of even the wealthiest people occurs in a state of great failure. At the time of a worldly person's death, a desire arises, and at that very moment, the pangs of death befall him. This happens because it is the will of God to punish him even at that time, and the means of his regret are created so that there is a clear distinction between the death of the Prophets, which is the true embodiment of رَاضِيَةً مَّرْضِيَّةً [3], and the death of a worldly person.

No matter how much a worldly person tries, the means of regret will surely be present at the time of his death. In short, the death of رَاضِيَةً مَّرْضِيَّةً [4] is the prized lot of the intimate friends of God. At that time, their soul departs after every kind of regret is removed. The word راضي [*rāḍī*—pleased] is excellent indeed, and in actual fact a believer's desires are for the sake of

1. 'Pray unto Me; I will answer your *prayer*' (*Sūrah al-Mu'min,* 40:61). [Publisher]
2. ...well pleased with Him and He well pleased with thee (*Sūrah al-Fajr,* 89:29). [Publisher]
3. ...well pleased *with Him and* He well pleased *with you* (*Sūrah al-Fajr,* 89:29). [Publisher]
4. ...well pleased *with Him and* He well pleased *with you* (*Sūrah al-Fajr,* 89:29). [Publisher]

religion. The success of God and the success of His religion is his true objective. The person of the Holy Prophet, may peace and blessings of Allah be upon him, is of a very lofty stature, for he was granted this kind of death.[1]

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(After ʿAṣr Prayer)

The Difference between Seeing and 'Seeing'

A saint said to Sultan Mahmud, 'Whoever sees me once, the fire of Hell becomes forbidden for them.'

Mahmud replied, 'This statement of yours surpasses even the Messenger of God, may peace and blessings of Allah be upon him. The disbelievers like Abu Lahab and Abu Jahl had seen him, so why was the fire of Hell not forbidden for them?'

The saint responded, 'O King! Do you not know that Allah the Exalted states:

يَنْظُرُوْنَ اِلَيْكَ وَهُمْ لَا يُبْصِرُوْنَ[2]

1. *Al-Badr,* vol. 2, no. 28, dated 31 July 1903, p. 218

2. They are looking towards you, but they see not (*Sūrah al-Aʿrāf,* 7:199). [Publisher]

If they saw him and considered him to be false and a liar, then did they really see him at all?'

Ḥaḍrat Abu Bakr[ra], Fāṭimah[ra],[1] Ḥaḍrat 'Umar[ra], and other Companions[ra] saw him [the Holy Prophet[sas]], which resulted in them accepting him. If the one who is looking does so with the eyes of love and faith, he will surely be impacted, but the one who looks with the eyes of enmity and hostility, will not attain faith.

It is narrated in a hadith that the Holy Prophet, may peace and blessings of Allah be upon him, said, 'If someone offers Prayer behind me even once, he will be forgiven.' The essential meaning of this is that those who pray behind him being the embodiment of كُونُوا مَعَ الصّٰدِقِيْنَ[2] ['be with the truthful'] will be forgiven.

The truth of the matter is that people keep crying and weeping in their Prayers for worldly concerns, and they do not even care about attaining nearness to Allah and the safeguarding of their faith, which is the true purpose of Prayer, even though departing from this world with one's faith intact is a very significant matter. It is narrated in a noble saying of the Holy Prophet[sas] that when a person cries so that Allah the Exalted may take them from this world with their faith intact, Allah the Exalted safeguards him against the fire of Hell, and Paradise will be granted to those who cry in the presence of Allah the Exalted for the attainment of faith. But when these people cry, they cry for worldly things. Thus, Allah the Exalted will forget them.

And Allah the Exalted states in another place:

1. It is possible that the Promised Messiah[as] had said Khadijah. (Editor)
2. *Sūrah aṭ-Ṭaubah,* 9:119 [Publisher]

فَاذْكُرُونِيٓ اَذْكُرْكُمْ[1]

You should remember Me, I will remember you. Meaning, remember Me in times of ease and happiness and attain My nearness so that I may remember you in times of hardship. It must always be kept in mind that no one can be a partner in hardship. If a person purifies their faith, closes the door, and cries, they will never be deprived or disappointed—provided that their faith was pure beforehand. David[as] states, 'I have grown old, but I have never seen a righteous and faithful person face hardship and his children be without sustenance.'

Then, in another place, He [Allah] states:

وَاِذْ قَالَ مُوْسٰى لِفَتٰىهُ لَآ اَبْرَحُ حَتّٰٓى... الخ[2]

This means that once Moses[as] was delivering a sermon when someone asked, 'Is there anyone more knowledgeable than you?' He replied, 'I do not know.' Allah the Exalted did not like this response (meaning that, he should have said that Allah has many devoted servants, each more knowledgeable than the other), and he was commanded, 'Go in such and such direction where your fish will come alive; there you will meet a knowledgeable person.' So, when he went there, he forgot the fish at one place. When he returned to search for it, he realized that the fish was not there. He stayed there and met one of Our servants. Moses said to him, 'Do I have permission to stay with you to learn knowledge and wisdom?'

That holy man said, 'I grant permission, but you will not

1. *Sūrah al-Baqarah,* 2:153 [Publisher]

2. And *remember the time* when Moses said to his young *companion,* 'I will not stop until I reach the junction of the two seas, or I will journey on for ages' (*Sūrah al-Kahf,* 18:61). [Publisher]

be able to refrain from ill-thinking because it is difficult to have patience over a matter whose reality is not known and whose understanding has not been bestowed. This is because when it is seen that a person does something inappropriate at one instance, suspicion often arises.' So Moses[as] said, 'I will not think ill and will support you.'

He said, 'If you come with me, do not ask me about anything.' So when they set out, they boarded a boat. (Here, the Promised Messiah related the entire story of Moses that is mentioned in *Sūrah al-Kahf.* Then, regarding the treasure of that wall, he[as] stated:) He repaired it so that it may benefit those two orphan children. He did this deed for this reason. It seems that those children had not done any good deed, but due to their father being virtuous and righteous, Allah took care of those children.

Observe how Allah the Exalted has shown so much regard for the progeny of this person, while on the other hand there is a man who continues to drown and be destroyed but God Almighty expresses no care nor regard. This also shows that those who maintain a relationship with God in all circumstances, God safeguards them against perishing. Look, a person is facing bad times, his affairs are in disarray, but God does not have mercy. This proves that he is not even worthy of mercy; otherwise, Allah the Exalted has great mercy upon man. He forgives thousands of sins.

When a person develops a strong relationship with God and becomes His in every way, Allah the Exalted says: **اِعْمَلْ مَاشِئْتَ فَاِنِّیْ غَفَرْتُ لَکَ** meaning that, 'Do as you please, I have forgiven you everything.' The Messenger of God, may peace and blessings of Allah be upon him, said that Allah the Exalted looked towards the people of Badr and said:

اِعْمَلُوْا مَا شِئْتُمْ [1]

> Meaning that, do whatever you want. So remember that Allah the Exalted is Most Compassionate and Merciful, and deals with great mercy.

The Promised Messiah[as] said:

> The God who had remained hidden for a long time is now lifting the veil and showing His countenance. Until today, had anyone seen such a speaking God as He is speaking now, day and night?

Mention was made of the *gaddī nashīn* of these days who are oblivious to religious needs. Upon this, the Promised Messiah[as] said:

> If the Prophet of God had simply remained seated on a prayer mat like an ascetic, how would the clear success that he achieved in the world have come about? The appearance of the plague[2] is also a mercy from God.

1. *Sūrah Ḥā Mīm As-Sajdah,* 41:41 [Publisher]

2. The content from here to the end is published in *al-Badr* and recorded in the diary entry of 16 July. The same content, with some changes in wording, is recorded in the diary entry of 21 July in *al-Ḥakam.* It seems that one of the two diary writers may have inadvertently made an error. Either the diary of 16 July was mistakenly recorded in the diary of 21 July, or the diary of 21 July was unintentionally recorded in the diary of 16 July. And Allah knows best. (Compiler)

Mercy for all Peoples—رَحْمَةٌ لِّلْعٰلَمِيْنَ

مَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ○ [We have sent you not but as a mercy for all peoples].[1] This verse applies to the Holy Prophet when he presented guidance through demonstration of every kind of moral quality.

And so it happened that the Holy Prophet[sas] fully carried out the task of reformation through the display of lofty morals, patience, gentleness, and also punishment, and directed people's attention towards God. In giving wealth, showing gentleness, presenting rational arguments and miracles, he showed no deficiency. Punishment is also a method of reformation, just as a mother sometimes threatens a child with punishment. The Holy Prophet[sas] made use of this as well. So punishment is also a mercy from God. For those who do not understand by any other means, God makes them understand through this method so that they may attain salvation.

God Almighty has prescribed four attributes which are mentioned at the beginning of *Sūrah al-Fātiḥah.* The Messenger of Allah, may peace and blessings of Allah be upon him, preached by employing all four of them. For example, the first is رَبُّ الْعٰلَمِيْنَ [*Rabbul-'Ālamīn*—the Lord of all the worlds], which refers to general ربوبیت [*Rubūbiyyat*—Providence], so the verse:

مَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ○[2]

alludes to this. Then there is also a manifestation of رحمانیت [*Raḥmāniyyat*—Graciousness], and there is nothing given in

1. *Sūrah al-Anbiyā',* 21:108 [Publisher]
2. We have sent you not but as a mercy for all peoples (*Sūrah al-Anbiyā',* 21:108). [Publisher]

exchange for the blessings of the Holy Prophet. And so is the case with other attributes.[1]

21 JULY 1903

A Question and Its Answer

A person asked, 'In companies like Railly Brothers, they sell a government-standard unit for 80 rupees but buy it for 81 rupees. Is this permissible?' The Promised Messiah[as] said:

> Transactions in buying and selling where there are no disputes, no corruption, mutual consent exists between both parties, and there is no prohibition by the government, and which customary practice deems acceptable, are permissible.

Different Means of Guidance

> When the Appointed Ones of God come to the world for reformation and propagation of guidance, they explain things in every way—the last remedy and resort being strictness. This is also the very method prevalent throughout the world, where first and foremost, things are explained gently. Then

1. *Al-Badr,* vol. 2, no. 29, dated 7 August 1903, p. 225–226

by informing of its virtues and benefits, eagerness is instilled. Finally, when they refuse to accept by any means, then harshness is employed just as a mother at times frightens a child with punishment.

The Holy Prophet, may peace and blessings of Allah be upon him, adopted all the rational methods of propagation and guidance that the mind could suggest, meaning firstly with all kinds of gentleness, kindness, patience and by demonstration of lofty morals, setting forth rational arguments, and by showing miracles. And finally when the mischief and harshness of those people exceeded all limits, then Allah the Exalted completed the argument against them in the same vein, dealing with harshness. This is the very situation that is happening now. God Almighty explained with arguments, showed Signs, and is now finally drawing their attention through the plague and bringing a community towards this direction.

The Promised Messiah[as] said:

[Regarding] the four attributes of Allah the Exalted that are mentioned in *Sūrah al-Fātiḥah,* the Holy Prophet, may peace and blessings of Allah be upon him, was the perfect manifestation of all four of those attributes. For example, the first attribute is *Rabbul-'Ālamīn* [the Lord of all the worlds]. The Holy Prophet, may peace and blessings of Allah be upon him, was also the manifestation of this as God Almighty Himself has stated:

وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ ○[1]

1. And We have sent thee not but as a mercy for all peoples (*Sūrah al-Anbiyā',* 21:108). [Publisher]

Just as *Rabbul-ʿĀlamīn* required universal *Rubūbiyyat* [Providence], in the same way, the blessings and bounties of the Holy Prophet, may peace and blessings of Allah be upon him, and his guidance and preaching were destined for the entire world and all the worlds.

Then the second attribute is رَحْمٰن [*Raḥmān*—Gracious]. The Holy Prophet, may peace and blessings of Allah be upon him, was also the perfect manifestation of this attribute because there is nothing given in exchange or by way of recompense or reward for his blessings and bounties.

مَآ اَسْـَٔلُكُمْ عَلَيْهِ مِنْ اَجْرٍ[1]

Then he [the Holy Prophet[ṣas]] is the manifestation of رحیمیت [*Raḥīmiyyat*—Mercy]. The efforts that he[ṣas] and his Companions[ra] made for Islam and the hardships that were endured in those services did not go to waste; rather, they were given the reward for them. And the word رحیم [*Raḥīm*—Merciful] itself has indeed been used for the Messenger of Allah, may peace and blessings of Allah be upon him, in the Holy Quran. Then he is also the manifestation of مالکیت یوم الدین [*Mālikiyyat-e Yaūmid-Dīn*—being Master of the Day of Judgment]. Its perfect manifestation occurred on the day of the Victory of Makkah. Such a perfect manifestation of these four attributes of Allah the Exalted, which are the Mother of Attributes, did not occur in any other Prophet.[2]

1. 'I ask of you no recompense for it' (*Sūrah al-Furqān,* 25:58). [Publisher]
2. *Al-Ḥakam,* vol. 7, no. 29, dated 10 August 1903, p. 19–20

23 JULY 1903

A Dream

The Promised Messiah[as] said:

> Last night, I saw in a dream that I was holding a mango in my hand and when I sucked it a little I discovered that it was not one fruit but three. Someone asked me what these fruits were and I answered: One is a mango, one is *ṭūbā* [a fruit of Paradise] and there is another fruit.

The Reason for Apostasy from Islam

While mentioning the reason for apostasy from Islam, the Promised Messiah[as] said: 'When a nation gains dominance and prosperity, selfish people join it for their own interests.'[1]

1. *Al-Badr,* vol. 2, no. 29, dated 7 August 1903, p. 226

24 JULY 1903

(Evening gathering)

Offerings at Graves

One of the brothers asked, 'Ḥuḍūr [Your Holiness], is the meat of goats and other animals that are offered at the shrines of other gods besides Allah and graves, and then sold and slaughtered, permissible to eat or not?' The Promised Messiah[as] said:

> The Shariah is based on ease, not hardship. The fact is that أُهِلَّ بِهٖ لِغَيْرِ اللّٰهِ[1] means that it is not permissible to eat that which is slaughtered at temples and shrines or slaughtered in the name of anyone other than Allah. However, the animals that come into trade and commerce are considered permissible. What is the need for excessive investigation?[2]
>
> Look, confectioners and other such people sometimes do such things that even mentioning them evokes disgust and aversion, yet people still eat the things they make. You must have seen that they prepare sweets and put their hands on dirty loincloths, and when they prepare sugar, they knead it with their feet. Shoemakers and tanners make jaggery, etc., and sometimes they put leftover juices or such in it, and God alone knows what else they do, yet all of these things are used. If there

1. (Allah has made unlawful to you) that on which the name of any other than Allah has been invoked (*Sūrah al-Baqarah,* 2:174). [Publisher]

2. *Al-Badr* further states: 'Because now at places like Jagannath, millions of animals are offered as sacrifices and are probably sold and slaughtered daily. If eating them is forbidden, then it would become an unbearable burden.' (*Al-Badr*, vol. 2, no. 29, dated 7 August 1903, p. 226)

is rigidity to this extent, then everything would become forbidden. Islam has not imposed unbearable hardship; rather, the Shariah is based on ease.

After this, the aforementioned questioner started asking about even more intricate details of the same question. The Promised Messiah[as] said:

Allah the Exalted has also said: لَا تَسْـَٔلُوْا عَنْ اَشْيَآءَ[1] [Ask not about things which, if revealed toyou, would cause you trouble]. It is not good to delve too deep.

Allah the Exalted Protects the Righteous from Trials

Almighty Allah has promised that He does not put the righteous into such difficulties.[2]

اَلْخَبِيْثٰتُ لِلْخَبِيْثِيْنَ...وَالطَّيِّبٰتُ لِلطَّيِّبِيْنَ[3]

From this, it is clearly understood that Allah the Exalted Himself provides pure things to the righteous, and impure things are for impure people. If a person adopts *taqwā* [righteousness] and attains inner purity and cleanliness, which is purity in the sight of Allah the Exalted, then he will be saved from such trials.

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1. *Sūrah al-Mā'idah,* 5:102 [Publisher]
2. It is written in *al-Badr:* 'And the pious person faces no difficulty, as God Himself has taken the responsibility of providing them with lawful sustenance, and He has also promised: اَلْخَبِيْثٰتُ لِلْخَبِيْثِيْنَ...وَالطَّيِّبٰتُ لِلطَّيِّبِيْنَ ['Bad things are for bad men.... And good things are for good men' (*Sūrah an-Nur:* 24:27)]. (*Al-Badr*, vol. 2, no. 29, dated 7 August 1903, p. 226)
3. Bad things are for bad men... And good things are for good men (*Sūrah an-Nūr,* 24:27). [Publisher]

A king invited a saint and cooked both goat meat and pork. And when the food was served, the pork was deliberately placed in front of the saint and the goat meat in front of himself and his friends. When the food was served and they were told to start eating, Allah the Exalted revealed the true state of things to the saint through a vision. He said, 'Wait! This distribution is not right', and saying this, he kept placing the dishes in front of him in front of them and the ones in front of them in front of himself, and he kept reciting this verse:

الْخَبِيْثٰتُ لِلْخَبِيْثِيْنَ... الآية[1]

In short, when a person fulfils the demands of religious commandments and adopts *taqwā,* Allah the Exalted helps him and saves him from bad and undesirable things. This is the meaning of: اِلَّا مَا رَحِمَ رَبِّيْ.[2,3]

1. Bad things are for bad men... (*Sūrah an-Nūr,* 24:27). [Publisher]
2. (...the soul is surely prone to enjoin evil,) save that whereon my Lord has mercy (*Sūrah Yūsuf,* 12:54). [Publisher]
3. *Al-Ḥakam,* vol. 7, no. 29, dated 10 August 1903, p. 20

25 JULY 1903

(Evening gathering)

An Ilhām

The Promised Messiah[as] said:

Yesterday, I received the *ilhām* [revelation]:

اَلْفِتْنَةُ وَالصَّدَقَاتُ

[A trial is impending and it can be averted by almsgiving.]

The Promised Messiah[as] said:

Now, can this even be called a mere *ilhām*! It is such a clear and evident *waḥī* that there remains absolutely no room for any kind of doubt or suspicion. Only rarely, if ever, does a *waḥī* come without a prophecy; otherwise, almost every *waḥī* includes a prophecy.

The Need for Strengthening Faith

There is a great need for strengthening faith. Without faith, deeds are like a corpse. Should there be faith, man attains the cognizance through which he is blessed to ascend towards heaven, but if it does not exist, then neither blessings are attained nor is happiness achieved. When a deed is performed after having seen God, can the glory of that deed be like any other? Absolutely not. Never. The actual root of all the ailments

observed in the weakness of deeds and the weakness of *taqwā* [righteousness] is the weakness of cognizance [of God].[1] When there is cognizance of even an insect, man fears it; so then if there is cognizance of God, why wouldn't we fear Him? In short, there is a great need for cognizance.

I observe that although our Jamā'at is growing, so far, only the shell is growing; if the kernel grows, then that is something. Time and again, the thought comes to mind of how great the power of holiness of the Holy Prophet, may peace and blessings of Allah be upon him, was that, upon believing in him, the Noble Companions[ra] set the world aside all at once. What thing is greater than one's life? They stamped the seals [of approval] on religion with their own blood. Now, when people perform *Bai'at* [the Pledge of Allegiance], it is observed that they also secretly bring worldly motives along with it, that such and such worldly desire should be fulfilled, and this or that should happen. It is true that whoever becomes a believer, Allah the

1. From *al-Ḥakam:* 'Action is necessary along with faith; otherwise, faith without deeds is dead. And until there is action, those fruits and results are not produced which are associated with deeds. However, the strength and ability for actions arise from understanding and conviction. The more this strength increases, the more one is granted the ability to perform righteous deeds, and those blessings are attained by which a person is raised towards heaven. If this is not done [i.e. righteous deeds are not performed], the fruits of certainty [of faith] are not produced. The more a person is in doubt, suspicion, and heedlessness, the weaker their faith is, and their actions are weak according to that faith. The diseases that arise from weakness in action and weakness in *taqwā* have their root cause in a lack and deficiency of cognizance [of God]. Otherwise, cognizance [of God] is such a delightful thing that the more it increases, the more strength for action is granted. Even if there is knowledge of an insect, man fears it. If they know that the bite of an ant causes pain, they fear it and avoid its harm. If there is cognizance of Allah the Exalted, then what reason could there be for not fearing Him? It is cognizance indeed without which no happiness or blessing can be attained.'
(*Al-Ḥakam,* vol. 7, no. 29, dated 10 August 1903, p. 20)

Exalted makes his every difficulty easy for him, but first and foremost, cognizance [of God] is essential; then God Almighty Himself will be the Guarantor of their every need.[1]

26 JULY 1903

The Secret of Longevity of Life in the Time of the Promised Messiah[as]

What has been mentioned in the *āḥādīṯ* that lifespans will become longer in the time of the Promised Messiah[2] does not mean that the door of death will be completely closed and no one will die at all. Rather, it shows that those people who will be his sincere friends in financial and life-sacrificing support will be engaged in the service of the Faith will have their lifespans prolonged because such people will be beneficial beings, and it is the promise of Allah the Exalted:

وَ اَمَّا مَا یَنۡفَعُ النَّاسَ فَیَمۡکُثُ فِی الۡاَرۡضِ[3]

This matter is in accordance with the law of nature that lifespans

1. *Al-Badr,* vol. 2, no. 29, dated 7 August 1903, p. 226
2. *Iqtirābus-Sā'ah,* by Nawwab Nurul-Hasan Khan, p.91, printed Mufīd 'Āmul-Kā'in, Agrah, 1301 AH [Publisher]
3. But as to that which benefits men, it stays on the earth (*Sūrah ar-Ra'd,* 13:18). [Publisher]

will be prolonged. The fact that this era has been prolonged is also His mercy, and there is a special wisdom in it.

(At this, Ḥaḍrat *Ḥakīm-ul-Ummat* submitted that among the Muslims, the first *Mujaddid* [Reformer] is acknowledged to have been ʻUmar bin ʻAbdul-ʻAzīz; he remained alive for a total of two years.[1])

Thereafter, Ḥaḍrat *Ḥujjatullāh* [the Promised Messiah[as]] continued his discourse and said:

It is merely the grace of Allah the Exalted that He has kept me safe until now and is granting the Jamāʻat progress, and for the sake of increasing their faith and cognizance, He is manifesting proofs and arguments to the extent that He has not left any aspect in darkness.

The Ahmadiyya Movement

The precepts of the life of the Holy Prophet serve as a great mirror for our Movement. If an ignorant one objects to it out of his lack of understanding, the precepts of the life of the Holy Prophet[saw] rebuke him to his face. When something is destined to happen, its signs and effects automatically begin to appear. The winds of fulfilment of the task that Allah the Exalted has entrusted to us are blowing, and this is happening in two ways.

Firstly, Allah the Exalted is granting us the ability to continue our efforts day and night, and avenues for propagation and preaching go on opening, and Divine support continues to

1. Meaning, he lived for two years after the *Khilāfat* [Succession]. (Compiler)

accompany us. Secondly,[1] the efforts of our opponents are failing on their own, and such people are emerging from their own midst who are abandoning their belief and exposing its evils. It is as if they are demolishing the edifice of their own faith and creed with their own hands, becoming a manifestation of:

يُخْرِبُوْنَ بُيُوْتَهُمْ بِاَيْدِيْهِمْ[2]

The Promised Messiah[as] said:

Allah the Exalted will not stop until He shows His countenance, for this is indeed the only true means of advancing certainty of faith.

The Seven Gates of Hell

The Promised Messiah[as] said:

In the series of sermons that have been ongoing for the ladies for the past few days, one day the topic came up that there are seven gates of Hell and eight gates of Paradise. What is the mystery behind this? Suddenly, it was instilled in my heart that there are only seven fundamentals of sin and seven fundamentals of virtues. The eighth gate of Paradise is the gate of Allah's grace and mercy.

---

1. In *al-Badr* it is stated: 'Secondly, the consequence of their efforts recoils upon them, and they themselves are becoming the embodiment of يُخْرِبُوْنَ بُيُوْتَهُمْ بِاَيْدِيْهِمْ [They destroyed their houses with their own hands (*Sūrah al-Ḥashr,* 59:3)].' (*Al-Badr*, vol. 2, no. 29, dated 7 August 1903, p. 227)
2. They destroyed their houses with their own hands (*Sūrah al-Ḥashr,* 59:3). [Publisher]

Among the seven fundamentals of sin that correspond to the seven gates of Hell, one is thinking ill of others. Man is also destroyed through this, and all those who adhere to falsehood have been misled by ill-thinking.

The second fundamental [of sin] is arrogance. The arrogant one stays away from the people of truth and is not granted the ability to acknowledge it like the fortunate ones.

The third fundamental [of sin] is ignorance; it also destroys.

The fourth fundamental [of sin] is following one's desires.

The fifth is blind imitation.

In short,[1] there are seven fundamentals of sin in this manner, and they are all derived from the Holy Quran. Allah the Exalted has granted me the knowledge of these gates. Any sin that someone may mention falls under them. Many sins come under blind imitation and following one's desires.

The Blessings of Paradise

Similarly, one day I explained that it is mentioned about the people of Hell that they will be given *zaqqūm*[2] to eat, and in contrast, rivers of milk and honey and various kinds of fruits are mentioned for the people of Paradise. What is the mystery behind this?

The truth of the matter is that both of these things are mentioned in contrast to each other. After mentioning the blessings of Paradise in one place, it is also stated:

1. It seems that the diarist could not record the remaining two principles. (Compiler)

2. Then, O ye that have gone astray and have rejected *the truth*, You will surely eat of the tree of *Zaqqūm* (*Sūrah al-Wāqi'ah*, 56:52–53). [Publisher]

كُلَّمَا رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا ۙ قَالُوْا هٰذَا الَّذِيْ رُزِقْنَا مِنْ قَبْلُ ۙ وَ اُتُوْا بِهٖ مُتَشَابِهًا[1]

The meaning of رُزِقْنَا مِنْ قَبْلُ ['what was given us before'] in this verse is not that they will be reminded of the mangoes, melons, and other fruits of this world or the milk and honey of this world. Rather, the actual point is that the believers who worship God Almighty with sincerity and love, and the pleasure they feel due to this zeal and fervour, upon attaining the blessings and pleasures of Paradise, they will be reminded of that pleasure, that we have been receiving such delightful blessings from our Lord even before.

Since heavenly life originates from this very realm, the attainment of these blessings begins from here as well. Otherwise, regarding the blessings of Paradise, it is stated that no eye has seen them, nor has any ear heard of them. So what relation do they have with these worldly fruits?

The Holy Quran likens faith and deeds to trees. Faith is described as a tree, and deeds are like the streams that water it. Unless the sapling of faith is watered by deeds, it cannot bear those sweet fruits. A person living a heavenly life derives pleasure from the remembrance of God at all times, while the unfortunate one leading a hellish life is always consuming *Zaqqūm* in this world; his life is bitter.[2,3] مَعِيْشَةً ضَنْكًا ['a Strait life'] is also the appellation given to this very life which will manifest as *Zaqqūm* on the Day of Judgment. In short, there are mutual relationships in both cases.[4]

1. *Sūrah al-Baqarah,* 2:26 [Publisher]
2. In *al-Badr* it is mentioned: 'He earns through various schemes and leads a bitter life. That very earning will manifest itself as *Zaqqūm* on the Day of Judgment.' (*Al-Badr*, vol. 2, no. 29, dated 7 August 1903, p. 227)
3. *Sūrah Tā Ḥā,* 20:125 [Publisher]
4. *Al-Ḥakam,* vol. 7, no. 30, dated 17 August 1903, p. 10

JULY 29 1903

(At the time of Ẓuhr Prayer)

Salvation

Brother Dr Mirza Yaqub Baig, Professor at Medical College Lahore, had to go to Lahore today. He mentioned the announcement published by the Arya Samāj of Lahore regarding a debate on the issue of salvation. Upon this, Ḥaḍrat *Ḥujjatullāh* [the Promised Messiah[as]] delivered the following brief discourse on salvation, the gist of which is as follows (Editor)—the Promised Messiah[as] said:

> The belief about salvation derived from the Holy Quran is that salvation is attained neither by *Ṣaum* [Fasting], nor *Ṣalāt* [Prayer], nor Zakāt [capital levy] and *Ṣadaqāt* [charity], but depends solely on the grace of Allah the Exalted, which is obtained through supplication. This is why the supplication:
>
> اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝[1]
>
> has been taught foremost because when this prayer is accepted, it attracts the grace of Allah the Exalted, through which the ability to perform righteous deeds is attained. When the prayer of man—supplicated with a genuine heart and sincere intention—is accepted, then virtue along with its hallmarks naturally ensues.
>
> If salvation is made dependent solely on deeds while the grace of Allah the Exalted and prayer are considered simply meaningless—as is the belief of the Arya Samāj—then this is a

1. Guide us in the right path (*Sūrah al-Fātiḥah,* 1:6). [Publisher]

subtle form of *shirk* (associating partners with Allah), because its implication, in other words, would be that man can attain salvation on his own and deeds are within his own control, which he performs by himself. In this case, the key to salvation would be in man's own hand, and salvation would have no relation or connection with God, as if He Himself were nothing and His existence or lack of existence were (God forbid) alike. But no, this is not our belief.

Our belief is indeed that salvation is attained through His grace, and it is His grace that grants the ability to perform righteous deeds and the grace of God Almighty is attained through prayer, but the prayer that attracts the grace of Allah the Exalted, even that is not within man's own control. It is not within man's inherent power to arrange on his own all the requisites and conditions of prayer such as utter self-effacement, trust in God, cutting asunder from the world, fervour and melting before God, etc. When someone is granted the ability to offer such a prayer, it attracts the grace of Allah the Exalted and attains all those conditions and requisites that are the spirit of righteous deeds. This is indeed our belief regarding salvation. Since salvation is not an artificial or fabricated concept that can be achieved merely by verbal affirmation, Islam has set the standard for salvation that its effects and signs should begin to manifest in this very world[1] and one should attain a heavenly life. However, this is exclusive to Islam alone and all that the other religions have set forth regarding salvation not only negates the attributes of Allah the Exalted but also goes against human nature and proves to be a futile notion from a rational

1. In *al-Badr* it is stated: 'The effect of salvation is that the person experiences a heavenly life even in this world. مَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى [Whoso is blind in this world will be blind in the Hereafter' (*Sūrah Banī Isrā'īl,* 17:73)]. (*Al-Badr*, vol. 2, no. 29, dated 7 August 1903, p. 226)

perspective. Their concept of salvation is such that no effect or example of it manifests in this world.

It is like a boil that appears shiny on the outside but contains pus within. The state of a person who has attained salvation should be such that his transformation should be conspicuously visible, and others should acknowledge that he has indeed achieved salvation and God has accepted him. But can any Christian who considers the blood of the Messiah[as] the sole means of salvation claim to have attained salvation and that the signs and effects of salvation are found within him? Until the crucifixion of the Messiah[as], their condition may perhaps have been somewhat good, but afterwards, it deteriorated with each passing day to the point that now the floodgates of immorality and sin have burst open. Are these the signs of salvation?

The Aryas similarly have no connection with Divine grace. They are simply the embodiment of [the saying], 'Your own hand, your own mouth' [i.e. 'You're on your own'], and their Parmeshwar hasn't even done anything yet! No one can ever attain complete salvation, and all those maggots and grubs found in filth—aside from all the other ants and insects in existence—are all human beings who failed to achieve salvation. So tell me, what more salvation will he grant anyone else when there are so many countless others still waiting?

The supplication of the Aryas is also worthy of revision because their *muktī* [salvation] does not imply eternal salvation; rather, man attains salvation from rebirths for a limited period of time and since souls are limited in number and Parmeshwar cannot create new souls, he is compelled to expel those who have attained salvation. So, when their Parmeshwar is not even capable of granting eternal salvation, the prayer should be revised as follows: 'O Parmeshwar, since you are not capable of granting eternal salvation, grant me salvation for a specific period and then push me back into this world of trials,

and alter my nature as well so that the desire for eternal salvation no longer remains within me.'

I am astonished that these people do not even understand that human nature demands eternal salvation, not temporary salvation. When can happiness be attained by someone temporarily saved whose belief is that he will be sent back again to those bitter experiences? What reliance and hope can humanity place upon such a Parmeshwar? As someone aptly said:

تو بخویشتن چہ کردی کہ بماکنی نظیری حقاکہ واجب آمد ز تو احتراز کردن

What good treatment have you given your friends that you might also extend to us?

Verily it is imperative we shun you.[1]

30 JULY 1903

A Criterion for Truthfulness

The Promised Messiah[as] said:

When the Holy Prophet, may peace and blessings of Allah be upon him, was born, who would have known that Islam would spread like an ocean throughout the world at his hand? And when he made his claim, only those three or four people were

1. *Al-Ḥakam,* vol. 7, no. 30, dated 17 August 1903, p. 10–11

with him who had become Muslims. How Abu Jahl and others would consider him lowly and despised! Nevertheless, if they were alive now, they would realize how God has honoured the one whom they had despised and considered lowly.

Regarding the humiliation of the enemies and his own success, the Promised Messiah[as] said that:

Although the prophecy made about it these days has been fulfilled in one aspect, it is our mistake to say that it has been completely fulfilled. God alone knows what the will of God is. The true extent of such prophecies is:

وَ جَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيٰمَةِ

[And I shall grant predominance to your followers over those who disbelieve until the Day of Judgment.]

which requires a great many means.

There are very few in the world who love truth but there are very many who love prestige. This is why Allah the Exalted often associates a great many of the affluent with His chosen ones so that the masses may attain guidance through them. Since the common people have little love for truth and profound intellect, they enter [the fold] by seeing great and successful men and attain guidance.[1]

1. *Al-Badr,* vol. 2, no. 30, dated 14 August 1903, p. 233; also *al-Ḥakam,* vol. 7, no. 31, dated 24 August 1903, p. 1

31 JULY 1903

Manifestations of Divine Names

In some eras, there is a manifestation of Allah's name *aḍ-Ḍāll* [the One who leads astray], and in other eras, there is a manifestation of the name *al-Ḥādī* [the Guide]. The righteous and God-fearing people submit to whichever name is manifested and benefit from it according to their own dispositions. This is why the Sufi is known as *Ibn-ul-Waqt* [lit. 'the Son of the Times'; i.e. one who acts according to the requirements of the time].

The era of the manifestation of the name *aḍ-Ḍāll* has passed, and now the time has come for the manifestation of the name *al-Ḥādī* [the Guide]. This is why there is an aversion naturally developing in people's minds against the *kufr* [disbelief] and *shirk* [associating partners with Allah] that had been spread by the Christian faith. News is pouring in from all directions that a commotion has erupted in the world, and the time has come for the *Tauḥīd* [Oneness] of Allah the Exalted to spread throughout the world and for Him to be recognized. Alluding to this, Allah the Exalted has stated in *Barāhīn-e-Aḥmadiyya*:

كُنْتُ كَنْزًا مَخْفِيًّا فَاَحْبَبْتُ اَنْ اُعْرَفَ

[I was a hidden treasure, and I willed to be recognized.]

And then He said at one place:

اَرَدْتُ اَنْ اَسْتَخْلِفَ فَخَلَقْتُ اٰدَمَ

[I decided to appoint a vicegerent from Myself so I created Adam.]

Even those who have no connection whatsoever [with religion] acknowledge that this era is an era of revolutions. Revolutions of all kinds are taking place, and all these revolutions foretell the coming of an age in which the grandeur and glory of Allah the Exalted will be manifested in a perfect manner.

When Almighty Allah desires to destroy a nation, then immorality and iniquity develop within those people. Since the immoral are effeminate in character and the foundation of immorality exists upon sand, they are quickly destroyed. They lack the strength to endure the slightest confrontation or hardship.

The Truth about Mentioning the Belief in the Descent of [Jesus] the Messiah in Barāhīn-e-Ahmadiyya

A person asked[1] that the [physical] return of the Messiah[as] is acknowledged in *Barāhin-e-Aḥmadiyya*—why didn't God Almighty just reveal [the truth about] it earlier? The Promised Messiah[as] said:

When Allah the Exalted informed me, I disclosed it, and this is undoubtedly evidence of my truthfulness. Had this been a premeditated deception, then why would I write such a thing? Nevertheless, right alongside with this, it should also be noted that in the same *Barāhin,* I have also been named ʿĪsā [Jesus]. Its foundation was laid in *Barāhin,* and moreover, this is the practice of Allah. Why did the Holy Prophet, may peace and blessings of Allah be upon him, not claim Prophethood before 40 years of age?

1. This question and its answer were recorded by *al-Badr* in the 1 August diary. (Compiler)

Similarly, before being commissioned, Ḥaḍrat ʻĪsā [Jesus], peace be on him, continued to work as a carpenter with Joseph the Carpenter. In short, no proclamation is made until there is a command. Note that it was not until the command prohibiting alcohol had been revealed that its prohibition was declared.[1] This is how it always happens. When God Almighty disclosed it to me, I made the claim. How could it have occurred without His intimation and command?

So remember that every Prophet is incapable of saying anything until he receives *waḥī* [revelation] because the true essence of everything is only revealed through Divine *waḥī.* This is indeed why the Holy Prophet, may peace and blessings of Allah be upon him, was told:

مَا كُنْتَ تَدْرِیْ مَا الْكِتٰبُ وَلَا الْاِیْمَانُ[2]

Meaning that, you did not know what the Book was and what faith was. But when the *waḥī* of Allah the Exalted descended upon him, then he had to say:

اُمِرْتُ اَنْ اَكُوْنَ مِنَ الْمُؤْمِنِیْنَ[3]

Similarly, before the era of *waḥī,* idolatry, polytheism, sin, and iniquity used to occur in Makkah, but can anyone say that he had ever delivered sermons or preached against those idols

1. In *al-Badr* it is mentioned: 'In the beginning, some of the Noble Companions[ra] used to drink alcohol and would perform Prayers. However, the Holy Prophet[sas] did not prohibit anyone until the verse لَا تَقْرَبُوا الصَّلٰوةَ وَاَنْتُمْ سُكٰرٰی [Approach not Prayer when you are not in *full* possession of your senses (*Sūrah an-Nisā,* 4:44)] was revealed.' (*Al-Badr*, vol. 2, no. 30, dated 14 August 1903, p. 234)
2. *Sūrah ash-Shūrā,* 42:53 [Publisher]
3. I have been commanded to be of the believers (*Sūrah Yūnus,* 10:105). [Publisher]

before the descent of Divine *waḥī*? Nevertheless, when the command:

فَاصْدَعْ بِمَا تُؤْمَرُ[1]

came, he did not delay for so much as a second and cared not the least for the thousands of trials and tribulations [that lay ahead]. The point being that when Divine *waḥī* comes regarding any matter, the Appointee does not fear anyone in conveying it and considers concealing it to be tantamount to *shirk* [associating partners with Allah], just as they consider it *shirk* to propagate a matter without being informed of it through Divine *waḥī.* Should he express something the knowledge of which was not received through the means of Divine *waḥī*, then it would be as if he imagines that something was perceptible to him which was not even perceptible to God, and he becomes a *mushrik* [polytheist] on account of that audacity.

If the Holy Prophet, may peace and blessings of Allah be upon him, had stated all the things that are mentioned in the Holy Quran even before the revelation of the Holy Quran, then what was the need for the Holy Quran? In short, I stated whatever God disclosed to me and when He disclosed it.[2,3]

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1. So declare openly that with which you are commanded (*Sūrah al-Ḥijr,* 15:95). [Publisher]

2. In *al-Badr* it is stated: 'In short, the Messenger only does what he is commanded to do. As God says, فَاصْدَعْ بِمَا تُؤْمَرُ [*Sūrah al-Ḥijr,* 15:95]. To say or do anything contrary to what is commanded is insolence. (Hence, this is why the belief that the Messiah is alive in the heavens, which was widespread among the general Muslim populace, had been written in the book, but when Divine *waḥī* proved it wrong, that error was exposed).' (*Al-Badr*, vol. 2, no. 30, dated 14 August 1903, p. 234)

3. *Al-Ḥakam,* vol. 7, no. 31, dated 24 August 1903, p. 1–2

1 AUGUST 1903

The Reason for Punishment of Sins

In response to a written question from a friend asking why Allah the Exalted does not forgive *shirk* [associating partners with Allah] and what the reason is for punishing sins, the Promised Messiah[as] said:

> Regarding the punishment of sins, it should be considered whether this is comprehended in the practice [sunnah] of Allah or not. He has always been meting out punishment.[1] The punishment of sin—whether it be classed minor or major—is necessary. Humanity exists and man should reflect on his own nature—does he hold his subordinates and associates accountable or not when they commit sins and make mistakes? This inherent design is proof and evidence for this fact.
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> As for the notion that He does not forgive *shirk*—if every single sin were to be questioned, then the scope of this question would have to be greatly expanded to ask why He does not forgive all kinds of sins. Why does He punish at all? This is an error. Previous nations were afflicted with punishment due to their sins, and even now, Allah the Exalted holds people accountable for their sins in the same way.
>
> However, it is certainly not our belief that sinners will be given such eternal punishment from which they will never be

1. It is written in *al-Badr:* 'The Promised Messiah[as] said that if Allah were to forgive *shirk* [idolatry], then adulterers and every sinner and transgressor should also be forgiven. One must also consider whether Allah exacts retribution for sins or not, and how Allah dealt with the previous nations concerning their sins. In answering this, it is learnt that most nations were punished because of their sins. So, why should the sin of *shirk* not be punished?' (*Al-Badr,* vol. 2, no. 30, dated 14 August 1903, p. 233)

able to attain salvation. On the contrary, our belief is that ultimately, the grace and mercy of Allah the Exalted will save the sinners. This is why, wherever punishment is mentioned in the Holy Quran, it is stated:

فَعَّالٌ لِّمَا يُرِيْدُ۝[1]

There are two kinds of sins: those against fellow human beings and those against God. For example, theft is a sin against a fellow human being, while *shirk* is theft from Allah the Exalted because one steals the attributes of Allah the Exalted and assigns them to others. Since this is a theft from a Most Mighty Being, its punishment is also very severe indeed.

Those who ask such questions wish to subjugate Allah the Exalted to their own laws and desires—that He should forgive whichever sin they want and not forgive the one they do not want forgiven. How can this be possible? If there is no precedent for this in this world, then how can it be so in the Hereafter? If someone were to write to the Viceroy that a certain criminal should not be punished and the Indian Penal Code should be suspended, could such a request ever be accepted? Never! This would lay the foundation of permissiveness—that you may do as you please.[2]

1. (Your Lord) does bring about what He pleases (*Sūrah Hūd,* 11:108). [Publisher]
2. It is written in *al-Badr:* 'Then, when they cannot interfere with the law here, why do they seek to alter and change the law of God Almighty?' (*Al-Badr,* vol. 2, no. 30, dated 14 August 1903, p. 233)

The Need for Belief in the Messengers

In the same letter, there was another question as to why salvation is not possible without believing in the Messenger of Allah, may peace and blessings of Allah be upon him. In response to this, the Promised Messiah[as] said:

> A Messenger is the one upon whom lie the favours and blessings of Allah the Exalted. Thus, whoever rejects him commits a very dangerous crime because he seeks to invalidate the entire system of Shariah and wishes to remove the constraints of permissibility and impermissibility to spread the doctrine of permissiveness.
>
> Moreover, how can rejection of the Messenger of Allah, may peace and blessings of Allah be upon him, not be an impediment to salvation? That Prophet, may peace and blessings of Allah be upon him, who has brought endless blessings and grace—[how can one] reject him and then hope for salvation? Rejecting him is equivalent to considering all evils and immoralities as being permissible because he declared them as forbidden.[1,2]

1. It is written in *al-Badr:* 'A Messenger is one upon whom there are thousands of favours and bounties from Allah the Exalted. So the person who denies him commits a great sin, and, in essence, the person who denies the Messenger of Allah is really saying that everything forbidden is permissible. Alcohol is also permissible, adultery is also permissible, lying is also permissible—as if all minor and major sins are permissible because the Messenger of Allah forbids all of them. When one denies him, one also denies his teachings. How can it be that a person accepts a commandment but denies the one who brought it? Then how can that commandment remain a commandment?' (*Al-Badr,* vol. 2, no. 30, dated 14 August 1903, p. 233–234)
2. *Al-Ḥakam,* vol. 7, no. 31, dated 24 August 1903, p. 2

2 AUGUST 1903

(Evening gathering)

The True Secret of Attaining Long Life

Our esteemed gentleman, Dr. Syed Sattar Shah, upon the end of his leave, submitted, 'I shall depart in the morning.' The Promised Messiah[as] said:

> You should stay in touch through correspondence.

Dr. Ṣāḥib submitted, 'Your Holiness! It is also my intention that if I am granted a long life, then God willing, after completing the remaining portion of my service, I shall reside here permanently.'

The Promised Messiah[as] said:

> It is true that if a person dedicates his life to Allah the Exalted after having repented sincerely, and benefits people, then his life is prolonged. He should continue to uphold the message of Islam and harbour the desire for *Tauḥīd* [the Oneness] of Allah the Exalted to spread. For this, it is not necessary for a person to be a *maulawī* or possess great knowledge; rather, one should continue enjoining good and forbidding evil. This is a fundamental principle that makes a person beneficial for others, and being beneficial for others is the true secret of long life.[1]

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1. From *al-Badr:* 'There is only one secret to prolonging life, and that is as it is written in the Holy Quran: وَاَمَّا مَا يَنۡفَعُ النَّاسَ فَيَمۡكُثُ فِى الۡاَرۡضِ [*Sūrah ar-Ra'd,* 13:18]. "But that which benefits the people more remains on the earth for a long time."' (*Al-Badr,* vol. 2, no. 30, dated 14 August 1903, p. 234)

The Promised Messiah[as] said:

> Nearly 30 years have passed since I fell severely ill once.[1] At that time, I received the revelation:
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> اَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْاَرْضِ.
>
> [That alone which benefits people will endure in the earth, (meaning that the person who benefits mankind will be granted life).]
>
> At the time, how could I have known all the benefits that were about to be conferred upon Allah's creation through me? But now it has become evident what was meant by those benefits and advantages.
>
> In short, whoever desires to prolong his life should preach the doing of virtuous deeds and be of benefit to the creation of God. When Allah the Exalted finds a soul that has resolved to be of benefit to His creation, He grants it the ability and prolongs its life. The more a person turns to Allah the Exalted and treats His creation with compassion, the more his life is prolonged and Allah the Exalted accompanies him and values his life. However, the more he is heedless and indifferent to God Almighty, Allah the Exalted too, cares naught for him.
>
> If man does not dedicate his life for the sake of Allah the Exalted and is not of benefit to His creation, then he becomes a useless and good-for-nothing being. Even a sheep or a goat is better than him, as it is at least of use to man. However, when man—despite being the noblest of all creation—is of no

1. It is written in *al-Badr:* 'Approximately 30 years ago, I once suffered from a severe fever, to the point that I thought the end was near. And when this thought became almost a certainty, the understanding was given to me: **اَمَّا مَا** يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْاَرْضِ. ["That alone which benefits people will endure in the earth"]' (*Al-Badr,* vol. 2, no. 30, dated 14 August 1903, p. 234)

benefit to his own kind, then he becomes the worst of creation. Alluding to this, Allah the Exalted has stated that he deteriorates [to the lowest of the low] in[1]:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍ ۝ ثُمَّ رَدَدْنٰهُ اَسْفَلَ سٰفِلِيْنَ ۝[2]

Thus, it is true that if it is not within man to obey God's commandments and to benefit His creation, then he has fallen even lower than animals and is the worst of creatures.

The Death of Success is also Longevity

Here, another question arises that some people who are righteous and chosen depart from this world even at a young age,[3] and in this case, it seems as if this rule and principle is broken. However, this is a misunderstanding and a deception; in reality, it is not so. This rule is never broken, but the meaning of a long life takes on another form, and that is that the true purpose of

1. It is written in *al-Badr:* 'In the Holy Quran, Allah the Almighty states: لَقَدْ خَلَقْنَا الْإِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍ ۝ ثُمَّ رَدَدْنٰهُ اَسْفَلَ سٰفِلِيْنَ ۝ ["Surely, We have created man in the best make; Then, *if he works iniquity,* We reject him as the lowest of the low"]. This also indicates that after benefiting creation and obeying Allah the Almighty, this statement خَلَقْنَا الْإِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍ ["Surely, We have created man in the best make"] becomes applicable to man, but if he fails to do this, he is returned to اَسْفَلَ سٰفِلِيْنَ ۝ ["the lowest of the low"]. If it is not within man to obey the commandments of Allah the Almighty and to benefit His creation, then what is the difference between him and animals like dogs, sheep, or goats?' (*Al-Badr*, vol. 2, no. 30, dated 14 August 1903, p. 234)

2. Surely, We have created man in the best make; Then, *if he works iniquity,* We reject him as the lowest of the low (*Sūrah at-Tīn*, 95:5–6). [Publisher]

3. From *al-Badr:* 'If man dies in obedience to Allah the Exalted, then know that he has attained a long life because the true purpose of a long life, which was to benefit creation and please his Master by obeying the commandments of God, has been achieved by him. And at the time of death, there remains no regret in his heart.' (*Al-Badr,* vol. 2, no. 30, dated 14 August 1903, p. 234)

life and the ultimate goal of a long life is to attain success and fulfilment.

Thus, when someone achieves success and fulfilment in his objectives, and no regret or desire remains, and he departs from this world with utmost contentment at the time of death, then it is as if he has attained a full life and died after acquiring it, and he has fulfilled the purpose of a long life. To say that he died at a young age is a grave error and foolishness.

Among the Companions [of the Holy Prophet[ṣas]], there were some who only lived to the age of 20 or 22 years, but since they had no regret or unfulfilled desire remaining at the time of their death—rather, they passed away having achieved success—they had, therefore, attained the true purpose of life.

The Importance of Good Intentions

If man cannot do good, then at the very least he should have the intention of doing good because the fruits [of one's actions] are generally granted in accordance with one's intentions. This is verily the reason why even worldly judges place great emphasis on intent within their laws and evaluate motive. Similarly, in religious matters, fruits are bestowed based on intentions.

Accordingly, if man holds a firm resolve to do good but is unable to do so, even then he will be granted its reward. Allah the Exalted grants whoever intends to do good the ability as well, and even receiving this ability is dependent on the grace of Allah the Exalted. It has been observed and seen through experience that man cannot achieve anything through his own effort. He cannot be included amongst the righteous, the fortunate, and the martyrs, nor can he attain other blessings and

favours. In short: نہ بزور و نہ بزاری نہ بزرے آید [It cannot be attained by force, nor by crying and weeping, nor by wealth].

Rather, this sought-after jewel is attained by the grace of Allah the Exalted, and the closest means of attaining grace is prayer.

The Requisites of Prayer

And the requisites for a perfect prayer are that it should be imbued with tenderness, anguish, and fervour. A prayer that is filled with humility, restlessness, and a broken heart draws the grace of God Almighty and, upon acceptance, leads to the ultimate objective. However, the difficulty is that even this cannot be attained without the grace of God Almighty, and the very remedy for this is to continue praying no matter how insincere and unpleasant it might be, but do not relent. Continue praying even with pretence and posturing. The very requirement for true and genuine prayer is prayer itself.

Many people pray but their hearts grow distressed and dissatisfied. They exclaim that nothing comes of it. However, my advice is that there is a blessing in navigating through this very frustration because the desired outcome eventually emerges from it—a day comes when that heart of his aligns with the tongue [that merely utters the prayer],[1] and then the humility

1. From *al-Badr:* 'And if the heart does not desire prayer and complete humility and submissiveness are not attained in prayer, then one should also pray for its attainment. And one should not be afflicted with the thought that my prayer is merely upon my tongue and does not emerge from my heart. One should continue to say the words of the prayer with the tongue. Eventually, with perseverance and patience, one will see that along with the tongue, one's heart has also joined in, and humility and other essentials of prayer will be created.' (*Al-Badr,* vol. 2, no. 30, dated 14 August 1903, p. 234)

and tenderness which are the requisites of prayer are naturally produced.

Whoever wakes up at night—no matter how inattentive and impatient—praying even in this condition, 'O my Allah, the heart is completely under Your control and at Your disposal, so purify it', and if, while in a state of utter constraint, one seeks from Allah the Exalted that He bestow expansiveness, then expansiveness will emerge from this very constraint, and tenderness will be produced. This is the very moment that is called the hour of acceptance. At this moment he will behold the soul flowing like water upon the threshold of Divinity, as if it were a droplet descending from above.

The Prayer of Jesus, Peace be on Him, in a State of Extreme Anxiety

I have observed that the incident of [Jesus] the Messiah, peace be on him, is also extraordinary, and that state of prayer is a true depiction.

The fact of the matter is that the inauspicious fate and destiny of Ḥaḍrat 'Īsā[as] [Jesus] was preordained, and it was shown to him beforehand, and he, too, had imagined that deliverance from it was impossible. The earlier Prophets had also thought the same, and the signs also appeared to indicate the same. This is indeed why he prayed with great restlessness and anguish. The Gospels have painted an excellent picture of this. So, this being his condition [of restlessness and anguish], Allah the Exalted changed his preordained fate, which was destined to take place in the form of death, to a state of unconsciousness, and his prayer was accepted. Accordingly, it is also evident from studying the Gospels where it is written, فسُمِعَ لِتَقْوٰهُ [Hebrews 5:7]—that his prayer was accepted due to his *taqwā*

[righteousness]—and God averted the decree, and death was transformed into unconsciousness.

The essential point is that if it is accepted what the Christians claim that the Messiah[as] died on the cross, then that death would have to be considered an accursed death, for which the Christians have no rebuttal. Moreover, the Christians face another dilemma, which is that they would then be forced to accept that even this prayer of the Messiah[as]—which he supplicated wailing and weeping all night in the garden [of Gethsemane]—was not accepted. What then was the difference between him and the thieves who were hung on the cross along with him?

They had prayed to be saved from dying on the cross, and so did he. Their prayer was not accepted, nor was his. However, this is not our belief. Just as our perspective is that the death of the Messiah[as] was not an accursed death—as is the belief of the Christians—similarly, it is also our belief that his prayer was accepted, and he came down from the cross alive.

A Subtle Point

The essential point is that this is a subtle mystery which cannot be fathomed by every individual. Prophets, peace be upon them, face such trials and Divine decrees and determinations. Just as they came upon Abraham, peace be on him, they also come upon other Prophets in one form or another. And this is a Divine manifestation which other people consider a death, but this death is actually a gateway to life.

The Door of Death

The Sufis say that it is necessary for every individual who seeks to meet God Almighty to pass through the door of death. In the *Mathnavī,* a story is narrated to describe this stage. (Here, the Promised Messiah[as] narrated that story.)[1] So it is an undeniable fact that without death, it is absolutely impossible to set free the one tightly bound in the cords of *nafs-e-ammārah* [the self that incites to evil].

The Station of اِعْمَلُوْا مَا شِئْتُمْ ['Do what you will']

Alluding to this very death, it is stated in the Holy Quran:

وَاعْبُدْ رَبَّكَ حَتّٰى يَاْتِيَكَ الْيَقِيْنُ ۝[3]

1. *Al-Badr* also narrates this story: 'A person had a parrot. When that person was about to go on a journey, he asked the parrot, "Do you have anything to say?" The parrot said, "If you pass by such-and-such place, you will find a large tree with many parrots on it. Convey this message to them from me: 'You are very fortunate to live freely in the open air, while I am unfortunate to be in captivity.'" When the person reached that tree, he conveyed the message to the parrots. Upon hearing it, one of the parrots fell from the tree and, fluttering, gave up its life. Witnessing this incident, he felt extreme regret that a life had been lost because of him. But what choice did he have other than patience? When he returned from the journey, he narrated the entire incident to his parrot and expressed his sorrow. Upon hearing this, the parrot in the cage also fluttered and, fluttering, gave up its life. Seeing this incident, the person felt even more regret that two lives had been lost at his hands. So in the end, he took the parrot from the cage and threw it outside. Thereupon, the parrot that he had thrown out, thinking it to be dead, took to flight and went and sat on the top of a wall and said, "In fact, neither that parrot had died, nor had I. I had only asked it the way to attain freedom from this captivity. So, it told me that freedom is attained by dying. Thus, I also chose death and became free."' (*Al-Badr*, vol. 2, no. 30, dated 14 August 1903, p. 235)
2. *Sūrah Ḥā Mīm As-Sajdah,* 41:41 [Publisher]
3. And continue worshipping your Lord, till death comes to you (*Sūrah al-Ḥijr,* 15:100). [Publisher]

Here, *yaqīn* [certainty] also means death; meaning that man's own desires and whims are completely annihilated and only the obedience of Allah the Exalted remains, and he progresses to the point where there is no movement or action in disobedience to Allah the Exalted.[1]

Sayyed 'Abdul-Qādir Jilānī, may Allah be pleased with him, states that when this death descends upon a person, all worship is relinquished.[2] He then poses the question himself: Does a person become a libertine and everything becomes permissible for him?

He then provides the answer himself that it is not that he becomes a libertine; rather, the reality is that the burdens of worship are removed from him. Then, he does not perform any worship with pretence or pretext; instead, worship becomes like a sweet and delightful nourishment for him. Disobedience

1. It is written in *al-Badr:* 'He cannot escape from this cage until he accepts death.' (*Al-Badr,* vol. 2, no. 30, dated 14 August 1903, p. 235)

2. From *al-Badr: '*An objection to this is that after such a death, should man not worship and indeed remain engaged in vices without hesitation? The answer to this is that after this death—that is, just as a person fights against *nafs-e-ammārah* [the self that incites to evil] and overcomes it and attains victory—then the performance of worship and good deeds becomes a natural matter for him, just as a person effortlessly continues to eat sweet, delicious things and continues to derive pleasure from them. Similarly, good deeds effortlessly continue to be performed by him, and all his pleasure and happiness lie in the worship of Allah the Exalted. And so long as he continues to fight against the self, he continues to receive reward. But when he attains death and gains victory over the self, then he has entered Paradise. What is the need for reward then? This is the very Paradise that a person attains in this world, and the Holy Quran mentions two Paradises, as it is written: وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ ○ [*Sūrah ar-Raḥmān,* 55:47] Meaning that, for the one who fears Allah the Exalted, there are two Gardens—one in this world and one in the Hereafter.

The Paradise of this world is that which a person attains after reaching this stage, and upon reaching this station, man's own will no longer remains; rather, the will of Allah the Exalted becomes his own will. Just like a man who is left castrated, he cannot commit adultery and other such acts, similarly, this individual is castrated [spiritually], and no evil can be committed by him.' (*Al-Badr*, vol. 2, no. 30, dated 14 August 1903, p. 235)

and opposition to God Almighty become impossible for him, and the remembrance of God Almighty becomes a source of pleasure and comfort for him. This is the very station about which it is said: اِعْمَلُوْا مَا شِئْتُمْ [Do what you will].[1]

This does not mean that prohibited acts become permissible. No! Rather, he himself cannot do them. His example is like that of a eunuch—if he is told, 'Do whatever you wish', what can he do? To infer immorality and transgression from this is the height of shamelessness and foolishness. This is, in fact, a lofty station where the realities are unveiled. The Sufis say that Divine *ilhām* [revelation] descends upon the perfection of this station. His pleasure becomes the pleasure of Allah the Exalted. It is at that time that he receives this command ['Do as you please'].

So the burdens of worship being removed, worship serves as sweet nourishment for him and this is indeed why it is stated: هٰذَا الَّذِیْ رُزِقْنَا مِنْ قَبْلُ ['This is what was given us before'].[2]

How can Salvation be Attained from Sin?

The Promised Messiah[as] said:

Salvation from sin is attained solely through the grace and influence of God Almighty. When He casts His influence and admonition is instilled in the heart, then a person is granted a new strength that makes his heart abhor sin and guides him towards virtuous deeds.

1. *Sūrah Ḥā Mīm as-Sajdah,* 41:41 [Publisher]
2. *Sūrah al-Baqarah,* 2:26 [Publisher]

Trials are Essential for Faith

A person mentioned his hardships and trials. The Promised Messiah[as] said:

> When Allah the Exalted establishes a heavenly Movement, trials are a part of it. It is essential for one who joins this Movement to face some trial or another so that Allah the Exalted may distinguish between those who are true and steadfast in their disposition and so that the ranks of the patient ones may advance. The advent of trials is most essential. Allah the Exalted states:
>
> اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْٓا اَنْ يَّقُوْلُوْٓا اٰمَنَّا وَهُمْ لَا يُفْتَنُوْنَ ○[1]
>
> Do people imagine that they would be left alone merely upon saying that, 'We have believed', and no trial should afflict them? It never happens thus. It is the will of God Almighty that He separates the treacherous and the weak of faith. Therefore, it is essential for a person to endure suffering after believing. Without it, one does not truly taste faith.
>
> The Companions[ra] of the Holy Prophet, may peace and blessings of Allah be upon him, faced hardships upon hardships, and bore all manner of sufferings! Ultimately, due to their patience, Allah the Exalted granted them the highest ranks and lofty stations. Man is hasty, and when a trial comes, he becomes perturbed upon seeing it. As a result, he loses both the world[2] and religion. However, those who exercise patience,

1. *Sūrah al-'Ankabūt,* 29:3 [Publisher]

2. This passage in *al-Badr* is as follows: 'Since man is hasty, he becomes distressed by the trials from God. However, he does not realize the many fruits of patience that are destined for him. Therefore, it is very important to exercise patience.' (*Al-Badr,* vol. 2, no. 30, dated 14 August 1903, p. 235)

> Allah the Exalted is with them and He bestows rewards and honours upon them. Therefore, one should not be perturbed by any trial. A trial draws a believer even closer to Allah the Exalted and strengthens his loyalty, but it sets apart the weak of faith and the treacherous.

A person mentioned that he had a companion, but after joining the Jamā'at, he faced some difficulties and left. The Promised Messiah[as] said:

> Be grateful that Allah the Exalted saved you from this trial. There was a time when people were threatened with swords, and what did they do to confront this? They would pray to God Almighty and say:
>
> رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا وَّثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ○[1]
>
> But nowadays, it is the grace of God Almighty that people are not threatened with the sword. The truth is that Allah the Exalted separates those whom He does not deem worthy of remaining in this Movement. They become apostates after believing so that on the Day of Judgment, when they see their companions in Paradise, their regret will increase even further. At that time, they will say, 'If only we had been with our companions.'
>
> It is only due to their own weakness that these people become anxious over trivial matters. Otherwise, if they were to consider Allah the Exalted as their Sustainer and were to have faith in Him, courage and bravery would develop. Thus, the summary of all these statements is that one should employ patience and steadfastness and keep praying to God Almighty for firmness of faith.

1. 'O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people' (*Sūrah al-Baqarah,* 2:251). [Publisher]

Someone becoming an apostate is not unique to my Movement; rather, this activity is inseparable from the path of Prophethood. Such examples are found in the movements of the Prophets. I have no regrets, although I feel pity for such people because they will face double punishment as they believed and then became apostates. And then, upon reaching near Paradise, they turned back. This will be a punishment of regret.

Do not fear difficulties. Be ready to bear every pain, hardship, and disgrace in the way of God so that God Almighty may remove your afflictions and Himself be the Protector of your honour.

A true believer is indeed the one who is faithful to God. Once he has believed, what does he care about anyone's threats? You have given precedence to the Faith over the world and have already made this pledge. When a person forsakes his homeland, loved ones, and all comforts for the sake of God, He provides everything for him. Now, it is necessary to remain steadfast like the truthful ones because God Almighty helps the truthful one and grants him the highest ranks. God Almighty is currently preparing a Jamā'at of the truthful. Whoever is not truthful will leave sooner or later and will remain separated from this Movement, but God will not let the truthful ones perish.[1,2]

1. *Al-Badr* also writes the following: 'Do not pray behind the opponents because they knowingly harbour enmity and act against the truth. The Imam of the congregation should be a believer, and these people are openly declaring others as disbelievers, so how can they be worthy of becoming Imams? If it were permissible for a *kāfir* [disbeliever] or a hypocrite to lead the Prayers of Muslims, then why did the Noble Companions not pray behind their opponents? So long as these people do not accept me, they are indeed my deniers and rejecters, whether they say it openly or not.' (*Al-Badr,* vol. 2, no. 30, dated 14 August 1903, p. 235)

2. *Al-Ḥakam,* vol. 7, no. 31, dated 24 August 1903, p. 2–4

3 AUGUST 1903

(Evening gathering)

The Effect of Prayer and its Acceptance is Closely Related to Focused Attention

Through Mufti Muhammad Ṣādiq, a doctor's wife from America had requested prayer for some ailment of hers. The Promised Messiah[as] said:

> It should be written to her in response that there is no doubt that we have faith in the acceptance of prayers and Allah the Exalted has also promised to accept them.
>
> However, the effect and acceptance of prayers is intimately related to focused attention. And then, passion for prayer is cultivated in consideration of rights, the right of God Almighty prevailing above all. At this time, *shirk* [associating partners with God] is rampant across the globe and a helpless human being is made a partner with Allah the Exalted. Therefore, our attention is naturally being drawn towards the world being saved from this *shirk* and that the glory of Almighty Allah be restored. Apart from this, we simply cannot pay attention to anything else at all. And it is far from our objectives and work to leave this and pay attention to something else; rather, there is a risk of a kind of disobedience in doing such a thing.
>
> It is my belief, however, that if attention is paid towards the sick or the afflicted, it definitely has an effect. Rather, at one time, this matter was even presented as a Sign for the opponents but no one came forward to compete. At this time, my entire attention centres solely upon this one issue that this

creature-worship be eliminated and the Cross be broken. Consequently, I cannot pay attention to each and every matter at this time. God has focused my attention only in this direction that this *shirk* which is widespread and Jesus being made Divine be annihilated and destroyed. This passion is surging like an ocean in my heart. This is why I have written to [John Alexander] Dowie that he should come forward for a contest.

Hence, you should exercise patience until a verdict is issued regarding a prayer. After that, if Allah the Exalted so wills, attention can be paid to such matters as well. But for the one requesting prayer, it is also necessary that he should reform himself and make peace with Allah the Exalted and offer *taubah* [repentance] of his sins. So, as far as possible, rectify yourself and know with certainty that one who worships a human being can never benefit.

If you read the particulars of the life of the Messiah[as], it will become clear that he is not God. How many a hardship and difficulty he had to bear in his life! And what a poor example of unfulfilled prayers was exhibited during his life, particularly the prayer in the Garden [of Gethsemane] which was a prayer of such passion—that, too, was not accepted nor could that cup [of death] be averted! So, this being the case, it is imperative that you rectify your condition and abandon the worship of man and worship the True God.[1]

1. *Al-Ḥakam,* vol. 7, no. 37, dated 10 October 1903, p. 2

UNDATED

The Meaning of Descent from Heaven

The descent of the Messiah from heaven means that heavenly means would accompany him, and his means of support would be from the heavenly sciences. This is the very context of placing [his] hands upon the shoulders of angels [as he descends]. This was a subtle insight of the highest degree, which people of little understanding have dismissed into a tiny and trivial aspect, which is incorrect. The Promised Messiah[as] said:

> Even the enmity of an enemy holds value. Thousands of vagabond ascetics roam about, but no one questions them nor confronts them. However, in confronting us, all manner of schemes are employed, and efforts are exerted from every angle to inflict injury upon us and they have spent thousands of rupees in this opposition. Their opposition also becomes a barrier to the Signs that are being manifested.[1]

1. *Al-Ḥakam,* vol. 7, no. 37, dated 10 October 1903, p. 2

6 AUGUST 1903

(Evening gathering)

Causes of Insanity

The Promised Messiah[as] said:

> Two forces can lead man to insanity—one being suspicion and the other anger—when they reach the extreme. I have heard about the condition of an individual who used to offer Prayers. The onset of insanity began in this way that he started having doubts while making the intention for Prayer. When he would say, 'I am offering Prayer behind this Imam', he would point his finger at the Imam. Then, when this did not satisfy him, he would touch the body of the Imam and say, 'Behind this Imam.' Then, as this progressed further, one day he pushed the Imam and said, 'Behind this Imam.'
>
> Hence, it is imperative for man to take serious precaution against suspicion and anger. Except for the righteous, of the remaining population of people existing in the world, each one inevitably possesses a degree of insanity to some extent. The more faculties they have, the more there is certainly some excess or deficiency in them, and this leads to insanity.
>
> The difference between anger and insanity is that if it is simply a passing episode, it is called anger, but if it takes on a permanent hold, it is called insanity.

Why is Silver Mentioned in Connection with Paradise?

Mention was made of silver. Upon this the Promised Messiah[as] said:

> There is an essence of love within silver, which is why it is more desirable. People often object that among the blessings of Paradise, utensils of silver are mentioned even though gold is more precious than it. Those people do not understand the secret that Allah the Exalted has placed in silver. Since there will be no rancour, malice, hatred, and such in Paradise, and there will be love between people, and since there is an essence of love in silver, that is why it has been preferred in Paradise due to this inner correspondence.
>
> The proof that it contains the essence of love is that if there is a fight between two parties, giving silver brings about reconciliation and removes the ill-will. If one wants to gain someone's favour, silver is presented. Knowledge is either gained through deduction or experience. This effect of silver is discovered through experience. If someone gives silver to a Muslim in a dream, its interpretation is that he has love for Islam and will become a Muslim.

The Consequence of Excessive Drinking

Many a time the properties of something go unnoticed until they reach their extreme. Had the present-day excess of alcohol not existed in Europe and elsewhere, how would its evil effects—from which the world now seeks refuge—be manifested? And its excess reveals the excellence of Islam and the Prophet of Islam who prohibited and declared such a thing as forbidden.

If the desired pursuit of the Messiah[as] was essentially the

earth itself—given that he would ultimately return to earth at the end of his life—then what good was staying up in heaven so long? He should have spent this very time on earth so that people could benefit from his person and teachings, and they would be protected from going astray.[1]

8 AUGUST 1903

Upholding the Teachings of Islam

Regarding the current state of the Muslims, the Promised Messiah[as] said:

So long as these people were mindful of upholding the Word of Allah and had made it their objective, and up until their sights were set upon God, God Almighty would help them. However, afterwards, when their motives changed, God also abandoned them and now their eyes are fixed on people.

This is also the very situation of the empires—no one has any concern for upholding the teachings of Islam. In Turkey itself, a short essay cannot even be written in refutation of Christianity. It is completely wrong to consider the Sultan the protector of *al-Haramain* [the Two Holy Sanctuaries; i.e. Makkah and Madinah]; rather, the Two Holy Sanctuaries themselves are the protectors of the Sultan.

1. *Al-Badr,* vol. 2, no. 31, dated 21 August 1903, p. 241

The Promised Messiah[as] said that the light and radiance within man for upholding the teachings of Islam continues to draw man towards itself.

9 AUGUST 1903

(Evening gathering)

Rights of People

The topics of visiting the sick and arranging the funeral and burial of a deceased person were mentioned. The Promised Messiah, peace and blessings be upon him, said:

> Our Jamā'at should be very mindful that if a person passes away, then the entire Jamā'at should participate in his funeral prayer to the best of their ability and should be sympathetic to neighbours. All these particulars fall under the rights of people. I am noticing that there is still considerable weakness in attaining the teaching and station to which God Almighty wishes to elevate us. It should not be mere verbal claims that we are believers; rather, we should seek the [level of] faith that God desires.
>
> Recognizing the rights of brothers and the rights of neighbours is no easy task. Without a doubt, it is easy to verbally affirm that we know, but it is difficult to practically demonstrate true sympathy and brotherhood. The real point is that faith is like an engine for all actions, deeds, and works. When there is faith, then all rights naturally come into view and man even begins to carry out astonishing feats, and man begins to

express sympathy strictly of his own volition. The seed of faith grows gradually, but this is not in everyone's destiny.[1]

10 AUGUST 1903

(Evening gathering)

The Effects of Amulets and Charms

In the evening, a gentleman inquired about the effects of amulets and charms. His Holiness [the Promised Messiah[as]] said that:

> Their efficacy is merely a claim without evidence. This type of remedy falls under the category of perceptions because perceptions have a great influence on man's impressionability. Through this, they can make one person laugh, another cry, and show others various things that actually do not exist. It is a remedy for some illnesses. Often, there is not even a benefit from amulets, so the one giving the amulets has to finally admit, 'Now I can do nothing more.'

1. *Al-Badr,* vol. 2, no. 31, dated 21 August 1903, p. 242

The Blessed Ummah

If is for this reaon that this Ummah is also called the Blessed Ummah, so that it may be saved from those setbacks that the ummahs before it had faced.[1]

11 AUGUST 1903

(Evening gathering)

John Alexander Dowie

Mr. Dowie, the claimant of Elijah, whom His Holiness [the Promised Messiah[as]] has invited for a contest—now there is much discussion about this contest in the American and British newspapers, and outside of India, the entire Christian world has declared this contest to be the true criterion for the truth of religions, to the extent that even the atheistic people who live in those countries have found a path opened for their faith through this prayer duel.

And Europe and America themselves have testified to the justice and fairness upon which His Holiness [the Promised Messiah[as]] has based this contest, stating that in this contest, Mirza Ṣāḥib has not kept any aspect of concession for himself that would give Dowie room to refuse. These days, those very newspapers are being read out here. Upon

1. *Al-Badr,* vol. 2, no. 31, dated 21 August 1903, p. 242

hearing [what is written in] these newspapers, the Promised Messiah, peace and blessings be upon him, said that:

> This contest of ours is not only with Mr. Dowie; rather, it is a contest with all Christians, and this is also one of the ways through which God Almighty will break the cross.
>
> It is mentioned in the Hadith that angels would be servants of the coming Messiah.[1] His weakness is exposed through these words, and it is also apparent that he would not possess earthly weapons. Instead, the tasks typically accomplished with worldly weapons would be carried out by the angels of heaven themselves through his prayers. It is also written in *Mishkāt* that during the time of the Promised Messiah, no one would be able to contend with the Christians, but the Promised Messiah would counter them through prayers. Thus, the time has now come for such a contest, which can settle the issue between Islam and Christianity.[2]

1. *Ṣaḥīḥ Muslim,* Kitābul-Fitan wa-Ashrāṭis-Sāʿah, Bābu Dhikrid-Dajjāl wa-Ṣifatihi wa Mā Maʿahu, Hadith 2937 [Publisher]

2. *Al-Badr,* vol. 2, no. 32, dated 28 August 1903, p. 249

14 AUGUST 1903

(Evening gathering)

Arrival of a Christian in Qadian

A Christian named Gul Muhammad, who had likely converted to Christianity two or three years ago, is a resident of Bannu, and is currently staying at the Divinity College in Lahore, came to Qadian on 14 August 1903 for the purpose of religious research. On the same day, after the *Maghrib* Prayer, he presented himself before the Promised Messiah, peace and blessings be upon him. The Promised Messiah[as] first inquired about his general circumstances of residence, etc., after which the Christian gentleman expressed his purpose. The Promised Messiah[as] asked, 'How long will you stay here?'

To this, Gul Muhammad replied, 'I will be leaving tomorrow.' This greatly surprised the Promised Messiah[as] and all those present. The Promised Messiah[as], peace and blessings be upon him, insisted with great emphasis:

> Stay here for two to three weeks. This is a religious matter, the outcome of which is either disbelief or faith; such haste is not appropriate in this matter. If not, then at least stay for a week and inquire about religious matters. We will explain it to you to the best of our ability.

The Promised Messiah[as] went as far as to say:

> We will arrange for your accommodation, food, etc. in every way. In fact, if you incur any financial loss due to remaining

> here, we are ready to compensate you for that as well. And if you have any employment and salary, we will provide that for this period as well.

However, Gul Muhammad persisted with such a firm 'no' that he did not agree to anything and simply said:

> I will definitely leave tomorrow. If you have any questions for me, you can ask them right now.

The Promised Messiah[as] disapproved of this demand and laboriously tried to reason with him, saying:

> This is a religious matter; we absolutely cannot be so hasty regarding it. Nor do we care what you might say or tell people outside after leaving from here. If you are seeking the truth, then stay with us for a few days.

The Promised Messiah[as] even said:

> If it is a hardship for you, we are ready to give you two to four rupees per day as well.

But Gul Muhammad did not agree to anything and said:

> Alright, I will come back, but only for four days.

The Promised Messiah[as] replied:

> At least ten days are necessary.

However, when Gul Muhammad said, 'I definitely cannot stay for

more than four days.' The Promised Messiah[as] finally agreed to just four days. At Gul Muhammad's request, a written agreement was drafted immediately, which is reproduced below.

Copy of Agreement on Behalf of Gul Muhammad, the Christian

Copy of Agreement

In accordance with the request of Mr. Gul Muhammad, for which Sheikh 'Abdur-Rahman had written permission that he could come to Qadian to have his religious issues resolved by Ḥuḍūr [His Holiness—the Promised Messiah[as]], he came here on 14 August 1903 after the *Maghrib* Prayer to meet with His Holiness. However, since he stated that he must return tomorrow and cannot stay for long, and additionally since His Holiness was unable to give him much time due to his impending visit to Gurdaspur, it was decided that Mr. Gul Muhammad would come here for four days in the first week of October 1903 and present one written question, to which Ḥaḍrat Mirza Ṣāḥib would provide a written reply. If Mr. Gul Muhammad is not satisfied with this reply, he may make further inquiries regarding the same question, to which Ḥuḍūr would respond. This process would continue for four days.

The conditions of this question and answer session are that five hours will be spent on it each day; that is, two and a half hours for each party. If a party is able to get less than two and a half hours on one day, it may make up the time the next day. However, this matter will definitely conclude on the evening of the fourth day, except if within these four days, a party is unable to give the full time for any reason beyond normal needs and necessities. In that case, it will be necessary for them to make up that time after the four days.

> And if within the four days, for example on the very first day, Ḥuḍūr [the Promised Messiah[as]] states that he has said what he had to say and has nothing further to add, then Mr. Gul Muhammad will have the option to leave at that very time. Only one question will be presented by Mr. Gul Muhammad, no matter how extensive it may be. The parties will not have the right to interrupt each other's time.
>
> (Signature of Ḥaḍrat Mirza Ghulam Ahmad)
> On another paper (Gul Muhammad)

15 AUGUST 1903

(Evening gathering)

The Meaning of the Curse of God

The Promised Messiah[as] said:

> In the sight of Allah, a curse is not what is commonly understood by people. Rather, by the curse of Allah is meant the curse in this world and the Hereafter, (meaning) humiliation in both.

How is the Quran a Corroboration of the Gospel?

The Promised Messiah[as] said:

> The Holy Quran does not testify to the truth of the Gospel through words, but through action. This is because by practically acting upon the part of the Gospel's teaching that is included in the Quran, it has attested to that. And this is why we can only testify to that part of the Gospel to which the Holy Quran has testified. How do we know where the rest of the corrupt material [in the Gospels] came from? There can, however, be an objection here that in the verse:
>
> وَلْيَحْكُمْ اَهْلُ الْاِنْجِيْلِ[1]
>
> The word *Injīl* ['Gospel'] is used in a general sense. What is meant by it there?
>
> It is not stated there that it refers to the part of the Gospel to which the Quran testifies. The answer to this is that here, by الْاِنْجِيْلِ [*al-Injīl*] is meant the original Gospel and Torah which have been included in the Holy Quran. If this is not accepted, then it should be explained which is the original Gospel, because the Gospels in circulation today cannot be the originals. Who knows their authenticity? The Christians themselves admit that such and such portion of it is an interpolation.
>
> Then there is another point to consider, that the Gospels contain an account of the death of Jesus[as] and the events after it, and the Torah contains an account of the death of Moses[as]—so was the revelation of these Books continuing beyond the demise of both these Prophets? This proves that the current

1. And let the People of the Gospel judge (*Sūrah al-Mā'idah,* 5:48). [Publisher]

Books are not the original Books, nor is it possible for them to be made available now.[1]

16 AUGUST 1903

(Evening gathering)

QUESTION—If any such news spreads to the effect that Mirza Ṣāḥib has passed away, can we say based on the *ilhām* [revelation] that Ḥuḍur [His Holiness] received about living close to 80 years of age, 'No, this news is absolutely false!'?

The Promised Messiah[as] replied.

REPLY—Yes, you can say that because this *ilhām* has been recorded in books and announcements.[2]

1. *Al-Badr,* vol. 2, no. 32, dated 28 August 1903, pp. 249–250
2. *Al-Badr,* vol. 2, no. 32, dated 28 August 1903, p. 250

17 AUGUST 1903

(Journey to Gurdaspur)

Combining Prayers before a Journey

His Holiness [the Promised Messiah[as]] departed for Gurdaspur today, after offering the *Ẓuhr* and *'Aṣr* Prayers combined. Ṣāḥibzādah Miyāṅ Bashīr-ud-Dīn Maḥmūd was also accompanying him. The Promised Messiah, may peace and blessings be upon him, stayed at an inn near the [Batala Railway] station. The *Maghrib* and *'Īshā'* Prayers were combined and offered here.

Therein You will Have All that Your Souls will Desire—لَكُمْ فِيْهَا مَا تَشْتَهِيْٓ اَنْفُسُكُمْ [1,2]

While the Promised Messiah, may peace and blessings be upon him, was offering the Prayer and was feeling unwell, a desire arose in his heart during the Prayer that if grapes were available, he would eat them.

However, it was impossible to find them anywhere, near or far, so nothing could be done. In the meantime, a gentleman named Respected Ḥakīm Muḥammad Ḥusain, a resident of Ballabgarh, Delhi district, who is one of the sincere followers of the Promised Messiah, presented himself before the Promised Messiah. He was returning from Qadian and he presented a basket of grapes and other fruits like

1. *Sūrah Ḥā Mīm as-Sajdah,* 41:32 [Publisher]
2. These notes appear to be those of the diarist. And Allah knows best. (Compiler)

pomegranates and such to His Holiness[as] and stated, 'I was not aware that Your Holiness had come to Batala. When I went to Qadian and found out, I immediately returned and these fruits are for Ḥuḍūr [His Holiness, the Promised Messiah].[1]

18 AUGUST 1903

A Dream

His Holiness [the Promised Messiah[as]] woke up at dawn and offered the *Fajr* Prayer in congregation. Since he was tired from the journey and did not get a full night's sleep due to traveling, some devoted Companions requested that His Holiness might rest in a separate room so that the lack of sleep would not affect his health. Therefore, he rested for a short while and then got up and graced the floor with his presence and related this dream:

> A tray was presented to me and it seemed to contain *fālūdah*. There was also some *firnī* in plates. I asked for a spoon and someone said, 'Not every dish is good except *firnī* and *fālūdah*.

After this, he recited the Word of God that was revealed to him, saying:

1. *Al-Badr,* vol. 2, no. 32, dated 28 August 1903, p. 250–251

Comforting Words from God Almighty

In every statement, there is a continual descent of soothing comfort from God Almighty which refutes those who raise objections against these lawsuits. (Meaning,[1] if these legal cases were not a means of attaining the pleasure of Allah the Exalted and a cause for strengthening the Faith, then why would Allah the Exalted give glad tidings regarding them?)

The Promised Messiah[as] said:

Only the short-sighted raise objections; otherwise, if we were litigious, then when [District Magistrate, Captain] Douglas Ṣāḥib had said, 'You should file a countersuit', we would have done so at that time. And we have a bag full of the filthiest abuses that have been hurled at us. If we wanted, we could have filed cases against them, but we have practiced patience purely for the sake of Allah.

The Promised Messiah[as] said:

When He who is the Master of earth and heaven consoles, how great the consolation man enjoys!

The Word of God in Singular and Plural Forms

When Allah the Exalted speaks in the context of *Tauḥīd* [the Oneness of God], it is a statement of intense love and affection. The singular form is spoken in a setting of love. The plural form

1. These appear to be notes from the diary writer. And Allah knows best. (Compiler)

appears in a *jalālī* [mighty and glorious] context where someone is to be punished.[1]

UNDATED[2]

The Need for a Teacher alongside a Book

Some friends who had come from Lahore mentioned the thoughts and beliefs of ʻAbdullah Chakrhalavi. Upon this, the Promised Messiah, peace and blessings be upon him, the *Ḥakam* [Judge] and *ʻAdl* [Just Arbiter], said:

> A teacher is required for everything. Otherwise, take a look at how many publications are in existence pertaining to every art and science—have the authors exercised any stinginess on their part? They have set forth the greatest of details regarding every topic. If stinginess could be suspected, it might be against one, it might be against two, but not hundreds of thousands. But, nevertheless, it has been observed that this is the very

1. *Al-Badr,* vol. 2, no. 32, dated 28 August 1903, p. 251

2. At the beginning of these *Malfūẓāt,* the editor of *al-Badr* has given this note: 'For the continuation of the series from the previous publication, see newspaper number 32, vol. 2, p. 1.' The diaries from 11 to 18 August are published in number 32, but none of these diaries have the words 'to be continued' at the end, which would indicate that these discourses are in continuation of a particular diary. (Editor)

peculiarity of knowledge that it cannot be acquired without a teacher, and a Prophet is also a teacher who explains the Word of God and teaches the way to act upon it.

Look, when I set forth an *ilhām* [revelation], right along with it I also explain its meaning. The practice is not seen in men nor God that having expressed a theoretical principle, they then fail to explain how to put it in practice. One who is not in need of a teacher will surely stumble. Just as if a physician practices medicine without a teacher, he will make a mistake; similarly, if a person tries to understand the Quran on his own without the mediation of the Holy Prophet, may peace and blessings of Allah be upon him, he will surely be misled.

The Fate of a Fabricator

The Promised Messiah[as] said:

A fabricator gets tired and his falsehood becomes exposed to the people on its own, or he is overtaken by humiliation because how can he invent lies day after day? There is nothing so frail and shoddy as concocting lies—even glass is not as fragile as the invention of lies. And since there is no force of attraction in the statements of a fabricator, its stench spreads very quickly.

The Belief about Killing Prophets

A gentleman asked the question that:

It is written in the Torah that the sign of a false prophet is that he would be killed, and yet there are also such statements which

indicate that some Prophets were killed. So how can that sign be correct?

The Promised Messiah[as] said:

> The sign of the righteous one is indeed that until the purpose for which God created him is fulfilled, or at the very least, until he lays such a foundation for its fulfilment that it does not decline, he should not die until such a time. But how can this be the case with a great liar? By being killed, it means that there is no failure or disappointment as a result of that killing.
>
> And when a person has completed his work, then what does it matter if he dies himself or is killed by someone? Death is inevitable in any case; in whichever way it comes, what is the harm in that? And no one is shocked by death after success has been attained, nor does the enemy rejoice over such a death. It is not evident from the clear words of the Holy Quran that God Almighty has made it incumbent that no Prophet shall ever be killed. In fact, it is written concerning the Holy Prophet[sas] that:
>
> اَفَاۡئِنۡ مَّاتَ اَوۡ قُتِلَ[1]
>
> From this, it is understood that the murder of Prophets is within the realm of possibility. Now, in the midst of wars, thousands of officers are killed, but if their death is one leading to success, victory, and triumph, then no one grieves over it; rather, they rejoice. And for those who belong to God, their being killed is to bestow upon them [everlasting] life because they leave behind thousands of successors.
>
> The advent of the Holy Prophet[sas] took place at a time that was the embodiment of:

1. If then he die or be slain (*Sūrah Āl-e-'Imrān,* 3:145). [Publisher]

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ[1]

And he departed at a time when he was granted the attestation:

إِذَا جَاءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ○[2]

Thus, if he[sas] had not been successful, and had also not been killed by anyone's hand, what benefit would there have been in that? And what matter of pride would that have amounted to? However, when a person establishes a kingdom and leaves behind his successors triumphant and victorious, then can that be cause for the enemy to rejoice?

The greatest of all humiliations is to die in a state of failure and unfulfilled desires. Thus, if the Holy Prophet, may peace and blessings of Allah be upon him, had been killed in this state of success, what difference would it have made to his grandeur and greatness? It is also written that the Holy Prophet, may peace and blessings of Allah be upon him, was given poison and that poisoning also played a role in his death. But we say that when his death occurred in such a state that the *kāfirṣ* [disbelievers] had become utterly hopeless of their religion ever returning, then if he had died by poison or murder in such a state [of victory and success], what objectionable matter lay in it? The religion could certainly not have been destroyed.

In short, the mention of murder in the Torah refers to a death of failure and unfulfilled desires. John the Baptist and ʻĪsā [Jesus], peace be upon them, were close relatives. No destruction could have befallen the religion by the murder of John. If John was killed, then ʻĪsā[as] came and stood in his place.

1. Corruption has appeared on land and sea (*Sūrah ar-Rūm,* 30:42). [Publisher]
2. When the help of Allah comes, and the victory (*Sūrah an-Naṣr,* 110:2). [Publisher]

Nevertheless, it should also be remembered that John was not a law-bearer. It is possible that this promise of the Torah is for a law-bearing Prophet. There have been battles between the British and the Sikhs in which the Sikhs often killed the British, but now that the British are victorious and rulers, can the Sikhs take pride in having killed so many of the British?

This is not a matter of pride because in the end the British prevailed on the battlefield. Truly alive is indeed the one whose coin reigns supreme. After the Holy Prophet, may peace and blessings of Allah be upon him, there are now tens of millions of Muslims, while there is no follower of Abu Jahl after him; in fact, no one even claims to be his progeny. So can anyone on Abu Jahl's side now claim, 'We had defeated the Muslims at such-and-such place?' Or if some foolish person says, 'So what [great things] happened? The Holy Prophet, may peace and blessings of Allah be upon him, died and so did Abu Jahl die.', this would be his mistake.

The comparison is based on success. Abu Jahl's name is non-existent, while the throne of the Holy Prophet, may peace and blessings of Allah be upon him, still exists. God does not humiliate the Prophets. The measure of the strength of the faith of Prophets is indeed that they should consider it their good fortune to lay down their lives in the way of God. If someone looks at the story of Moses, peace be on him, and concludes from it that he was afraid, this is completely absurd. (And by this fear, it is not at all meant that he was concerned for his life; rather, he was worried that there should not be any negative impact on the fulfilment of the duties of Prophethood.)

In my view, a believer is truly he who, if he has not sacrificed his life in the way of God, has certainly become a martyr by spiritually giving up his life. So, if Moses[as] only feared for his life (if this rumour is true that Prince Pīr Maulawī 'Abdul-Laṭīf Khan has been stoned to death), then 'Abdul-Laṭīf was

better in that he did not give up his faith but laid down his life readily. So, it is my firm belief that at that time, it occurred to Moses, peace be on him, that it should not happen that he is killed before fulfilling his purpose, while the obligation of Prophethood had not yet been discharged.

If there is evil in any matter, it is not the habit of Allah to not apprise me of it.

Hospitality

The Promised Messiah[as] emphasised to the kitchen management staff:

> The weather these days is bad and however many people who have come here, they are all guests, and guests should be treated with respect. Therefore, vital arrangements should be made for food and so forth—if someone asks for milk, give him milk; if they ask for tea, give them tea; if someone is sick, prepare a special meal suitable for his condition.

After this, as the time for the court session drew near, the Promised Messiah and other Companions finished their meals and departed for the court.[1,2]

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1. These *Malfūẓāt* are from 18 or 19 August 1903. In those days, His Holiness, may peace and blessings be upon him, was in Gurdaspur in connection with a court case, and this diary is definitely from those days, as is evident from the passage. (Compiler)

2. *Al-Badr,* vol. 2, no. 33, dated 4 September 1903, p. 257–258

20 AUGUST 1903

(Evening gathering)

Enmity Towards One Appointed by God

The Promised Messiah[as] said that:

> The enmity of enemies is also a form of acceptance and is good fortune granted by Allah.

A Messenger of Allah being a Knower of the Unseen

Most people think that Messengers have knowledge of the unseen. In fact, some people hold the view about the Promised Messiah[as] that he claimed to have knowledge of the unseen. On this, the Promised Messiah[as] said:

> This is a misconception of these people. Having knowledge of the unseen is one thing and being supported by Allah is another.[1]

1. *Al-Badr,* vol. 2, no. 33, dated 4 September 1903, p. 258

21 AUGUST 1903

(Evening gathering)

Has Waḥī Ceased or Does it Continue?

A gentleman asked the question that since the verdict has already been given regarding the cessation of *waḥī* [revelation], then why did *waḥī* occur now and why has no one except you claimed to be a recipient of *waḥī* until now?

THE PROMISED MESSIAH—What is the proof that no one has made such a claim until now?

QUESTIONER: As far as my knowledge goes, I have not seen it.

THE PROMISED MESSIAH—Your knowledge must be limited to a few books of Hadith and some others. What can be determined from that? If the definite article *al* is not taken into consideration, then many evils would inevitably arise from it, and man would fall into misguidance. It is essential to differentiate between law-bearing *waḥī* and non-law-bearing *waḥī.* In fact, in making this distinction, one should also keep in view the *waḥī* that is granted to animals. In fact, you should tell me whether now, according to you, the *waḥī* to the honey bee has ceased or is it still ongoing, for it is written in the Holy Quran that, وَ اَوۡحٰی رَبُّکَ اِلَی النَّحۡلِ [And thy Lord has inspired the bee]?[1]

QUESTIONER:—It [revelation to the honey bee] continues.

1. *Sūrah an-Naḥl* 16:69 [Publisher]

THE PROMISED MESSIAH—When the *waḥī* to a bee has not ceased, then how can the *waḥī* that descends upon humans cease? There is this difference, however, that the revelation of the Shariah should be distinguished from *waḥī* in general due to the presence of the definite article *al*. Although there have always been such people in Islam, and will continue to be, upon whom *waḥī* descends, Ḥaḍrat Mujaddid Alf-e-Thānī and Shāh Walīullāh also believed in this *waḥī*.

And if it is accepted that every kind of *waḥī* has ceased, then it would require denying matters that are observed and felt. Now, for instance, it is our own observation that God's *waḥī* descends. So, if after such witnessing and feeling, there is a *hadith* contradicts it, it will be said that there is exaggeration in it. The people of the Ghaznavi sect have themselves written a book recently in which the revelations of 'Abdullāh of Ghaznavi are recorded.

Then, given that this dispensation [of Muhammad^{ṣas}] runs lockstep with the Mosaic dispensation, and in the Mosaic dispensation *waḥī* continued uninterrupted, to the extent that even women received it, then what is the reason that it should be stopped in the dispensation of Muhammad? Are the best people of this Ummah even less worthy than those women?

Moreover, if there is no *waḥī,* then what would be the meaning of:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ○ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ [1]

Is the meaning of blessings here meat and fancy rice dishes, etc., or the mantle of Prophethood, discourse with the Divine, etc., which continued to be bestowed upon the Prophets? In short,

1. Guide us in the right path—The path of those on whom You have bestowed *Your* blessings, (*Sūrah al-Fātiḥah,* 1:6–7). [Publisher]

perfect cognizance cannot be attained by the Prophets except through *waḥī.* The core purpose for which a person accepts Islam is indeed that by following it, one may receive *waḥī*. And if the cessation of *waḥī* is accepted, even then it would be that the *waḥī* of the Holy Prophet, may peace and blessings of Allah be upon him, came to an end, but not that its reflections and manifestations also ended.

The Doctrine of Burūz

QUESTION: What is meant by *burūz?*

The Promised Messiah[as] said:

Just as a person's image is visible in a mirror, even though that image has a separate existence of its own, this is called *burūz.* Its secret lies in *Sūrah al-Fātiḥah* itself, as it is written:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ○ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ○[1]

All commentators have taken *maghdūb* [those who have incurred displeasure] to mean the Jews and *dāllīn* [those gone astray] to mean the Christians. And then there is this verse:

ثُمَّ جَعَلْنٰكُمْ خَلٰٓئِفَ فِي الْاَرْضِ مِنْۢ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُوْنَ ○[2]

1. Guide us in the right path—The path of those on whom You have bestowed *Your* blessings, those who have not *Your* incurred displeasure, and those who have not gone astray (*Sūrah al-Fātiḥah,* 1:6–7). [Publisher]
2. Then We made you *their* successors in the earth after them, that We might see how you would act (*Sūrah Yūnus,* 10:15). [Publisher]

And the verse:

وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ○[1]

These verses also allude to this very point. One of them refers to the Muslims and one refers to the Jews. So it becomes evident from the comparison that God Almighty states that He will bestow all kinds of favours and then see how you express gratitude.

Now, the point to consider is what great affliction befell the Jews. There are two major afflictions: one is that they rejected ʻĪsā [Jesus], peace be on him, and the other is that they rejected Muhammad, may peace and blessings of Allah be upon him. Hence, by way of resemblance, those two rejections were destined for the Muslims as well. But there, the two entities were separate individuals, while here the names are separate but the person in whom the *burūz* [reflection] of both manifested is one and the same. One *burūz* is of ʻĪsā and one of Muhammad, and the Muslims, by way of name only, proved to be the *burūz* of the Jews in the same manner, for they rejected the Messiah and Muhammad, may peace and blessings of Allah be upon him, thus completing the resemblance.

It is proven from the verses that the same Jewish-like shortcomings were to be fulfilled in this Ummah in a *burūzi* [reflective] manner, and they pointed to the fact that the one to come would bring two characters. This is why the Signs of the time for the Mahdi and the Messiah are the same and their actions are also the same.[2]

1. And make you rulers in the land, *that* He may then see how you act (*Sūrah al-Aʻrāf,* 7:130). [Publisher]

2. *Al-Badr,* vol. 2, no. 33, dated 4 September 1903, p. 258, 259

22 AUGUST 1903

Avoid Spreading Indecency

> A [spiritual] disease is commonly observed in people where if any individual alleges that a particular man or woman is licentious or has an illicit relationship with someone else, then—insofar as the [envious] self finds pleasure in dispensing such information—it is assumed that the incident is absolutely true on the basis of the narrator's rumour without investigation, and an effort is exerted in giving it notoriety. In this way, impure thoughts of virtuous men and women take hold in the hearts of people. Not everyone can comprehend the shock experienced by those whose reputation is [maliciously] tarnished. This is the very reason why God Almighty has imposed a punishment of eighty lashes upon such rumour-mongers.

Regarding this subject, the Promised Messiah[as] said:

> In His Holy Word, God Almighty has prescribed eighty lashes as punishment for those who spread rumours, provided they cannot prove their allegations. This is because the one who spreads the rumour is considered the plaintiff in this case, and four witnesses are required from him. If he is truthful, he must bring four eyewitnesses besides himself. It is a mistake to consider such a person among the witnesses as well.[1]

1. *Al-Badr,* vol. 2, no. 33, dated 4 September 1903, p. 259

24 AUGUST 1903

A Dream

The Promised Messiah[as] related a dream at the time of *'Aṣr*. He said:

> I saw in a dream that a cat sought to attack a pigeon belonging to us. It would not desist despite my repeated efforts to turn it away. Then I cut off its nose and though it was bleeding, it still persisted in its effort. Then I caught hold of it by its neck and started rubbing its face on the ground, but it continued to raise it until, in the end, I said: Let us hang it.[1]

31 AUGUST 1903

The Cause of the Adversity being Faced by Muslims

The adversity being faced by Muslims and their decline was mentioned. The Promised Messiah[as] said:

> The cause of this is their own misdeeds because nothing happens

1. *Al-Badr,* vol. 2, no. 34, dated 11 September 1903, p. 265

on earth unless it has first occurred in heaven. Most people complain about the harshness and oppression of the rulers, but if these people were not oppressors themselves, God would never impose oppressive rulers upon them. You can gauge the state of the times from the fact that we are ready to give thousands of rupees for a community to come and stay here.

We would host them and provide them every possible comfort, and they could present their doubts and misgivings respectfully and listen to our arguments from the Quran and authentic *aḥādīth*. They should then ponder and reflect on the extent to which the beliefs they have adopted about Islam lead to disorder and insult of Islam and the Holy Prophet, may peace and blessings of Allah be upon him, and how much support the Christians gain from it. But these people do not care. Sitting at home, they write two-penny booklets filled with whatever lies and slander they desire. (When there is such negligence in matters of faith, then why should adversity not befall them?)

The Essence of Believing in Allah the Exalted

A gentleman asked that it is written in the Holy Quran that whether someone is a Jew, or a Sabian, or a Christian, whoever believes in Allah and the Last Day will have no fear. So in this case, most Hindus are also deserving of salvation because they believe in the Messenger of Allah, even if they do not act upon his teachings, and they respect him.

The Promised Messiah[as] said:

What have you understood by believing in Allah? Does it mean that only one who believes in ʿĪsā[as] is indeed a believer in Allah? Believing in Allah means to affirm all the attributes mentioned in the Holy Quran, such as رب [*Rabb*—Lord],

رَحْمٰن [*Raḥmān*—the Gracious], رَحِيْم [*Raḥīm*—the Merciful], Possessor of all praise, Sender of Messengers, Sender of the Holy Prophet, may peace and blessings of Allah be upon him.

Now you yourself should tell me, are these the meanings of the word 'Allah' in the Holy Quran or not? Then, one who does not believe in the Holy Prophet, may peace and blessings of Allah be upon him, and does not believe in the Quran—has he believed in the Allah presented by the Quran? Just as if the fragrance is removed from a rose, it no longer remains a rose and it is discarded. Similarly, a believer in Allah is only the one who believes in Him with the attributes described by the Quran.

QUESTIONER—But some Hindus profess belief in the Prophethood of the Holy Prophet, may peace and blessings of Allah be upon him, even though they are nominally Hindus and their deeds are also like those of Hindus. Here, since the word *īmān* [faith] is used, that whoever believes, are they then deserving, or are they not, of having no fear or grief befalling them?

The Promised Messiah[as] said:

Affirmation can only be true when a person acts upon it as well. If a person professes belief in *Ṣalāt*, Fasting, and so forth, but does not perform them even for a single day, it will not be called affirmation. If a person makes many promises to you that I will do this and that, but does not fulfil even one in practice, would you call his affirmation a true affirmation?

The Essence of Punishment

QUESTIONER—Since he verbally affirms [his faith], he should surely be granted some leniency in punishment.

THE PROMISED MESSIAH—It is our belief that the punishments inflicted in this world are always inflicted due to mischief and wickedness. Of all the past deniers of Prophets and Divine Appointees, punishment befell them only at the very moment when their mischief and wickedness exceeded all bounds. Had those people not transgressed the limits, then the true home of punishment is the Hereafter. Otherwise, just look how there are thousands of disbelievers who carry on with their lives and then die in the very state of *kufr* [disbelief], yet no punishment befalls them in this world.

The very reason for this is that they do not exceed the limits in mischief and wickedness by confronting those commissioned by Allah. However, this does not necessarily mean that they will not be punished in the Hereafter. For worldly punishment, it is necessary for man to exceed the bounds in rejecting the Messenger, mocking, ridiculing, and causing harm; and for his mischief, transgression, injustice, and torment to have reached the most egregious degree in the sight of God. If a *kāfir* [disbeliever] remains in a state of meekness and is overcome by fear, then although he is deserving of Hell due to his religious misguidance, worldly punishment will not descend upon him.

If the disbelievers of Makkah had approached the Holy Prophet, may peace and blessings of Allah be upon him, with silence and decency, they would never have received the punishment that befell them. At one place, Allah the Exalted states:

فَفَسَقُوْا فِيْهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنٰهَا تَدْمِيْرًا ○[1]

Meaning that, when there is a Divine will to destroy some town, its people certainly exceed the bounds of moderation in their wrongdoings.

Then, at another place, it is stated:

وَمَا كُنَّا مُهْلِكِي الْقُرٰى اِلَّا وَ اَهْلُهَا ظٰلِمُوْنَ ○[2]

This proves that no town is destroyed except when its condition is such that the people living there are bent upon injustice. The meaning of *fisq* is to exceed the limit.

Now observe that there are thousands of Hindus who do not believe and reject [Islam], yet what is the reason that, leaving them all aside, it was Lekh Ram upon whom the knife [of punishment] fell? The reason for this was his tongue, for when he loosened it insolently and exceeded all limits in abusing and reviling the Holy Prophet, may peace and blessings of Allah be upon him, and became an adversary and himself demanded a Sign, then that very tongue of his turned into a knife and became the enemy of his life.

In short, the true abode of punishment is the Hereafter, and punishment in this world comes from exceeding the limits in mischief and wickedness. Among the Hindus, too, it is well-known that there is enmity between Parmeshwar and عت [*'ut*]. The meaning of *'ut* is to take something to the extreme (The word *'ut* is Arabic, as it appears in the Holy Quran as عُتُوٍّ [*'utūwwin*—meaning to greatly exceed, to rebel]).

1. *Sūrah Banī Isrā'īl,* 17:17 [Publisher]
2. *Sūrah al-Qaṣaṣ*, 28:60 [Publisher]

Differences and Grades of Punishment

I do not hold the view that punishment is the same for everyone. *Kufr* [disbelief] is not all the same, so how can punishment be the same for all? Some *kāfirs* [disbelievers] live in such mountains where the news of the Message has not yet reached—they have no knowledge of Islam. So their *kufr* would not be like the *kufr* of Abu Jahl, where an extremely wicked person rejects [the truth] despite having knowledge.

Therefore, there should certainly be a difference between his punishment and the punishment of others who do not commit such wickedness. However, we have no knowledge of these grades of punishment (how many they are and how they are divided up). That knowledge belongs to God. Of course, since injustice cannot be attributed to God, the existence of grades [of punishment] is inescapable.

Our Belief

Upon *aḥādīth* being mentioned, the Promised Messiah explained his belief, which has been published many times before, that:

The Quran takes precedence over everything, followed by the Sunnah, and then the Hadith comes thereafter.

And regarding Hadith, the Promised Messiah[as] said:

Even if a hadith is the weakest of the weak, so long as it does not contradict the Quran, it must be acted upon, because when it is attributed to the Holy Prophet, may peace and blessings of Allah be upon him, then it should be a requirement of respect and love to act upon it. Moreover, it is certainly not

our objective to allow the efforts of the Imams of the Faith to perish, which they undertook solely for the sake of the Faith.

We only desire that when a matter from them or a hadith, despite interpretations, does not conform with the Holy Quran, then—giving the Quran precedence—it [the hadith] should be abandoned, because when two contradictions come together, then one of them must inevitably be abandoned. In this situation, you should certainly not abandon the Quran; abandon that which is foreign to it. For example, one issue is the very death of the Messiah. Given the situation that his death is proven from the Holy Quran, then why should we accept that other hadith which contradicts it or the statement of anyone else? In the verse:

فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ [1]

God Almighty has mentioned two things: firstly, the death of the Messiah[as], and secondly, the negation of his return to this world, because if he had already returned to this world before the Day of Judgment, then his saying,

كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ [2]

would be false. In this situation, either the Messiah[as] would be a liar, or—God forbid—the accusation of falsehood would fall upon God. So in such a situation, we would give precedence to the Quran which has proven [his] death in a very clear manner.

1. But since You did cause me to die, You have been the Watcher over them (*Sūrah al-Mā'idah,* 5:118). [Publisher]

2. You have been the Watcher over them (*Sūrah al-Mā'idah,* 5:118). [Publisher]

Exemption from Friday Prayer for Women

A gentleman asked about the obligation of Friday Prayer for women. The Promised Messiah said:

> In this, take a look at the general practice, and what interpretation can we make beyond the command that is established from the Sunnah and Hadith? When the Holy Prophet, may peace and blessings of Allah be upon him, exempted women, then this commandment applied exclusively to men.

Precautionary Prayer

Among the Muslims, some are so naive and simple-minded that on Friday, they first offer the Friday prayer and then, out of precaution that perhaps the Friday Prayer may not have been offered [properly], they also offer the complete *Ẓuhr* Prayer. They have named it 'precautionary Prayer'. Upon mention of this, the Promised Messiah said:

> This is a mistake and if this were so, then no Prayer is [properly] offered because it is necessary to have certainty in the intention that I am offering such and such Prayer. And when there is doubt in the intention, then what kind of Prayer is that?[1]

1. *Al-Badr,* vol. 2, no. 34, dated 11 September 1903, p. 265–266

1 SEPTEMBER 1903

(Evening gathering)

A Dream

The Promised Messiah[as] said:

> Today in my dream this phrase escaped my lips: فیئر مین [the phonetic Urdu rendering of 'Fair Man'].

The Only Means of Knowing God

The Promised Messiah[as] said:

> There is no other means for the recognition of God besides the Word of God. Man cannot attain this cognition through the contemplation of creation—this only proves the need [for a Creator]. Thus, proving the need for something in relation to an object is one thing, while its actual existence is another. This is the very reason that the philosophers of old who remained confined to analogical arguments and whose observation was restricted to creation itself, made the most glaring errors in this regard. The perfect certainty that takes one to the stage of 'He does indeed exist' was not granted to them. It is only the Word of God that takes one to the highest stages of certainty. The Word of God is, in a way, the very sight of God, and this couplet aptly applies to it:

نہ تنہا عشق از دیدار خیزد بسا کیں دولت از گفتار خیزد

Love does not arise only from seeing [the Beloved];
Often this good fortune is attained by hearing the words [of the Beloved].

God Almighty has the power to instil strength into whatever He wills. Thus, He has instilled the power of His countenance into His speech. It is for this very speech that the Prophets sacrificed their lives. Can any metaphorical lover do the same?

On account of this [mighty] speech, no Prophet ever stepped foot onto this battlefield and then retreated, nor was any Prophet ever unfaithful. People have offered [all sorts of] interpretations regarding the incident of the Battle of Uḥud, but the truth is that a glorious manifestation of God took place at that time, and except for the Holy Prophet, may peace and blessings of Allah be upon him, no one had the strength to bear it. This is why he remained standing firmly at that very spot while the footing of the other Companions faltered. Just as there is no parallel to be found anywhere for the sincerity and fidelity he had towards God that we find in the life of the Holy Prophet, may peace and blessings of Allah be upon him, so, similarly there is no parallel to be found anywhere for the Divine support that was his lot. For instance, just look at the time of his advent and his demise.

The Ascension of the Messiah to Heaven

Over and over again the thought comes to mind that if the Messiah[as] ascended to heaven, then why did he go? This incident provokes alarming surprise because when his work on

earth is observed, then his spur-of-the-moment trip to heaven becomes seen as the embodiment of this verse:

تو کارِ زمیں را نکو ساختی کہ باآسماں نیز پرداختی

Have you accomplished the tasks you were assigned upon the earth,
That you now attend to the tasks of heaven?

It is as if this couplet emerged from the poet's mouth precisely for this incident. One might ask that going up to heaven, what has he accomplished to this day? Had he remained on earth, he would have at least guided people, but can any of those who seat him in the heavens now show any work of his over the past 2000 years? The point I make—in the corroboration of which the Quran and Hadith stand with me—is well aligned with his status of Prophethood, that when those people did not accept [Jesus] the Messiah[as], then, like other Prophets, he migrated and went to another land.

And then they ascribe such fictitious attributes to him that dishonour and mock the Holy Prophet, may peace and blessings of Allah be upon him, because when the disbelievers asked the Holy Prophet, may peace and blessings of Allah be upon him, to demonstrate ascension to heaven, he did not show them this miracle and the response given was: سُبْحَانَ رَبِّيْ[1] ['Holy is my Lord!']. Yet here, without the request of any *kāfir* [disbeliever], God Almighty Himself took the Messiah[as] to heaven. It is as if God Almighty Himself wished to belittle the Holy Prophet[sas] in the eyes of the disbelievers. Was that a different God and this another?

Although people call me a *kāfir, dajjāl* [deceiver], and so forth for making such statements, this is an honour for me because I receive this [insulting] rhetoric for defending the

1. *Sūrah Bani Isra'il,* 17:94 [Publisher]

Quran and establishing the greatness of the Holy Prophet, may peace and blessings of Allah be upon him.

بعد از خدا بعشقِ محمد مخمرم گر کفر ایں بود بخدا سخت کافرم

After God I am inebriated with the love of Muhammad;
If this is infidelity, then by God, I am a great infidel.

The Doctrine of Predestination

The Arya people object that it is written in the Holy Quran: خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ[1], that God has sealed the hearts, so what is man's fault in this?

This is the short-sightedness of these people that they do not look at the context before and after a statement; otherwise, the Holy Quran has clearly stated that this seal which is affixed by God is actually the consequence of human actions; for, when an action emanates from man, it is verily the way of Allah that an action also emanates from God. Just like when an individual shuts the doors of his home, then this is his action, and upon this, God's action would be casting darkness throughout that home, insofar as the owner himself had blocked the very means of light's entry upon his own self. In the same way, God Almighty has mentioned the causes of this seal at another place in the Holy Quran where it is written:

فَلَمَّا زَاغُوْٓا اَزَاغَ اللّٰهُ[2]

that when they adopted crookedness, God made them crooked. The designation of this is verily the 'seal', but our God is not such that He cannot then remove this seal. Accordingly, if He

1. *Sūrah al-Baqarah,* 2:8 [Publisher]
2. *Sūrah aṣ-Ṣaff,* 61:6 [Publisher]

has described the causes for affixing the seal, then right along with it He has also mentioned the means by which this seal can be lifted, as He has stated:

فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا[1]

But is the Parmeshwar of the Aryas such that He can lift the seal which He affixes on a person according to the doctrine of transmigration? The consequence of sin is certainly that it emboldens a person to commit further sin, and it creates hardness of the heart to the extent that sin becomes desirable to man. Nevertheless, our God has still opened the doors of *taubah* [repentance], so that if a person turns to God with remorse, He also turns to him, but where is this good fortune for the Aryas? Their Parmeshwar is not even capable of removing the seal He affixes. Thus, the objection regarding the doctrine of predestination goes against the Aryas, not against the people of Islam.

Taubah is a Death

Of course, the meaning of *taubah* [repentance] is not that man merely recite 'I repent, I repent' repeatedly with his tongue. Rather, a person is called repentant when, being truly remorseful over his past condition, he makes a promise for the future that he will not do this deed again, and he brings about a change within himself, and he gives up those passions, habits, and such to which he was addicted. And he has to abandon all those friends and streets and alleys he was linked with in the state of sin.

It is as if *taubah* is a death which he brings upon himself.

1. Surely, He is Most Forgiving to those who turn *to Him* again and again (*Sūrah Banī Isrā'īl,* 17:26). [Publisher]

When he turns to God in such a state, then God also turns to him. This is because in the commission of sin, there is a part played by Divine decree and determination, for the structure of some inner organs and faculties is indeed such that man falls prey to committing sin. Thus, it was necessary that in the commission of sins, God Almighty should grant concession to the extent of the role played by Divine decree and determination, and accept the repentance of that servant. This is indeed why one of His names is *at-Tawwāb* [the Oft-Returning with compassion].[1]

3 SEPTEMBER 1903

A Dream and an Ilhām

The Promised Messiah[as] said:

Some weakness appeared in my disposition upon the onset of diarrhoea. In a light slumber, what I am seeing are two men standing on each side of me with pistols. In the midst of this I received the *ilhām* [revelation]:

فِیْ حِفَاظَۃِ اللّٰہِ

[In Allah's protection.][2]

1. *Al-Badr,* vol. 2, no. 34, dated 11 September 1903, p. 266–267
2. *Al-Badr,* vol. 2, no. 35, dated 18 September 1903, p. 280

UNDATED[1]

Ism-e-Aʿẓam

One day at noon, the Promised Messiah[as] said:

> For diarrhoea, I do not prescribe any medicine nor write any prescription. I only advise [people] to wake up at night and pray, reciting *Ism-e-Aʿẓam,* [the Most Exalted Name (of Allah)]:
>
> رَبِّ كُلُّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِيْ وَانْصُرْنِيْ وَارْحَمْنِيْ
>
> [O my Lord, everything is Your servant. So O my Lord, protect me and help me and have mercy on me.]
>
> Repeat this in the *rukū'* [bowing] and *sajdah* [prostration] of Prayer and at other times. This *Ism-e-Aʿẓam* has been taught by God.[2]

1. This diary entry is from one of the days between 4 to 8 September 1903. (Editor)
2. *Al-Badr,* vol. 2, no. 35, dated 18 September 1903, p. 280

9 SEPTEMBER 1903

Revealed Treatment for Epidemic Diseases

The Promised Messiah[as] said:

I received the revelation:

سَلَامٌ عَلَيْكُمْ طِبْتُمْ

[Peace be upon you; you are the purified.]

Then, as I was thinking of the epidemic, God Almighty conveyed to me that its remedy is to continually recite these names of His:

يَاحَفِيْظُ يَاعَزِيْزُ يَارَفِيْقُ

[O Protector, O Almighty, O Companion.]

Rafiq [Companion] is a new name of God Almighty which has never been mentioned previously among the attributes of the Most High God.[1, 2]

1. It is written in *al-Ḥakam:* 'This is a new usage of Allah's name, *Rafiq.*' (*Al-Ḥakam,* vol. 7, no. 36, dated 30 September 1903, p. 15)
2. *Al-Badr,* vol. 2, no. 35, dated 18 September 1903, p. 280

UNDATED

The Promised Messiah[as] said:

> Some people raise the objection as to why the plague did not break out in such and such a place. This is their mistake. The real Sign of the time in which the Messiah and Mahdi was to appear is the plague. There is no condition written in this that it must necessarily strike everywhere. Whoever has knowledge of me will benefit, but it is not necessary that everyone should know of me. It is possible that there may be some places which have not yet even received the news of the fact that this is my claim.
>
> The Word of God Almighty is true in every single word, and God Almighty is with the righteous. A great Sign of my truthfulness is that a multitude would oppose me, and in terms of wealth, riches, and numbers, they should far exceed me, yet they are not granted success and I emerge victorious. This account is fulfilled in the form of a prophecy. And even if there were no prophecy, it would still be an astonishing spectacle that despite such large numbers and fervour of the opponents, all their rifles miss the mark. But alongside this, there is also the fact that the '*Alīm* [All-Knowing] and *Khabīr* [All-Aware] God had informed [me] from the very beginning that despite such immense opposition and all other factors, this Jamā'at would grow.
>
> The transformation of the staff of Moses, peace be on him, into a serpent was a mystery in that era; otherwise, similar spectacles take place nowadays, and until one is personally informed, they remain astonished. In the same way, that incident was a miracle for a brief period; now, what can be understood of its

reality? Nevertheless, at this time, people have been given an extensive period to thoroughly reflect and understand.

In one sense, our opponents are even deserving of mercy. They hatched all their plots, exerting their efforts to the extreme, yet they failed miserably. One group of them would wake up at night continually beseeching prayers, but not a single one was accepted. The greater the purity of man's relationship with God, the greater the purity of discernment. The prescribed *Istikhārah*[1] should definitely be carried out in every journey.[2]

14 SEPTEMBER 1903

The Permissibility of Photographs Due to Need

An Ahmadi gentleman asked the question, 'The reason the people of the village harass is that you had your photograph taken—what reply should we give them?' The Promised Messiah[as] said:

> When man keeps money, rupees, and so forth, which have pictures on them, in his pocket at all times for worldly needs, then why can the use of pictures not be permissible for religious needs? The example of these people is like:

1. A special Prayer made to seek guidance from Allah before making a decision. [Publisher]
2. *Al-Badr,* vol. 2, no. 35, dated 18 September 1903, p. 280

لِمَ تَقُوْلُوْنَ مَالَا تَفْعَلُوْنَ ○[1]

They themselves perform one action and tell others that it is reprehensible. If in the view of these people, pictures are forbidden, then they should take out all their wealth and possessions and throw them away, and then object to me. And these mullahs who are speaking out excessively, their condition is such that they cannot let go of a single penny from their hands.[2]

17 SEPTEMBER 1903

Allurement and Attraction are Signs of the True Religion

Some friends requested that attention should be given towards the Arya Samāj as they are progressing a great deal. The Promised Messiah[as] said:

What progress can they possibly make? The religion that progresses is the one in which some spirituality exists. They possess neither spirituality nor that magnetic attraction through which a nation can make progress. There is a special attraction that is given to the Prophets, peace be upon them all, and all pure souls can sense it. Those who are influenced by it demonstrate

1. Why do you say what you do not do? (*Sūrah aṣ-Ṣaff,* 61:3) [Publisher]
2. *Al-Badr,* vol. 2, no. 36, dated 25 September 1903, p. 281

an exemplary model of life, and the sparkle of that attraction is visible like pieces of diamonds. Whoever is conferred that attraction becomes the fountainhead of Divine powers, and God's rare and hidden powers, which are not manifested generally, are manifested through the means of such a person and it is through this very attraction that they attain success.

Of all the Prophets who appeared throughout the world, did they appear being fully aware of all the world's deceptions and philosophies, which enabled them to prevail over all the people? Certainly not. Rather, they possess an attraction due to which people go on being drawn towards them. And when prayers are made, that attraction influences the poisonous matter within people and provides solace and comfort to those who are spiritually ill. This is something that simply cannot be expressed in words. The true essence of the Shariah is to develop that attraction within one's nature.

True *taqwā* [righteousness] and steadfastness cannot be attained, nor can a nation be formed, without the presence of one who possesses this attraction. It is this very attraction that inspires acceptance in hearts. Without it, even a slave or a servant cannot sincerely obey their master, and it is due to its absence that servants and slaves, upon whom great rewards and favours have been bestowed, ultimately prove to be disloyal. A considerable number of kings have been slaughtered at the hands of such slaves, but can anyone present an example among the Prophets where a Prophet was killed by his own slave or disciple?

Wealth, riches, or any other means cannot subdue the heart in the way that this attraction does. What was it that the Holy Prophet, may peace and blessings of Allah be upon him, possessed, that, by virtue of its presence, the Companions[ra] [of the Prophet] displayed such sincerity? They not only turned away from idol worship and the worship of creation [itself], but in actual fact, the desire for the world was removed from within

them, and they began to see God. They were so passionately devoted to the cause of God that it was as if each one of them was an Abraham [in spirit].

With complete sincerity, they performed deeds for the manifestation of God's glory, the likes of which have never been witnessed since. They joyfully accepted being slaughtered for the sake of their faith. In fact, some Companions[ra] who did not attain martyrdom all at once surmised that perhaps there was some deficiency in their sincerity, as is alluded to in this verse:

مِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ وَمِنْهُمْ مَّنْ يَّنْتَظِرُ[1]

Meaning that, some had already been martyred, while others were waiting to see when it would be their good fortune to be granted martyrdom. Now, one should consider whether these people did not have needs like others—did they not have love for their children and other attachments? Nevertheless, this attraction had made them so intoxicated that they gave precedence to the Faith over everything else.

In the commentary on the verse: اَلَّا يَكُوْنُوْا مُؤْمِنِيْنَ[2] one [commentator] states that it may have occurred to the Holy Prophet, may peace and blessings of Allah be upon him, that perhaps he lacked that perfect attraction; otherwise, Abu Jahl would have come to the right path. Then he himself answers that the Holy Prophet[sas] did possess the perfect attraction, but some natures become such that they are no longer capable of accepting the light. Therefore, it is better for such people to remain deprived.

Giving precedence to religion over the world and all that is therein cannot be achieved without Divine attraction. Those who lack this attraction change their religion at the slightest trial and immediately start agreeing, under government

1. *Sūrah al-Aḥzāb,* 33:24 [Publisher]

2. Because they believe not (*Sūrah ash-Shu'arā'*, 26:4). [Publisher]

pressure, to whatever is being said. Musailimah *al-Kadhdhāb* [the Great Liar] had up to 100,000 followers, but since he did not possess that attraction, they all perished in the end.

In short, the proof of someone being from Allah is verily that he is granted attraction, and this is, in fact, a great miracle that makes hundreds of thousands of people his devotees willing to lay down their lives for him. Making even one person your devotee is impossible—should anyone try, they will soon discover. Hundreds of rupees are spent, but in the end, there is only disappointment, let alone making an entire people your devotees. This cannot be achieved without the attraction bestowed by God. The awe and threats of kings and the whole world coming to oppose them—all of this does not make the devotees of this attraction waver.

The Aryas still do not know what true *taqwā* [righteousness] is. This becomes evident when they first understand their illness. Unless a person considers himself sick, why would he seek treatment? *Tazkiya-e-nafs* [Self-purification] is something that cannot happen on its own. That is why God Almighty states:

فَلَا تُزَكُّوْٓا اَنْفُسَكُمْ ۚ هُوَ اَعْلَمُ بِمَنِ اتَّقٰى ۝[1]

Meaning, do not think that you will become purified on your own through your ego or intellect.

This notion is wrong. He knows well who is righteous. ... Ignorance is such a poison that just as a person walking around healthy suddenly perishes from cholera or such, yet did not even imagine beforehand that he would die, ignorance similarly destroys a person. Its cure is not possible without Prophets. By staying in their company, such a strength develops within man that he becomes aware of his illness; otherwise, this cannot be

1. *Sūrah an-Najm,* 53:33 [Publisher]

achieved through mere rhetoric and smooth talk. Simply saying, 'We did not commit adultery. We did not steal', does not lead to *tazkiya-e-nafs,* nor is it called true purity. This is something that is difficult even to understand, let alone act upon. God bestows it upon whomsoever He wills. It is a kind of death that a person must impose upon his ego.[1]

23 SEPTEMBER 1903

(During the morning in Gurdaspur)

A Dream

I had taken up a pen to write. I observed that its point was broken. Thereupon I said: 'Put on to it one of the nibs that had been sent by Muhammad Afdal.' While those nibs were being looked for, I woke up.[2]

Expand the Jamā'at through Abundant Progeny

Muftī Faḍl-ur-Raḥmān Ahmadi Qadiani conveyed to me the following sayings of Ḥaḍrat Imāmuz-Zamān [His Holiness, the Imam of the Age], on whom be peace and blessings.

On the morning of 23 September 1903, when the aforementioned

1. *Al-Badr,* vol. 2, no. 36, dated 25 September 1903, p. 281–282
2. *Al-Badr,* vol. 2, no. 37, dated 2 October 1903, p. 290

Muftī Ṣāḥib went to Gurdaspur and informed Ḥaḍrat Imāmuz-Zamān, peace and blessings be upon him, about the birth of a dear son at the home of Ḥaḍrat Ḥakīm Maulawī Noor-ud-Deen, the Promised Messiah[as] said:

> I am very pleased because Maulawī Ṣāḥib has previously suffered the loss of many children. It is my desire that the child be named ʻAbdul-Qayyum.

Then the Promised Messiah[as] said:

> It is my heartfelt wish that the members of my Jamāʻat enter into multiple marriages and expand the Jamāʻat through abundant offspring. However, the condition is that they treat the first wife even better than the second so that she faces no hardship. The second wife seems disagreeable to the first only because she thinks that her care and rights will be compromised, but my Jamāʻat should not act in this manner.
>
> Although women are displeased by this, I will continue to impart this teaching. This condition will remain, however, that the care and rights of the first wife should be fulfilled with greater attention and consideration than the second, and she should be kept happier than the second. Otherwise, it may not happen that instead of reward, there may be punishment. Christians have also faced this need, and sometimes they have provided proof of it by poisoning the first wife in pursuit of a second. This is a strange path of *taqwā* [righteousness], but on the condition that there be justice and no shortcoming in the care of the first [wife].[1]

1. *Al-Badr,* vol. 3, no. 7, dated 16 February 1904, p. 11

24 SEPTEMBER 1903

The Need for Spirituality and Purity

Upon mention of something, the Promised Messiah[as] said that:

> If someone were to leave their worldly affairs and sit with us, he would witness an ocean of prophecies flowing, just as yesterday the prophecy about the pen was fulfilled.
>
> No religion can survive without spirituality and purity. The Holy Quran has set forth the condition of the world prior to the advent of the Holy Prophet, may peace and blessings of Allah be upon him:

يَأْكُلُوْنَ كَمَا تَأْكُلُ الْأَنْعَامُ[1]

> Then, when those very people accepted Islam, it states:

يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّقِيَامًا ○[2]

> Unless an antidote is made available from heaven, the heart does not remain pure. Man takes a step forward, but then he falls back. Should man possess holy attributes and character, only then can that religion progress. Without this, no religion can progress, but even if it does, it cannot remain established.[3]

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1. They eat even as the cattle eat (*Sūrah Muḥammad,* 47:13). [Publisher]
2. They spend the night before their Lord, prostrating and standing (*Sūrah al-Furqān,* 25:65). [Publisher]
3. *Al-Badr,* vol. 2, no. 37, dated 2 October 1903, p. 290

29 SEPTEMBER 1903

(Evening gathering)

The Purpose of Bai'at

After taking *Bai'at* [the Pledge of Allegiance], Ḥaḍrat *Ḥujjatullāh,* the Promised Messiah[as], on whom be peace and blessings, delivered the following address:

> Every person who takes *Bai'at* at my hand should understand what the purpose of their *Bai'at* is. Does he pledge allegiance for worldly motives or for the pleasure of Allah the Exalted? There are many unfortunate people whose sole objective and purpose of *Bai'at* is merely the world. Otherwise, their *Bai'at* does not bring about any change within them, and they do not attain the light of true certainty and cognizance, which are the results and fruits of a true *Bai'at*. Their actions do not develop any excellence or purity. They do not make progress in the doing of good deeds. They do not abstain from sins. Such people, who consider the world alone to be their true objective, should remember that:
>
> دنیا روزے چند آخر کار با خداوند
>
> *This world is but a few days—ultimately, we must face the Lord.*
>
> This short-lived world will pass away in any case, whether it passes in hardship or in ease, but the ordeal of the Hereafter is a very serious affair. It is an eternal abode and there is no end to it. So, if one goes to that abode in such a state that he had made peace with Allah the Exalted, and the fear of Allah had taken hold of his heart, and he had repented from sin and remained

aloof from every sin which Allah the Exalted has declared to be a sin, then the grace of God will come to his aid and he will be in a position where God will be pleased with him and he will be pleased with his Lord. But if he did not do so—rather, he spent his life in a state of heedlessness—then his end is perilous.

Therefore, at the time of taking *Baiʿat,* one should make the decision as to what is the purpose of *Baiʿat* and what benefit will be derived from it. If it is merely for the sake of the world, then it is of no benefit. However, if it is for the sake of religion and for the pleasure of Allah the Exalted, then such a *Baiʿat* is blessed and is one that keeps its true purpose and objective in view, from which the full realisation of those benefits and advantages is expected that are attained from a true *Baiʿat.*

Man attains two immense benefits from such a *Baiʿat*. Firstly, he repents of his sins, and true *taubah* makes a person the beloved of Allah the Exalted and grants him the ability to attain purity and cleanliness, as Allah the Exalted has promised:

إِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ ۝[1]

Meaning that, Allah the Exalted befriends those who repent and He also befriends those who are pure from the temptations of sin. *Taubah* is, in essence, such a thing that when it is done with its true requisites, a seed of purity is sown within a person which makes him an heir to virtues. This is why the Holy Prophet, may peace and blessings of Allah be upon him, has also said that one who repents from sins becomes as if he had committed no sin at all.[2] That is, the sins prior to *taubah* are forgiven by Allah the Exalted.

Whatever his circumstances were before that time, and

1. *Sūrah al-Baqarah,* 2:223 [Publisher]
2. *Sunan Ibn Mājah,* Kitābu-Zuhd, Bābu Dhikrit-Taubah, Hadith 4250 [Publisher]

whatever improper actions and immoderation were found in his way of life, Allah the Exalted forgives them by His grace, and a covenant of peace is established with Allah the Exalted, and a new account begins. So, if he has offered *taubah* before Allah the Exalted with a sincere heart, then he should not cast a new account of his sins, and should not again soil himself with the impurity of sin. Rather, he should always remain focused on his purity and cleanliness with *istighfār* [seeking forgiveness] and supplications, and should remain concerned with how to please and delight Allah the Exalted, and should remain regretful and ashamed of the state of his life which passed before the time of *taubah*.

The life of a human being is divided into many parts, and in each part, there are various kinds of sins. For instance, one part is that of youth, in which, according to one's condition, there are emotions of laziness and negligence. Then there is another part of life in which there is deception, fraud, hypocrisy, and various kinds of sins. In short, every part of life has its own type of sins. Thus, it is the grace of God Almighty that He has kept the door of *taubah* open, and He forgives the sins of the one who repents, and through *taubah,* a person can reconcile with his Lord once again.

Look, when a crime is proven against man, he is deemed worthy of punishment, as Allah the Exalted states:

مَنْ يَّاْتِ رَبَّهٗ مُجْرِمًا فَاِنَّ لَهٗ جَهَنَّمَ [1]

Meaning that, whoever comes to his Lord as a sinner, his punishment is Hell, where he will neither live nor die. This is the punishment for one crime, so what will be the condition of one who commits thousands or millions of crimes? However, if someone appears before a court and, after the charges against

1. *Sūrah Ṭā Hā,* 20:75 [Publisher]

him are proven, the court frees him, how great a favour of the judge would that be? Now, ponder that this *taubah* is the same acquittal that is granted after the formal criminal charges. As soon as one repents, Allah the Exalted forgives the previous sins.

Therefore, man should look into his own condition and see how many sins he was involved in and how much punishment he was going to receive for them, which Allah the Exalted, out of His sheer grace, has forgiven. Thus, the *taubah* that you have now done, you should be aware of the essence of this *taubah* and avoid all those sins in which you were involved and which you have pledged to avoid. Every sin, whether it is of the tongue, or the eye, or the ear—in short, each limb has its own sins—keep avoiding them because sin is a poison that destroys man. The poison of sin keeps accumulating gradually and eventually reaches such a quantity and limit where man is destroyed. Hence, the first benefit of *Bai'at* is that it is an antidote to the poison of sin. It protects from its effects and draws a line of cancellation over sins.

The second benefit of this *taubah* is that it carries a strength and firmness when it is done wholeheartedly at the hands of one commissioned by Allah. When man offers *taubah* on his own, it is often broken. He repents again and again, and breaks it again and again. But the *taubah* done at the hands of one commissioned by Allah, when done with a sincere heart, because it will be in accordance with the will of Allah the Exalted, God Himself will grant it strength, and such power will be given from heaven that will enable the person to remain steadfast upon it.

There is also a difference between one's own *taubah* and *taubah* at the hands of the commissioned one—the first is weak while the second is firm. This is because it is accompanied by the attention, attraction, and prayers of the commissioned one, which strengthen the resolve of the one repenting and convey heavenly power to him through which a pure transformation

is initiated within him, sowing the seed of virtue which eventually becomes a fruitful tree. So, if you exercise patience and steadfastness, you will see after a few days that you have progressed far beyond your earlier state.

In short, there are two benefits of this *Bai'at* which is done at my hand. First, sins are forgiven and man becomes worthy of forgiveness in accordance with the promise of Allah the Exalted. Second, repenting before the commissioned one grants strength and saves man from satanic attacks. Remember, the purpose of joining this Movement should not be worldly gain. Rather, the pleasure of Allah the Exalted should be the objective, because the world is a temporary place—it will pass in one way or another.

شبِ تنور گذشت و شبِ سمور گذشت

The night of hardship has passed, and the night of ease has passed.

Keep the world and its objectives and purposes completely separate. Never mix them with religion because the world is a perishable entity while religion and its fruits are everlasting. The life of this world is very short; you see thousands of deaths occurring every second and every instant. Various kinds of epidemics and diseases are bringing the world to an end; sometimes cholera wreaks havoc, now the plague is destroying lives. Who knows how long one will live? When there is no certainty about when death will come, then what folly and absurdity it is to remain heedless of it! Therefore, it is necessary that you be concerned regarding the Hereafter. Whoever is mindful of the Hereafter, Allah the Exalted will have mercy on them in this world as well.

It is the promise of Allah the Exalted that when man becomes a perfect believer, He makes a distinction between him and others. Therefore, first become a believer, and this can

only happen if you do not mix worldly motives with the pure objectives of the *Bai'at,* which are based on the fear of Allah and *taqwā* [righteousness]. Observe Prayers regularly, remain engaged in *taubah* and *istighfār* [seeking forgiveness], safeguard the rights of mankind, and do not cause pain to anyone. Make progress in righteousness and purity, then will Allah the Exalted bestow every kind of grace. Also advise the women in your homes to be regular in Prayers and restrain them from complaining and backbiting. Teach them purity and righteousness. My duty is only to admonish; acting upon it is your task.

Supplicate in your five daily Prayers and supplicate in your own language as well; it is not forbidden to pray in your own tongue. The pleasure of Prayer is not attained until one is fully attentive, and attentiveness of the heart is not achieved without a sense of humility. Humility is produced when one understands what one is reciting. Therefore, fervour and anguish can be generated by presenting one's own supplications in one's own language. However, it should never be understood from this that one should only pray in one's own language. Certainly not.

What I mean is that after the prescribed Prayers and remembrance of God, supplicate in your own language as well. Otherwise, Allah has placed a special blessing in the words of the prescribed Prayers. Prayer is, in fact, the name of supplication, so pray in it that He may save you from the calamities of this world and the Hereafter and that you are afforded a good end.[1] Pray for your wife and children, too. Become a pious man and avoid all kinds of evil.[2]

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1. Additionally, in *al-Badr,* the following sentence is mentioned: 'And all your actions should be in accordance with His will.' (*Al-Badr,* vol. 2, no. 38, dated 9 October 1903, p. 298)

2. *Al-Ḥakam,* vol. 7, no. 38, dated 17 October 1903, p. 1–2

30 SEPTEMBER 1903

Always Remember Death

Abu Sa'īd Ṣāḥib Ahmadi submitted to His Holiness [the Promised Messiah], may peace and blessings be upon him, that he would be returning to Rangoon [Yangon, Myanmar] after two or three days and requested prayers from Ḥuḍūr[as]. The Promised Messiah[as] said:

> *Inshā'Allah Ta'ālā* [God Almighty willing], I will pray. The world is a place of separation. Always remember death. Life is but a few days; one should not be conceited about it. God is with the one who lives righteously and has trust in God.[1,2]

1. This diary entry is written in exactly the same words in *al-Ḥakam,* vol. 7, no. 38, p. 2, dated 17 October, and ascribed the date of 1 October. It is highly likely that this is an error in *al-Ḥakam* because *al-Badr* mentioned that on 1 October, due to illness, the Promised Messiah, peace and blessings be upon him, did not attend. And Allah knows best. (Compiler)

2. *Al-Badr*, vol. 2, no. 38, dated 9 October 1903, p. 298

4 OCTOBER 1903

(At Ẓuhr time)

As His Holiness [the Promised Messiah], may peace and blessings be upon him, was leaving after offering the *Ẓuhr* Prayer, Seth Ahmad Dīn, who had come from Jhelum, submitted that a person who had taken *Baiʿat* recently was saying that his academic knowledge was very limited and he had not yet learned the proofs of the claims of the Promised Messiah[as], therefore he requested prayers. Upon this, he [the Promised Messiah[as]] briefly explained the proofs of his claims to Seth Ṣāḥib so that these may be conveyed to that person. Furthermore, the Promised Messiah[as] also stated:

> If anyone could have had the right to Divinity, it would have been our Holy Prophet Muhammad, may peace and blessings of Allah be upon him, because he had neither brother nor sister, whereas ʿĪsā'[as] [Jesus] had brothers and sisters. These wretched Muslims do not even consider that Īsā[as] had five brothers and two sisters who were born from Mary's womb. So what is the reason that Mary should not be called the mother of gods, and the brothers of [Jesus] the Messiah[as] not be called gods?

Come to the Centre to Gain Strength and Maturity

> I deeply regret that some people come here underdeveloped [i.e. weak of faith] only to leave underdeveloped, although it is their duty to stay here for a few days and present their doubts to attain firmness of faith. Then other opponents and Christians

will flee from them just as Satan flees from [one who recites] لَاحَوْلَ [*Lā ḥaula*—There is no power (except with Allah)]. It is astonishing how people fall prey to Satan's deception, but this happens due to weakness of faith.

What kind of believer succumbs to Satan's deception? It appears that the one who falls for Satan's deception is himself a satan; otherwise, if things are looked at thoughtfully, there is nothing left in the hands of our opponents now. Such people want everything they hold on to—the well-founded and the unfounded—to be fulfilled word for word, although this has never happened nor will it ever happen.

The Jews had so many traditions that they were not fulfilled word for word—neither for ʻĪsā [Jesus] nor the Holy Prophet, may peace and blessings of Allah be upon him—and that is why many stumbled. Nevertheless, some Jews who became Muslims did so because they accepted the portion of those traditions that were fulfilled as being valid, and what was not fulfilled, they either disregarded as worthless or they interpreted it differently. Had they not done so, they would have been deprived of Islam. Moreover, they also witnessed the enlightenment and blessings of the Holy Prophet, may peace and blessings of Allah be upon him. Every nation possesses narrations—some of which are true, some false, some correct, and some incorrect. If a person stubbornly insists that all must be fulfilled, then no one behaving in this manner would accept. This is the very meaning of *Ḥakam* [Arbiter]—to distinguish and demonstrate the valid from the invalid.

It is obligatory for everyone who takes *Baiʻat* [the Pledge of Allegiance] to properly understand our claim; otherwise, he would be guilty of sin.

(Evening gathering)[1]

Who Could be a Better Adviser than Death?

A discussion about death and its bitterness began, upon which the Promised Messiah[as] said:

> Man[2] does not learn lessons from these deaths, although who could be a better adviser than this? If all these human beings who die in different cities and countries were gathered together to pass through a single door, what a sight of warning it would be!
>
> Then there are various diseases of such diverse nature that man cannot cope with them. Once, a person came to me and related that a tumour had developed in his stomach, and day by day it was growing and blocking the path of excretion. Every doctor he went to said that if he had this disease, he would commit suicide by shooting himself. Eventually, the poor man died of this very disease.
>
> Some people become afflicted with such severe cases of tuberculosis that they discharge cupfuls of pus from within.

1. *Al-Ḥakam* dated the diary entry as 3 October 1903, which does not seem to be correct because *al-Badr* published the following note regarding the dates from 1 to 3 October: 'On 1 October 1903, the Promised Messiah, peace be on him, did not attend the congregational Prayers for *Maghrib* and *'Ishā'* due to illness. On 2 and 3 October, there was no noteworthy event to report. On 3 October 1903, again due to illness, the Promised Messiah, peace be on him, was unable to join the congregation for *Maghrib* and *'Ishā'* Prayers.' (*Al-Badr*, vol. 2, no. 38, dated 9 October 1903, p. 298) (Compiler)

2. There is also this passage in *al-Ḥakam* before this: 'As a rule, a person abandons anything that is harmful to him after experiencing and observing it once or twice. However, every day there are incidents of deaths and funerals but he fails to learn a lesson from these deaths.' (*Al-Ḥakam,* vol. 7, no. 38, dated 17 October 1903, p. 3)

Once, a patient came with this very condition. Only his skin remained, and though he was sensible, he still thought that he would live.

Man's hardheartedness is fundamentally rooted in his hopes, but this is not the state of the Prophets. The condition of all the Prophets who ever come has always been such that if evening came, they had no expectation of living until the morning, and if morning came, they had no expectation of living until the evening. Unless man realizes that he is mortal, he cannot detach his heart from everything besides Allah, and ultimately he dies consumed by such thoughts.

Who knows when death will come? Death arrives suddenly. If one reflects, one would realize that this world, its wealth and wherewithal, and its pleasures are all transient and false. Eventually, he will depart empty-handed, and the true objective that can keep him content is to attach his heart to God and remain free from the audacity to commit sin. It is easy to say this, and anyone can claim with their tongue that their heart is attached to God, but doing it is difficult.

Look at a shopkeeper who gives short measure in weight, yet continues to sing mystical verses in such a way that others think he is deeply connected to God. In such a state, words and statements do indeed flow from the tongue, but the heart denies them. The successors of saintly people who have inherited their thrones recount such tales that others become enchanted upon hearing them, although they themselves do not practise them at all.

Nevertheless, there are also people who understand the reality and find it easy to abandon this world and all it contains, like Ibrāhīm Adham and others who were kings but renounced their kingdoms. When the fear of God prevailed over their hearts, they determined that this world and this fear [of God] cannot coexist, so they abandoned the world.

When a person is engrossed in a transient pleasure, the more he is attached to it, the more grief he will suffer when he parts from it. Attaching one's heart to the world envelops it in darkness, and it no longer remains apt for future righteous conduct. Although there have been sinful and immoral kings among Muslims, there have also been many who adopted purity and righteousness.[1]

5 OCTOBER 1903

(Evening gathering)

Dialogue with a Christian

After reading all the newspapers that had come from Europe and America about the refutation of Christianity, Miyān Gul Muhammad [a Christian], addressed His Holiness [the Promised Messiah[as]] and said that he had come as per his instructions. The Promised Messiah[as] said:

I had actually forbidden you by telegram and letter that you should not come. Due to ill health and being occupied with an essential task, there is no spare time. Now that you have come, I am pleased by your arrival, and I approve of anyone coming to me for research.

1. *Al-Badr*, vol. 2, no. 38, dated 9 October 1903, p. 298–299

The age is gradually adopting rectitude. I am always ready to convey whatsoever God has bestowed upon me for refuting the Christian faith and breaking the Cross. However, on another occasion when you visit, just as it will be your right to ask a question, similarly it will be my right to ask a question as well. And that question will only be about the Divinity of the Messiah, the Trinity, and his conduct. But just as I have defined the scope of this question, it is also incumbent upon you to make your question specific so that there is an opportunity for preparation.

GUL MUHAMMAD—Yes, you may also ask a question. Just as I need to seek the truth, it is also necessary for you to express the truth.

THE PROMISED MESSIAH[AS]—You speak the truth, but Europe and America are testifying to my expression of the truth. The newspapers have just been read out before you.

GUL MUHAMMAD—But one thing is necessary, that if I come on another occasion and you are not free again, then since I am a poor man, the cost of the round trip will be upon you.

THE PROMISED MESSIAH[AS]—If you are poor, we will pay for your travel expenses. If we have to send you back one hundred times like this due to lack of time, we will pay for your fare one hundred times.

Miyān Gul Muhammad asked for the fare this time, and considering his poverty, upon his request, 3 (three) rupees were given to him right away. When there was some discussion among some of the friends about this, Miyān Gul Muhammad addressed the Promised Messiah[as] and said:

GUL MUHAMMAD—You are mocking me.

THE PROMISED MESSIAH[AS]—Remember this. Our work is solely for the sake of Allah. There is no mockery or jest here. We take every burden upon ourselves. If it were mockery, then why would we take on this responsibility and give you three rupees? In fact, for the sake of seeking the truth, even if someone comes all the way from London, we are ready to pay their fare.[1]

6 OCTOBER 1903

On this day, Miyān Gul Muhammad again raised an objection and tried to get a written statement from the Promised Messiah[as] so that he could present it in Lahore. Since the Promised Messiah[as] was occupied with writing the book *Tadhkiratush-Shahādatain* and had no time at all, he told Mufti Muhammad Ṣādiq, who had taken great interest in meeting and conversing with Miyān Gul Muhammad, to give a reply. However, Miyān Gul Muhammad would not listen to anyone. Finally, upon his strong insistence, the Promised Messiah[as] gave him another written statement, a copy of which we present below. (Editor)

1. *Al-Badr*, vol. 2, no. 39, dated 16 October 1903, p. 305

Copy of the Written Note from the Promised Messiah, Peace and Blessings be upon Him

To Miyān Gul Muhammad Ṣāḥib, the Christian

Subject to my good health and no unforeseen circumstances arising, this is my promise that if after 20 October 1903, Miyān Gul Muhammad Ṣāḥib informs me that he is ready to come to Qadian, I will invite him so that he may ask whatever question he wishes to ask. There will be only one question, and both parties will have four days to give their answer and rebuttal. Within these four days, I will also have the right to ask any question regarding Yasū' Masīḥ [Jesus Christ] and his Divinity, or regarding the contradictions in the Gospel and Torah that arise from the current Christian beliefs.

Similarly, he will have the right to respond. Then, I will have the right to give a rebuttal. It will be essential for Miyān Gul Muhammad Ṣāḥib to inform me before leaving Qadian what objection he wishes to raise against Islam or the Holy Quran so that we may also see if that objection truly does not apply to the Gospel of Yasū' Masīḥ or his conduct or his signs.

Although I deeply regret having to address such people who even now, in this age, believe God to be a person whose human weaknesses reveal his true nature, it is, nevertheless, my duty not to reject even those following the most degraded religions when they challenge us. Therefore, I do not reject them.

Finally, it is necessary that he provides me with his correct and complete address so that there may be no difficulty in my response reaching him; that is, where and in which locality of Lahore he resides and what his complete address is. Again, for your satisfaction, as you had requested last night, I also promise that if you come to Qadian upon my writing and have to return

without a debate having occurred due to any constraint on my part, I will pay your return fare to Lahore.

And regarding the three rupees given to you last night, you should never think this was due to any compensation owed to you. Because when I had sent a telegram to Lahore at our own expense to stop you, and had also sent three letters, in that situation this loss was your responsibility. However, I gave you three rupees merely as a religious courtesy; otherwise, you had no right to it.

Similarly, unless I observe any clear prejudice in your intention, I can likewise pay the fare each time without you having any right to it, merely considering you as needy and for no other reason.

The humble writer, Mirza Ghulam Ahmad
6 October 1903

Miyān Gul Muhammad could not find satisfaction even after receiving this letter and when His Holiness [the Promised Messiah[as]] arrived at the time of *Ẓuhr* [Prayer], Miyān Gul Muhammad said, 'Add the words that I want you to add.' However, the Messiah of God did not deem it appropriate, and ultimately, Miyān Gul Muhammad took his leave.[1]

1. *Al-Badr*, vol. 2, no. 39, dated 16 October 1903, p. 305–306

14 OCTOBER 1903

(Evening gathering)

The Bitterness of Worldly Life

The Promised Messiah[as] delivered a brief speech in the evening about the bitterness of worldly life, the gist of which is as follows:

> It is astonishing that man seeks comfort and ease in this [world], whereas there is great bitterness in it—leaving loved ones and relatives, parting with friends, withdrawing from every beloved one. However, the only way to find comfort is to attach one's heart to God, as it is said:
>
> جز بخلوت گاہِ حق آرام نیست
> *There is no peace except in solitude with God.*
>
> Man rejoices for a moment, then grieves the next moment. However, if there is no grief, then there is no pleasure in joy, just as the pleasure of water is only felt when the pain of thirst is experienced. This is why pain takes precedence.[1]

1. *Al-Badr*, vol. 2, no. 39, dated 16 October 1903, p. 306

15 OCTOBER 1903

(Evening gathering)

In the evening, a gentleman came and conveyed a message from a lady, saying that she says, 'If such and such a task of mine is accomplished, then my life and wealth are all sacrificed for you.' His Holiness [the Promised Messiah[as]] said:

> One should not place any kind of condition with God Almighty, nor does God Almighty seek a bribe. I will pray, and she should also pray before His threshold with humility and meekness.

The Status of the Holy Quran and Hadith

Upon mention of the Holy Quran and Hadith, His Holiness [the Promised Messiah[as]] said:

> If one relies only on the Hadith without verifying their authenticity against the Noble Quran, then its example would be like cutting off someone's head and only holding the hair in the hand, and saying, 'This is the entire person', even though the beauty and excellence of hair is only when it is combined with the person. Likewise, a hadith can only be something worthy of reliability when the Holy Quran is with it. The Hadith bear the seal of neither God nor the Messenger of Allah, may peace and blessings of Allah be upon him, but regarding the Holy Quran, God Almighty states:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ[1]

This is why it is our belief that even the weakest of the weak hadith should be acted upon if it does not contradict the Holy Quran. However, if an account that is mentioned in the Holy Quran is contradicted by a hadith—for example, it is written in the Quran that Isaac[as] was the son of Abraham[as], but it is written in a hadith that he was not—then in such a case, how can the hadith be relied upon? Regarding the Promised Messiah, their notion that he would be the Israelite Messiah is completely wrong. It is clearly written in the Holy Quran that he would be from among you, as it is stated in *Sūrah an-Nūr*:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ[2]

Then, also in *Bukhārī* it is [stated] مِنْكُمْ [*minkum*—'from among you'], and also in *Muslim* it is indeed clearly written, مِنْكُمْ [*minkum*]. It does not occur to these wretched people that if that very Messiah was to come again, then instead of مِنْكُمْ [*minkum*], it would have been written: مِنْ بَنِيْ اِسْرَآءِيْلَ ['from among the Children of Israel']. Now, the Holy Quran and the Hadith are emphatically proclaiming مِنْكُمْ [*minkum*—'from among you'], but these people's claim is: مِنْ بَنِيْ اِسْرَآءِيْلَ ['from among the Children of Israel']. Reflect and consider whether we should abandon the Quran or them.[3]

1. Verily, We Ourself have sent down this Exhortation, and most surely We will be its Guardian (*Sūrah al-Ḥijr*, 15:10). [Publisher]
2. Allah has promised to those among you who believe (*Sūrah an-Nūr*, 24:56). [Publisher]
3. *Al-Badr*, vol. 2, no. 39, dated 16 October 1903, p. 306

18 OCTOBER 1903

The Stations of Prayer, Patience, and Assent

There is no greater pride for man than to live [in a state of] belonging to God. He establishes equality with those who have a relationship with Him. Sometimes He accepts their wishes, and sometimes He makes them accept His [will]. On one hand, He states:

اُدْعُوْنِیْٓ اَسْتَجِبْ لَكُمْ[1]

On the other hand, He states:

وَ لَنَبْلُوَنَّكُمْ بِشَیْءٍ مِّنَ الْخَوْفِ[2]

From this, it becomes evident that not every occasion calls for prayer. On occasions of نَبْلُوَنَّكُمْ ['We will try you'], one will have to say: اِنَّا لِلّٰهِ وَ اِنَّآ اِلَیْهِ رٰجِعُوْنَ.[3]

These are occasions for patience and assent. People make a mistake on such occasions and say, 'Why are prayers not accepted?' They imagine that God is in their control; we can make Him do what we want whenever we want.

Look, do you think Imam Husain, peace be on him, would

1. Pray unto Me; I will answer your *prayer* (*Sūrah al-Mu'min*, 40:61). [Publisher]
2. And We will try you with something of fear (*Sūrah al-Baqarah,* 2:156). [Publisher]
3. A phrase from the Holy Quran which is recited by Muslims when one is afflicted with a misfortune. [Publisher]

not have prayed when that great trial befell him? And when so many children of the Holy Prophet, may peace and blessings of Allah be upon him, passed away, would he not have prayed? The fact is, these were occasions for [demonstrating] patience and assent.

19 OCTOBER 1903

The True Nature of Taubah

The Arya people object to *taubah* [repentance], claiming that Parmeshwar forgives sins merely through *taubah* without any consequences for the evil deeds committed, which they consider to be greatly unjust. In response, His Holiness [the Promised Messiah[as]] said:

These people do not understand the true nature of *taubah*. *Taubah* is not merely uttering the word *taubah* from one's mouth; rather, true *taubah* requires sacrificing one's ego. A person who repents brings about a revolution upon their ego. To say it another way, it is as if they have died.

The tremendous change a person undergoes by enduring hardship for the sake of God becomes an atonement for his past misdeeds. He abandons whatever unlawful means of gaining livelihood that he had previously adopted. He separates himself from dear friends and companions. He has to leave his community and people for the sake of God alone. When his

sincerity reaches perfection, the Pure Being Himself demands that the sacrifices he has made be deemed sufficient atonement for his deeds.

Among the Muslims, only lip service remains now, and they have forgotten the revolution that God desires. Thus, they have limited *taubah* to mere words. However, the intent of the Holy Quran is that one should offer the sacrifice of the ego.

مَنْ قَضٰى نَحْبَهٗ[1] indicates that this is the *taubah* they have offered, and مَنْ يَّنْتَظِرُ[2] shows that this is the *taubah* they have yet to demonstrate and are waiting to offer.

When a person turns to God completely and wholly abandons his ego, then God Almighty becomes his friend. So, would He then cast His friend into Hell? نَحْنُ اَوْلِيٰٓؤُا اللّٰهِ makes it clear that اَحِبَّاء [the loved ones] are not thrown into Hell.[3]

1. Who have fulfilled their vow (*Sūrah al-Aḥzāb*, 33:24). [Publisher]
2. (*Some*) who *still* wait (*Sūrah al-Aḥzāb*, 33:24). [Publisher]
3. This appears to be an error by the diary writer or scribe. Based on the content, it seems that the Promised Messiah, peace and blessings be upon him, likely referenced the verse نَحْنُ اَبْنٰٓؤُا اللّٰهِ وَاَحِبَّآؤُهٗ ؕ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوْبِكُمْ [We are sons of Allah and His loved ones. Say, 'Why then does He punish you for your sins?' (*Sūrah al-Mā'idah:* 5:19)], indicating that 'the loved ones are not thrown into Hell.' And Allah knows best. (Compiler)

20 OCTOBER 1903

A Dream

In the evening, His Holiness [the Promised Messiah[as]] related the following dream:

> I was sitting on a large square throne which was set down among the Hindus. One Hindu inquired from someone: 'Where is Krishan Ji?' He pointed at me and said: 'This is he.' Then the Hindus, who were present, began to make offerings of money and such to me. One of the Hindus in the crowd called out:
>
> ہے کرشن جی روڈّر گوپال
> O Krishan Ji, *Ruddra*, *Gopāl* [the Protector of cows]!
>
> (This vision was seen a long time ago.)

21 OCTOBER 1903

Reason for Not Leading the Prayer

Regarding leading the Prayer, someone asked, 'Ḥuḍūr, why do you not lead the Prayer?' The Promised Messiah[as] replied:

> It is mentioned in the Hadith that the Messiah who is to come will pray behind others.[1,2]

22 OCTOBER 1903

Answers to the Questions of an Australian New Muslim

A gentleman of European descent arrived in Qadian at the time of *'Aṣr* Prayer accompanied by Miyān Mirāj-ud-Dīn 'Umar and Ḥakīm Nūr Muhammad Ṣāḥib Ahmadi. The Ahmadi friends in Qadian gave them a very warm welcome. He joined the congregation for the *Maghrib*

1. *Al-Badr*, vol. 2, nos. 41 & 42, dated 29 October & 8 November 1903, p. 321–322
2. *Ṣaḥīḥ Muslim,* Kitābul-Īmān, Chapter: Nuzūli 'Īsā bin Maryam Ḥākiman bi-Sharī'ati Nabiyyinā Muḥammad[sas], Hadith 156 [Publisher]

Prayer. After the Prayer, Miyān Miraj-ud-Dīn Ṣāḥib ʻUmar introduced him to His Holiness [the Promised Messiah[as]] and provided further details about him, stating:

> This gentleman has come from Australia. He accepted Islam seven years ago and there has been mention of him in the newspapers as well. From Australia, he went to London and expressed his desire to gain knowledge of Islamic sciences to the ambassador of Rome. The ambassador of Rome advised him to go to Cairo (the capital) in Egypt. However, Lord Stanley advised him that his objective could be achieved in Bombay.
>
> Travelling around there, he arrived in Calcutta. Along the way, he had a dream and from there he came to Lahore, where he heard about Ḥuḍūr [the Promised Messiah[as]]. Now he is here for an audience with you.

Below, we record the conversation that took place between the new Muslim gentleman and His Holiness, the Promised Messiah, peace and blessings be upon him. After accepting Islam, he was given the name Muhammad ʻAbdul-Ḥaqq. Khawājah Kamāl-ud-Dīn, Pleader B.A., acted as the interpreter in the following conversation that took place between Muhammad ʻAbdul-Ḥaqq and His Holiness [the Promised Messiah[as]]:

> **MUHAMMAD ʻABDUL-HAQQ**—Wherever I have travelled, I have interacted with such Muslims who either knew English themselves and conversed with me directly, or we expressed our thoughts through an interpreter. I have benefited somewhat from the thoughts of people and had the desire to become acquainted with the conditions and thoughts of the Muslims in the outside world. For spiritual interaction that one can have with another, language proficiency is not necessary, and

one can quickly benefit from the other through this spiritual connection.

THE PROMISED MESSIAH[AS]—According to the way of our religion of Islam, the spiritual way is only prayer and attention, but it takes time to benefit from these [methods] because unless the relationships with each other become strong and a bond of heartfelt love is established, its effect is not felt. The way of guidance is this very prayer and attention. Nothing is gained from outward debates and words.

MUHAMMAD ʿABDUL-HAQQ—My nature has truly become the kind that appeals to spiritual unity. I thirst for this alone and I seek to be satiated with it. Since the moment I entered Qadian, I see that my heart has found contentment, and thus far, whoever I have met, it seems to me that I have an old acquaintance with them.

THE PROMISED MESSIAH, PEACE BE ON HIM—It is God's law of nature that every soul is in need of a mould. When that mould is ready, the soul is automatically breathed into it. It is necessary for you to gradually become aware of the truth that God has revealed to me. There are many errors in the beliefs that are prevalent among the general Muslims, and these errors have come to them due to their interaction with the Christians, but now God wants to show the pure and enlightened face of Islam to the world. For spiritual progress, purity of belief is necessary. The more the belief is purified, the more progress there will be.

The need for prayer and attention arises in this matter because some people are blind due to negligence, some are blinded by prejudice, and some remain blind because they do not enjoy the discipleship of people of truth; but unless God

helps, these veils [that blind] are not lifted. This is why there is a need for attention and prayer so that these veils [that blind] may be lifted. Ever since the establishment of this system of Prophethood, it has always functioned in the same manner; outward debates and discussions do not accomplish anything. It is always through attention and prayer that people derive benefit.

Look! There was a time when the Holy Prophet, may peace and blessings of Allah be upon him, was all alone, yet people were drawn towards true *taqwā* [righteousness]. Although there are now hundreds of thousands of *maulawīs* and preachers, since there is no honesty and that spirituality is lacking, they lack that ability to influence others. The poisonous matter that exists within man is not removed by mere verbal debates and discussions. It requires the company of the righteous and their attention. Therefore, to benefit from them, it is essential to become like them and it is highly essential to understand the correct beliefs that God has taught them.

Once you come to know that there is a difference between us and the general body of Muslims concerning such and such tenets of belief, your power (to influence others) will increase, and you will benefit from the spirituality you seek.

MUHAMMAD ʿABDUL-HAQQ—I have always sought to attain spiritual unity and closeness with someone, and that is why wherever I have travelled, I have always tried to learn lessons from natural scenes as a good omen. Similarly, today I see that my arrival coincides with the birth of the new moon (the moon of Shaʿbān was sighted today).

Since the early days of the moon are of progress and attaining perfection, just as it will progress and reach perfection, so will I progress and attain perfection (provided I stay permanently in Qadian). It was not even in my wildest imagination

that I would arrive here today on such an occasion when the new moon would appear.

If I had acted upon the letters some people gave me in Calcutta, I would have been far away from here, but after coming here, I have realized that the people I am seeking are indeed these very people. I heard about your endeavours in Rangoon and had even seen some of your writings, but I did not find your address, nor did I expect that I would reach here so quickly.

THE PROMISED MESSIAH, PEACE BE ON HIM—These things bear witness through insight that you will be in accordance with our conditions and, God willing, you will be able to accept the influence as well. But remember that the way of Allah is such that if two things happen, a person succeeds in attaining blessings. First, spend time keeping company [of the righteous person] and go on listening to his discourse. And if, during a speech or [in some] writing, any doubt or apprehension arises, he should not keep it hidden but express it heartily so that it can be addressed immediately, and the thorn that has pricked the heart can be removed so that he can benefit thereby from the spiritual attention.

One point is to remain in fellowship with patience, listen to every word attentively, and not to conceal any doubt because concealing it has a lethal effect like poison, which spreads silently within and destroys, and most people are destroyed by it.[1] The second point is that a Divinely commissioned one comes whenever a new system is established from heaven. And since his role is indeed to point out the errors of every sect, all people become his enemies and try to inflict pain and suffering upon him in every way. So when someone enters into his

1. *Al-Badr*, vol. 2, no. 40, dated 23 October 1903, p. 318

Movement, they, too, have to endure all these hardships; the dangerous attacks of the enemies befall them as well.

Every friend and loved one turns into a stranger and an enemy, and all the hopes one had pinned on them are dashed. One has to enter an arduous path of despair and despondency. All the hopes of attaining honour, reputation, rank, and status from people are washed away. As has been the ancient tradition of the world, it is necessary to be prepared for all these disappointments and frustrations and to endure them.

Should man confront them with lion-hearted courage, he can persevere; otherwise, it has been observed that people enter this battlefield with zeal, but when all these burdens fall upon them, they eventually incline towards the world. Their heart cannot bear the loss inflicted by the world and its people, so their end becomes even worse than their beginning.

Therefore, it is essential that if one enters this Movement while being prepared to endure the curses and taunts of the world and being ready for all kinds of disappointments, then he will quickly arrive at the truth. And whatever he will have to give up in the beginning, Allah the Exalted will bestow it upon him in the end. A seed that is destined to bear fruit and become a large tree must inevitably remain buried under the soil first for a few days; only then can it become a tree. Hence, patience is crucial so he may humble himself; then Divine power will raise him, leading to his growth and development. Mr. [Alexander Russell] Webb initially inclined towards us in this very manner, but he could not remain steadfast afterwards. Now he acknowledges all these points.

MUHAMMAD ʿABDUL-HAQQ—I am acquainted with Mr. Webb through correspondence, and I have known him since he came to India. I am well aware of his circumstances, and I consider the conditions you have outlined for entering your Movement to be the conditions of Islam. Whoever becomes a

Muslim must bear the hallmark of all these qualities. I have been informed by most Muslims from the outset about the losses I may incur by associating with you, and despite this information and knowledge, I have come here.

THE PROMISED MESSIAH[AS]—One of our principles is indeed that we lead a simple life. Our gathering is free from all the pretensions that Europe has made the accompaniments of life these days. We are not bound by customs and traditions. We respect every custom to the extent that abandoning it may cause any pain or sin, but in matters of eating, drinking, and social interactions, we prefer a simple life.

MUHAMMAD ʿABDUL-HAQQ—Ever since I entered Islam and partook of spirituality, I have loved simplicity. That is why if I stay here, it will not be difficult for me. From my travels around the world, I have learned that a person who leads a simple life and remains secluded lives very comfortably.[1]

23 OCTOBER 1903

Miyān Miraj-ud-Din Ṣāḥib ʿUmar related that Muhammad ʿAbdul-Haqq listened to some meanings of the Noble Quran from Ḥaḍrat Ḥakīm Noor-ud-Deen today. After listening to them, he formed the opinion that there is a great need for a translation of this kind. Most

1. *Al-Badr*, vol. 2, nos. 41, 42, dated 29 October & 8 November 1903, p. 324–325

people have been misled by other translations, and it is his desire that a translation be published by Ḥuḍūr.

THE PROMISED MESSIAH[AS]—This is indeed my intention as well that a translation of the Holy Quran be produced by our Movement.

MUHAMMAD ʿABDUL-HAQQ—No one can feel the need for this among Europeans more than I. All people are seekers of truth like me, and after discovering the truth with great effort, they are then led astray by these incorrect translations.

THE PROMISED MESSIAH[AS]—The mere translation of the Quran on its own is not truly beneficial unless it is accompanied by commentary. For instance, regarding the verse:

غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝[1]

How can anyone understand that this refers to the Jews and Christians unless it is explained in detail?

Furthermore, why was this prayer taught to the Muslims? The intent was indeed that just as the Jews incurred the wrath of God by rejecting the Messiah[as], similarly in the Latter Days, this Ummah was also to incur the wrath of God by rejecting the Promised Messiah. This is why they were informed from the outset, by way of prophecy, so that the fortunate souls could be saved from wrath at that time.

MUHAMMAD ʿABDUL-HAQQ—Regarding the verse: مَا قَتَلُوْهُ وَ

1. Those who have not incurred *Your* displeasure, and those who have not gone astray (*Sūrah al-Fātiḥah,* 1:7). [Publisher]

مَا صَلَبُوْهُ وَلٰكِنْ شُبِّهَ لَهُمْ[1] it is commonly written among the general Muslims and in some commentaries that another person was made to resemble the Messiah, and he was crucified while the Messiah ascended to heaven...

THE PROMISED MESSIAH[AS]—This is very easy to understand. In common parlance, if it is said that a person was crucified or hanged, it means that his life was taken on the cross. If a criminal is hung on the gallows but does not die and is taken down alive, can the words 'hanged' or 'crucified' be used for him?

Certainly not; rather, using these words for him would be a crime in itself. The crucified [*maṣlūb*] is the one whose life ends on the cross, and the one whose life does not end is not called crucified, even if he was put on the cross and then taken down. The Jews are still present—ask them if this is the meaning of 'crucified' that we assert or the one that our opponents assert. Furthermore, one should also look at the common idiom.

Alongside مَا صَلَبُوْهُ ['They did not crucify him'], مَا قَتَلُوْهُ ['They did not kill him'] is also mentioned so that it becomes clear that the purpose of the crucifixion was to take his life, which did not happen, and death on the cross did not occur. The meaning of شُبِّهَ لَهُمْ[2] is that he appeared to them as one crucified.

Their claim regarding this that some other person took on the appearance of the Messiah[as] is absolutely false. Reason does not accept it, nor does any authentic tradition about it exist. Just think and realize that if some other person took on the appearance of the Messiah, he would be in one of two states: either he would be a friend of the Messiah or his enemy.

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1. Whereas they slew him not, nor crucified him, but he was made to appear to them like *one crucified* (*Sūrah an-Nisā'* 4:158). [Publisher]

2. He was made to appear to them like *one crucified* (*Sūrah an-Nisā',* 4:158). [Publisher]

If he was a friend, the objection arises as to why God gave the curse He wanted to save the Messiah[as] from, to his friend? This would make God out to be unjust. But if he was an enemy, what need was there for him to be crucified in place of the Messiah? He would have cried out and shouted, 'Ask my wife and children, my name is such and such, and I am not the Messiah!' Then, out of the number of people present, one person would have been missing, which could have easily revealed that this person was not the Messiah. In short, this notion is false in every respect, and what is meant by [1] شُبِّهَ لَهُمْ is 'made to resemble one crucified'.

MUHAMMAD 'ABDUL-HAQQ—This idea will bring about a great revolution in Europe, because people there have been misled and made to believe something entirely different.

THE PROMISED MESSIAH[AS]—The common notion that people express is not at all the intent of the Noble Quran, and it has misled people.

MUHAMMAD 'ABDUL-HAQQ—The beliefs of Islam have reached us by means of the Christians, and I have come out to see the true face of Islam.

THE PROMISED MESSIAH[AS]—This is the great grace of God and your good fortune that you have come here. It is indeed true that the Muslims do not understand the Holy Quran at all. But now it is God's will to manifest the true meanings of the Quran. God has commissioned me for this very purpose, and I understand the Holy Quran through His *ilhām* [revelation] and *waḥī* [revelation].

1. He was made to appear to them like *one crucified* (*Sūrah an-Nisā',* 4:158). [Publisher]

The teaching of the Holy Quran is such that no objection can be raised against it, and it is so full of reason that even a philosopher finds no occasion to object. But these Muslims have abandoned the Noble Quran and attribute such things to it on their own accord that invite objections at every step. They make claims on their own that are not mentioned in the Holy Quran and are utterly against it. Take, for instance, this very incident of the crucifixion, and see how much fabrication has been employed in it, how the Noble Quran has been opposed, and this notion is indeed against both reason and the Quran.

After this, His Holiness [the Promised Messiah[as]] explained the meaning of the word توفي [*tawaffā*—'to cause to die'] and pointed out the blunder the Muslims have made in this regard. He explained that they translate it as 'raising up' only in the case of the Messiah's incident, whereas wherever else this word appears in the same Quran, and in the lexicon and other Arabic books, they translate it as 'death' everywhere.

MUHAMMAD 'ABDUL-HAQQ—The work you have chosen to undertake is of utmost importance, and its need is felt not only by the Muslims but also by the Christians. From my visit to Qadian, I have come to realize that this Movement is highly beneficial. It has always been my desire from the very beginning that God Almighty may also make me an instrument for such a magnificent undertaking as this, and that I may also partake in it.

THE PROMISED MESSIAH[AS]—I always pray, and it has always been my heartfelt desire, that someone from among the Europeans should come forward and dedicate a portion of their life for this Movement. However, it is essential for such a person to stay in my company for some time and gradually learn all the necessary principles through which every blemish can be removed from the Muslims. And he should comprehend all the

powerful and majestic arguments that can help accomplish this task. Only then can he go to other countries and render this service. To be able to discharge this service, a pure and strong soul is required. Whoever possesses it will be a highly beneficial person and will be considered a great human being in the sight of God in heaven.

MUHAMMAD ʿABDUL-HAQQ—I will depart from here tomorrow and will tour various places in India until the end of December to carry out an essential service based on serving humanity. It is a proposal to lift the prohibition on Indian merchants entering Australia. After this tour, I will see which path I should choose.

THE PROMISED MESSIAH[as]—The commentary of the Holy Quran will be done in due time. However, if Allah instils it in your heart and you come and stay here, then the commentary of that portion of the Holy Quran can be completed to begin with, on which every non-Muslim has raised objections out of ignorance, or the Muslims have erred in understanding them. First, a list of those will be prepared, and it will not be very long because every sect has repeatedly mentioned the same objection. Therefore, if its essence is instilled in your mind from time to time, then the commentary of that portion will be done. Through this, every objection can be answered in Europe, and in this way the deception that has afflicted the Europeans will be removed.[1]

1. *Al-Badr*, vol. 2, nos. 41 & 42, dated 29 October & 8 November 1903, p. 322–323

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The Promised Messiah[as] delivered this address at the time of *Ẓuhr*:

The Importance of Renouncing the World

The person who cannot reject the world cannot come towards our Movement. Look, Ḥaḍrat Abu Bakr[ra] was the first to renounce the world, and his final attire was a mere blanket in which he came and presented himself. This is verily why Allah the Exalted granted him the throne first of all, the reason being that he was the first of all to embrace poverty.

The Being of Almighty God is Holy beyond the burden of carrying anyone's debt. Losses are inevitable during the initial stages. Bonds with friends and dear ones must be severed, but He gives recompense for it all in the end. When taking the trouble to complete some task for the sake of a sweeper or a cobbler, doesn't he accept the responsibility of returning the favour, so why wouldn't God? He ultimately grants everything.

I have repeatedly explained that whoever has ulterior motives besides religion cannot enter my Movement. It is difficult to reach the other shore with your feet in two boats. This is the very reason why whoever comes to me will come having suffered death [to the world], but God will hold him dear, and he will not die until he sees success in this world. God will restore to him all that he abandons for His sake. However, a worldly person cannot take such a step. The fundamental point is that man himself commits treachery, for he claims to turn to God while his sight is set upon the people of the world.

The value of entering this Movement now will not be the

same afterwards. What lofty words have been used in the Holy Quran for the *Muḥajirīn* [Emigrants] and others—such as: رَضِیَ اللّٰہُ عَنۡہُمۡ[1] [*raḍiyallāhu ʿanhum*]—but were those who entered after the victory addressed in the same way? Certainly not. They were referred to as 'people' and were not granted any title beyond that of 'the people'. In the sight of God, these are the times for [attaining] honour and titles, when upon entering this Movement, the entire extended family, relatives, and others, all become enemies. God Almighty does not at all like *shirk* [associating partners with God]—some portion being His and another portion being for others. In fact, He states in one place that if you wish to give some to Me and some to idols, then give it all to the idols.

The seed sown at this time will never perish. Has the experience thus far not shown these people that this sapling is not destined to perish? The Holy Quran, the authentic *aḥādīth*, and heavenly Signs are all in our support, and everything has been manifestly proven. Now, whoever does not benefit from this is subject to the wrath of God.

God is *Ghafūr* [Most Forgiving], *Karīm* [Benevolent], *Ḥanān* [Most Compassionate], and *Mannān* [Bestower of Bounties], but it is the insolence and misfortune of man that he rejects His bounties, making himself worthy of wrath. If this [Movement] were the work of man, it would have been ruined long ago. Man ought to fear God and not abandon the path of God out of fear of family and customs. When God becomes the Helper and Supporter of man, he suffers no shortcoming. خداداری چہ غم داری۔ [With the friendship of God, what worry remains]?

Of all the Prophets who have appeared, has God ever perpetrated any kind of treachery with any of them that He should do so now with anyone else! What happened with the Holy

1. Allah is well pleased with them (*Sūrah at-Taubah,* 9:100). [Publisher]

> Prophet, may peace and blessings of Allah be upon him? His life was in constant peril. Threats came from every direction, but did the people, nation, or tribal clan manage to ruin him? Certainly not. In fact, they themselves were ruined, and today not even a single soul exists who proclaims himself to be the progeny of Abu Jahl, whereas the world is full of those who perpetuate the name of the Holy Prophet[ṣas] and his progeny.[1]

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Sign of the Plague

After offering the *Maghrib* Prayer, His Holiness [the Promised Messiah[as]], as per his routine, graced his seat and mention was made of the plague. On this, he said:

> Although God Almighty has promised the Jamā'at that He will protect it from this calamity, there is also a condition attached to it, that:
>
> لَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ [2]

1. *Al-Badr*, vol. 2, nos. 41 & 42, dated 29 October & 8 November 1903, p. 323
2. *Sūrah al-An'ām,* 6:83 [Publisher]

Meaning, those who do not mix their belief with injustice will remain in peace.

Then, regarding the house [of the Promised Messiah[as]], a promise was made, but in that, too, a condition was placed:

اِلَّا الَّذِيْنَ عَلَوْا بِالْاِسْتِكْبَارِ

[Except the ones who think highly of themselves out of arrogance.]

Here, the verb عَلَوْا implies that one does not display the kind of obedience that should be accompanied by humility. So long as man fails to act with virtuous intention—which is called true prostration—he is not in the house [of the Promised Messiah[as]] and the claim of being a believer is of no benefit. In لَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ[1], *shirk* [associating partners with Allah] does not only mean prostrating before idols of stone or other created beings as the Hindus do; rather, whoever is inclined towards anything other than Allah and relies upon it, up to the extent that he relies on whatever craftiness and cunning he conjures up in his mind, all that is also *shirk*.

It is related about the state of Ḥaḍrat Junaid, may Allah have mercy on him, that someone saw him in a dream and asked, 'Tell me, how did your matter fare with Allah the Exalted?' He replied, 'Allah the Exalted asked me what deeds I had brought.' I said, 'I have no other deeds except that I did not commit *shirk* my entire life.' Allah the Exalted then said, 'Did you not commit *shirk* even on the Day of Milk, when after drinking milk you said it caused pain in your stomach? It is as if you considered the milk to be God and your sight was lifted from God, who is the true Doer.'

1. (They) mix not up their belief with injustice (*Sūrah al-An'ām,* 6:83). [Publisher]

The passions of the ego attached to man are of a thousand types. If you look at them, from head to toe, it is all transgression and injustice. The head is a place for arrogance and pride; the eye is a place for evil thoughts. Man looks upon others angrily with these very eyes. The ears listen to inappropriate talk; the tongue speaks ill. The neck is stiff with pride; the chest is filled with all kinds of evil.

The lower part of the body is no less—the world is afflicted with sin and immorality because of it. The feet also walk to inappropriate places. In short, it is a host and a group that it is man's job to control and keep in check, and this is a great task. On the one hand, God has given the example of the Ark, that whoever embarks upon it will be saved, and on the other hand, He has commanded:

وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا[1]

Here too, He has mentioned injustice, saying do not even speak to Me about those who are unjust.

The fear of God and *taqwā* [righteousness] is a very blessed thing. If a person does not have intelligence but possesses these qualities, then God bestows blessings upon him from Himself and grants him intelligence as well, as He states:

يَجْعَلْ لَّهُ مَخْرَجًا[2]

The meaning of this is indeed that God Himself will create a way out for him to get whatever thing he needs, provided that the person is righteous. However, if there is no *taqwā*, even if he

1. And address not Me concerning the wrongdoers (*Sūrah Hūd*, 11:38). [Publisher]

2. *Sūrah aṭ-Ṭalāq,* 65:3 [Publisher]

is a philosopher, he will ultimately be ruined. Look at how many scholars there were in this Punjab, India, itself, but there was no *taqwā* in their hearts nor on their tongues. Look at the condition of Muḥammad Ḥusain, what kind of filthy and vulgar things he kept writing in his magazine *Ishā'atus-Sunnah.* Had he possessed *taqwā,* how could he have written such things?

After this, some friends took *Bai'at* [the Pledge of Allegiance], and after the *Bai'at,* His Holiness [the Promised Messiah[as]] delivered a lengthy address which is recorded below.

The Essence of Bai'at and the Way to Benefit from It

This *Bai'at,* in essence, means to sell oneself. Its blessings and effects are dependent on this very condition. Just as when a seed is sown in the earth, its initial state is that it has been sown by the hand of the farmer and it is not known what will become of it now, but if the seed is of good quality and possesses the faculty of growth and development, then by the grace of God and through the effort of that farmer, it sprouts forth and a single grain becomes a thousand grains.

In the same way, the person taking the *Bai'at* must first adopt humility and meekness and detach himself from his ego and his self. Only then does he become capable of growth and development. But one who maintains his ego along with the *Bai'at* never attains any benefit at all.

The Sufis have written in some places that if a disciple sees what appears to be a mistake on some occasions in his spiritual guide, he should not express it. If he expresses it, his deeds will be rendered void (because in reality, it is not a mistake; rather, it is only a deficiency in his own understanding). This is why

it was the practice of the Noble Companions, may Allah be pleased with them, to sit in the company of the Holy Prophet, may peace and blessings of Allah be upon him, as if there was a bird on their heads, due to which a person cannot raise his head.

This was all due to their respect, that, as far as possible, they would never ask any question themselves. If some new person would come from outside, however, and ask something, then through those means, whatever would come out from the blessed tongue of the Holy Prophet, may peace and blessings of Allah be upon him, they would listen to it. The Companions were very respectful. This is why it is said, اَلطَّرِيْقَةُ كُلُّهَااَدَبٌ ['The (spiritual) path is all respect'].

Satan finds an entry into the individual who goes beyond the limits of respect, and his condition gradually deteriorates into apostasy. Keeping this respect in view, it is imperative that man not sit idle. He should always stay engaged in offering *taubah* [repentance] and *istighfār* [seeking forgiveness], and whatever stations he goes on attaining, he should still keep thinking that he needs further reformation, never becoming complacent with the thought that his self has been purified.

Who is a Hypocrite?

Remember, a hypocrite is not only one who does not fulfil his pledge or expresses sincerity with his tongue while harbouring *kufr* [disbelief] in his heart. Rather, a hypocrite is also the one in whose nature duplicity exists, even if it is not within his control. The Noble Companions[ra] were always fearful of this duplicity.

Once, Ḥaḍrat Abu Hurairah[ra] was crying, so Abu Bakr[ra] asked him, 'Why are you crying?'

He replied, 'I am crying because I see signs of hypocrisy in myself. When I am in the presence of the Holy Prophet, may peace and blessings of Allah be upon him, my heart is soft and its condition seems transformed, but when I am away from him, that state does not remain.'

Abu Bakr[ra] said, 'This is my condition as well.'

Then both of them went to the Holy Prophet, may peace and blessings of Allah be upon him, and related the entire incident. The Holy Prophet, may peace and blessings of Allah be upon him, said, 'You are not hypocrites. The human heart experiences constriction at times and contentment at times. If the state you experience in my presence remained forever, then angels would shake hands with you.'

So now observe how much the Noble Companions[ra], feared this hypocrisy and duplicity. When man unleashes his tongue with boldness and audacity, he, too, becomes a hypocrite. If he hears religion being dishonoured and does not leave that gathering or respond to them, then he is also a hypocrite. If he does not uphold the jealous regard for honour and steadfastness of a believer, then he is also a hypocrite.

So long as man fails to remember God in every condition, he will not be free from hypocrisy. And this state will be attained by you through prayer. Always pray that God may protect you from it. A person who, after entering into the Movement, still adopts duplicity, remains distant from this Movement. This is why Allah the Exalted has designated the position of hypocrites as اَسْفَلُ السَّافِلِيْن [the lowest of the low] because they possess duplicity, whereas disbelievers possess one state.

The Importance of Crying and Weeping [before God]

The Sufis have written that if one does not weep for forty days, then know that the heart has hardened. God Almighty states:

فَلْيَضْحَكُوْا قَلِيْلًا وَّلْيَبْكُوْا كَثِيْرًا[1]

Meaning, laugh little and weep much. However, the opposite is observed—people laugh a great deal. Now observe the condition of the age. This does not mean that a person should shed tears from his eyes all the time. Rather, the one whose heart is weeping from within is the one who is truly weeping.

A person should close the door, sit inside, and engage in prayer with humility and submission, and fall completely at the threshold of Allah with meekness and humility so that he does not fall under the verse that states that one who laughs too much is not a believer. If one takes account of his *nafs* [self] throughout the day, it will become evident that the measure of laughter and mockery is greater, while that of weeping is very little. In fact, in most places, it is non-existent. Now observe how life is being spent in utter negligence and how difficult the path of faith is—as if one has to die, and in reality, this is what faith truly is.

The Essence of Faith

When people are preached to, they ask, 'Are we not Muslims? Do we not offer Prayers? Do we not keep the Fast?' These people have no knowledge of the essence of faith. If they had

1. *Sūrah at-Taubah*, 9:82 [Publisher]

knowledge, they would not say such things. They are completely unaware of what the essence of Islam is. Nevertheless, it has been the long-standing practice of Allah that when the essence of Islam disappears, He commissions someone for its re-establishment and sends him forth that the dead and lifeless souls might be resurrected.

However, the negligence of these people is so egregious that they do not even perceive the lifelessness of their own hearts. God Almighty states:

بَلٰى ۚ مَنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ مُحْسِنٌ فَلَهٗۤ اَجْرُهٗ عِنْدَ رَبِّهٖ ۪ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○[1]

Meaning, a Muslim is one who dedicates his entire being in the way of God Almighty and stands firm upon good deeds for the sake of God Almighty. It is as if his faculties die for the sake of Allah—as if he is slaughtered in His path, just as Abraham, peace be on him, demonstrated this exemplary ideal of Islam that in fulfilling the will of God, he did not let his own self interfere in the least, and at the slightest indication, he began to slaughter his son. However, these people are unaware of this essence of Islam. There is adulteration in the works they do. If any of them publishes a magazine, the purpose behind it is to earn money and make a living for the family.

Just recently, a letter from a person arrived in which he writes, 'Upon the apostasy of 'Abdul-Ghafūr, I have started writing a treatise in response to his book *Tark-e-Islām*. Please provide assistance.' These people have no knowledge of what Islam truly is. There is no Divine inspiration in him, yet he is ready to write a magazine. Such a person should have first come here himself for the purification of his soul, and inquired and

1. *Sūrah al-Baqarah*, 2:113 [Publisher]

learned about the state of his own Islam. But he would have done so if he had sense, honesty, and understanding. His real purpose is to earn a living, and he has made the magazine a mere excuse. The same stench emanates from every place, that whatever work is being done is not for the sake of God, but for the sake of wife and children.

When you belong to God, then God belongs to you, and the very Hand of His strength and support becomes evident through the works of the righteous, and ultimately, man beholds the existence of the Unseen Hand that is granting him success in every arena. Should man come walking towards Him, He comes running, and should he turn to Him in the least, He turns to him in abundance. He is not miserly, nor hard-hearted. Whoever seeks Him, He Himself is the first to seek him. Nonetheless, should man shut the doors of a house with his own hands, would the light enter it? Never!

This is the very condition of man's heart. If his words and deeds are not in accordance with the pleasure of God, and he is buried beneath his carnal passions, then it is as if he himself is shutting the doors of his heart so that God's light and illumination may not enter it. But if he opens the doors, the light will immediately enter it.

As many ranks that exist—*Abdāl, Quṭb, Ghauth*,[1] etc.—these cannot be attained merely through Prayers and Fasts. If they could be attained through these [means], then all people perform these acts of worship. Why did not all of them become *Abdāl* and *Quṭb*? Unless a person becomes a true servant of

1. *Ghauth* (Saint), *Quṭb* (Guiding Star), and *Abdāl* (Substitutes, i.e. vicegerents appointed for carrying out the will of God Almighty) are various designations used for *Auliyā'ullāh* (the Friends of God; i.e. Saints). [Publisher]

God with sincerity and purity, it is difficult to attain any rank. When God Almighty testified about Abraham:

وَاِبْرٰهِيْمَ الَّذِيْ وَفّٰٓى[1]

that Abraham is the one who fulfilled his word, then in this way—purifying one's heart from everything other than God, filling it with love for God, conducting oneself in accordance with God's will, and following Him as a shadow follows its original, so that his will and God's will become one, with no difference between them—all these things are attained through prayer.

The real purpose of Prayer is supplication, that one should supplicate at every occasion. But a person who offers Prayer in a state of slumber, unaware of what it is altogether, then that is not true Prayer. It is observed that some people offer Prayers for over fifty years, but they do not benefit from it at all, whereas Prayer is something through which spirituality can be attained in five days. God has sent down His curse on some who offer Prayers, as He says:

فَوَيْلٌ لِّلْمُصَلِّيْنَ[2]

The meaning of ویل—[*weil*] is also 'curse'. Thus, one should not be lazy or heedless in the observance of Prayer.

If our Jamā'at wishes to become a true Jamā'at, it should adopt a sort of death. It should shun sensuality and lustful pursuits, and give precedence to Allah the Exalted above all else. Many hypocrisies and vain pursuits lead man to ruin. If asked,

1. *Sūrah an-Najm*, 53:38 [Publisher]
2. So woe to those who pray (*Sūrah al-Mā'ūn*, 107:5). [Publisher]

people say that livelihood is not possible without social relations with the extended family members. A person who earns unlawful income says that livelihood is not possible without unlawful earnings. When they have made everything unlawful permissible for the sake of livelihood, then ask them, what remains of God? And what have you done for the sake of God?

To give up all these things is death. One who does not adopt this death after taking the *Baiʿat* should not complain that he did not benefit from the *Baiʿat*. When a person goes to a physician, if he does not abstain from things he [the physician] prohibits, then how can he be cured? But if he does, he will progress day by day. The same principle applies here.

The True Nature of Paradise

Nothing can be attained except through the grace of God, and whoever receives grace in this world will surely receive it in the Hereafter as well, as God Almighty states:

مَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى[1]

It is essential, therefore, to strive for the attainment of those faculties in this very world that grant man a heavenly life, and those faculties cannot be acquired without *taqwā* [righteousness]. Man cannot see God with these [physical] eyes, but man can behold God with the eyes of *taqwā*.

If he adopts *taqwā*, he will perceive that he is seeing God and a day will come when he will himself spontaneously proclaim

1. Whoso is blind in this world will be blind in the Hereafter (*Sūrah Banī Isrāʾīl,* 17:73). [Publisher]

that, 'I have seen God!' The details of this very heavenly life, which the righteous attain in this very world, are also found in another place in the Holy Quran, as it is written:

كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا قَالُوا هٰذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ[1]

When in the Hereafter they will be given the fruits of those trees which they had already received in the life of the world, they will say, 'These are the same fruits that were given to us before', for they will find those fruits to be similar to the former fruits. This does not at all mean that the same bounties—like milk, honey, butter, pomegranates, grapes, etc.—which they ate in the world would be given to them in Paradise, and that there would be many gardens, trees, gardeners, oxen, etc., and herds of cows and buffaloes to provide those things, and that there would be beehives on the trees from which honey will be extracted and given to the people of Paradise. These are all misconceptions. If these are indeed the bounties of Paradise that they will receive in the Hereafter just as they did in this world, then what is the difference between the believers and disbelievers?

The *kāfir* [disbelievers] and idolaters also share in acquiring all these things, so what then is the distinction of Paradise? However, it is proven from the Holy Quran and authentic *aḥādīth* that the bounties of Paradise are such things that no eye has seen, no ear has heard, and no mind has conceived, whereas we see that all the bounties of the world have been seen by the eyes, heard by ears, and conceived by minds. From this, it becomes evident that although the entire picture of these heavenly bounties has been portrayed in physical terms, they are in

1. *Sūrah al-Baqarah,* 2:26 [Publisher]

essence other things. Otherwise, what would be the meaning of رُزِقْنَا مِنْ قَبْلُ[1] ['(This is what) was given us before.']?

It has the same meaning as:

مَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى[2]

At another place, the Holy Quran states:

وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ ○[3]

The person who fears God Almighty and is in awe of His grandeur and majesty, for him there are two Paradises: one, this very world, and the other in the Hereafter. Those who, with a true and sincere heart, annihilate their ego in His way and seek Him and worship Him, they begin to experience a kind of pleasure and receive such spiritual nourishment that illuminates the soul and increases the cognizance of God.

At one place, Sheikh 'Abdul-Qādir, may Allah have mercy on him, states that when man becomes an *'ārif* [one possessing spiritual insights and Divine cognizance], the reward of his Prayer is taken away. This does not mean that his Prayer is no longer accepted in the court of the Divine. Rather, it means that since he has now begun to experience pleasure, the reward that was with Allah for him has now begun to be given to him in this very world, just as if an individual drinks milk with ice and fragrance added to it, can we say that he will receive a reward given that he has already derived pleasure from it right

1. *Sūrah al-Baqarah,* 2:26 [Publisher]
2. Whoso is blind in this world will be blind in the Hereafter (*Sūrah Banī Isrā'īl,* 17:73). [Publisher]
3. *Sūrah ar-Raḥmān,* 55:47 [Publisher]

here? The pleasure of God Almighty and the acceptance of any deed is one thing, and spiritual reward is something else altogether.

Every word has its own befitting place. It is in this context that Sheikh ʻAbdul-Qādir stated that the reward of the Prayer of an *ʻārif* is taken away. One who has attained cognizance is, in his own place, completely in Paradise. When man develops a complete relationship with God, then all the shackles and burdens that weigh upon his neck are lifted. The pleasure that he derives from God in His worship is one thing, and the pleasure that is derived from eating, drinking, and intimacy is of something else.

It is written that if an *ʻārif* closes the door and engages in intimate conversation with his Master, he is very jealously protective of his worship and exposing that intimate conversation, and he never wishes to divulge it. In that moment, if anyone were to open the door and enter, he would become so very embarrassed and ashamed as an adulterer caught in the act of adultery. When man reaches the pinnacle of this pleasure, his state becomes altogether different, and remembering this very state, he will say in Paradise:

رُزِقْنَا مِنْ قَبْلُ[1]

The foundation of heavenly life is in this very world. After death, when a person enters Paradise, he will remember this very state and pleasure. Hence, this is what everyone should seek.

1. [This is what] was given us before (*Sūrah al-Baqarah,* 2:26). [Publisher]

What is Virtue?

Abstaining from sin is not a big deal. It is a lowly act. If someone says that, 'I do not steal, commit adultery, murder, or engage in other immoralities', it is nothing worthy of praise, nor is it a favour to God, because if one does not commit these acts, they are merely saving themselves from their ill consequences. What is it to anyone else? If he had committed theft, he would have been caught and punished. This kind of virtue is not considered true virtue.

There is an account of a person who went to someone's home as a guest. The poor host showed great humility, to which the guest responded, 'Sir, you have done me no favour; rather, the favour is mine upon you. You go out so many times, and it takes time to prepare and bring the food. I am left alone with free rein. Had I wished, I could set your house on fire or cause you other damage, which could inflict considerable loss upon you. So it is my choice that I do nothing of the sort.'

Such an opinion belongs to an evil person who thinks that by refraining from evil, he is doing God a favour. Therefore, in my view, abstaining from all these evils is not a virtue. True virtue, however, is to establish a pure relationship with God and to let His real love permeate one's very being, as God Almighty states:

إِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَآئِ ذِي الْقُرْبٰى [1]

Being just with God means to obey Him by remembering His favours, not to associate any partner with Him, and to recognize

1. Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred (*Sūrah an-Naḥl*, 16:91). [Publisher]

Him. To desire to advance beyond this is to go to the level of *iḥsān* [benevolence], and that is to develop such conviction in His Being as if one can see Him, and to treat kindly even those who have not treated you well.

Should you desire to advance even further then an even higher level of virtue is to love God with a natural love—absent the greed for Heaven and the fear of Hell—rather, even if it is assumed that there is neither Heaven nor Hell, there still being no decrease in the ardour of love and obedience. When one has such love for God, an attraction is fostered within it and no defect truly exists. Treat God's creation [i.e. man] as if you are their true blood relative. This is the highest level because in *iḥsān* there is an element of ostentation, and if someone forgets *iḥsān*, the one who bestowed it immediately says, 'I did such and such favours to you.' However, in natural love, which a mother has for her child, there is no ostentation. Rather, if a king gave authority to a mother, saying, 'Even if you kill this child, you will not be held to any account', she would never tolerate hearing this and would curse that king. Even though she knows that she will pass away by the time the child becomes a young adult, still, out of innate love, she will not abandon the upbringing of the child.

Often, parents are old when they have children, so apparently they have no hope of benefiting from the children, but despite this, they still love and nurture them. This is a natural phenomenon. It is to this degree of love that the indication is made in:

إِيتَآئِ ذِي الْقُرْبٰى[1]

that one should have this kind of love for God—neither a

1. Giving like kindred (*Sūrah an-Naḥl*, 16:91). [Publisher]

desire for status nor a fear of humiliation—as is evident from the verse:

لَا نُرِيْدُ مِنْكُمْ جَزَآءً وَّلَا شُكُوْرًا[1]

In short, these are the things that should be kept in mind.[2]

1 NOVEMBER 1903

The Procedure for Tahajjud Prayer

In Lyallpur, ʻAbdul-ʻAzīz of Sialkot stated that the Holy Prophet, may peace and blessings of Allah be upon him, did not offer the *Tahajjud* Prayer in the manner that is now the practice among Muslims. Rather, he would only wake up and recite the Quran. He also stated that this is indeed the view of the Promised Messiah, peace and blessings be upon him.... This matter was presented for investigation to His Holiness, the Promised Messiah, peace and blessings be upon him, through Munshī Nabī Bakhsh and Maulawī Noor-ud-Deen. In response, His Holiness, the Imam of the Age, peace be on him, gave the following detailed fatwa [religious verdict]:

It is absolutely not my belief that the Holy Prophet, may peace

1. We desire no reward nor thanks from you (*Sūrah ad-Dahr*, 76:10). [Publisher]
2. *Al-Badr*, vol. 2, no. 43, dated 16 November 1903, p. 333–335

and blessings of Allah be upon him, would merely wake up and recite the Holy Quran and nothing more. I once stated that if someone is ill or there is some other such reason due to which they cannot offer the supererogatory [*nafl*] Prayers of *Tahajjud,* then they should wake up and at least recite *istighfār* [seeking forgiveness], *Durūd Sharīf* [invoking blessings upon the Holy Prophet[sas]], and *Alḥamd Sharīf* [*Sūrah al-Fātiḥah*]. The Holy Prophet, may peace and blessings of Allah be upon him, would always offer supererogatory Prayers.

He would often perform eleven *rak'āt* [units of Prayer]—eight *nafl* and three *witr.* Sometimes he would offer them all at once, and sometimes he would offer them in such a manner that he would offer two *rak'āt* and then sleep, then wake up and offer two *rak'āt* and sleep again. In short, he would offer the supererogatory Prayers by sleeping and waking up in the same manner that is practised now, and which now has been ongoing up to the present 14th century [after the Holy Prophet[sas]].

4 NOVEMBER 1903

(At *Ẓuhr*)

Address of the Promised Messiah, Peace be on Him

His Holiness, the Truthful Imam, peace and blessings be upon him, came out of his residence at the time of *Ẓuhr* as usual and graced Mubarak Mosque with his presence. After taking his seat, he addressed Maulawī Burhān-ud-Dīn of Jehlum, inquiring:[1] 'Why are the signs of dejection, worry, and bewilderment appearing on your countenance?'

He submitted, 'Your Holiness, the only reason is that now the other shore—that is, the next world—is in sight, because due to old age, the thought of the Hereafter is constantly on my mind. The remaining days should be considered as numbered. Moreover, the ailment of weakness further testifies to its imminent arrival. This weakness has been caused by some practice of contemplation and negation and affirmation that I engaged in during the early period, which has resulted in this condition of weakness.'

Upon hearing this, His Holiness said in a meaningful and insightful tone:

1. This speech was addressed to Maulawī Burhān-ud-Dīn, and notes of the speech were taken by Chaudhry Ilāh Dād Khān, Clerk of Sadr Shahpur. He later arranged these notes in his own words and included the poetry of the Promised Messiah, peace be on him, at the appropriate places. (Editor)

Spend the Remaining Days of Your Life in Qadian

When this is the situation, then you should certainly put aside all these temporary perplexities and focus solely on the threshold of the Divine Court, for this is the sanctuary and the refuge of every fortunate soul in search of truth. And since it is an established fact that being in the company of God Almighty's beloved and His chosen one is akin to being in the presence of God Almighty Himself, you should, therefore, now spend the remaining days of your life here in Qadian. You should come and settle here, and act upon this couplet:

چو کار عمر ناپید است بارے این اولیٰ کہ روز واقعہ پیش نگار خود باشم

Since the end of life is uncertain, it is better
That on the day of my death, I should be in the presence of my Beloved.

Here, it is essential and obligatory to act upon the principle of یک در گیر و محکم گیر ['focus on one task and perfect it']. It is appropriate and incumbent upon everyone to strive to the best of their ability, waging jihad against their ego, so that they can prepare in a timely manner for the journey to the true Beloved.

Without the fervour of love, it is exceedingly difficult to tread this path, and along with it, perseverance and steadfastness are essential. When this state is achieved, then by the grace and benevolence of Allah the Exalted, the process of attracting hearts will gradually begin on its own, which will grant the ability to love the truthful ones. And through this burnisher of Divine love, the rust on the mirror of the heart will be removed, and the purification of the soul and the cleansing of the heart will be attained.

Nevertheless, sowing the seed of the search for truth takes precedence, from which the fruitful date-palm of sincerity and

loyalty is created, growing and flourishing through the watering of love for the Divine Being.

بمنزلِ جانان رسد ہمان مردے کہ ہمہ دم در تلاش او دوان باشد

Only he reaches the abode of the Beloved,

Who remains engaged in searching for Him all the time.

You should recall your initial condition when, at the beginning of 1886, solely the zeal for the cause of Allah drew you passionately to this place. You arrived in Qadian on foot, stumbling and falling, from such a great distance and when you did not find me here, in that same fervour of restlessness and unease, you searched and reached me on foot in Hoshiarpur. And when you were about to leave, it was very difficult for you to part with me at that time.

Now such a time has come that you should only be marching forward, not falling back into laxity and procrastination. Now the very condition of this age is proclaiming, and heavenly Signs and indications are shouting out aloud that:

چنیں زمانہ چنیں دور ایں چنیں برکات تو بے نصیب روی وہ چہ ایں شقا باشد

Such a time, such an era, and such a variety of blessings!

If even then you remain deprived, what misfortune would that be!

فلک قریب زمیں شد ز بارش برکات کجاست طالبِ حق تا یقین فزا باشد

The heaven has drawn near to the earth due to the abundant showers of blessings,

Where is the one who seeks God, so that his faith might increase?

بجز اسیریٔ عشق رخش رہائی نیست بدردِ اُو ہمہ امراض را دوا باشد

There is no freedom except being captivated in the love of His countenance—

Suffering pain in His path is the remedy for all ailments.

In short, demonstrate perseverance through complete readiness and resolve. These signs of dejection do not seem appropriate to us. Residing here is akin to dwelling at the Divine threshold. From this Fountain of Kauthar, one receives the Water of Life, by drinking which, eternal life is bestowed, upon which death can never come for all eternity. Gird up your loins in the best manner, and with full determination, become a wayfarer of this *Ṣirāṭ-e-Mustaqīm* [Right Path]. Without the slightest concern for any kind of worldly obstacles and egotistical desires, fully accompany the true Appointee of Allah the Exalted, so that you may be granted the golden medal of obedience to the command: [1]كُونُوا مَعَ الصّٰدِقِيْنَ ['Be with the truthful'].

Remember well that the children of truthfulness and sincerity always become the heirs of the golden crown of glory and grandeur. The fate that befalls the envious enemies of the righteous is also not hidden.

بسوزد آنکہ نہ سوزد بصدق در رہ یار　　بمیرد آنکہ گریزندہ از فنا باشد

May the one who does not burn with true devotion in the path of the Beloved perish;

May the one who flees from annihilation (in Divine love) be no more.

It is not known why you have an affinity for Jhelum [جہلم], whereas after removing its connected م [*mīm*], only *jahl* [جہل—ignorance] remains. What relation does understanding and intelligence have with ignorance?

The Maulawī Ṣāḥib submitted, 'Ḥuḍūr! It is indeed true that جہلم [Jhelum] literally means جہل مَن [*jahl-e-man*—'my ignorance']; the last م ['*mīm*'] denotes attribution.' The Promised Messiah[as] said:

1. *Sūrah aṭ-Ṭaubah,* 9:119 [Publisher]

When this is the case, then such ignorance should be abandoned. Residing there can in no way be given preference over residing here. Moreover, in this situation, the company of one commissioned by Allah is extremely essential; rather, it is among the blessings to be cherished. Fortunate are those who are granted this incomparable blessing. I have great apprehension regarding the condition of a person who does not settle here after leaving everything behind, or at the very least, does not harbour such a desire in his heart, lest he remain deficient in the bonds that purify. Abandoning your homes, homelands, and properties to live in Qadian for the sake of becoming my neighbour is to become the embodiment of the *Aṣḥābuṣ-Ṣuffah*.[1]

And this is just one of the initial stages; otherwise, even if men of God have to face hundreds of times more hardships and afflictions, they do not pay any heed to them. Instead, with an abundance of passion for the love of the True Beloved, they march forward, and they consider it their great fortune and good luck to spend all their wealth, mind, and body in this path. Their ultimate objective is to break free from the webs of worldly attachments and escape its snares, so that they may attain the honour of reaching the threshold—the epitome of blessings—of that Being who encompasses all praises and possesses laudable attributes.

نتابد ازرہِ جانانِ خود سر اِخلاص اگرچہ سیل مصیبت بزور ہا باشد

He never allows his sincerity to diminish on the path to his Beloved,
Even if the flood of adversity rages on with the greatest of force.

1. In one corner of the Prophet's Mosque in Madinah, a covered platform was prepared which was known as *Ṣuffah*. This served as the resting place of indigent Emigrants who dedicated themselves to the worship of Allah, the company of the Holy Prophet[sas], and recitation of the Holy Quran. They became known as *Aṣḥābuṣ-Ṣuffah.* [Publisher]

برادِ یارِ عزیز از بلا نہ پرہیزد اگرچہ در رہِ آن یار اژدہا باشد

For the sake of the Beloved he does not shy away from tribulations,
Even if there are dragons in the way of that Friend.

بدولتِ دو جہاں سر فرو نمے آرند بعشق یار دل زارِ شان دوتا باشد

Such people do not pay any attention to the fortunes of both worlds,
Their anguished hearts remain totally occupied in the love of the Friend.

I draw your attention again that this is, in fact, the basis of steadfastness. It is stated in the Glorious Quran:

اَلَّذِیْنَ قَالُوْا رَبُّنَا اللّٰہُ ثُمَّ اسْتَقَامُوْا[1]

Meaning that, those who come towards Allah the Exalted do not merely tread upon the path of Allah the Exalted, but they also demonstrate steadfastness on this *Ṣirāt-e-Mustaqīm* [Right Path]. What results is that they traverse the stages of purification and enlightenment of the heart and after attaining contentment of the heart, which they achieve by Allah's grace, Allah the Exalted grants them the enjoyment of His special favours. The love and pleasure of Allah becomes their sustenance. They are honoured and blessed with Divine discourse, revelation, inspiration, visions, and other Divine bounties.

Tranquillity and serenity descend upon them from the threshold of the Lord of Honour. Sorrow and despair do not even come near them. They remain immersed in the passion of

1. Those who say, 'Our Lord is Allah', and then remain steadfast (*Sūrah Ḥā Mīm as-Sajdah,* 41:31). [Publisher]

love and fervour for Allah at all times, as if they fully embody the verse:

لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ[1]

How beautifully it has been said:

کلید این همه دولت محبت است ووفا خوشا کسیکه چنین دولتش عطا باشد

The key to all this wealth is love and loyalty—
Blessed is the one who is granted such fortune!

In short, steadfastness is a great thing. It is indeed by virtue of steadfastness that the entire group of Prophets has always been victorious, triumphant, and successful. One should establish a pure personal relationship and a deep bond with the Holy Being of Allah the Exalted. When this relationship is fully established, man becomes secure and content from every kind of fear and danger, and after attaining contentment of the heart, all burdens become light. Why does this happen? Only because they develop the absolute certainty by experience that هر که در ایزدی یافت بازبردِ دیگر نتافت ['Whoever finds refuge in the Divine, does not incline towards any other door'].

The fruitful effects of this become engraved on the tablet of their heart, permeating their every fibre and vein. And due to being overcome by the love and passion for Allah, and beholding the grandeur and majesty of the Glorious Being, this becomes the constant litany of their pure heart:

1. No fear *shall come* upon such, neither shall they grieve (*Sūrah al-Baqarah,* 2:113)

نہ از چینم حکایت کن نہ از روم کہ دارم دلستانے اندریں بوم

Do not recount to me the stories of China or Rome,
For my Beloved lives in this very land.

چو روئے خوب او آید بیادم فراموشم شود موجود و معدوم

When I remember the beautiful countenance of the Beloved,
I forget all that is before me or hidden from sight.

You should devote your entire being—body, heart, soul, and spirit—to Allah the Exalted. Then, God Almighty will Himself become your Protector, Helper, Supporter, and Facilitator in all your affairs. It is essential that all human faculties—eyes, ears, heart, mind, hands, and feet—become fully attached to Allah, leaving no room for any discord between them. Therein lie all the successes and victories—this is the true essence of meditation. It is through this that the heart is set ablaze with passion and spirituality, and it is indeed through this that one is blessed with perfect faith.

First and foremost, man must recognize his ailment. How can treatment be administered without diagnosing the illness? Failing to find solace in Allah the Exalted is the most dangerous disease. It is a state where man is under the command of *nafs-e-ammārah* [the self that incites to evil]. At that point, only the evil incitements—that is, of Satan himself—hold sway over him, and he is influenced by those impure souls who are distant from Allah the Exalted and bound for destruction.

When man progresses slightly above this state, he enters into a jihad [struggle] against his own self. The name of this condition of his is *lawwāmah* [the self-accusing soul]. Although he is not entirely free from evil incitements at this stage, the

pure inspirations of the angels—the incitements towards goodness—do begin to influence him.

With the strength and power of these righteous inspirations, a form of wrestling against *nafs-e-ammārah* ensues. With their help, one starts ascending the ladder of progress by gradually overcoming evil incitements. If Divine grace accompanies him, he continues to advance. Ultimately, upon winning this wrestling match against *nafs-e-lawwāmah* and subduing all evil incitements, he rises above this stage and becomes completely safeguarded from the evil consequences of impure inspirations, entering into the peace of God. This state of success, triumph, and the attainment of one's objectives is called *muṭma'innah* [the soul at rest].

At this point, he finds tranquillity in the Being of Allah the Exalted. It is upon reaching this station that the spiritual wayfarer's journey comes to an end. All artificialities are lifted, and in terms of the stages of spirituality, this is indeed the ultimate point of the struggle and the personal objective. By attaining this pearl of desire, one becomes truly successful and victorious.

The ultimate purpose of my advent is indeed to also enable the lost wanderers on the path to the Beloved, the spiritually blind, those afflicted with the leprosy of misguidance, and those innately blind ones who have fallen into the pit of destruction to tread *Ṣirāt-e-Mustaqīm* [the Right Path] so that they be blessed to drink the sweet elixir of union with the Glorious Being, and they be taken to the pinnacle of Divine cognizance so that they might be granted eternal life and everlasting comfort and dwell in the proximity of Divine mercy, intoxicated and enraptured.

The good fruits of the holy effects of our companionship and association are entirely evident. However, to comprehend them, one needs sharp insight; to attain them, one needs rectitude and purity of heart; and for steadfastness, one needs piety.

Otherwise, on my part, for quite some time now, the call has been proclaimed openly to all corners of the world that:

بیآمدم کہ رہ صدق را درخشانم بدلستان برم آنرا کہ پارسا باشد
I have come to illuminate the path of truth,
And to lead to the Beloved, him who is good and pious.

کسیکہ سایۂ بال ہماش سودنداد بایدش کہ دو روزے بظل ما باشد
The one who cannot benefit even from Bāl-e-Humā [symbolizing fortune and kingship],
Ought to spend a day or two in Our shade.

گلے کہ روئے خزان را گہے نخواہد دید بباغ ماست اگر قسمتت رسا باشد
The flower that shall never see the face of autumn,
Is in Our garden, if you are of good fortune.

I have not spared the slightest effort in placing this Divine banquet before all and sundry, but their destiny is now up to them! وَمَا عَلَيْنَآ إِلَّا الْبَلٰغُ ['And on us lies only the plain delivery of the Message.']1

Opposition to the Promised Messiah[as]

A short while before this, great scholars had written that the time for the advent of the Promised Mahdi and the Promised Messiah was very near. Some had even documented their own Divine visions in support of it, but when the time came for this blessing, all those with the disposition of the [rebellious] Jews turned away from accepting him. They did not suffice with

1. *Sūrah Yā Sīn,* 36:18 [Publisher]

mere rejection, but persisted in denying him to an extent that knows no bounds.

They left no stone unturned in opposing him. Every deception and stratagem of the [rebellious] Jews is being employed. The business of mischief and wickedness is operating at all times. What path of persecution and torment have they not taken? What battlefield of scheming to destroy and annihilate me has been spared from the galloping of their horses of enmity? What aspect of ridicule and mockery has been left untouched?

يٰحَسۡرَةً عَلَى الۡعِبَادِ مَا يَاۡتِيۡهِمۡ مِّنۡ رَّسُوۡلٍ اِلَّا كَانُوۡا بِهٖ يَسۡتَهۡزِءُوۡنَ○[1]

However, their seditious and deceptive ways hold no value in the sight of Allah, let alone that they should ever be blessed with seeing the day of success.

چراغے را کہ ایزد بر فروزد ہر آنکس تف زند ریشش بسوزد

The lamp lit by God Himself—
Whoever blows upon it merely burns his own beard.

To tell you the truth, this opposition of theirs is serving as fertilizer for our crop of success; for, if the battlefield were to be cleared of opponents, how would the mettle of the warriors of this conflict be revealed, and how would they partake of the bounty of Divine rewards? And if the turbulent sea of the opposition of enemies were to become shallow, what would be the worth of its divers, and how could they obtain the priceless pearls from the ocean of profundities? As the poet says:

1. Alas for mankind! there comes not a Messenger to them but they mock at him (*Sūrah Yā Sīn,* 36:31). [Publisher]

گر نبودے در مقابل روئے مکروہ وسیاہ کس چہ دانستے جمال شاہد گلفام را

Had there been no contrast to the unpleasant and dark visage,
Who would have recognized the beauty of the rose-coloured beloved?

گر نیفتادی بخصمے کاردر جنگ ونبرد کے شدی جوہر عیاں شمشیر خوں آشام را

If no conflict had arisen with the enemy in battle,
How could the true worth of the bloodthirsty sword be revealed?

There seems to be some sort of profound mystery in this opposition; otherwise, what value do their intentions of opposition hold in the sight of Allah? The command of that Omnipotent Being is clear:

إِنَّ حِزْبَ اللّٰهِ هُمُ الْغٰلِبُوْنَ[1]

And He has also informed us of the ultimate outcome of this war and struggle:

وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ[2]

But alas, despite all this, the short-sighted do not understand, even though they continue to witness and experience this heavenly help and Divine support, and the end result of their humiliation, loss, and failure is also not hidden from anyone. Why should it not be so?

1. *Rest assured* that it is the party of Allah that must triumph (*Sūrah al-Mā'idah,* 5:57). [Publisher]
2. ...and the end is for the God-fearing (*Sūrah al-A'rāf,* 7:129). [Publisher]

خدا کے پاک لوگوں کو خدا سے نصرت آتی ہے جب آتی ہے تو پھر عالم کو اک عالم دکھاتی ہے
To the holy men of God, succour comes from God Himself,
And when it comes, it shows mankind a world new and miraculous.

وہ بنتی ہے ہوا اور ہر خس رہ کو اڑاتی ہے وہ ہو جاتی ہے آگ اور ہر مخالف کو جلاتی ہے
At times it becomes wind, blowing away every obstacle in their path;
At times it becomes fire, reducing their opponents to ashes.

غرض رکتے نہیں ہر گز خدا کے کام بندوں سے بھلا خالق کے آگے خلق کی کچھ پیش جاتی ہے
God's designs, in short, cannot be frustrated by mortals;
How, indeed, can the created avail anything against the Creator!

Leaving aside these mummified *maulawīs* and dull *mullahs,* the group of *fuqarā* [ascetics] of the present age is no less. They harbour a poison of hypocrisy and selfish motives, which ultimately destroys them. Their every word, deed, and action is subject to their egotistical desires, and there is always some hidden or apparent selfish motive at the forefront of their minds. For instance, the desire for mockery, worldly gain, seeking fame, etc., so that people may turn to them and their worldly honour, wealth, and possessions may increase, thereby satisfying their *nafs-e-ammārah* [self that incites to evil].

This is such a lethal poison that its end result is destruction. Some of them dig into the earth and practice *chillah* [a forty-day religious seclusion], which is neither a Divine command nor the Sunnah [Practice] of the Prophet. It is a self-concocted, peculiar method of hypocrisy and deception to ensnare people in the trap of deceit, and this is their heartfelt motive. The example of such actions is like a mirage in the desert, which from afar appears to be pure, glistening water, but upon

approaching it, its true reality is exposed—that it was merely an illusion deceiving the eyes. At that moment, those thirsting for pristine water gain nothing but regret and remorse.

Such hypocrites receive their share of Hell because they are completely estranged from Allah the Exalted and utterly unfamiliar with the environs of the True Beloved. Insofar as the cognizance of God is concerned, they are spiritually dead and their bodies are in the grave. Perhaps it is for such people that this address is made:

کاملان حیّ اند ہم زیر زمین　　تو بگوری با حیات این چنین

The perfect ones are alive even beneath the earth;
You are in the grave even with such a life as this.

Their condition at death is worse than that of the common illiterate people because the common people act with simplicity according to however much they understand. There is no pretence in their nature; they follow the simple, unquestioning, heartfelt Faith with complete sincerity. However, the contemporary group of ascetics is deliberately manifesting all these hypocritical acts in the guise of deceptive enchantments while keeping their egotistical motives in mind. They have no concern for the consequences in the Hereafter.

مناز باکلۂ سبز و خرقۂ پشمین　　کہ زیرِ دلق ملمع فریب ہا باشد

Do not be proud of the green prayer mat and pashmina cloak;
For beneath the gilded robe lie many a deception.

Therefore, our Jamā'at should protect itself from such pretences and walk with their feet firmly planted on the path prescribed by Allah the Exalted and the Sunnah of the Holy Prophet, so

that they may face no obstacles in reaching their desired destination and so that this short life does not go to waste, which would lead to serious regret, humiliation, and anguish in the Hereafter. May Allah the Exalted grant our Jamā'at the ability to reach their desired destination by walking on the Right Path solely for the purpose of اِبْتِغَآءَ لِمَرْضَاتِ اللّٰہِ [seeking the pleasure of Allah], and thus fulfil the true purpose of human creation. *Āmīn,* again, *Āmīn.*

(4 November 1903)

Letter of Ilāh Dād Ahmadi

(**Note:** With the exception of one couplet which is written at the outset, the rest of the couplets in the above essay were not recited by His Holiness Ḥaḍrat Imām Ṣādiq, peace and blessings be upon him, during his speech. However, since apart from one couplet:

بمنزلِ جاناں رسد ہماں مردے کہ ہمہ دم در تلاشِ اودوان باشد

Only he reaches the abode of the Beloved,
Who remains engaged in searching for Him all the time.

which spontaneously flowed from this humble one's tongue at the time of writing this essay, the rest of the couplets have issued forth from the gem-scattering tongue of His Holiness himself and were also relevant to these occasions. Therefore, they have been written at the appropriate places.

In and of themselves, these truths are a treasure trove of wisdom. There is full confidence that their being affixed to these appropriate occasions will, by the grace of Allah the Exalted,

> assist many blessed natures and truth-loving temperaments in the unveiling of truths and the discernment of subtleties, whereby they will be granted the ability to uphold the truth and refute falsehood. May Allah make it so. *Āmīn,* again, *Āmīn. Wassalām.*
>
> 5 November 1903
> The humblest servant of Imām Ṣādiq,
> peace and blessings be upon him
> the lowliest of servants, Ilāh Dād Ahmadi,
> Clerk, District Shahpur, currently residing in Qadian)[1]

5 NOVEMBER 1903

The Reason for Trials upon the Saintly Auliyā'

The Promised Messiah[as] said:

> These days, a lady has come from India (her husband has also come), who frequently asks questions and I keep explaining to her. One day she said that great trials befall the *Auliyā'* [Friends (of Allah)] and Messengers of Allah, and they always remain a

1. *Al-Badr,* vol. 2, no. 45, dated 1 December 1903, p. 352-354, see also in *al-Ḥakam,* vol. 7, Nos. 44 & 45, dated 30 November & 10 December 1903, p. 7–8.

target of tribulations. I replied that this notion is incorrect and completely contrary to the Holy Quran.

In fact, the *Auliyā'* and Prophets of Allah are always bestowed His favours. He is their Protector and Helper in every situation, so what is the meaning of trials for them? Look at it practically—see what success was granted to Moses. His enemy was drowned, and Moses was granted victory over them. Then look at David[as], look at Jesus[as]—how their enemies were always disgraced and humiliated, while they were always successful.

Can the like of the lofty spiritual station granted to our Messenger, the Holy Prophet, may peace and blessings of Allah be upon him, be found [in history]? Absolutely not. Never ever do these people become the embodiment of poverty and disgrace. If we interpret اَلدُّنْيَا سِجْنٌ لِّلْمُؤْمِنِ[1] ['The world is a prison for the believer'] relatively, that compared to what the people of God will be granted in Paradise, this world is a prison, then it is correct. Allah the Exalted states that We never punish Our friends; rather, He refutes the claim of the Jews and Christians with this argument. Both of them had claimed:

قَالَتِ الْيَهُوْدُ وَالنَّصٰرٰى نَحْنُ اَبْنٰٓؤُا اللّٰهِ وَاَحِبَّآؤُهٗ[2]

that we are dear to God and akin to being His children. So Allah the Exalted gave this reply:

قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوْبِكُمْ[3]

1. *Sunan at-Tirmidhī,* Kitābu-Zuhd, Chapter: Mā Jā'a anna ad-Dunyā Sijnul-Mu'min wa-Jannatul-Kāfir, Hadith 2324 [Publisher]
2. The Jews and the Christians say, 'We are sons of Allah and His loved ones' (*Sūrah al-Mā'idah,* 5:19). [Publisher]
3. Say, 'Why then does He punish you for your sins?' (*Sūrah al-Mā'idah,* 5:19 [Publisher]

that if you are truly beloved of God and akin to His children, then why does He subject you to the consequences of your actions, inflicting upon you suffering and hardships? This proves that those who are truly beloved of God do not face afflictions in this world and are protected from all kinds of torment اَللّٰھُمَّ اجْعَلْنَا مِنْھُمْ [O Allah, include us among them!]. So if His beloved ones were constantly tormented, what difference would remain between them and disbelievers?

If any incident befalls the Prophets that has the character of an affliction, the purpose of God Almighty behind it is to manifest to the world the moral qualities of those who come from Him and become His, thus demonstrating the excellence of the morals they possess. Imam Husain[as] also faced such an incident. The Holy Prophet, may peace and blessings of Allah be upon him, also encountered such incidents, but they demonstrated how to prioritize patience, steadfastness, and the pleasure of Allah the Exalted.

The moral qualities of man can always be exposed in two circumstances—either during the time of trial or in a situation of being rewarded. If there is only one aspect and not the other, then one cannot gauge the true morals of a person. Since Allah the Exalted wanted to perfect the morals of the Holy Prophet, may peace and blessings of Allah be upon him, a part of his life was spent in Makkah and a part in Madinah.

He exhibited an example of patience in the face of severe persecution by the enemies in Makkah. Despite those people treating him with utmost harshness, he continued to deal with them with forbearance and clemency, and did not fall short in conveying the message he had brought from Allah. Later, when he attained a position of eminence in Madinah and those very enemies were captured and brought before him, he forgave most of them. Despite having the authority to exact revenge, he still did not take revenge.

The Example of Maulawī ʻAbdul-Laṭīf's Patience and Steadfastness

Now consider the recent example of the Late Maulawī ʻAbdul-Laṭīf Ṣāḥib the Martyr, and see with how much patience and steadfastness he sacrificed his life. A person is repeatedly threatened with death and given hope of avoiding it, that if you outwardly repent from your belief, your life will be spared, but he accepted death and did not prefer turning away from the truth.

Now observe and ponder what consolation and satisfaction he must have received from God Almighty that he cared naught for the world and all that is in it knowingly and willingly, and opted for death. If he had repented even slightly, God knows how much the Amir [Ruler (of Afghanistan)] would have honoured him, but for the sake of Allah, he renounced all worldly honours and accepted sacrificing his life.

Is it not astonishing that until the last breath and the final moment of stoning, he was given respite to repent? And he knew very well that he had a wife and children, property worth hundreds of thousands of rupees, and close and intimate friends as well. Keeping all these scenes in view, even in this final hour of death, he showed no concern at all for his life.

After all, a breeze of delight and pleasure must have been blowing upon his heart, before which all these scenes of separation were of no importance at all. If he had been killed by force all of a sudden and had not been given a chance to save his life, it would have been a different situation. Even a woman can be killed by a person under force of compulsion, but he was repeatedly given a chance. Despite getting this respite, choosing death requires immense faith. It is a characteristic of the *Auliyā'ullah* [Friends of Allah] that they prefer death, so he manifested that.

The Person We Need

The person suitable for our task is one who, if not for a long period, then at least for a year, stays in our company and understands all the necessary matters, and we become satisfied that he has attained self-purification. Only then can he go to Europe and other countries as an ambassador and such. Nevertheless, self-purification is an arduous journey; climbing mountain peaks is easy, but this is difficult. For religious education, there is no need for many sciences. Purity of heart is something else altogether. When Allah creates a light in the heart, then the sciences are naturally attained through it.[1]

10 NOVEMBER 1903

(At Ẓuhr)

Consider Yourself in Need of God Almighty at Every Moment

Sheikh Faḍl Ilāhī, the Merchant and Chief of Sadar Bazaar of Rawalpindi—who was introduced to His Holiness [the Promised Messiah[as]] by Bābū Shāh Dīn—and Mr. Muhammad Ramadan, the Contractor from Jhelum; and a few other gentlemen took *Baiʿat* [the Pledge of Allegiance]. After the *Baiʿat,* His Holiness, the Promised

1. *Al-Badr,* vol. 2, no. 45, dated 1 December 1903, p. 354-355

Messiah, peace and blessings be upon him, delivered the following address:

> Religion is verily that man should diligently reflect, observe, and apply reason to understand that he is in need of God at every moment and present himself humbly before Him alone. Man's life, wealth, and honour are subjected to great trials and attacks, but there is no saviour except God. On such occasions, every branch of philosophy is defeated in and of its own self. Those who have tried to adhere to such principles, in which they do not acknowledge the need for God, to the extent that saying *Inshā'Allāh* [God willing] is also considered reprehensible in their view, yet, even so, when the time of death comes, they realize the reality of their thoughts.
>
> The fact is that man is dependent and stands in need of God at every moment and for the sustenance of every single cell of his. If he overcomes his ego and observes carefully, he comes to realize from experience how greatly mistaken he was. Considering oneself in need of God at every moment and placing one's head upon His threshold is indeed what Islam is and if someone being a Muslim yet fails to adopt the way of Islam and violates it, then what indeed is his Islam?
>
> Islam is the name of bowing one's neck before God. Ponder for a moment and see how much trouble a person faces if he fails to find a needle. Then can the Being of God be such that man has no need for Him and he can go on living without His Being? As long as man avails of health, wealth, and power, his attitude is not to rely and trust in means nor to consider himself in need of God. However, when afflictions and difficulties befall him, he is compelled at that moment to change this opinion on his own volition. This is why those who remain the target of afflictions and hardships, their conduct is entirely

different. They realize that there is a need for such a Being who is All-Powerful and can grant us refuge.

There was a man named Muhammad Ramadan who did not believe in God, but when a terminal illness seized him, he ultimately changed his way and at that time he would say that if he were granted health once more, he would never again deny the existence of God. Therefore, it is incumbent upon man to always avoid heedlessness and keep his sight on that Being without Whom it is difficult to sustain so much as a single cell.

This is indeed the meaning of لَآ إِلٰهَ إِلَّا اللّٰهُ ['There is no one worthy of worship except Allah'] and that man should turn to Him again and again and not consider any other being or thing to be in control and powerful in comparison to Him. A person who keeps a goat immediately derives benefit from it and obtains milk from it, but one who takes the name of God yet does not feel any need for Him at all, looks upon Him with contempt, and considers His Being as though it were a fictitious idol—what care would God have for such a person?

The vicissitudes that befall man themselves prove the need for this Being. After joining this Jamā'at, one should first bring about a change in one's life so that faith in God is genuine—that He comes to help in every affliction. Then, His commandments should never be looked upon with disdain; rather, each and every commandment should be revered, and practical proof of this reverence should be given [through actions]. For example, there is the commandment of Prayer. When a person stands up to perform it and offers the Prayer, some people mock him, and nowadays there are many who are Muslim in name only, who say that fulfilling the requisites of Prayer is a futile act. However, a believer must never abandon its observance due to such talk, mocking, and ridicule.

From such thoughts of people and their viewing the commandments of God with contempt, it becomes evident that the

age is calling for punishment. The life of these people is akin to that of the dead. They do not have faith in the institution of Prophethood, through which faith is acquired. Nevertheless, I testify with true and genuine insight that God is true and the institution of Prophethood is true. Upon death, these people will realize that Heaven and Hell—all of which they deny today—are true.

Giving Due Regard to Means

Ever since thoughts of freedom and education have taken hold in hearts and minds, much corruption has spread. Thoughts have become so scattered that people have amended the Shariah themselves. They have made the world their sole objective. The Shariah has permitted having due regard for means to a certain extent. For example, if one has a piece of land and it is not cultivated, the question about it would be why it was not cultivated. However, to be wholly devoted to means, to rely solely upon them, and to abandon trust in God is *shirk* [associating partners with God] and is akin to denying the existence of God. One should have regard for means only to the extent that it does not entail *shirk*.

My belief is that I do not forbid having regard for means, but I do forbid relying on them. The heart should be the instrument devoted to the Friend [God] and the hand to work, but at the present time it is observed that everything is just the talk of the tongue—even *tawakkul* [trust (in God)] and *Tauḥīd* [the Oneness of God]—but in their hearts, worldly pleasures are essentially made the sole objective. Day and night, they are consumed by the thought of amassing great wealth and attaining worldly honour. These people do not realize that they are consuming the very poison that will destroy them.

Our Shariah and our religion do not prohibit striving in the world, the only criterion being that if one strives while giving precedence to the Faith, then seeking [worldly] means is not a sin. Of course, it should not be done in a manner that God has declared unlawful, such as earning money through bribery, oppression, and so forth. If one seeks the means for spending in the way of God, for spending on one's children, and for giving in charity, etc., then there is no harm in it, because wealth is also a means of attaining nearness to God. However, to completely abandon God and to be entirely devoted to the means is a kind of leprosy, and one does not realize it until the soul is seized [at death]. Fearing God and adopting *taqwā* [righteousness] is a great blessing which one should try to attain, and one should not be arrogant and stiff-necked.

True Morals

There are two kinds of morals. One is the kind that the newly educated people of today display, where they flatter and cajole with their tongues in meetings, etc., while their hearts are filled with hypocrisy and rancour. These morals are contrary to the Holy Quran. The second kind of morals is to show true sympathy, to have no hypocrisy in the heart, and to refrain from flattery and cajolery, etc. as God Almighty states:

إِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَآئِ ذِي الْقُرْبٰى [1]

This is the perfect way, and every perfect way and guidance is present in the Word of God. Those who turn away from it

1. Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred (*Sūrah an-Naḥl,* 16:91). [Publisher]

cannot find guidance elsewhere. A good teaching requires purity of the heart in order to be effective. If you look profoundly at those who are far from it, you will surely see corruption in them. Life is transient. Make progress in Prayer and in truth and sincerity.[1]

UNDATED

The Essence of Faith

Faith means to accept something while knowledge [of it] has not yet reached perfection and there is still a struggle ongoing with doubts and uncertainties. Thus, whoever comes to have faith, meaning despite weakness and lack of availability of all means of certainty, accepts a certain thing due to the preponderance of probability—it is such a one who is considered truthful and righteous in the estimation of Ḥaḍrat Aḥadiyyat [i.e. Allah the Absolutely Indivisible One]. Then, as a gift, they attain perfect cognizance and after [attaining] faith, they are given the elixir of Divine knowledge.

Therefore, a righteous person, upon hearing the call of the Messengers, Prophets, and those commissioned by Allah, does not wish to attack every aspect right at the outset. Rather, the part which, through some clear and evident proofs, makes him understand that someone is commissioned by Allah—he makes that very part the means of his affirmation and faith.

1. *Al-Badr,* vol. 2, no. 46, dated 8 December 1903, p. 362-363

And the part which he does not understand, following the way of the righteous, he considers it to be metaphorical and allegorical. In this manner, removing contradiction from the midst, he comes to believe with sincerity and purity. Then, God Almighty—having mercy on his condition and being pleased with his faith, and hearing his prayers—opens the door of complete understanding for him and takes him to the point of perfect certainty through revelation, visions, and other heavenly Signs.

However, a prejudiced individual who is filled with stubbornness does not do so and he looks with contempt and disdain at those matters which could be the means of recognizing the truth, mocking and ridiculing them. He makes those aspects that are still doubtful to him a pretext for raising objections—the people given to wrongdoing have always acted in this way.

Clear, Decisive Verses and Verses Subject to Interpretation

Accordingly, it is evident that the prophecies made by earlier Prophets regarding every [coming] Prophet always had two parts. One part was clear and decisive which contained no metaphor and required no interpretation. The other part was allegorical which required interpretation and was veiled in metaphors and figures of speech. Then, at the time of the appearance and advent of those Prophets who came in fulfillment of these prophecies, there have always been two groups of people.

One group consisted of the fortunate ones who, upon seeing the clear Signs, did not delay in believing and understood the allegorical part in terms of metaphors and figures of speech

and remained in wait for [their fulfilment in] the future[1] and thus they beheld the truth and did not stumble. The same happened in the time of Jesus, peace be on him.

In the earlier scriptures, there were two kinds of prophecies regarding [Jesus] the Messiah, peace be on him. One was that he would appear in the guise of the meek and humble, would come in a time of foreign rule, would be from the progeny of David, would deal with gentleness and tenderness, and would show Signs. The other kind of prophecies were that he would be a king and would fight like kings, would deliver the Jews from subjugation to foreign rule, and that before his coming, Prophet Elijah would return to the world, and he would not come until Prophet Elijah returned to the world. Then, when Jesus[as] made his appearance, the Jews became divided into two groups.

One group, which was very small in number indeed, finding [Jesus] the Messiah to be from the progeny of David; and then, seeing his meekness, humility, and righteousness; and observing heavenly Signs; and also seeing that the present age called for a reformer Prophet; and comparing the predetermined times of the earlier prophecies, became convinced that he was indeed the Prophet who had been promised to the people of Israel. So they believed in the Messiah, and joining him they endured all kinds of hardships, proving their sincerity in the sight of God Almighty.

However, the unfortunate group paid no heed at all to the manifest and clear Signs and proofs, so much so that they did not even consider the plight of the age, and with the intention

1. In prophecies, it is not necessary that all aspects are fulfilled at once; rather, they go on being fulfilled gradually stage by stage. It is also possible that some aspects may not be fulfilled during the lifetime of the Appointed One but are fulfilled later through someone else from among his followers.

of mischievous argumentation, they took hold of the other part which was the allegorical part, and with utmost insolence began to abuse this Holy One [Jesus], and called him an atheist, irreligious, and a disbeliever.

They alleged, 'This man misinterprets the sacred scriptures, and has wrongly interpreted the second coming of Prophet Elijah, and has turned away from the explicit text, and calls our scholars deceitful and hypocritical, and misinterprets the holy books!' With great mischief they insisted that not a single word of the prophecies of the Prophets comes true [in his favour]; he has not come as a king, nor has he battled foreign nations, nor did he deliver us from their hands, nor did Prophet Elijah descend before him—so how can he be the Promised Messiah?

In short, these unfortunate wicked people did not wish to look at the lights and Signs of truth, and repeatedly presented the part of the prophecies which was allegorical, interpreting it literally. This same trial befell most of the Jews at the time of our Holy Prophet, may peace and blessings of Allah be upon him. They, too, in accordance with the custom of their forefathers, did not wish to benefit from that part of the prophecies of the Prophets which was clear, and keeping the allegorical part, which consisted of metaphors, before their eyes, or insisting on adulterated prophecies, they remained deprived of the wealth of obedience to this Noble Prophet, who is the Chief of all the worlds, and most of the Christians did the same as well.

Manifest and clear prophecies of the Gospel were in favour of our Holy Prophet, may peace and blessings of Allah be upon him. They did not even go anywhere near those prophecies, and instead they fell upon the second part of the prophecies which, in accordance with the way of Allah, consisted of metaphors and allegories. Hence, they could not find the path to truth.

However, those among them who were seekers after truth and were well aware of the Divine style and practice in the wording of prophecies—they benefited from those prophecies

in the Gospel that were about the great Prophet to come, and they were honoured by accepting Islam. And just as the group of Jews who had believed in Jesus[as] had grasped the argument from the clear prophecies and had left aside the allegories, these great Christians did the same, and thousands of fortunate souls from their midst accepted Islam.

In short, from among these two peoples, the Jews and the Christians, whichever group insisted on denial by holding fast to the allegories and did not benefit from the clear prophecies that had been fulfilled—both these groups are mentioned frequently in the Holy Quran. And this mention was made so that Muslims may learn a lesson from observing their misfortune and remain mindful that they should not be ruined like the Jews and Christians by abandoning the clear Signs and becoming entangled in the allegories.

And regarding such prophecies that are foretold about one commissioned by Allah, it should not be expected that they will be fulfilled literally in all their aspects. Rather, people should be ready to accept that, in accordance with the age-old practice of Allah, some parts of such prophecies are clothed in metaphors and allegories, and it is in this very manner that they are fulfilled. Nevertheless, the people given to heedlessness and superficial thinking still keep waiting, as if those things have not yet been fulfilled but will be fulfilled in the future.

Just as the Jews go on lamenting till today that Prophet Elijah will again come into the world, and then their Promised Messiah will appear as a great king and grant the Jews authority and government—even though all these things have already been fulfilled, and nearly nineteen hundred years have passed since then, and the one who was to come has already come and has also been raised from this world.[1]

1. *Al-Badr*, vol. 2, no. 47, dated 16 December 1903, p. 372

Decisive Prophecies and Prophecies Subject to Interpretation

It was an extremely useful and noteworthy point that the prophecies made in the earlier scriptures or through the Messengers about those people who come as the Appointees of Allah the Exalted—whether they are Messengers, Prophets, *Muḥaddathīn* [recipients of Divine discourse], or *Mujaddidīn* [Reformers]—consist of two parts. One part consists of the Signs that are fulfilled manifestly, and the other part consists of allegories that are expressed in metaphors and similes. Accordingly, those whose hearts contain perversity and crookedness follow the allegorical part, while the sincere seekers benefit from the clear and decisive part.

The Jews and the Christians have already faced these trials, so the wise ones among the Muslims should learn a lesson from them and not hasten to reject [the claimant] by focusing only on the allegorical part [of the prophecies]. They should benefit from the things that Allah the Exalted has made clear for their guidance. It is obvious that doubt cannot remove certainty.

Thus, the other part of the prophecies which has not yet been manifestly fulfilled is a doubtful matter because it is possible that, like the second coming of Elijah, that part may have been fulfilled in a metaphorical form, but the one waiting [for its literal fulfillment] may have fallen victim to the error of thinking that it will someday be fulfilled in a literal sense. It is also possible that the words of some *aḥādīth* may not have been preserved [properly] because the words of the *aḥādīth* are not like the recited revelation [of the Quran], and most of the Hadith are a collection of isolated [*aḥād*] narrations. The matter of belief is a separate issue; believe what you will, but the real and true verdict is that there is, reasonably, a possibility of discrepancy in the wording of the isolated [*aḥād*] narrations. Hence,

there is often a great difference in the words and arrangement of the same hadith when it reaches through different paths and different narrators, even though it was uttered from the same mouth at the same time.

It is clearly understood, therefore, that since the words and styles of most narrators differ, discrepancies arise. Moreover, in the metaphorical parts of prophecies, it is also possible that certain events mentioned in the prophecies, which are expected to appear all at once, may actually manifest gradually, stage by stage, or become manifested through some other person. For instance, our Holy Prophet, may peace and blessings of Allah be upon him, prophesied that the keys to the treasures of Caesar and Chosroes have been placed in his hands. However, it is evident that the Holy Prophet, may peace and blessings of Allah be upon him, passed away before the fulfilment of this prophecy and the Holy Prophet[sas] neither saw the treasures of Caesar and Chosroes, nor did he see the keys.

Nevertheless, since it was destined that those keys would be given to Ḥaḍrat ʻUmar, may Allah be pleased with him, because the person of Ḥaḍrat ʻUmar, may Allah be pleased with him, was akin, by way of reflection, to the very person of the Holy Prophet, may peace and blessings of Allah be upon him. Thus, in the realm of revelation, the hand of Ḥaḍrat ʻUmar, may Allah be pleased with him, was declared to be the hand of the Messenger of God, may peace and blessings of Allah be upon him.

In summary, these people who become deceived are misled at this very point. Due to their misfortune, they expect every part of the prophecy to be fulfilled in a literal sense. Then, when the time comes and a Divinely Appointed One appears, they pay no heed to the Signs that manifest in support of his truthfulness. Instead, they repeatedly present those Signs which have

not been fulfilled in a literal sense or whose time has not yet arrived.

The real reason for the destruction of the ruined nations who did not accept the true Prophets was indeed that they considered themselves very clever in their own estimation. However, this approach of theirs kept them deprived of accepting the truth. It is strange that the same thing that happened with the Jews and Christians in the past regarding the misunderstanding of prophecies, and they did not accept the truthful ones, my nation of Muslims treated me in the same manner.

It was indeed necessary that, in accordance with the ancient practice of Allah, those prophecies which were made about the Promised Messiah should also consist of two parts: one part consisting of clear Signs which was to be fulfilled according to its apparent form, and one part consisting of Signs that were subject to interpretation which were in the form of metaphors and allegories. However, it is regrettable that this nation also followed in the footsteps of the earlier wrongdoers and, adopting an obstinate attitude regarding the Signs subject to interpretation, rejected those clear Signs which had been fulfilled with utmost clarity, even though righteousness required that they should have remembered the trials of the earlier nations.

They should not have laid emphasis on the allegorical [Signs] and should have benefited from the clear ones—that is, from those matters and Signs that have become as clear as the light of day. But they do not do this. Instead, when the prophecies of the Messenger of Allah, may peace and blessings of Allah be upon him, and the Noble Quran are presented to them, most parts of which have been fulfilled with utmost clarity, they turn away from them with great indifference and present some aspects of the prophecies that were metaphorical in nature and say, 'Why was this part of the prophecies not fulfilled literally?'

Despite all this, when there is mention of earlier deniers

who, just like these people, did not pay heed to the Signs that had already appeared and did not accept the truth after seeing the metaphorical part of the prophecies that was not literally fulfilled, these people say, 'If we had been in their time, we would not have done so', even though they are now doing exactly what the earlier deniers did. They fail to accept the conclusive Signs and proofs that can illuminate the path to acceptance. Instead, they go about holding on to metaphors, allegories, and obscurities, deceiving the masses by saying, 'These matters have not been fulfilled', even though it was necessary—in accordance with Allah's customary teaching and way—that those matters not be fulfilled in the manner that they imagine; that is, in a physical and material form.

Undoubtedly, one part has been fulfilled in a literal sense and another in a hidden way, but the hearts of the prejudiced people of this age have not desired to accept. Indeed, they turn their faces away after seeing each and every proof. They consider the Signs of God to be human trickery. When they hear the pure revelations of the Holy God, they say that it is a fabrication of man, but they cannot answer the question: Has a fabricator against God ever been granted the respite to spread his fabrications that is granted by God Almighty to the true recipients of revelation? Has God not stated that those who falsely claim revelation will be destroyed, and those who lie against God will be seized?

It is even mentioned in the Torah that a false prophet will be killed, and it is also mentioned in the Gospel that a liar will soon perish and his community will be dispersed. Is there even a single example of a false recipient of revelation who invented lies against God and was granted the same lifespan during his days of fabrication that this humble one has been granted during the days of his claim to Divine revelation? If there is any such example, then do indeed present it. I proclaim most

emphatically that from the beginning of the world to this day, not a single example will be found.

So is there anyone who will benefit from this conclusive and decisive argument, fearing God Almighty? I do not say that idolaters do not live long lives or that atheists or those who claim to be God are quickly apprehended because there is another realm for punishing these mistakes and misguidance. But I do say that one who fabricates the claim of receiving revelation from God Almighty and says, 'This revelation has come to me', while knowing that the revelation has not come to him, is seized quickly and the days of his life are very few. The Quran, the Gospel, and the Torah have all testified to this. Reason also testifies to it.

No opponent can present a single example from history to the contrary, nor can anyone show that a false claimant of revelation continued to spread false revelation in the world for twenty-five years or eighteen years, calling himself an intimate Friend of God, an Appointee of God, and a Messenger of God, and continued to publicize self-fabricated revelations for many years in support of this claim, and yet despite these criminal acts, he was not apprehended. Can it be hoped that any opponent of ours can answer this question? Certainly not. Their hearts know that they are unable to answer these questions, yet they do not desist from denial. Rather, they have been refuted by many proofs, but they continue to slumber in heedlessness.[1]

1. *Al-Badr,* vol. 2, no. 47, dated 16 December 1903, p. 373-374

9 DECEMBER 1903

Abraham, Peace be on Him, was Miraculously Saved from the Fire

One of our respected friends from the Jamāʿat [Community] inquired about Abraham, peace be on him, being thrown into the fire, stating that the Aryas raise objections to it. In response, the Promised Messiah, peace be on him, said:

> The root cause of these people's objection is to criticize miracles and supernatural occurrences. By the grace of God Almighty, I make a claim, and this is the very reason God Almighty has commissioned me—that I personally demonstrate the truth of the Holy Quran by manifesting all the miracles and supernatural occurrences of the Prophets mentioned therein. I claim that if any nation in the world throws me into a fire or seeks to afflict me with any other dangerous punishment or calamity, then God Almighty will surely protect me in accordance with His promise.

Thereafter, the Promised Messiah continued giving examples of God Almighty's interventions and His wondrous ways of saving His servants from destruction.

The Miraculous Protection of the Promised Messiah, Peace be on Him

In this regard, the Promised Messiah, peace be on him, said:

> I recall an incident from when I was in Sialkot. I was sitting in a house with a few other people when lightning struck and our

entire house filled with smoke. The doorframe beside which a person was sitting was split as if by a saw. However, he was not harmed in the least. On the same day, lightning also struck the *Shivāla* [Hindu temple] of Teja Singh. A long passage wound through its interior to where a man was sitting, and the lightning traced every one of those turns before reaching him, burning him so completely that he was reduced to the very form of a piece of coal. Then what is this if not God's intervention—that one man was saved while another was struck down? God has made a promise to me, and I have faith in it. That promise is: وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ ['And Allah will protect you from the people'].

Fire is Our Servant and Indeed, the Servant of Our Servants

So let any opponent put this to the test and, having kindled a fire, cast me into it. The fire shall never affect me, and He will surely save me in accordance with His promise. However, this does not mean that I should deliberately cast myself into fires—that is not the way of the Prophets. God Almighty says:

وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ[1]

So I do not deliberately cast myself into fire. Rather, this promise of protection stands against my enemies—that should they seek to burn me in fire, I shall never be burned. For this reason, my conviction is that I have no need of forced explanations or stretched interpretations. Just as I believe in God's hidden workings, so too do I believe in His manifest ones. Indeed, this is the very reason God has, from the very outset, revealed to

1. ...and cast not yourselves into ruin with your own hands... (*Sūrah al-Baqarah*, 2:196) [Publisher]

me: آگ سے ہمیں مت ڈرا آگ ہماری غلام بلکہ غلاموں کی غلام ہے [Do not threaten us with fire, for fire is our servant and indeed, the servant of our servants.]

Besides this method of God Himself making a manifestation, there is no other way through which perfect certainty can be attained regarding His Being. This is precisely what comes to be understood from the verse:

لَا تُدْرِكُهُ الْاَبْصَارُ ۫ وَهُوَ يُدْرِكُ الْاَبْصَارَ[1]

that He alone can cast light upon the eyes, if He so wills. The eyes have no capacity to apprehend Him through their own ability. In those days, how much hardship there was at home—the entire household was afflicted with illness. But He had already granted me solace at the very outset: خوش باش کہ عاقبت نکو خواہد بود ['Be glad, that the end will be good'].

The Aryas' Service to Islam

What harm can the insolent speech of the Aryas inflict upon us? The state of their religion appears to be nothing but اِفَاقَةُ الْمَوْتِ [*ifāqat-ul-maut*—the deceptive rally that precedes death].

Physicians have acknowledged that it sometimes happens that when a person is close to death, he sits up and appears to be in good health, yet death suddenly overtakes him. The uproar and mischief of the Aryas is of this very kind. A religion devoid of spirituality and a clear connection with God is very quickly destroyed. The audacity and fervour of the Aryas make it evident that their insolent speech and impudence will very soon come to an end.

1. Eyes cannot reach Him but He reaches the eyes (*Sūrah al-Anʿām,* 6:104). [Publisher]

In the spring season, many insects emerge, but as soon as they take wing, they quickly perish. Likewise, by the grace of God, it is now the spring season for Islam, and it is inevitable that such insects should emerge. They have now taken wing, so they too are but temporary guests. If one looks a little more carefully, and sets aside their abuse and vilification, in a sense they have rendered a service to Islam; for, the age was that of فَيْجٌ أَعْوَجُ [*faij-e-a'waj*],[1] and when could the *maulawīs* and others have ever brought the Hindus to abandon idol-worship and the like to this extent? That these people have renounced thousands of deities and idols is itself a service to Islam. Should even a little spirituality enter them, they will join Islam in droves.

In earlier ages, when Hindus would accept Islam, it was, in truth, an age of spiritual dispersion, which is why they remained misguided. Now, when spirituality has arisen in them and they have recognized the truth, they will enter Islam with great openness of heart and with zeal. Remember, such people should never be feared. Rather, fear the one in whom there is spirituality, for his attack is an attack from God.

The Meaning of يَكْسِرُ الصَّلِيْبَ[2]—'Breaking the Cross'

The meaning of **يكسر الصليب** ['breaking the cross'] is not that the Messiah will come and go about breaking crosses with his own hand. Rather, what is entailed in the 'breaking the cross'—and anyone can easily grasp this—is that, in that age, the means for

1. *Faij-e-A'waj* (lit. the crooked group) refers to the corrupt masses who emerged after the first righteous generations of Muslims. They were characterized by religious fabrications, sectarian differences, and injustice, until the Promised Messiah[as] was Divinely sent to reform and reunite them. [Publisher]

2. *Ṣaḥīḥ al-Bukhārī,* Kitābul-Buyū', Chapter: Qatlil-Khinzīr, Hadith 2222 [Publisher]

breaking the cross will themselves become available. To attribute this task to a human being (the Messiah) is, in my view, to associate partners with God. What is meant is that the Promised Messiah will be a man of an age in which these means will be present—and they are present now. In reality, the breaker of the cross will not be the Promised Messiah, but God Himself.

It is also mistaken to suppose that no Christian will remain in the world and that Islam alone will prevail, whereas God Almighty Himself states in the Holy Quran that their existence shall remain until the Day of Judgment. What this means is that the religion of the Christians will perish, and the grandeur that Christianity has gained over hearts will not remain.[1]

11 DECEMBER 1903

The Reality of the Creation of Birds and the Reviving of the Dead

In the evening, Ḥaḍrat Maulawī Noor-ud-Deen submitted that Dharmpal (a Neo-Arya) has also objected to the creation of birds and to the reviving of the dead. Upon this, the Promised Messiah, peace and blessings be upon him, said:

In reality, my belief regarding the creation of birds and the reviving of the dead is not understood to mean such birds

1. *Al-Badr,* vol. 2, no. 47, pp. 373–374, 16 December 1903.

whose flesh may be eaten after being slaughtered, nor does 'reviving the dead' mean that an actually dead person was brought back to life. Rather, what is meant is that the creation of birds was of such a kind that it reached the level of a miracle, and that 'reviving the dead' has two meanings: (1) spiritual life is bestowed, and (2) through the means of prayer, healing is granted to such an individual who had been counted amongst the dead—so to speak—as it is said in the common idiom that so-and-so just died and came back to life. However, what is the need to document these things? Rather, they should be asked in a clear manner: 'Do you acknowledge the phenomenon of miracles or not?' So if they are deniers, they should publish an announcement in very clear terms; then perhaps Almighty Allah will show another miracle of Divine power, even though He has confuted them once before. I do not attend to each and every objection of theirs, as to what the staff of Moses was, what the creation of birds was, and so on and so forth.

The Claim to Manifest Miracles

God's grace is with me, and He stands ready to support me at every instant. Let them publish a denial of the phenomenon of miracles, and then let them see the support of God. I remain alive and present to display as many miracles as are mentioned in the Noble Quran, be they in relation to the acceptance of prayer or any other kind. This is the befitting reply to a denier of miracles, that he be shown a miracle. There can be no better rebuttal than this.[1]

1. *Al-Badr,* vol. 2, no. 47, p. 374, 16 December 1903.

12 DECEMBER 1903

Revelation

اِنِّیۡ حِمَی الرَّحۡمٰنِ
[I am under the protection of the Most Gracious (God).]

The Promised Messiah, peace be on him, said:

> This address is directed to me. It is apparent from this that the adversaries will devise all kinds of schemes. A couplet also bears this meaning:

اے آنکہ سوئے من بدویدی بصد تبر از باغبان بترس کہ من شاخ مثمرم
O you who have rushed upon me with a hundred axes!
Fear the Gardener, for I am a fruit-bearing branch.

Resurrection after Death

Ḥaḍrat Maulānā Noor-ud-Deen submitted that, concerning the story of ʻUzair, the Promised Messiah had once stated that he had witnessed that incident of resurrection after death. Upon this, the Promised Messiah, peace be on him, said:

> After death, a [kind of] resurrection takes place—as mentioned in a hadith about a person who feared God greatly, yet had no knowledge of God's powers. So he made a will, saying, 'When I die, burn me and cast my ashes into the river (so that my particles be so scattered that they can never be gathered again).' When he died, his heirs did exactly this. Yet God brought him back to life in the realm of *Barzakh* [the intermediary state

between death and resurrection] and asked him, 'Were you unaware that I could gather your particles from every place, and were you not aware of My powers?'

He replied, 'Since I feared the punishment of my sins, it was on that account that I made this arrangement.' In the end, because of this very fear, God Almighty forgave him.[1] This too, then, is a kind of resurrection, one that takes place before the Day of Judgment. It is with this thought in mind that I must have said [what I said]. After death, a man also falls into such a state that he has no awareness of his own existence. This is of the nature of sleep. When Maulawī 'Abdul-Laṭīf said, before his martyrdom, that he would come back to life after six days, the meaning of his words could also be that his resurrection [in the *Barzakh* state] would occur after six days. This is my belief.

Beholding Supernatural Phenomena

The Promised Messiah, peace be on him, said:

In the same way, I believe in every supernatural phenomenon, the fact being unnecessary that [all] its details be understood. Sometimes a voice comes, but no speaker is perceived. At such a moment there is bewilderment—what then is to be done? In the end, one must have faith. And it is a remarkable thing that, upon experiencing such phenomena, man is compelled to return from spiritual insight back to faith.

It was recently reported in a newspaper that a person said: 'I have eaten a curry that had been cooked in a pot thirty years before my birth.' When man, shielding something from air and

1. *Ṣaḥīḥ Muslim,* Kitābur-Riqāq, Chapter: fī Siʿati Raḥmatillāhi Taʿālā wa-Annahā Sabaqat Ghadabah, Hadith 2756

the like, can preserve it for such an extended period of time, then is it far-fetched if God preserves it?

If these people object to the minutiae of supernatural phenomena, then our Prophet, may peace and blessings of Allah be upon him, has perhaps 300 miracles [to his name]! I could present hundreds of thousands of his supernatural acts in counter-challenge—what would they give in reply? We readily behold these phenomena every day and witness the supernatural powers of God Almighty's omnipotence. To what extent will they continue criticizing? This is the very delight of recognizing God—that the manifestation of every kind of Divine power may come into view.

The Condition of the Aryas

The case of the Aryas' god is like a bone that lies in someone's hand. They have no faith in the powers of God, and when such faith is lacking, then neither fear of Him, nor hope, nor love, nor worship can arise. For them, this reply is sufficient that just as from the perspective of a blind man, every sight is a matter of objection, so too are they unable to perceive these things, for each faculty has its own separate perception. For instance, the eye has its own sense—the ear can derive no benefit from it, nor can the eye recognize the sense of the nose. Just so, when a person has come bearing faculties of the highest order, and has been granted the power to perceive matters that lie beyond reason—if others do not see what he sees, what can they do but object? The Aryas may be likened to a person who is missing an eye or ear, but who objects upon seeing the eye and ear of another. They are deprived of these things, which is why they object.[1]

1. *Al-Badr,* vol. 2, no. 48, p. 383, 24 December 1903.

20 DECEMBER 1903

(At the time of Ẓuhr)

Death in the Service of the Faith

Ḥakīm Āl Muḥammad came and paid his respects to the Promised Messiah, peace be on him, submitting: 'In Amroha, my sole task has been to propagate this Divine Community, and may my soul depart in this very service.'

The Promised Messiah, peace be on him, said:

> What greater service to the Faith could there be? Everyone must die, and this soul must one day depart this bodily frame—but how excellent is that death which comes in the service of the Faith!

(After the Maghrib Prayer)

Impatience Invites Trial

A young man came to meet the Promised Messiah and submitted, 'I wish to say something, if I may be permitted.' The Promised Messiah said: 'Speak.'

Thereupon he [the young man] recounted a dream he had seen some two and a half years earlier. In it he had been told that Jesus[as] had

already come, and he is the Mirza of Qadian. Then, in support of this, he also related several other dreams which he had seen.

The Promised Messiah said: 'These [dreams] confirm one another.'

Meanwhile, a zealous young man also burst out, 'Until my heart is satisfied, I will not believe nor take *Bai'at* [the Pledge of Allegiance].' Since these words betrayed a want of appreciation for God's favours and honours, God's chosen one said:

> It is God's age-old practice that He Himself accomplishes every task for those who are steadfast, while impatience invites trial. In our Shariah, seeking the means is not forbidden—but to place one's reliance and trust upon the means themselves is certainly forbidden. One must, therefore, never relinquish effort. God Almighty takes an oath in the Holy Quran:
>
> فَالْمُدَبِّرٰتِ اَمْرًا ۝[1]
>
> Besides this, blessing is attained through reliance upon God and through supplication to Him. A fortunate person is not hasty, nor does he press God for haste. It is God's law of nature that every matter comes about gradually. If you sow a seed today, little by little it will grow from a single grain into a tree. If a drop of seed enters the womb today, only after nine months will it become a child. God Almighty states that those who are patient will be rewarded beyond measure. Man must follow the practice of Allah. Until God Himself grants right guidance and direction, nothing can come about.

1. And by those who plan and execute their task well (*Sūrah an-Nāzi'āt,* 79:6). [Publisher]

Categories of Believers

In the company of the Prophets, what great multitudes of people would remain—yet not all believed at the same time; one [believed] at one moment, another at another. In the age of the Holy Prophet, may peace and blessings of Allah be upon him, there was a man who witnessed his blessed era but did not believe. Then he saw the era of Ḥaḍrat Abu Bakr *Ṣiddīq*, may Allah be pleased with him, and still did not believe. When asked the reason, he said that some doubts had remained with him, and that some Signs were yet to be fulfilled—now that these had been fulfilled, he had at last come to believe.

This, however, was his error. God has created different classes of believers, yet among them those most worthy of praise are they who can recognize a righteous man by the sight of his face.

There are three kinds of people who come to believe. First, those who believe upon seeing the [Prophet's] face. Second, those who believe upon witnessing Signs. Third, a base group who believe only when dominance has been established from every side and no ground remains for faith in the unseen—as in the case of Pharaoh, who acknowledged [the truth] only when he was about to drown.

There is no guarantee of one's remaining years. To sit heedless and wait for God Himself to bring tidings is folly—this is sheer ignorance. Now the present age itself is such that man can discern for himself. One should observe the plight of Islam: how the religion of the cross has prevailed against it, both externally and internally. Was this not then—in the light of the promises contained in the Quran—the very time for God to come to the aid of His religion? Moreover, one should examine the claimant and the proofs of his claim, and reflect upon them. For a thirsty man to stand far from the well and say, 'Let the

water come into my mouth of its own accord'—this is folly, and such a man commits an impertinence against God.

The Definition of a Righteous Person

Taqwā [righteousness] is the name of this phenomenon, that when a person sees himself falling into sin, he should have recourse to prayer and to prudent measures; otherwise, he acts foolishly. God Almighty says:

مَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۝ وَّ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ[1]

Meaning that, for whoever fears Allah, God creates for him a way of escape from every difficulty and hardship. A righteous person is, in truth, one who—to the utmost of his capacity and strength—has recourse to planning and forethought, as Allah the Exalted states at the very beginning of the Holy Quran:

الٓمّٓ ۝ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ۝ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَ يُقِيْمُوْنَ الصَّلٰوةَ وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۝[2]

Faith in the unseen means that they do not contend obstinately with God, but rather accept whatever lies behind the veil of the unseen on the basis of preponderant indications—they observe that the reasons for truth outweigh the reasons for falsehood.

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1. He who fears Allah—He will make for him a way out, and will provide for him from where he expects not (*Sūrah aṭ-Ṭalāq,* 65:3–4). [Publisher]

2. *Alif Lām Mīm* [I am Allah, the All-Knowing]. This is a perfect Book; there is no doubt in it; *it is* a guidance for the righteous, who believe in the unseen and observe Prayer, and spend out of what We have provided for them (*Sūrah al-Baqarah,* 2:2–4). [Publisher]

It is an egregious error to suppose that every matter of faith should be disclosed to one as plainly as the sun. Were that so, then tell me—what occasion would remain for earning any reward? If, looking at the sun, we say that we believe in it, do we receive reward for it?

Not at all. Why? Only because there is no element of the unseen in it. But when we believe in the angels, in God, in the Day of Judgment, and so forth, reward is granted—for the very reason that there is an aspect of the unseen when believing in these. For faith, it is necessary that there be some degree of concealment, and that the seeker of truth accept these matters on the strength of a few indications of truth.

مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ۝[1]

Meaning that, out of whatever We have bestowed upon them—of intellect, thought, understanding, discernment, sustenance, wealth, and the like—they expend in the way of God for His sake; that is, they also exert effort through action. Therefore, whoever seeks through both prayer and effort is a righteous person, as Allah the Exalted has also indicated in *Sūrah al-Fātiḥah:*

اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنُ۝[2]

Remember that whoever does not search with complete understanding, intellect, and vigour is not counted in God's sight as a seeker, and one who tests [God] in this manner always remains deprived. But if he supplicates along with his efforts and then slips, God delivers him. As for the one who arrives at the door

1. *Sūrah al-Baqarah,* 2:4 [Publisher]

2. 'You alone do we worship and You alone do we implore for help' (*Sūrah al-Fātiḥah,* 1:5). [Publisher]

in bodily ease, merely to put [God] to the test—God pays no regard to him. Abu Jahl and others were granted the company of the Holy Prophet, may peace and blessings of Allah be upon him; he came to him on many occasions. Yet because he kept coming only to put [him] to the test, he fell, and was not granted faith.

Baiʿat is Not Doing Me a Favour

If anyone, having taken *Baiʿat* [the Pledge of Allegiance], imagines that he is doing me a favour, let him be reminded that he is not doing me any favour. Rather, it is God doing him a favour in that God has granted him this opportunity. All people had reached the brink of destruction. There was no sign or trace of the Faith, and they were being ruined. God took their hand (in that He established this Community). Now, whoever remains deprived of this [heavenly] table is ill-fated, but whoever comes to it after exerting his full effort, should resort to prayer. Whoever comes with the intention of testing whether so-and-so is truthful or a liar always remains deprived. From Prophet Adam[as] down to the present, you will not be able to produce a single instance of a man who came to a certain Prophet in order to test him and was then granted faith. Therefore, he ought to cry before God, and rise again and again in the nights to weep and wail that God might show him the truth.

The Proof of Truthfulness

The age itself is a Sign, and it is telling [us] that this is a time in need of a Reformer. Now is by no means the time for testing and trial. If someone does not believe, then let him say: what harm

does he do to us? If hundreds of men in Makkah were ruined by their denial, tell me then—what harm did they do to the Holy Prophet, may peace and blessings of Allah be upon him? If one person turned apostate, God would bring a hundred more. Is this not a matter for reflection—had my enterprise not been Divine, how long ago would it have been destroyed? There was a time when I would wander alone, but now is a time when more than two hundred thousand souls are with me. Twenty-two or twenty-three years before the present, He gave tidings—as is recorded in *Barāhīn*-e-*Aḥmadiyya*—that 'I shall grant you success and shall bring hundreds of thousands of men to your side.' Take up that book, read it, and then reflect: is it the work of a man that he should set down such tidings so long in advance, and then, despite such opposition, that matter should come to pass? Thus, whoever fails to believe in this act of God will die a wretched man.

Those Who Demand Signs

Those who demand Signs are of two kinds. The first is of the Lekh Ram type—those who act out of mischief and impudence, and whose occupation is to mock and scoff at the words of God. Such men are consigned to Hell, as Lekh Ram was.

The other kind are those who seek Signs in accordance with the Sunnah of the Prophet, such that the ordinary state of the world may also remain intact, and a Sign might also be manifested; not that a sample of the Day of Judgment should be displayed on their account, and God Almighty should overturn the entire universe. (In such a case, when the man himself perishes, who would then witness the Sign?) The limit of faith is simply that intellect should also be expended, and that a man should employ his understanding and discernment to

observe the preponderant indications—not that he should desire everything to be laid bare; for, what, then, would he earn reward?

That is not faith at all in which no veil subsists. This is why God says that those who believe only upon seeing Signs—their faith shall be of no profit to them. Man should observe with due consideration what the need of the time demands: does it call for a Reformer, or does it not? Then let him cast his eye upon those promises of succour and support which God made to me in advance—and which have all come to pass.

In short, when a man, having surveyed all these matters together, still does not believe, he will never believe. To such stubborn people Prophet Jesus[as] even said that adulterous people demand a Sign, but no Sign shall be given to them. Therefore, one ought to dread such an attitude. One should not fear [breaking] the bondage of ancestral imitation, custom, and belief—these are nothing, nor does a man find contentment in them. That Light which descends from heaven—that alone bestows true contentment.[1]

1. *Al-Badr,* vol. 2, no. 48, pp. 383–384, 24 December 1903.

21 DECEMBER 1903

The Importance of Speeches

After the *ʿĪdul-Fiṭr* Prayer, when the Promised Messiah arrived at the mosque at the time of *Ẓuhr*, some of the friends mentioned that there were a few persons in Gurdaspur who had a great longing to hear the proofs of [his] claim from his own blessed tongue. Upon this, the Promised Messiah said:

> If an occasion arises, then, God willing, a gathering will be convened there and the proofs will be expounded. The true means of propagation is speech itself, and the Prophets are its inheritors. Now the British have also imitated this. In the great universities their method of instruction is exactly this—that teaching is imparted through lectures. The Holy Prophet, may peace and blessings of Allah be upon him, would sometimes deliver such lengthy addresses that they would not conclude from morning until '*Ishā'*'. If the Prayers fell due in the middle, he would offer them and then resume the address.

Only the Poor Benefit from the Appointed Ones

Regarding his opponents, and the class of the wealthy and nobility, the Promised Messiah said:

> It is my view that most of them will die wretched. In the age of the Holy Prophet, may peace and blessings of Allah be upon

him, how many kings were there among his contemporaries—yet none of them was granted the grace to accept him. Then, after them, God Almighty made those poor ones kings who had been with the Holy Prophet, may peace and blessings of Allah be upon him. A time will also come upon our followers when it will be all ascent—nothing but ascent—but we do not know whether it will be in our time or after us.

God Almighty has made the promise,

بادشاہ تیرے کپڑوں سے برکت ڈھونڈیں گے۔

[Kings shall seek blessings from your garments.]

This matter is yet to be fulfilled. Even if these people were to understand now, their own self-inflicted considerations would not permit them to accept. It is God's practice that He first chooses a company of the poor for Himself, and to these very ones success and ascent are thereafter granted. There has been no Prophet who has passed away having remained unsuccessful in the world (even in outward terms).

The fact that my followers are not wealthy does not surprise me in the least. They will certainly become wealthy [in time]—yet what brings me regret is that, should they become affluent, they might take on the character of those very people, become heedless of religion, and give precedence to the world. So long as weakness and poverty persist, *taqwā* [righteousness] also abides within man. Such too was the initial state of the Companions[ra]. Then, when tens of millions entered Islam, and affluence and the like came among them, the wicked also came and joined their ranks. I give thanks to God that the numbers of my Jamā'at [Community] are growing among the poor.

(After the Maghrib Prayer)

The Simplicity of the Promised Messiah, Peace be on Him

After the *Maghrib* Prayer had been offered, the Promised Messiah held a gathering. After a short while, the son of Janāb Nawwāb Muḥammad ʻAlī Khān, clad in golden attire, presented himself before the Promised Messiah in a humble and submissive manner. The Promised Messiah gave him a place beside him. Seeing him in this garb, God's chosen one, with great simplicity, asked Janāb Nawwāb sāhib: 'What ceremony is to be performed for him?'

Nawwāb Sāhib replied that it was an *Āmīn* [celebration of a child's first complete reading of the Quran]. In the meantime, a tray bearing a *sar-o-pā* [a ceremonial robe of honour] was brought and placed before the Promised Messiah, may peace and blessings be upon him. After a few moments, he again inquired: 'And what is to happen now?' It was submitted: 'Let your blessed hand be laid upon it, and a prayer offered.' Accordingly, the Promised Messiah did exactly so, and then immediately took his leave.[1]

1. *Al-Badr,* vol. 3, no. 2, p. 12, 8 January 1904.

23 DECEMBER 1903

Following the Example of ʻAbdul-Laṭīf

The Promised Messiah[as] said that ʻAbdul-Laṭīf has left behind an example that the Jamāʻat should follow.

The Importance of Companionship

An Englishman was mentioned who used to express his devotion to the Promised Messiah[as] and used to say, 'It is my intention to build a large hotel in Kashmir and preach to the people who come there from every country for tourism.' The Promised Messiah[as] said:

> We sense worldliness from this. If he has true sincerity towards God and his purpose is to acquire faith, then he should first come and stay here.
>
> Even reason cannot prevail against the way of Allah. Reason would demand that the matters I have presented should be accepted immediately, but the way of Allah did not desire so.
>
> True passion to join a sect is only generated when, first and foremost, the causes for doing so take root in the heart perfectly. It is only after this that a person accepts every single matter. The Noble Companions[ra] stayed in the company of the Holy Prophet, may peace and blessings of Allah be upon him, and endured great losses. They knew that what was to be gained from companionship could never be attained in any other way. Although having a positive opinion is an excellent thing, taking

it to the extreme is a mistake. We ourselves shall recognize the European who is destined for us.

For the wonders of Divine decree to be manifested, it is necessary that there also be opposition and obstacles; for, without this, how could the hand of God's power be recognized?[1]

24 DECEMBER 1903

A Miracle

It is a miracle, and a miracle of great excellence, provided it is looked upon with fairness, that the book *Barāhīn-e-Aḥmadiyya* was written 23 or 24 years ago, and its volumes from that very time are present with people of every religion and nation. They were also sent to Europe, to America as well, and a copy of it is present in London.

It is clearly written therein that a time is coming when people will join you in droves upon droves, whereas when these words were written and published, not even a single person was with me. At that time, God taught me a prayer which is written in it as a testimony:

رَبِّ لَا تَذَرْنِيْ فَرْدًا وَّ اَنْتَ خَيْرُ الْوٰرِثِيْنَ

[Lord, do not leave me alone and You are the Best of inheritors.]

1. *Al-Badr*, vol. 3, no. 2, dated 8 January 1904, p. 12

By this, God Almighty meant to make it clear that you are alone, and then He emphasized: Do not tire of meeting the people, and do not frown. Now it is worth pondering, can this be the assertion of any human being? And then, this revelation of people joining in droves is not in one language, but in four languages: English, Urdu, Persian, and Arabic. There are witnesses [to this] of immensely great stature present, even though they are our opponents.

Muḥammad Ḥusain is also alive. The people here also know; can they tell who was with me at that time? Rather, it was an obscure era. No one knew me. Now see how that statement has been fulfilled! Even though the people of every sect and nation tried their utmost in opposition, and wanted to stop my progress and success, they could do nothing at all. The mention of this opposition is also present in the same book *Barāhīn*[*-e-Aḥmadiyya*]. Now tell me, is this a miracle or not?

We seek from them a precedent, that from Adam[as] to this time, they should inform us of such a liar who concocted a lie against Allah, and persisting upon it, lived on for a period of 24 or 25 years. This is a great Sign and a miracle. Show it to the wise and discerning people, and place it before them, that they may present the like of it—that a prophecy like this should be made, and despite this extreme degree of opposition, it should still be fulfilled. For a seeker after truth, this miracle is sufficient.[1]

1. *Al-Badr*, vol. 3, no. 2, dated 8 January 1904, p. 12-13

25 DECEMBER 1903

Honouring the Guest

In the evening, many friends had come from out of town. The Promised Messiah[as] summoned Miyān Najm-ud-Deen, the manager of *Langar Khānah* [the Community Kitchen], and emphatically instructed him:

> Look, many guests have arrived, some of whom you know and some you do not. Therefore, it is appropriate that you show them hospitality considering it obligatory to honour them. It is the winter season. Serve them tea and ensure no one is inconvenienced. I have a good opinion of you that you provide comfort to the guests. Serve them all very well. If anyone feels cold in their house or residence, arrange for wood or coal.

Righteousness and Purity is Needed to Acquire Religious Knowledge

Man does not attain certainty until there is enlightenment from God. There will be contradictions in his statements. The difference between religious and secular knowledge is that the acquisition of worldly knowledge and becoming well-versed in its intricacies does not require righteousness and purity. Even the filthiest person, no matter how sinful, wicked, or oppressive he may be, can acquire it. Even the most contemptible can obtain degrees. However, religious knowledge is not such that everyone can attain it. Righteousness and purity are needed for their acquisition, as Allah the Exalted states:

لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ۝[1]

Therefore, it is incumbent upon the person who desires to acquire religious knowledge to make progress in righteousness. The more he advances, the more subtle points and truths will be revealed to him.

The stage of *taqwā* [righteousness] is very difficult; only he who completely follows the will of God can reach it—he who does what God desires and does not follow his own desires. If someone seeks to attain it through pretence, it will never happen. Therefore, there is a need for God's grace, and this can only happen if one prays on the one hand and strives continuously on the other. Allah the Exalted has emphasized both prayer and striving. In أُدْعُونِيٓ أَسْتَجِبْ لَكُمْ[2], He has emphasized prayer and in جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا[3], He has emphasized striving.

Unless and until *taqwā* is attained, one can never be included among the Friends of the Gracious God, and until this happens, [Divine] truths and insights will never be unveiled. The bride of the Holy Quran only lifts her veil when the inner dust is removed, but it is regrettable that the extent to which efforts and prayers are made for worldly matters, the same degree of efforts and prayers are not made for the sake of God. If they are made, it is only in the sense of merely uttering common customary words that are said by the tongue but not felt in the heart.

For their own selves, people pray with great passion and fervour that they may be relieved of debt, or that they may be

1. Which none shall touch except those who are purified (*Sūrah al-Wāqi'ah,* 56:80). [Publisher]
2. 'Pray unto Me; I will answer your *prayer.*' (*Sūrah al-Mu'min,* 40:61) [Publisher]
3. (Those) who strive in Our path—We will surely guide them in Our ways (*Sūrah al-'Ankabūt,* 29:70). [Publisher]

victorious in some lawsuit, or that they may be cured of some illness, but for the Faith, there is never such passion and fervour. Prayer is not merely a name for words, that one utters some grand and eloquent words; rather, in essence, it is a death. اُدْعُوْنِیْٓ اَسْتَجِبْ لَكُمْ[1] means that man should carry his passion and fervour [in prayer] to the state of death, but ignorant people, unaware of the essence of prayer, are often deceived. When someone is fortunate, he realizes that the world and being lost in its concerns is nothing at all. The Faith is the essential foundation—if that is sound, then everything is sound.

شب تنور گذشت و شب سمور گذشت

The night spent on the edge of a blazing oven has passed,
and so has the night spent wearing a mink fur coat.

It matters not whether one passes worldly life in difficulty or in ease, he thinks of the Hereafter.

No one can become pure unless God makes them so. When his soul falls at the threshold of God with humility and helplessness, God will accept his prayer and he will become righteous. At that time, he will become worthy of understanding the religion of the Holy Prophet, may peace and blessings of Allah be upon him. Without this, all that he does in the name of religion and all his worshipping and so on are mere customs and thoughts that he follows based on the traditions of his forefathers. There is no truth or spirituality in them.

1. 'Pray unto Me; I will answer your *prayer.*' (*Sūrah al-Mu'min,* 40:61) [Publisher]

The Night of Destiny—
Its Meanings and the Value of Deeds therein

I have also written before this that we believe in both meanings of *Lailatul-Qadr* [the Night of Destiny]. One is the commonly understood meaning that there are certain nights in which God Almighty accepts prayers. The other meaning refers to the era of darkness in which widespread darkness prevails and no trace or sign of the true religion remains. In such times, those people who are true seekers of God and obey Him are highly valued. Their example is like that of a king who has a large army, but at the time of confronting the enemy, if the entire army flees and only one or two loyal men remain with him, and through them he attains victory, then consider how much those one or two individuals would be valued in the estimation of the king. So, in this age when atheism is rampant everywhere—some are denying God verbally while others are doing so practically—the one who will be a true devotee of God in such times will be highly valued.

The era of the Holy Prophet, may peace and blessings of Allah be upon him, was also a time of *Lailatul-Qadr*. The darkness and gloom of that time had no limits. On one side, the Jews were misguided. On the other, the Christians had gone astray. In India, there was idol worship, fire worship, etc. It was as if corruption had spread throughout the entire world. In addition, at that time when darkness had reached its peak, it demanded that a light descend from the heavens.

Accordingly, the light that descended was the blessed person of the Holy Prophet, may peace and blessings of Allah be upon him. It is a matter of principle that when darkness reaches its zenith, it draws light towards itself. Just as when the 29th night of the lunar month arrives and the night is pitch dark, it

is time for the new moon to appear. God has also named this era as *Lailatul-Qadr,* as He states:

إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ۝[1]

Similarly, when light reaches its pinnacle, it then starts to diminish, just as you observe with the moon. And this is how it will continue until the Day of Judgment—that there will be a time of the dominance of light and a time of darkness.

The Need for Recognizing God

This world is transient and is a place that will ultimately perish. The means of its destruction are hidden within, and are busy carrying out their work, but we remain unaware. Therefore, we should quickly take steps towards recognizing God. The one who recognizes Him derives the pleasure of God, but whoever fails to approach Him with true loyalty, his prayer is not openly accepted, some or another measure of darkness being attached to it.

If you move even slightly towards God, He will move towards you much more than that; however, it is necessary that the first move comes from you. It is mere fantasy to have any expectations from Him without making any move. It is the established practice of Allah that first an action originates from man, then an action from God Almighty is manifested as a result. If a person shuts all the doors of his home, this closing [of the doors] will be his action. The action of God upon

1. Surely, We sent it down on the Night of Destiny (*Sūrah al-Qadr,* 97:2). [Publisher]

this will manifest in the house becoming dark. However, man should exercise patience while treading this path.

Some people complain that they performed all good deeds—they offered Prayers, kept Fasts, gave charity and alms, strived in the way of God—but they did not gain anything. Such people are eternally unfortunate because they do not believe in God's attribute of Providence, nor have they, in fact, performed all their deeds for the sake of God. If any action is done for the sake of God, it is impossible for it to perish, and for God Almighty not to give its reward in this very life.

This is the reason why most people are stuck in doubts and misgivings, and they fail to attain any knowledge regarding whether God even exists or not. If there is a stitched piece of cloth, man realizes that there must be someone who stitched it. There is a watch that tells time; even if a man finds it in a jungle, he will think that it must certainly have a maker.

Thus, observe the works of Allah—how He has created all kinds of watches and what wondrous creations of nature exist! On one hand, there are rational arguments for His existence. On the other hand, there are Signs that convince man that a God possessing great powers exists. He first reveals His will to His chosen one, and this is indeed the weighty thing that the Prophets bring, which is called prophecy.

If a person makes a paper pigeon and displays it, others can also make similar things and it is not considered a miracle, but the field of prophecy is vast. It is not in the power of man to produce its like. Thousands of years in advance, Allah the Exalted informs His special servants of His will, and then that matter does certainly see fulfilment at its appointed time. For instance, just look at the prophecies of *Barāhīn-e-Aḥmadiyya* and see how much opposition is taking place. Court cases were filed. The case reached all the way up to the Government. All of this was recorded in it from the beginning, and then the news

of success, victory, and support was also given from the outset. Let someone ponder and tell us what deception or trickery there is in this.

This book was published 23–24 years ago. Can anyone tell who was with me at that time? If, in the estimation of the wise, this is the act of a human being and not of God, then let them present its like. But they cannot do so. When this is the case, then why should it not be called the Word of God?

Of all the people who remain in my company, is there anyone who can get up and say if there is so much as a single such individual who has not witnessed a Sign. We are ruled by such people who are totally unaware of the true and perfect God. They are so engrossed in worldly affairs that they have become entirely heedless of religion, and there is the same emphasis on philosophy. This is why atheism has taken root among them. Now our great task is to lay the foundation anew and show them that God exists.

Everyone comes to us for some need or the other, but in reality there is a great need for knowledge of God. It is indeed the lack of this that leads to sin. A dog is the lowliest of low animals, but being afraid of it, a man abandons the path upon which it is walking. Similarly, if a person knows that there is a snake or a wolf on a certain path, he will avoid that path. When man fears even the lowliest of animals, does he not have even that much fear of the Being of God to stay away from sin? If poison is placed before him, he will not consume it, but he will knowingly commit sin. The real issue is that he has no certainty regarding the existence of God Almighty.

Even though he observes that He has prepared hell here as well, so that when someone commits evil, he does indeed get punished for it. Anyone living a hellish life will keenly feel it. The truth is that He never lets one given to committing crimes go free. The person who commits sin with boldness

and cunning meets a bad end. This is the physical punishment for sin, but even spiritually, the person who does not recognize God is in hell.

Is this even a life, to eat and drink like animals and spend time with women? If this is living, then tell me, what is the difference between such a person and animals? And why did God give man greater powers of intellect, thought, etc. than animals? God Almighty declares those who do not make use of these faculties to be: **اَضَل از اَنْعام** ['even more astray than cattle'].[1] This is because they have rendered their faculties useless. The greatest good fortune is for man to truly realize that God exists.

The root of all crimes, sins, heedlessness, etc. lies in the deficiency of knowing God. It is due to this deficiency that there is boldness to commit sin, a turning to evil, and ultimately, due to immoral conduct, the stage of syphilis is reached, which then leads to a species of leprosy, and eventually to death; whereas, the fact is that if the evildoer were not to commit evil in search of pleasure, God would give him pleasure through other means or provide him with legitimate means to attain it. For example, if a thief gives up stealing, God will provide him with his destined sustenance in such a way that is lawful. And if an adulterer were to not commit adultery, God has not closed the door of lawful women for him. That is why, in order to avoid lustful gazes and adultery, I have also advised my Jamā'at to practise polygamy, that if they wish to have more than one wife for the sake of righteousness, they may do so, but they should not commit disobedience to God. So, the person who claims to have faith while committing sin is a liar.[2]

1. See *Sūrah al-Furqān,* 25:45; see also *Sūrah al-A'rāf,* 7:180. [Publisher]
2. *Al-Badr*, vol. 3, no. 2, dated 8 January 1904, p. 13–14

26 DECEMBER 1903

The Status of Martyrdom of Ṣāḥibzadah ʻAbdul-Laṭīf

Regarding Ṣāḥibzādah ʻAbdul-Laṭīf, the Promised Messiah[as] said that he has left behind an excellent example, and if one reflects deeply, his incident far surpasses that of Ḥaḍrat Imam Husain (peace be on him). This is because he [Imam Husain] was neither imprisoned nor shackled in chains; it was simply a type of battle. Imam Husain also had some troops with him. If his men were killed, then his men also killed Yazīd's men. Nor did he get any opportunity to save his life. However, here, ʻAbdul-Laṭīf was imprisoned; chains were put on his hands and feet. He did not have the ability to fight, and he was given the opportunity to save his life repeatedly. This is a kind of martyrdom that has occurred, the likes of which is impossible to find in the past 1300 years.

It is usually impossible for people to give up even an ordinary life, whereas his life was one of luxury. He had wealth, riches, high rank and abundance—everything was there. And if he had accepted the Amir's demand, his honour would have increased even more. Nevertheless, he set it all aside and consciously and deliberately trampled his wife and children under his feet and accepted death. He has demonstrated an astonishing example, and every person should strive to attain this kind of faith. The Jamāʻat should read this very book (*Tadhkiratush-Shahādatain*) repeatedly, reflect upon it, and pray that they may attain precisely such faith.

There are two groups of believers: one group comprises

those who sacrifice their lives, and the other group comprises those who are still waiting [for such an opportunity]. And we know that those fourteen who are imprisoned are better than many people from among my Jamāʿat.[1] There is still a large portion that only desires the world, even though they know that they have to die and that there is no fixed time for death. Yet, they are very concerned about the world.

In this land (Punjab), there is much cowardice. Very few are such who give precedence to the Faith over the world. Most remain concerned about their wives and children. They bear false witness for a mere two ānnas [1 ānna equals 1/16 of a rupee]. However, in comparison to this land, the people of Kabul appear to possess a greater degree of loyalty. For this very reason, those people are more deserving of nearness to God (on the condition that, like true believers, they listen to the voice of Allah with sincere hearts). This is why Allah the Exalted has praised Abraham[as] in the Holy Quran, as He states:

وَاِبۡرٰهِيۡمَ الَّذِىۡ وَفّٰٓى[2]

Meaning, he fulfilled the covenant that he made. It is the practice of people that in times of ease and comfort, they remain aloof from God and when affliction and suffering befall them, they offer extensive and lengthy prayers. They sever their relationship with God over minor trials. They are willing to accept God on the condition that He does nothing against their

1. After the martyrdom of Ṣāḥibzādah Syed ʿAbdul-Laṭīf, fourteen people were imprisoned by the King of Kabul merely because they stated that Ṣāḥibzādah Ṣāḥib was wronged and that Ṣāḥibzādah Ṣāḥib was on the side of truth. (Editor)

2. And *of* Abraham who fulfilled *the commandments* (*Sūrah an-Najm,* 53:38). [Publisher]

wishes, whereas the principle of friendship is that sometimes one gets their way with Him and sometimes one accepts His will. And this is indeed the way that God has taught. In one place He states:

اُدْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ[1]

Meaning, if you ask, then I shall give; in other words, I shall accept your request. And in another place, He asserts His will be accepted and states:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ.... الخ[2]

However, nowadays people here desire to make God Almighty subservient to their wishes like a slave. Whereas the likes of the *Ghauth, Quṭb, Abdāl,* and *Auliyā'* and others attained all these ranks because they always gave precedence to the will of God Almighty over their own will. Since this quality of loyalty is found to a greater degree among the people of Afghanistan, what wonder is it then if those people surpass and outdo these people (the people of Punjab) and take the lead, so to speak, while these are left behind? For those people are so committed to their covenant that they have no concern for life, nor for wealth, nor for wife, nor for child—an example of which Maulawī 'Abdul-Laṭīf has just demonstrated.[3]

1. *Sūrah al-Mu'min,* 40:61 [Publisher]
2. And We will try you with something of fear and hunger... (*Sūrah al-Baqarah,* 2:156). [Publisher]
3. *Al-Badr*, vol. 3, no. 2, dated 8 January 1904, p. 15

The Purpose of Establishing the Ahmadiyya Movement

A powerful address by His Holiness, the Promised Messiah, peace and blessings be upon him, delivered on 26 December 1903, after *Ẓuhr* Prayer while standing in Aqṣā Mosque:

> I deemed it necessary to say a few words because, given the uncertainty of death and that no one can say with certainty how long their life is and how many days remain, I am repeatedly concerned that if there is anyone unaware in our Jamā'at, they should be made aware of what purpose Allah the Exalted has in establishing this [Ahmadiyya] Movement? And what should our Jamā'at do?
>
> It would be a grave error, and it is also wrong to merely think that formal initiation into *Bai'at* [the Pledge of Allegiance] alone is salvation. Therefore, it has become necessary that I explain the true purpose of what Allah the Exalted desires.
>
> Everyone should remember that merely entering into the *Bai'at* formally or accepting me as the Imam is by no means sufficient for salvation because Allah the Exalted looks into hearts; He does not look at verbal professions.
>
> For salvation, as Allah the Exalted has repeatedly stated, what is necessary is that first one must sincerely consider Allah the Exalted as One without any partner, and believe the Holy Prophet, may peace and blessings of Allah be upon him, to be the true Prophet, and consider the Holy Quran as the Book of Allah; that it is such a Book that until the Day of Judgment, no other book or law shall come, meaning that after the Holy Quran, there is no need for any other book or shariah.
>
> Take heed and remember well that the Holy Prophet, may peace and blessings of Allah be upon him, is *Khātamul-Anibyā'* [the Seal of the Prophets], meaning that after our Prophet, may peace and blessings of Allah be upon him, no new shariah, new

book, or new commandments shall come. This very Book and these very commandments shall remain. The words 'Prophet' or 'Messenger' used in my book in relation to me do not at all imply that any new shariah or new commandments will be taught.

Rather, it means that when Allah the Exalted appoints someone at the time of true need, such a person is given the title of 'Prophet'[1] and is addressed as an Appointed One or Prophet in the sense that He grants them the honour of Divine discourse and gives them news of the unseen. This does not mean that he brings a new shariah or, God forbid, abrogates the Shariah of the Holy Prophet, may peace and blessings of Allah be upon him. In fact, whatever he receives is due to his true and perfect obedience to the Holy Prophet, may peace and blessings of Allah be upon him, and it cannot be attained without it.

It is necessary, however, that when sins are committed in abundance in an age and the people of the world do not understand the essence of faith, and only the shell or bones remain with them while the core and essence do not, and the power of faith weakens and satanic dominance and influence increases, and the fervour and sweetness of faith do not remain, then in such times, it is the practice of Allah that He sends a perfect servant of His—who is annihilated and absorbed in true obedience to Allah the Exalted—by granting him the honour of His discourse.

And now, at this time, He has sent me as one commissioned by Him, for this is indeed the age in which love for the Divine has become entirely cold.[2] Although it is commonly observed

1. It is written in *al-Badr:* 'He is honoured with Divine converse and is informed of unseen matters, and in this regard, the word *Nabī* [Prophet] is also applied to this Appointed One.' (*Al-Badr*, vol. 3, no. 3, dated 16 January 1904, p. 2)

2. In *al-Badr*, after this, there is this additional sentence: 'And the world has taken its place.' (*Al-Badr*, vol. 3, no. 3, dated 16 January 1904, p. 2)

that people profess: لَآ إِلٰهَ إِلَّا اللّٰهُ ['There is no one worthy of worship except Allah'], and also affirm the truth of the Holy Prophet, may peace and blessings of Allah be upon him, with their tongues; they even outwardly offer Prayers and keep the Fasts, but the truth is that spirituality has vanished completely.

On the other hand, engaging in deeds contrary to these righteous acts bears witness that these acts are not performed in the spirit of righteous deeds; rather, they are carried out as a ritual and a habit, for there is not so much as a trace of sincerity and spirituality in them. Otherwise, what is the reason that the blessings and enlightenment of these righteous acts do not accompany them?

Remember well that unless these deeds are performed with a sincere heart and spirituality, there will be no benefit and these deeds will be of no use. Good deeds are only called good deeds when there is no corruption of any kind in them. The opposite of *ṣalāh* [goodness] is *fasād* [corruption]. A good deed is one that is free and pure from corruption. Those whose Prayers contain corruption and hidden selfish motives, their Prayers are not at all for the sake of Allah the Exalted, and they do not rise even a hand's breadth above the earth because they lack the spirit of sincerity and are devoid of spirituality.

There are many such people who object, saying, 'What is the need for this Movement? Do we not offer Prayers and keep the Fasts?' They try to deceive [people] in this manner, and it would not be surprising that some people who are unaware, may actually be deceived upon hearing such things and may join them in saying, 'When we are already offering Prayers, keeping the Fasts, and performing invocations and litanies, then why has this discord been sown?' Remember that such statements are the consequence of limited understanding and lack of [spiritual] insight.

It is not my own doing; if this 'discord' has been created,

it is Allah the Exalted Who has created it—the One Who has established this Movement—for the state of faith had become so weak that it reached the point where the power of faith had become virtually non-existent, and Allah the Exalted desires to infuse the spirit of true faith, which He has willed to accomplish through this Movement. This being the case, the objection of these people is misplaced and futile. Hence, bear in mind that such a misgiving should never ever arise in anyone's heart, and should thorough reflection and deliberation be made, then this doubt cannot even arise at all. It is only due to a lack of careful consideration that this doubt arises, and people say, merely looking at the apparent condition, that there are other Muslims as well. A person perishes quickly due to such doubts.

I have seen some letters from such people who apparently belong to our Movement and say that when they are told that other Muslims also apparently offer Prayers, recite the *Kalimah* [Declaration of Faith in Islam], keep the Fasts, perform good deeds, and appear to be righteous, then what is the need for this new Movement? These people, despite having entered into my *Bai'at,* upon hearing such doubts and objections, write that they could not find a reply to them. Reading such letters, I feel sorrow and pity for such people that they have not understood my true aim and intention. They merely observe that these people, like us, outwardly perform the rites of Islam and fulfil the Divine obligations; however, the spirit of truth does not exist within them. This is why these allegations and misgivings work like magic.

During those moments, they do not realize that I seek to inspire the true faith which can save humanity from the death of sin, and that aspect is not found in those who merely adhere to customs and traditions. Their sight is centred on the superficial; the focus is not on the true essence. Their hands hold the shell in which there is no kernel.

What is Needed at the Time of One Commissioned by God?

Remember and understand—did the Jews abandon the Torah during the time of the Holy Prophet, may peace and blessings of Allah be upon him, and was their conduct in violation of it? Certainly not! The Jews, even up till now, believe in the Torah and act upon it. Their sacrifices and customs are still performed in the same manner as they did at that time. To this day, they consider Baitul-Muqaddas to be their *qiblah* and face towards it during worship. Their great scholars and rabbis were also present at that time. So then what was the need for the Holy Prophet, may peace and blessings of Allah be upon him, and the Book of Allah?

And then on the other side were the Christian people. Among them was also a sect which believed in لَآ إِلٰهَ إِلَّا اللّٰهُ ['There is no one worthy of worship except Allah']. So then what was the reason that Allah the Exalted raised the Holy Prophet, may peace and blessings of Allah be upon him, and sent the Book of Allah? This is a question that our opponents and those who raise such objections should ponder over. Although it is a subtle issue, it is not subtle for those who reflect and contemplate.

Keep in mind that Allah the Exalted looks at the spirit and spirituality; He does not view or consider outward actions. He observes their essence and inner state, whether there is selfishness and egoism at the core of those actions or true obedience and sincerity to Allah the Exalted. However, people are sometimes deceived by observing outward actions. If someone holds prayer beads, offers *Tahajjud*[1] and *Ishrāq*[2] Prayers, or appar-

1. Voluntary *Ṣalāt* of great merit offered pre-dawn, in the latter part of the night, before the *Fajr* Prayer. [Publisher]

2. *Ishrāq* Prayer is a voluntary *Ṣalāt* performed between sunrise and before the *Ẓuhr* Prayer. [Publisher]

ently does the deeds of the virtuous and the righteous, he is taken to be pious. However, Allah the Exalted is not pleased with just an outer shell.[1]

This is the skin and the outer shell; Allah the Exalted does not like it and is never pleased until there is loyalty and truthfulness. A disloyal person is like a dog that is bent upon the carrion of the world. They may appear righteous on the outside, but evil deeds lurk inside them, and hidden immoralities are discovered in them. As for the Prayers that are filled with ostentation, what should we do with such Prayers, and what good are they?[2]

True Prayer

Prayer is considered a genuine Prayer when there is a true and pure relationship with Allah the Exalted, and one is so absorbed in the pleasure and obedience of Allah the Exalted, and has given the Faith precedence over the world to the extent that he is prepared to give up his life and die in the way of Allah the Exalted. When this condition is developed in man, it will be said at that moment that his Prayer is [truly] Prayer. Nevertheless, so long as this essence fails to develop within

1. It is written in *al-Badr:* 'A man may be deceived by this, but God cannot be deceived because His sight is not [focused] on the outer shell; He seeks spirituality, which is the essence, not the husk.' (*Al-Badr*, vol. 3, no. 3, dated 16 January 1904, p. 3)

2. It is written in *al-Badr:* 'If their desires and wishes continue to be fulfilled, they will continue to believe in God, but if they are not fulfilled, then they harbour resentment and open a book of complaints. Thus, those who are in such a state and lack sincerity and loyalty—what should God do with their Prayers? They are certainly not considered worshippers in the estimation of God, and their Prayers—apart from merely banging their heads on the ground—hold no other value.' (*Al-Badr*, vol. 3, no. 3, dated 16 January 1904, p. 3)

man, and he fails to exemplify the model of true sincerity and loyalty, his Prayers and other deeds are ineffective.

There are a great many people whom others consider to be believers and righteous, but in heaven, they are labelled disbelievers.[1] A true believer and a righteous person is, therefore, only the one who is called a believer in heaven, even if he is considered a disbeliever in the estimation of the world. In reality, this is indeed a very difficult and narrow valley [to traverse]—that man comes to have true faith and demonstrates perfect sincerity and loyalty to Allah the Exalted.

When man comes to have true faith, there are many signs of it. The signs that the Holy Quran has described of true believers are found in them. Among these signs, one great sign of true faith is verily that man tramples the world under his feet and separates from it as a snake sloughs out of its skin. In this way, when man sheds the dead skin of conceit, he becomes a believer, and the effects of perfect faith are found in him.

Thus, He [Allah] has stated:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَّالَّذِينَ هُمْ مُّحْسِنُونَ ۝[2]

Meaning that, surely Allah the Exalted is with those who adopt *taqwā* [righteousness], and those who go beyond righteousness and do good deeds; that is, they are *muḥsinīn* [the doers of good].

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1. It is written in *al-Badr:* 'There are many people who, in the eyes of others, are considered righteous, pious, and virtuous, but their relationship with God is not pure, and they do not have the devotion and preference for religion over worldly matters that God desires. They are disbelievers, therefore, in the estimation of God. If you test them against the signs of true believers, you will not find a single one of those signs in them.' (*Al-Badr*, vol. 3, no. 3, dated 16 January 1904, p. 3)

2. *Sūrah an-Naḥl,* 16:129 [Publisher]

True Righteousness

Taqwā [righteousness] means to stay away from the subtlest of paths that lead to evil. However, bear in mind that righteousness is not merely that an individual claim he is righteous because he has not taken anyone's wealth, he has not committed burglary, he does not steal, he does not cast evil glances, and he does not commit adultery. Such righteousness is laughable in the eyes of a person possessing knowledge of God, because if such a person were to commit these evils and engage in theft, robbery, or adultery, he would be punished.

Therefore, this is not a virtue that is worthy of esteem in the eyes of the godly. Rather, true and genuine righteousness is to serve mankind and to display perfect sincerity and loyalty in the way of Allah the Exalted, and to be ready to even sacrifice one's life in His cause. This is why it is stated here:

إِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ هُمْ مُّحْسِنُوْنَ ۝[1]

Meaning that, Allah the Exalted is with those who shun evil and also perform good deeds.

Keep in mind that merely refraining from evil is not a virtue unless one also performs good deeds alongside it. There will be many people who have never committed adultery, murder, theft, or robbery, yet despite this, they have neither displayed any example of sincerity and loyalty in the way of Allah the Exalted nor have they served mankind in any way, and thus have not performed any good deeds. So, the person who includes such an individual among the righteous on the basis of such things would be foolish, because these are evil deeds; one does not become included among the *Auliyā'ullah* [Friends of Allah] by

1. *Sūrah an-Naḥl,* 16:129 [Publisher]

this alone.[1] It is the way of Allah that for the one who engages in evil conduct, theft, dishonesty, or bribery, he is punished in this very world; he does not die until he receives punishment. Bear in mind that merely this much is not called righteousness.

Taqwā is the lowest stage; its example is like thoroughly cleaning a vessel so that the finest and most delicate food may be put into it. Now, if a vessel is thoroughly washed and then simply put away without any food being placed into it, will this lead to the stomach being filled? Certainly not. Will that empty vessel satiate one's hunger? Certainly not. Understand *taqwā* in the same way. What is *taqwā?* It is to cleanse the vessel of *nafs-e-ammārah* [the self that incites to evil].[2]

The Three States of the Nafs

The *nafs* [self] is divided into three types: *nafs-e-ammārah* [the self that incites to evil], *nafs-e-lawwāmah* [the reproving self], and *nafs-e-muṭma'innah* [the soul at peace]. There is also a *nafs-e-zakiyyah,* but that is the state of childhood. Since there are no sins committed in that state, after reaching adulthood, only three types of *nafs* are discussed. *Nafs-e-ammārah* is the state when a person becomes a slave to Satan and his own self, and becomes a servant and captive of his carnal desires. He becomes ready to obey whatever his *nafs* commands him, just

1. This sentence in *al-Badr* is as follows: 'God has never approved that merely abstaining from immoral behaviour is sufficient for one to be counted among His *Auliyā'* [Friends].' (*Al-Badr*, vol. 3, no. 3, dated 16 January 1904, p. 3)

2. It is written in *al-Badr:* '*Taqwā* [righteousness] is merely the act of cleansing the vessel of *nafs-e-ammārah,* while virtue is the food that is to be placed in it and which, by giving strength to the limbs, will enable man to perform righteous deeds and attain the lofty ranks of nearness to God.' (*Al-Badr*, vol. 3, no. 3, dated 16 January 1904, p. 3)

as an enslaved person with tied hands is ready to obey his master's orders.

At that time, being a slave to his *nafs,* he does whatever it tells him to do. If it tells him to commit murder, he does so. If it tells him to commit adultery or theft—in short, whatever it commands, he is ready for it all. Any evil or bad deed that the *nafs* orders, he carries it out like a slave. This is the state of *nafs-e-ammārah,* and this is the person who is subservient to *nafs-e-ammārah*.

After this is *nafs-e-lawwāmah*. This is a state in which sins are still committed, but one also continues to reproach one's *nafs* and goes on planning and trying to be delivered from sin. Those who are under *nafs-e-lawwāmah* or are in this state, are in a condition of war, meaning they continue to battle against Satan and their *nafs*. Sometimes it happens that the *nafs* prevails and a slip occurs, and sometimes he overpowers his *nafs* and succeeds in suppressing it. These people progress beyond those at the stage of *nafs-e-ammārah*.

There is no difference between a person at the stage of *nafs-e-ammārah* and other animals. Just as when a dog or cat sees an uncovered dish, it immediately pounces on it without considering whether it has a right to that thing or not. Similarly, when a human enslaved by *nafs-e-ammārah* gets an opportunity to perpetrate evil, he immediately commits it and remains ready. If there are a couple of rupees lying on the road, he will be immediately ready to pick them up without thinking whether he has the right to take them or not. But this is not the state of one at the stage of *nafs-e-lawwāmah*.

He is in a state of war in which sometimes the *nafs* prevails and sometimes he does; complete victory has not yet been achieved. However, the third state, which is the state of *nafs-e-muṭma'innah,* is the state when all battles come to an end and complete victory is achieved. That is why it is called *nafs-e-muṭma'innah,* meaning 'the self at peace'. At that time,

one develops true faith in the Being of Allah the Exalted and becomes certain that God truly exists. The ultimate limit of *nafs-e-muṭma'innah* is faith in God[1] because complete peace and satisfaction is only attained when there is perfect faith in Allah the Exalted.

Understand with certainty that the true root of all purity and virtue is belief in God. The weaker a person's faith in Allah, the more weakness and laziness is found in the person's righteous deeds. However, when faith is strong and Allah the Exalted is believed in with all His perfect attributes, a wonderful transformation takes place in a person's actions to that very degree. One who has faith in God cannot be capable of [committing] sin because this faith cuts off his egotistic faculties and the organs of sin.

Look, if someone's eyes are taken out, how can he commit the sin of casting evil glances with his eyes? And if hands are cut off in the same way or carnal faculties are cut off, then how can he commit the sins associated with those organs? In exactly the same way, when man is in the state of *nafs-e-muṭma'innah* [the soul at rest], the *nafs-e-muṭma'innah* renders him blind and the power of [committing] sin does not remain in his eyes. He sees, yet he does not see because the sight for committing sin with the eyes is taken away.

He has ears but becomes deaf and cannot hear the things that are conducive of sin. Similarly, all his carnal and lustful powers and inner faculties are cut off. A death occurs on all those powers of his from which sin could emanate, and he becomes exactly like a corpse and becomes subject only to the

1. It is written in *al-Badr:* 'It is called *nafs-e-muṭma'innah* [the soul at peace] because it becomes content. It gains control over every faculty of man, and righteous deeds naturally emanate from it.' (*Al-Badr*, vol. 3, no. 3, dated 16 January 1904, p. 3)

will of God Almighty. He cannot take a single step without Him.

This is the state when there is true faith in God Almighty, the result of which is that he is granted perfect contentment. This is indeed the station that should be the true objective of man, and this is what our Jamāʿat needs. And to attain perfect contentment, it is perfect faith that is needed. Thus, the first duty of our Jamāʿat is to attain true faith in Allah the Exalted.

Keeping Company of the Righteous is the True Means of Reforming the Self

Remember, mere suggestions and strategies are not enough for self-reformation. The person who relies solely on his own schemes remains unsuccessful and unfulfilled because he, in fact, considers his own plans and suggestions to be God. Because of this he is deprived of the grace and blessings that can overcome the forces of sin and grant the strength to avoid and resist evil, for this comes from God Almighty, Who is not subservient to human schemes.

God Almighty Himself has shown the failure of human plans and suggestions. He instructed the Jews regarding the Torah not to alter or change it, and He strongly emphasized its preservation. However, the unfortunate Jews still made alterations. In contrast, He said to the Muslims:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ[1]

Meaning, We have sent down this Glorious Quran, and We Ourself are its Guardian.

1. *Sūrah al-Ḥijr*, 15:10 [Publisher]

Now observe how He protected it. Not a single word or dot was altered, and no one could make any change or alteration in it. It is clearly evident that a task accomplished by God's hand is immensely blessed, while what is done by man's own hand cannot be blessed. This clearly shows that unless God's grace and His hand are involved, nothing can be achieved.

Therefore, the notion that purity of the soul can be attained merely through one's own effort and striving is false. However, this does not mean that man should not make an effort or strive. No, effort and striving are essential, and it is obligatory to exert oneself. The grace of God Almighty does not let true effort and striving go to waste. Hence, one should not abandon all those measures and efforts that are necessary for self-reformation.

However, these suggestions and strategies should not be devised from one's own ego and thoughts. Instead, one should adopt the measures that God Almighty Himself has set forth and that our Noble Prophet, may peace and blessings of Allah be upon him, has practically demonstrated. Follow in his footsteps and make use of prayers. You are stuck in the mire of impurity, but without the grace of God Almighty, mere strategies cannot lead you to the pure spring that becomes the means of purification.

Many people forsake God Almighty and rely on their own schemes. They keep taking precautions to the point that they themselves become afflicted and get trapped because they do not have the grace of Allah with them and are not supported by Him. Anyone who claims to reform himself based on his own ideas and thoughts while abandoning Allah the Exalted is a liar.

Allah the Exalted has shown one way for self-reformation:

كُونُوا مَعَ الصّٰدِقِينَ ○[1]

1. *Sūrah aṭ-Ṭaubah,* 9:119 [Publisher]

Meaning that, remain in the company of those who are established on truthfulness in their speech, actions, deeds and state of being. Prior to this, He stated:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ[1]

Meaning that, O believers! Fear Allah.

What is meant by this is that first there should be faith, then as a rule of conduct, one should abandon the place of evil and keep the company of the truthful. Companionship has a profound impact that gradually goes on silently affecting a person within. If someone visits the dwellings of prostitutes every day and then asks, 'Do I commit adultery?', it should be said to him, 'Yes, you will commit it.' And he will inevitably become involved in it one day or another because companionship has an influence. Similarly, a person who frequents the tavern, no matter how much he abstains and claims, 'I do not drink', a day will come when he will surely drink.

So one should never remain unaware that company has a profound influence. This is indeed why Allah the Exalted has commanded كُوْنُوْا مَعَ الصّٰدِقِيْنَ[2] ['Be with the truthful'] for the reformation of the self. A person who keeps the company of the righteous, even if he does so with the intention of opposition, that company will not fail to have an effect on him, and one day or another he will desist from that opposition. We say with regret that our opponents have remained deprived due to this lack of [spending time in my] company.

If they had come and stayed with me and listened to my words, a time would have come when Allah the Exalted would have made them aware of their errors, and they would have

1. *Sūrah aṭ-Ṭaubah,* 9:119 [Publisher]
2. *Sūrah aṭ-Ṭaubah,* 9:119 [Publisher]

accepted the truth. But now, since they are deprived of this company and have lost the opportunity to listen to my words, they sometimes say that, God forbid, these people are atheists, they drink alcohol, they are adulterers; and sometimes they level the allegation that, God forbid, they dishonour and abuse the Messenger of God, may peace and blessings of Allah be upon him. Why do they say such things? It is due to lack of keeping [my] company, and it is the wrath of God that they are deprived of keeping [my] company.

It is written that when the Holy Prophet, may peace and blessings of Allah be upon him, made the Treaty of Hudaibiyyah, one of the blessed fruits of the Treaty of Hudaibiyyah was that people got the opportunity to come to him and listen to his words. As a result, hundreds of them became Muslims.

So long as they had not heard the words of the Holy Prophet, may peace and blessings of Allah be upon him, there was a wall acting as an obstruction between them and the Holy Prophet, may peace and blessings of Allah be upon him, which did not allow them to be informed of his beauty and grace. And just as other people used to call him a liar (God forbid), they would also say the same, and they were deprived of the blessings and bounties that he had brought. This was because they were distant, but when that veil was lifted and they came close, saw, and heard, that deprivation was no more, and they joined the group of the fortunate ones.

In the same way, this is still the cause of misfortune for many. When they are asked how far they have understood my claim and arguments, they say nothing except a few slanders and fabrications that some slanderers convey to them, and they consider them to be true. They do not make an effort to come here, investigate for themselves, and see by staying in my company. As a result, their hearts become enveloped in darkness, and they are unable to attain the truth.

However, if they had acted with righteousness, there would be no sin in them continuously coming and meeting with us, and listening to our words. They do go and meet with Christians and Hindus after all, listen to their words, and attend their gatherings. So what was the prohibiting factor that made them avoid coming to us? This is indeed a great misfortune and man becomes deprived due to it. This is why Allah the Exalted gave this commandment:

كُونُوا مَعَ الصّٰدِقِيْنَ[1]

The great point of wisdom in this is indeed that since companionship inevitably has an effect, by staying in the company of a righteous person, one learns righteousness and the effect of his breath begins to take hold within, which grants man true certainty and discernment regarding Allah the Exalted. By sincerely remaining in his company, he witnesses the Signs and manifestations of Allah the Exalted, which serve as a means of enhancing faith.[2]

When man sits with a righteous and truthful individual, truthfulness influences him. However, those who abandon the company of the righteous and choose the company of the wicked and evil, wickedness goes on casting its effect upon them. This is why in the Hadith and the Holy Quran, there is emphasis and warning to avoid evil company, and it is written that you should immediately leave a gathering where Allah and His Messenger, may peace and blessings of Allah be upon him, are being disrespected; otherwise, the one who does not leave upon hearing the disrespect will also be counted among them.

The one who stays with the truthful and righteous also

1. *Sūrah aṭ-Ṭaubah,* 9:119 [Publisher]

2. *Al-Ḥakam*, vol. 8, no. 1, dated 10 January 1904, p. 2-4

becomes a part of them. Therefore, it is of utmost importance for a person to act upon the pure guidance of كُونُوا مَعَ الصّٰدِقِيْنَ[1] ['Be with the truthful']. It is mentioned in a holy hadith that Allah the Exalted sends angels to the world; they come to the gatherings of the pure people, and when they return, Allah the Exalted asks them what they saw.

They reply, 'We saw a gathering in which the people were remembering You, but one person was not from among them.' So Allah the Exalted states that, No, he is also one of them because: اِنَّهُمْ قَوْمٌ لَّا يَشْقٰى جَلِيْسُهُمْ [They are a people whose companion is never left in misery or loss].

From this it becomes evident that there are great benefits in keeping the company of the truthful. Extremely unfortunate is the one who remains distant from such companionship.

The Station of Nafs-e-Muṭma'innah

In short, one of the influences of *nafs-e-muṭma'innah* is also that he finds tranquility in the company of others who have found peace. The one at the stage of *ammārah* has the effects of *nafs-e-ammārah,* [the self that incites to evil] and the one at the stage of *lawwāmah* has the effects of *lawwāmah* [the reproving self]. The person who sits in the company of one possessing *nafs-e-muṭma'innah* also begins to manifest signs of peace and tranquility, and such a one starts to find inner solace.

The foremost blessing bestowed upon the one with [*nafs-e-*] *muṭma'innah* is that he receives comfort from God, as He states:

1. *Sūrah aṭ-Ṭaubah,* 9:119 [Publisher]

يٰٓاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِيْٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً[1]

Meaning, O soul that has found peace in God Almighty, come towards your Lord, He being pleased with you and you being pleased with Him.

This verse contains a subtle point of Divine cognizance. When it is said that 'God being pleased with you, you being pleased with God', the fact is that until a person reaches this stage and remains in the state of *lawwāmah,* there rages a sort of battle with God Almighty; meaning, at times, due to the incitement of the ego, one even commits disobedience. However, when one reaches the state of *muṭma'innah,* this war comes to an end and reconciliation is made with Allah the Exalted. At that time, one becomes pleased with God and God becomes pleased with him, because this conflict and discord completely vanishes.

This point should be well kept in mind that every person remains in a state of conflict with God Almighty. Sometimes it so happens that he supplicates before God Almighty with many hopes and aspirations, but those prayers are not accepted, or something contrary to expectations occurs, so he initiates a battle with Allah Almighty within his heart. He expresses ill-will and displeasure towards God Almighty. However, the righteous and true servants of the Gracious God never enter into a war with Allah the Exalted because they have attained the station of being content with Divine decrees. The truth is verily that genuine faith cannot even emerge until a person reaches the stage where God's will becomes his own will, where no bitterness or anguish is felt in the heart, but rather, with an open heart, one becomes ready to face His every decree and determination.

1. *Sūrah al-Fajr,* 89:28–29 (Publisher)

The words رَاضِيَةً مَّرْضِيَّةً [‘you well pleased *with Him* and He well pleased *with you*’] in this verse are verily alluding to this. This is the lofty station of contentment where no trial remains. In all other stations, there is a risk of trials, but when one becomes fully content with Allah the Exalted and no complaint or grievance remains, then intrinsic love is created. And so long as intrinsic love for Allah the Exalted is not developed, faith remains in a state of great peril, but when this intrinsic love is generated, man becomes secure against the attacks of Satan. This intrinsic love should be acquired through prayer. Until this love develops, man remains under *nafs-e-ammārah* [the self that incites to evil] and remains captive in its claws. Such people who are under *nafs-e-ammārah* say, ‘This world is sweet, who knows about the next?’

These people are in a very precarious state, and those with *nafs-e-lawwāmah* [the reproving self] become saints one moment and satans the next. They do not maintain one state because they are in a state of battle with the *nafs,* in which they are sometimes victorious and sometimes defeated. Although these people are praiseworthy because good deeds also emanate from them and they have fear of God in their hearts as well, but those with *nafs-e-muṭma’innah* [the soul at rest] are completely victorious and, emerging from all dangers and fears, they reach a place of peace. They are in that abode of peace where Satan cannot reach.

The one with *nafs-e-lawwāmah,* as I have stated, is at the threshold of the abode of peace, and sometimes the enemy also manages to strike him with some weapon of his. This is why it is said to the one with *nafs-e-muṭma’innah*:

فَادْخُلِي فِي عِبٰدِي ۝ وَادْخُلِي جَنَّتِي ۝[1]

1. So enter thou among My chosen servants, and enter thou My Garden (*Sūrah al-Fajr,* 89:30–31). [Publisher]

This voice comes when one takes his *taqwā* [righteousness] to the highest level. There are two stages of righteousness: avoiding evil and being enthusiastically engaged in good deeds. This second stage is the status of *muḥsinīn* [the doers of good]. Without attaining this stage, Allah the Exalted cannot be pleased, and this status and stage simply cannot be achieved without the grace of Allah the Exalted.

When a person abstains from evil and his heart yearns for good deeds, and he supplicates to God Almighty, then Allah the Exalted, by His grace, comes to his assistance, takes him by the hand and leads him to the abode of peace, and he hears the voice, فَادْخُلِيْ فِيْ عِبٰدِيْ ۝[1] . That is to say, your battle has now ended and your peace and reconciliation with Me has taken place. Now enter among My servants who are the embodiment of صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ[2] and who receive a share from the spiritual inheritance, so enter into My Paradise.

This verse, as it is commonly literally understood, that one hears this after death, is not limited to the Hereafter alone. Rather, this voice comes in this very world, in this very life. The ranks of the seekers are established; this status is the ultimate point of their journey, where their seeking comes to an end, and this status is the status of *nafs-e-muṭma'innah* [the soul at peace]. Allah the Exalted removes the difficulties of the seekers and admits them among the righteous, as He states:

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُدْخِلَنَّهُمْ فِي الصّٰلِحِيْنَ ۝[3]

Meaning, those people who believe and do good works—We

1. So enter thou among My chosen servants (*Sūrah al-Fajr,* 89:30). [Publisher]
2. The path of those on whom Thou hast bestowed *Thy* blessings (*Sūrah al-Fātiḥah,* 1:7). [Publisher]
3. *Sūrah al-'Ankabūt,* 29:10 [Publisher]

shall surely admit them among the righteous. Some people object to this, saying that those who do righteous deeds are already righteous, so what is meant by admitting them among the righteous? The fact of the matter is that there is a subtle point in this, which is that Allah the Exalted states that there are two kinds of virtuous capacities.

One is that man bears hardships, carrying the burden of virtues. He does good deeds but finds it difficult and burdensome to do them, and there is a struggle within his *nafs* [self], and when he opposes his *nafs,* he feels great pain. But when he performs righteous deeds and believes in Allah the Almighty, as is the intent of this verse, then those hardships and toils that he endures for the sake of virtues are lifted, and the substance of virtuous capacity comes into being naturally.[1]

Those difficulties no longer remain difficulties, and he performs virtuous deeds with zeal and pleasure. The difference between the two is that the first one does good deeds but with difficulty and pretence, while the second one does them with zeal and pleasure. That virtue becomes his sustenance without which he simply cannot survive.[2] And that pretence and difficulty which was there before, now turns into zeal, eagerness, and pleasure. This is the station of the righteous about whom it is said:

لَنُدۡخِلَنَّهُمۡ فِي الصّٰلِحِيۡنَ ۝[3]

Upon reaching this station, no mischief or disorder remains

1. It is written in *al-Badr:* 'It becomes the nature of the limbs and faculties to perform righteous deeds.' (*Al-Badr*, vol. 3, no. 3, dated 16 January 1904, p. 5)
2. *Al-Ḥakam*, vol. 8, no. 2, dated 17 January 1904, p. 1–2
3. ...them We shall surely admit into *the company of* the righteous (*Sūrah al-'Ankabūt,* 29:10). [Publisher]

within a believer. He becomes secure against the mischief of the *nafs,* and having conquered its passions, he enters the abode of peace with contentment.

Trials and Tribulations are a Condition of Faith

And then it is stated:

وَمِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ فَاِذَآ اُوْذِيَ فِي اللّٰهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللّٰهِ[1]

And there are many people who verbally claim to have faith and boast about being believers, but when they are faced with trials and tribulations, their reality is exposed. At the time of this trial and tribulation, their faith in Allah the Exalted does not remain the same; rather, they begin to complain and deem it a punishment from God. In reality, those people are truly deprived who do not attain the status of the righteous because this is in fact the station where a person tastes the fruits of the stages of faith and experiences its impact on their own being, and he is granted a new life.

However, this life first requires a death, and these rewards and blessings are tied to trials and tribulations. Remember this well, that magnificent blessings always come from tribulations, and tribulations are a condition for a believer, as Allah states:

اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْٓا اَنْ يَّقُوْلُوْٓا اٰمَنَّا وَهُمْ لَا يُفْتَنُوْنَ ○[2]

1. And of men there are *some* who say, 'We believe in Allah', but when they are made to suffer in the cause of Allah, they regard the persecution of men to be like the punishment of Allah. (*Sūrah al-'Ankabūt,* 29:11) [Publisher]

2. *Sūrah al-'Ankabūt,* 29:3 [Publisher]

Meaning, do men think that they will be left alone because they say, 'We believe', and that they will not be put to trial? For a test of his faith, a believer has to pass through a dangerous fire, but his faith brings him out of that fire whole and unscathed, and that fire becomes a garden for him. As a believer, one should never be heedless of tribulations, and there is a need to demonstrate greater steadfastness during tribulations.

In fact, for a true believer, the sweetness and pleasure of his faith increases even more during tribulations. His faith in the powers and wonders of Allah the Exalted increases, and he turns to God with even more attention than before and desires victorious deliverance through prayers. It is regrettable that man should desire lofty ranks and stations but wish to avoid the hardships that are necessary for attaining them.

Undoubtedly, keep in mind that trials and tribulations are a precondition for faith. Without them, faith simply cannot be perfected, and no magnificent blessing can be attained without passing through trials. Even in worldly matters, it is a general rule that to acquire worldly comforts and blessings, one must face various difficulties and endure pain and toil. One must pass through all kinds of trials. Only then does the face of success become visible, and even that is solely dependent on the grace of God Almighty. How then can the Ultimate Blessing such as God Almighty—Who absolutely has no equal—be attained without trials?

Therefore, whoever desires to attain God Almighty should be prepared to face every trial. When Allah the Exalted establishes a movement, as He has now established this Movement, those who are the first to join it have to endure all manner of hardships. They have to hear abuses and threats from all sides. Some say one thing, others say another. They are even told that they will be expelled from their places, or if they are employees, plans are made to have them dismissed. They are tormented in

every possible way, and if possible, no hesitation is shown even in taking their lives.

At such times, those who heed these threats and show weakness for fear of trial, remember that in the sight of God Almighty, their faith is not worth even a penny; for, at the time of trial, they fear man instead of Allah and do not care for the greatness and might of Allah the Exalted. They have not believed at all, for they give importance to threats in comparison to Him and are ready to forsake their faith.[1] As a result, they are deprived of being included among the righteous. This is the essence and meaning of the verse:

وَمِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ فَاِذَاۤ اُوْذِیَ فِی اللّٰهِ[2]

Exhortation to the Jamāʿat for Perseverance and Courage

My Jamāʿat should remember that unless they abandon cowardice and remain ready to bear every hardship and difficulty in every path of Allah the Exalted with perseverance and courage, they cannot be included among the righteous. You have now formed a bond with the Movement established by God Almighty. Therefore, it is necessary that you be afflicted with suffering.

1. It is written in *al-Badr:* 'Whoever fears man during a time of trial is worth nothing. It is as if he considers the one who threatens him as his lord and is ready to abandon his faith out of the fear he has of that person. So tell me, what kind of faith is that?' (*Al-Badr*, vol. 3, no. 3, dated 16 January 1904, p. 5)

2. And of men there are *some* who say, 'We believe in Allah', but when they are made to suffer in the cause of Allah... (*Sūrah al-ʿAnkabūt,* 29:11). [Publisher]

You are persecuted. You have to hear abuse. You receive threats of being expelled from your nation and extended families. The opponents do not let any opportunity slip by to inflict upon you whatever hardships they can think of. However, if you have not made these hardships, difficulties, and tormentors your god, but have accepted Allah the Exalted as your God, then remain ready to endure these hardships and strive to pass through every trial and tribulation with full success, and seek the ability and help for this from Allah the Exalted. If you do this, then, I tell you with certainty that, being included among the righteous, you will attain the Magnificent Blessing that God is, and by triumphing over all these difficulties, you will enter the abode of peace.

The Martyrdom of Ṣāḥibzādah ʻAbdul-Laṭīf

The incident of martyrdom of Ṣāḥibzādah ʻAbdul-Laṭīf the martyr, is an excellent example for you. Read *Tadhkiratush-Shahādatain* repeatedly and see what example he has demonstrated of his faith. He did not care at all for the world and its relationships. The sorrow of his wife or children could not have any impact on his faith. Worldly honour, status, and luxury did not make him a coward. He preferred giving his life but did not allow his faith to perish.

It is said that ʻAbdul-Laṭīf was killed or has died, but know with certainty that he is alive and will never die. Although he did not have the opportunity to remain in my company for a long time, in the short period that he stayed here, he derived immense benefit. He was given all sorts of temptations that his rank and status would remain as before, but he cared not the least for this honour and worldly gain; he considered them worthless to the extent that he did not prioritize life, which is

the most precious thing man holds, but gave precedence to the Faith regarding which he had made a promise before God that, 'I will give precedence to the Faith over the world.'

I repeatedly say that you should ponder over this holy example because its testimony is not only that it presents an example of lofty faith, but it is a magnificent Sign of God Almighty which further strengthens faith. This is because a prophecy regarding this martyrdom was present in *Barāhīn-e-Aḥmadiyya* twenty-three years ago. It is clearly written there:

شَاتَانِ تُذْبَحَانِ وَكُلُّ مَنْ عَلَيْهَافَانٍ

[Two goats will be slaughtered and there is no one on earth who will avoid death.]

Could there have been any plan at that time that after twenty-three or twenty-four years, 'Abdur-Raḥmān and 'Abdul-Laṭīf would come from Afghanistan and then go there and be martyred? Accursed is the heart that would think such a thing. This is the Word of God Almighty which consists of a magnificent prophecy and this Sign was fulfilled at its appointed time.[1]

Before this, 'Abdur-Rahman, who was a student of Maulawī 'Abdul-Laṭīf, the martyr, was killed by the former Amir merely because he had joined this Movement and this Movement is against jihad, and 'Abdur-Rahman used to spread the teaching against jihad in Afghanistan. And now this Amir has had

1. From *al-Badr*: 'In *Barāhīn-e-Aḥmadiyya,* there was a prophecy regarding this incident, and this is the book that was published and disseminated twenty-three to twenty-four years ago, in every place and among every sect and nation, including America, Europe, and others, and is still available. Those who deny the existence of God should explain that if the Being of God does not exist, then what is the meaning of the news of such an event having been foretold so many years in advance, and of it coming to pass exactly as predicted?' (*Al-Badr*, vol. 3, no. 3, dated 16 January 1904, p. 5)

Maulawī ʻAbdul-Laṭīf martyred. This is a magnificent Sign for the Jamāʻat. Now ask the opponents about the meaning of this prophecy: Is this prophecy not clear in its words?

And has it not been fulfilled now? Because no one slaughters an innocent person in the land of the British, it was, therefore, not destined to occur here. Moreover, our teaching was not such that anyone could seize upon it; rather, this teaching spreads peace. So how else could this prophecy have been fulfilled? For this reason, God Almighty had destined the land of Kabul for the fulfilment of this Sign. And finally, after twenty-four years, this prophecy was fulfilled in exactly the same way as it was foretold. Beyond this, Allah the Exalted states:

عَسٰٓى اَنۡ تَكۡرَهُوۡا شَيۡـًٔا وَّهُوَ خَيۡرٌ لَّكُمۡ [1]

This is a kind of consolation, meaning that when such a situation arises, one should not grieve because there are many things that you like but they are not good, and there are many things that you dislike but they are actually beneficial for you. This saying of God Almighty is absolutely true.[2]

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1. It may be that you dislike a thing while it is good for you (*Sūrah al-Baqarah,* 2:217). [Publisher]

2. This part is discussed in more detail in *al-Badr*: 'Since God Almighty knew that this martyrdom would bring great grief to me and the entire Community, He then comforts us, saying that you should not be saddened or distressed by this calamity and this severe sorrow. God is with you; He will bring a nation to you in place of these two. He is sufficient for His servant. Do you not know that God is capable of all things? There is Divine wisdom in their martyrdom. There are many matters that you wish to happen, but their occurrence would not be good for you, and there are many that you wish not to happen, but their occurrence would be beneficial for you. So, this Divine wisdom will soon become evident, and it will be realized how many blessings are contained in this sacrifice.' (*Al-Badr*, vol. 3, no. 3, dated 16 January 1904, p. 5)

And I certainly know that the time is coming when the wisdom behind his martyrdom will be revealed. I have heard that fourteen men have been imprisoned at this time who say that 'Abdul-Laṭīf was unjustly martyred and that this was an act of oppression; he was in the right. Upon this, the Amir has imprisoned these men and told their heirs to make them understand that they should abandon such thoughts, but they prefer death and do not want to abandon this belief which they believe in with certainty. If 'Abdul-Laṭīf had not been martyred, how would this effect have been produced and how would this awe have been instilled?

Understand with perfect certainty that God Almighty has some great intent and its foundation has been laid by the martyrdom of 'Abdul-Laṭīf. If Maulawī 'Abdul-Laṭīf had remained alive, he would have lived for another ten to twenty years. Death would have eventually come, and death is bound to come. One cannot escape it, but this death is not death—it is life, and beneficial results are going to emerge from it, and this is a blessed matter. If the enemy is not wicked, by reading the prophecy of *Barāhīn-e-Aḥmadiyya* and witnessing its fulfilment in this manner, even he can reach the conclusion that if he [the Promised Messiah[as]] is an impostor and fabricates revelations at night and relates them, then why did this effect of steadfastness occur, and why was a matter that was published as a prophecy twenty-three or twenty-four years ago fulfilled[1]?

One cannot even be certain of one's own life over such a long period of time. And then there is so much steadfastness

1. It is in *al-Badr:* 'Had I been a fabricator, how did such immense perseverance come to be infused in him? Has it ever been heard that, being a follower of a fabricator, someone laid down his life in such a manner, even though he was repeatedly given the opportunity to save his life. اَلْاِسْتِقَامَةُ فَوْقَ الْكَرَامَةِ [Steadfastness is superior to miracles]. This, too, is a proof of my truthfulness.' (*Al-Badr*, vol. 3, no. 3, dated 16 January 1904, p. 5)

and strength in his followers that they do not even care for their wives and children; they do not even consider their wealth and lives. They are ready to sacrifice everything for the wealth of faith. A discerning person will not err in drawing the conclusion from this that this is purely the grace of God Almighty and subject to His will.

A Movement that He Himself has established, and the One Who has given a Sign Himself, He alone has granted the strength and steadfastness to this martyr so that his martyrdom might be a powerful argument and testimony to the truth of this Movement. And so it has indeed happened. Now this Sign will be a source of guidance and progress in faith for thousands and millions of people, and if Allah so desires, its effects have already started to appear.

A well-known saying is: اَلْاِسْتِقَامَةُ فَوْقَ الْكَرَامَةِ ; that steadfastness is superior to miracles. Those who reflect upon this incident will greatly benefit from ʻAbdul-Laṭīf's perseverance and steadfastness. Since this death will give life to many, it is a death for which thousands of lives may be sacrificed.

Furthermore, in this prophecy, God Almighty says:

كُلُّ مَنْ عَلَيْهَا فَانٍ

This is for the enemies, that you too shall die one day; death will not spare anyone. So why do you rejoice at ʻAbdul-Laṭīf's death, which is not death but life? Eventually, you too shall die. The death of ʻAbdul-Laṭīf will be a source of life for many, but your life will go to waste and come to naught.

The greatest benefit of Maulawī ʻAbdul-Laṭīf's martyrdom and steadfastness is that a prophecy, which was present in *Barāhīn-e-Aḥmadiyya* for twenty-three or twenty-four years,

has been fulfilled, and this will be a means of enhancing the faith of our Jamā'at. Moreover, this blood has now begun to rise and its impact has started to manifest, which will give birth to an entire community.[1]

This blood will never go in vain. Allah the Exalted knows well the prudence and wisdom behind it. However, as far as I reflect upon the words of the prophecy:

عَسٰۤى اَنۡ تَكۡرَهُوۡا شَيۡـًٔا وَّهُوَ خَيۡرٌ لَّكُمۡ [2]

There is truly one immense statement of solace and contentment in it, from which it is clearly seen that this blood will yield momentous results.

I know, and I also regret, that the kind of example of truthfulness and loyalty that 'Abdul-Laṭīf has exhibited—my conscience does not testify that there are many such people possessing this level of faith in my Jamā'at. Therefore, I pray that may Allah the Exalted grant everyone such sincerity and truthfulness that they give precedence to the Faith over the world and do not hold their lives dear in the path of Almighty Allah.

Eliminate Cowardice

I still observe cowardice in the Jamā'at, and unless this cowardice is removed and faith like that of 'Abdul-Laṭīf is cultivated, remember with certainty that such a one is not part of this Movement; rather, he is included among:

1. *Al-Ḥakam*, vol. 8, no. 3, dated 24 January 1904, p. 1-2
2. It may be that you dislike a thing while it is good for you (*Sūrah al-Baqarah,* 2:217). [Publisher]

يُخٰدِعُوْنَ اللّٰهَ[1]

They will be counted among the believers only when they are convinced about themselves that they are as good as dead. When the Noble Companions, may Allah be pleased with them all, would go to confront the enemy, they would seem as if they were dead bodies mounted on horses, and they believed that only death would now separate them from this battlefield.

Allah the Exalted does not like idle talk; He looks at the inner state of the heart to see what hue of faith it carries. When faith is strong, it gives rise to steadfastness and perseverance, and then one can never hold one's life and wealth dearer than this Faith. Steadfastness is such a thing that no deed is accepted without it, but when there is steadfastness, then the door of Divine rewards opens. Prayers are also accepted; one is granted the honour of converse with the Divine to the extent that miracles begin to flow from the steadfast.

If outward appearance had any significance and value, then everyone is equal in outward display. The general Muslims pray like us, but in the sight of Allah the Exalted, nobility and eminence is a matter of the inner self. This is why the Holy Prophet, may peace and blessings of Allah be upon him, said that the superiority and eminence of Abu Bakr, may Allah be pleased with him, is not due to his outward Prayers and deeds; rather, his superiority and eminence is due to what is in his heart.[2] In truth, this point is absolutely correct that nobility and loftiness are uniquely attributed to the state of the heart.

For example, if a person has two servants, one of whom is always present and ready to carry out every service with great

1. They would deceive Allah (*Sūrah al-Baqarah,* 2:10). [Publisher]

2. *Faḍā'iluṣ-Ṣaḥābah* by Imam Abu 'Abdullah Ahmad bin Hanbal, translated into Urdu by Naveed Ahmad Bashār, p. 56, Hadith 118 [Publisher]

dedication, while the other only shows up occasionally—there is a great difference between the two, which everyone can understand. The master also knows well that the latter is merely a hired worker who, upon completing his day's work, will collect his wages, and it is only for this reason that he works. Now, it is plainly evident that the master will value and love the one who works with effort and dedication, and not the hired worker.

Sincerity and Loyalty

So remember that the quality that elevates man's worth and value in the sight of Allah the Exalted is the sincerity and loyalty that one has towards God Almighty; otherwise, what good are plain devotional exercises? It was observed during the time of the Holy Prophet, may peace and blessings of Allah be upon him, that there were people who would engage in such struggles that they would tie a rope from the roof and suspend themselves to stay awake all night, but did those devotional exercises make them greater than the Holy Prophet, may peace and blessings of Allah be upon him? Certainly not.

A cowardly, timid, and disloyal person who does not maintain a relationship of sincerity and loyalty with God Almighty, but rather is deceitful—what good is he? They have no worth or value. All value and honour come from loyalty. What was the basis for the honour and rank bestowed upon Abraham, peace and blessings be upon him? The Holy Quran has issued the verdict:

اِبۡرٰهِيۡمَ الَّذِىۡ وَفّٰٓى[1]

1. Abraham who fulfilled *the commandments* (*Sūrah an-Najm,* 53:38). [Publisher]

He was cast into the fire, but he did not agree to tell those disbelievers that he would worship their idols. He became ready to endure every pain and affliction for the sake of God Almighty. God Almighty told him to leave his wife in a barren, arid wilderness. He immediately accepted it. He accepted every trial in such a way as if he was a lover of Allah—there being no selfish motive in between.

In the same way, trials were faced by the Holy Prophet, may peace and blessings of Allah be upon him. Relatives and friends tried their utmost, altogether, to entice him, saying, 'If you desire wealth, we are ready to give it to you; if you desire kingship, we are prepared to make you our king; if you need wives, we have beautiful women ready to give to you.'[1] Nevertheless, his response was precisely that: 'Allah the Exalted has commissioned me to remove your idolatry. Inflict upon me whatever hardship and suffering you wish. I cannot desist from [carrying out] this task, for when God has entrusted this work to me, no worldly temptation or fear can deter me from it.'

When he went to convey the message to the people of Ta'if, those wretched people pelted him with stones, causing him to stumble and fall as he ran, but such tribulations and suffering did not dissuade him from carrying out his task. This illustrates the kind of difficulties and afflictions the truthful ones have to face, and the trying times that befall them. Nonetheless, despite the hardships, there is also a day appointed for the appreciation of their steadfastness. On that day, their truthfulness shines forth as the light of day, and a multitude hastens towards them.

How difficult was the day of stoning for 'Abdul-Laṭīf! He was brought to a field to be stoned, and a huge crowd was watching this spectacle, but that day, in its own right, holds such great

1. From *al-Badr*: 'But desist from this preaching and admonishing.' (*Al-Badr*, vol. 3, no. 3, dated 16 January 1904, p. 6)

value and worth. If his entire remaining life were placed on one side and that single day on the other, that day would far exceed it in value and worth. The days of one's life do indeed pass, and they often pass like the life of animals, but truly blessed is the day spent in the love and devotion of God Almighty.

Imagine that a person has delicious and exquisite foods to eat, beautiful wives, and excellent mounts to ride, and many servants constantly at hand to serve him. But what is the outcome of all these things? Are these pleasures and comforts everlasting? Certainly not! They shall all ultimately come to an end.

A life of bravery is precisely this, that even the angels marvel at it. One should stand at such a station that his steadfastness, sincerity, and loyalty should be the cause for amazement. God Almighty does not hold the cowardly dear. Even if the earth and heaven are filled with superficial deeds, but those deeds lack loyalty, then they hold no value. It is verily proven from the Book of Allah that unless a person becomes truthful and loyal, even his Prayers will be the means of taking him to Hell. Until a person becomes completely loyal and sincere, the root of hypocrisy is not removed from within. However, when he becomes fully loyal, then sincerity and truthfulness appear, and that poisonous element of hypocrisy and cowardice that was previously there is removed.

The Final Opportunity for Truthfulness and Service

Now the time is short. I repeatedly advise that no youth should assume that they are 18 or 19 years old and still have much time remaining. The healthy should not pride themselves on their health and well-being. Similarly, no person who enjoys an excellent state of being should rely on their great prestige. The era is in a state of revolution. This is the final age.

Allah the Exalted desires to test the truthful and the liars. This is the time to demonstrate truthfulness and loyalty and a final opportunity is being given. You shall not be afforded this opportunity again. This is the time when the prophecies of all Prophets culminate. Therefore, this is the final opportunity for truthfulness and service that has been given to mankind. After this, there shall be no further opportunity. Extremely unfortunate is the one who loses this chance.

Mere verbal pledging of allegiance is nothing. Rather, strive and supplicate to Allah the Exalted that He may make you truthful. Do not take this lightly or lazily. Instead, prepare yourselves and endeavour to act upon the teachings I have presented, and tread the path I have put forth. Always keep the example of ʿAbdul-Laṭīf in view—how the Signs of the truthful and loyal were manifested through him. God Almighty has presented this example for you.

Always keep meeting me. This world lasts but a few days. A day will come when neither I shall remain, nor you, nor anyone else, and all this will become a desolate wasteland.

What became of Madinah after the demise of the Holy Prophet, may peace and blessings of Allah be upon him? There is change in every state, so keep this change in mind and always remember the final hour. The coming generations will look to you and observe this very example. If you will not act fully upon these teachings, then you will, as it were, destroy the coming generations.

It is in human nature to follow examples—he learns very quickly from a role model. If a drunkard says, 'Do not drink alcohol', or an adulterer says, 'Do not commit adultery', or a thief tells another, 'Do not steal', then what benefit will others derive from their advice? In fact, they will say, 'He is very wicked, for he does what he forbids others from doing.' Those who preach against an evil while being involved in it themselves

lead others astray as well. Those who advise others but do not act upon it themselves are faithless and leave behind their own [poor] examples. Such preachers cause great harm to the world.

There is mention of a *maulawī* who collected 100,000 rupees under the pretext of [building] a mosque. He was delivering a sermon at one place. Moved by his sermon, a woman took off her anklet and gave it to him as a donation. The *maulawī* said, 'O pious woman! Do you wish for your other foot to go to Hell?' She immediately took off the other anklet as well and gave it to him. The *maulawī's* wife was also present at this sermon and was greatly affected by it. When the *maulawī* came home, he saw that his wife was crying, and she gave all her jewellry to the *maulawī* to use for the mosque as well. The *maulawī* said, 'Why are you crying like this? This was only a suggestion for donation and nothing more.'

In short, such examples have caused great harm to the world. Our Jamā'at should abstain from such behaviours. Do not become such people. You should safeguard yourself against all kinds of raging passions. Every stranger who meets you observes your countenance and looks at your morals, habits, integrity, and adherence to God's commandments to see how they are. If they are not excellent, he stumbles because of you. So remember these things.[1]

(تَمَّ كَلَامُهُ الْمُبَارَكُ)

[His blessed speech ended.]

1. *Al-Ḥakam*, vol. 8, no. 4, dated 31 January 1904, p. 1-2

28 DECEMBER 1903

Imam of the Age's Opinion on Dalā'ilul-Khairāt and Other Devotional Practices

A gentleman[1] from Amroha inquired whether there is any harm in reciting *Dalā'ilul-Khairāt,* which is a book of devotional prayers, as it contains salutations and praises for the Holy Prophet, may peace and blessings of Allah be upon him, throughout. The Promised Messiah[as] said:

> Man should recite the Holy Quran abundantly. When one reaches a verse of prayer, he should pray and personally seek from Allah what is sought in that prayer. And where punishment is mentioned, one should seek refuge from it and avoid the misdeeds that led to the destruction of those people. Without the aid of revelation, any grand scheme that is mixed with the Book of Allah is merely the opinion of an individual, which can sometimes be false. And such an opinion that contradicts the Hadith will be counted among the innovations.
>
> It is better to abstain from customs and innovations, as they gradually lead to tampering with the Shariah. The better approach is to spend the time one would devote to such practices in pondering over the Holy Quran instead. If there is hardness in the heart, the way to soften it is to recite the Holy

1. In *al-Ḥakam*, his name is written as Qāḍī Āl Ahmad, Chief of Amroha. (Editor)

Quran repeatedly. Wherever there is a prayer, a believer's heart also desires for that Divine mercy to encompass them as well.

The example of the Holy Quran is like that of a garden, where a person picks one type of flower from one place, then moves ahead and picks another type. Thus, one should derive benefit according to what is appropriate for each place. What is the need to make additions on your own? Otherwise, the question will arise: Why did you add something new? Who besides Allah has the power to say that if you recite *Sūrah Yā Sīn* in such and such manner, there will be blessings, otherwise not?

Forms of Turning Away from the Holy Quran

There are two forms of turning away from the Holy Quran—one is extrinsic and the other is intrinsic. The extrinsic form is when one does not read the Divine Word at all, as is the case with most people who call themselves Muslims but are completely oblivious to even the text of the Holy Quran. The intrinsic form is when one recites it but does not believe in its blessings, enlightenment, and Divine mercy. Thus, one should avoid both forms of turning away from it.

There is a statement of Imam Ja'far[as], and Allah knows best how authentic it is, namely: 'I recite the Divine Word to such an extent that revelation begins alongside it.' However, this seems reasonable because one thing attracts another of its own kind. Now, in this age, people have attached hundreds of annotations—the Shias have their own and the Sunnis have their own. Once a Shia said to my father, 'I will tell you a phrase; if you recite it, there will be no need for cleanliness, ablution, etc.'

Disbelief, innovation, heresy, atheism, and so forth have entered Islam precisely in this manner, where the words of a

single person were given the same reverence that should have been given to the Divine Word. This is why the Companions[ra] considered Hadith to be of a lower status than the Holy Quran.

Once, Ḥaḍrat ʻUmar, may Allah be pleased with him, was about to make a judgment when an old woman stood up and said, 'It is written such in the Hadith.' Upon this, he[ra] said, 'I cannot abandon the Book of Allah for an old woman.' If such statements, which have no support from revelation, are given the same reverence, then what reason is there not to consider the statements about the life of the Messiah to be true as well, even though they are completely contrary to the Holy Quran?[1]

1. *Al-Badr*, vol 3, no 4, dated 24 January 1904, p. 2 and *al-Ḥakam*, vol 8, no 4, dated 31 January 1904, p. 2

NAMES OF PROPHETS IN THE BOOK

The following lists the names of Prophets who are mentioned in the this book, along with their transliteration (with and without diacritical marks) and their English equivalents where applicable:

Quranic—RAS with Diacritical Marks	**Biblical Equivalent**	**Phonetic**
Ādam	Adam	Aadam
Ayyūb	Job	Ayyub
Dāwūd	David	Da'ood
Ībrāhīm	Abraham	Ibraaheem
Ilyās	Elijah	Ilyas
ʻĪsā	Jesus	Eisaa
Isḥāq	Isaac	Ishaq
Muḥammad		Muhammad
Mūsā	Moses	Moosaa
Masīḥ	Messiah	Maseeh
Nūḥ	Noah	Nooh

Quranic—RAS with Diacritical Marks	Biblical Equivalent	Phonetic
Yaḥyā	John the Baptist	Yahya
Yaʿqūb	Jacob	Ya'qub
Yūsuf	Joseph	Yusuf

GLOSSARY

Abdāl Literally means 'Substitutes' (of the Prophets). Saintly men.

Adhān The formal call for Islamic daily Prayers.

Aḥādīth Plural of hadith. Sayings of the Holy Prophet Muhammad[sas].

Ahl-e-Bait The members of the household of the Holy Prophet[sas].

Ahl-e-Kitāb The People of the Book, namely, Jews and Christians, who hold a special status in Islam..

Ahmadiyya Muslim **Community** A Community of Muslims who have accepted the claims of Ḥaḍrat Mirza Ghulam Ahmad[as] of Qadian as the Promised Messiah. The Community was established by the Promised Messiah[as] in 1889, and is now under the leadership of his fifth Khalīfah, Ḥaḍrat Mirza Masroor Ahmad (may Allah strengthen him). The Community is also known as Jama'at Ahmadiyya. A member of the Community is called an Ahmadi Muslim or an Ahmadi.

'Ainul-Yaqīn Certainty by sight. The second of three levels of certainty.

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.

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'.

'Arif Individual cognizant of God.

Arya Samāj A Hindu sect founded by Pundit Swami Dayanand Saraswati in 1875.

Aṣḥābuṣ-Ṣuffah In one corner of the Prophet's mosque in Madinah, a covered platform was prepared which was known as 'Ṣuffah'. This served as the resting place of indigent Emigrants who dedicated themselves to the worship of Allah, the company of the Holy Prophet[sas], and recitation of the Holy Quran. They became known as *Aṣḥābuṣ-Ṣuffah*.

'Aṣr Late afternoon. One of the five times of the daily obligatory Prayers [i.e. *Ṣalāt*] in Islam.

Assalāmu 'alaikum wa raḥmatullāhi wa barakatuhū Traditional Islamic greeting, meaning, may peace be on you, and the mercy of Allah and His grace.

Auliyā' A shorter version of *auliyā'ullāh,* literally means 'friends'; plural of *walī.*

Auliyā'ullāh Literally means 'friends of Allah'. Plural of *waliyyullāh*.

Bai'at Oath of allegiance to a religious leader; initiation at the hands of a Prophet or his *Khalīfah.*

Barāhīn Convincing and conclusive arguments, evidence, and proof; the singular is burhan. Short name for *Barāhīn-e-Aḥmadiyya,* the five-part magnum opus of the Promised Messiah[as].

Burūz A spiritual manifestation or reflection. It is a term that signifies a spiritual recurrence of a holy person.

Chanda Financial Contribution.

Dajjāl An Arabic word literally meaning the 'great deceiver'. In Islamic terminology *Dajjāl* refers to those satanic forces which would be unleashed in the Latter Days to oppose the Promised Messiah and Imam Mahdi[as].

'Īd/Eid Literally, 'Happiness that is often renewed.' *'Īdul-Fiṭr* marks the end of the month of Ramadan. *'Īdul-Aḍḥā* is celebrated to commemorate the willingness of Ḥaḍrat Ibrāhīm[as] to sacrifice his son Ismā'īl (Ishmael) for God.

Fajr Dawn. One of the five times of the daily obligatory Prayers [i.e. *Ṣalāt*] in Islam.

Fatwa A religious edict.

Fālūdah A dessert consisting of ice cream, vermicelli noodles, jelly, rose syrup, sabja seeds, and milk.

Firnī Rice pudding.

Furqān Another name for the Holy Quran, meaning the discrimination between right and wrong.

Hadith A saying of the Holy Prophet Muhammad[sas]. The plural is *aḥādīth.*

Ḥaḍrat A term of respect used to show honour and reverence for a person of established righteousness and piety. It is also used for God in the superlative sense.

Hajj The annual Pilgrimage to Makkah.

Ḥakam Arbiter, Judge. A title given to the Imam Mahdi by the Holy Prophet Muhammad[sas].

Holy Prophet[sas] A title used exclusively for the Founder of Islam, Ḥaḍrat 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.

Ḥuḍur *see* **Ḥaḍrat**

Ḥujjatullāh The Proof of Allah, a term used to honour the men of God.

Iḥsān Beneficence; worshipping God as if one sees Him.

Ilhām Divine revelation from God, used interchangeably with *waḥī* in Islamic terminology.

Imam Means, a leader of a people or army; a model or an example; the religious Scripture of any people; a road or way, etc.

Imam Mahdi A title meaning 'Guided Leader', given to the Reformer of the Latter Days prophesied by the Holy Prophet Muhammad[sas]; *see also* **'About the Promised Messiah[as]' on page xxvii**.

Inshā'Allāh God willing

'Ishā' Refers to the night Prayer before going to bed; one of the five daily Prayers (*Ṣalat*) in Islam.

Istighfār To seek God's forgiveness.

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

Jihad Striving in the way of God; the greater jihad is against one's own ego.

Kadhdhāb Great liar. A title of Musailimah, who claimed falsely to be a Prophet in Arabia in the 7th century CE.

Kāfir Disbeliever / Non-believer

Kalimah The declaration of the Islamic faith: *Lā ilāha illallāh Muḥammadur-Rasūlullāh,* 'There is no one worthy of worship except Allah, Muhammad is the Messenger of Allah'.

Khalīfah Successor. A Khalīfah of Allah is a term used for a Prophet. Khalīfah of a Prophet refers to his Successor who continues his mission.

Khalīfatul-Masīḥ A term used by the Aḥmadiyya Muslim Jamā'at to denote the Successors of the Promised Messiah[as].

Khātamul-Anbiyā' A title accorded to the Holy Prophet[as] meaning, 'the Seal of the Prophets.' An alternate version of writing is **Khātam-e-Anbiyā'**.

Khātamun-Nabiyyīn The Seal of the Prophets. A title accorded by God to the Holy Prophet Muhammad[sas] in the Holy Quran. A variant is Khātamul-Anbiyā'.

Khatm-e-Nubuwwat Seal of Prophethood. Refers to the highest rank among Prophets, accorded to the Holy Prophet Muhammad[sas].

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

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.

Maghrib Time of sunset. The term is also used for the Prayer (*Ṣalāt*) offered after sunset.

Mahdi Literally means 'Guided'. *See* Imam Mahdi.

Makkah The ancient Arabian city of the Holy Prophet Muhammad's[sas] birth, settled by Prophet Ibrāhīm[as], and home to the Ka'bah, the holiest site in Islam.

Maulawī A Muslim religious cleric.

Mi'rāj The spiritual ascension of the Holy Prophet Muhammad[sas] to Heaven, which is recorded in both the Holy Quran and the Hadith, wherein he met the previous Prophets.

Muḥaddath A recipient of divine revelation. Plural is *muḥaddathīn* or *muḥaddathūn*.

Muhammad[sas] Founder of Islam. *See* Holy Prophet[sas].

Mujaddid Reformer. Pl. *Mujaddidīn*. Holy personages within Islam who appeared at the head of every century.

Mulham Recipient of revelation.

Muṣṭafā A title of honour used for the Holy Prophet of Islam; lit. 'the Chosen One.' *See also* **Holy Prophet**.

Nafs A term in Arabic that literally means 'self'.

Nafs-e-ammārah The self that incites to evil. The lowest of three spiritual states; also *an-Nafsul-Ammārah*.

For details see *The Philosophy of the Teachings of Islam,* p. 3–5, edition 2017.

Nawwāb An honorific title ratified and bestowed by Mughal emperors to semi-autonomous Muslim rulers of princely states in South Asia. The female equivalent is 'Begum' or 'Nawwab Begum'.

Nikāḥ The announcement of marriage in Islam.

Nubuwwat Prophethood

Nūr Literally means light. It is one of the attributive names of Allah the Almighty in the Holy Quran. The term often refers to divinely bestowed light.

Parmeshwar A term in Hinduism for God. Sometimes also written as Parmeshar.

Part One of thirty parts of the Holy Quran. Also referred to as *juzw'*.

Prayer and Prayers Three Islamic terms, all sometimes translated as 'prayer', should be distinguished. The first term is *du'ā* prayers or supplications made to God Almighty. *Du'ā* can be made at any time and in any language. It does not require any formal prescribed posture. *Du'ā* is translated in the text as 'prayer' or 'supplications'. Secondly, *Ṣalāt* refers to the five daily Prayer services prescribed for all Muslims. Unlike *du'ā*, *Ṣalāt* has fixed timings and modes of performance. We have retained the term *Ṣalāt* in the translation or have used the term 'obligatory Prayer', or 'Prayer'.

Promised Messiah[as] A title given to the Reformer prophesied to appear during the Latter Days, by the Holy Prophet Muhammad[sas]; *see also* **'About the Promised Messiah**[as]**' on page xxvii**.

Qasīdah An ode.

Qiblah Direction of the Ka'bah in Makkah, toward which Muslims face to offer formal prayers.

Quraish The leading tribe in Makkah during the time of the Holy Prophet Muhammad[sas].

Quran *See* Holy Quran.

Quṭb The polar star. Metaphorically applied to a saintly leader who guides people out of darkness.

Rabb Lord, Master, Creator; One who sustains and develops; One who brings to perfection by degrees.

Rabbul-'ālamīn An attribute of God as mentioned in *Sūrah al-Fātiḥah*. Meaning: 'Lord of all the worlds.'

Rafā' Arabic term meaning to physically raise or to spiritually exalt in rank. When the subject is Allah, the term invariably refers to spiritual exaltation.

Raḥīm An attribute of God as mentioned in *Sūrah al-Fātiḥah* and throughout the Holy Quran. The verbal noun of this attribute is *raḥīmiyyat*.

Raḥmān An attribute of God as mentioned in *Sūrah al-Fātiḥah* and throughout the Holy Quran. The verbal noun of this attribute is *raḥmāniyyat*.

Ra'īs-e-a'ẓam A great chieftain.

Rak'āt A unit of formal prayer (*Ṣalāt*). Pl. *Rak'āt*.

Ramadan The ninth month of the lunar calendar, in which fasting is prescribed for all adult, able-bodied Muslims, except those traveling, ill, pregnant, or nursing.

Rubūbiyyat The Divine quality of sustaining or nurturing.

Rukū' [bowing] The bowing position in Prayer.

Rupee(s) Name of the currency used in India at the time of the Promised Messiah[as]. Rupee is abbreviated as Re and rupees is abbreviated as Rs.

Ṣadaqah There are two categories of charity—obligatory *Zakāt* and supererogatory (*Ṣadaqah*). *Zakāt* is collected by the State from every Muslim possessing a certain amount of money or property and is spent by the State on the poor, the needy, and on orphans, widows and wayfarers, etc. *Zakāt* is a State cheque and not charity. **Ṣadaqah** is voluntary and is given to individuals out of a desire to help them. It engenders feelings of sympathy among the well-to-do towards their poor brethren and feelings of gratefulness among the poor for their benefactors. (*see*: The Holy Quran—Arabic text with English Translation

Ṣāḥib A title of respect similar to diverse English terms like Mister, Honourable, and Revered.

Sajdah [prostration] Prostration in Prayer; the position of utmost humility before God.

Salām Lit. Peace, means Islamic salutation of *salam*; peace; security; submission, etc.

Ṣalāt Five daily Prayers that are obligatory for Muslims.

Sha'bān The eighth month in the lunar calendar.

Shariah Religious law of Islam. The term is also used in the general sense of any revealed law.

Shirk Associating partners with Allah.

Ṣufī A Muslim focusing on mystical and ascetic aspects of religious worship.

Sunnah In the context of the formal Prayer, refers to those *rak'āt* that the Holy Prophet[sas] offered but are not prescribed as obligatory and are dropped while travelling. Sunnah *rak'āt* are offered regularly by practising Muslims.

Sūrah A chapter of the Holy Quran.

Tahajjud Late night/early morning supererogatory prayers.

Taqwā Righteousness. Fear of God.

Tauḥīd The Oneness of God—the fundamental Islamic belief that there is none worthy of worship except Allah.

Tawaffī An Arabic term used in the Holy Quran to denote the taking by God of a soul in death, unless otherwise explicated (e.g. in a dream or sleep).

Tirmidhī A book which contains collections of *aḥādīth*.

Tazkiyah-e-Nafs Purification of the Self.

Ulema A body of Muslim scholars.

Waḥī Divine revelation from God, used interchangeably with ilham in Islamic terminology.

Walī Literally, 'friend'. In the terminology of Islamic mysticism, it refers to a very pious person or a friend of Allah. The singular form is *walī* [friend] or *waliyyullāh* [friend of Allah], the plural form is *auliyā'ullāh* which is sometimes abbreviated as *auliyā'*.

Waẓīfah Repetitive reciting of prayers.

Yasū' Masīḥ Jesus the Messiah.

Zakāt *See* **Ṣadaqah**

Ẓuhr Lit. midday, noon. Refers to the early afternoon Prayer (one of the five daily Prayers in Islam).

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INDEX OF PEOPLE

'Abdul-Qādir Jīlānī, Ḥaḍrat—Shaikh Muḥy-ud-Dīn 'Abdul-Qādir al-Jīlānī[rta] [1077–1166 CE] was born in Persia and migrated to Iraq, where he became a renowned scholar and teacher of sufism, *fiqh,* and the Holy Quran.

Abu Bakr aṣ-*Ṣiddīq,* Ḥaḍrat—Closest Companion of the Holy Prophet Muhammad[sas]; first *Khalīfah* of Islam (632–634 CE).

Akbar—Third Mughal emperor (1556–1605).

Dr. John Alexander Dowie—Dr. John Alexander Dowie (1847–1907) was an American faith-healer of Zion, Illinois, who claimed to be Elijah and a Prophet. The Promised Messiah[as] challenged him to a prayer-duel and prophesied that God would not spare him on account of his false claim. Dowie suffered financial losses, was struck by paralysis, and died in disgrace in 1907, in fulfilment of the prophecy.

Fāṭimah az-Zahra', Ḥaḍrat—Daughter of the Holy Prophet[sas]; wife of Ḥaḍrat 'Alī[ra]; mother of Ḥaḍrat Ḥasan[ra] and Ḥaḍrat Ḥusain.

Ḥasan ibn 'Alī—Grandson of the Holy Prophet.

Ḥusain ibn 'Alī—Grandson of the Holy Prophet[sas]; martyred at *Karbalā* in 61 AH.

Ibrahim Adham (c.718–782 CE) was a prince of Balkh (modern-day Afghanistan) who renounced his wealth and position to lead a life of asceticism and spiritual devotion. Shah Shuja' (1616–1661) was a Mughal prince who briefly became the Mughal emperor in 1628. He was known for his religiosity and patronage of Sufi saints.

Imām Abū Ḥanīfa—Founder of the *Ḥanafī* school of jurisprudence (d. 150 AH).

Imām Muḥammad ibn Ismā'īl al-Bukhārī—Compiler of *Ṣaḥīḥ Bukhārī*, the most authoritative Sunni hadith collection (d. 256 AH).

Maryam (Mary)—Mother of Prophet Jesus[as]; honoured throughout the Quran (*Sūrah Māryām* is named for her).

Maulawī 'Abdul-Karīm of Sialkot, Ḥaḍrat—Companion and orator of the Promised Messiah[as].

Maulawī Muḥammad Aḥsan of Amroha, Ḥaḍrat—Companion of the Promised Messiah[as]; scholar of hadith.

Maulawī Muḥammad 'Alī (Lahori)—Early Ahmadi figure who later founded the Aḥmadiyya Anjuman-e-Ishā'at-e-Islām, Lahore.

Maulawī Muḥammad Ḥusain Baṭālwī, Ḥaḍrat—Leading scholar of Ahl-e-Hadith movement; primary clerical opponent of the Promised Messiah[as].

Maulawī Noor-ud-Deen, Ḥaḍrat (Khalīfatul-Masīḥ I)—First *Khalīfah* (1908–1914) of the Promised Messiah[as]; also titled *Ḥakīmul-Ummat*.

Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad, Ḥaḍrat (Khalīfatul-Masīḥ II)—Second *Khalīfah* (1914–1965) and of the Promised Messiah[as]; son of the Promised Messiah[as]; titled **Muṣliḥ Mau'ūd.**

Mirzā Imām-ud-Deen—Cousin of the Promised Messiah[as]; opponent of his claim.

Mirza Ya'qub Baig, Ḥaḍrat—Companion of the Promised Messiah[as]; medical doctor.

Muftī Muḥammad Ṣādiq, Ḥaḍrat—Companion of the Promised Messiah[as]; first Ahmadi missionary to America.

Pandit Lekh Ram—Ārya Samāj polemicist who attacked Islam and the Promised Messiah[as]; killed in 1897 in fulfilment of a prophecy.

Pharaoh—Egyptian ruler in the time of Moses; archetype of tyrannical rejection of Prophets.

Promised Messiah[as] A title given to the Reformer prophesied to appear during the Latter Days, by the Holy Prophet Muhammad[sas]; *see also* **'About the Promised Messiah[as]' on page xxvii**.

Sa'dī of Shīrāz—Persian Sufi poet (d. 691 AH); author of the *Gulistān* and *Būstān*.

Sheikh Raḥmatullāh Kairānwī—Author of *Izhārul-Ḥaqq*; debater against Christian missionaries.

'Umar ibn al-Khaṭṭāb, Ḥaḍrat—Second *Khalīfah* (634–644 CE); presided over the early Muslim conquests.

'Uthmān ibn 'Affān, Ḥaḍrat—Third *Khalīfah* (644–656 CE); standardized the written text of the Holy Quran.