

MALFŪZĀT

————— *of* —————

The Promised Messiah & Mahdi^{as}

Dated November 1906 through October 1907

ENGLISH TRANSLATION OF URDU VOLUME 9



Malfūzāt — English translation of Urdu volume 9

Dated November 1906 through October 1907

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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Ḥaḍrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi^{as}

Founder of the Ahmadiyya Muslim Community

Dated November 1906 through October 1907

*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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Hadrat 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. Since his very youth, he had dedicated himself to prayer and the study of the Holy Quran and other scriptures. He was deeply pained to observe the plight of Islam, which was being attacked from all directions. In order to defend Islam and present its teachings in their pristine purity, he wrote more than ninety books, thousands of letters, and participated in many religious debates. He argued that Islam is a living faith which can lead man to establish communion with God, culminating in moral and spiritual perfection.

Ḥaḍrat Mirza Ghulam Ahmad^{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 who was prophesied by various religions under different titles. He claimed to be the very Prophet who the Holy Prophet Muhammad^{sas} said would be raised as the Promised Messiah and Mahdi. The Ahmadiyya Muslim Community is now established in more than 200 countries.

After his demise in 1908, the second manifestation of Divine power was demonstrated: the institution of *Khilāfat* (Successorship) was established to succeed him in fulfilment of the prophecies of the Holy Quran, the Hadith, and the Promised Messiah's book *al-Waṣīyyat*. 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 author. If any explanatory words or phrases are added by the translators for the purpose of clarification, they are put in square brackets []. Footnotes given by the publisher are marked [Publisher].

References to the Holy Quran contain the name of the *sūrah* [i.e. chapter] followed by a chapter:verse citation, e.g. *Sūrah al-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 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}.

رتا *rahmatullāh ‘alaihi/‘alaihā/‘alaihim*, meaning ‘may Allah shower His mercy upon him/her/them’, is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammad^{sas} or the Promised Messiah^{as}.

ابا *ayyadabullāhu Ta‘āla binaşrihil-‘Azīz*, meaning ‘may Allah the Almighty help him with His powerful support’, is written after the name of the present head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad^{aba}, Khalīfatul-Masīḥ V.

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

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th* – pronounced like *th* in the English word *thing*.
- ح *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 ‘ – a strong guttural, the pronunciation of which must be learnt by the ear.
- غ *gh* – a sound similar to the French *r* in *grasseye*, and to the German *r*. It requires the muscles of the throat to be in the ‘gargling’ position to pronounce it.
- ق *q* – a deep guttural *k* sound.
- ء ‘ – a sort of catch in the voice.

Short vowels are represented by:

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

Long vowels by:

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

Other vowels by:

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

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

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

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

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ²

PREFACE

[*Written in volume 9 of the Urdu Malfūzāt (First Edition)*]

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

Volume 9

This is the ninth volume of the blessed *Malfūzāt* [sayings and discourses] of the Promised Messiah, peace be on him, which covers the period from July 1906 to 19 October 1907.³ The compilation and editing of this volume is also the result of the exhaustive efforts of Respected Maulawī Muhammad Ismā'īl of Diyalgarh. جَزَاؤُ اللَّهِ تَعَالَى فِي الدَّارَيْنِ جَزَاءً حَسَنًا. May Allah the Almighty reward him with excellent recompense in both abodes.

This is indeed a special favour and benevolence from Allah the

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 *Malfūzāt*, vol. 9 covered the period between July 1906 to 19 October 1907. However, in the fourth edition published by Islam International Publications Ltd., *Malfūzāt*, vol. 9 covers the period between 5 November 1906 to 23 October 1907. [Publisher]

Exalted upon us and upon the generations to come, that He has preserved the soul-nurturing and faith-inspiring blessed words of the Imam of the Last Age, our Leader, the Promised Messiah, peace and blessings be upon him, through the medium of the press. May Allah the Exalted reward with the best recompense those pure-natured, loyal, sincere, and wholly devoted companions who, with utmost sincerity and love, preserved these holy pearls in their publications, thereby providing the means to purify souls and keep afresh the faith of future generations.

By reading these writings, we are delighted and filled with joy to envision before our eyes the blessed and awe-inspiring scene when the Holy Promised Messiah of God, stood or sat before his devoted disciples, gave them various instructions and guided them towards the paths of progress for strengthening their bond with God and for their inner purity and self-purification. Here are a few instructions that he gave.

The Promised Messiah^{as} said:

Supplication

God Almighty has placed great powers in prayer. God has repeatedly told me through revelations that whatever will happen will happen only through prayer. My only weapon is prayer, and I have no other weapon besides that. (*Malfūzāt*, Urdu vol. 8, p. 267, [published by Islam International Publications Ltd., 2022; see also page 399 of the *Malfūzāt*, vol. 8 English translation published in 2024])

Thinking Ill of Others

Thinking ill of others is the root of all sins. It is written that when the disbelievers are thrown into Hell, they will be

told that this is the result of their thinking ill of others. The Messenger of God came to you and taught you virtuous things. He instructed you to do *taubah* [repentance] and *istighfār* [seeking Allah's forgiveness], but you opposed him. And thinking ill of him, you accused him of not getting any revelation from God and fabricating everything himself. (*Malfūzāt*, Urdu vol. 8, p. 272, [published by Islam International Publications Ltd., 2022; see also page 405 of the *Malfūzāt*, vol. 8 English translation published in 2024])

Religious Differences and Morals

It is not part of our principles to behave discourteously with someone because of religious differences, and misbehaviour is also inappropriate, because, at most, in our opinion, a person of a different faith is like a person who is ill and lacks spiritual health. Therefore, the sick person deserves even greater mercy and should be treated with great kindness and gentleness.

If the ill person is treated with an ill temper, his illness will worsen. If someone is involved in any error or deviation, he should be made to understand with love.

Our main principles are two: keeping a pure relationship with God and treating His servants with compassion and good morals. (*Malfūzāt*, Urdu vol. 8, p. 274, [published by Islam International Publications Ltd., 2022; see also page 407 of the *Malfūzāt*, vol. 8 English translation published in 2024])

Not Every Composition is Worthy of Publication

Many people are also of the type who are not fully acquainted with the religious sciences.

Their writings are harmful rather than beneficial. Such writings should first come to Qadian, and people here should look at them and consider whether they are worth printing or not. (*Malfūzāt*, Urdu vol. 8, p. 305, [published by Islam International Publications Ltd., 2022; see also page 450 of the *Malfūzāt*, vol. 8 English translation published in 2024])

The Objective of a Muslim

A true Muslim's objective is not to keep having dreams, but his aim should always be that Allah the Exalted may be pleased with him, and as far as he has the strength and courage to do so, he should strive to please Him. Although it is true that this cannot be achieved by simple striving and effort, this also depends on God Almighty's grace and His bestowing ability. (*Malfūzāt*, Urdu vol. 8, p. 318, [published by Islam International Publications Ltd., 2022; see also page 468 of the *Malfūzāt*, vol. 8 English translation published in 2024])

Islam is a Death

Keep in mind! Islam is a death. So long as one fails to attain a new life after bringing death upon his carnal passions, and does not speak, walk, wander around, hear and see with God alone, he does not become a Muslim. (*Malfūzāt*, Urdu vol. 9, p. 29, [see also English translation, page 41])

Bai'at [Pledge of Allegiance] is not Conditional

I openly declare that if anyone does my *Bai'at* in order to attain a son or a particular office—that is, he does *Bai'at* with conditions—then he should separate himself—not today, not tomorrow—right now and leave. I have no need for such people, nor does God care for them. (*Malfūzāt*, Urdu vol. 9, p. 25, [see also English translation, page 35])

Taqwā is the key to all Religious Knowledge

...to understand the Holy Quran and to attain guidance in accordance with it, *taqwā* is absolutely essential. Similarly, it has stated at another place:

لَا يَسْتَسْقِئُ إِلَّا الطَّهْرُونَ¹

This is not a prerequisite for other sciences. There is no stipulation requiring a student learning mathematics, geometry, or astronomy etc. to be righteous or pious; rather, he can still learn them regardless of however sinful and evil he may be. In the science of religion, however, a person possessing mere logic and philosophy cannot make progress, and those verities and insights cannot become manifest upon him. One whose heart is corrupt and holds no share of righteousness [and then alleges that the knowledge of religion and verities pour forth from his tongue, is lying]... Instil this firmly in your minds that *taqwā* is the key to all religious knowledge. Man cannot attain

1. Which none shall touch except those who are purified (*Sūrah al-Wāqī'ah*, 56:80). [Publisher]

it without *taqwā*... (*Malfūzāt*, Urdu vol. 9, p. 54–55, [see also English translation, page 75])

Valid Agreement

A valid agreement is that in which the two parties, with a pure heart, have clarified all matters among one another before making the agreement, and there is no matter kept hidden between the parties which, if disclosed, the other would not have accepted the terms of the agreement. It is not essential that every agreement must be fulfilled, rather some agreements are so unlawful that it is necessary to break them; otherwise a great harm is caused to one's faith. (*Malfūzāt*, Urdu vol. 9, p. 233, [see also English translation, page 358])

Characteristics of a Preacher or an Employee etc.

Until a person possesses three traits, they are unworthy to be assigned any responsibility. These traits are: honesty, hard-working and knowledge. So long as these three traits are not present, a person is not worthy of any assignment. If a person is honest and hard-working too, but they do not have the knowledge and expertise in that art which has been assigned to them, then how will they be able to accomplish their work? And if they have the knowledge and are hard-working but are not honest then such a person is not worthy for any role either. And if they have the knowledge, the expertise, are well-versed in their field and also are honest but not hard-working then their work will always remain incomplete. Therefore, the presence of all three characteristics is necessary. (*Malfūzāt*, Urdu vol. 9, p. 236, [see also English translation, page 363])

When the Promised Messiah^{as} had said this, one of the friends present mentioned the Sekhwani Brothers, namely the elder brother of my father Miyān Jamāl-ud-Dīn^{ra}, my father Miyān Imām-ud-Dīn^{ra}, and my father's younger brother Miyān Khair-ud-Dīn^{ra}, that they can also be considered for this task. Upon this the Promised Messiah^{as} said:

No doubt they are very suitable. They are sincere. They always serve beyond their capacity. All three brothers have the same characteristics. I do not know which one of them excels the others. (*Malfūzāt*, Urdu vol. 9, p. 236, [see also English translation, page 364])

What Traits Preachers and Missionaries should Possess

Preachers should be such that possess extensive knowledge, are quick-witted, and work with patience and tolerance; they should not be provoked when abused by someone, and their personal quarrels should not come in between [their work]. They should live a humble and meek life, and go around searching for fortunate souls like someone who is in search for something [he has] lost.

They must stay away from troublemakers. When visiting a village, they should stay there for two to four days, and avoid the person that wreaks disorder. They should keep some literature with them to show the people, and distribute them where they deem it appropriate. (*Malfūzāt*, Urdu vol. 9, p. 296, [see also English translation, page 458])

Keep an Account of Your Life

People keep account of the world with great effort but fail to keep account of their age, and do not even think how much of their life is left and to what extent it can be relied upon. (*Malfūzāt*, Urdu vol. 9, p. 327, [see also English translation, page 503])

O our Merciful and Beneficent God! Grant us the ability to become those who fully act upon the guidance of Your Appointed Messenger and protect us, along with our children, from the deep pits and trenches that Satan has prepared in this era to misguide humanity. We are weak, but You are the All-Powerful, Almighty God. Grant us the strength from Yourself so that we and our progenies may value and propagate the blessed sayings of Your Messenger to every nook and corner of the world. *Āmīn*.

Humbly,
Jalāl-ud-Dīn Shams
Rabwah, 17 June 1966

FOREWORD

The *Malfūzāt* 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 a world thirsting for guidance. These enchanting experiences compelled eye-witnesses to record them to seize those special moments for future generations, hoping they might somewhat behold the magnetic aura radiating from the long-awaited Imam of the Age.

This present edition of *Malfūzāt* is the complete English translation of the Urdu Volume 9, covering the interval from 5 November 1906 through 23 October 1907. During this period the Ahmadiyya Muslim Community continued its growth amidst witnessing many a great Sign, not the least of which was the 18 April 1906 earthquake and fire in San Francisco, California, claiming over 3,000 lives and leaving 225,000 homeless as over 75% of the city was destroyed. Another deadly earthquake followed killing 1,000 in Kingston, Jamaica on January 1, 1907. Meanwhile, the plague continued to rage in India, claiming over 991,000 lives in the short five months from 1 January 1907 through 31 May 1907 (per the 8 July 1907 UK Parliament meeting records). British officials were puzzled why the Punjab sustained the highest death rate despite having the greatest inoculations. Complementing these earthly Signs, the celestial Signs continued to appear with the comet sightings in August 1907, following the sequence of Halley's Comet in 1835 (the year of the Promised Messiah's birth), the shooting stars (meteor showers) preceding the Promised Messiah's claim, and the solar and lunar eclipses that occurred after his claim in 1894 and 1895.

Another great Sign that unfolded before the global audience was the death of Reverend John Alexander Dowie on 7 March 1907 in the United States of America. In response to his anti-Islamic rhetoric

and his prayers to destroy all Muslims, the Promised Messiah^{as} challenged him to a *mubāhalah* [prayer duel] in 1902. Dowie would no longer need to pray for the death of millions of Muslims; he could focus all his energies on just one man—the Promised Messiah^{as}. Even though Dowie had every material advantage in his favour and was at the height of his health, wealth, and popularity, his situation would eventually deteriorate to paralysis, bankruptcy, and notoriety in a matter of a few years. He died in a miserable state precisely as prophesied by the Promised Messiah^{as}. This prayer duel was widely publicized in American and European newspapers and caught the attention of millions across the globe, including Alexander Russell Webb, an American who accepted Islam and corresponded with the Promised Messiah^{as}.

I want to express my heartfelt gratitude to all who worked to bring this work to fruition. This English translation was performed by Syed Sajid Ahmad and revised by Abdul Quddus Arif, Waseem Ahmad Sayed, and Naser-ud-Din Shams. Valuable assistance was provided by Bushra Shahid, Sabahat Ahmad Cheema, Faraz Husain, Nasira Naseem, Maliha Khan, Rawan Malas, Mirza Mahmood Ahmad, Tariq Amjed, Abdul-Wahab Mirza, and others. Niẓārat-e-Ishā'at, Wakālat-e-Taṣnīf, and Research Cell were also consulted during finalization and research. Various meetings were arranged with this humble one to review important issues that were frequently presented to Ḥaḍrat Khalīfatul-Masīḥ V^{aba} for his guidance and direction.

May the God of all Grace and Glory reward every individual for their various contributions and selfless sacrifices in making the message, example, and cause of the Imam of the Age, Ḥaḍrat Mirza Ghulam Ahmad^{as}, accessible to an English-speaking audience. *Allāhumma Āmīn.*

al-Ḥāj Munir-ud-Din Shams

Additional Wakīlul-Taṣnīf, London

June 2024

Malfūẓāt

English translation of Urdu Volume 9

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹، نَحْمَدُهُ وَنُصَلِّى عَلَى رَسُولِهِ الْكَرِيمِ
وَعَلَى عَبْدِهِ الْمَسِيحِ الْمُوعُودِ²

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

5 NOVEMBER 1906

Steadfastness

A letter from a person named ‘Ābid Husain from Hyderabad arrived in the presence of the Promised Messiah^{as} to renew his *Bai‘at* [Pledge of Allegiance]. The Promised Messiah, peace be on him, wrote in response:

Your renewal of *Bai‘at* is accepted. Be steadfast in the future, and continue praying to God Almighty for this.

Mirza Ghulam Ahmad

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]

No Law-Bearing Prophet can Appear after the Holy Prophet, may Peace and Blessings of Allah be upon Him

The subject under discussion was that no law-bearing prophet can appear after the Holy Prophet, may peace and blessings of Allah be upon him. The Promised Messiah^{as} said:

This is indeed correct that there can be no prophet who is law-bearing. It is narrated in a hadith that Ḥaḍrat Ayesha^{ra} said, ‘The Noble Messenger, may peace and blessings of Allah be upon him, is *Khātamun-Nabiyyīn* [the Seal of the Prophets], but do not say that there can be no Prophet after him.’¹ The statement of Ḥaḍrat Ayesha, may Allah be pleased with her, is filled with great insight and understanding. She was aware of the fact that God Almighty had not ceased the process of communicating and speaking [to man]. However, there is no [new] shariah after the Holy Prophet^{sas} and there can be no person who can attain nearness to God Almighty directly without the mediation of the Holy Prophet^{sas}.

Eating Meat

Dr Mirza Yaqūb Baig mentioned his conversation with a Hindu about eating meat. The Promised Messiah^{as} said:

Arguments should be deduced from the actions of Allah the

1. In *Al-Kitābul-Muṣannif fil-Aḥādithi wal-Āthāri Libni Abī Shaybah*, Al-Juz’us-Sādis, p. 259, Kitābul-Adab, Man Kariha An Yaqūla Lā Nabiyya Ba’dan-Nabiyyi, Dārul-Fikr; Tafsīr ad-Durrul-Manthūr; it is written as: قُولُوا: خَاتَمُ النَّبِيِّينَ، وَلَا تَقُولُوا: لَا نَبِيَّ بَعْدَهُ [Publisher]

Almighty. Just as there are thousands of plants and vegetables in the world that are useful in serving man in various needs, similarly, there are also thousands of animals that are useful for the many needs of man, and Hindus, too, use them in times of need. They take fish oil in sickness. Additionally, nations who eat meat have always been dominant.

Ḥaḍrat Maulawī Noor-ud-Deen mentioned:

In Rawalpindi, a Hindu brought melons for us. He sliced, washed, and sprinkled them with sugar, and placed them before us. He then brought up the topic of eating meat. I said, ‘We do not eat meat just like we do not eat grass. Look, we do not even eat melons either. If we were melon-eaters, you would not have had to do all this. You had to remove the skin from the outside and discard it, and had to throw away something from the inside. Then, that which remained in between, you sugared that as well, making a compounded, purified product that you placed before us. It is this compounded thing that we eat. Similarly, man does not eat meat but rather consumes a novel thing that is made by mixing together many spices, ghee and meat, etc.

Mīr Nāṣir Nawwāb said:

If eating meat were a sin, man would have incurred the displeasure of God Almighty as a result of the hundreds of thousands of sheep and goats that are slaughtered. It is proven from history that when a ruler or a nation inflicted cruelty on another nation, and unjustly killed them or their children, the wrath of God Almighty descended upon them, and He annihilated that empire or nation. Nevertheless, hundreds of millions of

animals have been slaughtered since time immemorial by those nations that are dominant, but no wrath descends upon them.

The Promised Messiah^{as} said:

God Almighty carries the attributes of being Independent and Besought of all, and He shows mercy as well, but my belief is that His mercy is dominant. Man ought to remain engaged in prayer; God's mercy eventually comes to assist.¹

7 NOVEMBER 1906

The Condition of the Present Age

It was mentioned that nowadays everyone who wishes to make a name for himself or seeks to gain fame, deems it necessary to express some measure of animosity towards the Divine Movement of truth in order to attain some respect for himself. The Promised Messiah^{as} said:

The example of these people is like that of the Pathan about whom the Rafidis say that a Shia said to him, 'A Sunni is someone who hates Ḥaḍrat 'Alī^{ra} to the measure of a barley seed.'

He responded, *Alḥamdulillāh* [Praise be to Allah]! My hatred amounts to the size of a melon.' The same is the condition of these people. Whoever you see takes pride in flaunting a greater hatred for us.

1. *Badr*, vol. 2, no. 45, p. 4, dated 8 November 1906

Dajjāl

The Promised Messiah^{as} said:

It is proven from the *ahādīth* that the *Dajjāl* [Antichrist] will emerge from the church.¹ He had been confined to the *كَنِيسَة* (meaning church) for a thousand years. He emerged into the world after that and began his efforts against the Muslims. His name has been mentioned as *Dajjāl* in the *ahādīth*, and he has been described as the serpent and Satan in previous scriptures. In reality, they are both the same. The description of him emerging from the church clearly indicates who he is, where he lives and what his mischievous deeds are.

The Awaited Muşleḥ

The Promised Messiah^{as} said:

Various names of the awaited *Muşleḥ* and *Mujaddid* have been written in previous scriptures. They all mean the same, and point to the same person: the Messiah, Mahdi [the Guided One], a man of Persian descent, etc. He has been mentioned as a man of Persian descent hailing from this very Ummah due to his most magnificent objective; that is, to re-establish the lost faith—even if faith were to disappear from the world and ascend to the Pleiades, he would establish it again upon the earth.

Objectives are of two kinds: firstly, to expel mischief and secondly, to bring about good. Mentioning the latter, he has been associated with this Ummah.

1. *Şahīḥ Muslim*, Kitābul-Fitani wa Ashrāṭis-Sā'ah, Bāb Qişşatul-Jassāsah [Publisher]

Praise of Maulawī Muhammad ‘Ali

The Review of Religions was being discussed. Someone praised the exceptionally high calibre of its articles. The Promised Messiah^{as} said:

Its editor, Maulawī Muhammad ‘Ali, is an intelligent and scholarly person. He has passed his M.A., and is also acquainted with matters of religion. He has always passed with the highest marks and was accepted for the E.A.C. [Extra Assistant Commissioner] but he abandoned all these opportunities and settled here. This is the reason that God Almighty has blessed his writings.

Shunning the World

The Promised Messiah^{as} said:

The meaning of ‘shunning the world’ is not that a person abandons all activities and goes into seclusion. I do not forbid a labourer to be employed, or a trader from engaging in their trade, or a landowner from managing their cultivation, but I say that a person be such that دست در کار دل به یار [his hand is engaged in work, while his heart is with the Beloved].

Man ought to follow the pleasure of God Almighty and not act against the Shariah in any matter. Man’s salvation is only in giving precedence to God. Pliancy has increased among worldly people; they praise anyone of any religion they encounter. God Almighty is not pleased with this.

Some of the Companions^{ra} were very wealthy and were engaged in all kinds of businesses. Many Muslim kings were

of saintly character. They sat upon imperial thrones, but their hearts were with God all the time. However, the condition of people these days is that when they incline towards the world, they fall for it to the extent that they mock religion. They raise objections against Prayer and ridicule the *Wuḍū* [ablution for Prayer].

These people exhaust their lives studying worldly sciences and then begin to dole out opinions on religious topics, whereas a person can only extract profound insights about a subject when they have a greater attention towards it. These people are completely unaware of the wisdom, knowledge, and verities pertaining to religion. The polluted atmosphere of the world has inflicted a toxic effect upon the hearts of these people.

The Transitory World

The Promised Messiah^{as} said:

The end of the world is apparent, and its ultimate outcome continues to present its examples before us every day. We see someone living today and dying tomorrow. Look how fast death occurs on account of the plague! Hundreds die instantly. The Government also struggled and planned but nothing effective has come about as of yet.

Who can compete with God? The world can never fulfil its promise. A mortal will inevitably die, and the [ultimate] abode is in the grave. So, what benefit can accrue from giving your heart to the world?

God's Being

There is an Existence behind a curtain that manifests its Being to the world through calamitous Signs so that the world may know and it be proven that He exists. A wise person recognizes Him through His Signs.

Islam and Other Religions

The Promised Messiah^{as} said:

What is [the substance of] the Christian faith that has made a mere mortal into God? The overwhelming majority of Christians in India are of the kind that if their stipend were stopped today, they would abandon Christianity and immediately distance themselves from it. On the other side are the Aryas. In their view, sins can never be forgiven—go on forever being reincarnated as pigs, dogs, and cats.

The Christians put in place a repentance of a nature that utterly destroyed human morality: Fornicate! Steal! Cheat! Lie! Christ's atonement will be more than enough [to pay the penalty of your sins]! Go ahead—you're acquitted.

The Aryas say that when an individual has committed a sin, it can never be forgiven despite a thousand regrets and remorse. An ordinary master can forgive his servant, but the word 'forgiveness' is nowhere to be found in God's vocabulary.

Islam has shown the right and true path between these two that when a person exhibits a heartfelt remorse and inclines towards their Lord, then gradually God Almighty grants them opportunities to carry out virtues. A love that incinerates sins displays its effects in their dealings. Every particle is

subservient to God Almighty. Nothing can be attained without His obedience.

People ridicule and laugh at my statements now. They fail to understand my admonitions, but time itself will make them understand.

Sufficient for Us is the Book of Allah

Someone asked the question:

Are those practices permissible that the Sufis have devised to increase focus, mainly, to sit in a particular manner, then the striking of the heart in a specific manner, reciting *Dhikr-e-Arrah*,¹ and other similar compilations?

The Promised Messiah^{as} responded:

These are not permitted; rather, all of them are innovations. ²حَسْبُنَا كِتَابُ اللَّهِ For us, the pristine Book of Allah the Exalted—the Holy Quran—is sufficient. The Book of Almighty Allah is sufficient as a guide in reaching Him. The practices that these people have now adopted were not at all introduced by the Holy Prophet, may peace and blessings of Allah be upon him, nor his Companions^{ra}. These are only inventions of these people and should be avoided. We do, nevertheless, say:

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1. Literally means the 'dhikr of the saw'. It is a practice in Sufism where one utters a recitation that is meant to purify the heart quickly. The raspy manner of recitation sounds like a saw is being used. [Publisher]
 2. Sufficient for us is the Book of Allah. [Publisher]

كُونُوا مَعَ الصَّادِقِينَ¹

If one keeps the company of the truthful, difficulties in many matters are resolved with God Almighty's grace. Sheikh 'Abdul-Qādir Jilānī, Allah's mercy be upon him, was an extremely godly and honoured individual. He has written that one who wishes to see the path of God must read the Holy Quran. Now, if we were to include additions to the way stated by the Holy Prophet, may peace and blessings of Allah be upon him, and invent new practices, or go against his way, it would be *kufī* [disbelief].

Just as a great many sects have formed amongst the scholars during this age, so have many sects arisen among the ascetics, and all of them express their various interpretations as a new approach. The whole world is becoming like this, so the need for reform is everywhere. It is indeed for this reason that God Almighty has sent that *Mujaddid* [Reformer] in this age who has been given the title *Masīḥ-e-Mau'ūd* [the Promised Messiah], and who had been eagerly anticipated since antiquity. All the Prophets had prophesied about him and the noble elders of yore held on to the yearning that they might chance upon his day.²

1. Be with the truthful (*Sūrah at-Taubah*, 9:119). [Publisher]

2. *Badr*, vol. 2, no. 46, p. 4-5, dated 15 November 1906

18 NOVEMBER 1906

Spiritual Measures for Warding off Evil

The topic was discussed that the Government was arranging to have rats exterminated in some cities where the spread of the plague was feared, and that a Sanātan Hindu newspaper journalist, who considered it a sin to kill anything living, opposed this proposal under the opinion that since rats carry the contagion of the plague, catching and killing them would inherently spread this lethal contagion. The Promised Messiah^{as} said:

These are external measures, but so long as spiritual measures are not taken, it is impossible for the plague to end in this country. It is possible, just as the newspaper journalist wrote, that catching and handling plague-infected rats may be dangerous to some extent, but the essential point is that all these cunning stratagems are like the delusions of an alchemist that gold might be made from perhaps this plant or perhaps from that one. God Almighty is standing right now brandishing an unsheathed sword and demands the world to believe in His existence. It will not be until the people of the world abandon their wickedness, stubbornness, prejudice, and obscenities, and embrace virtue—repenting from ridiculing the Signs of God Almighty—that God Almighty will remove this punishment from their head.

It is surprising that our Government resorts to physical means but does not incline towards God Almighty. It is heard about the previous Islamic rulers that in times of such calamities they would get up at night and beg prayers, weeping and crying. Those who sincerely believe in God behold the spectacle that every single atom falls under the authority of God to

the extreme that even the hair on our head is numbered. On the contrary, the condition of today's educated people is that they consider even saying *inshā'Allāh* [God willing] in their conversations to be against civility.

Read book upon book—not so much as the name of God is anywhere to be found, but the time has now come that God Almighty demands the realization of His existence.¹

29 NOVEMBER 1906

Righteous Action

A dervish came in the presence of the Promised Messiah^{as}. He related: 'Previously I would frequently recite religious invocations and the door of divine favours was opened on me and I had the source of subsistence, but this condition dissipated after a while. Now, in spite of frequent recitation of the invocations, nothing happens. Please tell me any way to rekindle that experience.'

The Promised Messiah^{as} replied:

To hold desires of abundant provisions etc. as the ultimate objective is *shirk* [associating partners with Allah] according to our Shariah. The worship of Allah the Almighty ought to be for His sake alone. Neither mix it with any other matter, nor harbour any other intention. A righteous deed is that which is free of all corruption. If a person wishes to be somewhat religious

1. *Al-Badr*, vol. 2, no. 47, p. 4, dated 22 November 1906

and somewhat worldly, then this is simply a conflict. You should take precautions against such a state. God does not like such people. A righteous deed is that which is undertaken solely for the sake of God. God Almighty then Himself nurtures His servant, and the sources of their livelihood manifest themselves on their own, but this is by the grace of God Almighty.

It is inappropriate for man to beget such thoughts in mind during the time of his worship. God Almighty says that your sustenance is in the heavens. Look, even when someone loves another, it is only considered sincere love when it is free of any selfish interest. The true paradigm of love in the world is embodied in the love of a mother. She does not love her child for any personal motive, rather that love is natural. Even if a king tells a woman not to bear such burden for her child, and leave it to its own devices, and that she would not be held accountable whether the child lives or dies, that woman, instead of being pleased with the king, would be extremely offended by him for the mere mention of her child's death.

The passion of love is two-sided. A child is immature. He has no understanding of a friend or foe, but in every situation, the child runs towards the mother and feels affection for her. The description of this is *دل را بدل ریست* [A heart has a way to reach another heart]. If a child being ignorant reciprocates the love of the mother, then is God so far gone beyond even a child that He will not return your love? He surely loves the ones who loves Him.

It is mentioned in a hadith that when a person slowly walks towards God, God comes running towards him.¹ When a man's

1. In *Ṣaḥīḥ al-Bukhārī*, Kitābut-Tauḥīd, Bāb Dhikrin-Nabiyyi *ṣallallāhu 'alaihi wa sallam*, wa Riwayatihi 'An Rabbihi, Hadith 7536; it is written as: *إِذَا تَقَرَّبَ الْعَبْدُ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِذَا تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا، وَإِذَا أَتَانِي مَشِيئًا أَتَيْتُهُ هَرْوَلَةً.* [Publisher]

heart becomes sincere [to God] then the world is of no value. It prepares itself to serve. But the desire to attain the world through invocations is a form of idolatry, and a seeker [of truth] needs to strictly abstain from it. If one attains God, then the world has no value. The people who run after the world, it flees from them, and those who abandon the world, the world follows them all on its own.¹

24 DECEMBER 1906

Dominance of Truth

Many members had gathered before *Zubr* Prayer who presented themselves before The Promised Messiah^{as} at the Mubarak Mosque. The topic under discussion at the time was that people of other faiths cannot compete with the Ahmadiyya Community. The Promised Messiah^{as} said:

Just as our adversaries, who are ordinary Muslims, have abandoned the truth in opposing us and therefore cannot compete in this contest, the same is the condition of people of other religions. If they mention something against us in a gathering, they inherently embarrass themselves by getting their own internal issues exposed. Thus, our Muslim adversaries are helpless against us as well as the people of other faiths.

1. *Badr*, vol. 2, no. 50, p. 3, dated 13 December 1906

Strike by the Traders of Sialkot

It was mentioned that the traders in Sialkot had shut down their businesses to protest the increase in import duty, but reopened them on their own after suffering the loss of a few days. The Promised Messiah^{as} said:

It was unwise on their part to act in this manner against the Government from which they themselves had to backtrack. In reality, taxes affect the public. Even when famine strikes due to natural causes, traders increase their prices, why do they not shut their businesses at such times?

Remedy for Chest Ailments

A friend was mentioned who was affected by pulmonary tuberculosis. The Promised Messiah^{as} said:

I witnessed a person who was stricken by the diseases of the chest. A physician advised him to live near the seashore for some time. He became perfectly healthy by doing so and is still alive.

Opposition of the Truthful

Sialkot was under discussion that the opponents are not strong anymore. The Promised Messiah^{as} said:

When opposition of someone ensues then one side does certainly tire and give up. If the claimant is a liar, he tires of the difficulties caused by the opposition of the people and abandons

his mission. If the claimant is truthful, his opponents eventually tire from their opposition and give up. The same happened in the time of the Holy Prophet, may peace and blessings of Allah be upon him, and the same continued to happen in the time of all Prophets. The truthful always succeed, but where both bigotry and stupidity come together among the opponents, there is a very poisonous effect.

Proof of the Truth

The Promised Messiah^{as} said:

However many people came forward to challenge me in a *mubāhalah* [prayer duel], God Almighty killed them all. They themselves asked for death with their own hands. The adversaries should carefully reflect upon this fact: What is the reason why everyone who challenges me is himself killed? If this [Ahmadiyya] Movement is not from God, then what is the reason that God Almighty destroys its opponents, and it continues to prosper day by day?

A great many people from among our opponents are also of the kind that they were beseeching prayers against us with a sincere heart and were rubbing away their noses [in repeated prostrations], perceiving us to be the enemy of Islam; but was God Almighty also an enemy of Islam that He put to death the people who were the 'true' Muslims, and—in opposition to them—He kept the one alive whom they believed to be the enemy of Islam and the *dajjāl* [deceiver], conferring progress upon his Movement day after day?¹

1. *Badr*, vol. 2, no. 52, p. 3–5, dated 27 December 1906

25 DECEMBER 1906

(Morning walk)

The Soul is Neither Eternal Nor Everlasting

On the morning of the 25th, the Promised Messiah^{as} went out for a walk. A large gathering accompanied him, the majority of which included Ahmadi brothers from the Sialkot district who presented themselves before the Promised Messiah^{as} with their worthy leader, Chaudhary Maula Bakhsh.

One person asked some questions. The first question was: 'Since God Almighty has been the Creator since the beginning and will be to the very end, and souls have always been among His creations and will continue to be, then according to the belief of the Aryas, is the soul also eternal and everlasting?'

The Promised Messiah^{as} said:

This statement is not correct. There is false reasoning in the question. God Almighty has been the Creator since eternity, but all His attributes should be considered. He gives life and also causes death. He is the One who establishes, and He is also the One who effaces. He is the One who creates, and He is also the One who annihilates.

What proof is there that souls are not mortal, and that these same souls have continued to be in existence eternally? He sustains a being as long as He wishes; everything has to see an end. The only being that is eternal is God. As the soul experiences progress and decline, then how can it remain forever? So long as the soul exists, it does so under Divine command. A being can exist only under the command of God, and He alone

is also the One who annihilates. He is forever the Creator and He forever obliterates creation as well. A Muslim believes in the eternity of kind, not in the eternity of individual form. This means that Islam teaches that we do not know what forms existed before and what did not. Contrarily holding a belief in the eternity of individual form would lead to atheism.¹

26 DECEMBER 1906

SPEECH OF THE PROMISED MESSIAH,

peace and blessings of Allah be on him

*(Delivered standing in the Central Mosque
after Zuhr & 'Aṣr)*

Now gentlemen, listen attentively! Although I am feeling unwell and I am unfit to be standing to deliver a lengthy address, I considered that people have come from afar to hear my words. Not to say anything in such circumstances would be a sin; therefore, despite my illness, I thought it appropriate to inform² all people about the guidance that God Almighty has bestowed upon me.

1. *Badr*, vol. 2, no. 52, p. 3-5, dated 27 December 1906

2. From *Badr*: 'provide guidance' (*Badr*, vol. 6, nos. 1, 2, p. 11, dated 10 January 1907).

The Essence of Kalimah Ṭayyibah

I have made it known many times that you should not be content merely upon being called Muslims and reciting لا إله إلا الله [Lā ilāha illallāhu—‘There is no one worthy of worship except Allah’]. Those who read the Quran are well aware that Allah the Exalted is never pleased with verbal claims alone, nor can verbal uttering create any excellence in a person. Until one’s practical condition is not in order, nothing can materialise.

A time had also come upon the Jews¹ that only insolent talk was left among them, and they depended only on verbal statements. They would say much with their tongues, but their hearts were filled with a variety of filthy thoughts and poisonous pus. This was the very reason that Almighty Allah unleashed different kinds of punishments upon that nation and subjected them to various afflictions, debasing them to the extent they became swine and apes.

This is an occasion for reflection! Did they not believe in the Torah? Surely they did, and they were believers of Prophets as well. However, Allah the Exalted was not pleased by so trivial a fact that they professed belief solely through their words, while their hearts were at odds with their tongues.

Keep this very well in mind! If someone verbally asserts that I believe God to be One without partner, and I believe in the Message of the Holy Prophet, may peace and blessings of Allah be upon him, and I acknowledge other matters of belief, yet should this declaration be limited to the tongue while the

1. From *Badr*: ‘The stories of the Jews are mentioned in the Holy Quran. Many great blessings of God Almighty were bestowed on them initially but when such a time came that their utterances were limited to mere words, and their hearts became filled with deception, treachery, and evil thoughts, then Almighty Allah sent various punishments on them.’ (*Badr*, vol. 6, nos. 1, 2, p. 11, dated 10 January 1907)

heart fails to confess, then these are merely verbal claims and salvation cannot be achieved from this until his heart believes and its believing would inevitably manifest these matters in his practical conduct. Until that time, it bears no fruit.¹

Verily I say that the true objective can only be attained when one turns to God abandoning everything and truly gives precedence to faith over the world.

Remember! Man can mislead created beings and people can be deceived by seeing someone offering the five daily Prayers or carrying out other good deeds, but God Almighty cannot be deceived. Therefore, there should be a special sincerity in one's actions, and this is the only thing that can develop integrity and beauty in actions.

Now, bear this in mind! What are the meanings of the *Kalimah* [the declaration of faith in Islam] that we recite daily? The *Kalimah* means that man acknowledges with his tongue and attests with his heart that for him there is no one worthy of worship except God Almighty, who is his beloved and his objective. The word **إِلٰه**—*ilāhā* is used for beloved, true objective, and the one worthy of worship. This *Kalimah* is the essence of the entire teaching of the Noble Quran that has been taught to Muslims. Since it is not easy to memorise a large and comprehensive book, this *Kalimah* was, therefore, taught so that an individual could keep the essence of the Islamic teaching in view at every moment.² The truth is that there is no salvation

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1. From *Badr*: 'The faith that remains confined only to the tongue and does not have a relation with the heart, is filthy, useless and weak. It can neither be of use to you in this world, nor in the Hereafter.' (*Badr*, vol. 6, nos. 1, 2, p. 11, dated 10 January 1907)
 2. From *Badr*: 'Allah Almighty is *Hakīm* [the All-Wise]. He has advanced a brief statement. Its meanings are that so long as God is not given precedence, so long as God is not deemed as the One worthy of worship, and so long as God is not considered to be the objective, a person cannot attain salvation.' (*Badr*, vol. 6, nos. 1, 2, p. 11, dated 10 January 1907)

until a person accepts this reality. That is why the Holy Prophet, may peace and blessings of Allah be upon him, has stated, **مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ**; Meaning that, whoever accepted **لَا إِلَهَ إِلَّا اللَّهُ** [Lā ilāha illallāhu—There is no one worthy of worship except Allah] with a sincere heart, enters Paradise.¹

People are deceived if they think that a person enters Paradise by just repeating these words like a parrot. If there was even the slightest truth in this, then all deeds would be rendered vain and useless, and the Shariah (God forbid) would be deemed absurd. Nay! On the contrary, the true essence of this is that the understanding which is embedded within it [the *Kalimah*] may enter the heart of the person in a practical manner. When this condition develops, then a person truly enters Paradise² not only after death, but he is in Paradise even in this very life.

This is a true statement and quick to comprehend that when a person does not have any beloved or objective besides Allah the Exalted, then no pain or difficulty can trouble him. This is the status that is given to the *Abdāl* and *Quṭb*.³

1. *Ṣaḥīḥ Ibn Hibbān*, Kitābul-Īmān, Dhikru Khabrin Thānin auhama man lam Yuḥkim Šināʿatal-Ḥadīthi Annal-Īmāna bi Kamālihi Huwal-Iqrāru bil-Lisāni Dūna an Yaqrinahul-Āʿmāl bil-Āʿdāʿ, Hadith 169, Dārul-Maʿrifah, Beirut, 2004 [Publisher]
2. From *Badr*: ‘God Almighty does not concern Himself with words, He relates to hearts. What this means is that the people who in reality cause the meanings of this *Kalimah* to enter into their hearts, and the glory of God Almighty settles in their hearts with all its resplendence, they enter Paradise. When a person is truly convinced of the *Kalimah* then they have no beloved other than God, they hold no one worthy of worship besides God and there remains for them no other objective other than God. The status that belongs to the *Abdāl*, the status of the *Quṭb* and the status of the *Ghauth*, is this same one, to wholeheartedly have faith in the *Kalimah* **لَا إِلَهَ إِلَّا اللَّهُ** [‘There is none worthy of worship except Allah’] and to act upon its true meaning’ (*Badr*, vol. 6, nos. 1, 2, p. 11, dated 10 January 1907).
3. *Walī* (Friend), *Ghauth* (Saint), *Quṭb* (pl. *Aqṭāb*—Guiding Star), and *Abdāl* (Substitutes, i.e. vicegerents appointed for carrying out the will of God Almighty) are various designations used for *Auliyaʿullāh*. [Publisher]

You should not [deceive yourselves and] think, ‘When do we worship idols! We, too, indeed worship Allah the Exalted alone.’ Keep in mind that it is a principle of the lowest level for man not to worship idols [made of stone]. Even Hindus who are completely bereft of verities are now abandoning the worship of idols.

The understanding of *ma'būd* [that which is worthy of being worshipped] is not limited to anthropolatry or idolatry, and that these alone are deities, and this is precisely what is declared by Allah the Exalted in the Holy Quran that carnal desires and inordinate greed are also deities. The person who worships his own self or obeys its carnal desires and greed and succumbs to them, he, too is a polytheist and an idolater. This *ʿlā* [none] of absolute negation not only negates the existence of other gods, but also negates all kinds of deities whether they are personal or universal, whether they are the idols concealed within the heart or visible idols. For example, if someone is entirely dependent upon material means, then this is also a kind of idol. This kind of idolatry is like tuberculosis, which kills silently.

Obvious idols can easily be recognized, and it is easy to stay away from them; I see that hundreds of thousands of people have abandoned them and are abandoning them. This country which was filled with Hindus—did not all the Muslims convert from the midst of them? Then did they abandon idolatry or not? Even from Hindus themselves such sects are appearing that do not practice idolatry. But the meaning of idolatry does not simply end here. It is absolutely true that overt idolatry has been abandoned, but even now, man walks around carrying thousands of idols [hidden] under his armpits; moreover, those people who are said to be philosophical and logical—even they cannot remove them from within.

The essential point is that these germs [i.e. internal idols]

cannot be removed from within without the grace of Allah the Exalted. They are very subtle germs but they are the most harmful and damaging of all. Those who transgress beyond the rights and rules of Allah Almighty under the influence of carnal passions—and in similar fashion they also trample upon the rights of man—they are not uneducated; rather, you will find thousands of them to be learned clerics and scholars, and many would be known as jurists and sufis. However, despite such honours, they would be infected by these diseases.

Bravery is to avoid such idols, and recognizing them is profound wisdom and sagacity. Mutual enmity results from these very idols and thousands of murders and massacres take place. A brother usurps the right of another, due to which thousands of evils take place. They take place every day and at every moment. There is so much dependency on material means that God Almighty is dismissed as a useless being. Very few people have understood the real meaning of *Tauhīd* [Oneness of God]. If they are reminded, they instantaneously say, ‘Are we not Muslims and do we not recite the *Kalimah*?’ But, regrettably, they consider the verbal declaration of the *Kalimah* to be sufficient.

I declare with full certainty that if a person becomes aware of the essence of the *Kalimah Tayyibah* and upholds it practically, he can make tremendous progress and can witness the wonderful and marvellous powers of God Almighty.

Understand this fact clearly that I am not standing at this place as an ordinary preacher, or to narrate some story; rather, I am standing here to bear witness. I will convey the Message that Allah the Almighty has given to me. I am not bothered by the fact whether anyone listens to it or not, nor accepts it or not—you yourselves will be held accountable for that. I must discharge my responsibility. I know that a great many people have joined my Jamā‘at, and they acknowledge *Tauhīd* as well, but I

regretfully say that they do not believe. A person who usurps the right of his brother, or misappropriates, or does not abstain from other kinds of evils—I do not believe that they have faith in *Tauhīd*,¹ because this is such a blessing that a miraculous transformation takes place in man as soon as he attains it.

The idols of animosity, rancour, envy, pretence, etc., no longer remain and he attains nearness to God Almighty. This change takes place only at that time, and that is when he becomes a true monotheist—when these inner idols of arrogance, self-conceit, pretence, rancour, animosity, envy, meanness, hypocrisy and treachery, etc., are removed. So long as these idols remain inside, how can one be considered sincere in proclaiming لا إِلَهَ إِلَّا اللَّهُ, insofar as the intention within is to abandon trust in Allah? Thus, it is absolutely affirmed that merely uttering the proclamation of faith that God is One without partner cannot be of any benefit. At one moment he recites the *Kalimah*, but the minute something barely goes against his liking, he [immediately] makes anger and rage his god.

I repeatedly say that this must always be kept in mind that as long as these hidden deities exist, do not expect to attain the status that is conferred upon a true monotheist, just like as long as rats remain upon the earth, do not consider yourselves safe from the plague. Likewise, so long as these rats remain inside you, faith remains in peril.² Listen attentively to what I say and

1. From *Badr*: ‘Along with the belief in the Oneness of God, it is incumbent that the rights of God’s creation are not infringed upon. One who usurps the right of his brother and betrays his trust, does not affirm لا إِلَهَ إِلَّا اللَّهُ [Lā ilāha illallāhu—There is no one worthy of worship except Allah].’ (*Badr*, vol. 6, nos. 1, 2, p. 12, dated 10 January 1907).
2. From *Badr*: ‘Until all false deities that plague the terrain of the heart like the rats are not reduced to ashes, man cannot be cleansed. Just as the earthly rats bring plague, similarly, these rats afflict the heart and bring it to annihilation.’ (*Badr*, vol. 6, nos. 1, 2, p. 12, dated 10 January 1907)

take steps to act upon it. I do not know who from the people that are present in this gathering will be here in the future and who will not. This is the reason that I took the trouble and deemed it necessary to say something at this time so that I may discharge my duty.

Thus, the gist of this address about the *Kalimah* is verily that Almighty Allah alone is your *Ma'būd* [One worthy of worship], *Maḥbūb* [Beloved], and *Maqsūd* [Objective], and this status will only be achieved when you are cleansed of every kind of inner vice, and purge those that are within your hearts.

Essence of Ṣalāt

Subsequent to that—hearken! The second commandment is *Ṣalāt* [the obligatory Prayer] whose strict observance is repeatedly mentioned in the Holy Quran. Also keep in mind that that very Holy Quran has cursed those observers of Prayer who are oblivious to its true essence and are miserly towards their brethren. The essential point is that Prayer is a plea in the court of Almighty Allah, seeking His protection from all kinds of vice and evil deeds. Man is in a state of agony and separation from the Beloved, and desires to attain the nearness of God Almighty in order to gain satisfaction and tranquillity which is the fruit of salvation. However, this cannot be attained through some cleverness or virtue of one's own. He cannot go until God calls him, and he cannot purify himself until God purifies him.¹

Many people can testify that on countless occasions passionate enthusiasm rises in their hearts to rid themselves of a

1. From *Badr*: Various kinds of collars, and diverse forms of chains are placed around a man's neck and he very much desires to get rid of them, but they cannot be gotten rid off. (*Badr*, vol. 6, nos. 1, 2, p. 12, dated 10 January 1907)

certain sin they are caught up in, but despite making a thousand attempts they cannot overcome it. Although *nafs-e-lawwāmah* [the reproving self] reproaches, they still falter. From this it is learnt that it is only God Almighty who can purify man from sin. No one can do this through their personal ability, though it is true that it is essential that one must strive for it.

Thus, for the inside that is filled with sins and has strayed far from the cognition and closeness of God Almighty, Prayer can purify it and bring it near from afar. Through this means, evils are eradicated and replaced with pure sentiments. This is the underlying reason why it is said that Prayer repels evil or that it restrains from indecency and abomination.

What then is Prayer? It is a supplication in which there is full anguish and fervour. This is the very reason that it is named *Ṣalāt*, for a plea is made with burning, yearning and anguish, that Almighty Allah may remove ill intentions and evil passions from within, and in their place engender a pristine love through His universal grace. The word *صلوة* [*Ṣalāt*] attests to the fact that mere words and supplication alone are not sufficient; rather, it is imperative that a burning, tenderness and anguish accompany it.

God Almighty does not listen to any supplication until the supplicant reaches up to the point of death. To pray is a difficult matter, and people are completely unaware of its true essence. Many people address letters to me saying that they supplicated at a certain time for a certain matter, but it had no effect. In this way they become sceptical of God Almighty and are lost out of despair. They fail to realize that so long as the requisites of prayer do not accompany it, that prayer cannot be of any benefit.

Among the requisites of prayer is that the heart melt and the soul fall upon the threshold of the One True God like water, and an agony and anguish develop within it, and at the same

time, the person ought not to be impatient and hasty; rather, he should remain engaged in prayer with patience and steadfastness, then it is expected that that prayer would be accepted.

Prayer is the most exalted degree of supplication, but alas people do not realize its value. They consider its substance to be only so much as the mere ritual *qiyām* [standing posture], *rukūʿ* [bowing], and *sajdah* [prostrating], and repeating several expressions like a parrot, whether they understand them or not.

Another pitiful matter that has arisen is that on top of Muslims already being unaware of the essence of Prayer and being inattentive towards it, many new sects have now come into being that have done away with the observance of Prayer and have replaced it with various invocations and repetitive recitations. Someone is *Naushahi*, someone is *Chishti*, someone is this or someone is that. These people internally attack Islam and the Divine commands, and violate the rules of the Shariah, establishing a new shariah. Keep in mind with certainty that we and every seeker after truth are in no need of any innovation in the presence of such a blessing as that of Prayer. Whenever the Holy Prophet, may peace and blessings of Allah be upon him, faced a difficulty or trial, he immediately stood up in Prayer. It is my experience, and that of the righteous who preceded me, that there is nothing greater than Prayer to take one towards God.

When a person does *qiyām* [the standing posture] before God in Prayer, he adopts a state of obeisance. When a servant stands before their master, they always stand with their hands folded. Then, *rukūʿ* [bowing] also is a state of obeisance that is greater than standing upright. *Sajdah* [prostration] is the highest form of obeisance. When man puts himself into a state of *fanā* [total annihilation of one's ego for the sake of God], he falls into *sajdah*. Pity be upon the ignorant and materialistic individuals who wish to amend the Prayer; they criticise bowing and prostrating. These are acts of the highest degree of

virtue. The primary point is that so long as man does not have a share of that realm from where Prayer originates.¹

Prayer is something that is a composite of all virtues and repellent of all evils. I have explained many times before that there is a truth and wisdom in the five times that are set for the Prayer. Prayer is to bring salvation to a person from the great torment they are suffering from. In regard to Prayer timings, it is written that they begin from the time of decline and fall. This alludes to the fact that when a person is self-sufficient, he becomes rebellious [of God] and transgresses the limits set by Allah. However, when he is afflicted with pain and suffering, he naturally wants the help of another and turns towards him. Thus, when he begins to suffer from an affliction, it is as if Prayer starts with this. For example, an arrest warrant is issued unexpectedly by the Government for a person asking him to respond concerning some matter. This is the first stage when the beginning of an affliction takes place, and there is a decline in his peace and comfort. Such a moment is akin to the time for the *Zuhr* [Afternoon] Prayer.²

1. Text is incomplete due to a scribal error. This statement is entered in *Badr* as: 'So long as man does not partake from the realm where Prayer reaches its climax, until then man has nothing in his hand. How can one who is not certain about God, be certain about Prayer?' (*Badr*, vol. 6, nos. 1, 2, p. 12, dated 10 January 1907)
2. This subject has been related in *Badr* as follows: 'The first state starts with decline. Before this man considers himself self-sufficient and powerful, and all his affairs exhibit a lustre with no obscurity, like a bright sunny day. He considers himself like a person free of all needs, and sees himself in a condition of complete comfort and ease. Suddenly a time comes over him that resembles decline. That is the time of the beginning of his troubles, and a feeling of suffering, pain, and need ensues. He did not know in advance that such a time was to come over him. Such a condition begins abruptly, just as a warrant comes unexpectedly from the Government, and a response is demanded for some crime. This is the first stage of trouble and is similar to the *Zuhr* Prayer because a decline has occurred in the comfort and tranquillity of the person.' (*Badr*, vol. 6, nos. 1, 2, p. 12, dated 10 January 1907)

Then, after this, when he appears in court, and after submitting statements, he is indicted for the commitment of a crime, and the witness is recorded, his trouble and agony becomes greater than before. This is akin to the time of *ʿAṣr* [Late Afternoon] Prayer, a time when the light of the sun diminishes greatly. Late afternoon points to the great diminution in his honour and worth¹ and he has been deemed to be guilty.

After this comes the *Maghrib* [Sunset] Prayer time. This is the time when the sun sets. This time is similar to that when the authority has announced its final verdict for him. The time of the *ʿIshā* [Night] Prayer is similar to him going to jail.² The time of *Fajr* [Dawn] Prayer is that when he is released from jail.³ Under such circumstances, the pain and agony of such a person will continue to increase until finally this pain and anguish brings in the time that he attains salvation.

And with regards to *qiyām* [standing], *rukūʿ* [bowing], and *sajdah* [prostrating]—as I have mentioned before—they display the image of man’s humble entreaties. He first stands upright. Advancing from this, he bows, and when he is fully consumed, he falls into prostration.

Whatever I am saying is not based on tradition or custom alone; rather, I say it from my experience. In fact, everyone

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1. From *Badr*: ‘And the soul of his light has been withdrawn.’ (*Badr*, vol. 6, nos. 1, 2, p. 13, dated 10 January 1907)
 2. From *Badr*: ‘Because all the light has dissipated, and darkness has engulfed him from all four sides, and he is thrown into prison.’ (*Badr*, vol. 6, nos. 1, 2, p. 13, dated 10 January 1907)
 3. From *Badr*: ‘The time of the Dawn Prayer sets in after this extended darkness when he is about to be released from prison, and a ray of light falls upon him again, and light shines around him. These five times are incumbent upon man’s circumstances, and in the expectation of these five conditions that are to come upon him, he prays daily before God Almighty that he may be saved from these difficulties.’ (*Badr*, vol. 6, nos. 1, 2, p. 13, dated 10 January 1907)

is welcome to observe Prayer in this way and try it for themselves.¹ Always remember this formula and benefit from it that whenever you face any distress or trouble, immediately stand up in Prayer; and whatever those troubles and difficulties may be, present them openly before Almighty Allah because there certainly is a God, and it is He who saves man from all kinds of difficulties and troubles. He hears the cry of the caller. Besides Him there can be no helper. Highly defective are those people who—when faced with difficulties—turn to lawyers, physicians or others, but leave the compartment of God Almighty completely unoccupied. A believer is the one who should run first of all to God Almighty.

This matter should also be kept in mind that if you do not focus your attention towards Allah the Almighty and do not turn to Him, no deficiency whatsoever can arise in His Being and He would have no care for you at all as He Himself states:

قُلْ مَا يَعْزُبُ عَنِّي لَوْلَا دَعَاؤُهُ²

Meaning, say to them, what care would my Lord have for you if you do not worship Him with a true heart. He is Independent and Self-Sufficient just as He is *Rahīm* [Merciful] and *Karīm* [Munificent]. Have you not seen what the plague did and what the earthquakes manifested? Home after home and city after city were decimated, and hundreds of thousands of families were wiped out forever, but what did Allah the Almighty care? In spite of Him being the Most Merciful, He is also free from all wants.

What happened during the time of Nūḥ^{as} [Noah], the time

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1. From *Badr*: 'He is very unfortunate who does not try this formula and does not derive benefit from it.' (*Badr*, vol. 6, nos. 1, 2, p. 13, dated 10 January 1907)
 2. *Sūrah al-Furqān*, 25:78 [Publisher]

of Lūṭ^{as} [Lot], the time of Mūsā^{as} [Moses]? Were the nations and settlements that perished at that time not human? They were also humans, and you, too, are humans, but when He saw that they did not desist and they denied the truth, His wrath ultimately descended and they were wiped out in a split second.

But remember this and remember it well!! Simply a trifling statement that we have believed is not enough. God Almighty does not desire affirmation alone. He wants you to act upon what you have affirmed. Some people object why a certain person died from the plague whereas he had entered *Bai'at* [the Pledge of Allegiance]. I say, 'Am I answerable for why he died?' He died because of the plague inside of him. Almighty Allah is not cruel at all. He protects His true servants, and distinguishes them from others. I am extremely surprised by those who, when faced with some affliction, say that they had taken the *Bai'at*, and question why this affliction befell them. The ignorant do not realise that God Almighty was not cruel to them. What good can come about from a mere *bai'at* and verbal declaration so long as the heart is not cleansed and a true bond is not established with Almighty Allah?

Do they not realize that Almighty Allah had promised Nūḥ [Noah], peace be on him, that He would save his family? But when his son was about to perish, Noah, peace be on him, supplicated and presented this point. What reply did God Almighty give? It was verily this that 'Do not be ignorant; he is not of your family insofar as his conduct is not righteous'—as if to say he was a hidden apostate.

If this was the response given to Noah^{as} upon praying for his own son, then who else can there be who fails to foster a true bond with God Almighty and fails to reform his deeds and condition, yet desires the same treatment that is conferred upon those who are His sincere and faithful servants? This is utter ignorance and error.

Become True Worshippers of God

اَللّٰهُمَّ اِحْفَظْنَا مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا. [O Allah! Protect us from the harms we afflicted on ourselves and from the evil consequences of our actions].

I know there are many people who are hidden apostates. There are many of the kind who—in spite of taking the *Bai'at* [Pledge of Allegiance]—write letters to me stating that such and such an individual has told me that, ‘So long as a son is not born in your home, how can he [the Promised Messiah^{as}] be true?’ These ignorant ones do not even realize this much: Was this the reason God sent me? To give sons to people!

I have no concern whether a boy or girl is born in anyone’s home, nor was I sent for this purpose. I have come for this (reason) so that the faith of the people may be set aright. Therefore, those who wish to set their faith aright and foster a sincere relationship with God Almighty, should stay in touch with me whether their sons live or die.¹ Do they not know that Allah the Almighty states:

اِنَّمَا اَمْوَالِكُمْ وَاَوْلَادِكُمْ وَتُنْتَهُ²

The people who write such letters or entertain such fallacies in their minds should remember—and remember it well!—that they do not criticise me; rather, they criticise God Almighty. Be well aware that if you are to follow me and be true Muslims, then first sacrifice your sons. The saying of Baba Farīd^{ra} is quite true; whenever someone’s son would die, he would say that a puppy (offspring of a she-dog) has died, bury it.

1. From *Badr*: ‘Not that people become my followers to test whether sons are born to them or not.’ (*Badr*, vol. 6, nos. 1, 2, p. 13, dated 10 January 1907)
2. Your possessions and your children are but a trial (*Sūrah al-Anfāl*, 8:29). [Publisher]

Thus, no one can develop a true bond with Almighty Allah until he becomes childless despite having children, is poor and needy in heart despite having wealth, and is devoid of helpers and friends despite having friends. This is a difficult stage that man ought to attain. Upon achieving this status, he becomes a true worshipper of God.

The statement in the *Quran* that, 'I will not forgive idolatry' has been understood by the ignorant to mean idol worship. No, it is not a point so petty; rather, it encompasses everything man holds dear to himself. Such people have been seen who immediately sever ties with God Almighty and begin to complain and cry when they are touched by even the slightest difficulty or distress, or their child passes away. They are staunch idolaters and they wrong themselves. So, do not be like them, and expel such misgivings from your minds, and the way to do so is indeed to supplicate in your Prayers with the utmost humility and submission, and seek the ability to do so.

I openly declare that if anyone does my *Bai'at* in order to attain a son or a particular office—that is, he does *Bai'at* with conditions—then he should separate himself—not today, not tomorrow—right now and leave. I have no need for such people, nor does God care for them.

Know with full conviction that after this world there is another world that will never end! You ought to prepare yourselves for it. This world and its splendours undoubtedly end here; however, the blessings and joys of the Hereafter do not even have an end.

Verily I say that he alone is a believer who comes to God Almighty divorcing himself from all these things. When a person comes to belong to God then it can never be that God Almighty would abandon him. Do not imagine that God is cruel. A person who sacrifices something for God Almighty gains much more in return. If you give precedence to the

pleasure of God Almighty, and do not desire for children, then know for certain that you will definitely be granted children.¹ And if there is no desire for wealth, He will certainly bestow it. Do not strive for two objectives as there cannot be two objectives at the same time. Endeavour for only one objective that would grant you everything and that is to strive to attain God Almighty.

I say again that the true root of Islam is *Tauhid* [Oneness of God]; that is, man should not have anything besides God Almighty inside him—he should not reproach God or His Messengers no matter what calamity or trouble befalls him. No complaint ensues from his mouth while experiencing distress or discomfort. The affliction that befalls man comes as a result of his own *nafs* [self]. God Almighty does not commit injustice. Of course, sometimes the truthful also face afflictions but although other people consider it an affliction, it is not, in fact, an affliction; it is a reward in the form of suffering. Their relationship with God Almighty advances with it and their status is elevated. Others cannot even comprehend this.

Nevertheless, for those who do not have a relationship with God Almighty, if the evil of their actions brings an affliction upon them, then they are misguided all the more. It is said in regard to such people:

فِي قُلُوبِهِمْ مَرَضٌ ۖ فَزَادَهُمُ اللَّهُ مَرَضًا²

1. From *Badr*: ‘The people who in fact abandon the world for the sake of God Almighty, God Almighty gives them the world as well. Thus, for the sake of God, forgo the desire for wealth, and for His sake, consider the desire of children contemptible, then God will grant you all the wealth and children. He bestows all but He does not desire that a partner is set up with Him.’ (*Badr*, vol. 6, nos. 1, 2, p. 13–14, dated 10 January 1907)
2. In their hearts was a disease, and Allah has increased their disease to them (*Sūrah al-Baqarah*, 2:11). [Publisher]

Therefore, be in constant fear and seek from God Almighty His grace that it may never come to pass that you be one of those who sever ties with God. A person who enters the fold of the Jamā'at established by God Almighty does not do any favour to Him, rather it is the grace and favour of Almighty Allah that He provided him such an opportunity. He has the power to annihilate a nation and create another [in its stead]. This era resembles the time of Lot^{as} and Noah^{as}. Instead of unleashing an apocalyptic calamity and ending the world, Allah the Almighty has willed reformation through His grace and mercy and has established this [Ahmadiyya] Movement.

Advent of Messengers is Necessary to Eradicate Evils

Also, do not imagine that we could have abstained from evils all on our own. Before the Holy Prophet, may peace and blessings of Allah be upon him, Christians and Jews existed, and the Torah and Gospel existed as well. Then you yourselves should explain—Had those people abandoned sin and iniquity, and every kind of crime and offence? Of course not; in fact, despite the presence of these scriptures they had transgressed the limits set by Allah. This is indeed the practice of Allah that when the earth becomes filled with sin and iniquity, the power to stop it descends from heaven. Almighty Allah sends a person through whom people gain the capacity to repent.

The Jews that were there at the time of the Holy Prophet, may peace and blessings of Allah be upon him, had been the same for a thousand years, but the ones who entered the Jamā'at of the Holy Prophet, may peace and blessings of Allah be upon him, turned into angels. If man could do this by himself then why would he have ever become corrupt? Then what need

would there have been for Prophets? The Messengers of God Almighty come only for this reason, and they surely do come.

Yes, indeed, the practice of Allah has always been that when the time for autumn sets in, leaves fall off the trees; there remains neither fruit nor flower, nor fragrance. On the contrary, a foul odour replaces the fragrance, and there is an ugliness in place of beauty. But then, all at once, when the season of spring sets in, everything is revived gradually. The same is the process in the spiritual realm. When you see that the time of autumn sets on faith and good deeds, and the fruit, the flowers and the leaves are falling all around, consider that spring is imminent. The time of the Prophets, peace be on them, resembles spring. I have examined all the scriptures and I have thoroughly studied the Torah and the Gospel, but I declare under oath that the evidence furnished by the Glorious Quran has never ever been given by any other scripture.

As numerous the narrations of the wicked and the sinful that Almighty Allah had described in the Glorious Quran, alongside each of them He mentioned that they existed at that time as well. What was the reason for this? The underlying reason was to express that if the advent of Messengers had been necessary to quell one or two types of evil, then why would it not be necessary when there were so many kinds of evils spreading amidst an amassing of all wickedness? Thus, the advent of the Holy Prophet, may peace and blessings of Allah be upon him, was justified and took place at the very time of need. This is a convincing argument against the people who reject the Holy Prophet, may peace and blessings of Allah be upon him. They should reflect over the fact that when any evil arose in any age, a Messenger was sent [to eradicate it].

Hence, when the aggregation of evil amassed during the time of the Holy Prophet, may peace and blessings of Allah be upon him, to the extreme point that it had to be said that

corruption had appeared across sea and land, such an atmosphere had been circulating during that era that had corrupted everyone.¹ Pundit Dayanand has borne witness that the Ārya faith was also corrupted. The idol-filled temples of Jagannath and Somnath etc. are from that time. In a manner of speaking, it was such an egregious autumn that the like of it cannot be found, and that era inherently demanded the rising of an extraordinary *Muṣleḥ* [Reformer] to rectify all those disorders. Accordingly, the Holy Prophet^{ṣas} appeared in accordance with the prevalent circumstances of the time. This is a great Sign.

Thereafter, it should be evaluated what he^{ṣas} accomplished upon his advent. There is no need to provide the details of what the condition of the country or nation or rather the world was at that time. Everyone attests to it, and the Glorious Quran itself has attested to it. It was disseminated among them, and had any topic been described therein regarding their circumstances in a manner contrary to the facts, they would have raised an uproar that a lie had been spoken, but no one had any room for denial. From this it is understood that the time of the Holy Prophet, may peace and blessings of Allah be upon him, was a period of an enormous autumn in terms of [both] quality and quantity, and in contrast to it, an incomparable spring was ushered in, the parallel of which had never occurred before nor would ever occur thereafter; for, the season of this very spring is all times to come.

The time of Ḥaḍrat ‘Īsā [Prophet Jesus], peace be on him, was close to it and was also a time of spring, but the progress or [spiritual] transformation that occurred at that time is apparent from the fact that he prepared twelve men who are well known

1. From *Badr*: ‘It was such a time that the ignorant had exceeded all bounds in the level of their ignorance and the People of the Book, too, were in ruin.’ (*Badr*, vol. 6, nos. 1, 2, p. 14, dated 10 January 1907)

as the twelve disciples. One of them, who was considered very sincere, had Jesus^{as} arrested in exchange for thirty pieces of silver, and the second, who had been given the keys to heaven, cursed him three times, and the rest fled. However, in comparison to this, the Jamā'at that was prepared by the Holy Prophet, may peace and blessings of Allah be upon him, was so faithful in honesty and sincerity that they sacrificed themselves like sheep and goats. What would be a more astonishing transformation than this, that a nation obsessed with every kind of vice and evil, when coming under the shade of the Holy Prophet, may peace and blessings of Allah be upon him, they forged such a sincere bond with Almighty Allah that they would love Him standing, sitting, walking and running about?

These two Signs are so powerful that if anyone devoid of prejudice ponders over them—and one should absolutely do so—they will be forced to concede at one point that the Holy Prophet, may peace and blessings of Allah be upon him, was a true Prophet.

The Advent of a Messenger for the Reformation of the Present Condition of Muslims

Now, take a look at the condition of the age in which we live. Who can say that there has been no deterioration in the internal state of the Muslims? Their practical and spiritual condition has been corrupted; their moral condition has been destroyed. From whatever side you look, and from whatever aspect you observe, it is cause for lament. Looking at their external condition is even more pitiful. Just in this country alone hundreds of thousands have become apostates. This was the faith in which even one turning an apostate would be considered the end of

times, but in these prevailing circumstances the greed for a few rupees draws them into a church to renounce their faith.

They usurp the rights of one another; they do not repay the loans they take. They are involved in various kinds of evil, sin, and iniquity. Was the condition of this era such that God Almighty ought to have remained silent, and not send someone for its reformation? If He had remained silent, punishment would have descended resulting in annihilation. But, no, He has sent a person through His mercy who has come from among yourselves. The purpose of his advent is indeed to eliminate the disorders that have arisen in Islam and among the Muslims, which pushed them to this base condition.

Nevertheless, keep in mind that his advent becomes useless if people do not hold fast to what he has brought. To be pleased merely at the fact that a Messenger has appeared among us is not enough. When punishment descended upon the people of the Prophet Lot, peace be on him, was he not alive at the time? Or, when some punishments descended upon the Israelites at the time of Mūsā [Moses], peace be on him, was he not among them? Do not be content with so little as the mere presence of God's Messenger among you. The destruction of anyone suffering from this delusion is close at hand. God Almighty does not favour anyone.

Keep in mind! Islam is a death. So long as one fails to attain a new life after bringing death upon his carnal passions, and does not speak, walk, wander around, hear and see with God alone, he does not become a Muslim.

Look! This is no small matter nor an insignificant affair that God has sent someone and warned you of an impending chastisement. This is a Sign of His great ponderous grace and mercy. Do not deem it trivial; appreciate it. I am obliged to deliver the testimony that is incumbent upon me.

Hearken! I have been shown that the wrathful Signs of God Almighty will descend. There will be earthquakes and the plague will cause deaths; hence, before the punishment of God descends, I warn and inform you and everyone who can hear, to seek repentance. Everyone who repents before the punishment [is administered], and brings about a change in themselves for their reformation, they can be hopeful of the mercy of God Almighty. However, when the chastisement has descended, the door of *taubah* [repentance] will then be closed. Do *taubah* and take steps for reformation while it is a time of peace. Do not listen to my words like children listen to stories. Rise up and bring about change. When the affliction comes, regardless if someone says to pray a thousand times, it would be to no avail as the chastisement would have already befallen. Indeed, now is the time.

Means of Reformation

How can change and reformation be brought about? The response is the same: through Prayer which is the real supplication. Ponder over the Holy Quran; everything is within it: the details of virtue and vice, and the news of the future, etc. Understand well that the Quran presents a religion against which no objection can be raised as its blessings and fruits are available fresh and blooming. Religion has not been explained to perfection in the Gospel. Its teaching may well have been compatible to the conditions of that time, but it is certainly not compatible to [the needs of] all times and all situations. Only the Holy Quran has the distinction that Almighty Allah has set forth in it the cure for every ailment and has nurtured all faculties, and for every evil that it has identified, it has also set forth the method to eradicate it. Therefore, continue to recite

the Holy Quran, and continue to supplicate, and try to keep your conduct in line with its teaching.

Fasting

Next, the third matter which is a pillar of Islam, is fasting. People are unacquainted with its true essence as well. The main point is how can someone describe the condition of a country that he does not go to or a world that he is unfamiliar with? Fasting is not so trivial as man staying hungry and thirsty; rather, it has an essence and effect that can be understood only through experience. It is in the nature of man that the less he eats the more purified his soul becomes and his powers of experiencing visions increase. The intent of God Almighty through this is to decrease one form of nourishment, and increase another. One who is fasting should always keep in view that the purpose is not to just remain hungry, but that he should remain engaged in the remembrance of God Almighty, so that he may attain a state of detachment and separation [from the world]. Thus, fasting means that man give up one bread that nourishes the body alone, and gain another that is the source of satisfaction and satiation of the soul. Those who fast only for the sake of God and not just as a ritual, they should remain engaged in *Ḥamd*, *tasbīḥ*,¹ and *tahlīl*² of Allah the Almighty so that they may attain the other nourishment.

1. Recitation of *Subḥān-Allāh* ('Holy is Allah') or other phrases expressing the Holiness of Allah. [Publisher]

2. Reciting the *Kalimah*:

لَا إِلَهَ إِلَّا اللَّهُ (*Lā ilāha illallāhu*—'There is no one worthy of worship except Allah'). [Publisher]

Hajj

The same is also the case with the Hajj [Pilgrimage]. Hajj does not only mean that a person leaves their home, sails the oceans and returns after uttering some customary words and participating in some rituals. The essential point is that Hajj is an act of the highest degree that is the final stage of the journey of perfection. It should be understood that man's cutting asunder from his ego demands that he lose himself in the love of Almighty Allah alone. He should become so enamoured with Allah and such love for the Divine should develop that in comparison he suffers no pain due to any travel, he cares not for his life or wealth, nor is he worried about separation from his near and dear ones. Just as one who is enamoured or a lover is ready to sacrifice his life for the beloved, similarly he also should not hesitate to do so.

An example of this is found in the Hajj. As a lover circles around their beloved, the same is the circumambulation in the Hajj. This is a subtle point. There is the One [God] above the House of God. Without circumambulating around Him, this circumambulation is not beneficial and there is no reward. The condition of the ones performing circuits around God should also be similar to what is seen at the Hajj. As here they put on a small piece of cloth, in the same way those revolving around Him should take off the clothes of the world and adopt humility and submissiveness and then, in the way of a lover, perform circuits [around Him]. The circumambulation is the expression of one's love of the Divine and it means that one should only circumambulate around the desires and wishes of Allah and no other objective should remain.

Zakāt

The case of Zakāt is the same. Many pay the Zakāt but they do not even think or understand how worthless this Zakāt is. If a dog is slaughtered [according to Islamic tenets], or a pig is slaughtered, just by performing this act will not make them lawful. [The word] Zakāt is derived from *tazkiyah* [purification]. Purify your wealth and then pay Zakāt from it. The one who pays from this is established on truth, but the one who does not differentiate between what is lawful and what is unlawful is far removed from its real meaning. One should give up such mistakes and fully understand the true essence of these fundamental pillars. It is only then that they will provide salvation; otherwise, they do not, and man goes astray. Understand with certainty that there is nothing to be proud of.¹ And do not associate any material or non-material partners with God Almighty and do righteous deeds. Do not love wealth. Almighty Allah states:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ²

Meaning that, you cannot attain *birr* [piety] until you spend that wealth which you cherish. Make the time of the Holy Prophet, may peace and blessings of Allah be upon him, your model and note that it was the era when the Companions^{ra} neither held their own lives dear nor their children and wives, rather every one of them desired to be martyred at the feet of the

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1. From *Badr*: 'Man should not take pride or be pleased with his actions until such a pure faith is attained that there is no one else in man's worship of God Almighty beside Him.' (*Badr*, vol. 6, nos. 1, 2, p. 15, dated 10 January 1907)
 2. *Sūrah Āl-e-Imrān*, 3:93 [Publisher]

Holy Prophet, may peace and blessings of Allah be upon him. State on oath whether such is your condition. People panic at a minor trial and begin to complain against God Almighty. Such people can never be considered Muslims in the estimation of Allah the Almighty.

I repeatedly say that the excellence of your conduct should be the same as that of the Companions^{ra}. My statement is just my statement, but bestowal of this ability depends on the grace of Allah the Almighty. Always keep this matter before you that there ought to be sincerity in your actions and deeds, there should not be pretence and display because you know that if a person takes brass in place of gold to the market, they will immediately be arrested and will eventually have to suffer the consequences of their counterfeiting by being sent to jail. Thus, similarly, deceit cannot work in the court of God Almighty. Man can be deceived, but it cannot work there. One who desires that he be God's and God be his, should shed every cover in the way of God Almighty. Do not think that I forbid you from trade or agriculture or employment or that I forbid you from other means of earning livelihood. Not at all. I do not mean this. Rather, what I mean is *دل باہر دست باہر* [the hand is engaged in work, yet the heart is with the beloved].

Your role model are the people about whom Allah the Almighty states that no trade or buying and selling hinders them from the remembrance of Allah. They do not separate from God Almighty even for a moment while engaged in trade worth hundreds of thousands. Therefore, your pride and what you hold on to and rely upon should be such actions as are born upon [attaining] true faith.

A True Dream is Not the Basis of Salvation

I mention this matter with regret that I have seen some people whose main goal in life is to see dreams or be able to see dreams. They focus all their energies on this very pursuit. In my estimation this is a trial. Those who are afflicted with this illusion ought to remember that salvation does not depend on this matter. You will never be asked, 'How many dreams did you see?'

I have seen people who were punished for theft. When they returned after their punishment and they were asked, they said that they had gone to commit theft [even though] they had learnt through a dream that such would be their outcome. Even the biggest of sinners who are called *kanjars* can experience true dreams. Here, we had a sweeper woman who also used to have such dreams. Therefore, do not get caught up in this trial.

Increase your ties with God Almighty and try to please Him. Beautify your actions. Man should study the matter whether he has brought his deeds in line with the Holy Quran or not. If it is (not) so, then seeing even thousands of dreams is useless and without benefit. The Holy Quran directs us to fulfil adequately the rights of Allah and the rights of Mankind. Your actions should have no trace of pretence, treachery, or mischief; they should be purely for Allah. Thus, first create this state, and then you will automatically gain the fruits thereof.

I do not mean that these things [seeing dreams] are bad, or that this is an evil way. No, not at all. The real meaning is that the misuse of it is bad.¹ It is the duty of the person who is ill to

1. From *Badr*: 'No one can attain salvation through dreams. This is not an undesired action, but its misuse is harmful.' (*Badr*, vol. 6, nos. 1, 2, p. 16, dated 10 January 1907)

seek treatment first, not that they avoid treatment and desire to hear a few pages from the tales of *One Thousand and One Nights*.¹ In the same manner, visions and dreams are spiritual journeys. After the spiritual ailments have been treated and the spiritual health has been restored, the [spiritual] journeying will also be beneficial then.

When a person frees himself from his *nafs* [ego] and there remains no consideration for anyone besides Allah, and he takes no notice of anyone in his sight, and only sees God and apprises Him alone, so then God Almighty also apprises him. But those who, despite having two ears, listen to the discourses of all kinds of forces—greed, desire, envy, rage, malice, etc.—how can they listen to the words of God Almighty? There are people, however, who slaughter all else and shut their ears from every side. They neither listen to anyone nor confide in anyone. These indeed are the ones whom God narrates His accounts to and He listens to their accounts and it is indeed such a one who is blessed.²

Therefore, if you wish to be counted among such people, then walk in their footsteps. Until such a state develops, do not be proud of such sounds and dreams, especially when the hadith

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1. From *Badr*: ‘The person who is ill ought first to seek treatment for himself. If an ill person does not get himself treated and hears a few stories, he will not recover through this. A person who is going to die within a few days due to his bad health, if he says that he is going on a visit to America to see the wonders of the world, it is their foolishness. He should first have himself treated. Once he has regained his health, he can travel also. Travelling and touring during sickness will bring even greater harm.’ (*Badr*, vol. 6, nos. 1, 2, p. 16, dated 10 January 1907)
 2. From *Badr*: ‘An ear that is attentive to a thousand things and is filled with idolatry, and is immersed in following selfish passions and carnal desires, how can it listen to the word of God Almighty?’ (*Badr*, vol. 6, nos. 1, 2, p. 16, dated 10 January 1907)

mentions ‘confused dreams’ and *ḥadīthun-nafs* [inspirations of the self], these do not amount to anything. Its example is like that of a normal pregnancy that results in the birth of a boy or a girl after the appointed time of nine months and in contrast to this there is a false pregnancy. Some women desire to have children night and day due to which there develops the ailment of pseudocyesis; the belly starts bulging due to the phantom pregnancy and symptoms of pregnancy are manifested, but a bag of water comes out after nine months. Similar is the state of these visions and dreams.

Until a man becomes wholly God’s this means nothing. Man’s honour lies in this alone and this is indeed his greatest wealth and blessing that he attain the nearness of Allah the Almighty. When he achieves the nearness of God, Almighty Allah causes thousands of blessings to descend on him. Blessings descend upon him from the earth as well as from heaven. How much effort did the Quraysh put into eradicating the Holy Prophet, may peace and blessings of Allah be upon him? They were a nation and the Holy Prophet, may peace and blessings of Allah be upon him, was all alone, yet look! Who succeeded and who were unable to attain their objective?

Divine support and assistance is a very big Sign of the one who enjoys nearness of God Almighty. Secondly, such a person appears at the time of autumn and spring sets in. The people who are not from God and make such boastful claims, their example is like the ones sitting on carrion.¹ But the one who is with God Almighty, the Living, the Self-Subsisting and All-Sustaining, God is with him. He is living Himself, and will

1. From *Badr*: ‘What can he gain from carrion?’ (*Badr*, vol. 6, nos. 1, 2, p. 16, dated 10 January 1907)

infuse life into him. He will manifest the fulfilment of the promises that He had made to him.¹

This is my advice time and time again that you analyse your *nafs* [self] repeatedly as much as is possible. Giving up an evil is also a Sign. Seek from Allah alone that He may give you the ability because:

خَلَقَكُمْ وَمَا تَعْبُدُونَ²

It is He indeed who has created the faculties.³ Then I also see another defect. Some people get tired [of praying]. I have received such letters, the writers of which have disclosed that they offered Prayers for four years, or for so many years, and continued making supplications, but to no benefit. I consider such people unmanly. One should not get tired.

گر نباشد بدوست راه بردن شرط عشق است در طلب مردن
*If one cannot find a way to reach his friend,
 Love demands that he perish in this quest.*

I would even go so far as to say that one must neither tire out nor withdraw even if thirty or forty years elapse; even if emotions continue to increase. Almighty Allah does not let perish

1. From *Badr*: 'He does not die until the promises of Almighty God given to him are fulfilled, and there occurs no diminution in his Movement whatsoever.' (*Badr*, vol. 6, nos. 1, 2, p. 16, dated 10 January 1907)
2. Whereas Allah has created you and your handiwork? (*Sūrah aṣ-Ṣāffāt*, 37:97) [Publisher]
3. From *Badr*: 'To give up evils is not in anyone's own hand. Get up at night for this and make supplications before God in the *Tahajjud* [pre-dawn] Prayer. He is the One who created you. خَلَقَكُمْ وَمَا تَعْبُدُونَ—(*Sūrah aṣ-Ṣāffāt*, 37:97). So, who else is there who can repel these evils and give you the ability to do good deeds?' (*Badr*, vol. 6, nos. 1, 2, p. 17, dated 10 January 1907)

one who supplicates.¹ When one prays fervently and is caught up in sinfulness, then Allah the Almighty orders the angels that this person be saved, and he is saved, because:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ²

Remember that the person who has died or has perished, he died due to getting tired. To beg and supplicate before God Almighty is to take on a death. Everyone who begs from God, surely receives from Him, but man himself entertains thoughts that God will not help, and hence receives nothing.

(After this the Promised Messiah^{as} prayed for the Jamā‘at for a long time. Editor)³

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1. From *Badr*: ‘Certainly, God is Merciful, Munificent, and Forbearing. He never lets perish those who supplicate. Continue to be engaged in supplication and do not be dismayed that sin gets committed under the impulse of carnal desires. God is the Master of all. If He wishes, He can even order the angels not to record your sins. Look! Punishment does not converge with supplication, but supplication is not just from the tongue, rather supplication is that the one who begs meets a death; therefore, one has to accept death before proceeding to beg.’ (*Badr*, vol. 6, nos. 1, 2, p. 17, dated 10 January 1907)
 2. Allah loves those who turn to Him (*Sūrah al-Baqarah*, 2:223). [Publisher]
 3. *Al-Ḥakam*, vol. 11, no. 2, p. 3–11, dated 17 January 1907

27 DECEMBER 1906

SPEECH OF THE PROMISED MESSIAH,

peace and blessings of Allah be on him

Delivered after Zuhr & 'Asr Prayers at Aqsa Mosque, Qadian

A part of the speech that I¹ delivered yesterday remained to be addressed, therefore, I deemed it appropriate and necessary to set forth that part to complete that address.

Gratefulness for Religious Freedom

It should to be understood that this [Ahmadiyya] Movement which Almighty Allah has established² anew began encountering troubles and difficulties immediately upon inception. It was made to suffer internally and externally in diverse ways,³ but there is no sorrow for the harm which was externally inflicted because that suffering is just verbal injury. This is nothing compared to the affliction that was borne by the people who

1. From *Badr*: 'Whatever I said yesterday remained incomplete due to illness.' (*Badr*, vol. 6, no. 3, p. 8, dated 17 January 1907)
2. From *Badr*: 'Almighty Allah has established this [Ahmadiyya] Movement so that people attain faith and certainty in His existence in a new way.' (*Badr*, vol. 6, no. 3, p. 8, dated 17 January 1907)
3. From *Badr*: 'This causing of harm is not only from the external people who are from other religions, but we are made to suffer by internal people, those who are called Muslims, and they cannot let any opportunity pass in our opposition.' (*Badr*, vol. 6, no. 3, p. 8, dated 17 January 1907)

accepted Islam at its inception and its days of weakness. Those afflictions were of the kind that the heart trembles at their mere mention. How stone-hearted were those who put the Muslims in diverse kinds of difficulties and trials just for accepting Islam, and brutally inflicted pain upon many and murdered them. However, in this age, which is the age of freedom, no such atrocity can be inflicted. They only inflict verbal pain, which is nothing.

It is an immense blessing and favour of God Almighty upon us, and we cannot render [adequate] thanks for it, that by His sheer grace He has subjected us to such a Government due to which our adversaries cannot succeed in their vehemence of opposition against us. It is indeed due to the love this Government has for freedom and justice that our adversaries cannot expose the fury they ought to have for us. They grind their teeth, and if it was in their power, they would only find happiness destroying and annihilating us, but they find no way to gain control [over us].

Pondering over this matter and remembering the pain that Muslims suffered previously during the inception of Islam, I thank God Almighty thousands of times that He, out of His sheer grace and favour, bestowed upon us such a well-meaning Government. How Merciful and Benevolent is God that when He desired to establish this [Ahmadiyya] Movement at a time of Islam's weakness, He Himself arranged to send such a Government that is peace-loving. I do not make this statement pretentiously. I certainly know that those who are pretentious and sycophants are hypocrites, and by the grace of God Almighty I have come to eliminate hypocrisy. The circumstances oblige me to praise this Government and to be grateful to Allah the Almighty for this. I observe my own state of affairs that how, at this time, I am propagating this [Ahmadiyya] Movement with complete peace and freedom.

I have been engaged in this work of propagation for over twenty-five years, and have been carrying it out with full freedom and peace. I sent sixteen thousand leaflets inviting [people] to Islam in the countries (European cities) of the Government itself. Those leaflets were not distributed among ordinary people but were sent to dignitaries (that included members of the royal family and senior officials and members of the Government) up to the extent that a book was sent even to Her Majesty, the Queen inviting her to embrace Islam. She held it in such esteem and value that a request was made via telegram for another copy to be sent. This is a wondrous thing.

What [wonderful] grace and favour of God Almighty it is indeed that He sent me at such a place where I can discharge my duty in every way with full freedom! Verily, verily I say that we cannot find its parallel anywhere else. People will be surprised over this, or they will dismiss these statements of mine as flattery due to their premature thoughts and superficiality. Nevertheless, I say under oath that if this Jamā'at had commenced in the holy land of Makkah, then every day a few [members] would have been murdered. Similarly, if it had been Madinah or Turkey, some would have been punished and some would have been persecuted. In short, some sort of trouble would have had to be faced continually. Similarly, if [the Jamā'at had begun] in Kabul, there would have been all sorts of attacks on it. Experience has proved this as well.

Everyone knows that two of our esteemed members have been martyred in Kabul. They had not engaged in any rebellion or murder or any heinous crime. The only thing they said was that jihad was unlawful. Verily I say that they did not state anything greater than what I have expressed to the Government here about the Christian religion. They were extremely virtuous, righteous, and quiet. Indeed, Maulawī 'Abdul-Latif spoke

very little,¹ but some self-centred individual went to the Amīr of Kabul and incited him against Maulawī ‘Abdul-Latif saying that he was against Jihad and was against the Amīr’s religious tenets. Due to this, Maulawī ‘Abdul-Latif was murdered with such brutality that even the hardest of hearts cannot escape being affected by its [traumatic] effects.

Pondering over what sin it was that he was murdered for, a person will have to acknowledge that this was an egregious cruelty that had taken place under heaven. Now, in comparison to this, look at our activities over the past thirty years. The Christian priests and the religion of the Christians has been targeted time and again and they have been told that they are terribly in the wrong, their Trinity is wrong, and their [Doctrine of] Atonement is invalid. However, on exposing the wrongs of these concepts, and on stating that Islam is the only true religion and the only means of salvation, and the Holy Prophet, may peace and blessings of Allah be upon him, is indeed *Afdalur-Rusūl* [the Most Exalted of the Messengers], and salvation can only be attained by absolute obedience to him, no arrest warrant was issued by the Government [against me], and no inquiry was launched as to why I propagate my religion. Then tell me, if I praise this Government for this freedom and peace, and openly express the enthusiasm of my gratitude for this, then how can this be flattery? This is a statement of fact and if someone does not do this, I say with certainty that they are gravely sinful in the eyes of God Almighty. I have thoroughly pondered, and experience has taught me that it is within the inherent nature of this nation that although we have simultaneously exposed the errors and weaknesses of the Christian faith

1. From *Badr*: ‘And he was highly respected in his country, and had thousands of followers, and enjoyed great honour in the court of Kabul.’ (*Badr*, vol. 6, no. 3, p. 8, dated 17 January 1907)

in the most aggressive of manners, yet—taking into account the freedom it has afforded to the Christians to rebut other religions and propagate their faith—being under their protection, we have the same right, and their innate [sense of] justice has not inclined to violate this equality, and has provided everyone the full freedom to propagate their religion.

Moreover, something even more amazing than this is that when a gentlemanly priest filed a case against me alleging conspiracy to murder, the Government demonstrated its perfect standard of justice. If there had been any grudge against me, this was an excellent opportunity to cause me grief, but I observed that no preferential treatment was shown to this gentlemanly priest over me. The District Magistrate addressed me respectfully and continued to provide me a chair [to be seated respectfully]. Eventually, when he became well aware that case was brought against me purely out of mischief and was utterly false, he stated that he could not be so dishonourable as to punish me, so he acquitted me with honour.¹

This behaviour is not unique to me alone; rather, equal rights are available to all. Even if I had not experienced this personally, I still find much cause to express gratefulness. In addition to this, it is clear that God Almighty does not grant a nation so much ascendancy, and so many victories over foreign lands unless it possesses excellence. And it is manifestly evident that if this Government was not here at this time, everyone would perish fighting one another. This is such an impartial arbitrator that through its justice and prestige it has saved

1. From *Badr*: 'I have heard that he was presented with recommendations to act [unfairly] against me, but he responded that he could not be so dishonourable as to punish a respectable person who is innocent. Thus, he acquitted me with honour and congratulated me in the court.' (*Badr*, vol. 6, no. 3, p. 8, dated 17 January 1907)

[everyone] from mutual conflicts. Every member of our Jamā'at can ponder whether he can survive anywhere else. If he were not under the shelter of this empire, his enemies would kill him by inflicting various kinds of torments. If some ignorant person thinks that he can survive somewhere else, I would consider him a fool.

Day and night, due to my [appointed] office, I am engaged in the work of making people aware of the errors of the Christian faith. I am occupied in this task but, the Government has no concern in spite of being Christian. This is the grace of God Almighty and a Sign from among His Signs that He has manifested for me. A fertile land is chosen for the planting of the tree that Allah the Almighty desires to grow and develop and other appropriate means are provided there for its irrigation, growth, and development. And the tree that God desires to destroy, finds a place in a land where it is crushed. Thus, accordingly this seed which is the seed of our [Ahmadiyya] Movement has been sown in such a land that is very beneficial and blessed for its growth and development, for no calamity can harm it here, and it is safe from its enemies, and the great potent means for this is this Government. So given that such is the favour on us, it is our duty to be grateful after having recognized this favour, because God Almighty states in the Holy Quran:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ¹

This does not at all mean that if a Muslim does *iḥsān* [benevolence] one should do *iḥsān* in return by way of recompense, and if a follower of another religion does so, one should malign him. This would be the act of a wicked person. The intent of Allah

1. The reward of goodness is nothing but goodness (*Sūrah ar-Raḥmān*, 55:61).
[Publisher]

the Almighty, indeed, is that it is incumbent to show benevolence to one who shows benevolence, regardless of who he is. Such is the power of *ihsān* that if you feed a dog a morsel, it will come to you again and again even if you drive it away by striking it, it will wave its tail on seeing you as a gesture of gratitude for the *ihsān*. Thus, that man is worse than a dog who, despite being human, does not acknowledge the *ihsān* of others.

I advise my Jamā'at to despise and avoid these ignorant, narrow-minded, and ill-natured mullahs who love rebellion and feign becoming *ghāzīs*¹ by shedding blood unjustly.² It is incumbent on every member of my Jamā'at to hold this Government dear and be grateful for its favours by being fully obedient and loyal to it. Understand with certainty that the one who is not grateful to creation, cannot be grateful to Almighty Allah as well.

The Wisdom of Almighty Allah in Selecting Punjab

In short, this is one great favour from among the favours of Allah the Exalted that He established this [Ahmadiyya] Jamā'at under the rule of the British Government, a government that loves liberty and peace. Among the favours of Allah the Almighty, a second favour is that He selected the Punjab to establish this Jamā'at and chose the people of this land for it. There was [the rest of] India as well, so what was the reason and what was the wisdom behind giving preference to the Punjab? The wisdom in this as evidenced by experience, is that the [people of the] land of the Punjab are tender-hearted and

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1. One who participates steadfastly in a religious cause. [Publisher]
 2. From *Badr*: 'Look down upon their activities with contempt.' (*Badr*, vol. 6, no. 3, p. 9, dated 17 January 1907)

there is much greater ability in its people to accept the truth compared to [the rest of] India. I had the opportunity to reside in Delhi and other places for many months, but they did not accept [me]. In contrast to this, people in the Punjab accepted me at a time when others did not, whereas I explained to them the proofs of my claim, presented before them the Quran and the Hadith, and Signs, but they did not accept (except the few that Allah desired).

So this is the grace of God Almighty that He established this [Ahmadiyya] Jamā'at in this land. Additionally, this land had the right that this Jamā'at be established [in it] because it had suffered under the Sikhs for forty to fifty years. The children are not aware of those atrocities and difficulties. I also was a child at that time; therefore, I do not have full knowledge but the extent of knowledge I do have is that of an eyewitness. At that time, if the Call to Prayer was raised, its punishment was none other than the murder of the one that made the call, whereas these people know and see that when they blow the conch shell, etc., we neither intervene nor harm them, but they had such opposition to the Call for Prayer that as soon as someone raised the call, he was murdered.

The place where I am standing right now was the seat of the governing officers. It was not so much the centre of government as it was a centre of cruelty. When British justice first began to exert its influence, one administrator lived here.¹ One of his policeman went to a mosque to offer Prayers. He asked the mullah to raise the *Aḍḥān* [Call for Prayer]. The mullah raised the Call in a suppressed voice. The officer said, 'Why do you

1. From *Badr*: 'Initially when British influence entered the Punjab, people were generally still unaware of this, and the governing officers were the same as before. The sites of the courts also remained the same and here arrived a Muslim policeman from outside of Qadian and went to offer the Prayer in a mosque.' (*Badr*, vol. 6, no. 3, p. 9, dated 17 January 1907)

not raise the Call loudly to have it reach others?’ The mullah said, ‘Why should I call it loudly? To be hanged?’

The officer responded, ‘No. Ascend to the top of the building and raise the Call in the loudest voice.’ He knew that the sovereignty had changed. Eventually, when the mullah raised the *Adbān* loudly at the behest of the policeman, there was great uproar and there was a complaint lodged with the governing officer that their doughs had been defiled, and they and their children had remained hungry and that they had been wronged. The governing officer asked for the mullah to be brought to him, so they caught the mullah and presented him. That upright policeman also followed after the mullah. When the mullah arrived before the governing officer, he asked him, ‘Did you raise the Call to Prayer?’

The policeman stepped forward and submitted, ‘He did not raise the Call, I did.’ When the governing officer heard this, he told the complainants to return to their homes as now even cows were being slaughtered in Lahore.¹

The *Adbān* is also an Islamic invitation and in this vein it is an abridged invitation to Islam. What is the meaning of *حَى عَلَى الصَّلَاةِ* [Come to Prayer] and *حَى عَلَى الْفَلَاحِ* [Come to Success]? It is indeed that you should become Muslims. But these people were enemies of Islam; therefore, they were also the enemies of the Call for Prayer.

A similar incident took place in Hoshiarpur. Someone raised the Call for Prayer there, so a case was brought against him in court. The District Commissioner heard the case with utter amazement. He directed for that person to be brought to the court. When he appeared, he was told [by the District

1. From *Badr*: ‘This was the first blessing of the British Government that we attained because the Call for Prayer is a form of invitation to Islam that is set forth in brief words.’ (*Badr*; vol. 6, no. 3, p. 9, dated 17 January 1907)

Commissioner] to raise the Call for Prayer as loudly there as he had raised it at the other place and the District Commissioner also asked his chief clerk to pay attention to the distress it may cause. The caller proceeded to make the Call in a subdued voice. The complainants said that he was louder previously, and not as loud here. The caller was asked to make the Call very loudly. Eventually he made the Call for Prayer. When he had finished, the Commissioner asked the chief clerk if he had experienced any discomfort. He said, 'No, Sir!' The Commissioner said, 'I also did not feel any discomfort.' He told the caller to return and raise the Call to Prayer as there was no harm in it.¹

1. This incident has been recorded in *Badr* as follows: 'A Muslim called the *Adhān* loudly in a mosque. All the Brahmans and Pundits gathered and took the complaint to the District Magistrate, who was British. They complained that they had been grossly wronged as a Muslim had raised the *Adhān*, which had been gravely wronged because their belongings had been defiled by it. The kneaded dough had been rendered unsuitable for making bread, the flat breads were rendered unsuitable for eating, the clothes had become unsuitable for wearing. All the utensils in the house had become defiled. The Magistrate was wise. He said, 'This *Adhān* seems to be extremely effective.' He summoned the *muadhghan* [caller] immediately. The *muadhghan* was brought, and he appeared before the Magistrate. On one side was standing the poor *muadhghan* alone and on the other side gathered the complaining and lamenting hordes of Pundits, Brahmans, and Khattris. The Englishman said to the caller, "We wish to hear your *Adhān*. Raise the *Adhān* before us just as you did." Thus, he called the *Adhān*. The Magistrate said that he did not observe any such effect of the *Adhān*. He turned to the Hindus and asked, "Did the mullah call the *Adhān* in the same way?" The Brahmans and their colleagues strongly protested and said that the previous *Adhān* was much louder. The Magistrate said to the mullah, "You raised this *Adhān* very mildly. Raise the *Adhān* loudly." He then raised the *Adhān* very loudly. The Magistrate listened to it attentively. After its completion, the Magistrate turned his face towards his chief clerk and said, "This *Adhān* has not defiled me in the least. Has it affected you in such a way or has anything of yours been defiled?" The chief clerk laughed and said, "Not at all." The Magistrate said, "These pundits seem like troublemakers. They should all be asked to give affidavits guaranteeing good and lawful conduct, and be punished if they cause such mischief in the future.'" (*Badr*, vol. 6, no. 3, p. 9–10, dated 17 January 1907)

A Peaceful Period of Rule

Now consider how blessed is the presence of the British, and how many advances have taken place upon their coming. Just look at how books are being published. A person named Kamme Shah stated that his mentor was always in search of *Ṣaḥīḥ al-Bukhārī* and during his five daily Prayers would supplicate to obtain it, and sometimes he would begin to cry in despair and weep to the extent he would sob uncontrollably, but now the situation is that *Ṣaḥīḥ al-Bukhārī* can be bought for three or four rupees. However, the situation back then was that if a mullah even had a book, they were limited to *Kanz*, *Qudūrī* or *Kāfiyah*. Now so many treasures have been brought forth that no one can even count them.

In summary, I say truly that the Government's advance was after the manner of a forerunner for the [Ahmadiyya] Movement. A forerunner is the manifestation of signs before the appearance of the actual thing.¹ Ponder and discern how clear and manifest these Signs are. Treasure troves of books have been uncovered; all kinds of conveniences have become available to print and publish them. There is no hindrance or opposition in carrying out religious tenets. No one can stop us from raising the Call to Prayer, or offering Prayer whereas there was a time when people were killed by way of revenge over a cow. I know that seven thousand people were killed during the time of the Sikhs merely over an animal.

There is a well-known incident from Batala. It was the rule of Bhandaris who are the chiefs there. A Sayyid entered the city gate in the evening, there was a large herd of buffaloes and cows there. He nudged a cow with the end of a sword that caused

1. From *Badr*: 'Before an incident takes place, its prelude and preamble appears first. The advent of the British is the prelude to the progress of Islam.' (*Badr*, vol. 6, no. 3, p. 10, dated 17 January 1907)

a small scratch near the tail. The Brahmans took him and cut off his hand for this crime. These are the kinds of cruelties and hardships that used to occur. Now tell me, if we, who have borne such difficulties, deny this¹ [showing ingratitude], then we will be deemed the deniers of God. There is such peace at this time that anyone can worship and worship in any way he wishes, or raise a Call for Prayer; there is no one to stop it.

Therefore, it is our duty to render thanks for this favour (the British Government) of God Almighty and appreciate it. But it is regrettable that the Muslims have not discharged the debt of gratitude as (was) due. Even the right of peace has not been discharged. It should have been the case that after peace had been established, they should have been more attentive to God and engaged in worship. However, set aside Prayer, they are not even tolerant of the Call for Prayer. In fact, they are involved in unspeakable evils. They do not realize that this peace was for them to advance in virtue, but they acted contrary to it. It is true that the state of peace has two aspects to it, either a person advances in virtue or he can walk into a bar. I make known with sorrow, however, that Muslims did not try to take advantage from it but our Jamā'at should take advantage of it.²

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1. From *Badr*: 'If now this favour is denied, it would be a denial of God for it is God indeed who has sent this favour.' (*Badr*, vol. 6, no. 3, p. 10, dated 17 January 1907)
 2. From *Badr*: Finding [a time of] so much peace, it was incumbent upon Muslims to pay even more attention to religion but, contrary to this, the mosques are now empty. Previously the complaint was that the Sikhs do not allow the *Adhān* to be called and now the condition is that no one pays heed to the *Adhān*. They are so engrossed in worldly engagements and unspeakable evils that they have completely forgotten the faith. They should have advanced in virtue, not in evil. In the state of peace, man has the choice to either populate the mosques or fill the casinos. But it is sad that Muslims did not incline toward virtue, and they have chosen to adopt evil, but our Jamā'at should not act like this, rather it must appreciate this matter [the existence of peace]. (*Badr*, vol. 6, no. 3, p. 9–10, dated 17 January 1907)

The Present Condition of the World Calls for the Need of an Imam

I have already stated why this [Ahmadiyya] Movement has been established in the Punjab. The time of the Sikhs was like the time of the Quraish in Makkah before the Holy Prophet, may peace and blessings of Allah be upon him. Even to this date, when fifty to sixty years have already passed since their era, their condition is still more barbaric than that of the Hindus. In short, human character had deteriorated and people were close to living a life akin to animals. Only the tail was lacking. Among the Muslims the condition of some had sunk so low that they had donned the *kach* [an undergarment for the lower body worn by Sikhs] and had become Sikhs. Therefore, this land had the right for God Almighty to establish this Jamā'at here, as the land that has greater ignorance also has the right that it should be reformed.

This is the very reason that Arabia held the greatest right of all during the time of the Holy Prophet, may peace and blessings of Allah be upon him, because their condition had deteriorated to the extent that its parallel could not be found anywhere else. Their condition was so beastly that one is embarrassed even mentioning it. They had become totally unrestrained. They were gamblers, they were drunkards, they usurped the wealth of orphans, they committed adultery audaciously and in an unbridled manner. In short, they were audacious in treachery, dishonesty, all kinds of evil and iniquity, and sinfulness. It was necessary, therefore, that the Holy Prophet, may peace and blessings of Allah be upon him, should have come in that place where neither the rights of Allah were cared for, nor was any regard shown for the rights of the people.

As I had said yesterday that the Holy Quran mentions

that such and such wicked people existed during the advent of the previous Prophets, peace be on them all; it mentions their various evils, and it then goes on to say that all the evils that had arisen in different ages from the time of Adam to that of Ḥaḍrat ‘Īsā [Jesus], peace be on him, had all accumulated during the time of the Holy Prophet^{sas}. It is quite clear from this that that period intrinsically was crying out loud for the need of the Holy Prophet, may peace and blessings of Allah be upon him. This one fact is proof of his truth and it is such a clear argument that it can be understood by everyone.

In general, everyone knows, for example, that when some disease reaches its climax and becomes global in a manner that death is visible in all directions, it is the custom of Allah that some remedy emerges at that time, and the government also starts paying special attention to its suppression and treatment. It looks into what negligence happened that permitted death to spread everywhere. The spiritual system functions in the same manner. When the condition of a country or a nation deteriorates, and it sheds its mantle of humanity and adopts a beastly state, and becomes engaged in all kinds of evils and mischiefs, it is then that Almighty Allah arranges some means for its reformation. This fact is absolutely clear.

Proofs of the Truthfulness of the Holy Prophet, may Peace and Blessings of Allah be upon Him

Hence, when the condition of Arabia deteriorated to such an extent, then it was necessary that Allah the Almighty would send a perfect man for its reformation. Therefore, Almighty Allah raised the Holy Prophet, may peace and blessings of Allah be upon him, who came at a time when the world was pleading for

reformation by him^{sas}. The mercy of God Almighty demanded this and it is a matter of pride and honour for the Muslims that the condition of the world at the time of his advent is a clear proof of his truthfulness.

Additionally, the reformation that he then brought about is also a Sign for his veracity, because when a physician comes among the ailing, and there are various kinds (of) patients present—one is stricken by the plague, one has tuberculosis, one has pneumonia and pleurisy, etc.—and then that physician cures most of them through his treatment, what doubt can there be in accepting his proficiency and his being a physician? Without any reservation, we would be forced to accept him as a competent physician, but if he cures all of them, and fulfils every claim he makes, and the like of him cannot be found, then there can be no doubt in his perfection. He would have to be accepted as truthful and unique in his craft.

This is precisely the condition of the Holy Prophet, may peace and blessings of Allah be upon him. He appeared at a time when the need was calling, and then through his influences he restored to heath all the spiritual patients of the time. I observe and proclaim that two such arguments [in support] of the truth of the Holy Prophet, may peace and blessings of Allah be upon him, have come together that were not obtained either by Ḥaḍrat Mūsā or by Ḥaḍrat ‘Īsā (peace be on them both).

Everyone is aware that Ḥaḍrat ‘Īsā, peace be on him, appeared among a people who recited the Torah and were followers of the Scribes and Pharisees. It is true that there were heedless worldly people among them as well, but still the Torah was studied. The Baitul-Muqaddas served as the *qiblah* [direction of their prayer]. But the people among whom the Holy Prophet, may peace and blessings of Allah be upon him, came,

they did not adhere to anything. They did not have any shariah, they did not follow or acknowledge any scripture; rather, most of them were not even convinced of the existence of God Almighty. They used to say:

مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْدِكُنَا إِلَّا الدَّهْرُ¹

Whatever they valued was confined only to this world, arguing that no one had gone beyond and seen the Hereafter, so this world is the only world that there is. The word *دهر* [*dahr*—time] has been used in this verse to show that they were atheists. I also know that at that time almost all absurd and false religions had gathered in Arabia. It was like a small map. All the ways of filth and all the extremes were practically shown on it like a map of a country in which all major places are shown in bold. Such was the condition there. What a brightly shining argument it is of his^{sas} truth that Almighty Allah had raised him among a people and a land that had transgressed beyond the circle of humanity!

I most emphatically affirm that irrespective of how fiercely entrenched an enemy might be—whether he be a Christian or an Ārya—when he observes these conditions that prevailed in Arabia before the Holy Prophet, may peace and blessings of Allah be upon him, and then beholds the transformation that came about from his^{sas} instruction and influence, he will have no choice but to bear witness to his^{sas} truthfulness. It is an obvious fact that the Glorious Quran has depicted this image of their previous condition:

1. There is nothing but this our present life; we die and we live *here*; and nothing but Time destroys us (*Sūrah al-Jāthiyah*, 45:25). [Publisher]

يَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ¹

This was the state during their [period of] disbelief. Thereafter, when the holy influence of the Holy Prophet, may peace and blessings of Allah be upon him, brought about a transformation within them, their condition turned into:

يَبْتَئُونَ لَهُمْ سُجَّدًا وَقِيَامًا²

Meaning that, they spend their nights in *sajdah* and *qiyām* [prostrating and standing] before their Lord. Upon observing the entire picture of the transformation that the Holy Prophet, may peace and blessings of Allah be upon him, inspired within the savage people of Arabia and the height and status to which he elevated them from the pit he pulled them out of, one uncontrollably breaks into tears [of ecstasy] at how glorious the revolution is that he^{sas} brought about! Its parallel cannot be found in any history of the world nor among any nation. This is not a mere tale. These are actual events, the truth of which an entire world is compelled to confess.

The Glorious Quran is a scripture that was recited among them and all these facts are recorded within it. The disbelievers would listen for where they would exhaust all kinds of efforts to oppose it. Had these statements been untrue, they would have raised a storm protesting that these are false accusations and allegations against us. This is no ordinary matter; on the contrary, it is a matter that merits serious consideration! There are thousands of arguments in support of the truth of the Holy Prophet, may peace and blessings of Allah upon him, but this aspect is an intellectual proof of his veracity that cannot be

1. [They] eat even as the cattle eat (*Sūrah Muḥammad*, 47:13). [Publisher]

2. *Sūrah al-Furqān*, 25:65 [Publisher]

denied by anyone nor can this argument be refuted by anyone. Considering the previous condition of the Arabs and then seeing this change within them, the Holy Prophet, may peace and blessings of Allah be upon him, stated, *اللَّهُ اللَّهُ فِي أَصْحَابِي* [‘There is only Allah inside my Companions’].^{1,2}

It is no small feat to raise a nation that was unaware of the name of Allah the Almighty and was far removed from Him, to the state where their vision was devoid of everything other than Allah.

Then, there is another most wonderful argument in support of the veracity of the Holy Prophet, the like of which cannot be found in other religions, and that is that the religion brought by him is a living religion. A living religion is that religion in which the signs of its life continue to be evident at all times. Its fruits, blessings, and effects never wither; rather they are found fresh and blooming in every age. Upon seeing a tree that becomes naked during the days of autumn, with no fruit, flower, or leaf of it visible—rather, only dry branches can be seen—no one can say that it is a fruit-bearing tree.³ But when the season of spring sets in, and autumn ends, the magnificence of the fruit-bearing trees is indeed distinctively unique. Fruits and flowers appear on them.

Just as there are periods of autumn and spring in the physical realm, similarly, there are two periods of autumn and spring in the spiritual realm. After the passage of a century, idleness,

1. *Sunan Tirmidhī Abwābul-Manāqib*, Bāb Fīman Sabba Aṣḥāban-Nabī ṣallallāhu ‘alaihi wa sallam, Hadith 3862 [Publisher]

2. From *Badr*: ‘There is only Allah inside my Companions. Their condition had been completely transformed.’ (*Badr*, vol. 6, no. 3, p. 11, dated 17 January 1907)

3. From *Badr*: ‘No one can recognize at that time as to which tree from among them is a living, fruit-bearing tree, and which one is dead.’ (*Badr*, vol. 6, no. 3, p. 11, dated 17 January 1907)

negligence and carelessness towards the Faith begin [to take root] among the people, and all kinds of moral weaknesses, and practical and ideological mistakes develop in them. This period of negligence and carelessness is similar to the period of autumn.¹ The second period begins after this, and this is the season of spring. This is the period regarding which the Holy Prophet, may peace and blessings of Allah be upon him, has stated that at the head of every century, Almighty Allah sends a *Mujaddid* [Reformer] who revives the Faith anew.²

Thus, the *Mujaddid* and Islam remaining fresh and blooming is proof of the veracity of the Holy Prophet, may peace and blessings of Allah be upon him, and Islam; for, it is indeed through this that the life of this religion is established. Ponder over the orchards that only have autumn for them, and they do not show their product in spring, and freshness and verdure does not develop in them—how will they survive? Eventually, they will be cut and used as firewood. This is what is happening to other religions at this time. Autumn has affected them, but the season of spring does not dawn upon them. Their followers themselves acknowledge that they do not have the blessings, effects, and fruits that should be found in a living religion. So in the presence of their own testimony, what is the need for anyone else's argument?

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1. From *Badr*: 'With the passage of time that original essence does not remain. Even the clothes on the body become dirty in six to seven days.' (*Badr*, vol. 6, no. 3, p. 11, dated 17 January 1907)
 2. In *Sunan Abi Dāwūd*, Kitābul-Malāḥim, Bāb mā Yudhkaru fi Qarnil-Mi'ah, Hadith 4291; it is written as: إِنَّ اللَّهَ يُبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا [Publisher]

Hinduism and Christianity

Autumn has penetrated and holds sway over the Hindu and Christian religions. These religions have no effects and signs. I openly declare that they do not possess the blessings of a living religion. If I am telling a lie, I am ready for whatever punishment they propose for me. But the truth indeed is that they are devoid of spirituality and are totally dead. There are no signs of life in them at all. They are lying senseless and motionless. The adherents of these religions are holding on to a corpse. Because God, perfect belief in whom creates a true connection with Him, and then salvation is attained through this connection, that God is an imaginary being in their estimation about whose existence there is no clear argument.

Is there any such person among them who makes the claim that he himself has heard God Almighty speak? That He has responded to his prayers, or, to distinguish him from others, He has, through His grace, bestowed such miraculous Signs upon him that establish a distinction between him and others? If any such person does exist, then present his Sign, but if not—and certainly there is not—then do not employ all kinds of tactics in accepting the fact that these religions have, in reality, become the targets of autumn.

No other argument can stand in competition with the way in which this argument is clear proof of the existence of God Almighty that He speaks directly with His servant and manifests Signs; everything else is just conjecture.

No Proof of God's Existence according to Ārya Beliefs

According to the Vedas, it is a confirmed fact that presently no Sign can be manifested, and God Almighty does not speak with anyone. Irrespective of however many times someone calls upon Him, the reply to his call can never be received from Him. Once upon a time God Almighty did speak, but now He is silent. When this is the doctrine and belief, then tell me what assurance it could afford man for believing in the existence of God Almighty, and how could it produce the conviction through which man might attain true salvation?

It is indeed true that there is a need for proofs in order to believe in the existence of God Almighty. If creations and creatures are proofs of His existence, for example, the moon and the sun are a Sign, then according to their belief, they cannot be evidence of Almighty Allah's existence as their faith says that souls—that is, living creations—exist all by themselves and they are eternal. God Almighty did not create them. Since they are not created, how can they be proof for one who created them?

Similarly, they also believe that particles, which are called bodies, also came into existence on their own; the mere responsibility of Parmeshwar being to piece them together. However, I say that if those extraordinarily magnificent works came to exist on their own, then what is the need for Parmeshwar to put them together? That would also happen on its own.

Therefore, there is no proof for the existence of Parmeshwar according to the beliefs of the Aryas. If they are asked for proof of the existence of Parmeshwar, the response will indeed be that there is none. At the most, they will say that he puts the souls and matter together. So this is a flawed and absurd statement. No wise person would be willing to accept it.

Proof of the Existence of God Almighty according to Islam

Contrary to this, Islam teaches that nothing came into being on its own, whether they are souls or matter, all have been created by Allah the Almighty. He alone is the source of grace and fountainhead of everything. In this way, we can recognize Him by observing His creations. Thus, this argument can work and can be beneficial only for Muslims, but Allah the Almighty has not blessed Muslims only with this much cognizance [of God]; rather, He has bestowed many Signs upon them for His recognition and cognizance. Almighty Allah has promised:

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا¹

and He further states:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ²

Meaning that, the people who said that Allah is their Lord and then they remained steadfast upon this, and no difficulty and calamity could veer them away from this declaration, angels descend on them. This is a mighty way to recognize God through which such certainty develops that makes man the heir to salvation; for, when perfect belief in the existence of Almighty Allah develops, then a miraculous change occurs in the life of man. He emerges from a sinful life and dons a cloak of piety and purity. This is the salvation that saves him from sin. Its fruits and blessings, perfect faith, and reliance on

1. For them are glad tidings in the present life (*Sūrah Yūnus*, 10:65). [Publisher]

2. *Sūrah Ḥa Mīm as-Sajdah*, 41:31 [Publisher]

God Almighty begin to materialize, and miracles and Signs are shown.

Now, since a long period of time has elapsed upon [the creation of] the heaven and the earth, their mere existence is, therefore, not sufficient for belief [in God's existence]. If they had been sufficient, then why would people become atheists?¹ I say with conviction that other people cannot convince atheists of the existence of God Almighty, but bring them before me. I cannot say that they will accept, but I do claim that they will be silenced. What is the method through which I establish proof before atheists and others? Almighty God's powerful Signs and powerful prophecies. This is Almighty God's special grace and mercy upon Islam that a true Muslim can advance to the point of having the good fortune of communicating and conversing with Allah the Almighty. However, all this is attained through *taqwā* [righteousness].

Taqwā is the Key to all Religious Knowledge

Wherever *taqwā* [righteousness] is mentioned in the Holy Quran, it has been stated that the root of all knowledge (meaning heavenly knowledge, not secular or worldly knowledge) is indeed *taqwā*, and the root of all virtue is also this very *taqwā*. God Almighty Himself is the Guardian for the righteous and manifests the most wondrous Signs for them. The Holy Quran stated in its very beginning:

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1. From *Badr*: 'A major way for recognizing God Almighty is through being shown Signs. After a long time passes over a series of Signs and miracles, then people develop atheistic tendencies, and begin to concoct absurd stories.' (*Badr*, vol. 6, no. 3, p. 12, dated 17 January 1907)

هُدَى الْمُتَّقِينَ¹

Therefore, to understand the Holy Quran and to attain guidance in accordance with it, *taqwā* is absolutely essential. Similarly, it has stated at another place:

لَا يَشْعُرُ إِلَّا الْبُطْهُرُونَ²

This is not a prerequisite for other sciences. There is no stipulation requiring a student learning mathematics, geometry, or astronomy etc. to be righteous or pious; rather, he can still learn them regardless of however sinful and evil he may be. In the science of religion, however, a person possessing mere logic and philosophy cannot make progress, and those verities and insights cannot become manifest upon him. One whose heart is corrupt and holds no share of righteousness, and then alleges that the knowledge of religion and verities pour forth from his tongue, is lying. He can never ever attain a share of the faith's verities and insights in this way. On the contrary, it is imperative to be a *muttaqī* [righteous individual] in order to attain the finer and subtle insights of faith, as is mentioned in this Persian couplet:

عروس حضرت قرآن نقاب آنگه بردارد که دار الملک معنی را کند خالی ز هر غوغا

The bride of the court of the Holy Quran raises her veil

When the centre of the soul [the heart] is cleared of every kind of mischief and uproar.

So long as this state does not arise and the centre of the soul

1. It is a guidance for the righteous (*Sūrah al-Baqarah*, 2:3). [Publisher]
2. Which none shall touch except those who are purified (*Sūrah al-Wāqī'ah*, 56:80). [Publisher]

[the heart] is not cleansed—what is that uproar? It is verily sin, iniquity, and the love of the world. Certainly, it is another issue to state something in the manner of a thief,¹ but those who speak with the *Rūḥul-Qudus* [Spirit of Holiness], utter nothing without *taqwā*. Instil this firmly in your minds that *taqwā* is the key to all religious knowledge. Man cannot attain it without *taqwā* as God Almighty has stated,

الْم ۝ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۙ فِيْهِ ۙ هُدًى لِّلْمُتَّقِيْنَ ۝²

This Book guides those who practice *taqwā*, and who are they?

الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ³

Those who believe in the unseen; meaning, that God is not yet visible. And then they make their Prayer stand; meaning, full enjoyment and passion does not yet develop in Prayer; nevertheless, they still offer Prayer in a state of disengagement, disinterest, and distractions. Furthermore, they spend somewhat out of whatsoever We have given them, and they believe in all that has been revealed to you [the Holy Prophet^{sas}], or that was revealed before you.

These are the initial stages and characteristics of a *muttaqī* [righteous person]. As I had related once before, here apparently the objection can be raised that when they believe in God,

1. From *Badr*: 'Almighty Allah has forbidden that someone may, together with sin, iniquity and mischief, also attain religious knowledge. Indeed yes, if, like a thief, someone takes another's statement and gives expression to it, then that is stolen property. But those words that come with the support of *Rūḥul-Qudus* cannot be attained without *taqwā*. *Taqwā* is the key to all religious knowledge.' (*Badr*, vol. 6, no. 3, p. 12, dated 17 January 1907)
2. *Sūrah al-Baqarah*, 2:2–3 [Publisher]
3. *Sūrah al-Baqarah*, 2:4 [Publisher]

observe Prayer, spend [in the way of God], and similarly believe in the Books of God, then besides this what new guidance would there be? It would be like achieving what was already achieved. Both meanings are found in **يُنْفِقُونَ** [*yunfiqūn*—they spend]; that is, they provide food, clothing and wealth for others, or they expend their faculties.

The response to this objection is that these acts of worship and these words that have been expressed to this extent, do not attest to the perfection of man's journey [to God] and attaining [His] perfect cognizance. If the highest point of guidance is limited to **يُؤْمِنُونَ بِالْغَيْبِ** [believing in the unseen], then what divine cognizance has been attained?¹ Therefore, a person who acts upon the guidance of the Glorious Quran will reach the highest point of God-realization and will advance from the stage of **يُؤْمِنُونَ بِالْغَيْبِ** [belief in the unseen] to the state of seeing God; in other words, he will attain the stage of *‘ainul-yaqīn* [certainty by sight] with regard to the existence of God Almighty.

In this very fashion, the initial state with regard to Prayer will indeed be as was stated here that they make their Prayer 'stand'; that is, as if the Prayer keeps 'falling'. By 'falling' is meant that there is no passion and enjoyment in Prayer; it is an activity bereft of joy and fraught with distractions. Thus, the Prayer lacks that attraction and captivation that a person restless due to hunger and thirst displays as he runs toward food and water.

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1. From *Badr*: 'First there is faith in the unseen, but if belief remains limited to the unseen alone, then what is its benefit? It remains like hearsay. The stage of cognizance and seeing [of God] should be acquired after this, and after having believed, this is gradually bestowed from God Almighty by way of reward, so that man's state progresses from [belief in] the unseen to that of knowledge based on observation. The matters he believed in as things unseen, now he becomes cognisant of them, and step by step, he is bestowed the stage where he can see Almighty Allah in this very world. Thus, the one who believes in the unseen is given further advancement, and he reaches to the stage of seeing [God]:' (*Badr*, vol. 6, no. 3, p. 12, dated 17 January 1907)

This is how, filled with passion, he ought to run toward Prayer. However, once he has attained guidance, this condition will dissipate, and a sense of pleasure will develop in the Prayer. The series of distractions will end, and a state of peace and serenity will commence.

It is narrated that someone misplaced something. He said, just wait, during Prayer I will remember where I placed it. Such Prayer is not the Prayer of the perfect [believers] as Satan causes distractions in it. However, when they attain perfection in belief, they will always be in a state of Prayer. Trade valued in the thousands of rupees and other interests of similar value would be incapable of causing any interference and hindrance. In the same way, other conditions would not remain in name alone but would reflect the actual state of the person, and the individual will advance from the state of [belief in] the unseen to the state of seeing.

These stages are not simply for reciting in the manner that stories are recited to you, making you happy after listening for a little while. No! This is a treasure. Do not let go of it. Take it out. It is in your very own home, and you can attain it with ever so little effort and exertion.

If someone has a well and it is in his own home, how unfortunate would he be if he had no knowledge of it? Similarly, who would be more unfortunate than that Muslim who is given the promise by God Almighty that He would honour him with His word, but he does not heed Him? This is the immense grace of God Almighty and it is unique to Islam. Ask any Ārya if he can show so much as a promise [of God]; they cannot even show this. Mourned and dead is the religion upon whose revelation a seal has been placed; desolate and deserted is that orchard upon which autumn has taken control, but spring cannot affect it.

What an occasion for pity and astonishment that no seal was placed on human nature which continues to hunger and

thirst for true Divine cognizance as before, but a seal has been set upon revelation which was the source of Divine cognizance. Alas! Food was thrown away in hunger and water was taken away in a state of thirst!

Christianity and Islam

This is the very condition of the Christian religion. To deify a helpless man in spite of thousands of weaknesses and woes is another thing, but this is sheer bravado. They declare it with their tongue but I ask them to also present the benefit conferred upon them and the increase in cognition that has resulted from their belief in his 'Divinity'. What kind of a host is he who invites people to come hungry and thirsty, even making them wash their hands, but serves neither bread nor water? What is the reason for this? The reason is indeed that it [Christianity] is a dead religion. There are no signs of life among them and there is no feeling or movement indicative of life. They are dry branches incapable of bearing fruits and flowers.

It is Islam alone that is a living religion. It is the only one whose spring always appears, since its trees are verdant and produce sweet and delicious fruits. No religion other than Islam possesses this excellence. If this excellence is removed from it, it too would have died, but on the contrary, it is a living religion. Almighty Allah has furnished the evidence of its life in every age. Accordingly, in this age as well, He has, through His grace, established this [Ahmadiyya] Movement to bear witness that Islam is a living religion, and to increase the cognizance of God, and to bring about such *yaqīn* [certainty] in His existence that reduces sin and filth to ashes, and spreads righteousness and purity.

The Condition of the Present Age

This is an age of great trial. It is an aggregation of every kind of sin. Every kind of vice is in full frenzy. Every type of transgression and sin is found amongst those people who are so-called Muslims. They are adulterers, alcoholics, gamblers, fraudsters, and fakes. If a loan is given to them, they do not return it. If they make a vow, they break it. They are bold in trampling upon the rights of others and inflicting cruelty. They devour the wealth of orphans. In short, what sin or vice exists that they do not commit?

I say with certainty that their condition is becoming just like the condition of the Quraish at the advent of the Holy Prophet, may peace and blessings of Allah be upon him. Another dangerous trial that accompanies this sort of sin and iniquity is that of other religions. They apostatise [Muslims] by offering every kind of temptation. The result is that hundreds of thousands of Muslims have become Christians. Now, the internal condition of the Muslims is what I have just set forth, and the external situation is that Christians, Aryas and other religions are employing their devices to lead Muslims astray from Islam. In this way, neither seeing the internal condition proves comforting, nor does seeing the external condition provide any solace.

So, given that the plight of Islam has reached this extent, has this promise of God Almighty:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ¹

been completely invalidated? Was there no obligation to protect it during this period? Verily, verily I say that this nation has

1. Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian (*Sūrah al-Hijr*, 15:10). [Publisher]

suffered the full trauma of autumn. It is incumbent now that it receive its share of spring, and the fruits and flowers of the holy tree of Islam emerge.

The calamity inflicted upon Islam during the reign of the Sikhs was absolutely intolerable. Mosques were razed. The atmosphere was so brutal to the point that even the Call for Prayer and *Ṣalāt* were forbidden, and there was perhaps hardly any Muslim who knew how to recite the Quran; they had made their own condition like that of the Sikhs by wearing the *kachera* [an undergarment], letting their moustaches grow uncropped, and in place of *Assalāmu 'alaikum* [the Islamic greeting of peace] they would say, *Wāhigurū Jī* [the Sikh greeting]. This was the predicament that came about during the reign of the Sikhs.

Now, in times of peace, the Muslims have increased in sin and iniquity; moreover, the Christians tried to convert them to their faith by offering them all kinds of temptations, and this attack did not fail [to yield results]. In every church, you will find the daughters and sons of every noble family who became apostates to join them. How painful an episode it is when they entice and take possession of a girl from a respectable family, and then she goes walking about unveiled, committing all kinds of sin. Observing these conditions, even a person of ordinary understanding will cry out that this age inherently demands that help arrive from God Almighty. I cannot silence those who say that no harm has come to Islam and Muslims. In view of such people, even if everyone becomes an atheist, no harm would have been done, but the truth is that Islam is in dire need of God's help.

God Almighty has Sent me as the Mujaddid of this Century

And it is matter of great joy that God Almighty has not left Islam helpless during such a time. He has sent me in accordance with His law so that I may restore it to life. But it is a matter of astonishment and sorrow that even though the condition of the age called for a *Mujaddid* [Reformer], and if the *maulawīs* are asked they acknowledge that it is a promise of God Almighty that a *Mujaddid* will appear upon every century,¹ but when they are asked to identify the *Mujaddid* of this century, they do not respond whereas twenty-four years of this century have elapsed. And when I put forth [the claim] that God has sent me as the *Mujaddid* of this age, they deny me and say that the *Dajjāl* [Antichrist] has come, and they also say that not one but thirty Antichrist are about to appear.²

Alas! Despite this extreme distress was it only *Dajjāl* that you were apportioned. Is it also written somewhere that in earlier times *Mujaddids* would appear, but in the fourteenth century, which is the century of the greatest mischiefs, the *Dajjāl* would come? The present condition is openly proclaiming aloud that reformation is needed, but these [*maulawīs*] desire yet more disorder. It is a firmly established matter that when transgression and sin spreads on the earth, Almighty Allah sends someone for reformation, and now that condition had

1. In *Sunan Abi Dāwūd, Kitābul-Malāḥim, Bāb mā Yudhkaru fī Qarnil-Mi'ati*, Hadith 4291; it is written as: إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةٍ سَنَةٍ مِنْ مُجَدِّدٍ لَهَا دِينَهَا. [Publisher]

2. From *Badr*: 'What is the reason that at the head of this century even that Hadith became falsified, which had been proven correct for thirteen hundred years?' (*Badr*, vol. 6, no. 3, p. 13, dated 17 January 1907)

set in, therefore, now, too He it is who has established this [Ahmadiyya] Movement.

In addition to the condition of the time, there are those Signs that appeared to manifest the truthfulness of this Movement and by these Signs are meant those Signs that were set forth and foretold by the Holy Prophet, may peace and blessings of Allah be upon him. One of those is the Sign of the solar and lunar eclipses.¹ So long as this Sign remained unfulfilled, the *maulawīs* would read this hadith weeping and crying. Maulawī Muhammad of Lakhukay has related this Sign most emphatically in his book, *Aḥwālul-Ākhirat*, that during the time of the Mahdi, the solar and lunar eclipse will take place in the month of Ramadan. Refer to *Dār Quṭnī* and see whether this hadith is recorded in it or not. However, when this Sign was fulfilled, it did not happen just once, but twice; the first time in this country, and the second time in America. The wisdom behind this was that proof may be provided twice, and in this country for the reason that because those countries propagate the Christian faith, the argument may be completed against them, too. Now observe that in addition to innumerable Signs, this was a powerful Sign that appeared and ten to eleven years have now passed since its fulfilment. If the real claimant [of being the Mahdi] was not present, then who was this Sign manifested for? The Sign has been fulfilled but you still continue to call the real claimant a *Dajjāl*, and worthy of being put to death. One of my friends stated that when this Sign was fulfilled, a *maulawī* by the name of Ghulam Murtaza, said, whilst slapping his thighs repeatedly (as if mourning a great calamity—Editor)

1. In *Sunan Ad-Dār Quṭnī*, vol. 1, part 3, p. 51, Kitābul-Īdayn, Bāb Şifati Şalātil-Khusūf wal-Kusūf wa Hay'atihimā, Hadith 1777, Dārul-Kutubil-'Ilmiyyah, Beirut, 2003; it is written as: تَتَكَيَّفُ الْقَمَرُ فِي السَّمَاوَاتِ وَالْأَرْضِ، وَتَتَكَيَّفُ الشَّمْسُ فِي النَّصْفِ مِنْهُ، وَلَمْ تَكُنَّا مُنْذُ خَلَقَ اللهُ السَّمَاوَاتِ وَالْأَرْضِ لَأَكْوَلِ لَيْلًا مِنْ زَمَانٍ، وَتَتَكَيَّفُ الشَّمْسُ فِي النَّصْفِ مِنْهُ، وَلَمْ تَكُنَّا مُنْذُ خَلَقَ اللهُ السَّمَاوَاتِ وَالْأَرْضِ [Publisher]

that the world would now fall into misguidance. Just ponder, was he a greater well-wisher of the world than God Almighty? How gravely mistaken he was indeed! If there had been fairness and the fear of God, they would have adopted silence regarding my affair following this. But no, they became even more audacious. This Sign of the solar and lunar eclipse has not only been related in the Hadith, in fact, the Glorious Quran has also made mention of it.

Then, the Holy Quran had informed of another Sign, that the plague will spread widely in this age. This prophecy was also in the *ahādīth*. It was written in the Glorious Quran,

إِنَّ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا¹

At another place it was clearly mentioned that it would be an earthly insect (دَابَّةُ الْأَرْضِ) [*dābbatul-ard*]. In the latter days a large number of people would die from it. Now, someone ought to tell me if there is any doubt or misgiving remaining regarding its fulfilment?

Then, it was stated regarding the Signs of these latter days that canals will be dug and new settlements will be created. Mountains would be rent asunder. Books and newspapers will be published. And it was also written:

وَإِذَا الْعُشُورُ عُظِّلَتْ²

Meaning that, a new mode of transport will appear rendering the camels useless. Similarly, it was stated in the Hadith,

1. There is not a township but We shall destroy it before the Day of Resurrection, or punish it (*Sūrah Banī Isrā'īl*, 17:59). [Publisher]
2. *Sūrah at-Takwīr*, 81:5 [Publisher]

يُشْرِكُنَّ الْقَلَاصُ فَلَا يُسْعَى عَلَيْهَا¹. Now observe how clearly this prophecy has been fulfilled with the commencement of the railway, and soon when the railway will extend to Makkah, this feat will be worth watching when the camels there will be abandoned. But I make it known with sadness that due to meanness toward me, the holy personage of the Prophet Muhammad, may peace and blessings of Allah be upon him, was also attacked and his prophecies were denied. The matter that proved the veracity of the Holy Prophet, may peace and blessings of Allah be upon him, an effort was made to erase it due to animosity with me. You may well harbour enmity with me, but why trample upon the prophecy of the Holy Prophet^{sas}? I say truly that they only denied the prophecies of the plague and the invention of the railway, etc., because my truthfulness was proven through them. It is learnt from this that they no longer have a relation of love with the Holy Prophet, may peace and blessings of Allah be upon him, because it has never happened that the Signs of one's beloved are trampled underfoot in order to hurt the enemy. But they have tried to ruin those miracles and Signs of the Holy Prophet, may peace and blessings of Allah be upon him, which manifested in this age. The Signs and miracles that occurred during the time of the Holy Prophet, may peace and blessings of Allah be upon him, were limited to the people of that era, and for this age, they are like شنیدہ کے بود مانند دیدہ [‘Hearsay is nothing like seeing the real thing’]. But as the reach of his^{sas} prophethood is so vast, Almighty Allah, had, by His grace, reserved these miracles for this age, and they were

1. She-camels will be abandoned, and no one will travel upon them (*Ṣaḥīḥ Muslim*, Kitābul-Īmān, Bāb Nuzūl ‘Īsā ibn Maryam Ḥākīman bi Sharī‘ati Nabīyyinā Muḥammad *ṣallallāhu ‘alaihi wa sallam*, Hadith 243, Dārus-Salām Riyāḍ, second edition, 2000). [Publisher]

manifested, but due to hostility and enmity with me, they have tried to spitefully erase them. On the one hand they claim to love and follow him^{sas}, but on the other when a Sign appears, they reject it.

These were those Signs that the Holy Prophet, may peace and blessings of Allah be upon him, had set forth having received revelation from Allah the Almighty, but besides these there is another new series of Signs; these are the Signs that Almighty Allah manifested through me that were foretold in advance. Their number is very large.

Among them is a prophecy about an earthquake, even though it has also been related in the Holy Quran, God Almighty informed me of it, too as I recorded it in *Barāhīn-e-Ahmadiyya* and other books. Furthermore, during the days I was in Gurdaspur, a revelation was received,

زلزلہ کا دھکا

Shock of earthquake.

That was published in newspapers during those days. Then the revelation:

عَفَّتِ الدِّيَارُ مَحَلُّهَا وَمُقَامُهَا

Temporary residences and permanent ones will be wiped out.

was also received and this prophecy was fulfilled on the previous 4 April. In this regard there were additional prophecies about earthquakes that took place. Among them was a prophecy of a great earthquake.

پھر بہار آئی خدا کی بات پھر پوری ہوئی

Spring is here again, and again God's word is fulfilled.

So that great earthquake also occurred. But regrettably only due to my animosity the prophecy of the Holy Quran was also denied. This is the condition of their faith that whatever takes place attesting to the truth of my claim, even if it is present in the Holy Quran, they surely reject it. But it is the omnipotence of God Almighty that Signs upon Signs are being manifested. How far will these people go on opposing the powers of God Almighty and wrestle with me? The people who will read *Ḥaḳīqatul-Wahī* [*The Philosophy of Divine Revelation*], once it is published, they will become aware how extensive these series of Signs are. I swear in the name of God Almighty that more than a hundred thousand Signs have been manifested. Now reflect that if a person is not from God, is he supported and aided to this degree, especially while he is also told that he is the enemy of God and God is his enemy?

In all the lawsuits lodged or brought against me, my adversaries were the ones who faced failure and frustration, and God Almighty made me successful. They were unsuccessful before Ātma Rām. They failed in Jhelum, and they faced humiliation before that.

Besides this I present another matter that is very clear and evident. Since the time of *Barāhīn-e-Aḥmadiyya*, thirty-two years have passed. A book is written first before it goes to print, so twenty-six years have passed since its publication. It was compiled much before that. There are so many prophecies recorded in it that I cannot state all of them at this time. I relate one of them as an example.

A Powerful Sign that is being Fulfilled Every Day

In this book, *Barāhīn-e-Aḥmadiyya*, Almighty Allah teaches me a prayer by way of revelation. He states:

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

Meaning that, do not leave me alone and establish a Jamā'at. At another place, He promises:

يَأْتِيكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

Almighty Allah will Himself provide for you, from every direction, all the money and materials needed for the guests, and they will come to you from every distant track. Additionally, He said:

يَأْتُونَ مِنْ كُلِّ فَجٍّ عَمِيقٍ. لَا تُضَعَّرُ لِخَلْقِ اللَّهِ وَلَا تَسْتَمُّ مِنَ النَّاسِ

Guests will come to you from every direction and every route, and they will come in such large numbers that it is nigh possible that you may become tired of them or be impolite to them. Therefore, God informed in advance not to tire of them and not to be impolite to them.

These prophecies are present in *Barāhīn-e-Aḥmadiyya*. Twenty-six years have passed since they were published, and thirty-two years have passed since it was compiled. This is the book that the opponents possess, and was also sent to the government. Its copies reached Makkah, Madinah and Bukhara. It is not just now that these revelations have been entered into it.

Now ponder, at the time that this prophecy was published or was conveyed to the people, did anyone use to come to

Qadian? I swear in the name of God Almighty and say that no one even knew who I was [at that time]. Throughout an entire year not even a letter was received, or a guest visited. I was living a life of total obscurity. These Hindus who reside here and now hurl abuses, and engage in all kinds of opposition and display wickedness, ask them on oath or even without it, whether any of these people were with me before? They are the first witnesses, and they have seen these Signs of God Almighty, and now they hide them. In this way they are, as if, ready to enter hell before anyone else.

The Ārya Samājists, Malāwāmal and Sharampat Rai, are present here. They generally used to come and go with me. They were with me during the printing of *Barāhīn-e-Aḥmadiyya*. They have seen its manuscripts. No one would even know where we had travelled to when we used to go to Amritsar, and no one knew where we had resided during our stay there. If they possess any faith or belief they should now respond.

I say truly that they have seen many Signs of God Almighty and they are witnesses to them, but are silent due to the fear of their people and community. Why do they not disclose their testimony? This is the murdering of truth. They will soon come to know their end. They should state on oath whether there used to be such an influx of people [before]? Did I have similar successes? Were such number of letters received? You had read these texts. If it is true that when my condition was such that no one knew me, I relayed the news in advance to you after receiving revelation from God Almighty and then it was fulfilled. So tell me whether it is man's own doing that he discloses the news in advance, and it is fulfilled after the lapse of a considerable amount of time? A person who is living in a state of anonymity, Almighty Allah informs him that a time will come that you will become known in the world.

فَحَانَ أَنْ تُعَانَ وَتُعْرِفَ بَيْنَ النَّاسِ

[Meaning], a time will come that you will be helped, and you will be recognized among the people. Can this be [the result of] human effort and planning? Not at all. This is the doing of Allah the Exalted alone that He foretells something as it is only He who has knowledge of the unseen, and it is only His prerogative that He discloses it to His Messengers. If this is so, then ponder, for surely you have to answer to God Almighty after death; what is the response to this, that despite seeing these Signs with your eyes, and becoming witnesses to them, not as an ear witness but an eyewitness, and those too such that you can not deny in the entire world. Keep in mind that the argument of God has been established against you. I say under oath that God's argument has been established against you more than against anyone else. Though God's argument has been established upon the whole world, but it is more so with you. My being was equal to nothing at the time. I was simply a being that existed. When God Almighty promised and you were informed of it, then for it to be fulfilled to the letter is not a trivial matter. Look! How magnificent a Sign this is! It is a Sign that is being fulfilled every day afresh.

Remember that Allah the Almighty does not send down punishment upon any people. He is a Merciful and Benevolent God. But when man behaves mischievously, he should be fearful. Do they not know that the plague had not yet entered into Qadian when I had already published:

إِنِّي أَحَافِظُ كُلَّ مَنْ فِي الدَّارِ

I shall safeguard all those who are in your house.

Then what is the reason that the homes of the Hindus became desolate and not even a rat of my home died? I declare clearly

again that the Hindus here have witnessed this and many signs of this kind that establish the argument of God against the whole world, but they apply above all against them. They persecute me and my Jamā'at in diverse ways and keep intending to go on doing so, but they must keep in mind that there is a God, and most surely He does exist, and He does not let the audacious and the mischievous escape receiving punishment.

Advice for the Jamā'at

At the end I advise my Jamā'at to exercise patience when facing adversaries. You must stay silent when subjected to abuse. What damage does abuse cause? It reflects the morals of the abuser. I say exercise patience even if someone assaults you. You ought to remember that if their hearts had not been hardened by God why would they do this? It is a blessing of God that our Jamā'at seeks peace. If it were riotous, there would have been a clash on every matter, and if they were quarrelsome and did not have patience and forbearance then what would have been the difference between them and the others?

Our way is that we do good to the one who wrongs us. The house that is right in front of us, my son, Mirza Sultan Ahmad, had brought a lawsuit concerning it. Despite the fact that my son had brought this case against the enemies who had inflicted great pain, yet I said that I would not stand as a witness. Did I favour Sultan Ahmad at that time or them? Did I consider their animosity, or was I good to them? This has not been the only case; I have aided them whenever they have needed my support and continue to do so. I have never hesitated in supporting them or refused to dispense medication to them whenever they faced an affliction or whenever one of them got sick. In such circumstances I support them and am

steadfast against their mistreatment; you ought to leave their wrongdoings to God. He knows well and is the best in recompense. I advise you time and again to show them gentleness and supplicate to God. But also bear in mind that supplications will not be accepted until you are righteous, and until you adopt *taqwā* [righteousness]. There are two types of *taqwā*, one concerning knowledge, and the other concerning deeds. I have explained regarding knowledge that knowledge of faith cannot be gained, and the truth and verities do not manifest, until one is a *mutaqqī* [righteous person]. And as regards deeds, [know] that Prayer, Fasting, and other acts of worship remain deficient unless one is righteous.

Also remember well that there are two directives of God Almighty; firstly, do not associate any partner with Him, neither in His being, His attributes, nor in His worship. Secondly, extend sympathy to humanity. The sympathy described is not just that you extend favour to your kith and kin, but rather to anyone; whether a human being or anything from amongst God's creations. Do not consider whether someone is a Hindu or a Christian. I tell you truly that Allah the Almighty has taken your justice in His own hand, and He does not desire for you to do it yourself. The more gentleness you adopt, and the greater humility and modesty you display, the more would Almighty Allah be pleased with you. Leave your enemies to God, for the Day of Judgement is nigh. You should not be flustered by the torments that are inflicted on you by your enemies. I anticipate that you will have to bear great pain from them still because the people who cross the limits of civility, their tongues flow [with abuse] like a flood being unleashed when a dam breaks. Thus, a religious person should safeguard his tongue.

It is a matter of principle that when a person confronts someone, he has to say something as it happens in legal cases. Therefore, ease lies in just not confronting such people at all.

Observe caution and do not quarrel with anyone, keep silent, pass by an abuser quietly as if you had not heard their abuse, and adopt the way of those regarding whom the Holy Quran has said:

وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا¹

If you will adopt these things, then most certainly you will become the true devotees of Allah the Almighty. Almighty Allah is in need of no report as He sees and hears Himself. If there are three of you then the fourth is God; therefore, show God your example.

If your selfish passions and bad language are just like those of your enemies, then you yourselves should tell me what is the difference and distinction between you and the others? You should show such a model that the adversary should himself feel embarrassed. Most wise and sagacious indeed is the person who humiliates the enemy with goodness.

Almighty Allah has told me to deal with tenderness and kindness. Leave all your misfortunes and trials to God Almighty. Understand with certainty that if an individual exercises patience at the mischief of every person and leaves the matter to God, then He will never let such a person perish. Though there are such people present in the world who will mock and ridicule these matters upon hearing them, but you must not concern yourself with them. God Almighty Himself is present for this. God has not become old like a man who becomes decrepit with age. God Almighty is the same as He was during the time of Moses, peace be on him, and Jesus, peace be on him, and He is the same God as was at the time of the

1. And when they pass by anything vain, they pass on with dignity (*Sūrah al-Furqān*, 25:73). [Publisher]

Holy Prophet, may peace and blessings of Allah be upon him. He has those same powers even now as He did previously. But if you do not act upon what I say then you no longer remain in my Jamā'at.

Almighty Allah knows His prudences very well. People tell me that so and so had injured them and expelled them from the mosque. I respond that if you react to them then you are not from my Jamā'at. Who are you? [Recall] the condition of the Companions^{ra}, how their blood was spilled. Thus, the Companions, may Allah be pleased with them, are an excellent model for you. Look! How they separated from the world. All of man's passions are only for this world. The news of a disturbance, worldly wealth, honour and children all come from God,¹ apart from Him, what is one to do with false honour. No one has greater honour than the prophets.

But lo! The kinds of torment the he was subjected to. Filthy manure was thrown on him while he was offering Prayer. Plans were hatched to murder him, and he was ultimately driven out of Makkah, but he holds such glory and greatness in the presence of God Almighty, that God has declared:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ²

Obedience to the Messenger of Allah, may peace and blessings of Allah be upon him, has been declared to be the means of attaining the love of God Almighty. This status cannot be attained without it.

1. From *Badr*: 'As a matter of fact, no one can attain honour unless it is bestowed upon him from heaven. True and pristine honour is received only from God.' (*Badr*; vol. 6, no. 3, p. 15, dated 17 January 1907)
2. Say, 'If you love Allah, follow me: *then* will Allah love you' (*Sūrah Āl-e-Imrān*, 3:32). [Publisher]

Now tell me if it is a form of obedience to become such an enemy of the adversary as to not be content until he is crushed, hurt and put to pain. I know that it is in the nature of man to become enraged by [hearing] abuse, but one should advance beyond this. Consider those who cause pain as though they are nothing,¹ if God is pleased with you. But if God Almighty is displeased with you, then even if the entire world is pleased with you, it is of no benefit.

Keep this in mind, too that if you deal with other nations with hypocrisy and flattery, you will not be successful. It is God alone who makes one successful. If He is pleased and the whole world is displeased, do not be concerned. Everyone who is listening [to me] at this moment must keep in mind that your weapon is prayer, therefore, remain engaged in prayer.

Bear in mind, that neither one who admonishes nor any other strategy can rid you of disobedience and iniquity. There is only one way to do this and that is prayer. This is indeed what God Almighty has told me. Being drawn towards virtue and abandoning evil is no small matter in this age. This requires a revolution and this revolution is in the hand of God, and it will come about through prayers.

Our Jamā'at should supplicate during the night, crying and weeping. It is the His promise:

أَدْعُونِي أَجِبْكُمْ²

1. From *Badr*: 'The hurts and abuses that you are subjected to are nothing. Do be concerned with them in the least, and do not go after pleasing people, rather, please your God. This is the essential meaning of لا إله إلا الله [There is no one worthy of worship except Allah]. If you will deal with people hypocritically and with flattery to please them, you will certainly not be successful.' (*Badr*, vol. 6, no. 3, p. 15, dated 17 January 1907)

2. Pray unto Me; I will answer your prayer (*Sūrah al-Mu'min*, 40:61). [Publisher]

It is generally understood by the masses that prayer means asking for worldly things. They are worms of the earth and therefore cannot venture past this. The real prayer is the prayer for [being bestowed] faith.¹ But do not assume that because you are sinful, your prayers are insignificant and how will a change occur within you.² This is a mistake. Sometimes a person can overcome his shortcomings despite having shortcomings because [a person's] true nature is innately pure. Look! No matter how hot water may be, but when it is thrown on fire, it extinguishes it as its natural property carries coolness. In exactly the same way, there is purity in the nature of man. Everyone has this characteristic; this purity has not eluded you. In the same way, whatever passions there may be in your selves, Almighty Allah will remove them if you pray fervently to Him.

(After this, the Promised Messiah^{as} prayed fervently for a long while. Editor)³

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1. From *Badr*: 'The real prayer is for [being bestowed] faith, and real faith lies in prayer.' (*Badr*, vol. 6, no. 3, p. 15, dated 17 January 1907)
 2. From *Badr*: 'Do not be apprehensive that you are engrossed in sin. Sin is like a stain on a cloth that can be removed.' (*Badr*, vol. 6, no. 3, p. 15-16, dated 17 January 1907)
 3. *Al-Hakam*, vol. 11, no. 3, p. 2-10, 15, dated 24 January 1907

JANUARY 1907¹

Miracles of Ḥaḍrat ‘Īsā, peace be on him

The Promised Messiah, peace be on him, said:

The miracles of Ḥaḍrat ‘Īsā^{as} [Jesus] are such that they can be considered completely trivial in this age. *Akmaha* [أَكْمَهَة] means night blindness. One suffering from this ailment can improve simply by [consuming] liver. *إحياء موتى* [*iḥyā’i mawtā*—the reviving of the dead] refers to restoring the health of those who are morbidly sick. So these matters are nothing at all when comparing with the Holy Prophet, may peace and blessings of Allah be upon him.²

UNDATED

Providing Food on Someone’s Demise

I [Akmal Ṣāḥib of Goleki] submitted that it is a tradition in villages that on occasions of joy and sorrow they undertake a type of expense. For example, when a landlord dies, they distribute money among all

1. There is no date assigned to these discourses. They seem to be from the first or the second week of January. (Compiler)

2. *Badr*, vol. 6, no. 6, p. 4, dated 7 February 1907

the mosques, neighbourhoods and the poor according to their needs. What is the directive of the Promised Messiah^{as} in this respect?

The Promised Messiah^{as} responded:

The food that is distributed, its reward does reach the deceased but not to the same degree as if the deceased had done so himself during his lifetime.

It was submitted to the Promised Messiah^{as} that funds are distributed among the poor as a right for their service.

The Promised Messiah, peace be on him, said:

Then there is no harm in this. This is a different matter altogether. A person should be compensated for his services.

It was submitted that these actions do carry pride and ostentation, that is, it is in the heart of the donor that others will proclaim him to be a person of status.

The Promised Messiah^{as} said:

This expenditure is not undertaken to earn [spiritual] merit to begin with, it is compensation for service. To openly carry out some deeds is permitted under the Shariah, for example, giving alms, etc., the directive to offer Prayers in congregation, so that they act as a means of encouragement for others. There are occasions for deeds to be carried out openly and secretly. The truth of the matter is that the Shariah does not forbid all customs. If it were so, then riding a train and seeking information through telegram and post, all would have been deemed innovations.

Tanbūl

I [Akmal Ṣāhib of Goleki] asked the Promised Messiah^{as} for his directive regarding *tanbūl* [cash, given as wedding gift]. The Promised Messiah^{as} replied:

The response is the same. It is a kind of support for one's brother.

It was submitted that those who contribute to *tanbūl*, they participate with the intention that by contributing five rupees, they will receive six instead, and then they spend this money on vagrants. The Promised Messiah^{as} said:

My response concerns the original custom that there is no objection on the nature of the custom. As far as intention is concerned, how can you know the intention of others? This is a trait of contemptible people to give with an intention to receive more in return, or keep an accounting of insignificant matters. There are generous people who participate in *tanbūl* to abide by the directive of cooperation and relationships of love, and some do not even want to retrieve their contribution but rather support the poor. In short, the response to everything is: **إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ** [Verily, deeds are (judged) by intentions].^{1,2}

1. *Ṣāḥiḥ al-Bukhārī*, Kitābu Bad' il-Waḥī, Bāb Kaifa Kāna Bad' ul-Waḥī ilā Rasūl-illāhī, Hadith 1 [Publisher]

2. *Badr*, vol. 6, no. 3, p. 4, dated 17 January 1907

3 JANUARY 1907

The reason that some ignorant people object to my Arabic writings is that they do not carefully read the Glorious Quran and the *ahādīth* of the Noble Messenger, may peace and blessings of Allah be upon him. If they were to reflect over them they would learn that they too do not fit the mould of their self-concocted grammatical principles. Note that when Ḥaḍrat Ibrāhīm [Abraham] saw *shams* [شمس—the sun], he said:

هَذَا رَبِّي¹

Whereas *shams* is a feminine word. How do they define *kalimah* [word]? A word that is implied to express a singular meaning. But, in the Glorious Quran, a complete sentence has been described as *kalimah*:

كَلِمًا إِذَا كَلِمَةٌ هُوَ قَائِلُهَا²

Similarly, these people deem repetition as contrary to eloquence, but there is repetition in many verses of the Holy Quran. Repetition is for reassurance; thus, I have received a number of revelations scores of times. Repetition is also adopted to remove a sense of detachment that takes over a person's heart, and it is also for emphasis.

Lām (ل) being the conjunction to the verb *عَجِبْتُ* was objected to [in my Arabic writing], but when the very first Hadith of *Bābul-Īmān* [Chapter on Faith] was presented, the objector had to suffer humiliation.

1. This is my Lord! (*Sūrah al-An'ām*, 6:77) [Publisher]

2. Never, it is but a word that he utters (*Sūrah al-Mu'minūn*, 23:101). [Publisher]

There was mention of the Arabic *Qaṣīdah* accompanying the treatise of the Promised Messiah^{as} *I'jāz-e-Aḥmadī*:

The Promised Messiah^{as} said: The revelation,

مَنْعَهُ مَانِعٌ مِّنَ السَّمَاءِ

A Prohibitor from the heaven prohibited him from presenting its match.

is being fulfilled in many ways. No one has been able to respond to this. If anyone even dared, they died before either completing or publishing it, thus setting a seal upon my truth.

The Glorious Quran has put forward all the principles for the protection of health.

وَالرِّجْزَ فَاهْجُرْ¹

This is such a short expression, yet all the standards of cleanliness have been put forward within it. It encompasses directives related to physical and spiritual cleanliness. Regarding eating and drinking, God mentions,

كُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا²

Eat and drink but do not exceed the bounds. The greatest miracle of the Holy Prophet, may peace and blessings of Allah be upon him, is indeed that he caused a pious change among the people living in Arabia. In this [feat] the Holy Prophet^{sas} is unique among all the prophets, peace be on them all. The condition of the Arabs was so unspeakable that they did not

1. And uncleanness do thou shun (*Sūrah al-Muddaththir*, 74:6). [Publisher]

2. *Sūrah al-A'rāf*, 7:32 [Publisher]

hesitate even in committing adultery with their mothers, that is why it was stated:

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ¹

Otherwise, the Glorious Quran does not give a command in vain. It appears that he [the Holy Prophet] accomplished all this through prayer, that is why Almighty Allah states:

لَعَلَّكَ بَاخِعٌ نَفْسًا²

Most people are unaware of the secret of prayer. Success is impossible until prayer reaches such a stage.³

Mesmerism

A person asked the Promised Messiah^{as} in writing about the nature of mesmerism. The Promised Messiah^{as} wrote in response:

A while back when I contemplated over the nature of mesmerism, I received this response from God Almighty,

هَذَا هُوَ التَّرْبُ الَّذِي لَا يَعْلَمُونَ

This is 'Amalut-Tirb [mesmerism] the mystery of which people of the present time have no knowledge.

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1. Forbidden to you are your mothers (Sūrah an-Nisā', 4:24). [Publisher]
 2. Haply thou wilt grieve thyself to death (Sūrah ash-Shu'arā, 26:4). [Publisher]
 3. Badr, vol. 6, no. 5, p. 3, dated 31 January 1907

Divorce in a Single Sitting

An individual wrote a letter to the Promised Messiah^{as} and sought a fatwa [religious edict] that a person in a state of extreme rage pronounced divorce with his wife three times. It was not done so with deliberate intention. Now both of them are distressed and do not want to break their relationship. The Promised Messiah^{as} wrote in response:

The fatwa is that when someone pronounces divorce in one sitting, then this divorce is unlawful and is against the Quran, therefore, they can return to each other. Only the *nikāḥ* should be performed again. This has been our fatwa always and this is the truth. **وَالسَّلَامُ** [*Was-salām*—And peace be with you].¹

15 JANUARY 1907

Claim & Doctrine

The Promised Messiah^{as} said:

Death by the plague is a death of disgrace. If Pneumonia, that causes death in just a few hours, is not the plague then what is it?

Discussion came to how Maulawī Muhammad Husain may turn [to the truth]. The Promised Messiah^{as} said:

1. *Badr*, vol. 6, no. 5, p. 4, dated 31 January 1907

Nothing is impossible for Allah the Almighty. He can change a heart when He so wishes. If he [Muhammad Husain] were to reflect, then this Sign alone would be sufficient for him that during the time of his review of *Barāhīn-e-Aḥmadiyya* I was alone, and now the prophecy:

يَأْتُونَ مِنْ كُلِّ فَجٍّ عَمِيقٍ.

So many people will come to you that the track on which they travel will become deep.

is being fulfilled. As for the religious tenets, there is not that big a difference between them. It is only a matter of understanding.

Let us first take the issue of the death of Jesus. Regarding this there are differing statements of their own scholars. How can they malign me for preferring one statement over others? There is a dispute regarding the meaning of *تَوَفَّيْتَنِي* [*tawaffaitani*] but in my view, whichever meaning is taken, it supports our view. If, by *فَلَمَّا تَوَفَّيْتَنِي*¹ it is meant, 'but since You raised me, then You were the Watcher over them'; even then, it is apparent that he [Jesus^{as}] did not come back into the world a second time; otherwise, he would not have relied on this excuse.

Next take the incident of the *Mi'rāj*. It is certainly not our doctrine that it was a dream, or that only the soul ascended, rather I say that the Noble Messenger, may peace and blessings of Allah be upon him, experienced the *Mi'rāj* in a state of perfect wakefulness, with a sublime body, but these are spiritual matters. How can the dull mullahs comprehend them.

Next is the claim to Divine converse. This also is nothing new. It is also proven by the practice of Allah, and man's heart yearns for it, too. The same is written in *Futūḥ-ul-Ghaib* and

1. *Sūrah al-Mā'idah*, 5:118 [Publisher]

was also published in *Ishā'at-us-Sunnah*, **وَأَنَّهُمْ مُّكَالِمَاتُ** [and for them shall be Divine discourses]. The revered Mujaddid [Alf Thānī, Sheikh Ahmad Sirhindi] has also written the same, and has distinguished a Saint from a Prophet in terms of the scarcity or abundance of discourse. The word *nabī* [prophet] here only conveys these meanings and everyone has their own interpretation, otherwise there is no Prophet after *Khātamun Nabīyyīn* [the Seal of the Prophets], may peace and blessings of Allah be upon him. All kinds of allegations are lodged against us to cause public distrust.

Sometimes they say that we deny angels and sometimes something else, whereas we believe with a sincere heart in the angels, the Books of God, the *ahādīth* of the Noble Messenger, may peace and blessings of Allah be upon him, Heaven and Hell, chastisement of the grave, Divine decree, and the Resurrection of the dead. We leave the details of these matters to God as the cautious way is to believe in the summation and leave the details to God. As for the practical part of the Shariah, in my opinion, above all is the Glorious Quran, then the authentic *ahādīth* that are supported by the sunnah [practice of the Holy Prophet^{sas}]. If an important matter is not found amongst these two, then my practice is to act on the Hanafi school of thought because their majority is proof of the fact that the pleasure of God lies in this, but we consider majority insignificant against the Glorious Quran and the *ahādīth*. Some of their issues are such that they are contrary even to *qiyās ṣaḥīḥ* [sound analogical reasoning]. In such cases the *ijtihād* [independent reasoning] of Ahmadi scholars is **أَوْلَى بِالْعَمَلِ** [most worthy of being acted upon].

Look, a period of ninety or so years has been set for a man who has gone missing. It has not been said that she [the missing person's wife] should simply not marry. This is absurd.

Hakīm-ul-Ummat [Sage of the Ummah—Ḥaḍrat Maulawī Noor-ud-Deen^{ra}] submitted respectfully that Shah Ṣāhib [this refers most likely to Ḥaḍrat Shah Waliullah Muḥaddith Dehlavi], may Allah shower His mercy upon him, has written that one should follow that school of thought whose literature is easily available in a land. The Promised Messiah^{as} said:

Without a doubt, in our area these are indeed the books of the Hanafi school of thought. Divine cognizance and sincerity are the true spirit of actions. If this is missing, then these semantic arguments are worthless. One of the major objectives of my advent is also that I turn the Muslims into practicing Muslims.¹

UNDATED²

Some Issues of Islamic Jurisprudence

FASTING—A question by an individual was presented before the Promised Messiah^{as} as to whether a person who is fasting is permitted to look in a mirror.

The Promised Messiah^{as} said: ‘It is permissible.’

1. *Badr*, vol. 6, no. 6, p. 4, dated 7 February 1907

2. These discourses of the Promised Messiah, peace and blessings be upon him, are recorded in *Badr*, undated, under the heading *al-Muftī*, being answers to [Islamic Jurisprudence] verdicts sought. (Compiler)

Another question by the same person was submitted asking whether someone who is fasting is permitted to apply oil to their head or beard.

The Promised Messiah^{as} responded: 'It is permissible.'

Another question by the same person was presented asking whether it is permissible to put medicine in the eye of a fasting person if it is ailing.

The Promised Messiah^{as} said:

The premise of this question is wrong as there is no commandment for a sick person to fast.

This question from the same person was presented that the expiation for one who is incapable of fasting is the feeding of a poor man. Is it permissible to send this amount to the orphans' fund in Qadian? The Promised Messiah^{as} said:

It is the same thing whether they feed a poor person in their own town, or they send it to the fund for the orphans and the poor.

A question by an individual was presented to the Promised Messiah^{as} as to whether a person is permitted to offer voluntary Prayers before the two *rak'āt* [units] of *farḍ* after the *Adhān* has been called for the *Fajr* [dawn] Prayer. The Promised Messiah^{as} responded:

After the *Adhān* for the *Fajr* Prayer until the rising of the sun there is no other Prayer besides the two *rak'āt* of *Sunnah* and two *rak'āt* of the *Fard*.

PREY KILLED WITH A GUN: A person asked the Promised Messiah^{as} whether it is permitted to consume a *ḥalāl* [lawful] animal that is shot with the bullet of a gun and dies before it can be slaughtered. The Promised Messiah^{as} said:

Takbīr [saying *Allāhu Akbar*—Allah is the Greatest] should be recited before firing the bullet, then it is permissible to consume such an animal.

CONTINUOUS TRAVEL: A question of an individual was presented before the Promised Messiah^{as} that if someone is always traveling due to their employment, is it permissible for them to shorten their Prayers? The Promised Messiah^{as} responded:

A person who is traveling day and night and is employed for this purpose, he cannot be deemed as a wayfarer during the state of his travel. He should offer the full Prayer.

A question was presented whether one who is fasting can use perfume. The Promised Messiah^{as} said: ‘This is permitted.’

A question was presented whether a person is allowed to use collyrium in their eyes whilst fasting. The Promised Messiah^{as} said:

This is an undesirable act. What is the need for using collyrium during the day? He can use it at night.¹



1. *Badr*, vol. 6, no. 6, p. 4, dated 7 February 1907

16 JANUARY 1907

A Hadith Regarding the Promised Messiah^{as}

Today, the Promised Messiah, peace be on him, went out for a walk. On the way, Maulawī Sayyid Muhammad Ahsan Fāḍil of Amroha presented two sentences from a Hadith narrated by Nawas ibn Sam‘an... that is recorded in the footnote of Musnad Ahmad bin Hanbal. One sentence is, ¹ طُبِي لَهَا الْأَرْضُ meaning that, the earth shall be rolled up for the Promised Messiah [distances shall be made easy to be covered] which points towards the railway and steamship, etc. Accordingly, books and magazines are being published in Europe, America and other such countries for the propagation of Islam using these very means.

The Promised Messiah, peace be on him, said that,

Without doubt طُبِي الْأَرْضُ—rolling up of the earth—has not occurred for any appointed one from Allah before this, nor did such means appear before.

The second sentence from this hadith that the Maulawī Ṣāḥib presented was, ² مَنْ مَسَّ ابْنَ مَرْيَمَ يَكُونُ لَهُ أَرْفَعُ قَدْرًا وَ يُعْظَمُ مَسَّهُ. Meaning that, whoever will touch the Promised Messiah, his value will be adjudged by God Almighty to be very high; and his touch and contact, meaning,

1. In *Musnadul-Imām Ahmad ibn Hanbal wa bi Hāmishihi*, Muntakhib Kanzul-‘Ummāl fi Sunanil-Aqwāl wal-Af‘āl al-Faḍluth-Thānī fi Khurūjil-Khadhdhābīn wal-Fitan Bāb Khurūji Ya’jūj wa Ma’jūj, vol. 7, p. 58, al-Maktabul-Islāmī; it is written as: وَالْأَرْضُ تُطْبَى لَهَا. [Publisher]

2. In *Musnadul-Imām Ahmad ibn Hanbal wa bi Hāmishihi*, Muntakhib Kanzul-‘Ummāl fi Sunanil-Aqwāl wal-Af‘āl al-Faḍluth-Thānī fi Khurūjil-Khadhdhābīn wal-Fitan Bāb Khurūji Ya’jūj wa Ma’jūj, vol. 7, p. 58, al-Maktabul-Islāmī; it is written as: وَمَنْ مَسَّ ابْنَ مَرْيَمَ كَانَ مِنْ أَرْفَعِ النَّاسِ قَدْرًا وَ يُعْظَمُ مَسَّهُ. [Publisher]

entering into the circle of his servants, occupies a great rank in the sight of God Almighty.

Subhān-Allāh [Holy is Allah]! The Promised Messiah^{as} was totally unaware of this hadith while the revelation published approximately thirty-one years ago is recorded in *Barāhīn-e-Aḥmadiyya*,

بادشاہ تیرے کپڑوں سے برکت ڈھونڈیں گے

Kings will seek blessings from your garments.

The subject matter of this revelation is almost the same as the aforementioned hadith.¹

24 JANUARY 1907

Pretentiousness

The Promised Messiah^{as} goes for a walk in the morning, together with his companions. Today, when the Promised Messiah^{as} came outside, first, a recent convert Muslim brother made a request for prayers. Ḥaḍrat Maulawī Noor-ud-Deen^{ra} stated that this individual is also a preacher among his people.

The Promised Messiah^{as} said:

Preaching and pious deeds are beneficial only when they are carried out purely for God. No self-interest should be involved in it. God Almighty does not accept pretentious actions. If a

1. *Al-Ḥakam*, vol. 11, no. 3, p. 14, dated 24 January 1907

deed is done with someone else in mind as a partner [to God], then God rejects such a deed and says to seek the reward for the deed also from the one for whom the action was carried out.

Afterwards, the prejudice and the hiding of the truth by the Ārya Samājists of Qadian, was mentioned, that after witnessing great and clear signs of God Almighty, they were concealing them.

During the walk, the Promised Messiah^{as} set forth the revelation he had received today:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Meaning that, Allah the Exalted desires to remove impurity from you, O Members of the Household, and purify you completely.

Then the Promised Messiah^{as} mentioned an earlier revelation from 25–26 years ago which pertains to some individual:

فَأَنْتَدَا عَلَىٰ أَثَرِهِمَا وَوُهِبَ لَهُ الْجَنَّةُ

[Then the two of them returned, retracing their steps and Paradise was bestowed upon him. In the meanwhile, the Higher Power pulled him away.]

Voluntary Prayer after the Morning Sunnah Prayer

Muftī Muḥammad Ṣādiq stated from a letter of an individual in which he had asked that once the morning has become evident, can one offer *nawāfil* [voluntary Prayers] before the *Fard* [*rak'āt*] after the *Sunnah* [*rak'āt*] of the Morning Prayer? The Promised Messiah^{as} and Maulawī Noor-ud-Deen both replied that no Prayer other than the two *rak'āt* of *Sunnah* is allowed prior to the *Fard* [*rak'āt*].

Solution for Difficulties

Then Muftī Muḥammad Ṣādiq presented the letter of a person who had asked what should be done at times of difficulties and tribulations.

The Promised Messiah^{as} said that,

He should recite *Istighfār* [seeking forgiveness] in abundance, and seek the forgiveness for his faults from Almighty Allah.¹

26 JANUARY 1907

(*At the time of Zuh̄r*)

A letter from an Ahmadi brother was presented. He had written that, 'I had treated two sons of an Ahmadi brother. One son was cured but the other passed away. This Ahmadi brother had given me ten rupees as a fee. Am I permitted to keep this fee?'

The Promised Messiah^{as} responded: Yes, this is permitted.

Walimah

The definition of *Walimah* was also inquired from the Promised Messiah^{as}. In this regard he responded:

1. *Al-Hakam*, vol. 11, no. 4, p. 7, dated 31 January 1907

Walimah is, that the one who is having his *nikāḥ* [getting married], feeds his friends after the *nikāḥ*.¹

27 JANUARY 1907

(During the Walk)

Today the Promised Messiah, peace be on him, went out in the morning for a walk with his companions. On the way, mention was made of the prejudice held by the Ārya Samājists, and of the clear divine signs that were manifested to them by God Almighty, but they are still persisting in their stubbornness. The interest and attention of Egyptian people in the [Ahmadiyya] Movement was mentioned and that they desire to avail of the books of the Promised Messiah^{as}.

The Promised Messiah^{as} said: A large number of the Arabic books should be sent to them.

Ḥaḍrat Imam Bukhari^{rta} and the Death of Jesus^{as}

After covering a short distance, the Promised Messiah^{as} felt unwell and returned. On the way back, the compilation, *Ṣaḥīḥ al-Bukhārī*, was mentioned that it has now become very inexpensive. There was a time that it could not be procured even for hundreds of rupees, but now

1. *Al-Ḥakam*, vol. 11, no. 5, p. 11, dated 10 February 1907

Ṣaḥīḥ al-Bukhārī, printed in Egypt, can be acquired for two and a half rupees.

His Holiness, the Promised Messiah, peace be on him, said:

The compiler of *al-Bukhārī* has presented powerful arguments on the death of Jesus. The meaning of **مُتَوَفِّئِكَ** [*mutawaffika*] has been written as **مُمِيتِكَ** [*mumītuka*, meaning, 'I shall cause you to die']. Then, he did not just stop there but in support of the verses concerning the death of Jesus, he presented the verse:

فَلَمَّا تَوَفَّيْتَنِي¹

and recorded the hadith in which the Prophet, peace be on him, applied the verse **فَلَمَّا تَوَفَّيْتَنِي** to himself and showed that the meaning of **تَوَفَّيْتَنِي** [*tawaffaitanī*] in it is death.²

1. But since 'Thou didst cause me to die (*Sūrah al-Mā'idah*, 5:118). [Publisher]

2. *Al-Ḥakam*, vol. 11, no. 4, p. 15, dated 31 January 1907

28 JANUARY 1907

(*At the time of Zuhri*)

Some Issues [of Islamic Jurisprudence]

When the Promised Messiah^{as} came for *Zuhri* Prayer today, following questions from letters were presented before him.

1. A question of an individual was presented that his first wife bears children readily resulting in her becoming weak. Is he permitted to enter a second marriage?

The Promised Messiah^{as} said: 'He has that option in any case.'

2. Then there was a question from a person that he falls prey to committing a sin, then he repents, but he falls prey to committing a sin again. How should he remedy this?

The Promised Messiah^{as} said: 'He should repent again. What other remedy is there?'

3. A question was submitted that some people make the excuse that they do not present wedding proposals to a man who already has a wife.

The Promised Messiah^{as} said: 'So in this way they desire to stop: **مَنْفَىٰ وَتِلْكَ وَرُبْعٌ**¹.

4. An inquiry was presented as to the verdict with respect to hunting prey with a gun.

1. [Then marry women of your choice] two or three or four (*Sūrah an-Nisā'*, 4:4). [Publisher]

The Promised Messiah^{as} said: ‘One should fire the gun after reciting the *takbīr* [saying *Allāhu Akbar*, which means Allah is the Greatest]. Then if the prey dies it is lawful [to eat].’¹

29 JANUARY 1907

(*Morning Walk*)

The Result of Hurling Abuse, Slandering

Today, His Holiness the Promised Messiah, peace be on him, went out for a walk in the morning with his companions. On the mention of the apostate Dr ‘Abdul-Ḥakīm, the Promised Messiah^{as} said that,

An Ārya newspaper, despite its religious opposition to me, wrote that ‘Abdul-Ḥakīm hurling abuse on me shows his contemptible nature. This behaviour is extremely inappropriate.

One person commented that ‘Abdul-Ḥakīm says, ‘What has happened to Ja‘far Zatalli who has been severely abusing Mirza [Ghulam Ahmad] Ṣāhib that something would happen to me?’ The Promised Messiah^{as} said:

He should have taken heed from the examples of Padre Abdullah Atham, Lekh Rām, Charāgh Dīn, resident of Jammu and others who contended with me in prayer duels.²

Further discourses that took place during this same walk taken from Badr.

1. *Al-Ḥakam*, vol. 11, no. 5, p. 4, dated 10 February 1907

2. *Al-Ḥakam*, vol. 11, no. 4, p. 9, dated 31 January 1907

The True Spirit of Kalimah Ṭayyibah [the Credo of Islam]

I (Qāḍī Muhammad Akmal of Goleki) submitted: Your Holiness, is there also a spiritual reward in the repeated recital and remembrance of: **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ** [‘There is none worthy of worship except Allah, Muhammad is the Messenger of Allah’]?

The Promised Messiah^{as} said:

Only if there is a relationship with God in one’s heart.

On request for further elaboration of this point, the Promised Messiah^{as} said:

The fact of the matter is that lip service is not my way. There are many errors in these methods. The true spirit of all these ways of remembering [Allah] lies in acting upon them. Once the revered Companions^{ra} [of the Holy Prophet^{sas}] were uttering ‘Allah’ loudly. The Prophet^{sas} said, ‘Your God is not deaf.’ Thus, since the meaning of the *Kalimah* is to establish in *Tauḥīd* [the Oneness of God] and to obey His Messenger, so this should be the aim. Therefore, spiritual reward lies in giving precedence to Allah over all matters, and to have full faith in Allah; not to say or act contrary to His attributes, so much so as to not even have such a thought. The statement by Almighty Allah:

رَجَالٌ لَا تُلَهُهُمُ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ¹

also means this same thing, that they do not forget My commandments even while they are engaged in their worldly affairs. Observe that even now I am not repeating invocations

1. Men whom neither trade nor commerce makes oblivious of the remembrance of Allah (*Sūrah an-Nūr*, 24:38). [Publisher]

in the manner of these ritual ways, but this is indeed, in reality, the remembrance of His Grandeur and Glory. Thus, this is the way of remembering Him.¹

Ilhām [Revelation] is an Extremely Delicate Matter

A person narrated some *ilhāms* [revelations] of a member to the Promised Messiah^{as}.²

The Promised Messiah^{as} said:

Revelation is an extremely delicate matter. A person should cleanse his deeds. The place where revelation descends should be clean. The wind that God Almighty started is now blowing, and this wind would be beneficial for the bodies of some human beings and damaging for some others. If a person's inside is filthy, the stomach is foul and he is unwell, good food will be harmful to them. Similar is the case with the word of God. Only a few days ago, Faqīr Mirza, resident of Dulmial, District Jhelum, proclaimed to the public a revelation in opposition to me that he heard a voice from heaven saying that Mirza is a liar and would die in Ramadan. He did not stop with just this much but said to the people that they should not take this matter lightly and offered to endorse this with his signature that this incident was definitely going to take place. He himself put his signature and made numerous people witness to his

1. *Badr*, vol. 6, no. 7, p. 8, dated 14 February 1907

2. From *Badr*: It was submitted that an Ahmadi youth narrates the following revelations: Masses prostrated before me in a dream. I visited paradise, and [received] the revelation **أَنَا النَّبِيُّ الْمُبِينُ**. The Promised Messiah^{as} stated:

ilhām and made them sign it, too. However, when the month of Ramadan came, he himself died.

This is the juncture of great trial. My belief is that even making a cursory mention of *ilhāms* is a grave sin and forbidden until resplendent signs are not repeatedly attached to it. Additionally, it should be seen whether it contravenes the Holy Quran and my revelations, and if it does, then it is certainly not from God, rather it is satanic inspiration. In fact, it is my experience regarding all such people that they eventually perish. They do not pay attention to their deeds. They do not reflect over the kind of relation their heart has with Allah, and get involved with these *ilhāms*, resulting in haughtiness and arrogance, and over time they come to not care for what anyone says, and judge every true statement on the standard of their own revelations. When they do not find concordance, they reject it and fall into the pit of annihilation. There is a kind of filth in their hearts and Satan finds a peculiar way to prevail over them. One should recite *istighfār* [seek forgiveness from Allah], and abstain from such matters altogether. Otherwise, keep in mind that this is a situation of great danger. God Almighty will not inquire about a person's revelation. This *ilhām* is, without a doubt is from divine blessing but note that although air is, in itself, a highly pleasing and refreshing thing but when it passes over pile of filth, it will spread foulness everywhere. The same is the condition of such people. In my estimation, mankind was not going to prostrate; Satan and its progeny might have prostrated egging him to spread misguidance and they were with him.

It was stated: Your Holiness, we do not say anything in relation to such people as they affirm to your truthfulness. The Promised Messiah^{as} replied:

This is a false matter. Filth is hidden in their hearts. If their fabricated revelations are declared Satanic, they would immediately reject me, too.

The Promised Messiah^{as} delivered the address with great passion in very emphatic words. *Badr*, vol. 6, no. 7, p. 8, dated 14 February 1907

(At the time of *Zuhr*)

Cure for the Plague

Today the Promised Messiah^{as} came to the mosque for the *Zuhr* Prayer prior to the arrival of the common worshippers. Someone mentioned that there was an outbreak of the plague in some of the nearby villages. The Promised Messiah^{as} said:

This time the disease is generally of a more dangerous form. At most places it has been on the rise during the whole of winter. It will be even more dangerous during the intervening period. There is no cure for it other than *taubah* and *istighfār* [repentance and seeking forgiveness from God].

The Practice of the Promised Messiah^{as} for *Zuhr* Prayer

The Promised Messiah^{as} directed: 'Call Maulawī Noor-ud-Deen so Prayer may be offered.

Maulawī Şāhib was called, and the *Zuhr* Prayer was offered at 1:30 p.m. After offering the *farḍ* Prayer in congregation, the Promised Messiah^{as} retreated inside. This is the permanent practice of the Promised Messiah^{as} that he observes the first four *rak'āt* [units] of *sunnah* of *Zuhr* Prayer at his home and then comes to the mosque for the congregational Prayer, and the latter two *rak'āt* of *sunnah* Prayer he also performs at home. On some occasions if the Promised Messiah^{as} desires to sit in the mosque after the *farḍ* [obligatory Prayer] then he offers the latter two *rak'āt* of *sunnah* Prayer also in the mosque.¹

1. *Al-Ḥakam*, vol. 11, no. 4, p. 9, dated 31 January 1907

30 JANUARY 1907

(At the time of Z̤uhr)

The Promised Messiah^{as} came to the mosque for *Z̤uhr* Prayer today and he appeared to be somewhat unwell. Nothing was said at the time. After offering the congregational Prayer, His Holiness^{as} retired to his home. The Promised Messiah^{as} came to the mosque soon after the *Aḏhān* was called for the *ʿAṣr* Prayer, and said:

Call Maulawī Noor-ud-Deen so the Prayer may be offered.

The Promised Messiah^{as} said:

I am experiencing kidney pain. When the cold air blows intensely, the pain begins.

The Promised Messiah^{as} then sat down. Maulawī Muhammad ʿAli and Muftī Muḥammad Ṣādiq also came in. Turning to them, the Promised Messiah^{as} said:

Have you read any recent news in the *Civil and Military Gazette*?

Maulawī [Muhammad ʿAli] submitted: It appears from the telegraphic news from Europe that some places are experiencing severe cold spells to such an extent that even the water in the engines is freezing up.

The Promised Messiah^{as} asked:

Has it been written as extraordinary cold weather or ordinary?

Maulawī Ṣāḥib submitted that the telegraphic news contains reports of extraordinary cold weather. In the meanwhile, Maulawī Muhammad Ahsan also joined them. He submitted: It is the revelation of Your Holiness,

پھر بہار آئی تو آئے ٹلج کے آنے کے دن

The spring has arrived again and with it the days of snow.

Thalj ٹلج means snow, and this extraordinary cold weather fulfils this prophecy.

In the meanwhile, *Hakimul-Ummat* [Sage of the Ummah—Maulawī Noor-ud-Deen] arrived. The congregation for Prayer stood up. The Promised Messiah^{as} returned home after offering the Congregational Prayer.¹

1. *Al-Hakam*, vol. 11, no. 5, p. 4, dated 10 February 1907

31 JANUARY 1907

(At the time of 'Aṣr)

**The Practice of the Promised Messiah^{as}
regarding Responding to Letters**

The Promised Messiah^{as} came for the 'Aṣr Prayer and said to Muftī [Muhammad Ṣādiq] Ṣāhib:

Some complaints come that replies to letters are not received.
Replies to letters must be sent.

It must be clarified that the letters that come to the Promised Messiah^{as}, are delivered directly to the Promised Messiah^{as} by the postman. The Promised Messiah^{as} himself peruses through all the letters. Generally, the letters are then entrusted to the clerk to write responses following the guidance given. If the Promised Messiah^{as} is not feeling unwell and has time, he pens the response to many letters himself.¹



1. *Al-Ḥakam*, vol. 11, no. 5, p. 10–11, dated 10 February 1907

9 FEBRUARY 1907

A question was presented from a letter: 'I have an ownership share of 500 rupees in a house. Am I liable for Zakāt for this share?' The Promised Messiah^{as} said:

There is no Zakāt due on precious gems and houses.¹

(At the time of 'Aṣr)

Upon mention of the plague, the Promised Messiah^{as} said:

The unseasonal rain that is continuously pouring down currently, وَاللَّهُ أَعْلَمُ [and Allah knows best] if it is just the insects of the plague that are being nourished thereby.²

1. From *Badr*: Zakāt on Properties and Merchandise: In reply to the question of an individual, the Promised Messiah^{as} said:

There is no Zakāt due on a house no matter if its value is in the thousands of rupees. If it is rented out, then Zakāt is applied on the income. Similarly, no Zakāt is due on merchandise that is stored in the house. Ḥaḍrat 'Umar would make calculations every six months and Zakāt was levied on the cash. (*Badr*, vol. 6, no. 7, p. 8, dated 14 February 1907)

2. *Al-Ḥakam*, vol. 11, no. 7, p. 13, dated 24 February 1907

UNDATED

Nikāḥ with the Daughter of a Sayyid

A person presented the following question to the Promised Messiah^{as} whether an individual who does not belong to the Sayyid family is permitted to marry a girl from the Sayyid family. The Promised Messiah^{as} responded:

Among the unlawful matrimonial relations that Almighty Allah has set forth, nowhere is it written that *nikāḥ* with a girl from a Sayyid family is forbidden for a believer. Besides, one ought to search for pure women for marriage. In this respect, to be from a Sayyid family is preferable if she carries the necessary characteristics of righteousness and purity.

Ḥaḍrat Maulawī Noor-ud-Deen submitted that use of Sayyid to refer to the progeny of Husain is specific to our country only, otherwise in Arabia all revered elders are called Sayyid. Ḥaḍrat Abū Bakr^{ra}, Ḥaḍrat ‘Umar^{ra}, Ḥaḍrat ‘Uthman^{ra}, all were Sayyids, and one of the daughters of Ḥaḍrat ‘Ali was married to Ḥaḍrat ‘Umar. And one of the daughters of the Noble Messenger, may peace and blessings of Allah be upon him, was married to Ḥaḍrat ‘Uthman and after her death, the second daughter [of the Holy Prophet^{sas}] was also married to Ḥaḍrat ‘Uthman. So this issue can be easily resolved from seeing these practices. It is widespread among the ignorant that an *Ummatī* [one belonging to the Ummah of the Holy Prophet^{sas}] should not marry a lady from a Sayyid family, whereas every believer is included in *Ummatī* whether they are Sayyid or non-Sayyid.

Chehlum

A question of a person was presented before the Promised Messiah^{as} whether the ritual of *Chehlum*¹ is permissible or not. The Promised Messiah^{as} said: This ritual is outside the Sunnah [practice of the Holy Prophet^{sas}].

Price of the Newspaper

If the payment for purchase of the newspaper is collected in advance it would facilitate the running of the newspaper. Some of those individuals who do not pay in advance and make promises to pay later, do not go beyond just making promises. And in order to get payment from some, so much difficulty is encountered in repeated correspondence and keeping records of the reminders sent to them that in order to offset the cost of this extra effort, and to reduce the loss to some extent and to compensate the expense, the cost of the newspaper *Badr* has been increased by one rupee for those who will pay later, that is, four rupees instead of three rupees will be charged to those who pay afterwards. A member from Lyallpur asked whether this method of payment is not a form of interest. As this matter was related to the Shariah, therefore, it was presented before the Promised Messiah^{as} with the above explanation. The reply that the Promised Messiah^{as} wrote was as follows:

السلام عَلَيْكُمْ [Peace be on you]. In my view, this has nothing to do with interest. It is the prerogative of the proprietor to charge whatever price they wish, particularly if there is inconvenience in collection afterwards. If someone wishes to obtain the

1. *Chehlum* is the observance by some Muslims of the 40th day following a person's death. [Publisher]

newspaper, they can also pay in advance. This matter is in their own hand. **وَالسَّلَامُ** [*Was-salām*—And peace be with you].

Mirza Ghulam Ahmad

Parents' Obedience under Threat to Life

An Afghan has been residing in Qadian for a while to gain religious education. He hails from an area where the expression of his belief and faith can result in his murder. Recently his parents have called him to his country. He faces the dilemma that if he returns, there is fear that people there may try to kill him if they come to know that he denies the concepts of a bloody Mahdi and Jihad, and if he does not go then he is disobedient to his parents. Thus, he asked the Promised Messiah^{as} what he should do in such a situation. The Promised Messiah^{as} stated in response:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ [Peace, mercy and blessings of Allah be upon you]. Since the Holy Quran directs to obey parents in matters that are not contrary to the Shariah, therefore, it is better to obey to the extent of joining them, and if it is felt that there is a danger of murder or arrest then separate immediately from them because it is not permissible to put oneself in peril. Similarly, it is unlawful to oppose parents. Thus, in this way, both directives of the Holy Quran can be acted upon. **وَالسَّلَامُ** [*Was-salām*—And peace be with you]. Mirza Ghulam Ahmad.¹

1. *Badr*, vol. 6, no. 7, p. 4, dated 14 February 1907

10 FEBRUARY 1907

Another letter was received from the Manager of Gurukul, Gujranwala addressed to the Promised Messiah^{as}. The Promised Messiah^{as} directed Mufti [Muhammad Šādiq] Šāhib to write its response. So the following detailed letter was written.

Respected Manager Gurukul Gujranwala

Salutations! Your second letter to His Holiness was received in which you have indicated that you cannot spare more than half an hour, and that for a scholar, due to their knowledge, this time is sufficient. It is submitted as a reply that His Holiness^{as} states,

Such a short time cannot be sufficient under any circumstances for dialogue on important religious matters; therefore, I cannot participate in such a gathering. If you had allocated a time of at least three hours for my presentation, then it was possible that I could have come myself, or could have sent a learned friend with my presentation. I cannot comprehend in any way that for such sublime subjects only a half an hour speech is sufficient. I am not bound by formalities, rather I adhere to establishing the truth. In regard to your statement that for an eminent scholar half an hour is sufficient, I am surprised as to how you determine this assertion to be valid whereas the writers of your sacred Vedas did not stop writing their discourses until they weighed the load of a donkey, then why do you entertain such hope from me. To strangulate a point of [divine] cognizance before its completion is to murder the truth which no pious person would desire to do. If the measure of knowledge and learning lies in brevity to the extreme degree and a short

time, then the Vedas should have ended with just a few lines. I regret that this limited time has deprived me of this collaboration. Is it a task of half an hour to say something on the being and attributes of God Almighty, and then to elaborate the hidden philosophy behind the soul and matter? Certainly not. Rather even this word enters the realm of disrespect. Those who wish to boast merely of participation, they can proceed as they wish. However, the one who proves a point with arguments cannot be content with an unfinished presentation. To leave the truth incomplete is like the miscarriage of a foetus before its appointed time of birth. Now, the choice is yours.

Servant of the Promised Messiah,
Muhammad Şādiq, may Allah forgive him.
17 February 1907¹

1. *Badr*, vol. 6, no. 8, p. 5, dated 21 February 1907

11 FEBRUARY 1907

(*At the time of Zuh̄r*)

Seeing the Holy Prophet^{ṣas} in a Dream

Mufti [Muhammad Ṣādiq] presented the following question from someone's letter, 'I had intended to marry a widow. I saw the Messenger of Allah, may peace and blessings of Allah be upon him, in a dream. He forbade me to marry that widow. Should I act upon this or not?'

The Promised Messiah, peace be on him replied:

The Holy Prophet, may peace and blessings of Allah be upon him, said that, ¹ مَنْ رَأَى فَقَدْ رَأَى الْحَقَّ [Whoever sees me in fact sees the truth]. Therefore, it should be acted upon.

Some Issues of [Religious] Jurisprudence

1. Another question from a letter was presented that a few people had purchased a cow for *qurbānī* [sacrifice], and from among them one was an Ahmadi. The non-Ahmadi returned his share of the cost for the reason that keeping his share in the *qurbānī* would invalidate the *qurbānī*. So the Ahmadi wrote asking whether he could send his share of the sacrifice in cash to Qadian.²

1. *Ṣaḥīḥ al-Bukhārī*, Kitābut-Ta'bir, Bābu man ra'an-Nabiyya ṣallallāhu 'alaihi wa sallam, fil-Manām, Hadith 6996. [Publisher]

2. From *Badr*:

Qurbānī [Sacrifice of an Animal]

A request from an individual was presented saying, 'I paid a small amount as a contribution in a sacrificial offering but they excluded my share due to my being an Ahmadi. If I were to contribute this amount to the fund for the needy in Qadian will this serve as my sacrifice [of an animal]?'

The Promised Messiah, peace be on him, said: 'Write to him to purchase a *qurbānī* animal with this amount and make the offering over there.' It was submitted that his share was small in the purchase of the cow. He will not be able to acquire a sheep or goat with this amount. The Promised Messiah^{as} said: 'Write to him that if he has determined to present a *qurbānī* offering and he has the capacity for it, then it is necessary for him to do so, and if he does not have the strength to make such a sacrifice, then it is not obligatory on him.'

2. ¹A question was presented from a letter: Whilst sitting inside during the time of *subhūr*, in the month of Ramadan, I

The Promised Messiah^{as} responded: 'A *qurbānī* can only be done by sacrificing an animal and not by contributing to the fund for the needy. If that amount is sufficient then slaughter a goat as an offering. If it is insufficient and you cannot afford more, then such a sacrificial offering is not obligatory upon you.

Offering Qurbānī Jointly with Non-Ahmadis

Someone presented his question, 'Is it permissible that we collaborate with non-Ahmadis, meaning sacrificing some animal like a cow by contributing small sums of money,

The Promised Messiah^{as} replied: 'What urgency has arisen that you join with the others [non-Ahmadis]? If it is obligatory for you to do *qurbānī*, you can sacrifice a goat. If you can not afford even that, then *qurbānī* is not obligatory on you anyway. They expel you from their fold and declare you to be disbelievers, they do not like to be joined by you, then what need do you have to join with them. Put your trust in God.

(*Badr*, vol. 6, no. 7, p. 8, dated 14 February 1907)

1. From *Badr*:

Commencing a Fast after the Break of Dawn

Someone's question was presented: 'I was sitting inside my house, and I was certain that I still had time to commence the fast. I had something to eat and made the intention to fast. Later I was informed by someone that the break of dawn had already occurred at that time. What can I do now?' The Promised Messiah^{as} responded: 'In such a situation, his fast remained valid. There is no need to fast again as he took precaution from his side. There is no deficiency of intention, only he made a mistake and was late by a few minutes. (*Badr*, vol. 6, no. 7, p. 8, dated 14 February 1907)

inadvertently continued to eat and drink. When I went out I came to know that the break of dawn had occurred. Do I need to fast again as an expiation or not?

The Promised Messiah^{as} responded: 'Eating and drinking unknowingly does not necessitate to fast again as an expiation.'

3. A question was asked, 'Does ¹ كُتِبَ عَلَيْكُمُ الصِّيَامُ refer to obligatory Fasts or fasts in general?' The Promised Messiah^{as} replied, 'Kutiba refers to obligatory Fasts.'²

Questioning in the Grave

A question from an individual was presented: The questioning in the grave is to the soul, or does the soul enter the body?

The Promised Messiah^{as} responded:

One should believe that man is questioned in the grave, but its detail and nature should be left to God. This matter of man is with God. He does as He pleases. Furthermore, the word 'grave' is expansive. When a person dies, wherever God keeps him, in his after death state, is indeed his grave, regardless of whether he drowns in a river or burns [to death], or whether he remains lying on the earth. Man is in the grave after departing this world. Allah the Almighty knows better the nature of the inquiries and accounting that are conducted with him. Man should prepare for that day, rather than remain occupied in trying to discover its nature.³

1. Fasting is prescribed for you (*Sūrah al-Baqarah*, 2:184). [Publisher]

2. *Al-Hakam*, vol. 11, no. 7, p. 13-14, dated 24 February 1907

3. *Badr*, vol. 6, no. 7, p. 8, dated 14 February 1907

12 FEBRUARY 1907

(*At the time of Z̤uhr*)

There is No Religious Freedom in Afghanistan

A Maulawī had come to visit the Promised Messiah^{as} from the Afghanistan territory. After a handshake, The Promised Messiah^{as} inquired about the details of his travel and difficulties of the journey. Following this, there was mention of the lack of liberty and freedom from the government of Afghanistan.¹

The Promised Messiah^{as} said:

What is being written these days in the newspapers that the people of every religion have fundamental freedom under the Afghanistan government is totally a lie that will bear no fruit. Because if the people of every religion in Afghanistan had the liberty and freedom like that of India, Noble Maulawī Muhammad ‘Abdul-Latīf^{ra} would not have been killed so mercilessly under this government due to religious differences.²

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1. From *Badr*: ‘Afghanistan was under discussion that it was hoped that would be very beneficial if the people of our Jamā‘at that were present there continued their preaching activities. The Promised Messiah^{as} said: Even if one person comes to understand faith thoroughly through you, it is a deed of great spiritual reward.’ (*Badr*, vol. 6, no. 8, p. 4, dated 21 February 1907)
 2. From *Badr*: ‘Anyhow, our hope lies in God Almighty that He will certainly bring into being some path that will facilitate full preaching in these countries.’ (*Badr*, vol. 6, no. 8, p. 4, dated 21 February 1907)

Recent Revelation

Afterwards, the Promised Messiah mentioned a recent revelation that has been recorded earlier¹, and narrated the following sentence from it:

آسمان ٹوٹ پڑا سارا معلوم نہیں کیا ہونے والا ہے۔

The heaven has fallen down completely, it is not known what is about to happen.

The Promised Messiah^{as} stated in its explanation:

Though falling of heaven can also mean abundant rain, but I do not stress any one aspect in explaining these revelations. They will be fulfilled in a way and in a manner as Allah the Almighty will desire. These revelations indicate that some terrifying event is going to take place soon that will amaze and frighten the people, therefore, God Almighty has symbolically stated from their vantage point, 'It is not known what is about to happen.'

The Promised Messiah^{as} said:

It appears that that time is not far, but has come close.

Then, the Promised Messiah^{as} inquired from the learned [Maulawī Muhammad Ahsan] Amrohi:

Through letters it could be ascertained whether there are heavy rains in your area or not?

Maulawī Şāhib submitted: There is not so much rain over there as is raining here.

1. It is stated as follows in another place in *al-Ḥakam*:

۔ آسمان ٹوٹ پڑا۔ سارا کچھ معلوم نہیں کہ کیا ہونے والا ہے۔ (*Al-Ḥakam*, vol. 11, no. 6, p. 1, dated 17 February 1907).

Then, the Promised Messiah^{as} asked about the state of the plague. Maulawī Şāhib submitted that the disease was rampant there.

Maulawī Sanaullah of Amritsar

Then, the Promised Messiah^{as} said that:

Sanaullah writes that the prophecy about the death of Sa‘dullah has not been fulfilled whereas this prophecy has been fulfilled as bright as day. Powerful arguments will be written about the fulfilment of this prophecy in the book *Ḥaqīqatul-Wahī*.

Maulawī Muhammad Husain Batalwi

The Promised Messiah^{as} said:

Sanaullah has increased in hurling abuse as compared to Muhammad Husain Batalwi.

Muhammad Husain Batalwi was mentioned. The learned [Maulawī Muhammad Ahsan] Amrohi submitted: There was a time that Muhammad Husain Batalwi had declared that it was he indeed who had elevated him, meaning the Promised Messiah^{as} and that he was the one who would bring him down, but the contrary happened. (This rise and fall by Muhammad Husain means that he first wrote a review on *Barāhīn-e-Aḥmadiyya*, and then he prepared a fatwa of disbelief against the Promised Messiah^{as} and got the seals of *maulawīs* placed on it.) However, there is daily progress [in Qadian] and people from the east and west have arrived here, whereas Muhammad Husain has been left all alone and rejected. Most of his acquaintances have abandoned him. There was a time that he would earn up to three hundred rupees from *Ishā‘at-us-Sunnah*. Someone should ask him about his condition now.

The Promised Messiah^{as} said:

Muhammad Husain always used to visit with me. He could not even spend fifteen days in Batala without coming to visit me. Once his father wanted to publish a most unpleasant announcement about him and Muhammad Husain requested me to stop his father from doing so. Hence, I stopped his father from proceeding with it.

Mīr Nāṣir Nawwāb stated his dream: A few days ago, I saw Muhammad Husain in a dream coming towards me. He extended his hand for a handshake, so I too shook his hand. At that instance I heard a voice, 'Whoever bows to you, bow to him.'

(At the time of 'Aṣr)

Conditions in Afghanistan

The Promised Messiah^{as} came to the mosque and asked the latest visiting Maulawī from Afghanistan in Persian how cold the weather was in their country.

The Afghan Maulawī submitted: It is very cold in our country. It is at its extreme especially for three months. Crops get buried under the snow.

The Promised Messiah^{as} asked: 'Which Arabic books do the people in Afghanistan read?'

The Afghan Maulawī replied: *Fiqh* [Jurisprudence] is in vogue. They read *Qudūri*, *Kanz*, *Sharḥ Wiqāyah* and *Hidāyah*. Most scholars are ignorant of many sciences. It is not the custom to study the Hadith in Afghanistan. During a train journey, an Afghan Maulawī met me. I

was carrying a copy of *al-Bukhārī*. Seeing this with me, he said: You are a Wahhābī.

Ḥaḍrat *Ḥakīmūl-Ummat* [Sage of the Ummah—Maulawī Noor-ud-Deen] said: Their brethren exiled the compiler of *al-Bukhārī* himself out of Bukhara.

Congregation Prayer began after this. The Promised Messiah^{as} retired after the Prayer.¹

13 FEBRUARY 1907

(At the time of Ṣuhr)

Mention of Mr Webb

Mufti Ṣāḥib read a letter to the Promised Messiah^{as} from Mr Webb, a resident of America.

The Promised Messiah^{as} said:

If Webb had made a heartfelt effort, it would surely have affected people because:

سخن کز دل برون آید نشیند لاجرم بر دل

A statement that comes from the heart certainly affects the heart of others.

1. *Al-Ḥakam*, vol. 11, no. 7, p. 14, dated 24 February 1907

Why does Webb curse the people of America, he should curse his own heart. He did not pay full attention to our Movement, rather, he went back from India uttering abuse. In my view, Abdullah Quilliam is far better than him for he has established a community of Muslims.

The learned [Maulawī Muhammad Ahsan] Amrohi submitted: At the time when Webb had intended to visit Qadian, Ḥudūr had prophesied that he will not come here and will turn back. Moreover, he did not attain the objective for which he had turned back. Accordingly, he was regretful after returning.

(At the time of 'Aṣr)

Tabligh to the People of the West

The Promised Messiah^{as} came to the mosque before the 'Aṣr Prayer. Addressing Maulawī Muhammad 'Ali, he said that:¹

1. From *Badr*: The Promised Messiah^{as} called Maulawī Muhammad 'Ali and said to him:

I desire that a book be written in English to discharge the responsibility of *tabligh* [conveying the message of Islam] to the people of Europe and America, and this task is assigned to you. The reason that Islam does not spread in these countries nowadays, and even if someone does become a Muslim, he remains in a very weak state, is that those people are not aware of the essential reality of Islam and neither has its essential reality been presented to them. It is the right of these people that the true Islam that God Almighty has manifested to me be shown to them. The distinctive features that God Almighty has placed in this [Ahmadiyya] Movement must be made apparent to them and the chain of communications and discourses with God Almighty should be placed before them, and all those things with which the honour of Islam in this age is associated should be collected together. All those

How should the *tabligh* of Ahmadiyyat be conveyed to the people of Europe? If the people of America and Europe do not pay attention to our Movement, they are excusable. Until the proofs of my truth are not presented to them from my side, they have the right to deny. A special book on the proofs of my truthfulness and the reality of Islam must be printed in English and presented to them. The material that the Muslim opposed to me present before them contains many errors. For example, the Muslims of this age have made grave mistakes regarding Jesus being alive, the issue of *Khatm-e-Nubuwwat* [the Finality of Prophethood] and [the continuity of] Divine discourse. Analysis of these topics and proofs of the truth of my [Ahmadiyya] Movement should be written in this book.

Webb wrote a letter that the miracles that are presented now are subject to ridicule. A comprehensive and dedicated compilation should be written comprising all these subjects.¹

arguments that God Almighty has made me understand relating to the truth of Islam should be collected together at one place. A comprehensive book can be prepared in this way, and then it is hoped that these people will derive much benefit from it. (*Badr*, vol. 6, no. 8, p. 4, dated 21 February 1907)

1. *Al-Hakam*, vol. 11, no. 8, p. 9, dated 10 March 1907

15 FEBRUARY 1907

The State of Revelation

A revelation was mentioned. The Promised Messiah^{as} said:

I don't recall [at the moment], but I have it noted down.

Then the Promised Messiah^{as} continued:

Sometimes divine revelation descends with such speed as though a bird flew by; and if it is not written straight away, or if it is not memorised well, there is a fear of it being forgotten.

A Revelation

The Promised Messiah^{as} stated about today's divine revelation,

اس ہفتہ میں کوئی باقی نہ رہے گا¹

Not even one will remain by the end of the week.

It can not be stated definitely yet what is meant by *hafta* [week] in this revelation and who it is about.

Maulawī Noor-ud-Deen submitted: Some revelations of this kind concern a specific place or a specific time. The Promised Messiah^{as} said:

That is correct. In the Book of Daniel, hundreds of years have

1. This revelation is recorded in *al-Hakam* as: ایک ہفتہ تک ایک بھی باقی نہیں رہے گا. (*Al-Hakam*, vol. 11, no. 7, p. 1, dated 24 February 1907)

been mentioned as a week. The age of the world has also been mentioned as a week. Here the meaning of a week is seven thousand years. One day equals a thousand years as has been mentioned in the Holy Quran:

إِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ¹

A day with your Lord is equivalent to your thousand years.

The Age of the World & Its End

The Promised Messiah^{as} said:

Eventually, one day, this world shall come to an end, and everyone will perish, and the time of its annihilation seems to be after seven thousand years according to the age of the world. I make this calculation from the time of Ḥaḍrat Ādam, but this does not mean that no human existed or that the world did not exist before it, rather the calculation is made from a specific initial progenitor whose name was Ādam. Just as in the beginning there was that Ādam, similarly there is an Ādam at the end. It is proven from the noble hadith that the era of the Holy Prophet, may peace and blessings of Allah be upon him, was as if the time of *ʿAṣr* in the day of the age of this world.² If that was the time of *ʿAṣr* then it can be itself estimated how much time is remaining now. The very same is proven from the Gospel. This shows that a short time is left in the age of the world.

1. *Sūrah al-Ḥajj*, 22:48 [Publisher]

2. *Ṣaḥīḥ al-Bukhārī*, Kitābul-Faḍā'ilil-Qur'ān, Bāb Faḍlil-Qur'āni 'Alā Sā'iril-Kalām, Hadith 5021 [Publisher]

Ḥaḍrat Maulawī Noor-ud-Deen submitted that these types of words such as *Qiyāmah* [the Last Day], *fanā* [annihilation], etc., at times occur for a particular period or for a particular nation.

The Promised Messiah^{as} said:

This is correct. God Almighty has been the Creator since eternity, but His Oneness also demands that He annihilate everything at some point in time.

كُلُّ مَنْ عَلَيْهَا فَانٍ¹

All that is upon it is going to perish. Whenever that may be, we cannot say when the time will come, but such a time will certainly come. It is, for Him, a marvel of His power. If He desires, He can fashion a new creation again.

It is apparent from all heavenly books that such a time is sure to come. If the omnipotence of God is taken into consideration, this is not far fetched nor capable of comprehension. One jolt of an earthquake causes cities upon cities to become desolate. This shows the powers of God Almighty. During times of peace, people recall logic and wax philosophical but when God Almighty displays His power, all philosophy is forgotten. Dr Mir Muhammad Ismā'īl mentions that when the earthquake of 4 April 1905 occurred, an atheist Hindu student of his college started proclaiming *Rām! Rām!*² instinctively. When the earthquake subsided, he said that he had made a mistake. In short, such people are not reformed until Allah the Almighty manifests a marvel of His power. He has power over

1. *Sūrah ar-Raḥmān*, 55:27 [Publisher]

2. 'Rām, Rām' is a common greeting and mantra in Hinduism. It is used as a form of salutation and devotion to Lord Rāma, a prominent Hindu deity. [Publisher]

everything, and unless it is so, His *Tauhīd* [Oneness of God] is not established.

Is Every Death from the Plague the Death of a Martyr?

It was mentioned that some adversaries say that the plague is not any chastisement from Allah, rather it is a martyrdom. The Promised Messiah^{as} said:

Martyrdom is for a believer who has already sacrificed his self in the way of God Almighty. His death is martyrdom in every condition. But to make this general rule that every person who dies from the plague is a martyr then are all the base, the mean, the Hindus, the Aryas, the Christians, the atheists, the idolaters who are dying of the plague in their thousands, are they all attaining the status of martyrdom? Sayyid ‘Abdul-Muhyi the Arab had said to Maulawī Sanaullah that Rusūl Bābā of Amritsar died of the chastisement of the plague; to it Sanaullah replied that he died the death of a martyr. The Arab gentleman said, ‘Very well then, I pray that God grant you this type of death of martyrdom.’

Thus death by plague does not mean martyrdom in itself. The status of martyrdom is for those believers who have dedicated their lives for God Almighty during their lifetime. The punishment of the plague afflicted the opponents of Ḥaḍrat Mūsā [Moses] also in his time, and then after Ḥaḍrat ‘Īsā [Jesus], this punishment befell his opponents, too, and even now God Almighty has sent down this punishment as a Sign.

The Paradise of Ādam

A question from a person was presented before His Holiness^{as} that the people who shall enter Paradise will not be removed from there, then why were Adam and Eve expelled? The Promised Messiah^{as} responded:

The paradise from which Adam was expelled was here on earth. In fact, the Torah even mentions its boundaries. Quranic texts also prove that this very earth is all man has to live and die. Any person who believes otherwise, disrespects the word of God Almighty.¹

UNDATED

The Zakāt Due on a Loan

A question of an individual was presented before the Promised Messiah^{as}: Is it obligatory to pay Zakāt on funds lent to a person? The Promised Messiah^{as} replied, 'No'.

1. *Badr*, vol. 6, no. 8, p. 4-5, dated 21 February 1907

I'tikāf¹

A question from a person was presented to the Promised Messiah^{as}: Can a person discuss his worldly business when sitting *I'tikāf*? The Promised Messiah^{as} said:

They can do so for some extreme necessity; and can leave to visit the sick or to attend to the calls of nature.²

16 FEBRUARY 1907

(At the time of Ẓuhr)

Debates should be in Written Form

There was mention of the Jamā'at in Munger [in India] and of some debate there. The Promised Messiah^{as} said:

If there are written questions, we should also give written answers to the opponents. Verbal debates are probable cause of mischief.

1. *I'tikāf* means to seclude oneself in the mosque, typically during the last ten days of Ramadan. [Publisher]

2. *Badr*, vol. 6, no. 8, p. 5, dated 21 February 1907

Miraculous Qaṣīdah

The *Qaṣīdah* [Ode] of the Late Qāḍī Zafar-ud-Dīn was mentioned that he had composed to compete with the *Qaṣīdah* of the Promised Messiah^{as} and God did not grant him enough respite to publish it. It is now being published by Sanaullah. The Promised Messiah^{as} said:

The one that composed the *Qaṣīdah* reached his end due to his evil deeds and departed this world. He could not even publish his *Qaṣīdah* during his life. Sanaullah does not even possess the capability to make corrections to it.¹

17 FEBRUARY 1907

God Almighty's Wrath and Heavenly Calamities

Ḥaḍrat *Ḥakīmūl-Ummat* [Sage of the Ummah—Maulawī Noor-ud-Deen] cited a statement by someone who says that earthquakes and diseases take place routinely; what have they to do with the wrath of God? The Promised Messiah, peace be on him, said:

Such people do not believe in God Almighty. They deny the Holy Quran. They are atheists. Were the outbreaks of diseases during the times of Mūsā [Moses] and Nūḥ [Noah], peace be on them both, without purpose or has God Almighty ascribed some reason for them?

1. *Al-Ḥakam*, vol. 11, no. 7, p. 12, dated 24 February 1907

The Promised Messiah^{as} said:

This time around the plague is changing to an extremely perilous form. I am pleased with this as it is proving the existence of God Almighty and the impermanence of the world to the people of the world *خدا را بخدا تو اند شناخت* [One can know God only through God].

The response to Sophists who deny the reality of the existence of things that has been mentioned, is indeed that when they are placed in the fire they become convinced of the reality of things. Now Allah the Almighty is making the proof of His existence clear to the world.

Sa'dullah of Ludhiana

The Promised Messiah^{as} stated on the mention of Sa'dullah of Ludhiana:

In my *Qaṣīdah* of *Anjām-e-Ātham* I had written regarding him,

أَدَيْتَنِي حُبْنًا فَلَسْتُ بِصَادِقٍ
إِنْ لَمْ تَمُتْ بِالْحَزِي يَا ابْنَ بَعَاءِ

Meaning that, 'You have given me grief by your wickedness; So if now you do not perish in disgrace, I would not be true in my claim O rebellious man!'

The Promised Messiah^{as} said:

Sa'dullah has written about me in the same vein that I shall be seized by the right hand, my life-artery shall be severed and my [Ahmadiyya] Movement shall be ruined. Thus, he had entered into a *mubāhalah* [prayer duel]. Observe now who shall be destroyed and annihilated. This also was the result of the prayer

duel that he wrote that I am a great liar. So, ponder whether the fate of a great liar is that the believers and truthful continue to perish in countering him; in every matter the liar is triumphant, and he continues to garner the support of God, and God Almighty continues to inflict destruction and annihilation on the truthful?

The sun of my truth has risen. Has it been the way of God with deceivers and liars that He continues to give respite to the liars, and in contrast continues to perish the truthful? Has there been proof of such practice in any of the past periods that God did so? The truth is that atheism has now spread in the world. The sun of my truthfulness has risen now. These are the matters that provide proof of the existence of God Almighty.¹

(At the time of Zuhr)

No Means is Effective without the Leave of God Almighty

Upon the mention of the perilous diseases that are currently on the rise, His Holiness the Promised Messiah, peace be on him, was speaking. When I [the Editor, *al-Hakam*] arrived, the following words were flowing from his tongue with eloquence:

Only the *Tauhīd* [Oneness of God] of Islam is [true] *Tauhīd*. Islam teaches that the poisonous particles that become the cause of dangerous diseases by going inside the human body, they all operate and take effect under the consent of God Almighty. No particle can have any effect without Divine leave.

1. *Al-Hakam*, vol. 11, no. 7, p. 12, dated 24 February 1907

Therefore, one should plead and beseech humbly before God Almighty that He protect against the effects of poisonous particles and materials. If the poisonous particles and substances were to have an effect inside a human on their own, then man would have to submit to [the mercy of] these particles not to take effect, but this is not the case. On the contrary, no material nor particle can have any effect without the command and leave of God Almighty.¹

21 FEBRUARY 1907

(At the time of Ẓuhr)

Explanation of a Revelation

It was mentioned that it appears from the newspapers that the plague is increasing day by day. The Promised Messiah, peace be on him, said:

Perhaps my revelation:

ایک ہفتہ تک ایک بھی باقی نہ رہے گا۔²

Not even one will remain by the end of the week.

1. *Al-Hakam*, vol. 11, no. 8, p. 9, dated 10 March 1907

2. From *Badr*:

The word نہیں [*nahīn*] instead of نہ [*nā*] is given (*Badr*, vol. 6, no. 8, p. 3, dated 21 February 1907).

is about certain people and its fulfilment may occur in this manner.

A letter was received yesterday from Delhi that Maulawī ‘Abdul-Majīd of Delhi, who was my bitter enemy, died all of a sudden. In the same way, there was mention of the sudden death of another staunch adversary.

The Good End of the Nawwāb of Bahawalpur

The Promised Messiah^{as} said on the mention of the Nawwāb of Bahawalpur:

In my view, his was a good end. The spiritual guide of this family (the late Ghulam Farīd of Chachran) believed in me. If the Nawwāb of Bahawalpur had returned in his youth, he may have fallen into errors. His good end will remain memorable.

(At the time of ‘Aṣr)

The Etiquettes of Recitation of the Holy Quran

One gentleman posed the question, ‘How should the Holy Quran be recited?’ The Promised Messiah^{as} responded:

The Holy Quran should be read with contemplation, deep thought and close attention. It is stated in the Noble Hadith:

رَبِّ قَارِيٍّ يُلَعْنُهُ الْقُرْآنُ¹

Meaning that, ‘There are many reciters of the Noble Quran who are cursed by the Quran.’ The person who recites the Quran and does not act upon it is cursed by the Holy Quran. While reading the Quran, when a verse mentioning God Almighty’s mercy is encountered, one ought to seek His mercy, and where there is mention of the chastisement of a people, a plea must be made to God Almighty for refuge from the punishment of God Almighty. The Quran should be recited with contemplation and reflection, and it should be acted upon.²

Amīr Ḥabībullāh Khan, Ruler of Afghanistan

This diary is from the periods when the Promised Messiah^{as} is in the private area of his home. It has been written by Ṣāhibzādah Mirza Mahmud Ahmad and published in his magazine *Tashhīdh-ul-Adh-hān*, vol. 2, no. 1. We copy it from there.

The Promised Messiah^{as} commented on the tour of Amīr Ḥabībullāh Khan, ruler of Afghanistan:

People are holding large receptions for him and are delighted upon his visit, but it makes no difference to me whether he comes or goes. What do I even care for this man who fails to act upon the commandments of God? Our Sovereign is God and Amīr Ḥabībullāh is a criminal before Him because he

1. In *Iḥyā’ ‘Ulūm-ud-Dīn* by Imām al-Ghazālī, vol. 1, Kitāb Ādāb Tilāwat al-Qur’ān, al-Bāb al-Awwal fī Faḍlu al-Qur’ān wa Ahlihi wa Dhammu al-Muqaṣṣirīn fī Tilāwatihi, Faḍilat al-Qur’ān, p. 324, Dār al-Ma’rifah, Beirut, 2004; it is written as: رَبِّ تَالِ الْقُرْآنِ وَالْقُرْآنُ يُلَعْنُهُ. [Publisher]

2. *Al-Ḥakam*, vol. 11, no. 8, p. 15, dated 10 March 1907

killed Ṣāhibzādah ‘Abdul-Laṭīf without any right and did so in a most merciless manner, only because he declared jihad against the British Government to be unlawful. For such an individual God Almighty states:

مَنْ يَقْتُلْ مُؤْمِنًا مُتَعِدًّا فِجْرًا أَوْ ذُوَّ جَهَنَّمَ¹

Meaning that, whoever kills a believer without any sufficient justification, his punishment is Hell.

Therefore, I am waiting for a Divine verdict. Not just this, but God Almighty proclaims that My wrath will descend on such a person. Hence, what is more dangerous than the wrath of God?

Fondness for Miswāk

The Promised Messiah^{as} has a deep liking for *miswāk* [a twig from the *Salvadora persica* tree used to clean teeth] and cleans his teeth many times a day with it and other implements. This was also the very Sunnah of the Noble Prophet, may peace and blessings of Allah be upon him. Therefore, everyone should be paying attention to this as well.

Faith without Trial has No Value

The Promised Messiah^{as} said:

People think that they are believers and Muslims but in fact they are not. Verbal proclamation is easy but to show this through action is something else. God Almighty says:

1. *Sūrah an-Nisā'*, 4:94 [Publisher]

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ¹ ○

Meaning that, do people think that they are believers and truly faithful whereas they have not yet been tried? Thus, until there is no trial, faith has no value. There are many who slip during a trial and their faith falters at times of difficulty.

There is a narration of a Jew who was an eminent physician. His name was Abul-Khair. Once he was passing through a street when he heard a person reciting *أَحْسِبَ النَّاسُ...¹* [‘Do men think...’]. Though he was a Jew, on hearing this verse, he rested his hands on a wall, bowed his head, and began to weep. After this he returned home and whilst sleeping, he saw the Holy Prophet, may peace and blessings of Allah be upon him, appear in his dream saying, ‘O Abul-Khair! It is astonishing that a person of your learning and excellence is not a Muslim.’ When he awoke the next morning, he made a public announcement in the entire town that he had accepted Islam that day.

The Promised Messiah^{as} said:

Acceptance of Islam by Jews

There are not many Jews around today. Actually, many had become Muslims as is mentioned in the incident above, some in the time of the Holy Prophet, and some in the eras of other monarchs. There is a narration of a person that he repeatedly advised a Jew to become a Muslim. The Jew replied: ‘I know Islam is not an easy religion to adhere to. To merely verbally declare oneself a Muslim is not a big deal. I had named one of

1. Do men think that they will be left alone because they say, ‘We believe,’ and that they will not be put to trial? (*Sūrah al-Ankabūt*, 29:3) [Publisher]

my sons “Khalid”—meaning, one who lives forever—‘but I buried him the very next day.’

Hence, to take on a name means nothing. But if man’s naming errs, God’s does not. The name that God gives, is surely befitting.

Dream and Interpretation

Once my father saw in a dream that a crown had descended from heaven and he said to place that crown on the head of [Mirza] Ghulām Qādir (elder brother of the Promised Messiah). However, its interpretation was really about me as it often happens that you see a dream for one relative, but it comes true for another. Take note that he alone is Ghulām Qādir who indeed proves himself to be a *ghulām* [servant] of Qādir [the Omnipotent]. In those days I would also be getting those very types of dreams. Hence, I would feel in my heart that he was misinterpreting it. I am actually intended by it.

Sayyid ‘Abdul-Qādir Jilānī^{ra} has also written that a time comes upon man that he is given the title ‘Abdul-Qādir [Servant of the Omnipotent], just as God Almighty has given me the title ‘Abdul-Qādir through revelation.

Smoking Hookah

The Promised Messiah^{as} said:

Man can abandon a habit provided he possesses faith, and there are many people in this world who have given up their old habits. It has been observed that some people who have been drinking alcohol for a long time, suddenly quit in their old age when

they can fall ill for giving up such a habit. After some ailment, they do become healthy. I forbid the smoking of hookah and declare it unlawful except in situations where a person is constrained. This is a vain thing, and a person should avoid it.¹

(At the time of 'Aṣr)

An individual inquired something about Japan. The Promised Messiah^{as} said:

[1.] Currently the attention of these people is towards the world, therefore, they do not pay attention to religion. There are, however, such causes accumulating that inform us that at least they are averse to their religion. And what indeed is their religion? It is nothing. In any case, this hope will probably not come true that they would become Christian as their own religion is similar to it. If all the essentials of development and civilization can attract them to any religion, then it is Islam because it is the only religion that possesses all excellences and no son of man is turned into God.

2. A compulsive liar can never succeed against a believer. There is such a power of truth in the truthful that many bold and brave are hesitant to stand against them. God Almighty has placed the power to prevail in truth.

These people do not so much as reflect—does God give such aid and assistance to deceivers and fabricators as He has given me? God exposed my adversaries as liars in every case, but alas

1. *Badr*, vol. 6, no. 9, p. 10, dated 28 February 1907

they benefited but very little. *Ḥaḳīqatul-Waḥī* will be such a compilation of Signs that the enemy will have no strength to escape from it. How many Signs will they reject? Eventually, they will have to concede to some extent.¹

23 FEBRUARY 1907

(At the time of 'Aṣr)

The Promised Messiah^{as} said:

Some conflict and irritation always remains between worldly people. Its cause is the filth that lies concealed in both the hearts. However much they may hide it, eventually, at some point or another, that substance [of animosity] bursts out.

Butchers, even though two of them may be brothers by birth, cannot keep cordial relations with each other. If meat is bought from the shop of one, the other will say, 'You may buy it [from him] but it is the meat of a sheep [considered inferior to meat of a goat].' The other will respond, 'His is from a goat, but one that was sick.'

Prophets also have animosity with the sons of the world, but it is not any sort of personal enmity albeit under the command of Allah the Exalted. They do not dispute with anyone on their own accord.

1. *Badr*, vol. 6, no. 15, p. 6, dated 11 April 1907

Observe that the Holy Prophet, may peace and blessings of Allah be upon him, had to suffer oppression and transgression for thirteen years, and only then was the command to defend given. It is apparent from:

أُذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا¹

that even retaliation was not permitted earlier.

It is precisely for this reason that two principles were set forth. **FIRSTLY:**

أَعْرِضْ عَنِ الْجَاهِلِينَ²

One should avoid people who have the substance of ignorance within them, who are disputants filled with arrogance; their statements should not be even responded to.

SECONDLY:

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ³

Meaning, do good in response to evil, the result of which is he becomes a friend—and a friend even of the calibre that:

كَأَنَّهُ وَدِيَ حَيِيمٌ^{5,4} ○

1. Permission to *fight* is given to those against whom war is made, because they have been wronged (*Sūrah al-Ḥajj*, 22:40). [Publisher]
2. Turn away from the ignorant (*Sūrah al-Arāf*, 7:200). [Publisher]
3. Repel *evil* with that which is best (*Sūrah Ḥā Mīm as-Sajdah*, 41:35). [Publisher]
4. Will become as though he were a warm friend (*Sūrah Ḥā Mīm as-Sajdah*, 41:35). [Publisher]
5. *Badr*, vol. 6, no. 15, p. 6, dated 11 April 1907

25 FEBRUARY 1907

(*At the time of Z̤uhr*)

Manifestation of Signs

The Promised Messiah^{as} said:

Allah the Almighty has now imposed *itmām-ul-ḥujjah* [conclusive evidence] upon the people. Sign after Sign is manifesting. The mention in the Hadith that Signs will appear continuously like the falling beads of a broken rosary¹ was for this very time. Accordingly, you are witnessing that as soon as one Sign is fulfilled another is also being fulfilled simultaneously.

One person mentioned about the plague that five funerals proceeded from one home at the same time in Ludhiana. A second person narrated that a village twelve to fourteen kos² from here had nine members from the same family go to sleep at night in a state of good health, but seven were found dead the next morning. After some time, a boy also passed away.

The Promised Messiah^{as} said:

These are the wrathful Signs of God Almighty. Alas! People still do not comprehend. The same is understood from the revelation:

1. In *Sunan at-Tirmidhī*, Abwābul-Fitan, Bāb mā jā'a fi 'Alāmati Ḥulūlil-Maskhi wal-Khasf, Hadith 2211; it is written as: **وَأَيَاتٍ تَتَابِعُ كَنَظَامِ بَالٍ فُطِعَ سَلَكُهُ فَتَتَابِعُ**. [Publisher]

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

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ

Surely, Allah changes not the condition of a people until they change that which is in their hearts.

that so long as people do not turn to the truth, this disease will not go away. Look! This year everyone had agreed that this country had rid itself of the plague to a great extent and soon would be completely free from it, but this year had a more violent outbreak than previous years; such an outbreak that many households have been devastated by it. Some villages have become entirely desolate. Everything that is mentioned in the Glorious Quran:

وَأَنَّ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَدْرِ الْقَيْمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا¹

is coming to pass. I received a revelation about Qadian:

لَوْلَا الْإِكْرَامُ لَهْلَكَ الْمَقَامُ

meaning that this village was also deserving of destruction, but it has been safeguarded out of regard [for you], in reference to which it is said:

إِنَّهُ أَوْى الْقَرْيَةَ²

The meaning of *āwa* recorded in all lexicons is precisely to give shelter following some calamity. Those very meanings have also been applied in the Glorious Quran:

1. There is not a township but We shall destroy it before the Day of Resurrection, or punish it with a severe punishment (*Sūrah Banī Isrā'īl*, 17:59). [Publisher]
2. He will give shelter to the town [after it has suffered a little]. [Publisher]

اَلَمْ يَجِدْكَ يَتِيْمًا فَآوَىٰ ۱

Thus, it appears that some chastisement of the plague was to come in Qadian first and then Qadian was to be protected after that.

The Concept of Contrivance in Shariah

This most humble one inquired regarding the verse:

وَخُذْ بِيَمِيْنِكَ ضُرْبًا فَاُطْرِبْ لَهُمْ وَلَا تَجِدْ ۲

if it is given the meaning that generally commentators have presented, a door for contrivances would open within the Shariah.

The Promised Messiah^{as} said:

Since the wife of Ḥaḍrat Ayyub^{as} [Job] was very pious and ever ready to serve, and he also was righteous and patient, therefore, Allah the Almighty provided respite and imparted such a strategy that would fulfil the oath and also not cause any harm. If Allah the Almighty makes one understand some tactic, then it is lawful in the Shariah as that has also come the same way by which the Shariah has come. So there is no harm in it.³

1. Did He not find thee an orphan and give *thee* shelter? (*Sūrah ad-Ḍuḥā*, 93:7) [Publisher]

2. Take in thy hand a handful of dry twigs and strike therewith and break not thy oath (*Sūrah Ṣād*, 38:45). [Publisher]

3. *Badr*, vol. 6, no. 9, p. 6, dated 28 February 1907

26 FEBRUARY 1907

(At the time of Zuh̄r)

The booklet, *Qadian kei Ārya aur Hamm* [*Ahmadis and the Aryas of Qadian*] that the Promised Messiah^{as} had written, has been printed and published. He directed that it also be sent to some adversaries. The Promised Messiah^{as} said:

There are various kinds of hearts. Some are affected by prose and others by poetry. One person was affected only by my poem in *Barāh̄n-e-Ahmadiyya* and he came to me.

پھر بہار آئی تو آئے گلج کے آنے کے دن — **The Spring has Arrived Again
and with it the Days of Snow**

This is a revelation from the previous year. There was mention of this revelation that news was being received from everywhere that it was extraordinarily cold this year, fulfilling this prophecy.

(At the time of ‘Aṣr)

The foul beliefs of the Aryas were mentioned. The Promised Messiah^{as} said: ‘The Aryas believe that God did not create anything at all and are desirous of having progeny by illegitimate means.’¹

1. *Al-Hakam*, vol. 11, no. 9, p. 11, dated 17 March 1907

1 MARCH 1907

**Camp Sites should be Established
Outside Villages Struck by the Plague**

A friend mentioned that the plague had spread in his village. The Promised Messiah^{as} responded:

Leave the village immediately and pitch your camp in open air. Do not take it to be the idea of the British to abandon plague inflicted areas and, hence, there is no obligation to pay heed to this. This is not the case. To leave plague-stricken places is the verdict of the Shariah. Save yourselves from the polluted air. Do not put yourself in peril knowingly. Wake up in the nights and pray fervently, and have your sins forgiven by God Almighty for He is the Omnipotent God and everything is under His control. If the decree of God arrives despite these precautions, then exercise patience.¹



1. *Badr*, vol. 6, no. 20, p. 6, dated 16 May 1907

3 MARCH 1907

(*Before Zuhr*)

Give Precedence to Faith

Sayyid Ḥabībullāh, ICS [Indian Civil Service], Magistrate¹ of Agra,² together with one of his friends, respectfully presented himself to the Promised Messiah^{as} before the *Zuhr* Prayer. The Promised Messiah^{as} addressed him:

No one can come here bearing so much difficulty without the strength of faith. It is considered a waste of time to come here from the worldly perspective. May Allah the Almighty reward you a goodly reward.

The Promised Messiah^{as} said:

The world and religion cannot coexist in one place except for when God desires to make the nature of a person so fortunate that he gives precedence to faith over the world despite being involved in worldly affairs, and such people do indeed exist in the world. Thus, a person has been mentioned in *Tadhkiratul-Auliya'* that he was engaged in business involving thousands of rupees; a *waliullāh* [saint] saw him, and when he cast his discerning eye upon him he saw that despite being immersed in

1. From *al-Ḥakam*, 'Who was accompanying the Emir of Kabul as a representative of the Indian Government?' (*Al-Ḥakam*, vol. 11, no. 9, p. 10, dated 17 March 1907)

2. *Al-Ḥakam* has written 'Magistrate Ilahabad'.

business to this degree, the person's heart was not neglectful of God Almighty even for an instant. It is indeed regarding such people that Almighty Allah has stated:

لَا تُؤْمِنُ لَهُمْ تِجَارَةٌ وَلَا بَيْعٌ¹

that no trade or business makes them oblivious [of God]. And the excellence of man indeed lies in this that he remains engaged in worldly business and still does not forget God. What use is the mule that sits when loaded with burden and walks well when unburdened? It is not worthy of praise. An ascetic who adopts seclusion being flustered by worldly affairs shows a weakness. There is no monasticism in Islam. I never direct to leave wives and children, and abandon worldly businesses. No, rather every employee must fulfil his responsibilities of employment, and every trader must fulfil the requirements of his trade but give priority to faith.²

Its example is found in the world itself that traders and employees despite fulfilling their work responsibilities also have wives and children and discharge their rights equally. Similarly, a person can discharge the duties to God Almighty along with all these activities and can live his life in an excellent manner while giving precedence to faith over the world. Man has a natural affinity with God, for in response to God Almighty's³ **أَلَسْتُ بِرَبِّكُمْ**, man's nature has already declared before Him,⁴ **قَالُوا بَلَىٰ**.

1. *Sūrah an-Nūr*, 24:38 [Publisher]

2. It is in *al-Hakam*: 'Conduct trade, engage in employment, attend to worldly affairs but do not forget God Almighty. People who become occupied with their wives, children and the world, and neglect God are unmanly.' (*al-Hakam*, vol. 11, no. 9, p. 10, dated 17 March 1907)

3. Am I not your Lord? (*Sūrah al-'Arāf*, 7:173) [Publisher]

4. They say, 'Yea, we do bear witness' (*Sūrah al-'Arāf*, 7:173). [Publisher]

Remember that the person who says he wants to go to the forest and thus save himself from worldly impurities and engage in the worship God, he flees from the world in fear and displays cowardice. Look! Despite being inanimate, a railway engine pulls thousands with it and takes them to their destination. Then woe betide that living being who cannot pull anyone with him. God Almighty has endowed many great faculties upon man. He has placed a treasure of powers within him, but he wastes them due to indolence and becomes weaker than even a woman. It is a rule that the faculty that is not utilised wastes away slowly over time. If someone lives in darkness for forty days, he loses the ability to see.

A relative of ours had their vein opened to be bled. The surgeon advised him not to move his hand. Due to extreme caution, our relative did not move his hand at all. The result was that the hand became completely withered after forty days. Man's faculties, whether physical or spiritual, cannot develop unless they are put to use.¹ Some people are also convinced that the person who makes good use of his faculties, his lifespan increases. Man becomes lifeless when inactive. Calamity follows inactivity.²

Right of a Guest

Addressing Sayyid Ḥabībullāh, the Promised Messiah^{as} said:

I was not feeling well today and not in a fit condition to come outside. However, upon learning about your arrival, I thought

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1. From *al-Ḥakam*: 'God has given man a heart to ponder and analyse. People do not ponder or analyse and due to this, the hearts become opaque.' (*Al-Ḥakam*, vol. 11, no. 9, p. 10, dated 17 March 1907)
 2. *Badr*, vol. 6, no. 11, p. 6, dated 14 March 1907

that a guest has a right as he has undertaken difficulties to come. Therefore, I have come out to discharge this right.

The Attitude of the Scholars of the Age

The Promised Messiah^{as} said:

It is God's will that the ulema of the age have issued a fatwa [religious edict] concerning our Movement without inquiry or attempt at understanding and have declared us to be worse even than the Christians. They should have first investigated my circumstances and read my books properly and thereafter should have acted in accordance with justice. It is astonishing that these people are still oblivious to the condition of Islam. It is as if they have no idea whatsoever what bind Islam is in. The internal condition of Islam is also bad at this time and the external condition is deteriorating as well.

The Life & Death of Jesus

The entire emphasis of these people is on this one thing that Ḥaḍrat 'Īsā [Jesus] is sitting in heaven alive, while they fail to reflect that it is written in the Holy Quran that he has died. And the Holy Prophet, may peace and blessings of Allah be upon him, has provided testimony that he had seen him [Jesus] among the dead. The word *tawaffi* تَوَفَّى occurs first in the Holy Quran and then رَفَعَ [rafā'a] follows it.¹ It should also be con-

1. From *al-Hakam*: 'They are fixated on the word رَفَعَ [rafā'a] whereas the passing away of Jesus, peace be on him, has been mentioned in the Holy Quran time and again.' (*Al-Hakam*, vol. 11, no. 9, p. 10, dated 17 March 1907)

sidered what benefit does Islam gain by accepting Ḥaḍrat ‘Īsā^{as} [Jesus] to be alive except that the false god of Christians attains a distinction, and the Christians make ‘Īsā [Jesus] a God and convert ignorant Muslims into Christians by deceiving them. It is the result of believing Yasū’ [Christ] to be alive that a 100,000 Muslims have apostatised and become Christians. This formula [of believing Jesus^{as} to be alive in the heavens] has been tried. Now it behoves that they should try the other formula for a few days that I propose that Jesus had passed away. It is a rule that when one remedy yields no benefit then man ought to use another.

I have observed that to eradicate Christianity there is no better weapon than this that the being they make into God is proven to be among the dead. Previously, Christian priests used to come to Qadian often, camp in tents and preach, but ever since I made this claim, they have stopped coming to Qadian altogether. Similarly, the Lord Bishop had tried to prove the superiority of Masīḥ [Jesus the Messiah] over the Holy Prophet^{sas}, by giving a grand lecture to a large gathering in Lahore on Ḥaḍrat ‘Masīḥ^{as} being alive and the Holy Prophet, may peace and blessings of Allah be upon him, having died.

At that time no Muslim could respond to him but Muftī Muḥammad Ṣādiq from our Jamā‘at stood up and replied. He said, ‘It is proven both from the Holy Quran and the Gospel that Ḥaḍrat ‘Masīḥ^{as} has died whereas the Holy Prophet, may peace and blessings of Allah be upon him, is alive because such individuals are still present who display miracles by gaining blessings from him.’ The Bishop was rendered helpless by this,¹

1. From *al-Hakam*: ‘Finally, he responded, “You seem to be a Mirzā [Ahmadi].” At that time, the Muslims who oppose us said, “These people are indeed *kāfirs* [disbelievers], but they benefitted us, came to our aid, and protected our honour.”’ (*Al-Hakam*, vol. 11, no. 9, p. 10, dated 17 March 1907)

and he completely avoided entering into discussions with our Community.

Our principles are so rock-solid against the Christians that they cannot refute them. These *maulawīs* are very unfortunate that they block the path to the progress of Islam. The entire ruse of Christians suddenly self-destructs when their very 'God' dies. Then what else is left?

The Arrival of Spring for Islam

Islam has endured many days of serious calamities. It has recently weathered the season of autumn, and now is the time of spring for it.

إِنَّ مَعَ الْعُسْرِ يُسْرًا¹

Ease follows hardship. Surely, ease follows hardship, but the Muslim clerics do not desire for Islam to become verdant even now. The internal and the external condition of Islam has all deteriorated at this time. The worldly Islamic Empire, however much of it remains, is also in an extremely weak condition. And the internal condition is such that thousands [of Muslims] are sitting in churches, and many have become atheists. When Islam has reached this condition, then has the time not dawned for God to protect it as He had promised?

إِنَّا نَحْنُ نُحْيِي الْمَيِّتَ وَنُقَاتِلُ الْكَافِرِينَ²

Meaning that, We Ourselves have sent down this Exhortation and most surely We are its Guardian.

1. *Aye*, surely there is ease after hardship (*Sūrah al-Inshirāh*, 94:7). [Publisher]

2. *Sūrah al-Hijr*, 15:10 [Publisher]

The Mujaddid of the Fourteenth Century

The Promised Messiah^{as} said:

They reject the Holy Prophet, may peace and blessings of Allah be upon him, by refusing to accept the *Mujaddid* [Reformer] of this century. Did the Prophet not say that there would be a *Mujaddid* at the head of every century?¹ Twenty-five years of the century have elapsed—that is, a full quarter of this century has passed—so now tell us who that *Mujaddid* is and where is he? Everyone before us was eagerly anticipating this *Mujaddid*; in fact, Siddiq Hasan Khan thought that he himself might be the one. Likewise, ‘Abdul-Ḥayy of Lakhukay entertained these very thoughts. Nevertheless, what can come about out of one’s own fancies? So long as God does not appoint someone, who can make the claim?

When God Almighty appoints someone to carry out a task, He bestows him life. He provides him the ability to carry out his task. He provides him the means for it. Others perish in their own thoughts, and they cannot accomplish anything. If someone falsely impersonates being a tax collector, he would be arrested within a few days and put in prison, let alone that someone should proclaim to be commissioned by God whereas he is not?²

1. In *Sunan Abi Dāwūd, Kitābul-Malāḥim, Bāb mā Yudhkaru fī Qarnil-Mi’ati*, Hadith 4291; it is written as: **إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةٍ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا** [Publisher]

2. From *al-Hakam*: ‘Note that a person who makes a false claim to being a tax collector or even a peon in a man-made kingdom, he is apprehended and punished. Then can there be such disorder in the Kingdom of God? God Almighty declares: **وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ○ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ○ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ○** (*Sūrah al-Hāqqah*, 69:45–47); that is, if this Prophet had falsely attributed some statements to Us, We would have gotten a hold of his right hand and severed his jugular vein. This verse is clearly stating that a fabricator of any *waḥī* or *ilhām* from God is apprehended promptly and dies in failure.’ (*Al-Hakam*, vol. 11, no. 9, p. 10, dated 17 March 1907)

The Imam in [Congregational] Prayer

It was mentioned that Chakrhalavi believes that the Imam leading the [congregational] Prayer should not stand in front of the congregation but rather he should stand within the first row. The Promised Messiah^{as} said:

The word 'Imam' by itself makes it clear that he should stand in front. This is an Arabic word, and it means the person who stands in front of another. It appears that Chakrhalavi is completely ignorant of the Arabic language.¹

قِيَامٌ فِي مَا أَقَامَ اللَّهُ [Remain Standing at the Place where Allah has Made you Stand]

A person related his dream that indicated to carrying out a significant project, but the means to do so were not readily available. However, he desired to commence this project straight away due to the dream. The Promised Messiah^{as} said:

Some dreams are such as come to fulfilment after a long period of time. One should wait patiently until Allah the Exalted provides the means for the task to be carried out. Look! All the difficulties that befell Ḥaḍrat Yūsuf^{as} [Joseph] were due to the premature disclosure of his dream. How well Sheikh 'Abdul-Qādir Jilānī, mercy be upon him, has stated that a *faqīr* [an ascetic] should act upon: قِيَامٌ فِي مَا أَقَامَ اللَّهُ; meaning that, he should remain standing at the place where God Almighty has made him stand until God Almighty Himself creates the means to move from there.²

1. *Badr*, vol. 6, no. 13, p. 8–9, dated 28 March 1907

2. *Badr*, vol. 6, no. 11, p. 5, dated 14 March 1907

The Power of Faith is Born of Knowledge

The fact is that the power of faith does not develop except through knowledge. At the time of our Prophet, may peace and blessings of Allah be upon him, the Companions^{ra} sacrificed their lives like sheep and goats. They had gained knowledge of the truth. Thereafter, they did not consider their wives and children [they would leave behind].

The book, *Ḥaqīqatul-Wahī*, that I have written, whoever will read it word by word, I do not think that he will then think that I am the same person that he thought I was before reading it. I think that anyone who observes our Movement carefully and calmly will discover we are founded upon truth.

God has placed a power in truth. Truth itself attracts hearts towards it. God has even endowed iron with a property of attraction, so is there no attraction in truth? There is an [inherent] attraction in truth that naturally draws hearts towards itself.

Reform Yourselves to be Saved from the Chastisement

An atheism is spreading in the world. People are striving hard all the time to attain worldly things. Meetings are held for this purpose, and within them there is a hue and cry to do this and that, but no one has any concern for the welfare of Islam. They are trapped in such negligence as cannot be repelled except through [Divine] chastisement. God has told me hundreds of times that the days of Divine chastisement are near and these chastisements will not stop chasing them until the hearts of people get reformed. Thus, God Almighty states:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ¹

Meaning that, God Almighty does not change the condition of a people until they themselves do not reform their condition.

To get rid of the plague, they are killing the poor rats. They fail to realise that the plague will never stop pursuing them until the rat inside them does not die. Thus, reform yourselves and fear God Almighty. If these people reform themselves then what need does God Almighty have to destroy them? As God Almighty says:

مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ²

that what will God achieve from chastising you if you become grateful and come to believe?

It is said about our Muslim kings that when a calamity befell, the kings themselves would engage in earnest prayer and supplication at the threshold of the *Rabbil ‘ālamīn* [Lord of all the worlds] and encouraged their subjects to engage in virtuous deeds. When the vaccination [against the plague] began to be administered, I wrote the book *Kashtī Nūḥ* [‘Noah’s Ark’]. I clarified in it that the heavenly vaccine that I present is better than this vaccination. Eventually, that suggestion proved to be true that I had proposed. Perhaps at some point, someone may come to understand. Right now, the plague is spreading fiercely, striking the people.

A person from Qadian was mentioned that the outbreak of plague has

1. *Sūrah ar-Ra’d*, 13:12 [Publisher]

2. Why should Allah punish you, if you are thankful and if you believe? (*Sūrah an-Nisā’*, 4:148) [Publisher]

occurred in a certain place and that he continued to go there repeatedly. Eventually, he was struck by the plague and died. The Promised Messiah^{as} said:

When fire is raining down upon a place, then what is the need to go there?

The Mubāhalah of the Adversaries

The Promised Messiah^{as} said:

Many a man of this country who continually abused me and would not stop coming after me, when their term came near, they themselves engaged in *mubahalāh* [prayer duel] that O God, annihilate the one who is a liar among [the two of] us. In the end, they themselves perished and thus set a seal upon my truthfulness. Abū Jahl engaged in a similar kind of *mubahalāh* with the Prophet, peace be on him, on the day of [the battle of] Badr. Abū Jahl had supplicated: ‘Whoever among the two of us severs ties of kinship and is a mischief monger—O God!—make him perish this day.’ In the end, God Almighty made Abū Jahl perish that very day and his prayer was accepted against himself.¹

1. *Al-Ḥakam*, vol. 11, no. 9, p. 10–11, dated 17 March 1907

UNDATED

Distributing Sweet Drinks & Rice on 10th Muḥarram

Qāḍī Zuhūr-ud-Dīn Akmal raised a question and asked the directive of the Promised Messiah^{as} regarding the distribution of sweet drinks and rice, etc., on the tenth of Muḥarram with the intention of gaining spiritual reward from Allah. The Promised Messiah^{as} said:

To fix a day and a time for such activities is a custom and an innovation. Gradually, such customs lead to *shirk* [associating partners with Allah], therefore, one should avoid such practices because their outcome is not good. Though initially it might have been with the same intent, it has now taken the form of *shirk* and is in the name of other than Allah, therefore, I declare it to be unlawful. False beliefs are not removed until such customs are eradicated.

Friday Prayer Services with Two People

This matter was presented that if there are two Ahmadis in a village, can they observe the Friday Prayer services or not. Maulawī Muhammad Ahsan was addressed (by the Promised Messiah^{as}) and he submitted that the Congregational Prayer can be observed with two people; hence, the Friday Prayer can also be observed. The Promised Messiah^{as} said:

Yes, they can observe the Friday Prayer service. Jurists have recorded a minimum of three people [for this Prayer service]. If there is only one individual, he can complete the count by having his wife, etc. stand behind him.

Fasting on the Anniversary of the Holy Prophet's Death

A question of a person was presented before the Promised Messiah^{as} asking whether or not it was necessary to fast on the day of the death anniversary of the Holy Prophet, may peace and blessings of Allah be upon him. The Promised Messiah^{as} said: 'It is not necessary.'

Fasting in Muḥarram

A question from the same person was presented whether it is necessary to fast during the first ten days of Muḥarram or not. The Promised Messiah^{as} said: 'It is not necessary.'

Chath

A question from the same person was presented asking whether it is lawful to sacrifice an animal for the fulfilment of an objective, or for the fertility of land or by way of *chath* [a *qurbānī* offered on the sixth night of the lunar month]. The Promised Messiah said: 'It is not lawful.'

Lock or Wisp of Hair on the Crown of a Newborn Child

A question from the same person was presented seeking an injunction about not completely shaving the head of a newborn child and leaving a lock or wisp of hair on the crown in the name of some revered person. The Promised Messiah^{as} responded:

It is unlawful. One should not do so.

Making a Miniature Mausoleum during Muḥarram

A question from the same person was presented asking if it was appropriate to join the people who make a miniature mausoleum and hold other gatherings during Muḥarram. The Promised Messiah^{as} responded: ‘This is a sin.’¹

9 MARCH 1907

Spiritual Nurturing through a Messenger

The Promised Messiah^{as} spoke about the Divine revelation:

ہزاروں تیرے پروں کے نیچے ہیں
Thousands are under your wings.²

He said:

A spiritual nourishing of people occurs when a Messenger comes from Allah the Exalted. First, the blessings of God

1. *Badr*, vol. 6, no. 11, p. 5, dated 14 March 1907

2. This revelation is recorded in *al-Hakam* in these words:

ہزاروں آدمی تیرے پروں کے نیچے ہیں [‘Thousands of people are under your wings’] (*Al-Hakam*, vol. 11, no. 9, p. 1, dated 17 March 1907). Compiler

Almighty descend on the Messenger and then through him others also partake of it as Maulawī Ma'nawī states:

قطب شیر و صید کردن کار او باقیان هستند باقی خوار او
The Quṭub (saint) is like a lion. It is the lion's duty to hunt and all others eat whatever is left over.

The real objective—that is, *taqwā* [righteousness] and faith—is indeed gained by everyone in any case; some directly and others indirectly. The real purpose is for man to achieve perfect faith and attain eternal salvation. If this objective is attained by the grace of God Almighty, then its example is like some people that tread on the path, while others recognize the path through them. Once the destination is reached, all stand as equal. By reason of entering into Paradise, all believers will indeed be equal.¹

1. *Badr*, vol. 6, no. 11, p. 4, dated 14 March 1907

10 MARCH 1907

(At 10 a.m.)

**Do Not Harbour Rancour
for Anyone Due to Worldly Matters**

Dr Yaqūb Baig, Ḥakīm Muhammad Husain Qureshi, Dr Ḥakīm Nūr Muhammad, Ḥakīm Muhammad Husain (of Marḥam-e-‘Īsā fame) [Ointment of Jesus], and Babu Ghulam Muhammad came from Lahore and presented themselves before the Promised Messiah^{as}. The Promised Messiah^{as} came to the Mubarak Mosque around 10 a.m. to grant them an audience and stayed for approximately two hours. Some people took *Bai‘at* [the Pledge of Allegiance] to the Promised Messiah^{as}, and there was a discussion on various issues. There was mention of mutual disagreement and grievance between a few members concerning some worldly matter. Upon this, the Promised Messiah^{as} said:

Look! The weather is deteriorating badly these days and an extraordinary change is visible in the condition of this age. The sky is always dusty as if it is also in distress. It is desirable to urgently reconcile with each other. It is not known who may pass away. I do not even want to hear what matters are causing these disagreements. It is not known who will live and who may die this year.

Supplications are not accepted until the heart is clean. If your heart harbours a grudge even for a single person with respect to any worldly matter, your supplication cannot be accepted. This fact must be clearly remembered and no grudge

should ever be harboured with anyone due to any worldly matter. What value is there of the world and its means that you should harbour animosity with someone for its sake?

Sheikh Sa'dī, upon whom be mercy, has mentioned a wonderful incident. Two people had great animosity with each other, so much so that they were offended that both existed under the same sky. One of them passed away by the decree of God. The other became joyous over this. One day he went to his grave and excavated it. He saw that his fine body was covered in dirt and insects were eating it. Seeing the deceased in this condition, he saw before his eyes the ultimate fate of this worldly existence and he was greatly overwhelmed, and cried so much that the grave of the deceased became wet. He had the grave repaired and had the following inscribed on it:

مکن شادمانی بمرگ کسے کہ دہرت پس ازوے نماند بے
Celebrate not the death of anyone,
For you too will not have very long to live after it.

Man must indeed discharge the right of God, but a big right is of kith and kin which is very difficult to discharge. On a small incident, a person thinks that a certain person spoke harshly with them. Then when alone, he goes on growing this ill-thought in his mind and makes a mountain out of a grain of rye and continues to increase in malice according to his ill-thinking. All such animosities are impermissible.

Animosity for the Sake of Allah

At times I am also displeased with someone, but my displeasure is for the sake of faith and Allah in which there is no contamination of selfish motives and worldly desires. If I have any animosity for someone, it is for the sake of God. Therefore, that animosity is not on my part, rather it is God's Himself because it does not include any selfish or worldly pursuit of mine. I do not want to take anything from anyone, nor do I expect anything from anyone. Learn from an incident of Ḥaḍrat 'Ali, may Allah be pleased with him, to realise the difference between zeal of one's ego and the zeal for God.

Learning from an Incident of Ḥaḍrat 'Ali^{ra}

It is written that once Ḥaḍrat 'Ali^{ra} engaged in combat with a warrior who was a *kāfir* [disbeliever]. Ḥaḍrat 'Ali^{ra} would grip the warrior time and again, but he would manage to escape. Eventually Ḥaḍrat 'Ali^{ra} overpowered the warrior and firmly seized him, he then knelt over the chest of the disbeliever and was close to slaying the warrior with his dagger that the warrior spat on Ḥaḍrat Ali's face. On this action, Ḥaḍrat 'Ali^{ra} stood up from the chest of the warrior and released him. The opponent was astonished at this and asked Ḥaḍrat 'Ali^{ra}, 'You subdued me after so much effort, whereas I am your mortal enemy and thirsty for your blood, yet after overpowering me you freed me. Why did you do this?'

Ḥaḍrat 'Ali^{ra} responded, 'The fact is that I do not have any personal enmity with you. Because you harm the Muslims due to religious differences, you, therefore, merit being killed. I was seizing you only because of this religious need, but when you

spat on my face, it enraged me and I thought to myself that now a personal motive has materialised, and it is not permissible to retaliate so that no action of mine is for any personal reason. Every action should be for Almighty Allah alone. When my state will change, and this anger subsides then you will be dealt in the same manner.' Hearing this reasoning affected the heart of the *kāfir* so much that all disbelief left his heart, and he thought that there can be no faith better than this in the world that with the effect of its teaching, a soul becomes so pure. Thus, he offered *taubah* [repentance] right there and became a Muslim.

Thus, human beings should not develop mutual enmities due to worldly discord. Furthermore, these are the days of pandemics, earthquakes and the wrath of God. During these days a person should remain trembling in the fear of God Almighty.

Followers of Maulawīs

A person mentioned that some *maulawīs* mislead people by making up all manner and types of fabrications. The Promised Messiah^{as} said:

What else do they have in their hands except concocting fabrications? But the people who get caught in their snare are themselves weak and feeble and are engrossed so much in worldly affairs that they have no awareness of faith at all. They themselves do not reflect or analyse; otherwise they would have been safe from the mischief of such troublemakers who cut and trim my statements and present them to people with fabrication.

An Oath for the Book *Ḥaqīqatul-Wahī*

The Promised Messiah^{as} said:

I have gathered all sorts of matters concisely in the book *Ḥaqīqatul-Wahī*, and I adjure the people to read it from beginning to end at least once. It is against *taqwā* [righteousness] to refuse another's adjuring. The Holy Prophet, may peace and blessings of Allah be upon him, honoured the adjuring of another, and so did Jesus, peace be on him, fulfil the adjuring of another. Thus, I adjure for the carrying out of a virtuous deed, so that they do not abuse or oppose me without thought and understanding. They should attentively study my arguments at least once, even if they peruse them little by little, then they will discover where the truth lies.

(At the time of Zuh̄r)

Students' Strike

Maulawī Ghulam Muhammad, a student at Aligarh College, mentioning the strike of the students there and their opposition to the teachers, submitted to the Promised Messiah, peace be on him, that none of the students from this Jamā'at (Ahmadiyya sect) participated in the strike. Miyān Muhammad Dīn, 'Abdul-Ghaffār, etc., all remained separate from this, but 'Aziz Ahmad continued to participate with those students, and despite our counselling him, did not desist. In some newspapers such articles had been published that the grandson of the Promised Messiah is at Aligarh College. Therefore, due to everyone generally knowing the relationship of 'Aziz Ahmad with the Promised

Messiah^{as}, the members there expressed surprise that ‘Aziz Ahmad participates in such mischief. Upon this, the Promised Messiah, Mirza [Ghulam Ahmad^{as}] said:

By joining the mischievous students, the path Aziz Ahmad has taken in opposing his teachers and officers, is completely against my teaching and advice. Therefore, since the day he joined this rebellion, he is separated from my Community and expelled from the *Bai‘at* [Pledge of Allegiance] he has to me. I am pleased with the students who acted upon my teaching on this occasion. Many people come and enter into the *Bai‘at* but when they do not act upon the conditions of *Bai‘at* they automatically become expelled therefrom. This indeed is the condition of Aziz Ahmad which is not unique. As for this matter that he is my grandson and thereby related to me, so let it be clear that I do not have any regard for such relations. All my relations are for the sake of Allah the Exalted. The father of Aziz Ahmad himself is averse to me and I do not consider him my son, so what meaning does it hold that Aziz Ahmad is my grandson? Aziz Ahmad should have first consulted me in this matter or should have observed the example that was established in Lahore Medical College that when the students in Lahore had gone on strike against their professors, I had directed the students who are members of this Jamā‘at that they must not participate in the strike and that they must return to college immediately seeking forgiveness from their teachers. So they acted upon my directive, and they presented such a good example by entering the college that other students also immediately returned. Aziz Ahmad must know this incident as it was published in the newspaper. If he did not know, then it was necessary for him that he should have first consulted me or should have followed the advice of his companions. His going

to Aligarh also was with the directive and advice of his father, and not my directive at all. Similarly, participation in opposition to teachers was not due to some relation with me, and for this reason he is excommunicated from *Bai'at* [the Pledge of Allegiance] until he does *taubah* [repentance] from his action, seeking forgiveness from his teachers.¹ Albeit, other students, Maulawī Ghulam Muhammad, etc., consulted me before going to Aligarh. I had advised them that there is no harm in going there if they avoid the company of the other students there and do not participate in any wickedness. A person goes to the toilet to relieve himself but safeguards himself from the filth.

1. **Mirza Aziz Ahmad's Renewal of Bai'at:**

Mirza Aziz Ahmad sent the following detailed letter to the Promised Messiah^{as} from Mianwali where he is staying during his seasonal leave:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

[In the name of Allah, the Gracious, the Merciful

We praise Him and seek blessings for His noble Messenger]

To the Imam of the Age, the Promised Messiah, peace and blessings be upon him,

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ [Peace be upon you, and the mercy and blessings of Allah]

This devoted servant seeks forgiveness for his past failures and requests that the past lapses of this humble one may be forgiven and he may be included among the *Tābi'in* [the generation of Muslims after the Companions]. Furthermore, pray for this humble one that may Allah the Exalted keep him steadfast in the future.

The Promised Messiah's Humble One 'Aziz Ahmad'

The Promised Messiah responded to this letter:

I forgive that infringement. In the future, live your life like a righteous and true Muslim, and avoid evil company. The outcome of evil company is always evil. (*Badr*, vol. 6, no. 42, p. 7, dated 17 October 1907)

The Promised Messiah directed this humble one [Editor, *Badr*, Muftī Muḥammad Ṣādiq]:

Publish these matters in the newspaper *Badr* for general information.¹

Death of Jesus, Peace be on Him

There was a mention of the belief of our adversaries that Jesus, peace be on him, has ascended to heaven with his earthly body and will return to the earth before the Day of Judgment and will remain in the world for forty years and will call the Christians to account vehemently and will tell them that their religion is false, and will break the cross and will then pass away on this earth.

The Promised Messiah^{as} said:

This belief should be put next to the following verses of the Holy Quran:

وَإِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَّ الْهَيْبِينَ مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ۝ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَ كُنْتُ عَلَيْهِمْ شَهِيدًا مِمَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ۝²

Meaning, on the Day of Judgement, Allah the Exalted will say to Jesus, O Jesus son of Mary! Did you tell the people to believe in you and your mother as gods and leave Allah? Jesus will

1. *Badr*, vol. 6, no. 11, p. 4–5, dated 14 March 1907

2. *Sūrah al-Mā'idah*, 5:117– 118 [Publisher]

answer thereupon, O Allah, Holy are You, how was it appropriate for me to utter such a statement that is not true? If I had said this, You would have known. You know what is in my mind but I know not what is in Your mind. You are the Knower of hidden things. I did not say to them except what You commanded me, that worship Allah who is my Lord and your Lord, and so long as I was among them, I continued to watch over them and after You caused me to die, You were watching over them afterwards (I am not aware of anything), and You see everything.

Now it is worth pondering here that it will be the Day of Judgment and all the people will be standing before Allah the Exalted and it will be the hour about which it is said:

هَذَا يَوْمٌ يُفْعَلُ الصَّادِقِينَ صَادِقُهُمْ¹

it will be the day that truth will benefit the ones who speak the truth.

At such time, Jesus will say to God Almighty that so long as he was in the world, he continued to preach the Oneness of God to them, and he did not know what happened to them afterwards. Notwithstanding whether he is buried in the earth or sitting somewhere in heaven, this point is worth carefully pondering that if he will return to the world before the Day of Judgment and then live for forty years, and will also vehemently punish the Christians for making him and his mother gods, and then will reform them too, and will make those who will accept him into Muslims, then how can his response on the Day of Judgment be that he was unaware of what happened or did not happen after him; rather, his response should be: 'O Exalted Maker! I have severely punished them for this belief of theirs and have broken their cross, and have taken them to task for forty years.'

1. *Sūrah al-Mā'idah*, 5:120 [Publisher]

Therefore, one ought to reflect that if the Messiah would come to the world again, would this response from him that is recorded in the Holy Quran be true? And if the saying of these Mullahs is accepted, what kind of reward will Jesus receive on the Day of Judgment by providing such a response? These ignorant ones do not even realise that by fabricating such statements, they are declaring a Prophet of God to be—**نَعُوذُ بِاللَّهِ** [God forbid!]
—lying, and the lie would be spoken on the Day of Judgment, and that, too, in the court of God! **نَعُوذُ بِاللَّهِ مِنْ ذَلِكَ** [We seek Allah's protection from this].

The Fear of God Develops through Faith

It was mentioned that despite the widespread pandemic and difficulties, mischief has increased among people, and they are heedless. The Promised Messiah^{as} said:

If there is complete faith in God Almighty, then man's heart has [His] fear and dread. As belief decreases, so does this fear [of God] go on decreasing.

The Reason for Divine Chastisement in this World is Mischief and Denial

The Promised Messiah^{as} said:

My belief is firmly established upon this fact with truth that however many people who perished during the times of Noah^{as}, Lot^{as}, the Holy Prophet, may peace and blessings of Allah be upon him, or other Messengers, if they had not dealt with the Prophets with mischief and had not denied them, they would

have lived their lives in the ordinary way. The time of punishment for the immoral and impious sins that one carries out in the world has been set for the Hereafter. The chastisement in this world ensues mostly due to the denial of Prophets.

If Pharaoh had not mistreated Moses^{as}, he would have ruled in the world for a few days more. The Day of Judgment is the time for the accountability and recompense of ordinary sins, but the sin on which God Almighty manifests great jealousy [in point of love and honour] is the rejection of His Messengers and audacity towards them. When wickedness crosses all bounds, and the holy Prophets of God are subjected to suffering and made the target of oppression, mischief and vileness, then at such a time God Almighty makes such people taste punishment in this very world. If these people had adopted humility, they would not have perished. Jesus had told his enemies that they were worse than prostitutes because they sin but adopt humility recognizing themselves to be sinners, but you sin and are content with doing so, and consider it to be worthy of spiritual reward. Allah the Exalted says in His Holy Book:

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَآمَنْتُمْ¹

Meaning that, if you show gratitude and acceptance, then what would God gain by punishing you? It is your sinful actions that make you suffer punishment.

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

Preaching in America

This objection is invalid that why did America suffer chastisement when my message had not reached there. My message has spread there aplenty. Initially I had printed 16,000 flyers of an announcement and sent them to Europe and America. It was by reading this same flyer that Muhammad Webb from America had started corresponding with me when he had not even accepted Islam. After that, leaflets about the prophecy regarding Dowie were distributed in large numbers across America; my picture and details were published in many newspapers that were read by hundreds of thousands of people and the message of this Movement has been propagated among them.

Divine Practice with Respect to Chastisement

Additionally, it should also be kept in mind that the practice of Allah since time immemorial has been that when punishment descends then some of the good who are mingled with the mischievous are also affected. Then their accounting will be according to their individual actions.

Look! The firstborns perished during the time of Moses^{as}; what was the fault of the firstborns? When famine hit at the time of the Holy Prophet, may peace and blessings of Allah be upon him, it is clear that it impacted all and not just some. These people who raise this type of criticism are unaware of the practice of Allah.

Ṣadaqah & Taubah Averts Calamities

The Promised Messiah^{as} said:

This matter is unanimous among all religions that a calamity is averted through *ṣadaqah* [charity] and alms, and if God Almighty informs about a calamity in advance, then this is known as a prophecy of warning. Thus, such a prophecy can be averted with alms and charity, repentance and turning to God. One hundred twenty-four thousand Messengers acknowledge that a calamity is averted through almsgiving. Hindus also give *ṣadaqah* and alms at times of hardship. If calamity is such a thing that cannot be averted, then *ṣadaqah* and alms become futile.

The Attitude of Atham and Lekh Rām

There was a difference between Atham and Lekh Rām as well. Atham became fearful upon hearing the prophecy, and at that very moment in the full assembly, putting his hands on his ears [as a gesture of repentance], said that he had never made any insult to the Holy Prophet, may peace and blessings of Allah be upon him, and he abandoned all insolence. For this reason he was given respite for a few more days. However, contrary to this, Lekh Rām opted for audacity and he grew more emboldened day by day. Consequently, he was not given respite even for the full term [of the prophecy]. If he had adopted silence like Atham, and had feared God, his days would also have been extended. Similarly, as Ahmad Baig had not witnessed any precedent, he did not fear and perished quickly, but the ones left behind became fearful and were given respite.

It has never happened that everyone accepted a Prophet.

Disagreements are simply unavoidable. Hostility of one kind or another will inevitably remain. During the time of every Prophet, it has happened exactly so.

The Quran is Not Difficult [to Understand]

The Promised Messiah^{as} said:

Some ignorant people say: ‘We cannot understand the Holy Quran. For this reason we should not pay attention to it as it is very difficult.’

This is their mistake. The Holy Quran has taught matters related to belief with such eloquence that is unparalleled and incomparable, and its arguments influence hearts. The Quran is so eloquent and effective that it made the Bedouins of Arabia who were completely unlettered understand, then why can it not be understood today?¹

(Before ‘Aṣr Prayer)

Recreational Tour

A respected Hindu employee of the Jammu state, resident of Qadian, was present in the company of the Promised Messiah^{as}. During the conversation, he praised the climate of Kashmir and requested the Promised Messiah^{as} to come visit Kashmir for sightseeing sometime.

1. *Badr*, vol. 6, no. 12, p. 4–5, dated 21 March 1907

The Promised Messiah^{as} said:

It is not my way to tour merely for recreation or sightseeing. However, if there is a need for travel relating to religious work I am engaged in, and it becomes necessary to visit Kashmir for the service of the Faith, then I am prepared to even travel to that land.

For the Attention of the Aryas

The latest treatise, *Qadian kei Ārya aur Hamm* [*Ahmadis and the Aryas of Qadian*], was under discussion. The Promised Messiah^{as} said:

It is heard that one of the Aryas addressed within this [treatise] had said that they would refute the *Shubh Chintak* article by a public announcement and that Ḥaḍrat Ṣāḥib [the Promised Messiah^{as}] should not write the treatise. However, I said that the publication of this treatise cannot be stopped now. They should take an oath after the publication of this treatise in affirmation or rejection. All the Aryas of India should ponder over this matter. It is disingenuous for them to attack Islam until they have decided this matter. They should form a deputation and come to Malāwāmal and Sharampat and ask them under oath whether they are witnesses to my Signs or not. This treatise of mine is short, but it has settled the matter against the Aryas.

Evidence against All False Faiths

The Promised Messiah^{as} said:

Almighty Allah has established evidence against all false faiths through me, and such an argument has been cited for every religion which is absolutely irrefutable. For the Aryas, first is the topic in this very treatise, that the Aryas are themselves witnesses to the fulfilment of my Signs, in connection with which they cannot possibly deny. Then, their doctrine of *Niyog*¹ incriminates and embarrasses them within the depths of their hearts. Then their belief that God is not the creator of anyone, etc., are such matters that have come to the fore that no Ārya can defend. For the guidance of the Sikhs, God has exposed the *Chola Şāhib* [cloak of Ḥaḍrat Guru Baba Nanak] upon which it is clearly written that no religion is acceptable outside of Islam, and it is proven through this what the religion of Baba Nanak is. The very tomb of the ‘God’ of the Christians has itself appeared, and the proof against our Muslim adversaries is also established since the Holy Quran acknowledges the death of Jesus^{as} and the Holy Prophet^{sas} has seen him among the dead.²

The Holy Prophet’s Greeting of Peace to the Promised Messiah^{as}

The Promised Messiah^{as} said:

It is a wonder to note that the Noble Prophet, may peace and

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1. This Ārya doctrine permits a man to allow his wife to cohabit with another man to conceive a child. [Publisher]
 2. *Badr*, vol. 6, no. 11, p. 6, dated 14 March 1907

blessings of Allah be upon him, has conveyed *salām* [the greeting of peace] to the Promised Messiah and has bequeathed to have his *salām* conveyed to him. Now, if the Messiah who is to come is the same one that is present among the Prophets in heaven, then he will descend to the world after passing by the Noble Prophet, may peace and blessings of Allah be upon him. He should, therefore, have brought *salām* from the Noble Prophet, may peace and blessings of Allah be upon him, to the Muslims rather than the people of this world conveying to him the *salām* of the Holy Prophet, may peace and blessings of Allah be upon him, when he comes here. This is just like the proverb, گھر سے میں آؤں اور خبریں تم سناؤ، 'I have come from home, yet you relate the news from there.'

This message of *salām* of the Holy Prophet, may peace and blessings of Allah be upon him, clearly tells us that the one to arise within the Ummah is an individual who has not met the Holy Prophet, may peace and blessings of Allah be upon him.¹



1. *Badr*, vol. 6, no. 13, p. 9, dated 28 March 1907

UNDATED¹

(Penned by Ḥaḍrat Šāhibzādah Bashir-ud-Din Mahmud Ahmad)

Essential Admonishments for Women

A girl was not on good terms with her mother-in-law. As a complaint and grievance, the girl stated before some women, 'Evil is the place where my mother-in-law and others live.' The Promised Messiah^{as} was very displeased with this and said:

No town is evil at all. If a town is declared evil, then it alludes to its residents. Thus, it is a matter of extreme regret for a woman who brings such a statement upon her tongue or maligns her husband or his parents in this way.

Afterwards, he admonished that woman at length and said:

God Almighty does not like such things. This affliction is plentiful among women that they become averse on minor issues and harshly abuse their husbands; rather, they even mention their mother-in-law and father-in-law with harsh words whereas they are honourable elders of her husband. They take it as a trivial matter and they take this conflict of theirs to be like a conflict with the other women of the neighbourhood, whereas God Almighty has ordained their service and seeking their pleasure as a major obligation and has directed to the

1. *Al-Ḥakam* published these narratives under the title of 'Internal Diary'. There is no date entered on them. 'Internal Diary' represents the statements of the Promised Messiah^{as} inside his home. (Compiler)

extent that if parents compel their son to divorce his wife, the son ought to divorce her. Thus, if a woman can be divorced if her parents-in-law so desire, then what else is there to consider?

Therefore, every woman ought to keep herself constantly engaged in the service of her husband and his parents. Note that the woman who serves her husband is rewarded to some extent, too. If she serves him, he provides for her, but parents do not take anything from their child. They take care of him from birth till adolescence and serve him without any reward. When he is mature, the parents marry their child, plan for his future well-being and carry out those plans. After he gains employment, and becomes capable to bear his own burden and do some work in the future, then for what objective does his wife wish to separate him from his parents or resort to abuse and insult for minor issues? This is such an undesirable act that both God and His creation abhor it.

God Almighty has appointed two responsibilities for a human being: the rights of God and the rights of man. Then they are further divided into two parts. Firstly, obedience and subordination to parents, and secondly attention to the welfare of the creation of God. Similarly, for a woman, there is the service and obedience of her parents, husband and parents-in-law. Thus, how unfortunate is the woman who turns away from fulfilling both the rights of man and the rights of Allah by evading the service of these people.

Taking a Bad Omen from a Name

The name of a girl was *Jannat* [‘Paradise’]. Someone said that this name is inappropriate as sometimes someone calls out, ‘Is Jannat [Paradise] at home?’ And if she is not [in the house] then it shows as if only ‘Hell’ is in the house. Or if someone is named *Barakat* [‘Blessing’], and it is

said that Barakat [Blessing] is not in the house, then it would imply as if there is only misfortune there. The Promised Messiah^{as} commented:

This is not the case. There is no harm with giving a name. If someone says that Barakat is not inside, then it only means that that person is not inside, not that there is no blessing. Or if one says that Jannat is not there then it does not mean that Paradise is not there and Hell is, rather the person whose name is Jannat is not there.

Someone said that in the Hadith such a practice has been forbidden. The Promised Messiah^{as} said:

I do not consider such *ahādīth* to be correct. Objections arise against Islam because of such *ahādīth* because the names, ‘Abdullah [Servant of Allah], ‘Abdur-Raḥīm [Servant of the Merciful] and ‘Abdur-Raḥmān [Servant of the Gracious], that God had taught, can also suffer from the same criticism. When a person says that ‘Abdur-Raḥmān is not inside, then it cannot mean that ‘Abdush-Shaitān [the Servant of Satan] is inside. Rather, it means that a person is given a particular name as a good omen so that the individual exemplifies that name.

The Treatment of Bahadur Shah Zafar by the British

It was mentioned that a newspaper has taken great issue and expressed its displeasure over the treatment meted out by the British in the time of the last emperor of the Mughal Dynasty. The Promised Messiah^{as} said:

The matter is not so. God is not unjust to any people or to

any individual. When a person commits some sin, then God Almighty causes hardships to befall him as a means of reformation. Because Bahadur Shah and some of his past elders committed many mistakes, God Almighty did not deem them capable to rule. Thereupon, He had the British overpower them. If they had not done such deeds, God Almighty would not have done so either. Rather, in my opinion, God Almighty did a great favour to Bahadur Shah that his sins were forgiven through the difficulties he bore. And for the treatment meted out by the British, that is what the victorious nations do. Had Bahadur Shah been victorious, wouldn't he have done the same?

Necessary Characteristics of a Physician

A gentleman visited the home and a discussion on medicine ensued. The Promised Messiah^{as} said:

In addition to the knowledge related to his profession, a physician should also have piety and *taqwā* [righteousness]; otherwise, nothing can be done without it. Our forefathers were mindful of this, and they write that when you put your finger on the pulse, you must also recite,

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا¹

Meaning that, O Holy God! We have no knowledge except what You have taught us.

1. *Sūrah al-Baqarah*, 2:33 [Publisher]

Healing is Attained Solely through the Grace of Allah

The Promised Messiah^{as} said:

Look! Just recently Mubarak Ahmad had measles. He experienced so much itching that he would stand in the bed and scratch off the flesh of his body. When nothing afforded relief, I thought that it was now time for supplication. I prayed and had just completed my supplication when I saw [in a vision] that some small animals like rats were biting Mubarak Ahmad. A person said, 'Tie them in a sheet and throw them out.' Hence, this was carried out. Then when I saw in wakefulness, Mubarak Ahmad had recovered completely. Similarly, what is in the 'healing hands' that are renowned? That very grace of God—nothing else.

A Way for the Acceptance of Prayer

The Promised Messiah^{as} said:

At times when one's supplication does not find acceptance, a way to have the prayer accepted is to request a pious elder to make the supplication and then one should supplicate to God that He may accept the prayers of this elder. It has been observed many a time that the prayer is accepted in this way. Such an incident has sometimes occurred with me as well, and it can also be witnessed in previous saints. For example, once Bāwā Ghulām Farīd^{ṛta} fell ill, and he prayed but no benefit was observed. Then he asked one of his extremely pious and righteous disciples (perhaps Sheikh Nizām-ud-Dīn^{ṛta} or Khawājah Quṭb-ud-Dīn^{ṛta}) to pray. They prayed fervently but still found

no effect. Observing this, one day Bāwā Ghulām Farīd^{rtā} supplicated earnestly, ‘O My Lord! Elevate this disciple to the status in which his prayers attain the status of acceptance.’ Bāwā Ghulām Farīd^{rtā} told the disciple the next morning that he had prayed for him in this manner. Hearing this, the heart of the disciple was deeply moved, and he said to himself that, When my mentor had prayed for me in such a way, let me start my prayers for him. He prayed with such intensity that Bāwā Ghulām Farīd^{rtā} was cured.

Need of Prayer at the Time of Calamities

It was raining heavily and the clouds would not break at any time. There was a great danger that buildings may collapse. The Promised Messiah^{as} said:

During torrential rain, hurricanes or other storms, one should constantly beseech God Almighty for Him to create some benefit in that calamity and to protect us from every evil that may be produced by it. The Messenger, may peace and blessings of Allah be upon him, also prayed in the same manner during such occasions. He would appear anxious at downpours and sandstorms and would pace from one place to another as if the Day of Judgment had arrived. Even though many Signs of the Day of Judgment had been foretold to him and the coming of the Messiah was similarly anticipated, he considered God absolutely Independent; therefore, everyone should fear His independence and must continuously engage in prayers, particularly at such times.

Jesus, Peace be on Him, Conversing in the Cradle

The Promised Messiah^{as} said:

It is written about Jesus^{as} that he began speaking while in the cradle. This does not mean that he began speaking just after birth or within two to four months of birth, rather it means that when he was two to four years old, as this is the time for children to play in cribs and it is not astonishing for such a child [to speak]. Our daughter, Amatul-Ḥafīz also speaks a lot.¹

14 MARCH 1907

Need of Seeking Forgiveness for Steadfastness of the Heart

The letter of brother Ahmad Husain from Amritsar was presented to the Promised Messiah^{as} in which he had asked the Promised Messiah^{as} for a cure relating to the fear in his heart and it was written that it has been heard that the Promised Messiah^{as} had said that people should come to Qadian within twenty-five days, and felicitations were presented on the Sign of [John Alexander] Dowie. The Promised Messiah^{as} wrote in response:

For the steadfastness of the heart, recite *istighfār* [seeking forgiveness from God] abundantly.

1. *Al-Ḥakam*, vol. 11, no. 11, p. 10–11, dated 31 March 1907

The Way to Protect Oneself from Calamities

I have not told anyone to come to Qadian fearing the earthquake or the plague. Everyone should remain at their place and seek forgiveness from God Almighty for their sins. The days of the earthquake are approaching that will cause great loss of life, but it is not known when that extremely severe earthquake will occur. The death of Dowie is indeed a great victory. It has been reported in all the newspapers.

A Fresh Sign

It was mentioned that the plague was rampant across many cities, and it was widespread even around Qadian. Only the village was relatively safe.

The Promised Messiah^{as} said:

Every news is understood in a relative manner. The fire of God's chastisement is blazing at other places but since the following revelation was received:

يا الله! اب شهر کی بلائیں بھی ٹال دے

O Allah! Avert now the afflictions of the town also.

there seems to be peace in Qadian. This is a fresh Sign and is a source of increasing the faith of those who reflect.

The Sign of the Death of the Elite

It was mentioned that the death of prominent people was being reported in the newspapers now. The Promised Messiah^{as} said:

This is in accordance with the Divine revelation that informed that:

مِنَ النَّاسِ وَالْعَامَّةِ

Meaning that, 'Even the prominent, as well as the ordinary, will perish by the plague.'

Punishment of Hell will Not be Eternal

A letter from a member was presented that the Chakrhalavi Mullah had published his belief that when a person passes away, their soul also dies and that both will be resurrected on the Day of Judgment so that the one who has died earlier from that Day is not punished longer and the duration of the chastisement of the one who died closer to that Day of Judgment is shorter. The Promised Messiah^{as} said:

This is the opinion of the ignorant Chakrhalavi. This objection can be valid only if the punishment of Hell is everlasting from which man is never going to be freed and he is going to live in Hell forever. This belief is completely wrong and is wholly opposed to the Holy Quran and the Hadith. It is proven from the Holy Quran that after passing through a period of punishment in Hell, man will gradually be saved from the torment of Hell. God Almighty is *Ghafūrur-Rahīm* [Most Forgiving and Ever Merciful]. It is entirely unreasonable that the human being whom God Almighty has Himself brought into being,

and who is His creation, and in whose deficiencies and excesses there is a part that is due to his nature, that God should punish him in such a way that he should never attain salvation from it. This is the belief of the Aryas that there is no salvation for man ever, and he will continue to be reincarnated, but it is not known when the hundreds of thousands of tens of millions of insects and bugs will turn human. There are hundreds of germs in each drop. How merciful is the Parmeshwar of the Aryas that the worst of times have dawned but the means for man's salvation have still not come into being.¹

UNDATED

Calling the Adhān in the Ear of a Child

Hakīm Muhammad ‘Umar from Firozpur inquired, ‘When a child is born, Muslims call the *Adhān* in its ear. Is this practice in accordance with the Shariah or is it merely a custom?’ The Promised Messiah^{as} responded:

This practice is proven from the Hadith.² Moreover, the words said in the ears at that time have a certain impact on the morals

1. *Badr*, vol. 6, no. 13, p. 4, dated 28 March 1907

2. In *Sunan at-Tirmidhī*, Kitābul-Aḏāḥī *‘An-Rasūlillāhī ṣallallāhu ‘alaihi wa sallam*, Bābul-Adhānī fī ‘Udhunil-Maulūd, Hadith 1514; it is written as: **أُذِّنْ فِي أُذُنِ الْحَسَنِ بْنِ عَلِيٍّ جَيْنَ وَلَدَتُهُ فَاطِمَةُ بِالصَّلَاةِ**. [Publisher]

and conditions of man. Therefore, it is a good custom and is permitted.

Feast on the Fulfilment of a Sign

Khan Şāhib ‘Abdul-Ḥamīd wrote a letter to the Promised Messiah^{as} from Kapurthala seeking permission to hold a feast for the members at the occasion of the joyous fulfilment of the glorious Sign of Dowie. The Promised Messiah^{as} granted permission and said:

It is permissible to hold such a feast to proclaim the favour [of God].

Definition of a Traveller

A question by a gentleman, Muhammad Sa‘īd-ud-Dīn, was presented before the Promised Messiah^{as}, ‘My brother and I are always travelling to trade perfumes, etc. Should we shorten our Prayers?’ The Promised Messiah^{as} responded:

A journey is that which a person encounters from time to time for some purpose, not that it is his profession to be here today and somewhere else tomorrow for trade. It is against *taqwā* [righteousness] that such a person should count himself among the travellers and spend his entire lifetime shortening his Prayers.

Is it Permissible to Benefit from the Inventions of Disbelievers?

A question from a person was presented that if the railway is the donkey of the *Dajjāl* [Antichrist], then why should we ride it? The Promised Messiah^{as} said:

It is not forbidden to benefit from the inventions of disbelievers. The Holy Prophet, may peace and blessings of Allah be upon him, had said that to cross breed a mare with a donkey [offspring being a mule] is *dajal* [deception], thus the one who does this is *dajjāl* [one who deceives], yet the Prophet^{sas} would continue to use mule for a mount. A *kāfir* king [i.e. al-Muqauqis] had sent the Prophet^{sas} a mule as a present and he would constantly ride it.¹

19 MARCH 1907

The Sign of Dowie's Destruction

The Promised Messiah^{as} said:

I did not have any personal quarrel with Dowie rather he was the only messenger of the Christian faith in this age, and he was engaged in prayer and effort to annihilate all the Muslims of the world. Thus, with his death, a verdict has been delivered

1. *Badr*, vol. 6, no. 13, p. 4, dated 28 March 1907

between Islam and Christianity. It is in the Hadith that the Promised Messiah will kill the swine—that swine was this very Dowie. He was a man so highly renowned that wires of his death were immediately transmitted throughout the entire world. His mention would be published in hundreds of newspapers and all the people knew him very well.

The circumstances of Lekh Rām and others were limited to this country alone. It is possible that the prophecy about them and their death may not have reached those countries, but no one can say the same about him [Dowie]. Lekh Rām was known only in the Punjab and some other areas of India; otherwise, he was an unknown and anonymous person, but even the monarchs of Europe and America knew the name and particulars of Dowie. He had once toured the world and had even come to the island of Ceylon in India.

Anyone who would even deny such a great Sign would be extremely shameless and their offence could not be forgiven. The omnipotence of God! Dowie died over there; here I was given the news of his death through revelation accompanied by the words:

إِنَّ اللَّهَ مَعَ الصَّادِقِينَ

Allah is with the Truthful.

that alluded to this *mubāhalah* [prayer duel] which had taken place between him and me, indicating that God bestowed victory upon the truthful one.

The Death of Lekh Rām

It was mentioned that an Ārya said that they believe in reincarnation, so no one dies among them, and that Lekh Rām is alive and not dead. The Promised Messiah^{as} said:

When Lekh Rām himself initiated the *mubāhalah* [prayer duel], he sought [Divine] judgment by presenting the Vedas before his Parmeshwar so that a verdict between the truthful and the liar could be reached. He had prophesied about me that Mirza Şāhib would die within three years, and I had prophesied after receiving revelation from God that he would perish within six years. So, when he died as a result of this *mubāhalah* and personally testified through his death that Islam is true and the Vedas are false, then what does it mean to say he is alive now? Anyhow, even if reincarnation is indeed true, in spite of that, does anyone know what body of an insect or grazing animal or quadruped he is [trapped] in, or what punishment and pain has seized him?

The Status of the Vedas

The Promised Messiah^{as} said:

It is a surprise as to why the Aryas are so fond of the Vedas. They contain neither any miracle or Sign, nor any sublime teaching; nay, rather these people have not seen it. They have not read it. Their greatest pundits are bereft of its understanding because, firstly, Sanskrit itself is a dead language. Then, the Sanskrit of the Vedas is of even greater rarity. Despite this level of ignorance, these people show such brazen audacity, failing to realise that insolence does not bode well. Its end is evil. A man perishes through his audacity.

Blessings of Meeting Often

A *maulawī* from Sialkot was mentioned that he went somewhere to debate with the opposing *maulawīs*. The Promised Messiah^{as} said:

He does not have the right to debate as he has met me very few times and has had very little opportunity to be in my company and that also a long time ago. New arguments are generated here day and night. Mere perusing of books does not work. Being present is necessary as one's knowledge increases day by day.

Addressing Maulawī Muhammad Ahsan, the Promised Messiah^{as} said:

However, you have this right as your attention is towards this task day and night. Older issues are instilled in your mind, and the new matters are also present in your mind. You are well acquainted with the particulars and arguments of this Movement. Unless a person is of such a calibre, there is a risk of stumbling due to a lack of knowledge.

A Muslim being a Freemason Amounts to Apostasy

There was a mention of the Amīr of Kabul that his people are displeased with him as he has become a Freemason. The Promised Messiah^{as} said:

They are justified in this displeasure since a monotheist and a true Muslim cannot join Freemasonry. Its core is Christianity, and to attain certain stages one needs to be baptized openly. For this reason joining it amounts to apostasy.¹

1. *Badr*, vol. 6, no. 13, p. 9, dated 28 March 1907

20 MARCH 1907

Supplication should be Comprehensive

A member submitted for the attainment of a specific objective. The Promised Messiah^{as} said:

Supplicate [in the words] that the matter that is better in the estimation of Allah the Exalted should come to pass because sometimes man prays to God Almighty for a specific thing considering it better for himself. He attains it but other evil arises from it that is greater than the previous evil. Therefore, a supplication should be comprehensive. I pray for you that God keep you safe and, in truth, it is He alone who keeps one safe.

The Second Advent of Jesus^{as}

The Promised Messiah^{as} said:

Jesus^{as} came to the earth once, the result of which was that tens of millions of people became idolaters in the world. What will he accomplish by coming again that people are desirous of his return?¹

1. *Badr*, vol. 6, no. 19, p. 5, dated 9 May 1907

21 MARCH 1907

— پھر بہار آئی تو آئے تلخ کے آنے کے دن

**The Spring has Arrived again and with it
the Days of Snow¹**

The Promised Messiah^{as} said:

Look! How the prophecy of the days of snow has been fulfilled! I had understood two aspects of it. Firstly, God will manifest such Signs that will be the ultimate proof for the people and hearts will find comfort. Secondly, there will be such heavy rain, bitter cold, and hailstorms, the likes of which have not occurred for a long time. So, God Almighty fulfilled both these aspects.

These Signs appeared with such continuity that the argument was conclusively established not only for the Punjab, but also for Europe and America—that is, with the death of Dowie—because when Dowie said that he prays for the complete destruction of Islam and is hopeful that his prayer would be accepted, then I published an announcement at that time challenging Dowie to a *mubāhalah* [prayer duel] that you consider Jesus^{as} to be God and Christianity to be true, but I, in opposition to this, believe Jesus^{as} to be a man and a Prophet of God and consider Islam to be a true religion. Therefore, whoever is the liar between us would die before the truthful. I also

1. These discourses have been copied from *Tashhīdh-ul-Adh-hān* into *Badr*.
(Compiler)

wrote that if he would not enter this *mubāhalab*, he would still perish.

In defiance of this, Dowie wrote that he did not wish to contend with gnats and flies and that if he so desired, he could trample them (the Promised Messiah) under his feet. This Dowie was a person from America who claimed to be a prophet. His influence spanned from America to Europe, and it is said that he was worth seventy million rupees. So his wealth was snatched from him after the *mubāhalab*, and he was banished from the town of Zion which he had founded. Then he was stricken with paralysis and was immobilized such that they would remove his faeces with an enema, and he eventually died in February 1907¹.

Hence, this was a Sign that established the argument against all of Europe and America, and the death of Sa'dullah for India. It should be remembered that this individual was also a staunch enemy of mine. Thus, these two Signs, combined with various other Signs, proved the fulfilment of the prophecy of the days of snow. Furthermore, this prophecy was also fulfilled literally, that in this season of spring, as was written that it would be so, such bitter cold, rainfall, and hailstorm took place that the world has cried out. Just like it is raining even today (21 March 1907) and it is terribly cold. Thus, it should be noted how clear in words and how explicit this prophecy was that was fulfilled in every one of its aspects.

1. John Alexander Dowie died on 9 March 1907. [Publisher]

The Sign of the Plague

The Promised Messiah^{as} said:

The plague is spreading in all four directions in India. It has been approximately eleven years that this disease is on the rise here and this year it is advancing with great intensity. It is not known how long the plague will stay, for God Almighty has said that He will not remove this disease unless people cleanse their hearts.

Despite the concerted efforts of the British, no cure has surfaced to this day. Inoculation was developed but proved ineffective. Rats were exterminated without any benefit. Now they are trying to eradicate mosquitoes, yet the plague is still ravaging and is rather increasing. Nevertheless, God Almighty has informed me that He will safeguard those people from the plague who reside within the four walls of my home.

Reflect that there have been severe outbreaks of the plague around here and many villages have become desolate. The plague has even affected Qadian itself, but God has saved this household, and no one has died from this disease; in fact, not even a mouse in this house has died. How grand indeed is the grace and mercy of God Almighty!¹

1. *Badr*, vol. 6, no. 17, p. 6, dated 25 April 1907

28 MARCH 1907

(*At the time of Z̤uhr*)

Ṣadaqah Jāriyah [Perpetual Charity]

Someone's letter was presented to the Promised Messiah^{as}, asking 'What kind of *ṣadaqah jāriyah* [perpetual charity] can man leave behind in his life whose reward will continue to be received by him after his death until the Day of Judgment?' The Promised Messiah^{as} responded:

We cannot say anything regarding 'until the Day of Judgment', but indeed, every such action of man which continues to make an impact in the world after his death, becomes a source of reward for him. For example, if a person has a son and he teaches him the Faith, and makes him a servant of the Faith, then this becomes a *ṣadaqah jāriyah* for him, the reward of which he will continue to receive [after his death]. Actions are [rewarded] based on intention. Every action that is carried out with a good intention in such a way that it continues after him, is a *ṣadaqah jāriyah* for him.

The Means of Protection from the Plague

It was mentioned that the plague was spreading rapidly this year, and it was not only the ordinary people that were being affected like in previous years; rather, the prominent and the wealthy were dying, as was being reported in newspapers. The Promised Messiah^{as} said:

Despite the hardship that is coming down due to the plague,

people still are not realising that physical precautions are all useless. One should bow down before Allah the Exalted; on the contrary, people are still suggesting the eradication of mosquitoes and the killing of fleas, but until they turn to annihilating their selves, they will never escape it.

Fruit of Hard Work

It was mentioned that even those who are not truly worshippers of God Almighty—albeit engaging in protracted acts of worship either pretentiously or by adopting a false path—seem to attain some degree of acceptance and benefits. The Promised Messiah^{as} said:

Since they bear severe hardship, they are given something by way of recompense. It is related that a Zoroastrian continued to sit before a fire, worshipping it for forty years. When he rose after forty years, people would use the dust on his feet in their ailing eyes and their eyes would be cured of the ailment. On observing this, a Sufi became perturbed, and wondered how a person following falsehood came to acquire this miracle and he became doubtful of his own condition. At this, a voice from heaven reached him that said: ‘Why are you perturbed? Reflect that if God Almighty did not waste the hard work of a false and misguided person, then what would be the status of a truthful one who would go towards Him? And how great a reward would he receive?’ Do you not see in this age that Christian priests, despite being false, have assembled 400 million following them on account of their hard work?

The Meaning of Tawaffi

The Promised Messiah^{as} said:

Master Muhammad Dīn's letter arrived today from Aligarh. He has raised a fine point that the death of Dowie has also been reported in the newspapers of Egypt. One Arabic newspaper has written that Dowie مات [*māta*—'died'] and the other writes that Dowie توفى [*tawaffi*—'died']. Between them they have given the verdict that *tawaffi* means *māta*, but our *maulawīs* reading the Arabic newspapers, may end up understanding it to mean that Dowie has not died but has ascended to the heavens!¹

31 MARCH 1907

(During the walk)

Fulfilment of a Revelation

The Promised Messiah^{as} came out for a walk with his followers around 9 o'clock in the morning. The death of the daughter of Ḥakīm Muhammad Husain Qureshi was mentioned. The Promised Messiah^{as} said:

His letters and wires had arrived, and I had prayed for them.

1. *Badr*, vol. 6, no. 14, p. 7, dated 4 April 1907

He is a sincere and well serving member of our Jamā'at. Many days earlier, there had been a revelation about his daughter that:

لاہور سے افسوسناک خبر آئی

A sad piece of news has been received from Lahore.¹

I was quite worried about its meaning. A person was even sent to Lahore at that time. However, may God make this the end of it.

Taking Precaution of External Measures

It was mentioned that the disease is spreading rapidly in Lahore and its impact is being felt in nearly every neighbourhood. The Promised Messiah^{as} said:

This is my directive; it is advisable that our friends in Lahore make an announcement to immediately vacate any house wherein rats have died and the disease is nearby, and to relocate to a house in an open space outside of the city. This is God Almighty's directive. One should not abandon external measures. It is forbidden to live in dirty, dingy, and dark homes in any case regardless of the plague or not. There is the directive of:

وَالرُّجُزَ قَاهُجُرٌ²

1. In *Badr*, this revelation has been written at another place as:
لاہور سے ایک افسوسناک خبر آئی [‘A sad piece of news has been received from Lahore’].
(*Badr*, vol. 6, no. 27, p. 7, dated 4 July 1907)
2. And uncleanliness do thou shun (*Sūrah al-Muddaththir*, 74:6). [Publisher]

One should shun every kind of filth. Clothes should be kept clean, the place should be kept tidy, and the body should be kept pure. These are important matters. And one should remain engaged in supplication and *istighfār* [seeking forgiveness from God].

The plague had appeared in the era of Ḥaḍrat ‘Umar^{ra} as well. The Muslim army had gone to some place where severe plague broke out. When the report reached Amīrul-Mu‘minīn [the Commander of the Faithful—‘Umar^{ra}] in the holy city of Madinah, he wrote and sent a directive to immediately leave that place and go to some high mountain. Thus, the army became safe from it. At that time one person even raised the objection [to Ḥaḍrat ‘Umar^{ra}], ‘Do you flee from the decree of God Almighty?’ He responded, ‘I flee from one Divine decree towards another Divine decree.’ What matter is outside of God Almighty’s decree?

Two Promises of Protection from the Plague

The Promised Messiah^{as} said:

God Almighty has made two promises through His *wahī* [revelation]. First, that He will safeguard [all those] who dwell in this house from the plague as He has said:

إِنِّي أَحَافِظُ كُلَّ مَنْ فِي الدَّارِ

His second promise pertains to my Jamā‘at:

إِنَّ الدِّينَ أَمْنٌوَا وَ لَمْ يَلْبَسُوا إِيمَانَهُمْ بِظُلْمٍ أَوْلِيكَ لَهُمُ الْاَمْنُ وَ هُمْ مُهْتَدُونَ

(Translation) Those who have believed and did not combine

any transgression with their faith, peace is for such people, and they, indeed, are the guided. There is a promise in this for those members of the Jamā'at who act on my directives fully and would cleanse their inner faults and the blemishes of their mistakes and would not incline towards the evil of the self. Many people pledge their allegiance and leave from here, but do not reform their actions. What can be achieved by merely putting a hand over [my] hand? Of course, God knows the condition of the hearts.¹

UNDATED

Compassion and Caution

A question was asked that the effect of the plague passes from one person to another, so in this condition what is the directive for a physician? The Promised Messiah^{as} said:

A physician or doctor ought to carry out treatment and show compassion, but exercise caution for his safety. It is not necessary for him to get very close to the patient or to go inside the house. He should diagnose the condition and provide advice. Similarly, it is necessary for the attendants also that they exercise caution, as well as show compassion for the sick.

1. *Badr*, vol. 6, no. 14, p. 7, dated 4 April 1907

A Believer who Dies from the Plague is a Martyr

A question arose: ‘What is the directive for the *ghusl* [bathing] of someone who has died from the plague?’ The Promised Messiah^{as} responded:

If a believer dies from the plague, they are a martyr. There is no need for the *ghusl* of a martyr.

The Shroud

The question arose: ‘Should they be wrapped in a shroud or not?’ The Promised Messiah^{as} responded:

For a martyr there is no need of a shroud. They should be buried in the clothes they were wearing. However, there is no harm to cover the corpse with a white sheet.

The Ism-e-A‘zam

The question of someone was presented before the Promised Messiah^{as}: ‘What word is the *ism-e-a‘zam* [greatest name] mentioned in the Holy Quran?’ The Promised Messiah responded: ‘Allah is the *ism-e-a‘zam*.’

Fulfilling a Dream

A friend wrote a dream of his wife to the Promised Messiah^{as}. A person said to my wife in a dream: ‘There is heavy burden upon your son. Give *sadaqah* on his behalf. Also do the following: Soak chickpeas, put them in an earthen pot and tie it in the shirt the boy had been wearing and at

bedtime, put it under the bed towards the head and light a lamp. In the morning have it placed in an open public place by someone unrelated.' Writing this dream in the letter, he asked the Promised Messiah^{as} if it was permissible to fulfil the dream literally. In response the Promised Messiah^{as} wrote:

It is permissible to do accordingly and fulfil the dream.

Changing Singular Words into Plural in Supplications

A question of a friend was presented to the Promised Messiah^{as} asking:

I am an Imam of a mosque. I desire to change the supplications that are in the first-person singular form, and pertain only to oneself, to plural form to also include the congregation that is following me in my supplications. What is the directive in this respect?

The Promised Messiah^{as} responded:

It is not permissible to change any supplication that is in the Holy Quran because that is the Word of God; it should be recited as it is found in the Holy Quran. However, the supplications that are recorded in the Hadith, there is a choice to recite them in plural form in place of the singular.¹

1. *Badr*, vol. 6, no. 14, p. 6, dated 4 April 1907

I APRIL 1907

(During the walk)

Instruction for the Ahmadis in Plague-Afflicted Areas

In the morning the Promised Messiah^{as} went for a walk outside with his followers. On the way, the Promised Messiah^{as} addressed this humble one [Muftī Muḥammad Ṣādiq, Editor of *Badr*] and directed:

Publish in the newspaper and inform everyone that these days are the days of God Almighty's wrath. Allah the Exalted has informed me many times through *wahī* [revelation]:

غَضِبْتُ غَضَبًا شَدِيدًا

I have been moved to severe anger.

The plague continues to spread rapidly these days and is raging in all four directions. I pray to the God Almighty fervently for my Jamā'at that He keep it safe, but it is proven from the Holy Quran that when God's wrath descends, then even the virtuous are affected with the evil, and then their resurrection will be according to their deeds.

Behold! The storm of Prophet Noah^{as} struck everyone. It is obvious that every man, woman, and child was not fully aware of the claim of Noah^{as} and its arguments. The victories in wars that were achieved were all a Sign of the truthfulness of Islam, but in each one of them Muslims also were killed along with the disbelievers. The *kāfir* went to Hell and the Muslim was recognized as a martyr.

Similarly, the plague is a Sign for my truthfulness, and it

is possible that some members of my Jamā'at may also be martyred in it. I am engaged in supplication before God Almighty that He keep a distinction between them and others; however, the members of the Jamā'at ought to remember that nothing can be achieved just by placing [your] hand on [my] hand until my teaching is not acted upon. First of all, discharge the rights of Allah. Keep yourself pure from all passions. After this, discharge the rights of people and carry out good works. Sincerely believe in God Almighty and continue praying to Him fervently, and there should not be a day that you have not supplicated weeping before God.

Following this, take precaution of external measures: vacate the building where rats begin to die, leave the neighbourhood where there is plague, and move to an open field pitching a camp. One who becomes afflicted with the plague by Divine decree, show the utmost compassion to them and their relatives and help them in every way and use every means in their treatment, but keep in mind that compassion does not mean that you become affected by their poisonous breath or clothing; rather keep yourself protected from such effects. Keep the patient in a spacious house. God forbid, if they die from this disease, he is a martyr. There is no need to bathe [*ghusl*] the corpse nor to clothe it with a new shroud. Keep the deceased in their clothes and, if possible, lay a white sheet over them. Since the noxious effect increases in the corpse of the deceased, all of the people should not gather together around him. According to the need, two or three people may carry the deceased's bed and the others can join his *Janāzah* [Funeral Prayer] from afar; for example, a hundred yards away.

The *Janāzah* is a supplication, and for this, it is not necessary for a person to stand right up close to the corpse. A place where the graveyard is at a distance, such as in Lahore, if it can be arranged, take the deceased in a vehicle or a cart. There

should be no crying and wailing over the deceased, for it is a sin to object to an act of God. Do not be afraid that on doing so people will malign you. As is, they don't speak kindly of you. All these matters comply with the Shariah. Eventually you will observe that the people who ridicule you, will themselves follow you in these matters.

It is stressed again strongly that a house that is confined and dark, and air and light cannot enter it adequately, leave it without delay as such a house itself is dangerous even if no rat has died within it. As much as possible, stay on the rooftops of the houses. Avoid the lower floors and keep your clothes clean, and have the drains cleaned regularly. Above everything else, cleanse your hearts as well, and be at complete peace with God.

The Book *Qadian kei Ārya aur Hamm*

The Promised Messiah^{as} said:

All male and female members who can afford it should buy a copy of the book *Qadian kei Ārya aur Hamm* [*Ahmadis and the Aryas of Qadian*]. It should also be bought so it can be distributed for free among the Aryas. As this book has been published mistakenly at once in both the newspapers, there is a chance of loss to the member who owns this book.¹

1. *Badr*, vol. 6, no. 14, p. 5-6, dated 4 April 1907

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A Recent Revelation

A recent revelation was mentioned:

حَمِّمٌ تِلْكَ آيَاتِ الْكِتَابِ الْمُبِينِ. راز کھل گیا

Hā Mīm. These are Signs of the clear Book. The secret has been disclosed.

The Promised Messiah^{as} said:

I have been made to understand that this is a prophecy.

Example of the Past Scriptures

There was a mention of previous scriptures that stand abrogated and have been falsified or altered. The Promised Messiah^{as} said:

Their example now is like that of a razed building. When a building falls, its bricks fall randomly here and there. A brick from the toilet falls into the kitchen or vice versa. Those homes are no longer in a condition to take up residence. One who makes them their abode cannot find the comfort like that of the residents of mansions.

Indigenous Medicinal Herbs

During the walk, the Promised Messiah^{as}, pointing to the wild undergrowth on the road, addressed Ḥaḍrat Maulawī Hakeem Noor-ud-Deen^{ra} and said:

These indigenous medicinal herbs are extremely useful, but, regretfully, people do not pay attention to them.

Ḥaḍrat Maulawī Ṣāḥib submitted that these medicinal herbs were very useful. He pointed to the aloes and said that Hindu *faqīr* populations collect several of these and make use of them as sustenance. It is very nutritious, and its consumption prevents piles. He also mentioned the benefits of wild aubergine that was close by. The Promised Messiah^{as} said:

Most of the people of our country are unaware of their benefits and do not pay attention to the useful remedies that are found in their country that, being indigenous, are suitable to their disposition.¹

UNDATED

Marriage with a Ghair Kufū Partner

A question by a friend was presented that an Ahmadi wished to marry one of his daughters to a *ghair kufū* [unequal stature] partner belonging to an Ahmadi family whereas a match of his own *kufū* [equal standing] was available. What is your directive regarding this? The Promised Messiah^{as} said:

It is better to make a *kufū* match rather than a *ghair kufū* one,

1. *Badr*, vol. 6, no. 15, p. 10, dated 11 April 1907

providing the match is what was wished for. However, this is not something obligatory. In such matters, every person can well understand their interest and what is needed for the betterment of their children. If they do not deem anyone appropriate in *kufū* matches, there is no harm in looking elsewhere. It is not correct to force such a person that they must marry their daughter among their *kufū*.

Offering Prayer while Wearing Shoes

It was mentioned that the Amīr of Kabul had entered the shrine of Ajmer wearing boots and observed Prayer everywhere in his boots. The workers at the shrine showed displeasure over this. The Promised Messiah^{as} said:

The Amīr was in the right in this matter. It is permitted in the Shariah to observe Prayer whilst wearing shoes.¹



1. *Badr*, vol. 6, no. 15, p. 3, dated 11 April 1907

10 APRIL 1907

(During the walk)

Appreciating Quality Recitation of the Holy Quran

The Promised Messiah^{as} went for a walk in the morning. His followers accompanied him. Amongst the company was Ḥāfiẓ Maḥbūb-ur-Raḥmān who is a relative of my brother Munshī Habib-ur-Raḥmān, a chief of Hajipura, and my dear brother Munshī Zafar Ahmad. The Promised Messiah^{as} referred to Ḥāfiẓ Ṣāḥib and said:

He recites the Holy Quran well, and for this reason I am keeping him here that we will hear the Holy Quran from him daily. I desire greatly that I listen to the Holy Quran from someone who can recite it excellently, correctly, and melodiously.

Then addressing Ḥāfiẓ Ṣāḥib, the Promised Messiah^{as} said:

During today's walk recite some portion [of the Quran].

After some distance, in a simple fashion, the Promised Messiah^{as} sat down on the ground at the side of a field and all the followers sat down as well. Ḥāfiẓ Ṣāḥib recited *Sūrah ad-Dahr* in a melodious voice. After that the Promised Messiah^{as} proceeded further to continue walking.

Verses of the Noble Quran in Newspapers

The Promised Messiah^{as} said:

It is regretful that the verses of the Holy Quran that are recorded in the newspapers *al-Hakam* and *Badr* often have mistakes in them. The newspaper staff members need to exercise greater diligence.

The End of the Opponents

It was mentioned that a magazine is published in the memory of Lekh Rām. Since Lekh Rām had written his title as the *Ārya Musāfir* [i.e. Ārya Traveller], this magazine was also entitled the *Ārya Musāfir*. The Promised Messiah^{as} said:

Through his own death he had himself given the rebuttal to his objections. He posed as a traveller. God made him into such a traveller that he never returned.

Those who Called me a Pharaoh, Continue to Die

Similarly, all the people who used to call me a Pharaoh have perished. Muḥy-ud-Dīn of Lakhukay had published his revelation that 'Mirza Ṣāḥib is Pharaoh.' Charāgh-ud-Dīn had also described me as Pharaoh. Ilāhī Bakhsh had also written Pharaoh for me. But what a strange 'Pharaoh' this is that the first Pharaoh perished against Moses, while here the 'Pharaoh' is alive and the ones who are 'Moses' are dying day by day.

The Time for the Descent of a Calamity

The Promised Messiah^{as} said:

It is proven from the *ahādīth*¹ that calamities usually descend at night and after sunset, when darkness spreads.²

Criticizing an Act of God Almighty is Insolence

The Promised Messiah^{as} said:

Criticising an act of God Almighty is an act of great insolence. What do these people amount to? A Prophet (Jonah^{as}) came under reproof for just saying, ³لَنْ أَرْجِعَ إِلَى قَوْمِي كَذَّابًا. In reality, not being fully at peace with an act of God Almighty is also a hidden objection. The Holy Prophet, may peace and blessings of Allah be upon him, is addressed:

وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ⁴

In such matters, though Prophets are addressed but in reality, the purpose is to instruct the ummah. How clear is the criterion to judge my truthfulness as there is no issue that its precedent does not exist in the earlier ummahs [peoples]. Note how clear the issue of the second coming of the Messiah becomes through the coming of Elijah. This is such an event that both peoples,

1. *Ṣaḥīḥ al-Bukhārī*, Kitābul-Ashribah, Bāb Taghṭiyatil-'Inā'i, Hadith 5623 [Publisher]
2. *Badr*, vol. 6, no. 17, p. 7, dated 25 April 1907
3. I will not return to my people a liar. [Publisher]
4. And be not like the Man of the Fish (*Sūrah al-Qalam*, 68:49). [Publisher]

despite their disagreements, agree on it, just as they are unanimous on having put the Messiah on the cross.

When Atham did not die within the [stipulated] fifteen months, having taken advantage of the condition of showing remorse, what an excellent reply Khawājah Ghulam Farīd of Chachran gave that some people are declared dead in heaven and a *Walī* [Friend; i.e. Saint] of Allah can see them as dead, but the other ordinary people do not reach to such cognizance and raise objection.

The Time for the Destruction of the Prophets' Opponents

Underneath all these matters is operating the following rule:

وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ¹

Initially, every Prophet is in the state of patience. Then, when the Divine intent for the destruction of a people is made, the Prophet develops a state of anguish, so he supplicates. As a result, the means for the destruction or the betterment of that people become available.

Look! Initially Prophet Noah, peace be on him, continued to show patience and bore the pain from his people for a long time. Then when the Divine plan was made for their destruction, a state of anguish arose, and his heart cried out:

رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكٰفِرِينَ دَيَّارًا²

1. And they prayed for victory, and as a result thereof every haughty enemy of truth came to naught (*Sūrah Ibrāhīm*, 14:16). [Publisher]
2. My Lord leave not in the land a single one of the disbelievers as dwellers therein (*Sūrah Nūh*, 71:27). [Publisher]

Until there is the will of God Almighty such a state cannot develop. The Messenger, may peace and blessings of Allah be upon him, continued to display patience for thirteen years. When the state of anguish developed, the punishment descended on the opponents in the form of war. Take a note regarding me, too, when this *Shubb Chintak* started its issues, it was not even mentioned. But when the Divine plan was made for its destruction, my attention was drawn towards it involuntarily. Then you see that the magazine had not even been published properly that the statements of God were fulfilled.

The saying that some *Auliya'ullah* [Friends of Allah; i.e. Saints] are given the attribute of creation or originating means that those events result from their supplication and the Divine attribute is manifested from behind a veil.

Islam did Not Spread through the Force of the Sword

These Christians and Aryas say that the Holy Prophet, may peace and blessings of Allah be upon him, made Muslims by means of the sword. I say let them also wield the sword for a year or two and observe whether anyone enters their religion or not. Faith, which is a matter of the heart—I cannot understand how someone can come to accept the truth through the sword.

Wisdom of God Almighty

There is also the wisdom of God behind the fact that such and such Muslim scholar has not joined our [Ahmadiyya] Movement. If they had joined, only God knows what kind of mischiefs they would have wreaked.

لَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ¹

This is the time that had been foretold by all the Prophets; that there would be general destruction at that time and no calamity shall remain that would not befall the world. It is a time for humble supplication.²

11 APRIL 1907

(During the walk)

Mubāhalah with Ghulam Dastgir of Kasur

There was a mention of Ghulam Dastgir of Kasur that some opponents dispute as to whether he ever entered into a *mubāhalah* [prayer duel]. The Promised Messiah^{as} said:

What he wrote became a fulfilment of the statement:

فَقَطَّعَ دَابِرَ الْقَوْمِ الَّذِينَ كَلَبُوا³

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1. And if Allah had known any good in them, He would certainly have made them hear (*Sūrah al-Anfāl*, 8:24). [Publisher]
 2. *Badr*, vol. 6, no. 19, p. 4, dated 9 May 1907
 3. So the very roots of the people who did wrong were cut off (*Sūrah al-An'ām*, 6:46). [Publisher]

What other meaning can there be of this statement other than that he is pleading to God Almighty for the destruction of the transgressor? Now the act of Allah the Exalted made it clear who the transgressor is. The Holy Quran also contains this:

لَعْنَتَ اللَّهِ عَلَى الْكٰذِبِيْنَ¹

It has not openly stated that may the punishment descend on me if I am the liar and on him if he is a liar though its purport is the same even if the words are not. In the same way, when Kasuri [i.e. Ghulam Dastgir of Kasur] wrote in his book, this is what was meant by it.

As an alternative, if we accept that he merely prayed against me, then inform us now what was the effect of his prayer? Did the words that he spoke concerning me and the prayer that he did against me not recoil upon him instead? Now tell me whether it is the hallmark of the Divinely accepted that the supplication they make, imploring with utmost humility, should have an adverse effect with the result that their own destruction should set a seal upon their falsehood; especially against the person whom they considered to be a fabricator and much, much more? In fact, by giving the example of the author of *Majma'ul-Bihar*, he himself desired to be his replacement.

If I had faced any loss, lengthy announcements would have been published, but God did not give any opportunity to the enemy whatsoever to celebrate in any way at all. It should be understood fully that Ghulam Dastgir of Kasur prayed against me and asked God to cut my root, but its result was that his root was cut, and I gained ever increasing progress. Is this not an opportunity for a prejudiced opponent to take heed? It is

1. Invoke the curse of Allah on those who lie (*Sūrah Āl-e-Imrān*, 3:62).
[Publisher]

regretful that these people do not ponder and reflect even a little. How well does that verse of the Holy Quran apply here that:

يَكْرَهُنَّ بِكُمْ اللَّائِيْنَ عَلَيْهِمْ دَائِرَةُ السُّوءِ¹

(They wait for calamities to befall you, but evil only visits them.)

The End of the Opponents of God's Appointee

Whoever contends with an Appointee of God, his prayers and curses do indeed recoil upon him, just like everyone has witnessed. These Aryas that have died is because God Almighty did not wish that anyone should forge a lie against me in the centre where His manifestations are taking place. It is indeed an act of great treachery to see a Sign with one's own eyes and then not only deny it, but also mislead others. This was a terribly evil act that they took upon themselves. As an innately evil thief cannot remain standing in the light, similarly no innately malicious and perfidious person can stay for long at a place that is the centre of Divine manifestations and splendour. That is why it is stated in the Holy Quran:

لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا²

(They will not dwell in your neighbourhood but for a few days.)

1. *Sūrah at-Taubah*, 9:98 [Publisher]

2. *Sūrah al-Aḥzāb*, 33:61 [Publisher]

An Alchemy Recipe

In my opinion, the greatest idolaters are the alchemists. They roam around in vain searching for sustenance and do not take advantage of the means that Allah the Exalted has provided for its lawful attainment, nor do they put their trust in God Almighty, whereas He says:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ¹

(and in the heavens is your sustenance and that which you are promised). I want to inform such avaricious people of an alchemy recipe on the condition that they act upon it. God Almighty states:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ²

Thus, *taqwā* [righteousness] is such a quality that whoever attains this, it is as if they have attained all the bounties of the world. Remember that a righteous one is never dependent on anyone, rather he is at such a station that whatever he desires God provides it for him even before he even asks for it.

Once I saw Allah the Exalted in the form of a [human] manifestation in a vision. Putting His hand around my neck, He said:

جے توں میرا ہو رہیں سب جگ تیرا ہو

If you will be devoted to Me, the whole world will be yours.

1. *Sūrah adh-Dhāriyāt*, 51:23 [Publisher]

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

This is the formula that has been tried by all Prophets, *Auliya'* [Saints], and the Righteous. The ignorant abandon this formula and wander aimlessly in search for roots and shrubs. If they had exerted the same effort in the search of the Creator of these roots and shrubs, they would have achieved all their desired goals.

Tread the Path of *Taqwā*

The members of my Jamā'at ought to tread the path of *taqwā* and not be unduly happy over the death of their enemy as it is written in the Torah about the opponents of the Israelites that God destroyed them because they were wicked and not because the Israelites were virtuous. Thus, try to be virtuous. There is a couplet of mine:

ہر اک نیکی کی جڑ یہ اتقا ہے اگر یہ جڑ رہی سب کچھ رہا ہے
The root of every virtue is the Ittiqā [fear of God];

If this root is intact, everything will remain intact.

Our opponents also claim to be righteous, but everything is recognized from its effects. A mere verbal claim is not adequate. If these people are righteous, then why aren't the fruits of righteousness seen in them? They are not honoured with Divine communication nor the promise of protection from punishment.

Taqwā is an antidote. Whoever uses it, finds salvation against all poisons, but *taqwā* should be complete. To act on any given branch of *taqwā* is like one who is hungry and eats a single grain. It is evident that it makes no difference whether he eats it or not. Similarly, a thirst for water cannot be quenched by a single drop. This is the very case of *taqwā*. To act on any

single branch cannot be a matter of pride. Thus, *taqwā* is only that about which Allah the Exalted states:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا¹

The companionship of God Almighty speaks out that one is righteous.

Creation has Existed Ever Since the Creator has Existed

Since the time God has been the Creator, His creation has existed, though we may not know what kind of creation it was. In short, I believe in the antiquity of species. He annihilated one species and created another, but not as the Aryas believe that the soul and matter are as eternal and ancient as Allah the Exalted. Our belief is that whether it is the soul or matter—in short, whatever it may be—it is the creation of Allah.²

1. *Sūrah an-Nahl*, 16:129 [Publisher]

2. *Badr*, vol. 6, no. 17, p. 8, dated 25 April 1907

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A Perfect Believer Does Not Die of the Plague

Whatever is there, it is in God's hand. He does what He pleases:

بِيَدِ الْمَلَكُوتِ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ¹

Behold! What a distinction God has put between us and our enemies! It is this very Qadian in which many died, yet our Jamā'at was completely protected. Amongst those Muslims are many *gaddī nashīn* [the custodians of shrines]. Several claim to be recipients of *ilhām* [revelation], and several make themselves out to be God's near ones, but has any of them also been given this promise:

إِنِّي أْحَافِظُ كُلَّ مَنْ فِي الدَّارِ

I shall safeguard all those who are in your house.

Certainly not. If anyone has such a claim, they should come forward so that Allah may prove their lie.

Look! Whoever amongst them made such a claim was immediately seized. Charāgh Dīn of Jammu had made the claim, and then there was Ilāhī Bakhsh who wished for me to die of the plague, but both of them perished from the plague itself.

A perfect believer never dies of the plague. The example of all the previous Prophets, peace be on them, is present. Did any prophet die of the plague? Then study the biographies of the

1. In Whose hand is the kingdom of all things. And to Him will you *all* be brought back (*Sūrah Yā Sīn*, 36:84). [Publisher]

perfect believers: Ḥaḍrat Abū Bakr, ‘Umar, ‘Uthman, Allah be pleased with them all. Did any of them die of the plague? Absolutely not! Why? Because the plague has been declared to be a punishment in the Torah and the Gospel; in other words, it is a kind of hell. Hence, there has often been mention of hell in my revelations, and by that is indeed meant the plague. Thus, a perfect believer is completely safeguarded from hell. If he were to fall into it, then how can he be a believer? God also states:

فَاَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رَجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ¹

Meaning that the punishment of the plague is for transgressors and the disobedient. This is a punishment for rejecting and disobeying the one commissioned by Allah. It is as if particularly linked to *kufī* [disbelief]. However, the ones who are not perfect believers, rather are ordinary [believers], as the objective of Allah the Exalted is to try them, therefore, it is possible that for their reformation, He may put them in this worldly hell as an atonement for their shortcomings. And this is unanimously acknowledged among all the sects in Islam that a group of believers will also be in hell for a short period. Thus, it has to be accepted that some believers may also contract the plague, but it should be kept in mind that only those believers who are not perfect. For this very reason, it is found in my revelation that those will be protected from the plague who are an example of:

لَمْ يَلْبِسُوا اِيْمَانَهُمْ بِظُلْمٍ

Meaning that they do not fuse any darkness with the light of their belief, and no one, except the perfect ones, can attain this station. When plague struck in 6 AH, no Muslim died but

1. *Sūrah al-Baqarah*, 2:60 [Publisher]

when the plague spread in the time of Ḥaḍrat ‘Umar^{ra}, many Companions were also martyred. The reason is that only the perfect believers are protected from such matters.

Now, it remains to be seen whether the one who made the claim of being Moses was certainly amongst the perfect believers. Surely, it was essential that he be protected from the plague since this is a torment of hell in which the elect of God cannot fall. He used to recite this revelation in regard to himself, *بعد از خدا بزرگ توئی قصه مختصر* [‘In short, after God, you are the one most revered’]. Now why did this hell (plague) fall into the lot of such a magnificent man (if he, in fact, was one)? This outcome is truly ironic given that the one he called ‘Pharaoh’ is still alive and not even a single mouse in his home has died, but the one who was ‘Moses’ died of the plague that is a punishment of hell. Was the angel of God mistaken? Just as the Rāfiḍīs¹ say that the revelation of prophethood was meant to descend on ‘Ali^{ra} but mistakenly went to the Holy Prophet, may peace and blessings of Allah be upon him; in the same way, the angel of the plague went to Lahore instead of coming to Qadian!

This point ought to be remembered well that it is possible for an ordinary believer that he fall into the hell of the plague by way of a trial so that he may receive Paradise in the Hereafter. But the one who is from among the perfect believers, for him it is certainly not the practice of Allah to be seized by such a torment. Regarding some people, an objection is raised that so and so observed the formal Prayers or was so [pious], then why did he contract the plague? In truth, deeds are connected with the heart, and no one knows the circumstances of the heart except Allah. Therefore, it cannot be said that so and so was righteous or a sincere Ahmadi so why did he die from the plague as every person’s dealing is with God. How can one know what kind of

1. This refers to a group of Shia Muslims. [Publisher]

filth is filled in such and such a person's heart? If he remained engaged in supplication, then don't the Christians supplicate? Do they not weep at times? Therefore, such matters should be entrusted to God. However, when there is proof of belief then such people who die from the plague are martyrs.

Allah the Exalted manifested thousands of Signs, but these people are such that they will not believe. If impurity of heart is not there, then sometimes only a single point suffices. Look! When the *Bai'at* [Pledge of Allegiance] was taken in Ludhiana, there were only about forty people. Now there are 400,000! Has such success ever been achieved by a fabricator? Notwithstanding, I even prophesied about it?

Fine, if I did not show any Sign, then what did their 'Moses' show? What—this!—that he died of plague? If this is the very fate of God's *Auliya'* [Friends, i.e. Saints], then only God can save Islam.

(*At the time of Zuhur*)

Practical Testimony Accompanies True Revelation

The end of those who are captivated by mere words is like that of Ilāhī Bakhsh. Remember, revelation alone is utterly useless unless it has practical testimony with it.

Look! When the disbelievers objected:

كَيْسَتَ مَرْسَلًا¹

The response given was:

1. Thou art not a Messenger (*Sūrah ar-Ra'd*, 13:44). [Publisher]

كُفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ¹

Meaning that, soon the practical testimony of God will prove my truthfulness. Thus, practical testimony is needed with *ilhām* [revelation].

Look! When the Government provides employment to someone, it also furnishes the instruments needed to reflect his authority. Hence, those that confront them, they are arrested for contempt of the court. Similarly, the ones who contend with the elect of God are destroyed. These days there are approximately fifty people who are afflicted with this disease; that is, they depend upon their verbal *ilhām*. They are all mistaken. Satan is man's arch-enemy but a fabricator is a Satan himself; therefore, he is his own enemy, and he, therefore, perishes quickly. How imprudent are those who get caught in the deceptive snare of such people. To accept a person who does not possess the splendour of Divine grandeur and glory with his claim, is to throw oneself into fire.

The Essential Truth of **عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ** [Allah has the Power to do All that He wills]

There was mention of two adversaries that they were issuing edicts of *kufir* [disbelief] against each other regarding this issue. One says that it is incumbent that the Prophets enter Paradise and the disobedient go to Hell. The other says that on the basis of:

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ²

1. Sufficient is Allah as a Witness between me and you (*Sūrah ar-Ra'd*, 13:44). [Publisher]
2. Dost thou not know that Allah has the power to do all that He wills? (*Sūrah al-Baqarah*, 2:107) [Publisher]

Allah may send the Prophets to Hell if He so desires. The Promised Messiah^{as} responded:

The former is based on truth.

عَلَى كُلِّ شَيْءٍ قَدِيرٌ

does not mean that Allah the Exalted also has power to commit suicide. In this vein, it can also be said that He has the power to create a son for Himself, then what is the hesitation in accepting the Christian faith?

Remember, Allah the Exalted is undoubtedly Omnipotent, but He does not contradict His Holiness and those attributes of His that have been set forth since ancient times in revealed scriptures, as if to say even His line of thinking does not go against them. That Holy Being does not even go against His promises, nor is He inclined to do so. Therefore, to argue that He is capable of suicide after reading His attribute of being Eternal and Everlasting in all Divine scriptures, and after reciting:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝¹

to be convinced of the possibility of Him fathering a son is an utterly absurd act. But to talk about such things under the pretence that we are merely debating a hypothetically possible situation is actually insolence of the highest degree.²

1. He is Allah, the One; Allah, the Independent and Besought of all. He begets not, nor is He begotten (*Sūrah al-Ikhlāṣ*, 112: 2–4). [Publisher]

2. *Badr*, vol. 6, no. 17, p. 8–9, dated 25 April 1907

The Miracles of the Holy Prophet^{sas}

The miracle of the Holy Prophet, may peace and blessings of Allah be upon him, that is greater than millions of miracles, is that he fulfilled the purpose of his advent before he passed away. This is such an unparalleled success that its precedent cannot be found perfectly in any other Prophet. Prophet Moses^{as} passed away while still on his way [to the Promised Land] and the [degree of] success of Jesus is evident from the behaviour of his disciples. Indeed, only the Holy Prophet had the honour that when he departed:

رَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا¹

that is, having seen troops upon troops entering the Religion of Allah.

The second miracle is the moral change [the Prophet^{sas} brought about], that at first they were:

أُولَئِكَ كَالْأَنْعَامِ بَلَّغْتَهُمْ آخْذِلُ²

worse than the quadrupeds and then:

يَسْتُونَ لَهُمْ سَجْدًا وَقِيَامًا³

they became the ones who spent their nights in observing Prayers.

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1. *Sūrah an-Naşr*, 110:3 [Publisher]
 2. They are like cattle; nay, they are *even* more astray (*Sūrah al-ʿArāf*, 7:180). [Publisher]
 3. Who spend the night before their Lord, prostrate and standing (*Sūrah al-Furqān*, 25:65). [Publisher]

The third miracle—is the unending blessings of the Holy Prophet^{ṣas}. The fountains of blessings of all Prophets have ceased but the fountain of the blessings of our Noble Prophet, may peace and blessings of Allah be upon him, continues to flow. Accordingly, drinking from this very fountain, a Promised Messiah appeared within this Ummah.

The fourth [miracle] is this fact unique to him as well, that the followers of no other Prophet pray for them at all times, but the Ummah of the Holy Prophet, may peace and blessings of Allah be upon him, are engaged in Prayer in one part of the world or another [at every moment], reciting: **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ** [‘O Allah bless Muhammad’]. Its fruits are manifesting in the form of blessings. Accordingly, the continuation of Divine discourse is one of them that is given to this Ummah.¹

14 APRIL 1907

(Before *‘Aṣr*)

The Sword of the Plague for the Truthfulness of Islam

Abū Sa‘īd Arab mentioned the epidemic of plague had broken out even in the monkeys in Rangoon. The Promised Messiah^{as} said:

During the time of writing *Barāhīn*[-*e-Abmadiyya*], Allah the

1. *Badr*, vol. 6, no. 19, p. 4, dated 9 May 1907

Exalted had informed me about the spread of this plague. It has always been the habit of the unfortunate disbelievers that they seek the Sign of their own deaths when confronting the Prophets. This is the very plight of my opponents now. For this reason, God has sent this sword against them.

People write that the promise of [furnishing] arguments which had been given in *Barāhīn[-e-Abmadiyya]* was not fulfilled, whereas there are several hundreds of thousands of arguments in *Barāhīn[-e-Abmadiyya]* for the truth of Islam. God Almighty had caused these statements to be recorded in it from the very start. What unsurpassable glory of our Noble Prophet, may peace and blessings of Allah be upon him, that just as the enemies of the Holy Prophet, may peace and blessings of Allah be upon him, used to be killed after suffering failure and humiliation during the earlier period, the same is transpiring during the latter period as well! At that time, the sword was given in the hand of the Holy Prophet, may peace and blessings be upon him, for the punishment of the mischievous, but during this era God Himself is wielding the sword.

Those who criticize on the basis of jihad should observe that the unfortunate disbelievers of that era perished this very way in consequence of their evil actions, just as they are perishing now. If the sword was swung for the sake of Islam back then, so is it swinging for the sake of Islam today.

The Greatest Miracle of All is the Acceptance of Prayer

The Promised Messiah^{as} said:

These are the wonders of the time. I go to sleep at night without any thought and an *ilhām* [revelation] is unexpectedly received and then it is fulfilled at its appointed time. Not a week or ten

days pass without a Sign. Whatever has been written about Sanaullah is, in fact, not from me; rather, its foundation has been laid by God alone. Suddenly my attention was drawn to him. My attention was on him during the night and then a revelation was received at night:

أَجِيبُ دَعْوَةَ الدَّاعِ

I accept the prayer of the supplicant.

In the view of Sufis, the greatest miracle is the acceptance of prayer, all the rest are its offshoots.

The Assurance Given by God Almighty

Ahmad Şāhib has come from Madras to take *Bai'at* [the Pledge of Allegiance]. Abū Sa'īd Arab mentioned regarding him that he says: 'Before I came to Qadian, I saw these exact views in a dream. All these dwellings etc. were shown to me just like they are.' The Promised Messiah^{as} said:

God Almighty shows these things for assurance and His assurance is without parallel. Behold! From East to West, was anyone upon the entire earth given the reassurance that:

أَنَا أَحَافِظُ كُلَّ مَنْ فِي الدَّارِ

I shall safeguard all those who are in your house.

This assurance has been conferred upon me alone in reference to this home. These are the wonderful works of God.

The Miracle of Prayer

A boy here was severely afflicted with the plague. The Promised Messiah^{as} prayed for him. Allah the Exalted granted him health. He was mentioned. Maulawī Muhammad ‘Ali submitted: ‘I have always noticed that if a person begins to bleed due to the plague, they never survive. This is the only boy that I have seen survive in spite of such bleeding.’ The Promised Messiah^{as} said:

This is the result of prayer alone, and his survival is just like the survival of ‘Abdul-Karīm for whom a wire was received from Kasauli that he could not be cured as (the signs of) madness had appeared. Nevertheless, God Almighty accepted my prayer on his behalf, and he was restored to full health. No one has ever seen or heard of anyone surviving in this manner.

The Meaning of a Revelation

The Promised Messiah^{as} said:

Though there may be other meanings of the revelation:

يا اللہ! اب شہر کی بلائیں بھی ٹال دے

O Allah! Avert now the afflictions of the town also.

but one meaning is this as well, that the reference is to the brazenly foul-mouthed Ārya Sūm Rāj and Ichchar who printed newspapers teeming with abuse every week—they, too, were the afflictions of this town. God Almighty ended them and dispatched them to Hell.

The plague is spreading fiercely this year. It is quite severe in other towns. In contrast to that, it is almost as if there is

nothing here [in Qadian]. Some villages have been completely devastated. In some, only one or two people remain and that is all. Many a village has been levelled, yet the ultimate outcome remains unknown. So utterly foolish are those who fail to put aside their audacity and sit around oblivious and unaware of God's plans.

The Germs of the Plague are also دَابَّةُ الْأَرْضِ

The ¹ دَابَّةُ الْأَرْضِ [*dābbatul-ard*—germ out of the earth] is this very plague-infected flea. *Taklīm* means 'biting'. That [biting flea] is killing people. Everyday clouds form, and the season of spring continues in which the plague is fiercest. Death has increased significantly this year. I just want God to be recognized and obeyed somehow, irrespective of how many die. Of what concern is that? If the deniers of God and the insolent remain alive, then there is no point of benefit in this. Keep in mind that God Almighty will not relent until His terrifying manifestation compels the acknowledgement of His existence.²



1. A creature out of the earth [which shall injure them] (*Sūrah an-Naml*, 27:83). [Publisher]
2. *Badr*, vol. 6, no. 17, p. 7–8, dated 25 April 1907

16 APRIL 1907

**The Statement of the Appointed One
from Allah is the Final Verdict**

The Promised Messiah^{as} said:

Someone questioned Khawājah Ghulam Farīd of Chachran that apparently all those prophecies are not literally fulfilled in my person. How well he responded: ‘Were all the particulars about Muhammad, the Messenger of Allah, may peace and blessings of Allah be upon him, fulfilled according to the view of the Jews? They used to say that he would come from the progeny of Isaac. So did that Prophet come from them? In the very same fashion was whatever the people had surmised about the Messiah, that Elijah would appear before him. So did Elijah descend from the heavens? Certainly not. Hence, it was not necessary that all the Signs regarding the Promised Messiah would appear according to the whims of these people. Such errors take root in all nations. Ultimately, the appointed one of Allah comes and rectifies the erroneous beliefs and conjectures. In reality, when Almighty Allah proves any man’s being sent from Him through His continuous Signs, then every statement of his is the final verdict in disputed issues, and the interpretation of all prophecies should be exactly as he states.’

Distinctive Characteristic of Revelations

The matter of revelation is very delicate. One thing is *ḥadīthun-nafs* [inspirations of the self], where the personal thoughts of one’s own self are heard. Second, is the descent of

the word from Allah the Exalted. Thus, since this is the case, then one should consider the distinctive characteristic between the two. If one or two statements of an individual are fulfilled on a rare occasion, then such a one cannot be termed a Prophet as I have witnessed that sometimes even the dream of the most wicked person can be true. Not just the wicked, but even sometimes the dream seen by a *kāfir* [disbeliever] can come out to be true. This, in fact, is by way of conclusively establishing the argument; in other words, God Almighty teaches that though this ability is found innately in man—for if there was no example, then people would not accept it—but this does not mean that anyone who sees a dream becomes a *Walī*. Only when Divine discourse descends with its full glory and is accompanied by the showering of Signs like rain, should it then be believed with certainty as being from God.

After this, the Promised Messiah^{as} presented his *ilhām* [revelation]:

يَأْتُونَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

So many people will come to you that the track on which they travel will become deep.

and stated:

Look, in whose opinion and imagination could it have even occurred that so many people from God's creation would come here that it would be difficult to even walk and it would be impossible to even shake hands with everyone? Prophets of God do not desire fame, rather they wish to keep themselves concealed but Divine decree forces them out.

Look! When Moses^{as} was about to be commissioned, he first submitted that Aaron was more eloquent in speech than he was, and then said:

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ

but the Divine plan was indeed that he be the Prophet and that he was certainly worthy. For this reason the decree was issued: 'We are with you. Go and convey the message.'

(*At the time of Zuhr*)

Fulfilment of a Revelation

A great many letters were received (that were also read out) about the occurrence of a violent earthquake at around 11 o'clock at night between the 13th and 14th of April. The Promised Messiah^{as} said:

The *ilhām* [revelation] had been received beforehand. Is this the work of man that he continues to relate the unknown matters before their occurrence and then they take place just as related? Now, those who do not believe are egregious offenders without a doubt. The series of letters and news about one Sign does not end that another begins. How is it that I continue fabricating [revelations] and God Almighty continues fulfilling them? Has such treatment been received by any fabricator since the world came into existence? Is God under my command that whatever I say He fulfils it? They should, at least, give it some consideration. When these people witness a Sign and knowingly conceal the truth, refusing to believe, then Allah makes a prophecy of another Sign so that *itmām-e-hujjat* [conclusive evidence] may be established against them.

1. And I am wanted by them for some *alleged* offence (*Sūrah ash-Shu'arā'*, 26:15).
[Publisher]

The Death of Ilāhī Bakhsh

A letter had come from Amritsar to *Hakīm-ul-Ummat* [the Sage of the Ummah—Maulawī Noor-ud-Deen] that Ilāhī Bakhsh received the revelation الرّحيل [ar-rahīl—‘the departure’] before his death. The Promised Messiah^{as} said:

The very meaning of *tā‘ūn* [plague] is ‘death’. Hence, in such a predicament, everyone can understand that it is their time to depart [this life]. I then ask—assuming for the sake of argument—that even if this revelation was fulfilled, then what happened to that heap of revelations that preceded it? Why were they all utterly ruined and destroyed? What happened to his claims that this [Ahmadiyya] Movement would be destroyed right before his very eyes?

An ironic outcome it is that ‘Moses’ drowned in the storm of the plague but ‘Pharaoh’ remains alive and well. Whether the forewarning revelation was fulfilled or not, what happened to the revelations of glad tidings? Forewarning news is itself a torment. Everyone knows how someone’s heart would suffer and should suffer if he is told that he would be hanged in three days. *Ilhām* is that which affords some peace of mind and tranquillity; not the contrary—torment. It is an ordinary affair to know the news of one’s torment in advance.

Before the Battle of Badr, an idolatress saw a dream that blood was flowing under their tents. Ultimately, that dream was fulfilled, so should we then consider her a prophetess? It is possible that الرّحيل [ar-rahīl—‘the departure’] was pronounced by Satan announcing his departure as is written that when Satan would see the torment, he would say, ‘I separate from you, for I see what you see not.’

Advice to Speak Softly with the Enemy

The Promised Messiah^{as} said:

If the enemy uses harsh language, then to be harsh in response has no benefit since blessing distances itself from harsh words.

Requirement for Mercy

The Promised Messiah^{as} said:

For Sanaullah also, I have imposed the condition of *taubah* [repentance] since mercy requires that a person may be safeguarded through *taubah*.¹

17 APRIL 1907

(Before Z̤ubr)

Manifestation of Signs

The Promised Messiah^{as} said:

The powers of Allah the Exalted are being manifested through His Signs. If these miracles and Signs that are currently

1. *Badr*, vol. 6, no. 19, p. 4–5, dated 9 May 1907

appearing are insufficient for an individual's faith, then no other path remains in the world for accepting any Prophet. If miracles and extraordinary events are insufficient for [establishing] the truth of someone, then no other argument remains valid for the proof of any Prophet.

The Consequence of Ridicule

A person was mentioned who used to ridicule the Movement that upholds the truth and now his grandson and son have died of the plague. The Promised Messiah^{as} said:

A person who ridicules the Messengers of God does not die until he witnesses an example of the Signs befalling him.¹

Prostrating for Respect is Impermissible

A person came in the presence of the Promised Messiah^{as}. He wanted to prostrate and place his head on the feet of the Promised Messiah. The Promised Messiah^{as} moved his head with his hand and said:

This manner of conduct is not permissible. One should say **السَّلَامُ عَلَيْكُمْ** [*Assalāmu alaikum*—‘Peace be upon you’] and shake hands.²

1. *Badr*, vol. 6, no. 26, p. 7, dated 27 June 1907

2. *Badr*, vol. 6, no. 32, p. 5, dated 8 August 1907

21 APRIL 1907

(During the walk)

**The Necessity of
Becoming Well Versed in Religion**

The Promised Messiah^{as} said:

Members of our Jamā'at ought to develop a deeper understanding in the science of religion. However, this does not mean what the mainstream mullahs have understood, that they prop themselves up as theologians upon learning a few tenets about personal hygiene etc., and that, too, in the manner of empty mimicry! Rather, my objective is that they ponder over Quranic verses, the Hadith of the Prophet and my words—to be acquainted with Quranic insights and verities. Should any opponent raise an objection against them, they should be capable of giving him a thorough rebuttal.

The proposal that was presented on one occasion to hold an examination, was quite necessary. This should certainly be implemented. *Ḥaqīqatul-Wahī* is an extremely useful book for this purpose. In reality, this response to the Muslims is quite sufficient that they should try and raise such an objection against this [Ahmadiyya] Movement that cannot be raised against other Prophets, peace be on them. They will never be able to come up with any such objection.

A Prophecy of Warning can be Averted

They raise objections concerning the prophecies related to Atham or Ahmad Baig, but do not even mention other prophecies and Signs. How unjust this is! I have explained to them many a time that a prophecy of warning can be averted. Observe that the prophecy of Jonah was averted, and no chastisement befell his nation. Keep in mind that it is the belief of all peoples that giving *sadaqah* [charity] dispels calamity, and God Almighty also states:

مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ¹

Istighfār [seeking forgiveness from Allah] is a means of safeguarding against punishment. Should anyone judge by my experiences, then if there is an ominous command in the morning, it is abrogated in the evening.

Interpretive Mistake

The second objection is on my personal views relating to some of my revelations that they ended up being wrong. Acknowledging it, I say that the matter that needs to be analysed is whether a Prophet can make a mistake in their interpretation or not. So, we observe that Jesus^{as} initially considered his kingdom to be worldly, and directed his disciples to buy arms, but eventually it was realised that it was his mistake, and he refrained from it. Then there is the incident of our Messenger of God, may peace and blessings of Allah be upon him, concerning the Treaty of

1. Allah would not punish them while they sought forgiveness (*Sūrah al-Anfāl*, 8:34). [Publisher]

Hudaibiyyah. What was the intention he came with and then what transpired? Since the person of the Holy Prophet^{sas} was the embodiment of excellences of all Prophets, it is, therefore, proven from only a single incident that a Prophet can make a mistake in his interpretation. In view of this, there cannot be any objection raised against me. ¹

22 APRIL 1907

**The Belief concerning
Jesus Ascending to Heaven with his Earthly Body**

The Promised Messiah^{as} said:

It is astonishing that the Muslims have transgressed even beyond the Christians. None of the Christians believe that Jesus was raised to heaven with his body. They are all convinced that it was a glorified body. Nevertheless, these people—despite being Muslims—say, ‘No! He ascended to heaven with this very earthly body and it is with this very body that he will descend’, whereas the Christians do not believe that even his descent would be so.

1. *Badr*, vol. 6, no. 17, p. 4, dated 25 April 1907

The Essence of the Status **لَوْلَاكَ** [Those for whom the Heavens were Created]

What is difficult to understand in: **لَوْلَاكَ لَمَا خَلَقْتُ الْأَفْلَاكَ**¹ [Had it not been thee [Muhammad^{sas}], I would not have created the universe]? It is mentioned in the Holy Quran:

خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا²

Whatever is in the earth is for the sake of ordinary human beings, so would it not be possible for such distinguished people to exist for whom the heavens were made? In fact, the wisdom behind appointing Adam as the Khalīfah [Vicegerent] was so that he would employ the creation of God in carrying out works as he desired in accord with the pleasure of God, and what was not in his control—the sun, the moon, the stars, etc.—would be engaged in the service of man by the command of God.

What Justice will the Government of Hindus Dispense?

The agitation by the Ārya and the Bengalis was brought up. The Promised Messiah^{as} said:

I absolutely despise their thoughts and actions. Our Jamā'at should avoid them altogether. It is a matter of astonishment—given the rule of authority, what justice would be dispensed by a people who give priority to animals over man, and deem it inconsequential to kill a man for slaughtering a cow?

1. *Al-Mawdu'ātul-Kubrā*, Mullā 'Alī al-Qārī, p. 194, Hadith 754, Qadīmī Kutub Khānah Ārām Bāgh, Karachi [Publisher]

2. (He it is) Who created for you all that is in the earth (*Sūrah al-Baqarah*, 2:30). [Publisher]

مردان خدا، خدا نه باشند لیکن از خدا، جدا نه باشند
*The Servants of God are not God,
 But they are not separate from Him either.*

God Almighty manifests such feats for His servants that the world is left amazed.¹

UNDATED

Fātiḥa Khānī at the Time of Someone's Demise

A question was presented that after the death of a person some people remain gathered at a place and do *Fātiḥa Khānī*.² *Fātiḥa Khānī* is a prayer for forgiveness, so what harm is there in this? The Promised Messiah^{as} said:

What I see there is nothing except for backbiting and vain talk. Then there is the question whether the Noble Prophet^{sas} or the Noble Companions^{ra} or the Great Imams followed this practice. If not, then what is the need to aimlessly open the door to innovations? My belief is that there is no need for this custom.

1. *Badr*, vol. 6, no. 19, p. 5, dated 9 May 1907

2. *Fātiḥa Khānī* is a practice observed by some Muslims involving the recitation of *Sūrah al-Fātiḥah* and other Quranic verses as a means of seeking Allah's forgiveness for the deceased. This practice is typically performed collectively, especially following the death or on the anniversary of someone's passing. [Publisher]

It is not permissible. Those who cannot attend the Funeral Prayer, may supplicate in their own accord, or offer the Funeral Prayer in absentia.¹

26 APRIL 1907

A Matter of Jurisprudence

During *Maghrib* Prayer, due to the large congregation, the voice of the Imam could not reach the people standing in the last few rows. Therefore, a person [the *mukabbir*] in the middle rows, as per the custom, repeated the *takbīr* calls of the Imam in a loud voice. During the last *rak'at* of the Prayer, when the congregation was sitting [in *Qa'dab*] and had finished reciting the *at-Taḥiyyāt* [prayer] and the *Durūd Sharīf* [invocation of blessings upon the Holy Prophet^{sas}], and prior to the Imam saying *salām* at the end of the Prayer, the *mukabbir* made a mistake and called out the end *salām*.

The congregation standing in the back rows followed the *mukabbir* in saying the end *salām* and some even began offering their *Sunnah* Prayer. Thereafter, the Imam called out the end *salām*, and the *mukabbir*, who had realised his mistake, also called out the end *salām* again. At this point, the congregation who had finished their Prayer beforehand inquired whether their Prayer was complete or whether they should offer their Prayer again.

Şāḥibzādah Mirza Mahmud Ahmad who himself was praying in the last few rows and had recited the end *salām* before the Imam, said:

This issue had already been presented to the Promised Messiah^{as} and His Holiness had said: 'If it so happens in the last *rak'at* of the Prayer, and they have finished reciting *at-Taḥiyyāt*, then the Prayer of the congregation is complete. There is no need to offer the Prayer again.'

1. *Badr*, vol. 6, no. 19, p. 5, dated 9 May 1907

Two Friday Prayers in the Same Mosque

The question was presented: ‘Some mosques are of the kind that have concluded either legally or through mutual understanding that Ahmadis and non-Ahmadis have the option to offer their Prayers separately there, each with their own congregations and their own Imams. At such a place, what should be done for *Jumu‘ah* [the Friday Prayer] as two *Jumu‘ah* services are not allowed in the same mosque? The Promised Messiah^{as} said:

The people who declare you as *kāfirs* [disbelievers] and do not offer Prayers behind you, do not consider your *Adhān* and your *Jumu‘ah* Prayer to be valid anyhow. For this reason they will go ahead and offer their own Prayers. And since they call a believer a disbeliever, they have themselves become *kāfir* according to the Hadith. For this reason, you also hold the view that their *Adhān* and Prayers have no substance. You call your own *Adhān* and offer your own *Jumu‘ah* with your Imam.

Ḥajj-e-Badal [Ḥajj Performed on Behalf of Someone]

The heirs of a deceased Ahmadi from Khushab wrote a letter to the Promised Messiah^{as} that the deceased had a firm intention to go for Ḥajj, but death did not allow him to do so. Is it permissible now that someone may be sponsored and sent on his behalf? The Promised Messiah^{as} said:

It is permissible. The deceased will receive the reward of the Ḥajj.¹

1. *Badr*, vol. 6, no. 18, p. 2, dated 2 May 1907

28 APRIL 1907

Who can Fight with God Almighty?

The Promised Messiah^{as} is feeling somewhat unwell. Hence, in the morning he graciously called the followers inside to have an audience with him. Most of them had travelled from outside such as Sheikh Rahmatullāh, Sheikh ‘Abdur-Raḥmān, Khawāja Kamāl-ud-Dīn, Miyān Charāgh-ud-Dīn and his sons, Miyān Mī‘rāj-ud-Dīn, Sardār Faḍl Ḥaqq, etc. The Promised Messiah^{as} said:

Such days keep coming that God Almighty goes on lifting all the veils with His illuminating Signs. If Allah the Exalted shows His tremendous power again once or twice, then how far will people be able to bear it? Ultimately, they will be compelled to admit that the truth is in what I say. Our adversaries who fight with us, they, in fact, do not fight with us; rather, they fight with God, and who can succeed in fighting with God?

Exhortation to Avoid Hidden Sins

The Promised Messiah^{as} said:

When someone is caught up in difficulties, the fault, ultimately, is his own, and not of God Almighty. Some people seemingly appear very pious, and one wonders why they were afflicted with a pain, or why they were deprived of some good, but actually it is their hidden sins that had led them to this state of affairs. As Allah the Exalted is Most Forgiving and Forbearing, no one is made aware of the hidden sins of others, but these hidden sins are worse than visible sins.

Sins are like ailments. Some ailments are common, and everyone can see that a person is sick, but there are some ailments that even the patient is unaware that some danger is about to afflict them; for instance, tuberculosis. Initially, at times even the physician cannot diagnose it until the disease adopts a ghastly form. Similarly, the concealed and hidden sins of a person gradually take them to ruin. May God Almighty show mercy through His grace.

It is mentioned in the Holy Quran:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا¹

The one who purifies his soul attains salvation. But purifying the soul is itself a 'death'. Until all base behaviours are abandoned, how can the purification of the soul be accomplished? Every person has the seed of some evil within him, that is his Satan. So long as this Satan is not slain, the objective cannot be achieved.

Arrogance is a Great Sin

The Promised Messiah^{as} said:

First of all, Adam had committed a fault and Satan did too. However, there was no arrogance in Adam. Therefore, he acknowledged his fault before God Almighty, and his offence was forgiven. It is in this that lies the hope for man to have sins forgiven through *taubah* [repentance]. But Satan showed arrogance and was cursed. An arrogant person without any reason becomes ready to claim an ability for himself that is not within

1. Surely, he prospers who augments it (*Sūrah ash-Shams*, 91:10). [Publisher]

him. Prophets have many capabilities. One of these capabilities is to negate the self. No ego remains in them. They bring a death upon their ego. Greatness is for God. The people who are not arrogant and are humble in their dealings, do not perish.

There is a Time for Istikhārah

A person wrote a letter that he wished to perform *Istikhārah*¹ regarding the Promised Messiah^{as} as to whether he was truthful or not. The Promised Messiah^{as} said:

There was a time that I myself wrote the *Istikhārah* in my book that if the people carry it out in this way then God Almighty would manifest the truth upon them. But what is the need for *Istikhārahs* now when Divine Signs are descending like rain and thousands of marvels and miracles have been manifested? In a time like this, is there a need to be turning towards *Istikhārahs*? To witness clear Signs and then perform *Istikhārah* is an affront to God Almighty. Is it now permissible for someone to perform the *Istikhārah* to determine whether the religion of Islam is true or false, or to perform the *Istikhārah* to determine whether the Holy Prophet, may peace and blessings of Allah be upon him, was a true Prophet from God or not? After so many Signs it is not permissible to divert attention towards *Istikhārahs*.²

1. A special Prayer made to seek guidance from Allah before making a decision.
[Publisher]

2. *Badr*, vol. 6, no. 18, p. 2, dated 2 May 1907

5 MAY 1907

Disclosure of the Unseen

The Promised Messiah^{as} said:

Today, a point came to mind with respect to a noble verse of the Holy Quran:

فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۖ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ¹

that Allah the Exalted has declared in this verse that His secret is not revealed to anyone other than His chosen Messengers. Here, the word to ponder over is *إِظْهَارٌ* [*izhār*]. *Izhār* means that the unambiguous and clear unseen is revealed upon someone in abundance. It can be understood from this that a small amount of the ambiguous unseen is even disclosed from time to time upon others, but it is not decisive in meaning and there is no condition for the recipient of it to be a believer or a *kāfir* [disbeliever].

People of every religion can sometimes attain the state where they receive a tiny intimation of the unseen that is ambiguous or unambiguous. All this can happen, but the prohibition applies only to the *izhār* of the unseen. The word *izhār* indicates to the quality and quantity [of revelation]; that is, the news of that unseen is absolutely clear, and pure from doubt and uncertainty; and secondly, it occurs in such abundance as to show that it is extraordinary and miraculous. It is evident from this verse itself that something or other of the unseen is experienced by people other than Messengers, but their unseen does not rise to the calibre of *izhār*. The word *izhār* manifests a special distinction.

1. *Sūrah al-Jinn*, 72:27–28 [Publisher]

Element of Concealment is Necessary in Prophecies

The Promised Messiah^{as} said:

It is necessary that there should be an element of concealment and differing interpretation within prophecies, and this has indeed been the Divine practice. If Prophet Malachi had written clearly in his prophecy that Elijah will not appear himself, rather it will be his likeness, then the scholars of that time would not have faced such difficulties in accepting Jesus. Similarly, if the prophecies in the Torah and Gospel regarding the Holy Prophet, may peace and blessings of Allah be upon him, were expressed in the most explicit terms that the coming Prophet of the Last Age would be from the progeny of Ishmael^{as} and would appear in Makkah, then the Jews could not have refused to accept him. But God Almighty tests His servants to determine who is the righteous one among them, who recognizes the truth by witnessing its Signs and believes in it.

Death of an Ahmadi from the Plague

The Promised Messiah^{as} said:

The objection of the adversaries as to why some of the members of our Jamā'at die with the plague is completely unjustified. I have never made any such prophecy that anyone who had taken *Bai'at* [the Pledge of Allegiance] at my hand would never be affected by the plague. However, I do say that people of the foremost rank do not die as a result of being afflicted with this type of disease. No Prophet, *Ṣiddiq* [Truthful One] or *Walī* [a Friend of God; i.e. Saint] has ever died of the plague.

The plague spread during the time of Ḥaḍrat 'Umar^{ra} but was he affected by it in the least? None of the great Companions^{ra}

was affected by the plague. A hundred and twenty-four thousand Prophets have appeared. Can anyone say that any of them died of the plague? However, there is no doubt that during the spread of such a disease, some believers of a lower category are afflicted (by the plague), but they are martyrs. In this way God Almighty covers their weaknesses and sins just as in the jihads that the Holy Prophet, may peace and blessings of Allah be upon him, undertook against the disbelievers. Although it had been prophesied beforehand that the disbelievers would be made to descend into Hell during these jihads, some Muslims were also killed, but none from among the group of great Companions—for example, none of the likes of Ḥaḍrat Abū Bakr^{ra} and Ḥaḍrat ‘Umar^{ra}—was martyred, nor was the Holy Prophet, may peace and blessings of Allah be upon him, martyred. It appears from this that in such battles the people of lofty [spiritual] status are not included in martyrdom. Similarly, if a member of our Jamā‘at contracts the plague, it is martyrdom for him and Allah the Exalted will reward him for it.

Jesus, Peace be on Him, Being Fatherless is Proven from the Quran

A person’s question was presented whether it was necessary to accept Jesus to be born without a father. The Promised Messiah^{as} responded:

It is proven so from the Holy Quran, and we believe in the Holy Quran. Additionally, I also do not find any argument against it in the laws of nature as hundreds of insects and bugs are created who do not have a father or a mother. The place where this is mentioned in the Holy Quran, God Almighty has presented two wondrous examples of His power. First is the mention of Ḥaḍrat Zakariyyā^{as} [Zechariah] that God bestowed a son to him in old age while his wife was barren as well. Along with

this is the mention of this second incident that is an example of another wonderful power of God Almighty. What harm arises in accepting this? Reading the Holy Quran it is proven that Jesus was fatherless and there cannot be any objection against it. God Almighty has stated ¹ كَسَلْ أَدَمَ which also clarifies that this is a wonder of nature for which the example of Adam had to be mentioned.

Angels Offer the Funeral Prayer of a Martyr

It was mentioned that in certain small villages there is only one Ahmadi household and the adversaries are so prejudiced that they say that if an Ahmadi dies, they will not offer their Funeral Prayers. The Promised Messiah^{as} said:

What will an Ahmadi gain from the offering of the Funeral Prayer by such opponents? The Funeral Prayer is a supplication. What would be the effect of the supplication of someone who is ² مَغْضُوبٌ عَلَيْهِمْ [under Divine punishment] in the view of God? The angels themselves will offer the Funeral Prayer of an Ahmadi martyr. Do not care for such people in the least and trust your God.

The Plague and Our Jamā‘at

The Promised Messiah^{as} said:

It is an erroneous idea of the ignorant that the plague causes our Jamā‘at harm. If some member of our Jamā‘at is martyred by

1. Like the case of Adam (*Sūrah Āl-e-‘Imrān*, 3:60). [Publisher]

2. *Sūrah al-Fātiḥah*, 1:7 [Publisher]

the plague, then Allah the Exalted sends us a hundred [souls] in place of this one. The condition of our opponents, however, is that, on the one hand, their numbers are diminishing by the thousands dying from the plague while, on the other hand, thousands from among their living are leaving them and entering the fold of our Jamā'at. Our Jamā'at is increasing day by day while the numbers of adversaries are dwindling daily. Thus, it is clear who is suffering a loss and who is benefiting.

The Fate of the Ārya Samāj

The Promised Messiah^{as} said:

It is regrettable that the Ārya Samāj have adopted such an evil path that can lead to no virtuous outcome under any situation. And now, not only should their leader be considered exiled, but in reality the Ārya Samāj has also become exiled. This is now its end.

Who are the Ahl-e-Sunnat wal-Jamā'at?

Ḥaḍrat Maulawī Noor-ud-Deen expressed a fine point:

I asked a Sunni *maulawī*, 'You consider yourself to be among the Ahl-e-Sunnat wal-Jamā'at but who is your Imam?' He said, 'There are a number of Imams.' I said, 'There has to be only one Imam and he does not exist among you. Therefore, you do not have the right to be considered the Ahl-e-Sunnat wal-Jamā'at.'

There is Only One Jamā‘at with an Imam

At this time, there is only one religious Jamā‘at (Ahmadiyya) in the entire world that has a single Imam of their own; otherwise, all other communities are leaderless. They do not have any guide. They are an example of **قُلُوبُهُمْ شَتَّىٰ**¹ among themselves.²

Humility and Lowliness

The Promised Messiah^{as} said:

Humility and lowliness are noble traits. A person who, despite being in need, is arrogant, cannot attain their desires. He ought to adopt humility. It is related that the physician Galen was employed by a king. The king was in the habit of eating such unhealthy food that Galen was certain that the king would contract leprosy. Therefore, he would always restrain the king, but the king would not desist. Eventually fed up, Galen fled back to his country. After some time, the signs of leprosy appeared on the body of the king. It was then that he realised his mistake and adopted humility. He placed his son upon the throne, clothed himself in simple attire and left. He came to Galen. Galen recognized him and appreciated the humility of the king and began treating him with full force. Only then did God cure the king.³

1. Their hearts are divided (*Sūrah al-Hashr*, 59:15). [Publisher]

2. *Badr*, vol. 6, no. 20, p. 3, dated 16 May 1907

3. *Badr*, vol. 6, no. 26, p. 7, dated 27 June 1907

7 MAY 1907

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ²

Important Advice for my Jamā‘at

I observe that in these days some ignorant and mischievous people, mostly from among the Hindus and some from the Muslims, engage in certain actions against the Government that reek of mutiny; rather, I sense that at some point a treacherous hue will develop in their nature. Therefore, I strongly advise the members of my Community who are present at various places in the Punjab and India, and by God’s grace their numbers have reached many hundreds of thousands, that they ought to distinctly remember my teaching that I have been instilling in their minds for approximately twenty-six years, verbally and in writing, that they fully obey this Government as this Government is a beneficent government.

This sect of mine has reached hundreds of thousands [in number] in a few years under the shadow of their protection, and it is the favour of this Government that under its shade we are safe from the claws of the unjust people. It is the wisdom and prudence of God Almighty that He selected this Government so that under its shadow this Ahmadiyya Sect may safeguard itself from the bloodthirsty onslaughts of the aggressors and make progress. Can you imagine that living under the rule of the Ottoman Emperor or even by making your home in

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

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

Makkah or Madinah, you could remain safe against the attacks of the mischievous people? No, not at all. On the contrary, you would be cut into pieces with the sword within just a week.

You have heard how Şāhibzādah Maulawī ‘Abdul-Laṭīf—who was an honourable, revered and renowned chief in the State of Kabul, whose followers numbered around fifty thousand when he joined my Jamā‘at—solely on account of the fault that he opposed jihad [i.e. waging battles] in accordance with my teaching, Amīr Ḥabībullāh Khan had him stoned mercilessly. So, do you have any expectation from such people that you would be afforded any prosperity under such rulers? On the contrary, you have been decreed *wājibul-qatl* [worthy of death] according to the fatwas of all the opposing Islamic ulema.

Hence, it is the grace and beneficence of God Almighty that this Government took you under the shade of its protection just as King Najāshi, who was a Christian, had provided refuge to the Companions^{ra} of the Holy Prophet, may peace and blessings of Allah be upon him. I am not indulging in flattery of this Government, as some ignorant people imagine, nor do I desire any recompense from it; rather, I see it as my duty as required by justice and faith that I render thanks to this Government and advise my Jamā‘at to be obedient.

Therefore, remember this and remember it well! Such an individual cannot remain in my Jamā‘at who harbours any mutinous inclination against this Government. In my opinion, this would be extremely unprincipled conduct for us not to be grateful for the beneficence of the Government through which we are protected from the claws of the aggressors, and under whose shade our Jamā‘at is making progress. Allah the Exalted states in the Holy Quran:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ¹

Meaning that, the reward of goodness is goodness, and it is also set forth in the Noble Hadith that the one who is ungrateful to man is also ungrateful to God.²

Just think about this that if you leave the shade of this Government, then where is your haven? Try to come up with the name of a state that will offer you refuge? Every Islamic state is bent upon killing you as you have been determined to be *kāfirs* [disbelievers] and apostates. Therefore, value the God-given bounty and recognize with certainty that God Almighty has indeed established the British Government in this country for your well-being. If a calamity befalls this Government, then that calamity will also annihilate you. These Muslims who oppose the Ahmadiyya Sect, you have heard the fatwas of their ulema—that is, in their view you are *wājibul-qatl* [worthy of death]—and in their eyes even a dog is worthy of mercy but you are not. The fatwas of the entire Punjab and India—nay, rather the fatwas of all Muslim countries—concerning you are that you are *wājibul-qatl*, and to murder you, loot your property, forcefully marry your wives, dishonour your dead, and to forbid them from being buried in Muslim graveyards is not only permissible, but they are all actions of great reward.

So, it is these British, whom people call *kāfirs*, that save you from these bloodthirsty enemies and you are saved from being murdered by the fear of their sword. Just try living under the shelter of some other empire and see how you are treated. The British Government is a mercy for you; therefore, it is a blessing for you and your shield from God. Thus, value this shield

1. *Sūrah ar-Raḥmān*, 55:61 [Publisher]

2. In *Sunan at-Tirmidhī*, Abwābul-Birri waṣ-Ṣilati ‘an-Rasūlillāhi ṣallallāhu ‘alaihi wa sallam, Hadith 1954; it is written as: مَنْ لَا يَشْكُرُ النَّاسَ لَا يَشْكُرُ اللَّهَ . [Publisher]

with all your heart and soul. The British are a thousand times better than the Muslims who are your adversaries as they do not think that you merit being murdered. They do not wish to dishonour you. It was not too long ago that a [Christian] priest had brought a case of intent to murder against me in the court of Captain Douglas. That wise and just-minded Deputy Commissioner discovered that the case was completely false and fabricated. He, therefore, acquitted me with honour, rather gave me permission, if I so desired, to prosecute those who had made a false case against me to have them punished. So, it is clear from this example, how justly and equitably the British treat us.

And remember that, in my opinion, there is no other issue that defames Islam more than the issue of jihad in Islam. The religion whose teaching is excellent; the religion that God has shown miracles to manifest its truth and is continuing to show them—what need does such a religion have for jihad? At the time of our Prophet, may peace and blessings of Allah be upon him, transgressors attacked Islam with the sword and desired to annihilate Islam with the sword. Therefore, those who wielded swords were indeed killed by the sword. So that war was only a defensive war. To spread such ideologies now without any basis, that some bloodthirsty Mahdi will come and capture the Christian kings are simply fictitious tales that have corrupted and hardened the hearts of the Muslims opposing me. And those who hold such beliefs are dangerous men, and such beliefs may, at some time, become the cause of mutiny for the ignorant; rather, they certainly will be. Therefore, I am striving to free Muslims from such beliefs.

Remember, that religion cannot be from God in which there is no compassion for humanity. God has taught us to be

merciful on the earth so that we are shown mercy in the heavens. **والسلام** [*Was-salām*—And peace be with you].

Humbly, Mirza Ghulam Ahmad, the Promised Messiah,
may Allah protect and support him
Dated 7 May 1907¹

The Pricing of Merchandise

A question was presented that some traders who sell in the streets and alleys or in marketplaces, charge some customers more and some less for the same item. Is this permitted? The Promised Messiah^{as} said:

The owner of the item has the right to fix and ask a price for his item as he pleases, but both parties must agree at the time of sale, and the seller must not deceive in any way. For example, it should not be the case that an item does not have the stated properties, or that the buyer is deceived in any other way, or a lie is spoken. It is also not permitted to cheat a child or a stranger by deception which is described as **لَغْوٌ**—[*laggā dā*] in this land. This is not allowed.²

1. *Badr*, vol. 6, no. 19, p. 6, dated 9 May 1907

2. *Badr*, vol. 6, no. 20, p. 10, dated 16 May 1907

14 MAY 1907

The Humility of the Promised Messiah, Peace be on Him

A person submitted to the Promised Messiah^{as} that he had worked extremely hard in writing *Ḥaqīqatul-Wahī* [*The Philosophy of Divine Revelation*] and in repeatedly reading its proofs, and this was the reason that he becomes unwell again and again. The Promised Messiah^{as} should now rest completely for a few days and totally cease the work of reading and writing. The Promised Messiah^{as} responded:

What difficult work am I doing? I am simply embarrassed when I glance upon the suffering exerted by the Companions, may Allah be pleased with them—how they were content to have even their heads cut off in the way of God!

UNDATED

Offering Prayer in the Leadership of a Ghassāl

A person asked the Promised Messiah^{as} whether it was allowed to have a *ghassāl* [one who bathes the deceased] lead the formal Prayers. The Promised Messiah^{as} responded:

This question is meaningless. To be a *ghassāl* is not a sin. A

1. *Badr*, vol. 6, no. 26, p. 7, dated 27 June 1907

person is appropriate as an Imam who is righteous, beneficent, and a scholar who acts upon the knowledge he has acquired. If one is such, then to be a *ghassāl* is not a vice that can hinder him from leading the Prayers.¹

18 MAY 1907

(At the time of Zuhr)

Seeing a Cloud in a Dream

The Promised Messiah^{as} said:

I saw in a dream that a cloud had formed. I was fearful, but someone said that it was a blessing for me.

It also is proven from the Noble Quran that a chastisement is depicted in the form of a cloud. These people see Sign after Sign but do not take heed. Remember, Allah the Exalted will not let His work go in vain. Those who declare His work to be futile will certainly be called to account. Like the time of Moses^{as}, a Sign is shown and then another greater Sign is shown, but their arrogance has gone well beyond even Pharaoh. They rely on their schemes but watch how these blow up in their own faces. They opined that the spread of the plague was now decreasing, and its fleas have been exterminated, but beware that there

1. *Badr*, vol. 6, no. 21, p. 10, dated 23 May 1907

were more deaths this year than all of the previous years and it remains to be seen what will happen in the future. It appears that the plague will exceed even the current level.

There was mention of certain requests from some Christians who wished to come out of the darkness of misguidance and into the light of guidance. The Promised Messiah^{as} said:

If someone is interested in religion, Allah the Exalted provides everything for him. The end is not good of those idle individuals who serve no purpose and only worry about eating, drinking and accumulating wealth. Such people prove to be injurious later on.

Response to the Objection on God's Attribute of Mercy

An atheist from Lahore in his newspaper, *Jivan Tut*, objects to God's attribute of mercy on account of the death of people at various places resulting from natural disasters and the plague. The thought does not even occur to the simpleton whether any sensible individual has ever condemned the Government for being cruel or merciless for sending the wicked to jail or sentencing a criminal to the gallows. To punish the unjust for their injustice is in itself an act of mercy. Are the inspectors of a jail and the judges of a session court all cruel and tyrannical in the view of this foolish atheist? Should all these courts of law be shut down?¹

1. *Al-Hakam*, vol. 11, no. 18, p. 10, dated 24 May 1907; see also *Badr*, vol. 6, no. 21, p. 4, dated 23 May 1907

UNDATED

Making Fire Cold for Ibrāhīm^{as} [Abraham]

A letter of a friend was presented to the Promised Messiah^{as}, asking whether the fire that was cooled for Ibrāhīm^{as} [Abraham] was the fire that burns wood or the fire of mischief and disorder? The Promised Messiah^{as} replied:

Every Prophet faces the fire of mischief and disorder which always take on a form that Allah the Exalted counters by displaying a miraculous power in support of His Prophet. It is not a difficult matter for God Almighty to extinguish the physical fire for Ibrāhīm^{as} and such incidents often take place. There is no need to research thoroughly such incidents related to Ibrāhīm^{as} as they occurred thousands of years ago. I myself am seeing and experiencing such incidents.

A Few Incidents of Miraculous Protection

1. I recall a time when I was in Sialkot and it was raining one day. Lightning struck inside the room I was sitting in. The entire room became filled with a kind of smoke and there was a smell like that of sulphur. But I was not harmed at all. At the same time lightning struck a temple that was the temple of Teja Singh. There was a wall constructed within it going all around inside in circles for circumambulation according to the Hindu custom, and he was sitting inside. The lightning travelled through all these corridors and struck him and he was charred black like coal. Lo and behold! It was the fire from the same lightning that burned him but could not harm me since God Almighty protected me.

2. Similarly, there was another incident in Sialkot. Once I was sleeping at night in the second storey of a house and there were fifteen or sixteen other men with me in the same room. The sound of *tak tak* emanated from the beam. I woke up the men that the beam appears to be dangerous, and the place should be vacated. They said that it was probably a rat and there was no need for any fear. They said this and went back to sleep. A short while later, I heard the same noise again and woke them up again but they did not care at all. Then the noise emanated a third time from the beam, so I forcefully woke them up and directed them out of the house, and when they had come out, I too vacated the building. I had just got on to the second step of the staircase that the roof collapsed and took the other roof with it and fell down. The beds broke into pieces, and we all were saved. This is the miraculous protection of God Almighty. The beam was held from falling until we all had vacated from there.
3. Similarly, once a scorpion was found dead in my bed within the blanket and a second time one was caught crawling inside the blanket, but on both occasions, God Almighty saved me from their harm.
4. Once my clothes had caught fire but I was unaware. Another person saw this and alerted me and extinguished the fire. God Almighty does not have only one means to save a person but many. There are numerous means against the heat and burn of fire and some of them are ever so subtle that people are not aware of them, and God Almighty has not yet disclosed those means to the world that alleviate the burning sensation. So what is surprising about the fact that the fire became cool for Abraham^{as?}¹

1. *Al-Hakam*, vol. 11, no. 20, p. 3-4, dated 10 June 1907

UNDATED

**If You Have the Plague, then
my [Ahmadiyya] Movement is Certainly False**

The Promised Messiah^{as} said:

Once during the days of the plague, Maulawī Muhammad ‘Ali had a high temperature. It was so severe that he thought that he had contracted the plague. This thought affected him so much that he called Muftī Muḥammad Ṣādiq and began dictating his will. Incidentally, I received this news, and when I went to inquire about his health, to dispel this thought of his, I told him that he certainly did not have the plague; that if he did have the plague then my [Ahmadiyya] Movement is certainly false as God Almighty had said clearly that He would save everyone that was within these four walls from this disease. After saying this, I felt his pulse. There was no sign of any fever. (Copied from *Tashḥīdh-ul-Adh-hān*.)

The Resemblance of Muslims with the Jews

The poem regarding the prohibition of jihad which has been printed in *Durre-Thamīn* has the following couplet in it:

اب زندگی تمہاری تو سب فاسقانہ ہے مومن نہیں ہو تم کہ قدم کافرانہ ہے
Your way of living is nothing but evil;
You are not believers as you tread the path of disbelief.

Concerning it, the Promised Messiah^{as} said:

Beware! These days all kinds of sin and immorality abound, and the condition of the Muslims is not as it used to be in the early days. For this very reason, dominion has also been snatched from their hands, for they have abandoned God. God Almighty is not anyone's blood relative that He should feel compelled to support them in spite of their rebellion. Since the Muslims have a resemblance with the Jews, it was therefore imperative that—similar to the Jews—two horrifying punishments would befall the Muslims as well.

Accordingly, one torment visited them when Hulagu Khan attacked and destroyed Baghdad and killed so many Muslims that it is said that 600,000 were slaughtered in Baghdad alone. The plight of the Muslims of that time is apparent from this that people gathered around a saint and asked him to supplicate before God that He save us from this calamity and put an end to this calamity. He replied: 'O wretched ones! Because of you we also have been caught up in this calamity. I see angels standing and saying, **يَا أَيُّهَا الْكٰفِرُ أَتْتَلُوا الْفَجَارَ**,—that is, 'O ye disbelievers! Slaughter these sinners!'

Thus, that very plight has transpired again during this age, and the British Government—which from the perspective of religion is a *kāfir* [disbeliever]—is in India because Muslims themselves have become sinful and are not worthy of attaining the mercy of God. This is the very meaning of my couplet that your condition is not such anymore that God must help you. So what is the point of jihad?¹

1. *Al-Hakam*, vol. 11, no. 20, p. 4, dated 10 June 1907; see also *Badr*, vol. 6, no. 23, p. 2, dated 6 June 1907

21 MAY 1907

Man is Dependent on God Almighty at Every Moment

I declared alchemy as *shirk* [associating partners with Allah]. This meant that God Almighty does not desire for man to be independent. That is why, it is mentioned:

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ۚ إِنَّ زَاةَ أَعْيُنِهِ لَتُفَوِّقُ ۚ¹

God states that man transgresses when he sees himself as being independent. Servitude has such a relationship with Divinity that every fibre of the servant is dependent upon his Lord and cannot pass a moment without God. Thus, an individual who seeks such means as would void the need for turning one's attention to God (and attention depends on need), it is as though he falls into *shirk* because he makes another his objective besides the One. A believer is the one who does not even mention issues that interfere with *Tauhid* [the Oneness of God]. This matter ought to be carefully understood that a patient stays with the physician so long as he is sick. Hence, a servant will pay attention only so long as he is in the state of servitude.

الْعَاقِبَةُ لِلْمُتَّقِينَ

[The (Good) End is Only for the Righteous]

Two parties contend with each other but the ultimate victory is achieved solely by those who have God with them. Moses^{as} apparently could not compete with Pharaoh, but God bestowed

1. *Sūrah al-'Alaq*, 96:7-8 [Publisher]

victory [upon him] through His most wondrous of wonderful powers.

The Time for the Final Verdict

It is a very surprising phenomenon that these adversaries do not take even the slightest heed from their fellow brethren who perished in the past; rather, one speaks, and the other supports him. They all become united in my opposition whether they are Ārya, Muslim, Hindu, or Sikh. (In a hadith, this also is a Sign of the Promised Messiah^{as} that mutual animosity and malice will disappear altogether, and another hadith also supports this.)¹ If they would but reflect upon this point alone with *taqwā* [righteousness] and the fear of God that twenty-six years is not a trivial amount of time. On the contrary, a child can be born and even mature into adulthood during this period. Now, the time is approaching that the final verdict be given, and the distinction arise that has always existed between the Prophets and their opponents. First, God Almighty desires the two groups to struggle against each other. Then, the time ultimately comes that He supports one group and makes it successful, and annihilates the other or subdues it.²

1. It is likely that the author of the diary added this note. (Compiler)

2. *Badr*, vol. 6, no. 22, p. 3, dated 30 May 1907

28 MAY 1907

(*At Zuhri*)

The Promised Messiah^{as} said:

The suffering imposed upon us by these Hindus is beyond words. What has Dayanand not written? Kanhaiya Lāl is no less than him. Then, the result of the filth Lekh Rām spread is not hidden from anyone. Thus, when these people are of the mindset that even murdering a man in retaliation for a beast is lawful, but it was forbidden to call out the *Adhān* [Call to Prayer] in a loud voice during the term of their government, then why should I not declare that the British Government is God's special mercy upon us?

بہ قومے کہ نیکی پسندد خدا دهد خسرو عادل و نیک رائے
*A nation for which God desires good,
 He grants them a ruler who is just and pious.*

We cannot ever have any unity with these Hindus as, آزموده را [It is foolish to try a person already tried]. The British can also understand that even after attaining the offices of ministers from the Muslim rulers, they [the Hindus] still consider it their religious duty to complain against them, then how would they display loyalty to them?

I am saddened by their brazen prejudice. While we affirm [the truthfulness of] their guides Krishan and Ramachandar even in public gatherings and declare them to be righteous servants of God, they are yet so shameless that in their foolishness,

they baselessly abuse our Noble Prophet, may peace and blessings of Allah be upon him, the Chief of all the Saints. On account of such statements, I had said that it was easy to make peace with wolves, serpents, and scorpions in the wilderness, but it was impossible [to make peace] with them.¹

UNDATED

A Prayer and its Permissibility

Miyān Muhammad Dīn, the Kebab Seller, Lahore (currently residing in Dhora Dheri Battan Village, Jammu State) sent a letter to the Promised Messiah, peace be on him, in which the following was written:

‘Your Holiness! Over the last few days I have begun to pray in the court of the Exalted Maker, merely for Divine pleasure that ten years of my life be given to His Holiness the Promised Messiah^{as} as my life is not as important for the propagation of Islam. Is it permissible to offer such a prayer?’

The Promised Messiah^{as} wrote in response:

There is no harm in such a prayer, rather it is a source of reward.

1. *Badr*, vol. 6, no. 23, p. 3, dated 6 June 1907

Sympathy towards Hindus

The question of a person was presented to the Promised Messiah^{as} that:

Due to having old ties, a Hindu from our town joins in our moments of sorrow and joy, and if someone dies, he participates in the funeral as well. Is it permissible for us to participate similarly with him as well?

The Promised Messiah^{as} replied:

It is permissible to express sympathy and support for Hindus in worldly affairs after maintaining a detachment and disinterest from the Hindu customs and rituals which oppose the Islamic Shariah.

Offering *Zuhr* Prayer after Friday Prayer as a Precaution

Someone's question was presented that some people offer [*Zuhr* Prayer as] a cautionary Prayer following *Jumu'ah* [the Friday Prayer]. What is the directive regarding this? The Promised Messiah^{as} said:

In accordance with the injunction of the Holy Quran, the Friday Prayer is obligatory on every Muslim. When the Friday Prayer has been offered, then the command is to go and engage in your businesses. Some people think that the Friday Prayer and its sermon are not allowed under the rule of the British as the sovereign is not a Muslim. It is surprising that they deliver the sermon and observe the Friday Prayer in peace and then they say that it cannot be offered. They further say that there is a doubt whether the Friday Prayer was valid or not, therefore, they also offer the *Zuhr* Prayer, and they name this the

‘cautionary’ Prayer. Such people are caught up in doubt. Their Friday Prayer is lost in doubt and their *Zuhr* Prayer is the same. Neither this nor that was attained. The essential point is to observe the Friday Prayer, but there is no need for the cautionary Prayer.¹

8 JUNE 1907

(At the time of ‘Aṣr)

The Importance of Istikhārah

The Promised Messiah^{as} said:

These days most Muslims have abandoned the Sunnah [Practice] of *Istikhārah* whereas the Holy Prophet, may peace and blessings of Allah be upon him, used to perform the *Istikhārah* with respect to any upcoming matter. This was also the practice of the *Salaf Sāliḥīn* [Righteous Predecessors; i.e. the first three generations of Muslims]. Given the abounding atmosphere of atheism, people commence a project feeling so proud of their learning and wisdom, but then they sustain a loss due to their lack of knowledge of factors completely hidden from view. In fact, this practice of *Istikhārah* was initiated in place of those awful customs that the idolaters carried out

1. *Badr*, vol. 6, no. 23, p. 8, dated 6 June 1907

before commencing a project, but now the Muslims have forgotten it whereas a sound understanding is bestowed through *Istikhārah*. Success is attained by carrying out the project according to it. Some people begin a project based on their own understanding and then they come and ask for my advice in the middle. I respond by saying they should complete the task with the knowledge and understanding the project was commenced with. What is the need for seeking advice after the fact?¹

11 JUNE 1907

The Nature of the Aryas

The Promised Messiah^{as} said:

There is an old acquaintance of mine who is a Hindu. His letter was received in which he stated that, in reality, the Aryas are well-wishers of the Government; it is the Government that has misunderstood. I have written a letter to him saying that he was mistaken thinking that Aryas were well-wishers of the Government. If their treatment by the Government is observed, it will be seen that it has provided them higher education, assigned them to all the high positions, and filled the offices with them. If now their behaviour is observed, how they have treated the Government, it becomes evident that these people are not only ill-wishers of the Government but they are

1. *Badr*, vol. 6, no. 24, p. 3, dated 13 June 1907

also ungrateful, and it appears that Aryas have this evil in their nature that they deliver such mistreatment to their benefactor.

The Promised Messiah^{as} said:

I have advised him to completely sever his relations with the Aryas.

It is Imperative to Break an Unlawful Promise

One person's request was presented that his sister had been betrothed to a non-Ahmadi a long time ago. Should that still be honoured or not?

The Promised Messiah^{as} responded:

It is necessary to break an unlawful promise and make amends. The Holy Prophet, may peace and blessings of Allah be upon him, had sworn not to eat honey. God Almighty commanded that such an oath should be broken. Additionally, the purpose of betrothal is so that one may come to know all the good and bad during this period. Betrothal is not marriage such that severing it constitutes a sin.

Assemblies for Poetry Recital

The Promised Messiah^{as} was asked about the establishment of a poetry reading society proposed by some Ahmadis possessing poetic dispositions. The Promised Messiah^{as} responded:

It is a waste of time that such societies be set up and people remain wholly immersed in composing couplets. Of course, it is permissible for someone to write a poem on some joyous occasion and incidentally read it in a gathering or have it

published in a newspaper. I have written a number of poems in my books, but despite having lived a lifetime, I have never participated in any poetry recital to this day. I absolutely detest someone seeking fame through poetry. Certainly, there is no harm in composing a poem that can be beneficial to humanity if it is written on the basis of genuine inspiration, not on the basis of mere words, and out of spiritual passion, not lustful desires. Nevertheless, to make this a profession is a detestable deed.¹

UNDATED

Observing that most letters are from people seeking prayers, I [Muftī Muḥammad Ṣādiq, Editor *Badr*] adopted this procedure that I prepared a list of those seeking prayers, mentioning their name, address and the objective of the prayer, and sent it daily to the Promised Messiah^{as}. After a few days, I asked the Promised Messiah^{as} what reply should be sent to the people who write letters solely requesting prayers. The Promised Messiah^{as} responded:

Previously, I used to pray only once for such people when I received their letter. Now that you make a list and send it to me, I pray for them twice.²

1. *Badr*, vol. 6, no. 26, p. 7, dated 27 June 1907, also; *al-Ḥakam*, vol. 11, no. 23, p. 3, dated 30 June 1907

2. *Badr*, vol. 6, no. 25, p. 4, dated 20 June 1907

UNDATED

Iḥsān Conquers the Heart

The Promised Messiah^{as} said:

Iḥsān [benevolence] is the most noble asset. Man can overcome his most formidable foes through it. For instance, there was an individual in Sialkot who was in conflict with everyone, and no one could be found with whom he was at peace up to the point that even his brothers and close relatives were fed up with him. On several occasions, I treated him with ordinary kindness. In return, he never interacted with me adversely; rather, whenever he met me, he would speak with great respect.

Similarly, an Arab came to visit me. He was a staunch opponent of the Wahhābīs to the extent that he would curse upon the mere mention of them in his presence. On his arrival here as well, he began to vehemently insult and malign the Wahhābīs. I completely ignored this and served him well and presented him a good feast. One day when he was filled with anger, thoroughly abusing the Wahhābīs, someone told him, 'The person in whose home you are staying as a guest is also a Wahhābī.' He fell silent upon [hearing] this. Furthermore, that person calling me a Wahhābī was not incorrect because, after the Holy Quran, I deem it necessary to act on the authentic *ahādīth*.

Anyhow, that person left after a few days. Thereafter, he met me once again in Lahore. Although he did not even want to see the faces of the Wahhābīs, since he was served well, all his rage was subdued for this reason, and he met me with benevolence and love. He took me with him with great insistence, and seated me in a small mosque where he had been appointed the

Imam, and began waving a fan towards me like servants and started extending warm hospitality, offering me to have tea, etc. Therefore, take note how *ihsān* can conquer hearts.¹

A Sign of Sincerity

A daughter of a person was sick. He had wired requesting prayer for her. The Promised Messiah^{as} read it and said:

Observe how sincere these people are with me. Whenever they feel hurt, they immediately turn to me, requesting prayers. I will pray, but curing is the prerogative of God. A few days ago, I had received the *ilhām* [revelation]:

لاہور سے ایک افسوسناک خبر آئی۔

A sad piece of news has been received from Lahore.

This has already been published, and because of this *ilhām* I had sent someone to Lahore to inquire the well-being of the members there. But it was not known that it would be fulfilled after a few days.²

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1. It is estimated that perhaps both these instances are from the period before the Promised Messiah, peace be on him, was commissioned by God. Allah knows best. (Humble Compiler)
 2. Note from Editor *Badr*: Consequently, after a few days news was received that the patient had died. As he was an innocent child, God Almighty would have forgiven him. May God bestow a blessed substitute to his parents. *Āmīn*. (Editor)

The Importance of the Langar Khānah

The Promised Messiah^{as} said:

People pay very little attention to the *Langar* [Community Kitchen] these days and are more attentive towards contributing under other expense accounts, whereas this is the most important expense account since many people gain knowledge as a result of it. Sometimes for many consecutive days only one or two rupees are received, although the expense every second day is 100 rupees. Perhaps the reason for this is that constant appeals are made to donate in other accounts, but there is no appeal for the *Langar*.¹

UNDATED

Expressing Sympathy for Those in Mourning

A question was presented before the Promised Messiah^{as} if it were permissible for members to prepare food in their homes for the family that is mourning the demise of someone in their household. The Promised Messiah^{as} responded:

Not only is it allowed, but doing so is imperative in deference to fraternal sympathy.²

1. *Badr*, vol. 6, no. 27, p. 7, dated 4 July 1907

2. *Badr*, vol. 6, no. 28, p. 3, dated 11 July 1907

6 JULY 1907

Two Manifestations of the Dajjāl

The Promised Messiah^{as} said:

There are two manifestations of the *Dajjāl* [Antichrist]. The first are the Christian clergymen who, so to speak, claim prophethood. They mislead people with all kinds of deceit and deception, converting them into Christians. They make translation upon translation of the Gospels and the Torah on their own [whims]. The original book is not in their possession. They are constantly making modifications in their translations, yet they present the words of their imaginary ideas before the world, declaring them to be the 'Word of God'. This is a kind of claim to prophethood.

The second are the philosophers of this age who are content upon denying God Almighty altogether. Day and night, they are so bent upon the material world that they consider religion to be of no significance whatsoever; nay, rather, they believe religion to be unnecessary and an obstacle in the path of their worldly progress.

It is Necessary to Believe in the Messenger of the Time

The Promised Messiah^{as} said:

How can anyone escape [the punishment of] disobeying the command of God Almighty? The people in this age who do not accept the Messenger of God Almighty are disobeying the

command of God Almighty. The Jews and Christians at the time of the Holy Prophet, may peace and blessings of Allah be upon him, were bearers of shariah [religious law]. They used to pray and fast; they believed in all the Prophets, but they were declared *kāfir* [disbelievers] as they did not accept the Holy and Noble Prophet, may peace and blessings of Allah be upon him. The people of this era who not only oppose me but declare me a *kāfir*, render themselves *kāfir* by calling a believer a *kāfir* according to the saying of the Holy Prophet^{sas}. They cannot escape the punishment of Allah the Exalted.

Zakāt Not Obligatory on Capital Tied Up in Receivables

One person asked whether Zakāt is due on the capital employed in trade that is with the buyers and awaiting receipt. The Promised Messiah^{as} replied:

There is no Zakāt on capital that is tied up [in receivables] until it comes into one's possession, but a trader should not avoid Zakāt through pretexts and excuses. They do, after all, bear their expenses from the same capital according to their status and stature. They should make an assessment of their cash in hand and receivables with *taqwā* [righteousness] and try to please God Almighty by paying the appropriate amount of Zakāt. Some people use excuses and pretexts even with God. This is not right.

Faith should be Given Precedence over Worldly Concerns

The Promised Messiah^{as} said:

Giving faith precedence over worldly concerns is a very difficult matter indeed. A person can easily make this claim and even acknowledge it, but not everyone can fulfil it. Giving precedence to faith over the world can be recognized by seeing how much pain a person's heart feels when they suffer worldly loss, in comparison to the pain it feels when there is a loss in a matter of faith. Man should make [the state of] his heart the means for recognizing how disturbed he becomes and how much he cries and screams at his worldly loss and how he is affected at the time of a loss related to faith.

Evil is the person who deceives others, but most evil is the person who deceives himself—he does not give precedence to faith, but thinks that he is giving precedence to religion over the world. He has not become obedient to God Almighty in a true manner and imagines that he is a Muslim. It is possible that an individual who commits a wrong against another may run away after committing the wrong and save himself, but where will the one who transgresses against himself run to and how will he save himself from the punishment of this transgression? Blessed is the one who gives precedence to faith and God over all matters, for God also gives him preference.

Read *Ḥaḳīqatul-Waḥī* Carefully

The Promised Messiah^{as} said:

Our friends ought to read *Ḥaḳīqatul-Waḥī* [‘*The Philosophy of Divine Revelation*’] carefully from beginning to end, rather they should memorise it. No *maulawī* will be able to stand against them as all kinds of important matters have been described within it and the responses to objections have been set forth.

In the Blessed Memory of Khawājah Ghulām Farīd^{rta}

The Promised Messiah^{as} said:

A biography of Khawājah Ghulām Farīd^{rta} has been written. Khawājah Šāḥib has supported me at various places in it. At one place it is written that some *maulawīs* had asked the late Khawājah Šāḥib, ‘Why do you support him when the *maulawīs* declare him to be a *kāfir* [disbeliever]?’

What a beautiful reply he gave them that: ‘Who did the *maulawīs* believe beforehand and who haven’t they declared a *kāfir*? This is the only thing they do. Don’t pay them any attention.’

An Easy Way to Decide

One gentleman mentioned to the Promised Messiah^{as} that upon reading the following statement of his that was published in a newspaper:

If my deniers consider my published Divine *ilhām*: اِنِّعْ اِحَافِظْ كُلَّ مَنْ فِي الدَّارِ [I shall safeguard all those who are in your house] as

a fabrication and believe that it is a figment of my imagination, and not the word of God Almighty that has been revealed to me, and our home is being protected only incidentally, then someone from among my deniers should similarly publish such an *ilhām*. Then it will be promptly understood what the consequence of fabrication is.

some opponents replied that they are not fabricators that forge a lie against God Almighty. So how can we publish such an *ilhām*?

The Promised Messiah^{as} said:

This is the very matter that I wish to make them understand that no one can escape punishment [from God] after forging a lie against Allah the Exalted. If these words had not been revealed to me by God Almighty and it was my fabrication, then why would Allah the Exalted protect my home according to these words? If these words have explicitly been fulfilled, then what doubt is there in accepting it? Nevertheless, I have also expressed an alternate approach for the opponents to reach a verdict, that it is incumbent upon anyone who holds the belief that this is the fabrication of man to state on oath in the following words that, ‘This is a fabrication of man and not the word of God اللَّهُ عَلَى مَنْ كَذَّبَ وَخَى اللَّهُ [and the curse of Allah be upon the one who forges a *wahī* of Allah].’ If anyone takes such an oath, then God Almighty will expose the consequence of such an oath.

Maulawī Sanāullāh, Ja’far Zatalli of Lahore, Dr ‘Abdul-Ḥakīm and Ghaznawī—these gentlemen should pay attention to this most urgently.

Explanation of an Ilhām

The Promised Messiah^{as} was asked who is the subject indicated by the word میرے [My] in the revelation:

قرآن خدا کا کلام ہے اور میرے منہ کی باتیں۔

The Holy Quran is the Book of God and is the word of My mouth.

In other words, whose mouth is referred to? The Promised Messiah^{as} replied:

It means the words of Allah's mouth. Allah the Almighty has said: 'The words of My mouth.' There are instances in the Holy Quran where different pronouns are used for the same subjects.

The Promised Messiah^{as} said:

Some visions and *ilhām* are warnings in apparent words and the recipient is afraid at the time and experiences fear, but, in fact, they mean something different. Once I had severe pain in the kidney. No remedy worked. I received the *ilhām*:

الوداع

Farewell.

After this, the pain completely disappeared all of a sudden. Then it became known that this 'farewell' was in reference to the pain.

When will the Aryas Understand?

The Promised Messiah^{as} said:

It appears from reading some newspapers that the Aryas have not been adequately admonished by the exile of [Lala] Lājpat Rāi and [Sardār] Ajīt Singh. They consider this incident as just a personal crime and fail to view it as a national setback. This is their mistake. Noting the circumstances of these people, the Government will inevitably be more vigilant of them now. They should rectify their attitude towards the Government for good.

Medical Science is Based on Conjectures

The Promised Messiah^{as} said:

Medical science is also based on conjectures. When a fatal illness strikes, no medicine cures it; nay, rather every medication has an adverse effect. Nonetheless, when Almighty Allah desires to give a cure, even an ordinary remedy becomes effective.¹



1. *Badr*, vol. 6, no. 28, p. 5–6, dated 11 July 1907

9 JULY 1907

Keeping a Bull for Breeding Purposes

A person raised a question whether it was permissible if, merely for Allah's sake, someone lets a bull roam freely just for breeding. The Promised Messiah^{as} replied:

أَصْلُ الْأَشْيَاءِ إِبَاحَةٌ. The default or natural state of things is one of permissibility. Only those things which God Almighty has declared *ḥarām* [unlawful] are *ḥarām*; everything else is *ḥalāl* [lawful]. A great many situations are dependent upon intention. In my opinion, this is permissible; nay, rather, an act of virtue.

It was submitted that this is mentioned in the Glorious Quran. The Promised Messiah^{as} said:

I kept this in view while responding. They donate in the names of idols. Here it is specifically in the name of God Almighty. Breeding is a necessary thing. In the Glorious Quran, God Almighty has mentioned cattle etc. amongst His favours. Therefore, this favour should be appreciated, and breeding is a form of appreciation as well. Hence, if that were not the case, then quadrupeds would become weak and the functioning of the world would not be able to run well. Therefore, in my opinion, there is no harm in this thing. Every deed is dependent upon intention. When carried out in the name of anyone other than Allah, it is *ḥarām* [unlawful], but the very same deed is *ḥalāl* [lawful] if it is done for the sake of Allah.

Praying Aloud in One's Own Language

An individual posed the question:

Your Holiness, since it is your teaching to supplicate in one's own language during the formal Prayer, is it permissible for the Imam to go on praying aloud in his own language (for example in Urdu) and the congregation to go on responding with *Āmīn*?

The Promised Messiah^{as} replied:

What is the need for reciting the prayer aloud? God Almighty has in fact directed:

كُضِعُوا وَأَوْخَفُوا¹

And:

دُونَ الْجَهْرِ مِنَ الْقَوْلِ²

It was submitted: 'The *Qunūt*³ is recited [aloud].' The Promised Messiah^{as} replied:

Yes, the supplications attributed to the Holy Prophet^{sas} that are mentioned in the Quran and the Hadith can undoubtedly be

1. [Call upon your Lord] in humility and in secret (*Sūrah al-A'rāf*, 7:56). [Publisher]
2. Without loudness of speech (*Sūrah al-A'rāf*, 7:206). [Publisher]
3. The *Qunūt* prayer is recited in the last *raka'ah* of the *Witr* Prayer during the *qiyām* posture, just before *sajdah*. [Publisher]

recited [aloud]. Other prayers that reflect a personal liking or feeling should just be recited in the heart.

Fatwa in Principle for Purifying a Well

The question was presented:

What is the directive of Your Holiness about the edict that so many buckets of water should be taken out from a well when a rat, hen, goat, or a person dies inside it? Previously, our practice was to consider the water pure unless its colour, smell, or taste changed.

The Promised Messiah^{as} responded:

My belief is only that which has been mentioned in the Hadith. I simply do not know, nor does my jurisdiction govern the number of how many buckets to take out if this animal falls in or how many if another falls in.

It was submitted, 'Your Holiness has directed to abide by Hanafi *fiqh* [jurisprudence] when the authentic *Sunnah* [Practice of the Prophet^{sas}] is not known.' The Promised Messiah^{as} replied:

When is there any such determination in the prominent works of *Fiqh* [Islamic jurisprudence]; but, yes, it is written in *Nijāt-ul-Mu'minīn*. However, in that it is also written: سر ٹوئے وچ دے کے بیٹھ نماز کرے [Sit and offer Prayer inserting your head into a ditch].

Does anyone act upon this and is it allowed whereas Prayer is not permitted for women during their menstruation and parturition. Consider this issue in the same vein too.

I state a principle for you that is set forth in the Glorious Quran:

وَالرُّجْزَ فَاهْتَجُرْ¹

Therefore, when the condition of the water is such that there is a danger of risk to health then it should be cleansed. For example, if leaves or insects etc. fall in (even though these *maulawīs* do not issue a fatwa of contamination on this); otherwise, there is no determination of quantity. So long as the colour, smell or taste is not changed by contamination, that water is pure.²

12 JULY 1907

(Before the Friday Sermon)

Iḥsān and Supplication

A visitor from out of town submitted: ‘Your Holiness, my wife is not accepting Islam in any way. What should I do? I have tried much to make her understand.’ The Promised Messiah^{as} replied:

Look! Verbal admonition is not as impactful as presenting an example of yourself by reforming your condition. Reform your

1. And uncleanness do thou shun (*Sūrah al-Muddaththir*, 74:6). [Publisher]

2. *Badr*, vol. 6, no. 31, p. 8, dated 1 August 1907

condition and become such a person that people are compelled to speak out (that) you are no longer your previous self. When your condition will be like this, then not only your wife but also many others will accept your religion. It is in a hadith, ¹ خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ [‘The best among you is he who is best towards his wife’]. Hence, when your conduct with your wife will be good, she will herself feel embarrassed and stop opposing you, and she will know in her heart that this religion is extremely good in which there is guidance for such gentle and fine treatment, and then she will inevitably follow suit. *Ihsān* [benevolence] is the kind of quality through which even a dog becomes regretful, let alone a human being.

The questioner submitted: ‘Your Holiness, she is never going to accept.’
The Promised Messiah^{as} replied:

Look! You should not lose hope. When God Almighty wishes to bring about a change in a heart, He does so with [even] some small matter. One should supplicate, for a supplication emanating from the heart is not wasted, and continue to advise in a kind manner but do not be harsh. Make her understand that our faith is that same Islam, and it is not a new religion. It is that same formal Prayer, that same Fasting, that same Ḥajj, and that same Zakāt—the only difference being what remains of these things which are the body without the soul. I desire to imbue within them a special spirit of sincerity so that the effects of these practices that do not materialise, I desire that they be carried out in such a way that their effects develop.

1. The best among you is the one who treats his wife the best (*Sunan at-Tirmidhī, Abwābul-Manāqib ‘An Rasūlillāhi ṣallallāhu ‘alaihi wa sallam, Bābun fī Faḍli Azwājin-Nabī ṣallallāhu ‘alaihi wa sallam, Hadith 3895*). [Publisher]

Our tenets include the belief that Jesus^{as} has died like the other Prophets and the love that a Muslim has for his Master, the Holy Prophet, may peace and blessings of Allah be upon him, requires that after the death of the Prophet^{sas} he should not consider anyone else to be alive. How much pain and distress the Noble Companions^{ra} felt [at the demise of the Prophet^{sas}], but when they heard:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ¹

all of them were solaced. Nonetheless, keep in mind that such admonishments in themselves are useless until they are accompanied with prayer and personal example.

How much the *maulawīs* go on nagging every Friday but without any effect whatsoever! Why? Because they themselves don't practice what they preach. Of all the Prophets who have appeared in the world, none of them has placed so much emphasis on admonishments as on supplications and personal example, for they are effective. Therefore, try to make use of them.²



1. And Muhammad is only a Messenger. Verily, *all* Messengers have passed away before him (*Sūrah Āl-e-Imrān*, 3:145). [Publisher]
2. *Al-Hakam*, vol. 11, no. 28, p. 6, dated 10 August 1907

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The True Remedy for Safeguarding against the Plague

Ḥaḍrat Ummul-Mu'minīn [the Mother of the Believers] with her sons, relatives and servants—eighteen people in total—had gone to Lahore for a change of atmosphere on 4 July 1907 and arrived back in Batala at 1pm on Sunday 14 July 1907. The Promised Messiah^{as} had, therefore, gone to Batala on the morning of 14 July 1907 with some of his companions. As it is the summer season, therefore, they left here early morning around 5am.

The Promised Messiah^{as} was in a wagon. Many utterly devoted companions went running alongside the wagon all the way to Batala. The Promised Messiah^{as} arrived in Batala around 10am. Thanks to Roy Jismal, the respectable and capable tax collector of Batala, that when he came to know from Sheikh Şāhib that the Promised Messiah^{as} was coming and would stay there a few hours, he arranged for a fine place for rest near the station adjacent to his home. He himself came to meet the Promised Messiah^{as} as well. During the course of the conversation he said that he lived there at this very place outside of the town. The Promised Messiah^{as} said:

It is indeed better to live at this place as there is often fear of disease in the town and the plague was widespread in Batala during the previous season and though there is ease now, yet it is not a place of peace. The real issue is that people do not pay heed towards reforming their actions, and unless actions are reformed, this punishment will not go away. At the very outset when the inoculation was proposed for safeguarding against the plague and it was dispensed everywhere with great enthusiasm, at that time I also had written a book with the name *Kisbtī-e-Nūḥ* [‘Noah’s Ark’]. I had disclosed in it that

the real and true cure for remaining safe from this disease is that people should turn to God Almighty. At that time two officers came to Qadian to dispense injections, one British and the other an indigent officer who was of the IAC. At that time I had sent him a copy of my book. The indigent officer read it to the Englishman. Listening to it, the Englishman said that what is written in this book is, in fact, the truth. The rest are all excuses. The real cure is this.

In short, God shows mercy to the one who fears Him. I am distressed how I can put these things into the hearts of the people as these are heavenly and spiritual matters, and the earthly people cannot understand them. This punishment will not come to an end yet until people reform themselves. The wrath of God Almighty will continue to descend on them. Nothing can be achieved merely through these physical devices, whether rats are exterminated, or mosquitoes or crows. How can people be shown mercy unless they bow down before God?

It was written about a village that it had become completely deserted. It is learnt from ancient scriptures that the plague wiped out city after city in some places, and when all the people had died, then this disease infected the animals and when they all had died, then it affected the snakes of the jungle and there was left only barren land after they had died. For hundreds of miles, all signs and traces of life were erased. There is no way out except for the mercy of God. God shows mercy to those people who incline towards Him with a sorrowful heart, and He protects them from every evil.

I have been told by God Almighty that a more virulent wave of the disease is yet to strike. I cannot say whether the greater severity will strike next year, or whether the greater severity will strike after a year of ease. Nevertheless, the future plague is far more virulent than the previous one. Similarly, I have also been told by God Almighty that a devastating earthquake is yet to

come. It is sad that people do not think at all about how the punishment of God Almighty is flaring up. Deception and deceit are on the increase in spite of it and the world is moving towards injustice.

After this, the Promised Messiah^{as} thanked the tax collector for arranging a fine house for him and praised his decency.

A Fine Point concerning a Dream

Mirza Akbar Baig related one of his dreams to the Promised Messiah^{as} that 'I was having a wonderful dream when I was suddenly woken up by a person named Muhammad Husain.' The Promised Messiah^{as} said:

The person that wakes up someone is also part of the dream, and there is an interpretation of the dream in the name of that person.

The Promised Messiah^{as} said:

If it is not the will of God Almighty, then no one can even make a person wake up. This also happens with the command of God Almighty.

Good Health is a Thousand Blessings

Respected brother Sheikh Rahmatullah had also arrived in Batala from Shimla on the 11 o'clock train and was ready to go to Qadian, but a person had informed him at the station that the Promised Messiah^{as} was there. So he also remained with the Promised Messiah^{as} until late afternoon and then left for Lahore. Sheikh Şāhib spoke about the West, that there are certain springs there that are so very good and that such

excellent places existed on the shores of the sea there that if people were to go and stay there a few days, their health would improve significantly. The Promised Messiah^{as} said:

Good health is a great thing. All religious and worldly activities are dependent upon good health. Without good health, life goes to waste.¹

Did the Holy Prophet^{sas} Not Cast a Shadow?

A letter was received by the Promised Messiah^{as} from a member in Jhansi inquiring whether the Messenger of God, may peace and blessings of Allah be upon him, cast a shadow or not. It is written in some books that the illustrious Holy Prophet^{sas} did not cast a shadow upon the ground. The Promised Messiah^{as} wrote in response to this letter:

This matter is not proven from any authentic hadith and neither has any reliable historian written so. This is not mentioned among the miracles that the *Muhaddithin* [Scholars of Hadith] have collated in their books.

Mirza Ghulam Ahmad, may Allah forgive him.²

Sir Sayyid was Not a Leader

A person mentioned that in the current age, there have been two national leaders among the Muslims and one among the Hindus. Dayanand was the one among the Hindus. As a result of his teaching

1. *Badr*, vol. 6, no. 29, p. 6, dated 18 July 1907

2. *Badr*, vol. 6, no. 29, p. 4, dated 18 July 1907

the opinions of the Hindus that have formed about the Government are apparent. There have been two leaders among the Muslims, Sir Sayyid [Ahmad Khan] and Ḥaḍrat Mirza [Ghulam Ahmad] Ṣāḥib. The followers of both of them are such that they are true well-wishers of the Government. The Promised Messiah^{as} said:

It is true that the students who study at the college of Sir Sayyid, or those who share his bent of mind, uphold a noble attitude regarding the Government, but in reality, Sir Sayyid has neither established any religious group nor was he an Imam or national leader. Rather, he had a gathering of learned people around him who agreed with him in some matters and opposed him in others. In contrast to this, this [Ahmadiyya] Movement has been established by God Almighty and He has appointed me the Imam of this Jamā'at. This is a religious Jamā'at that is ready to obey me in every matter at all times, and I have made them understand this matter by way of religious beliefs that it is our religious duty to obey and be grateful to this Government. No one has stressed the obedience to the Government in this manner previously.¹



1. *Badr*, vol. 6, no. 29, p. 5, dated 18 July 1907

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The Final Verdict

There was mention of the revelation that Dr 'Abdul-Ḥakīm had published about the Promised Messiah^{as}. The Promised Messiah^{as} said:

This is the last stage. Allah the Exalted has created the means for the final verdict. The [following] Divine revelation is recorded at the end of *Barāhīn-e-Aḥmadiyya*:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

We have granted you a clear victory.

This is indeed that victory. Allah the Exalted will disclose such matters about this that people will realise that this is the final verdict now.

A friend [i.e. member] submitted that there is an old *ilhām* of the Promised Messiah^{as}:

لَا تَنْقَطُ الْأَعْدَاءُ إِلَّا بِمَوْتِ أَحَدٍ مِنْهُمْ

Translation: The enemies will not be cut off except with the death of one from among them.

The Promised Messiah^{as} said:

Yes, this is an old *ilhām* [revelation]. I do not recall at this time whether this revelation has been published somewhere or not.

False Claimants to Prophethood

The Promised Messiah^{as} said:

Many false prophets had also appeared at the time of the Messenger of God, may peace and blessings of Allah be upon him, but the liar is always born later. The truthful [Prophet] appears first then copying him the false [prophets] also arise. No one can say that before me anyone had made a similar claim that they received *ilhām* from God Almighty on being the Messiah, but after my claim, Charāgh Dīn and ‘Abdul-Ḥakīm and others came into being.

Never Despise your Brother, Rather Pray for Him

Someone’s letter was presented to the Promised Messiah^{as} that he had visited a number of places and found that members of the Jamā‘at do not offer the Prayers on time and lack the requisites of mutual brotherhood. The Promised Messiah^{as} responded:

Reformation always takes place gradually. There are some impatient people who are quick to criticize. Sincerity and steadfastness is a blessing of God Almighty, and to enter this [Ahmadiyya] Movement is also a blessing of Allah the Exalted. There are many people who availed the blessed opportunity to join but they are still waiting for the attainment of steadfastness and sincerity. Every person should assess their own condition. Is his condition the same today as it was when he joined the Movement? Every person progresses gradually, and weaknesses are overcome with time. One should not become anxious and should make an effort for reformation. Do not look upon your

brother with contempt, rather pray for him. Do not quarrel with him rather show concern for his reformation.

Keep your Death in Mind

One person submitted that he does not experience pleasure during Prayers. The Promised Messiah^{as} said:

Keep death in mind. This is indeed the best method. The real root of the sin that a person commits in this world is that he has forgotten death. The person that remembers death, does not find much solace in worldly matters, but the one who forgets death, his heart hardens, and unending desires arise in him. He makes plans with great expectations in his heart.

One should envision the distress of the heart experienced at the instant when one is on board a ship that is about to sink. At such a time, can a person bring to mind the thoughts of committing sins? Similarly, since death appears before a person at the time of an earthquake or plague, he cannot commit sin or divert his mind toward evil. Therefore, keep your death in mind.

Greetings of Salām from God Almighty

A friend submitted that the opponents had stopped greeting them with *salām* [the customary Muslim greeting of peace]. The Promised Messiah^{as} replied:

What will you gain from their greeting of *salām*? *Salām* [peace] is that which is from God Almighty. The *salām* from God is that which kept Ḥaḍrat Ibrāhīm^{as} safe from the fire. If one does

not have *salām* from God, people may offer him a thousand *salāms*, but they can be no benefit to him at all. It is in the Holy Quran:

سَلَامٌ قَوْلًا مِّن رَّبِّ رَجِيمٍ¹

Once I was quite distressed with frequent urination. I prayed and received the *ilhām*:

السَّلَامُ عَلَيْكُمْ

Peace be on you.

The ailment began to subside immediately. *Salām* [peace] is only that which is from God Almighty, the rest are all customary greetings of *salām*.

The Importance of Hadith

A person presented a matter of jurisprudence and requested its response only from the Holy Quran. The Promised Messiah^{as} replied:

The righteous should not allow such a thought to come to mind that the Hadith are insignificant and the actions of the Holy Prophet, may peace and blessings of Allah be upon him, were, in fact, not according to the Quran. One of the ideas prevalent these days that leads one to the brink of apostasy, is disdain for the Noble Hadith. All the activities of the Holy Prophet, may peace and blessings of Allah be upon him, were in accordance

1. 'Peace on you'—a word of *greeting* from the Merciful Lord (*Sūrah Yā Sīn*, 36: 59). [Publisher]

with the Holy Quran. If there was no need for a teacher of the Holy Quran, then why would it have been revealed to a Messenger?

These people are blatantly presumptuous in that each one of them assigns himself the status of a Messenger and every one of them thinks as though the Holy Quran was revealed to him. It is outright audacity to believe and accept the meaning that a Chakrhalavi *maulawi* attributes to the Holy Quran, but failing to give any consideration to the meaning that descended upon the Messenger of God. God Almighty has rendered man in need of the fact that there must be a Messenger, an Appointed One or a *Mujaddid* [Reformer] in their midst, but they desire that every one of them is a messenger, and they declare themselves to be independent and without need. This is a great sin. A child is dependent on his parents etc. to learn to talk and start conversing, and then to study by attending lessons with a teacher. جائے استاد خالی است [There is always a need for a teacher].

Chakrhalavis are deceptive saying, 'How can the Quran be dependent [on something]? O ignorant ones! Are you also not dependant? Are you independent like the being of God? The Quran is not dependent on you but you are dependent upon reading, understanding, and learning the Quran. When you are in need of a teacher for the routine tasks of the world, why don't you need a teacher for the Holy Quran? Will a child begin reading the Quran right after its birth? In all circumstances, there is a need for a teacher. If the mullah of a mosque can be our teacher, then why can't the one upon whom the Holy Quran descended be our teacher? Observe, there are people assigned to understand and explain the laws of the Government despite the fact that these laws have no such insights and verities as are found the Holy Book of God.

Remember that all spiritual lights lie in following the Noble

Prophet, may peace and blessings of Allah be upon him. Those who do not follow the Holy Prophet^{ṣas} cannot attain anything. Without the light of obedience, even to recognize God is difficult. Satan is Satan for the reason that he does not possess the light of obedience. The Holy Prophet, may peace and blessings of Allah be upon him, lived in this world for twenty-three years.¹ It should be the duty of the righteous one to lovingly observe what was the practice of the Holy Prophet, may peace and blessings of Allah be upon him.²

Annulment of the Nikāḥ of a Minor

The question was presented that if the *walī* [guardian] of an underage boy or girl arranges their *nikāḥ* [marriage] and then, if a need arises, whilst they are still minors, can the *walī* petition for a divorce? The Promised Messiah^{as} replied:

Yes, the *walī* can do so.³

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1. After the claim [of having been appointed a Messenger by God]. (Compiler)
 2. *Badr*, vol. 6, no. 31, p. 6, dated 1 August 1907; see also *al-Ḥakam*, vol. 11, no. 28, p. 5, dated 10 August 1907
 3. *Badr*, vol. 6, no. 30, p. 11, dated 25 July 1907

25 JULY 1907

The Faqīrs and Ascetics of Today

The Promised Messiah^{as} said:

I am astonished that these days many people become ascetics, but they do not harbour any desire other than worship of their own ego. They are completely divorced from the essence of faith. They are also being corrupted by their desire for the same material world that the public is running after. They include practices in their worship that do not have anything to do with worship and are matters of materialism such as meditation, holding their breath, and incantations. A Hindu *kāfir* [disbeliever] and a Christian idolater can also join them in these disciplines and exercises, rather can advance further than them.

The true ascetic is the one who completely separates himself from the corrupt objectives of the world and adopts a harsh life for himself; only then does he attain a state of divine cognizance and achieve the strengthening of his faith. Today, the children of *pīrs* and the successors of the saints either do not care about Prayer or observe it so quickly as if it is forced labour without stipend that has to be suffered and spend their time in self-made rituals that have not been prescribed by God and His Messenger. They have devised a chant called *Arrah*¹ that severely damages human lungs. Some people lose their minds in such laborious exercises and some simply die. The ones who lose their minds are taken by the ignorant as saints.

The ways established by God Almighty to attain His pleasure are not insufficient. God Almighty is pleased with such actions in which man adopts modesty, virtue, and inclines

1. See footnote for *Dhikr Arrah* on page 11. [Publisher]

towards his God with sincerity and selflessness, adopts **تَبَيَّلَ إِلَى اللَّهِ** [solely devotes himself to Allah], divorcing himself from the filth of the world. He ought to give preference to God Almighty over all other things and offer the Prayers with humility. Prayer renders man pure. Besides Prayer, whist sitting, standing, one must keep his attention towards God. This is the true objective that God Almighty has described in the Holy Quran regarding His servants that they remember God Almighty standing and sitting, and contemplate upon His powers. Remembrance and contemplation both are a part of worship. Contemplation enhances the ability to be grateful. Man must ponder and reflect that God Almighty has created the heaven and earth, the air and the clouds, the sun and the moon, the stars and the planets, all for the benefit of man. Contemplation increases God-realisation.

In short, God's servants are always engaged in His remembrance. Regarding this someone has mentioned that moments of heedlessness render a person a *kāfir*. The people of today do not have patience. Even those who incline towards this are so hasty that they desire to achieve everything by uttering an incantation, and do not pay attention to the Holy Quran that it is written within it that the path of guidance is shown to the ones who strive and make an effort. All relations with God Almighty depend upon striving. When man engages in supplication with complete attention, a tenderness arises in his heart, and he advances further and further toward the Divine threshold, and eventually shakes the hands of angels.

Our ascetics have adopted many innovations. Some have even memorised chants of the Hindus and consider them to be sacred too. My respected brother was fond of exercising. A wrestler visited him. Before leaving, he said to my brother in seclusion, 'I present to you a wondrous gift that is very valuable.' After saying so, he recited a chant to him and said, 'This chant is

so effective that if it is recited once in the morning, then there is no need for Prayer or ablution all day.' Such people insult the word of God Almighty—that Holy Word that has given the promise:

هُدًى لِّلْمُتَّقِينَ¹

They abandon this themselves and deviate towards other paths. There can be progress in man's faith only when he follows the directives of God Almighty and establishes his trust in God.

Once the Noble Messenger, may peace and blessings of Allah be upon him, saw Bilal^{ra} gathering dates. He asked Bilal^{ra} why he was doing so. Bilal^{ra} said that he was collecting them for the next day. The Messenger^{sas} asked him, 'Do you not believe in the God of *tawakkul* [trusting in Him]?' But he said this only to Bilal^{ra}; he didn't say it to everyone. Everyone is advised and instructed according to what they can bear.

The Best Spiritual Exercise

A person submitted: 'I visited ascetics previously and they had me do various strenuous exercises. Now I have taken your *Bai'at* [the Pledge of Allegiance]. What should I engage in?' The Promised Messiah^{as} replied:

Recite the Holy Quran anew and deeply ponder over its meanings. Offer Prayer wholeheartedly and act upon the directives of the Shariah. This is indeed the duty of man. Then, after this, the actions of God begin. A person who seeks the pleasure of God Almighty with humility, God is pleased with him.

1. *It is a guidance for the righteous (Sūrah al-Baqarah, 2:3).* [Publisher]

Disagreement between the Islamic Jurists

The Promised Messiah^{as} said:

There are so many differences of opinion among the ulema of today concerning tenets of theology that it can be said that there is a disagreement in every doctrine. As an example, there was a physician in Lahore whose name was Ghulam Dastgir. He used to say, 'There is a custom in this country among the patients and their relatives that they ask the physician whether a medicine's properties have a hot or cold effect. I keep one statement in its reply. I say that there is disagreement. Firstly, due to this disagreement there are many sects. As an example, there is the sect of the Hanafis. They have disagreements among themselves. Furthermore, there is disparity in the statements of Imam Abū Hanifa^{ra} himself.'

The Pīrs of Today

The Promised Messiah^{as} said: The *pīrs* [spiritual guides] of today often attract immoral women as their followers. Some are *pīrs* of Hindus. Such people remain firm in their wickedness and *kufīr* [disbelief]. They can become followers of the *pīr* just by making a donation. No matter what their practical condition, this is not considered an obstacle. If doing this were permitted, then the Holy Prophet^{sas} could have made even Abū Jahl his follower. He could have continued to worship his idols and the need for so much fighting and quarrel would not have arisen, but such things are absolutely sinful.¹

1. *Badr*, vol. 6, no. 31, p. 3, dated 1 August 1907; see also *al-Hakam*, vol. 11, no. 28, p. 4, dated 10 August 1907

UNDATED¹**Reason for Not Going for Ḥajj**

One person submitted that the opposing *maulawīs* object as to why Mirza Ṣāhib [the Promised Messiah^{as}] does not go for Ḥajj? The Promised Messiah^{as} replied:

These people raise this criticism with mischief. The Holy Prophet, may peace and blessings of Allah be upon him, was in Madinah for ten years. The journey between Madinah and Makkah was only two days, but he did not perform the Ḥajj for ten years though he could have arranged for a ride, etc. Having sufficient funds is not the only condition for mankind to perform the Ḥajj; rather, it is also necessary that there be no fear of any mischief, and the means are available to reach there and perform the Ḥajj in peace. When the innately savage scholars are issuing fatwas for my murder here and do not even fear the Government, then what will they not do there?

But what concern do they have with the fact that I do not perform the Ḥajj? Will they accept me as a Muslim and join my Jamā'at if I perform the Ḥajj? If so, then let all these Muslim scholars first write an agreement that if I were to perform the Ḥajj they will then offer *taubah* [repentance] at my hand and join my Jamā'at and become my followers. If they write so and confirm it on oath, I will go and perform the Ḥajj; Allah the Exalted will create the means of ease for me so that the mischief of the *maulawīs* is dealt with for the future.

It is not good to unjustly criticize with mischief. This

1. There is no date entered on this diary but as an estimate these statements are from some date in July 1907. Allah knows best. (Compiler)

objection of theirs not only falls on me, but also on the Holy Prophet^{sas}, as the Holy Prophet, may peace and blessings of Allah be upon him, performed the Hajj only in his last year.

Trust in Allah

The Promised Messiah^{as} said:

Those who are reliant upon God and incline towards Him never perish. What can a person who is constantly preoccupied in his personal efforts attain except for humiliation? Since the world has been created, this has been the practice of Allah that the people who abandon the world, attain it, and those who run after it, are deprived from it. Even if the people who do not enjoy a bond with God Almighty, attain something for a few days through their machinations and deceit, it is useless, for in the end, they are forced to see utter failure. The best people in Islam were always those who did not care about the world in comparison to religion. The Saints Qutb-ud-Dīn^{ra} and Muīn-ud-Dīn^{ra} lived in India. These people worshipped God in secret, but God brought their high rank out into the open.

I saw the son of a *pīr* in Batala completely covered in dust who was chasing after some deputy [commissioner] in relation to the cases of his land. I wondered that if he had possessed true virtue and was one who trusted in God, then why would he have to bear such distressful events?

Priests who Preach Selling Religion

The topic of an individual was brought up that he is an indigenous Christian and wishes to become a Muslim, but he is asking for money or a salary although he has no skills. The Promised Messiah^{as} said:

The [Christian] priests have corrupted the morals of the Indians and have turned them into sellers of faith [changing religion for a worldly gain]. Many Christians are seen that they go to Hindus or Muslims and say, 'We are willing to become Muslims or Hindus, but the Christian people are giving us this much salary, what amount will you give us?' They incline to the side that gives hope for a larger salary, and sometimes they go from one to another, like an auction, trying to increase their value. This immorality has verily been spread by the [Christian] priests in India; otherwise, before them the Indian people had never exhibited such deplorable conduct in matters of faith.

After accepting a religion for its truth, people ought to remain steadfast upon it. God Almighty is the Provider. He will bestow all the means. When a person undertakes an action for the sake of God, he does not care about death nor does God Almighty let him perish. One ought to be mindful of inner *taqwā* [righteousness] and purity. What is the use of the people who have only the world in their hearts and mind? God protects the people who incline towards Him with a sincere heart and pure intention. As compared to this type of new 'Muslims' from the Christian, I have seen those people much more steadfast who have come to us from Hindus becoming Muslims such as Sheikh 'Abdur-Raḥīm, Sardār Faḍl Ḥaqq, Sheikh 'Abdur-Raḥmān, and Sheikh 'Abdul-Azīz. They bore many difficulties for the sake of Islam, but stayed firm in their faith. Many Sikhs came all the way here to kill Sardār Faḍl Ḥaqq when he became a Muslim, but God Almighty saved him and Sardār

Şāhib did not fear anyone. Similarly, the face of Sheikh ‘Abdur-Raḥīm distinctly emanates virtue. Once his relatives took him by deceit and imprisoned him there, but God Almighty saved him and he himself came back here.

Contrary to this, the faith of the Christians is dependent upon salaries. If they are dismissed today, then immediately their faith would also disappear from them. There was a priest, Rajab ‘Ali, in Amritsar. Many times, he would come and join the Muslims and then he would become a Christian again. When he was a Christian he used to publish a newspaper. He was somewhat displeased with the Christians. Lightning fell on a church during those days. Recording this news in his newspaper, he wrote, ‘The lightning striking a church could only be due to one of two reasons. One reason could be that the Holy Spirit was extremely incensed and it descended upon the church, burning it. But if this was not the case then the reason is that my sigh fell upon the church and burned it.’

These types of Christians are usually atheists and have a vulgar nature. The Atonement of the Christian faith has unbridled them so much that whatever sin they commit, Yasū‘ [Christ] will bear their punishment. That is the reason that a proverb has been coined: *‘عیسائی، باش ہر چہ خواہی کن* [Become a “Christian” and do everything you please]. If adultery and drinking is impermissible then what is the benefit of Atonement? The benefit of Atonement is indeed that it has opened a path to forgiveness. If a Christian is called to account when he commits a sin just as a non-Christian, then what is the difference between the two and what benefit did someone achieve by becoming a Christian?¹

1. *Badr*, vol. 6. no. 32, p. 8, dated 8 August 1907; see also *al-Hakam*, vol. 11, no. 29, p. 10–11, dated 17 August 1907

1 AUGUST 1907

**The Truthful Makes a Claim First &
then the Liar Follows**

The recent Divine *ilhām* [revelation] was mentioned:

أَنْتِ مُهَيِّنٌ مِّنْ أَرَادَ إِهَانِكَ

I shall humiliate him, who designs to humiliate you.

The Promised Messiah^{as} said:

The person that has indulged in mockery in the most recent time frame is Dr ‘Abdul-Ḥakīm who has written a letter containing very insulting language and has made a prophecy concerning my death. This Divine *wahī* [revelation] has also descended upon me many times before, but every time it descends in a new light. One should not be aggrieved by the opposition of such people. It was necessary that such people are also raised so that a distinction be made between the truthful and the liar. Such opponents have come into existence during the times of all the Prophets and such people were present even during the time of the Holy Prophet, may peace and blessings of Allah be upon him. But such types of people always appear afterwards. It is always the truthful one who appears first. Then seeing him, others copy.

There is Divine wisdom in this. No one came forward with the claim of prophethood until the claim of the Holy Prophet, may peace and blessings of Allah be upon him, became widely known so that no one could say that he had laid claim to prophethood mimicking another person. Similarly, there was

complete silence in this era. There was no one claiming to receive Divine *wahī* and being the Promised Messiah^{as}. At such a time, God Almighty sent revelation to me and appointed me as the Promised Messiah^{as}. This matter is also on the pattern of prophethood that the claim of the truthful one should occur first and then the liars should follow after that.

Not only were the people unaware, I also did not know. It was my own personal habit that I would send articles to newspapers against other religions, and I would endeavour to manifest the truthfulness of Islam. During those days, a newspaper of a Christian by the name of *Şafīr-e-Hind* and a magazine of the Brahmans with the title *Brādar-e-Hind* used to be published. I had written some articles in both of them but my purpose in these articles was only presenting intellectual arguments and there was no thought of showing Divine *wahī* or Signs. I had already written two volumes of *Barāhīn-e-Aḥmadiyya* and I did not know at the time until all of a sudden I received the *ilhām*:

الرَّحْمَنُ عَلَّمَ الْقُرْآنَ قُلْ إِنِّي أُمِرْتُ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

The Gracious [God] Who has taught you the Quran.
Say, 'I have been commissioned and I am the first of the
believers.'

I have also recorded the following *ilhām* in the same *Barāhīn-e-Aḥmadiyya*:

يَعِيسَى ابْنِ مَرْيَمَ وَرَافِعَكَ إِلَيَّ

O 'Īsā, I shall give you full reward or cause you to die
and shall raise you towards Me.

and in the same book, I have presented my previous belief regarding Jesus^{as} that he was in the heavens.

From all this, the matter becomes clear to an observant person that if I had done these things artificially and by way of contrivance, and had fabricated these statements then why would I had acted in this [contradictory] way? A person who is going to forge a lie, thinks of all aspects beforehand. There was a wisdom from God Almighty in it that I wrote this so that an argument may be established for my truth. A contradiction was introduced in *Barāhīn[-e-ʿAḥmadiyya]* beforehand and I myself could not understand that contradiction. This was the great wisdom of God Almighty.

The Manifestation of Signs

The Promised Messiah^{as} said:

God Almighty has manifested many Signs in recent days. Some of them have also been recorded in the book *Ḥaqqiqatul-Wahī*. But now it appears that the preparation for another Sign is occurring in the heavens so that the faith of the believers is strengthened further. With every Sign the faith of the people is strengthened, as through it a perfect manifestation takes place. When a person truly understands what it is that pleases God Almighty and in support of which religion He manifests extraordinary Signs, then he accepts that faith with a true heart and becomes ready to bear every difficulty for its sake with sincerity.

Faith is perfected through Signs. God Almighty has selected this excellent path for the Jamā'at. When the words uttered by God are fulfilled, the heart feels joy and delight. Man becomes satiated by the grace of God Almighty and his conviction increases that he was not mistaken in choosing this

[Ahmadiyya] Movement. But do not imagine that there is any bravery from your side in not making a mistake. Not at all. This also is a blessing of God Almighty that you did not fall into error; otherwise, many great and learned scholars and *maulawīs* have faltered at this juncture.¹

AUGUST 1907²

It is Not Permissible for Everyone to Investigate

A person submitted: ‘I sell sugar at a shop in a village. Sometimes, boys or the servants and employees of the landlords bring cotton or wheat or something similar and barter it for merchandise, as is the general practice in villages; but some boys or servants bring these things without the knowledge of the owner. Is it permissible to give the merchandise in this situation or not?’ The Promised Messiah^{as} replied:

When it is certain that an item is stolen property then to take it is impermissible, but to put oneself into undue suspicion is an undesirable act. To investigate such matters, and for no reason prove someone as a thief, is not the prerogative of the shopkeeper. If the shopkeeper will engage himself in such

1. *Badr*, vol. 6, no. 32, p. 8–9, dated 8 August 1907; see also *al-Hakam*, vol. 11, no. 29, p. 11, dated 17 August 1907

2. Only August 1907 is written on this diary. It is estimated that these discourses are from a date during the period of 2–5 August. Allah knows best. (Compiler)

investigations, then when will he tend to his shop? It is not permissible for everyone to investigate. It is understood from the Holy Quran that Allah the Exalted directed the Israelites to slaughter a cow. It was better to just get hold of a cow and slaughter it as that would have fulfilled the injunction. Without need, they began asking other questions like how that cow is, what is its colour, and by asking such questions, they put themselves into further difficulty. Asking too many questions and to engage into excessive probing is not good.¹

6 AUGUST 1907

**Spiritual Reward
of Providing Food Reaches the Dead**

An individual's question was presented: 'Is it permissible for a person to cook food and feed others so that its spiritual reward reaches the soul of Sayyid 'Abdul-Qādir^{ṛṫṫṫ}?' The Promised Messiah^{as} replied:

The spiritual reward of feeding others reaches the dead. It is permissible to cook food and feed others so its spiritual reward reaches the past saints; however, every matter is based upon intention. If a person sets a particular date for this kind of feeding and considers himself as the provider of their needs, then it is an idol; it is forbidden to take and give such kind of food and

1. *Badr*, vol. 6, no. 32, p. 5, dated 8 August 1907

is associated with *shirk*. Again, one must consider the intention in setting an exact date. For example, if a person is employed and they can take leave only on a Friday, then there is no harm that they set the day of Friday for such works. In short, as long as the act does not contain idolatry, only then is it permissible to feed another for the spiritual reward to reach someone.

Respect for the Pages of the Holy Quran

A person submitted: 'Is it permissible to burn worn pages of the Holy Quran to save them from disrespect?' The Promised Messiah^{as} responded:

This is permissible. Ḥaḍrat 'Uthman^{ra} had burned certain pages [of the Holy Quran]. It depends upon intention.¹

13 AUGUST 1907

Importance of Repayment of Loans

A person was mentioned that he left for some place taking the trust of someone that was deposited with him. The Promised Messiah^{as} said:

Very few people prove true in repayment of loans and return of trusts, and they do not take care of this aspect whereas it

1. *Badr*, vol. 6, no. 32, p. 5, dated 8 August 1907

is an extremely important affair. The Noble Messenger, may peace and blessings of Allah be upon him, would not offer the Funeral Prayer of a person who was in debt. It is seen that these people do not repay the loan with the same pleasantry as they had sincerely requested it, rather there develops at least some unpleasantness at the time of repayment of the loan. The truth of one's faith is recognized through such dealings.¹

15 AUGUST 1907

(*After Zuh'r Prayer*)

**The Opposition of a True Movement
is a Sign of its Truth**

A person named Nūr Muhammad requested to take *Bai'at* [the Pledge of Allegiance]. The Promised Messiah^{as} said:

You may take it at the time of *'Aṣr* Prayer.

When the Promised Messiah^{as} came at the time of *'Aṣr* Prayer, that individual came forward to take the *Bai'at*. The Promised Messiah^{as} said:

All those who wish to take the *Bai'at* should come forward.

1. *Badr*, vol. 6, no. 32, p. 6, dated 5 September 1907

As the space was tight and there were many people, the Promised Messiah^{as} instructed:

Place your hands on the back of each other.

After the *Bai'at*, the Promised Messiah^{as} said addressing that person:

Have you come from Multan?

THE INDIVIDUAL—From Multan, Your Holiness.

THE PROMISED MESSIAH^{as}—Is your residence in Multan itself or in its environs and surroundings?

THE INDIVIDUAL—Your Holiness, there is a village Amirpur in the subdivision of Kabirwala, where there are very staunch opponents.

THE PROMISED MESSIAH^{as}—Did it rain in that area as well?

THE INDIVIDUAL—Your Holiness, there has been little rain-fall there.

THE PROMISED MESSIAH^{as}—It always rains little in that area. People ought to be in good health there and free from disease.

THE INDIVIDUAL—Disease is rare.

THE PROMISED MESSIAH^{as}—Is there a lot of opposition to the [Ahmadiyya] Movement there?

THE INDIVIDUAL—There are many opponents there.

Upon this the Promised Messiah^{as} said:

The practice of God Almighty is such that the Movement that He establishes Himself, is opposed the most. If a movement does not face any opposition, or faces very little opposition, then that movement cannot be true. A major Sign for the truthfulness of a true movement is indeed that there is extreme opposition to it.

Look! When our Noble Prophet, may peace and blessings of Allah be upon him, made the claim of prophethood then the unfortunate opponents raised a great clamour and opposed him fiercely. However, when Musailimah *al-Kadhhab* [the Great Liar], made a claim they all came together, and no one opposed him. The reason for this is that Satan is not the enemy of the liar; he puts all his effort against the truthful one. Look! Everyone became the enemy our Noble Prophet, may peace and blessings of Allah be upon him, those who knew him as well as those who did not. The scholarly and the ignorant, all were ready to oppose him to the extent that even those who do not have any concern for religion also became [his] enemies.

The same condition is prevalent these days. Everyone is prepared to oppose. Notorious criminals and wicked people have girded up their loins to oppose me. Many people are such that they are constantly worried about seeking the world and do not even mistakenly speak the name of religion. They are continuously engrossed in tending to their lands and their employment, and are completely negligent towards their faith and have no relation with religion. They oppose me and become infuriated upon hearing my name. In their view, if there is anyone who is the most wretched in the world, then it is me.

Now, God Himself will decide about such people. What response can be given to such people? The verdict regarding

them is with God. There is not much mention of the filth and mischief of such people in the Glorious Quran except for indications alone. For example, it is written about such people that they said during the time of our Prophet, may peace and blessings of Allah be upon him, to make noise and clap when the Holy Quran was recited, and then regarding some others Allah the Noble says:

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شُيُطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِؤُونَ¹

There were many people around that advised others to go and insincerely take the pledge of allegiance, and to return and then declare, ‘We have observed everything, it is nothing but an enterprise’, and then to become apostates. Then they would present such people who had receded from their *Bai‘at*, and said, ‘Look, these people have apostatised after their experience. It is only a false movement.’

Some people acted in the same way with me. First, they came here and took the *Bai‘at* falsely and after leaving here they published, ‘We have observed everything, there is absolutely nothing there. I also became a follower and concluded that it is all a deception.’ The foolish do not realize even this much that in the end only that will take place and that will transpire in all circumstances which is the will of God. Observe the omnipotence of God that a large staunch *Jamā‘at* has been established at the places where there had been greater opposition to us. Our *Jamā‘at* is smaller where there has been less opposition.

1. And when they meet those who believe, they say: ‘We believe;’ but when they are alone with their ringleaders, they say: ‘We are certainly with you; we are only mocking’ (*Sūrah al-Baqarah*, 2:15). [Publisher]

During the address, a person submitted that if a person studied *Ḥaḳīqatul-Wahī* [*The Philosophy of Divine Revelation*] with the fear of God, they would surely believe. The Promised Messiah^{as} said:

The fear of God no longer remains in them. Why would they have opposed me if they were afraid of God? God has given His ultimatum. Great Signs were manifested in my support, but what can be done about these people? There are so many Signs. Let them bring the like of any of them. Forget about additional Signs, one should ask them, twenty-six to twenty-seven years have elapsed since my claim, and thousands of Signs appeared in my support, present the example of a liar who forged a lie against God and was given such a long respite and was shown so many Signs in his support, and God annihilated, destroyed, and denigrated his opponents while God knew that he was a fabricator. Present any parallel.

The practice of Allah is such that when someone appears as an Appointee of God then some people like ‘Abdul-Ḥakīm and others put forward the claim of receiving *ilhām* and say that they are Messengers as well, but such people present their claim after [the true claimant]. Observe that after our Noble Prophet, may peace and blessings of Allah be upon him, had already made his claim and it had become widely known then Musailimah *al-Kadhdhāb* and others also made their claim. Similarly, these people started to present their claims after the passage of twenty-six to twenty-seven years of my claim.

The Sign of the True Claimant

But keep in mind that this, too, is a Sign of the truthful one that he presents his claim before others and does not mimic anyone. Abū Sufyan and others when they went before the Caesar

during the era of their disbelief, the Caesar had asked them whether someone had made a claim before Muhammad (may peace and blessings of Allah be upon him). They responded in the negative. Upon this, the Caesar said that if there had been another claimant before him, he would have considered that Muhammad^{sas} had copied him.

To be the first to make a claim is a powerful argument for recognizing a truthful one. Observe that twenty-six to twenty-seven years have passed. During such period, a child can be born and even become a father.¹

17 AUGUST 1907

(At the time of the 'Aṣr)

Manifestation of New Signs

The Promised Messiah, peace and blessings be upon him, said:

At 2 o'clock last night it was revealed:

إِنَّ خَيْرَ رَسُولِ اللَّهِ وَاقِعٌ

The news conveyed by the Messenger of Allah is about to happen.

1. *Al-Hakam*, vol. 11, no. 30, p. 11, dated 24 August 1907

It appears that some prophecy is about to be fulfilled. Some Sign surely manifests every two to three months. It indicates that the days of the end of the world are nigh as it is written that novel Signs will appear during the Latter Days, and Sign after Sign will appear just as beads fall upon one another when the string of a rosary is broken. This is a peculiar matter that no year goes by [without a Sign]. Some Sign definitely manifests within two to four months. All Prophets have accepted that there would be such abundance of Signs descending in the Latter Days the like of which has never occurred before.

Opposition is Beneficial for Us

The Promised Messiah^{as} said:

The denial of the opponents is beneficial for us because the warmer the weather, the harder the downpour of rain. The more heated the opposition the greater the Signs will continue to shower like the rain.¹



1. *Al-Hakam*, vol. 11, no. 30, p. 4, dated 24 August 1907

18 AUGUST 1907

(At the time of 'Aṣr)

Let the Opponents Judge me on the Precepts of Prophethood

The Promised Messiah^{as} commented on the mention of someone:

The Magi, Jews, and the Christians had also raised objections against our Noble Prophet, may peace and blessings of Allah be upon him. The way in which people have been raising objections against the Prophets and [the way] God has been ultimately giving them their reply will be the very kind of reply they will get from me as well. They should set forth such an objection which cannot be raised against any Prophet before me. They should judge me based on the precepts of Prophethood.

The Prophecy about Atham

They raise objections concerning Atham, but they should take into consideration that when he was told that, 'This prophecy was made about you since you had called our Prophet, may peace and blessings of Allah be upon him, the *Dajjāl* [Antichrist]', then hearing this he shook his head and said, 'No sir! No sir! I did not say so' and stuck out his tongue and, placing his hands on his ears, denied strongly having done so. He would cry often and would wander about here and there just like someone with the mental disorder of melancholia.

The point worth considering is whether it would be proof of the fact that he repented if the statement of his opponent had such an effect that he would oftentimes be left in tears. In front of sixty to seventy people [attending the debate], he hung out his tongue and, placing his hands over his ears, had repented from saying *Dajjāl*.

The Prophecy about Lekh Rām

The prophecy about Lekh Rām stipulated six years. He spent five years audaciously and even prophesied about me that I would die from cholera within three years. Since he had exhibited such brazen audacity, his respite was shortened and he perished within five years. This prophecy had the character of wrath and glory, but since Atham had adopted humility, his term was extended on account of his fear and repentance, and this prophecy bore the character of mercy and beneficence.

The Audacity of Dr ‘Abdul-Ḥakīm

The Promised Messiah^{as} commented on the insolence and audacity of ‘Abdul-Ḥakīm:

Thousands of people perish on account of their ego and arrogance. He has simply become so very brazen and has transgressed all limits. He has hurled upon me all the insults that man could possibly conceive. God has manifested many a great Sign right in front of his face, and he personally testified to their truthfulness. He remained a supporter of mine for up to twenty years. His letters are in my possession. He used to say that salvation can be attained without following our Noble Prophet, may

peace and blessings of Allah be upon him. I advised him and warned him of his error, but he took offence to this. Eventually, his disease continued to increase with time and arrogance took root.

Satan had also been doomed on account of arrogance. ‘Abdul-Ḥakīm ought to have come to Qadian when I stopped him, and ought to have benefited from my company and presented his doubts with humility. Such filth can only be cleansed through Prophets, but he opined that there is no need to follow Prophets. He should have come with humility, and I would have prayed and would have addressed his doubts as well. He had published one of his dreams too in which he says to a person that I had erased his name from among those who have pledged allegiance. Now, if there were truly objections in his heart, he should have separated himself, not that I should have cut him off. It was another matter if he had left my Movement considering it evil, but I have myself cut him off from the Jamā‘at. He accepts in his writings that I myself have removed his name from among those who have pledged allegiance.¹



1. *Al-Ḥakam*, vol. 11, no. 30, p. 4, dated 24 August 1907

19 AUGUST 1907

(At the time of Z̤uhr)

Revelation

آید آل روزے کہ مستخلص شود

The day is coming when he (or she) will be relieved.

Medicine is a Conjectural Science

The treatment of physicians and some diseases were being discussed. The Promised Messiah^{as} commented:

It is the practice of most physicians that when they see signs of hopelessness, and seemingly the paths to success look obstructed, they are wont to say that such and such doubts had arisen otherwise if this had happened it would have been fine; this could not happen and that could not work; this should have been done and that should have been done, but all these comments are against Divine Unity. If the physician made a mistake or success could not be achieved, so what? His role was only to show sympathy, not to compete with Divine decree.

It is mentioned about a physician that he would wear a burqa when going to the graveyard. Someone asked, 'Why do you do this?' The physician replied, 'All these people died due to my prescriptions.'

The practice of Allah is such that He brings about the results Himself, but through His wisdom He has also established a chain

of means. There is a saying in Punjabi, مارے آپ تے نام دھرایا تاپ, [‘He himself causes the death, but calls it a fever’]. It is strange that [the state of a patient’s] comfort continues to get worse and worse and nothing can be understood. There is no indication as to what is going on. There is no possibility of asserting anything. Observe that where a complication is [decreed] to arise, the condition continues to deteriorate on its own. Treat one symptom, and suddenly other illnesses develop through vomiting or due to some other reason. But where recovery is destined, it is effected even through the remedies suggested by women like fennel and anise, and the women can take care of the treatment on their own.

Medicine is a conjectural science. There is no possibility of asserting anything. When the disease is [decreed] to increase, it continues to do so despite treating it. Death is inevitable and it will certainly come one day. It is stated in a noble hadith that fortunate indeed is the person who dies after carrying out good works.¹ How long can one live? Whether one lives for 60 years or 100 years, death is the inevitable end.

Mental Illness

Ḥaḍrat *Ḥakīmūl-Ummat*^{ra} [Sage of the Ummah—Maulawī Noor-ud-Deen] read a letter aloud in which several symptoms of someone’s ailment were mentioned and there was a request to the Promised Messiah^{as} for prayers. The Promised Messiah^{as} said:

1. In *Sunan at-Tirmidhī*, Abwābul-Qadr *‘An-Rasūlillāhī ṣallallāhu ‘alaihi wa sal-lam*, Bāb mā Jā’a Annallāha Katāba Kitāban li Ahlil-Jannati wa ahlin-Nār, Hadith 2142; it is written as: **إِنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا اسْتَعْمَلَهُ قَبِيلٌ: كَيْفَ يَسْتَعْمَلُهُ يَا رَسُولَ اللَّهِ؟** قَالَ: **يُؤَقِّدُهُ لِعَمَلٍ صَالِحٍ قَبْلَ الْمَوْتِ** [Publisher]

May God show His graciousness. Mental illness is a very dangerous ailment.

Ḥaḍrat Ḥakīmūl-Ummat^{ra} submitted, ‘Your Holiness, even the Prophets have beseeched this prayer:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجُدَامِ وَالْجُنُونِ¹.... الخ

(At the time of ‘Aṣr)

Plague

The seasonal changes and alteration [in the weather] were being discussed. During the conversation, the plague was mentioned. Upon this, the Promised Messiah^{as} said:

It is the opinion of doctors that this time around, there will be limited spread of the plague as the severity has peaked and many rats have been exterminated. From their opinion it can be understood that the time which is written in the Holy Quran has still not dawned:

1. O Allah, I seek refuge in You from leprosy, elephantiasis, and mental illness (Mishkāt-ul-Maṣābiḥ, Kitābud-Da’wāt, Hadith 2470). [Publisher]

وَلَا مَن قَرِيْبَةٌ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا¹

But God Almighty says:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ²

It appears that God Almighty desires to defeat the doctors and ministers at this juncture.

The Appearance of the Comet

A comet has appeared these days. The Promised Messiah^{as} asked an individual regarding it:

Have you also seen the comets?

He responded that, ‘Your Holiness, I have not looked yet.’ The Promised Messiah^{as} said:

You must see it. Go observe it today. It is not one; there are two. I had also seen them—one is small and one is large. It starts to become visible at 3 o’clock. The commentators have written that during the time of the Holy Prophet, may peace and blessings of Allah be upon him, when a great many stars had fallen [i.e. a meteor shower], the Holy Prophet, may peace and blessings of Allah be upon him, made his claim to Prophethood a short

1. There is not a township but We shall destroy it before the Day of Resurrection, or punish it with a severe punishment (*Sūrah Banī Isrā’īl*, 17:59). [Publisher]
2. Surely, Allah changes not the condition of a people until they change that which is in their hearts (*Sūrah ar-Ra’d*, 13:12). [Publisher]

while thereafter. The stars and such [celestial bodies] certainly have an effect upon the earth.

Prior to my claim, there were so many shooting stars [meteorites], that such an abundance had never occurred before. At the time I was observing that there was a kind of battle between the stars. There were 100 to 200 on one side and 100 to 200 on the other side. It was as though a prelude to my advent. They were going from this side to that, and from that side to this. In my opinion, the solar and lunar eclipses also have a unique impact upon the earth.

The appearance of comets is an extraordinary occurrence. Its appearance in the heavens indicates that an extraordinary event will inevitably take place upon the earth as well. They serve as evidence for the earth. They are a prelude to the extraordinary Signs that are about to occur on earth in the future. On this side, I am also receiving revelations that extraordinary Signs are about to appear in the future, and what I had seen yesterday in a dream that there was a falling star and it approached right over my head—I had thought that it must have some interpretation.

In reference to when the comet *Dhus-Sineen* had appeared, the British newspapers had written that it was the very comet that had arisen at the time of Jesus^{as}.

The Promised Messiah^{as} said:

There are some revelations and dreams that serve as a warning.
They cause fear.

Supplication for his Loved Ones

The Promised Messiah^{as} said:

I prayed with such intensity for Maulawī [Noor-ud-Deen^{ra}] Şāhib, that I also began suffering from diarrhoea as a result.¹

20 AUGUST 1907

(At the time of Zuh̄r)

Trustworthiness

Muftī Muḥammad Şādiq submitted that a person had written that he had sent to the Promised Messiah^{as} two rupees in cash and a golden rod. The Promised Messiah^{as} responded:

Yes, it has arrived here and the cash also has been received but I have deposited them as a trust as it is not known why he has sent them; nothing is written in this respect.

Mufti Şāhib submitted that he had written that the Promised Messiah^{as} could spend them as he desired.

1. *Al-Ḥakam*, vol. 11, no. 30, p. 4-5, dated 24 August 1907

The Supplication of the Father for his Children

The Promised Messiah^{as} said:

The supplication of the father for his children is accepted.

Zakāt for a Sayyid

The question was asked whether an impoverished Sayyid is deserving to receive Zakāt. The Promised Messiah^{as} replied:

In truth, it is forbidden. If there is an extreme situation, and they are starving, then it is permissible in such a straitened situation. Allah the Exalted says:

إِذَا مَا اضْطُرُّرْتُمْ إِلَىٰ

The fatwa from the Hadith is that Zakāt should not be given to the Sayyid.² If a Sayyid receives some other kind of remuneration, then what is the need to take Zakāt, but if the condition is extreme then it is another matter altogether.³

1. Save that which you are forced to (*Sūrah al-An'ām*, 6:120). [Publisher]

2. In *Ṣaḥīḥ al-Muslim*, Kitābuz-Zakāh, Bāb Taḥrīmiz-Zakāti 'Alā Rasūlillāhi ṣallallāhu 'alaihi wa sallam wa 'alā 'ālihī wa hum Banū Hāshimin wa Banul-Muṭṭalibi dūna Ghairihim; it is written as: كَيْفَ كَيْفٌ، أَمَّا عَلِمْتُ أَنَا لَا نَأْكُلُ الصَّدَقَةَ [Publisher]

3. *Al-Ḥakam*, vol. 11, no. 30, p. 5, dated 24 August 1907

21 AUGUST 1907

(At the time of Z̤uhr)

The Sign of the Plague

The Promised Messiah^{as} said:

The plague is spreading quickly in a large part of America. The same is written about some parts of Europe. In reality these two areas have a lot of travel between them. They have the same kind of dress, similar language, and almost the same kind of cold [weather]. The journalists have expressed great concern that due to the cold, there is a risk that this disease may bring about great devastation.

My prophecy mentions both Europe and Kabul. It has been heard that cholera has spread in Kabul, but nothing will transpire from it—it is not any punishment of note. It is verily the plague that fully calls to account. Observe, when there was no trace of this disease, I had published an announcement that plants of the plague had been sown in the Punjab. This announcement had also reached Sanaullah. Look at the date. On the one side, the date for the start of the plague, and on the other hand, the date of the publication of the announcement, are [both] available. Now, the devastation has been taking place for eleven years. Is it the result of human effort and power to be able to inform of such a great event in advance? Now it is the turn of Europe and Kabul etc. but it will spread to the entire world. Allah the Beneficent says:

وَأَنَّ مِنْ قَرِيْبَةٍ إِلَّا نَحْنُ مُهْلِكُوْهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوْهَا عَذَابًا شَدِيْدًا¹

Its very meaning is that in the Latter Days the plague will spread across the whole world. It is written in the Noble Hadith that if there would be ten people in a house, seven will die and three will be saved; and among the Signs of the Mahdi is that a severe plague will spread due to the opposition shown to him.²

It is amazing indeed that it is written with respect to the lunar and solar eclipses occurring during Ramadan that it has never happened since the creation of the world. This is an extraordinary phenomenon. These earthquakes and the plague, too, are extraordinary matters as well, but they do not ponder and go on demanding sign after sign. These will not be good for them. God Almighty says, 'What will be your predicament at the time when the Signs appear?'

(Then the Promised Messiah^{as} went on speaking about the Sign of Lekh Rām.)

Cooperation with the Government

The Promised Messiah^{as} mentioned the letter of the Caesar in connection with the plague and said:

I have communicated through an announcement that I am ready to offer all types of support to the Government in such matters. I will also stress upon my Jamā'at that it must take special

1. There is not a township but We shall destroy it before the Day of Resurrection, or punish it with a severe punishment (*Sūrah Banī Isrā'īl*, 17:59). [Publisher]
2. *Ṣaḥīḥ al-Muslim*, Kitābul-Fitān wa Ashrāṭis-Sā'ati, Bābun fi 'Āyatillati Takūnu Qablas-Sā'ah. [Publisher]

precautions, and in accordance with the instructions of the Government, when there is need, they must move outside into the open fields and open air. Our entire Jamā'at will provide special support to the Government in such matters as it considers dealing benevolently with the Government a religious duty.

Bring your Security to the Attention of the Government

A respectable member submitted: 'What should be done at a frontier region like Peshawar, since people there do not fear murdering? They do not think of the ultimate consequences. There is killing for petty matters. An individual owed two and half rupees. The matter escalated to such a degree that three people were murdered, and the murderer fled to a foreign land.' Listening to these facts, the Promised Messiah^{as} said:

At such places, it ought to be brought to the attention of the Government that it must pay special consideration to our Jamā'at and arrange for the means of its security. As it is completely true that in some districts people are in the habit of robbery, and also harbour particular animosity towards our Jamā'at, the Government should, therefore, arrange for its special protection. We are ready to abide by the directives of the Government but, for such dangerous places, I certainly will say that as the thieves will be prepared to inflict greater suffering on the behest of the opposing *maulawīs*, the Government ought to, therefore, make appropriate arrangements for security. If there is sufficient and armed personnel present, then danger can be avoided. If it is not so, then if the plague does not kill, the thieves will.¹

1. *Al-Hakam*, vol. 11, no. 31, p. 12-13, dated 31 August 1907

23 AUGUST 1907

(At the time of 'Aṣr)

Dr 'Abdul-Ḥakīm's Claim of being the Messiah

There was a discussion about the claim of Dr 'Abdul-Ḥakīm Khan, the apostate, being the Messiah. The Promised Messiah^{as} said:

He names me the *Dajjāl* [Antichrist]. It is odd that for twenty years he testified to the truth of *the* Antichrist and was subservient to him. Has there ever been a messiah who had been subservient to the Antichrist for twenty years?

A Hindu has written about 'Abdul-Ḥakīm that, 'No filthy word has ensued from the tongue of the one he had pledged allegiance to, but he ['Abdul-Ḥakīm] is so wretched that he abuses the one to whom he had pledged allegiance for twenty years.'

The Promised Messiah^{as} said:

I desire to hear the response to the question that what kind of messiah is he who stays subservient to the Antichrist for twenty years? How strange is this that he was true, he was a messiah and also a messenger but spent twenty years under an oath of allegiance to the Antichrist, and continued to testify to the truth of the Antichrist and related true dreams, visions and revelations in the support of the Antichrist.

'Abdul-Ḥakīm writes to someone about a person, 'I have seen this dream that this person will die of the plague as he has

rejected the true messiah,' and then he claims that this dream is true.

On this point a person said to the Promised Messiah^{as}, 'This fact would have been in his heart that Your Holiness is in reality the true Messiah.'

The Promised Messiah^{as} said:

His heart is corrupted. Like Musailimah *al-Kadhkhāb* [the Great Liar], he first accepted then rejected.

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ¹

also means the same. There existed the like of Musailimah *al-Kadhkhāb* before but there is no likeness of this person.²

UNDATED

The Custom of Bismillāh

A person submitted in writing that there is a custom among them that at the time of the *Bismillah* of a child, the *maulawī* teaching the child is given a silver or a gold plate or tablet and a silver or a gold pen and ink pot. Although he is a poor person, he desires to send these items

1. Allah has set a seal on their hearts (*Sūrah al-Baqarah*, 2:8). [Publisher]

2. *Al-Hakam*, vol. 11, no. 31, p. 13, dated 31 August 1907; also, *Badr*, vol. 6, no. 36, p. 6, dated 5 September 1907

to the Promised Messiah^{as} at the *Bismillah* of his child. The Promised Messiah^{as} wrote in reply:

To give a silver or a gold plate, pen, and ink pot are all innovations. They should be avoided, and to so extravagantly spend money despite poverty and lack of property is a grave sin.

Congregational Friday Prayer

A question was presented regarding the Friday Prayer that if there are only one or two Ahmadi men and a few women at some place, is it permissible to perform the Friday Prayer by including the women in the congregation?' The Promised Messiah^{as} said, 'It is permissible.'

The Rule Regarding Permissibility of Consuming Aquatic Animals

A question was presented whether aquatic animals are lawful to consume or not. The Promised Messiah^{as} replied:

There are countless aquatic animals. There is a single rule regarding them that God Almighty has stated in the Holy Quran that eat only those from among them that are good, pure, and beneficial. Consume those and not the rest.

To Write and Read Novels

A question was presented before the Promised Messiah^{as} as to his view on writing and reading novels. The Promised Messiah^{as} replied:

The directive about the novels is the same as the one the Holy and Noble Prophet, may peace and blessings of Allah be upon him, has stated about poetry that **حَسَنُهُ حَسَنٌ وَ قَبِيحُهُ قَبِيحٌ** 'The good of them is good and the detestable is detestable.' Actions are dependent upon intention. The tales that are written in the *Masnawī* of Rumi are all parables and not actual incidents. Similarly, Jesus, peace be on him, would often have recourse to parables. These are also a genre of novels. The novels that are written with a good intention with fine language and the result promotes good morals are in every way beneficial. There is no sin in writing or reading them as required in appropriate instances.²

UNDATED

Valid Agreement

The Promised Messiah^{as} said:

A valid agreement is that in which the two parties, with a pure heart, have clarified all matters among one another before making the agreement, and there is no matter kept hidden

1. *Sunan ad-Dār Quṭnī*, vol. 2, part 4, p. 90, Kitābul-Wakālah, Khabarul-Wāḥidi Yūjibul-ʿAmal, Hadith 4261, Dārul-Kutubil-ʿIlmiyyah, Beirut, 2003 [Publisher]

2. *Badr*, vol. 6, no. 36, p. 3, dated 5 September 1907

between the parties which, if disclosed, the other would not have accepted the terms of the agreement. It is not essential that every agreement must be fulfilled, rather some agreements are so unlawful that it is necessary to break them; otherwise a great harm is caused to one's faith.

Perfect Purification of the Soul

The Promised Messiah^{as} said:

Only a few people achieve perfect purification of the soul. The majority of people who are virtuous have some shortcoming within them due to weaknesses and their faith is tinged with a part of the world. If a person is pure in all their affairs and has complete purification of the soul in all their dealings, he becomes a *Qutb* and *Ghauth*.

The Promised Messiah^{as} mentioned a renowned *maulawī* and said:

He used to issue a monthly magazine. I inquired from him once whether his service for the magazine was purely for the sake of Allah or was it marred with the world too. In those days, the condition of his heart was somewhat better. He honestly said that his service was not purely for Allah's sake, rather it was marred with materialism as well. If a person carries out an act purely for the sake of God, it elevates him to the heavens instantly.

The Announcement of *Barāhīn[-e-Aḥmadiyya]* was with Pure Intention

The Promised Messiah^{as} said:

When I issued the announcement in *Barāhīn-e-Aḥmadiyya* that I will give ten thousand rupees to anyone who invalidates those arguments, it was with pure intention. I had written only that amount that I could pay and only that could be accumulated at the time. I wrote such a book only for the love of Islam and to establish the honour of the Holy Prophet, may peace and blessings of Allah be upon him, and with it made this much of an announcement. I never had it in my mind to earn money through it, and it was free from any materialistic endeavour. The consequence of it was that I did not have to pay even a single rupee, let alone ten thousand rupees. On the contrary, tens of thousands of rupees came to me after it. This is the result of sincere intention.

Exemplary Physician

A patient, who had come to Ḥaḍrat Maulawī Noor-ud-Deen^{ra} for treatment from elsewhere, also came before the Promised Messiah^{as} to offer *salām* [the greeting of peace]. During the conversation, the Promised Messiah^{as} said:

The being of Maulawī Ṣāḥib is very much a bounty. His diagnosis is excellent, and above all he prays for the patient as well. Can physicians like this be found anywhere?

The Justification for Eating Meat

The above-mentioned patient was a Hindu. The Promised Messiah^{as} asked him, 'Do you eat meat?'

He responded, 'Yes, I do eat meat.' The Promised Messiah^{as} said:

Meat stock is useful in such ailments to maintain energy and the people who say that meat is forbidden are unwise. Physicians and doctors know how useful meat is for man as food. There are numerous human needs that are akin to [consuming] meat. If mercy towards animals means that [the consumption of] meat be forbidden, then there are many such things that will need to be forbidden. First, milk should be forbidden as it is the sustenance of the offspring of animals. Then consider silk which is produced by killing insects. Then look at honey which man seizes from thousands of bees to put in his mouth, whereas the bee is a helpless tiny insect. Then consider musk which is used like honey in the worship of the Aryas and Hindus. It is extracted from the navel of a deer after killing it. Then consider pearls that Hindus have constantly been the traders of. They are also harvested by killing the animal. Then let a person observe the shoes on their feet; what they are made from. In short, how many items should be numbered?

Whether it is man's clothing, his diet, or his other needs, all have some material that can only be obtained by killing a living being. Some people contract a disease in which their nasal cavities are invaded by maggots. Undoubtedly these maggots have to be killed. The wounds of some injured people at times become infected with bacteria. Such medicine is administered on the wound that kills the infection. During a pandemic when the water in the wells is contaminated by pathogens, then a chemical is added to the well to kill the pathogens. How many items should be enumerated?

The renowned sages of the Hindus—Raja Rāmchandra and others—all used to hunt. Keeping in mind the law of God, one should consider: Can man can go on living without it?

Women Excelling in Faith

The Promised Messiah^{as} said:

Many women come to our home and take the Pledge of Allegiance. There is no arrangement yet to record their names among my followers. I have seen that some women due to their staunch faith have excelled men. Men do not have a monopoly on excellence. Whoever grows in faith, will advance, whether man or woman.

Give Priority to God Almighty

A friend, who despite taking an extended leave had not been able to come to Qadian as he was having a building constructed, had come to be in the presence of the Promised Messiah^{as} for one or two days. Someone submitted that he had an extended leave and thus should stay in Qadian. The Promised Messiah^{as} said:

There is a Punjabi proverb, *یا توں لوڑ مقدمیں یا اللہ نوں لوڑ* [‘Either pursue lawsuits or pursue Allah’].

That is, a person should either engage in the worship of God Almighty or he should pursue the world, engaging in lawsuits, etc. Only one can take place. It is difficult to walk in two directions.

Characteristics of the Workers of the Movement

The topic was being discussed that preachers ought to be appointed for the Movement, upholding the truth, who should travel to different towns and villages to not only preach, but also gather contributions for the needs of Islam. The Promised Messiah^{as} said:

Until a person possesses three traits, they are unworthy to be assigned any responsibility. These traits are: honesty, hard-working and knowledge. So long as these three traits are not present, a person is not worthy of any assignment. If a person is honest and hard-working too, but they do not have the knowledge and expertise in that art which has been assigned to them, then how will they be able to accomplish their work? And if they have the knowledge and are hard-working but are not honest then such a person is not worthy for any role either. And if they have the knowledge, the expertise, are well-versed in their field and also are honest but not hard-working then their work will always remain incomplete. Therefore, the presence of all three characteristics is necessary.

The Promised Messiah^{as} said:

Workers can be found in the Jamā'at everywhere. Whatever is given to such people for personal expenses is not displeasing to them, even if it is more than the salary of an ordinary preacher, as whatever is given to a worker, they spend it responsibly. There is no waste in it.

Sekhwani Brothers

A friend mentioned that the Sekhwani Brothers—Miyān Jamāl-ud-Dīn, Miyān Imām-ud-Dīn, Miyān Khair-ud-Dīn—could also be given such an assignment. The Promised Messiah^{as} said:

No doubt they are very suitable. They are sincere. They always serve beyond their capacity. All three brothers have the same characteristics. I do not know which one of them excels the others.

Advice for the Collectors of Contributions

The Promised Messiah^{as} said:

Those collectors that are to be sent out to collect contributions should be made to understand that donations ought to be received in a way that whatever people give happily is accepted. There should not be any kind of insistence. Whether a person gives a penny or half a penny, it should be accepted gladly.

The Meaning of Breaking the Cross

The Promised Messiah^{as} said:

It has been in my mind for a few days as to what is the meaning of 'breaking the cross'. It cannot be correct that the Messiah should go around smashing the crosses made of wood and stone. Nothing can be achieved by this. After reflecting, only this matter came to mind that it means that God Almighty will bring about such a time when all on its own, such a breeze will begin to blow from the heavens that the hearts of the

people will begin to grow cold towards the absurd religion of Christianity. It cannot be the task of a single person to eradicate a religion like Christianity from the world and to reform 400 million people until God creates a movement in the hearts of the people through which they become weary of this religion all on their own. If you observe closely, this process has already begun. People are becoming more trained, and the faculties of the intellect and mind continue to develop. Who can believe such crude things now? If there is some faith left, it is in women, and that is all.

The Exchange of Periodicals should Continue

The Urdu magazine from here used to be sent in exchange for the periodical *Ahl-e-Hadith* of Maulawī Sanauallah. The manager of the *Review [of Religions]* stopped this exchange considering that the *Ahl-e-Hadith* is delivered in other offices here and did not think it necessary to continue the exchange with it and had discontinued its subscription. Therefore, Maulawī Sanauallah wrote a card addressed to the Promised Messiah^{as} asking if this decision had been approved by the Promised Messiah^{as}. The Promised Messiah^{as} inquired:

Why has the exchange been discontinued?

And then said:

The advantage in continuing the exchange is that the argument will continue to be completed upon Maulawī Şāhib, and possibly a servant of God in his office may benefit by reading it.¹

1. *Badr*, vol. 6, no. 36, p. 5–6, dated 5 September 1907

5 SEPTEMBER 1907

Let your Actions Testify to You Being an Ahmadi

Today, at 9 in the morning, ten or twelve people took the *Bai'at* [Pledge of Allegiance] at the blessed hand of the *Rūhullāh* [the Promised Messiah^{as}] in the courtyard of Dārul-Barakāt. The Promised Messiah^{as} delivered a long address. Its summary is presented here.

It is stated in a hadith, **اَلتَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ**¹. Now that you have taken the *Bai'at*, a new account has been opened with God Almighty. Previous sins are forgiven on taking this *Bai'at* with truth and sincerity. Now it is the choice of everyone to make Heaven or Hell for themselves.

Man has two kinds of responsibilities: one to Allah and the other to His servants. The first is affected when a matter related to Allah is intentionally opposed through word or deed, but in the second responsibility, one must apply the utmost caution. There are some minor sins that sometimes a person does not even understand. Our Jamā'at should show such an example that the enemy calls out, 'Although they are our opponents, they are better than us.' Keep the condition of your actions so straight that even the enemies become convinced of your piety, fear of God, and righteousness.

Keep this also in mind that the eye of God Almighty reaches to the very core of the heart; therefore, He is not pleased with mere verbal expressions. What benefit can man gain from reciting the *Kalimah* [the declaration of faith in Islam] or *istighfār* [seeking Allah's forgiveness] by the tongue so long as he fails

1. 'The one who repents from sin is like one who never sinned' (*Sunan ibn Mājah*, Kitābuz-Zuhd, Bāb Dhikr Taubah, Hadith 4250). [Publisher]

to recite them from his heart and soul? Some people continue to repeat from the tongue, **أَسْتَغْفِرُ اللَّهَ** [I seek Allah's forgiveness] but do not understand its meaning. The meaning is to desire forgiveness of past sins with a sincere heart and to promise the avoidance of future sins, and along with it to appeal for God's blessing and support. If *istighfār* does not carry this reality, it has no purpose. Man's excellence lies in him bowing in front of God before the arrival of God's punishment, and to engage in seeking security from Him. To beseech [protection] after a calamity has struck and to say **وَقْنَا وَقْنَا** [and save us, and save us] is alike among all nations. At a time when the chastisement of God has engulfed from all sides, a Christian, an Ārya, and even someone from the lowest caste will cry out, 'O God, save us!' If a believer also behaves the same way, then what is the difference between him and the others? The hallmark of the believer is that, having faith in the word of God Almighty, he pleads in front of God before the punishment arrives.

Remember this and understand this point well, that a believer is the one who, before the chastisement strikes, believing in the Divine word, considers the punishment to be already on the horizon, and supplicates for his safety. Look! A person who repents and engages in continuous prayers, shows mercy not only to himself but also to his family and near ones as they all can be protected for his sake. Similarly, if someone is negligent, he not only neglects himself but is malicious towards all his family.

This is a precarious time. God's wrathful fire is flaring. It is not known what will happen in the next season of the plague. His word informs me that there will be greater death than before. Therefore, O ye believers!

قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا¹

Remain engaged in supplications as God Almighty says:

قُلْ مَا يَعْبُؤُكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ²

A person who does not supplicate, there is no difference between him and a quadruped. God Almighty says about such people:

يَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ³

Meaning that, they live the life of quadrupeds and Hell is their abode. Therefore, if your *Bai'at* remains limited to the tongue, this *Bai'at* will not yield any benefit at all. It ought to be that your actions bear witness to you being an Ahmadi. I cannot accept this matter that Divine punishment descends on a person who has their affairs clear with God Almighty. God does not debase the one who adopts humiliation and humbleness in His path. This a true and correct statement.

No doubt everyone has to die but the deaths taking place these days are the deaths of debasement. May God keep [us] safe from the situation that as one is still being buried another funeral is ready. Therefore, wake up at night and supplicate. Lock the doors of your room and pray in solitude so that mercy

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1. Save yourselves and your families from a Fire (*Sūrah at-Tahrim*, 66:7). [Publisher]
 2. Say to the disbelievers: 'But for your prayer to Him my Lord would not care for you' (*Sūrah al-Furqān*, 25:78). [Publisher]
 3. [They] eat even as the cattle eat, and the Fire will be their resort (*Sūrah Muḥammad*, 47:13). [Publisher]

may be shown to you. Keep your affairs in order so that the blessings of God may be with you, and whatever work you engage in, carry it out selflessly so that you may be rewarded by God.

It is narrated regarding Ḥaḍrat ‘Alī^{ra} that a disbeliever whom he had overpowered, spat on his face. When the disbeliever did this, Ḥaḍrat ‘Alī^{ra} released him. The disbeliever asked him why he had done this. He replied that his personal ego was now involved. When this enemy saw to what degree the Muslims set aside their personal interests he embraced Islam. Such practical examples can bring about those results that speeches and sermons cannot achieve.¹

UNDATED

Divorce

The Promised Messiah^{as} said:

Of all the lawful acts, the most detestable deemed by God and His Messenger is divorce, and it is only applied in such circumstances where it is an absolute necessity. Just as God Almighty, who is the Lord, has provided sustenance for snakes and scorpions, in the same manner, for those people, whose conditions are very poor, and who cannot control themselves, He has

1. *Al-Ḥakam*, vol. 11, no. 32, p. 6, dated 10 September 1907

provided the option of divorce, so in this way, they may safeguard themselves from the calamities and difficulties that may be encountered in the absence of divorce. Or, at times, others may also encounter such situations and such incidents can take place where there is no other way except for divorce. Therefore, Islam—which covers all situations—has also shown this way of divorce, and has at the same time deemed it undesirable.

Allah the Exalted is the Provider

The Promised Messiah^{as} said:

The true Provider is God Almighty. A person who puts his trust in Him, can never be deprived of provisions. A person who places trust in Him, God provides for him from every way and every place. God Almighty states that the one who relies and trusts Him, He showers provisions upon him from the heavens and grows them from under his feet. Therefore, everyone must put their trust in God Almighty.

Consequence of Cruelty to One's Wife

There was mention of an individual. The Promised Messiah^{as} said:

I have received many letters from him [stating] that he is often unwell and has become so weak that he cannot even do his work adequately, and due to this he is compelled to take a long leave of absence; but in reality the matter is that the consequence of cruelty is always terrible. He is very harsh to his first wife and this behaviour is displeasing to God. Many times,

Maulawī Noor-ud-Deen and the late Maulawī ‘Abdul-Karīm advised him, but he refuses to understand. I have warned him indirectly many times, but he has not paid heed in the least, and its consequence will not be good. It is inevitable that one day he will regret his behaviour and understand my advice.¹

10 SEPTEMBER 1907

(Before Zuh̄r Prayer)

The Blessings of Trials

The Promised Messiah^{as} said:

In reality, it has been observed that the time of trials and difficulties that man faces is very beneficial for him. Allah the Exalted has given excellence to those who strive over those who sit still. Those who strive are of two kinds. First, those who put themselves into difficulty for Allah’s cause and bear its inconveniences, and the second are those upon whom difficulties and inconveniences descend through decree and fate, and they bear those with patience and forbearance. The people who remain preoccupied in eating and drinking day and night, and their life

1. *Badr*, vol. 6, no. 38, p. 7, dated 19 September 1907

is consumed in this way without facing any hardship to endure with patience, they are among those who sit still.

The times that man calls 'difficult' due to hardship, and considers them unpleasant, and does not wish for it to come over him, in fact it is that time which is good for him if he spends it with patience and forbearance.

It is mentioned about Hasan al-Basri^{ra} that someone asked him, 'When do you experience grief?' He replied, 'When there is no grief.' Reflecting over this shows that when the bitter life of calamities and difficulties overcomes man and he bears them, then hidden rewards are bestowed. The world is fashioned such that first there is pain and then comfort is attained. The pleasure of a filling meal is experienced after man has borne the severity of hunger. The taste of cold water enjoyed by one who is fasting cannot be experienced by others. The general eating everyday does not have the joy which is in the meal that is taken, for example, after a journey when one is hungry. The nature of the world is such that comfort is felt only after pain.¹



1. *Badr*, vol. 6, no. 37, p. 4, dated 12 September 1907; see also *al-Hakam*, vol. 11, no. 33, p. 9, dated 17 September 1907

11 SEPTEMBER 1907

(Before *Zuhr Prayer*)

Human Nature is Not a Permanent Guide

Human nature cannot serve as a guide on a permanent basis as it can also become a proxy for Satan and lead one astray. It is said:

كُلُّ حَزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ¹

because certain defects develop due to illusory thoughts entering into human nature.

Obsequiousness is a Bad Disease

The wretched people of Makkah used to employ obsequiousness. This is indeed the meaning of:

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا²

The unfortunate evil ones who have this filth in them, it is commendable to rid them of their filth.

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1. Every party rejoicing in what they have (*Sūrah ar-Rūm*, 30:33). [Publisher]
 2. In their hearts was a disease, and Allah has increased their disease to them (*Sūrah al-Baqarah*, 2:11). [Publisher]

A Sign is a Great Thing

The whole Jamā‘at ought to remember that until now the matters concerning Islam that the Christians, Ārya, and other opponents object to and make allegations about due to their lack of understanding, what is the need that [an opportunity be provided for] those same objections to be brought up anew? Does God not have any other weapons [than the sword] to support His Messenger? Those arms in the past injured the body, but these [Signs] strike at the heart. Just one Sign can refute thousands of objections.

A [Subtle] Point

The apostate Dr [‘Abdul-Ḥakīm] has determined the reason for the death of the late Maulawī ‘Abdul-Karīm and the late Babu Muhammad Afzal to be the opposition to his commentary. On this, Munshī Ahmad Dīn, Appeal Writer, of Gujranwala, mentioned a wonderful point that, ‘Dr Ṣāḥib himself has become an opponent of his own commentary.’

The Claim of Dr ‘Abdul-Ḥakīm Khan

The Promised Messiah^{as} said:

The person [‘Abdul-Ḥakīm] who considers himself to be the messiah, a messenger, claims to be a mercy for all the worlds, I wish to ask him has there ever been an instance that such a person should have been a follower of the Antichrist for twenty years? For which action of his is this punishment and what evil act has he committed that he remained in the bond of

allegiance with the Antichrist? He bore so much humiliation and abasement that he was the follower of Satan for twenty years. Present such an example from the time the world came into being that a person who is the messiah, and also a messenger and then remained in the bond of allegiance with the Antichrist for twenty years.

Proof of the Absence of Fabrication and the Presence of Simplicity

The Promised Messiah^{as} commented on the ascension of Jesus, peace be on him, to the heavens:

That was my initial conventional belief and was written in *Barāhīn-e-Aḥmadiyya* customarily and this matter that the Messiah of Nazareth has died, and I am the awaited Messiah is from the revelation of God and is a communication from God. The *Barāhīn*[-*e-Aḥmadiyya*] in which it is written that Jesus ascended to the heavens, it is also clearly written within it that I am the Messiah, as:

يَا عِيسَى اِنَّ مَتَوَفِّيكَ

O ‘Īsā, I shall give you full reward or cause you to die.

etc. If this had been a human enterprise and a fabricated scheme, then how could there have been this manifest contradiction? If there is righteousness and some justice, then on the one hand to write the old customary belief and on the other hand to pen all the revelations that are clearly in contradiction of this belief, is such a matter from which a person can deduce the absence of fabrication and the presence of simplicity. Observe that all the revelations are against the [traditional belief] such as:

يَا عِيسَى إِنَّنِي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ. إِنَّا أَنْزَلْنَاهُ قَرِيبًا مِّنَ الْقَادِيَانِ. وَبِالْحَقِّ أَنْزَلْنَاهُ
وَبِالْحَقِّ نَزَّلَ. صَدَقَ اللَّهُ وَرَسُولُهُ وَكَانَ أَمْرًا لِلَّهِ مَفْعُولًا.

O ‘Īsā, I shall give you full reward or cause you to die and shall raise you towards Me. ‘We have caused these Signs and wonders and this revelation filled with points of wisdom and verity, to descend near Qadian. We have sent it down to satisfy a real need and it has descended to satisfy the real need. The prophecy of Allah and His Messenger has been fulfilled at its duly appointed time and whatever God had willed was bound to happen.’

Allah the Exalted exercises this peculiar prudence concerning some Prophets that they succumb to forgetfulness, and that forgetfulness also carries a wisdom within it; otherwise, it would have been taken to mean that they had fabricated a claim. However, this way it can be understood that when the treasure was at hand, no claim was made at the time; instead, a claim is made now. This cannot be a fabrication.¹

(After *Zuhr Prayer*)

The Mistake of Dr ‘Abdul-Ḥakīm

Ḥaḍrat *Hakīm-ul-Ummat* [Sage of the Ummah—Maulawī Noor-ud-Deen], may his Lord protect him, mentioned a letter of the apostate, Dr ‘Abdul-Ḥakīm Khan in which he writes, ‘Mistakes were made by

1. *Al-Ḥakam*, vol. 11, no. 33, p. 9–10, dated 17 September 1907

all Prophets, similarly they were made by me.' The Promised Messiah^{as} said:

But such mistakes that to be a follower of the Antichrist for twenty years, and to face such debasement and disrespect that he was a follower of Satan for twenty years and had pledged his allegiance with the one he thought to be the Antichrist and then claimed to be the messiah himself.

The Promised Messiah^{as} said:

In this letter, 'Abdul-Ḥakīm also discloses that my claim is wrong. I am not that Messiah which has been foretold in the Holy Quran and the Hadith. Since he accepts the death of the Messiah of Nazareth, therefore, he must be convinced of the coming of some other messiah. But if he does not come during the time that calls for [his appearance] with the specified Signs then tell us in which period will he appear? Twenty-five years have elapsed of the fourteenth century. Nawwāb Siddiq Hasan Khan has also written that the Messiah will come at the head of the century. If that messiah has not yet come, then according to his statement this century passed in vain. All the Signs were fulfilled but that messiah still did not appear. It is written in the Hadith that when the Messiah comes, the scholars of that time will vehemently oppose him as he will act against their *aḥādīth*.¹ Nawwāb Siddiq Husain Khan has also written that the *maulawīs* will write fatwas of his infidelity and will say that he is destroying the religion of Islam.²

Now that 'Abdul-Ḥakīm writes this and that about me,

1. *Sunan at-Tirmidhī*, Abwābul-Īmān 'An-Rasūlillāhi ṣallallāhu 'alaihi wa salām, Bāb mā jā'a fi iftirāqi Hādhihil-Ummah, Hadith 2641 [Publisher]

2. *Āthārul-Qiyāmah fi Hijjajil-Kirāmah*, p. 363 [Publisher]

he himself is fulfilling the prophecies. He does not show me to be a liar by heaping abuses upon me and by slandering me, rather he testifies to my truthfulness and fulfils the prophecies in which it is written that the scholars of the time will oppose the Messiah greatly and will consider him the destroyer of faith and a fabricator.¹

12 SEPTEMBER 1907

(*At the time of Zuhr*)

The Fulfilment of the Signs for the Promised Messiah^{as}

The Promised Messiah^{as} said:

It is written in *The Civil [and Military Gazette]* newspaper that now the use of camels is becoming obsolete by the day. How clearly the truth of Holy Quran and Hadith continues to be confirmed. It is written in a hadith, ² *وَلَيُتْرَكَنَّ الْقِلاَصُ فَلَا يُسْعَى عَلَيْهَا*, [‘She-camels will be abandoned, and no one will travel upon them’] and in the Holy Quran:

1. *Al-Hakam*, vol. 11, no. 33, p. 2, dated 17 September 1907

2. *Ṣaḥīḥ Muslim*, Kitābul-Īmān, Bāb Nuzūl ‘Īsā ibn Maryam Ḥākīman bi Shari‘ati Nabīyyinā Muḥammad ṣallallāhu ‘alaihi wa sallam, Hadith 243, Dārus-Salām Riyāḍ, second edition, 2000 [Publisher]

وَإِذَا الْعِشْرُ عَظَلَتْ¹

This is a matter of principle that when one commissioned by Allah is sent into the world, then all the major events of that time and the major revolutions that take place, they are all attributed to him.

The Meaning of Breaking the Cross and the Suspension of Wars

The Promised Messiah^{as} commented on the major agreements and treaties that are being drawn these days to curb wars and bloodshed, and the current era continues to move towards peace and harmony by itself:

يَضَعُ الْحَرْبَ [yada'ul-ḥarb—'He will stop warfare'] and يَكْسِرُ الصَّلِيبَ [yaksiruş-şalib—'He will break the Cross'] do not prove that there would be a person who would go to all the places where there is fighting and reconcile [the parties], and would go around breaking crosses that cost very little to make. If this were the case then if two or four [crosses] are broken, hundreds more will be manufactured. But rather the reality is that such a breeze will begin to blow by the will of God, and such means and resources will come into being that wars will be avoided and the worship of the cross will disappear.

1. And when the she-camels, ten-month pregnant, are abandoned (*Sūrah at-Takwīr*, 81:5). [Publisher]

The Wars of the Holy Prophet^{sa} were Defensive

The Promised Messiah^{as} said:

Our Noble Prophet, may peace and blessings of Allah be upon him, did not initiate the wars, but those people had themselves initiated them. They murdered, oppressed, and for thirteen consecutive years, persecuted [the Muslims] in diverse ways. Finally, after the Companions^{ra} had been gravely persecuted, it was then that Allah the Exalted permitted them to retaliate as He said:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا ۖ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ²

The people of that time were extremely savage and beastly. They murdered, imposed war, and were oppressive and cruel in various ways. They commonly carried out assaults like dacoits and looters and were bent upon unjust persecution and bloodshed. God delivered the verdict that permission is given to punish such tyrants, and this is not transgression but is perfectly right and just.

They made great efforts to kill the Holy Prophet, may peace and blessings of Allah be upon him. They made various kinds of plans, so much so that he had to migrate. Even then they followed the Holy Prophet, may peace and blessings of Allah be upon him, all the way to Madinah and were thirsty for his blood. In short, our Noble Prophet, may peace and blessings of Allah be upon him, showed patience for a long period and

1. Permission *to fight* is given to those against whom war is made, because they have been wronged (*Sūrah al-Hajj*, 22:40). [Publisher]
2. And fight in the cause of Allah against those who fight against you (*Sūrah al-Baqarah*, 2:191). [Publisher]

bore suffering for a long time, then God gave His verdict that the ones who committed injustices against you and caused you pain, permission is given to punish them. Nevertheless, it was also announced that if they desire to make peace, you should make peace. Our Noble Prophet^{sas} was born an orphan, poor, and helpless, how could he ever have liked wars?¹

14 SEPTEMBER 1907

(At the time of *Zuhr*)

هُوَ الشَّافِي [Allah is the Healer]

After the *Bai'at* [Pledge of Allegiance] was taken by Sayyid Nadir 'Ali Shah, Sub Registrar, Chief of Chakwal, there was mention of diseases. The Promised Messiah said:

In truth, the people who are seen buried in graveyards are all the result of mistakes made by physicians. There may be a very few that reached their natural age. The natural age is generally considered to be eighty to hundred years.

It is recorded in the Noble Hadith,² مَا مِنْ دَاءٍ إِلَّا لَهُ دَوَاءٌ ; meaning that, there is no disease that does not have a cure. If the

1. *Al-Hakam*, vol. 11, no. 33, p. 10, dated 17 September 1907

2. In *Ibn Mājah*, Kitābuṭ-Ṭibb, Bāb mā Anzalallāhu Dā'an illā Anzalallāhu Shifā'an, Hadith 3438; it is written as: مَا أَنْزَلَ اللَّهُ دَاءً، إِلَّا أَنْزَلَ لَهُ دَوَاءً. [Publisher]

correct prescription and treatment continues, then why would a person die before his natural age? Nevertheless, it ought to be kept in mind that man is a very weak being. Other finer and finer ailments begin during an illness. How can a person be saved from making a mistake? Man is extremely weak and a mistake is eventually made. Most of the time, the mistake takes place in the diagnosis, and if not in the diagnosis, then it takes place in the prescribing of the medicine. In short, man is a very weak being. He cannot escape making a mistake on his own; it is the grace of God that is required. Man is nothing without His grace.

It ought to be remembered that the one who dispels calamities is God Almighty alone. Hindus worship stones. At one time or another, the thought must inevitably arise that they are made by their very own hands and yet they are worshipped. But the ones who worship material means are even more idolatrous than they are. Naturalists, etc., who depend upon physical means and those who take pride in their knowledge and wealth, they stand at a dangerous place. Of course, it is not forbidden to pursue means. It is written in the Holy Quran that after observing the Friday Prayer, engage in the pursuit of your affairs and seek the grace of Allah the Exalted. Do not depend upon these means. A believer should apparently search for means but his sight should always be fixed upon Allah the Exalted.

The Greeks possessed the science of medicine first. Then from their hands, when it came to the Muslims, they began writing **هُوَ الشَّافِي** [Allah is the Healer] at the head of every prescription. No one else adopted this style besides the Muslims. Very fortunate is that physician who, on the one hand, offers treatment, and on the other, engages in supplication, and understands that the cure is in the hands of God alone.

Show Mercy to Others so that Mercy be Shown to You

The Promised Messiah^{as} said:

Sheikh Sa'dī^{ra} writes: 'A king had an intolerable disease. He requested me for prayers so Allah the Exalted may cure him. I responded, "There may be thousands of innocent inmates in your prisons. How can my prayer be heard against their curses?" On this, he released all the prisoners and then he recovered.'

Thus, if mercy is shown to God's people, then God also shows mercy. Those who show mercy to others, Allah and His Messenger also are merciful to them. To deal with others with ill manners, gather wealth unjustly, and rely solely on material means is a very evil course.

Adopt Righteousness

The Promised Messiah^{as} said:

Though it becomes a repetition of words, but negligence is also persistent. On the one hand exhortation and advice is heard and a passion surges forth in the heart to adopt righteousness, but then neglect ensues. For this reason, our Jamā'at should thoroughly keep in mind the advice never to overlook Almighty Allah in any situation. His help should be sought at every moment. Man is nothing without Him.

Be well aware that God can destroy in an instant. Diverse forms of pain and calamities exist. It is not a place to be fearless and audacious. This world can also be a hell and great calamities can befall. It should be remembered that no one can be of use in another's trial. No cohort can sympathise until God Himself does not assist and remove the calamity through His

grace. Therefore, everyone ought to maintain a private bond with God.

The person who engages brazenly in sin, impiety, immorality, and wickedness is in a dangerous situation. The punishment of God Almighty is waiting for him. If you desire the mercy of Allah the Exalted time and again, then adopt righteousness and abandon all matters that displease God. True righteousness cannot be attained until one is in a state of Divine fear. Make an effort to become righteous. When those who do not adopt righteousness begin to be annihilated, then the ones who are righteous are saved. At such a time, the disobedience of the former annihilates them, but the righteousness of the latter saves them.

If man wishes to be protected through his craftiness, mischief, and transgressions, he cannot be protected at all. Without the grace of Allah the Exalted, no man can protect his life, wealth, children, or gain any other success. It is necessary to forge a private relationship with God Almighty and then this relation should be kept protected. Wise is the person who protects this relationship, but the one who does not protect it, being proud of his cunning, will be annihilated and will never be triumphant or successful. Look at this earth and the heavens and whatever is visible within them—it is an extremely vast operation. Can it function without the hidden hand of God? Absolutely not.

Remember, one who is fearful in a state of peace is saved in a situation of fear. It is not a matter of distinction for one to be afraid at a time of fear; even the disbelievers, idolaters, and irreligious are afraid in such situations. Even Pharaoh at such an instance had said in fear:

قَالَ أَمِنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ¹

He gained only this much benefit from this that God said that He would protect his body, but his soul would not be saved, and then eventually God brought his body to shore. He was a man of a small stature. In short, when man advances towards sin and disobedience, the case is that of:

لَا يَسْتَأْجِرُونَ سَاعَةً وَلَا يَسْتَقْبِلُونَ²

When the appointed hour of calamity strikes, it does not waver. Man ought to establish a relationship with God in advance but:

خیال زلف تو بستن نہ کارِ خاں است کہ زیر سلسلہ رفتن طریقِ عیاری است
*To romanticise about your locks is not for men faint of heart,
 For to come under the shade of your locks requires a crafty plan.*

It is indeed the case that only the followers of the Prophets are such that they do not move at all except as a Jamā'at. The people who fall into impiety and immorality during the lives of Prophets and do not care about the consequences and attack the righteous, God Almighty says about such people:

وَلَا يَخَافُ عُقْبَاهَا³

1. He said, 'I believe that there is no God but He in Whom the children of Israel believe, and I am of those who submit to Him' (*Sūrah Yūnus*, 10:91). [Publisher]
2. They cannot remain behind a single moment, nor can they get ahead of it (*Sūrah al-A'rāf*, 7:35). [Publisher]
3. And He cared not for the consequences thereof (*Sūrah ash-Shams*, 91:16). [Publisher]

What this means is that when Allah the Beneficent annihilates a malicious unfaithful person, He does not care about how his family and children will survive and how his heirs would fare after him.

Shooting Stars

Someone inquired about shooting stars [i.e. meteor showers]. The Promised Messiah^{as} replied:

As much as it can be ascertained, the Commentators also state that there were many falling stars before the claim of the Messenger of God, may peace and blessings of Allah be upon him, and here too, probably in 1885, there were a great many falling stars before my claim. A whole host of them would shoot from this side to the other and then come from the other side to this side:

وَالنَّجْمُ إِذَا هَوَىٰ¹

Also has this very meaning. Whenever a Sign of God Almighty is about to manifest on the earth, some indications appear in the heavens before its occurrence. The eminent commentators and those endowed with Divine visions also say this, and it is written in the Holy Quran as well.

I had received a letter that, 'A falling star [meteorite] appeared giving off a great burst of light and then there was such a frightening sound that people became terrified and there was great fear.' It is not known what is yet to take place in the future. Every day new phenomena occur. No year passes by without

1. By the star when it falls (*Sūrah an-Najm*, 53:2). [Publisher]

an event. The falling of stars [i.e. meteors and meteorites] indicates that some Signs are now about to appear upon the earth. Additionally, God has also disclosed to me that He will manifest a great many awe-inspiring Signs, some at the outset and some at the end. He has given the tidings of an earthquake. He has also informed regarding the spread of a more severe plague as compared to the past. It is not known whether that perilous plague will strike this year or the next, but it will be extremely dangerous.

The Sure-Fire Way to be Safe from the Punishment of God Almighty

At this point, Sayyid Nadir 'Ali Shah submitted, 'What should one do on such an occasion?' The Promised Messiah^{as} replied:

One ought to engage in *taubah* [repentance] and *istighfār* [seeking forgiveness]. Outside of repentance and seeking forgiveness, what else can man possibly do? All Prophets have said precisely this that if you repent and seek forgiveness, then God will forgive you. Therefore, offer Prayers, and implore the help of God Almighty for the avoidance of future sins, and seek forgiveness for the past ones, and repeatedly engage in *istighfār* so that the faculty to sin which lies within the nature of man does not surface.

Two kinds of propensities are present in man's nature. One is the virtue to earn rewards from God and the doing of good deeds, and the other is the faculty to commit evil deeds, and it is the prerogative of God Almighty to restrain such a faculty. This faculty exists in man just as the faculty of fire is latent within stone.

The Meaning of Istighfār

The very meaning of *istighfār* is that no sins are actually committed and the faculty to commit sin should not come into play. This is, in fact, the true meaning of the Prophets engaging in *istighfār*. Although they are [perfectly] innocent, they engage in *istighfār* so that this faculty does not surface in the future. As for the general public, the other meaning also must be considered that the crimes and sins that they have committed, God may protect them from their ill-consequences and forgive those sins, and also safeguard them from committing future sins.

In any case, it is essential for man to always remain engaged in *istighfār*. These famines and all manner of other calamities that descend upon the earth, their purpose is indeed to make people engage in *istighfār*. But *istighfār* does not mean just to go on repeating, *Astaghfirullāh, Astaghfirullāh* [‘I seek Allah’s forgiveness, I seek Allah’s forgiveness’]. The reality is that its true nature has remained hidden from people due to it being in a foreign tongue. The people of Arabia understood these matters very well, but many realities have remained hidden in our country due to it being a foreign term.

Many people say, ‘We recited *istighfār* so many times, cycled through a hundred or a thousand *tasbīhs*,¹ but when they are asked the meaning and the purpose of *istighfār*, they know nothing. They are dumbfounded. Man ought to continuously seek forgiveness in his heart of hearts with sincerity so that he does not have to taste the punishment of the sins and crimes that he has committed and in the future go on seeking help from God all the time that, going forward, may He

1. Recitation of *Subhān-Allāh* (‘Holy is Allah’) or other phrases expressing the Holiness of Allah. [Publisher]

provide him the opportunity to engage in good works and safeguard him from evil.

Remember well that mere words will be of no benefit. *Istighfār* can also be sought in one's own language that may God forgive past sins, protect from committing future ones, and bestow the ability to do good. This is indeed the essence of *istighfār*. There is no need for one to repeatedly say *Astaghfirullāh*, while the heart is totally unaware of its meaning. Remember, only that matter reaches God that emanates from the heart.

Pray to God abundantly in your own tongue. This also has an impact on the heart. The tongue only attests to what is in the heart. It is well if there is passion in the heart and the tongue also joins in. Verbal supplications are useless without [them rising from] the heart. However, the supplications rising from the heart are the true supplications. When a person continues beseeching God within his heart before a calamity descends and remains engaged in *istighfār*, God is merciful and gracious, and that calamity is averted. But when the calamity has descended then it is not averted. One ought to continue supplicating before a calamity descends and engage in *istighfār* abundantly. In this way God protects at the time of a calamity.

Our Jamā'at ought to exhibit some distinguishing quality. If a person returns [home] after taking the *Bai'at* [Pledge of Allegiance] and does not exhibit any distinguishing trait, he treats his wife just like he did before, and interacts with his family and children as he did previously, then this is not a good thing. What is the benefit of entering into the Pledge of Allegiance if ill-manners, mistreatment, and the same past condition persists afterwards? It should be the case that after the Pledge of Allegiance, one should show outsiders, as well as his relatives and neighbours, such an example that they call out that he is no longer the same as he was before.

Remember well that if you act with sincerity then your awe will certainly affect others. How great was the awe of the Holy Prophet, may peace and blessings of Allah be upon him. On one occasion the disbelievers came to the conclusion that the Holy Prophet, may peace and blessings of Allah be upon him, was going to pray against them. So, all the disbelievers presented themselves before the Holy Prophet^{sas} and humbly asked him not to pray against them.

A truthful man has a certain awe. It is desired that one should act with sincerity and only for the sake of God, then others will most certainly be impacted by your awe and influence.¹

The Key to National Progress

A barrister visited Qadian on 14 September 1907. His famous and well-known name is Mr Faḍl Husain. Miyān Husain Bakhsh, Pensioner, Chief of Batala, was also with him. They had an audience with the Promised Messiah^{as}. During the conversation some matters were mentioned that were powerfully effective and evidenced the living faith that the Promised Messiah^{as} has in Allah the Exalted. Therefore, I record that part here.

MR FAḌL HUSAIN—Aryas have declared this as their principle that national progress is not possible unless many of the restrictions are lifted.

THE PROMISED MESSIAH^{as}—This thinking is erroneous and not the principle for progress. How did Islam progress? Was it through lack of restraint and freedom or by abiding by the Shariah and being obedient? Some Muslims are also expressing

1. *Al-Hakam*, vol. 11, no. 34, p. 3-4, dated 24 September 1907

the same thought. They think that liberty will bring progress, but I consider this path extremely harmful and dangerous. When Muslims will make progress, they will do so by worshipping God as they did in the early days of Islam. The same God exists even now.

Look at my own Jamā'at! I have been considered a disbeliever and deceiver. Fatwas [religious verdicts] for my murder were issued. Social boycott was imposed on me. Muslims became my enemies to the point of issuing fatwas that no Muslim should even exchange pleasantries with us. But you yourselves should speak: What has been the result of this opposition? Now, my Jamā'at numbers close to four hundred thousand that include doctors, philosophers, lawyers, traders, and people from every profession and class. What harm has this opposition been able to cause us? *خدا داری چه غم داری* [What sorrow can you have when God is yours?]

Indeed, I hold the belief that man perishes by abandoning God Almighty, and if he does not abandon Him then the entire world cannot cause him any harm at all. If one desires pure gold, it will be attained by abiding by the Shariah. However, if one wishes to lose even their original capital, then he can adopt lack of restraint. If something is not done for the sake of God Almighty, no one offers their support. Observe what the Aryas said in the newspapers at the arrest of Lajpat Rai—that they had no connection with him at all.

BARRISTER—In the estimation of the Aryas that was the only prudent way forward at that time.

THE PROMISED MESSIAH^{AS}—What occasion for prudence was this? It is cowardice. The Companions^{ra} did not act in this manner. The Companions^{ra} of the Holy Prophet^{sas} readily sacrificed their lives but never shied away from declaring the truth.

They carried out such empire-building that its parallel cannot be found. What was the reason for this? They had sincerity, veracity, and loyalty. Those that seek such prudences are atheists. Those who have trust in God Almighty and do something for His sake, know that the help of God Almighty will arrive. Therefore, they do not hesitate from declaring the truth.

If the question is put to me, 'You claim to be the Promised Messiah?' then I will show how I respond to it. Things do not work out without truth and manly courage. So many cases were brought against me, but what was the outcome? Can anyone say that I backtracked out of fear of these matters? This is *shirk* [associating partners with Allah].

I am convinced that God exists, and He helps His sincere servants. Verily, verily, I say that Allah the Exalted is with the one who declares لا إِلَهَ إِلَّا اللَّهُ [‘There is none worthy of worship except for Allah’] with a sincere heart. Islam is the only religion that brings this essence into being. These people are the enemies of the country and nation. One should avoid their company. There are many significant favours of the Government on the Muslims. It is our duty to remain ever ready to show gratitude to it.

BARRISTER—I have wasted a lot of time on philosophy and I have seen that their philosophy is weak.

THE PROMISED MESSIAH^{as}—Then I say this:

اے کہ خواندی حکمت یونانیان حکمت ایمانیان را ہم بخوان
O ye who studied Greek philosophy!

Study also the philosophy of the faithful.

BARRISTER—However, they do possess a spirit of self-sacrifice.

THE PROMISED MESSIAH^{as}—I do not accept this. What I know is that **إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ**¹ [Verily, deeds are (judged) by intentions]. Do thieves not have ties of mutual allegiance? One of them will get caught himself, but desire to save the other. Even among the prostitutes, sympathy and sacrifice is expressed in the form of impious relationships. But can there be any good in such actions? [Not at all.]² The reason is that these ties are not made for the sake of God. You will find the examples of what true and pure relationships are in Islam because the love that emanates from the fear of God Almighty is found only in Islam.

BARRISTER—The practical condition is what should be looked at.

THE PROMISED MESSIAH^{as}—It is indeed true that the practical condition must be looked at, but it is also the intention that must be seen first. You are a man of law. Even in the law there is the question of intention. Material progress never leads to the conclusion about there being good intent as well. There have been such cruel-natured people who carved out global empires, yet people curse them. Therefore, it is indeed true that **إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ**.

Anyhow, these ‘advances’ will soon come to light and their reality will be laid bare. All that God Almighty has disclosed to me, and which I have already prophesied, that the people of this era will still be alive when they³ will be destroyed. The end

1. *Ṣaḥīḥ al-Bukhārī*, Kitābu Bad’il-Waḥī, Bāb Kaifa Kāna Bad’ul-Waḥī ilā Rasūl-illāhī, Hadith 1 [Publisher]

2. It appears that the scribe missed the words, ‘Not at all,’ here. (Compiler)

3. The statement of the Promised Messiah^{as} is directed towards the Aryas who have been mentioned above. (Compiler)

of such advances is not good. Only that progress will be blessed that results from abiding by the directives of God Almighty.¹

16 SEPTEMBER 1907

ADDRESS OF THE PROMISED MESSIAH,
at the demise of Ṣāhibzādah Mubarak Ahmad

The Wisdom underlying Trials

The Promised Messiah^{as} stated:

It is a matter of [God's] decree and determination. He (Mubarak Ahmad) had recovered completely from the actual ailment. He had regained full health. There was no sign of fever at all. He repeatedly asked to be taken to the garden. He had a great liking for the garden, so he went there. Allah the Exalted had given the news of his death at the very time of his birth. It is written in *Tiryāqul-Qulūb*:

إِنِّي أَسْقُطُ مِنَ اللَّهِ وَأُصِيبُهُ

I fall upon the earth from the Hand of Allah and shall proceed towards Him.

1. *Al-Hakam*, vol. 12, no. 17, p. 6, dated 6 March 1908

But a state of obliviousness prevails before the appointed time and the mind does not shift. Then there is a prophecy at one place:

ہے تو بھاری مگر خدائی امتحان کو قبول کر۔
It is heavy, but accept the trial from God.

Then this revelation also occurred many times:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.
Surely Allah desires to remove from you all uncleanness, O Members of the Household, and purify you completely.

And then God said addressing the Members of the Household:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
O mankind, worship your Lord Who created you.

And then He has said:

يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ خَلَقَكُمْ
O Members of the household! fear God and do and say nothing contrary to His will and pleasure. He is the Lord Who created you.

It is understood from this that there is a great purification opportunity for women in this. They have very deep ties, and their severance causes them great pain. I am very pleased in that the word of God has been fulfilled. Members of the Household would sometimes become very perturbed by his ailment. I had responded to them, 'The eventual outcome is inevitably death—or is it something else?' Observe, at one place God Almighty says:

أَدْعُونِي أَسْتَجِبْ لَكُمْ¹

Meaning that, if you pray to Me, I will accept. And at another place, He says:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ... وَأُولَئِكَ هُمُ الْبَهِتُونَ²

It is quite clear from this that trials also come from God. This matter is also very pleasing to me that the first statement that was uttered by my wife was **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** [‘Surely, to Allah we belong and to Him shall we return’]. She did not chant or scream anything.

The fact of the matter is that man comes to this world only so that he may be tried. If he continues to joyfully celebrate according to his desire, and whatever his heart wishes continues to happen, we cannot call him a servant of God. Thus, our Jamā‘at should remember well that Allah the Exalted has established two types of division. Therefore, an effort should be made to follow this division. One part of it is that He accepts your desires, and the second part is that He makes us accept His desire. The person who constantly wants God to perpetually do as he desires, is at risk of perhaps becoming an apostate at some point in time.

No one should say that a time of tribulation and trial has befallen me alone; rather, it has been descending upon all the Prophets since the beginning. Did Prophet Adam, peace be upon him, not feel sorrow when his son died? It is written in a narration that eleven sons of our Noble Prophet, may peace and blessings of Allah be upon him, died. Human nature demands

1. *Sūrah al-Mu‘min*, 40:61 [Publisher]

2. And We will try you with something of fear... and it is these who are rightly guided (*Sūrah al-Baqarah*, 2:156-158). [Publisher]

sorrow to arise on such occasions, but great rewards are given to those who exhibit patience.

The purpose of all the scriptures of God Almighty is that man must learn to be pleased with the decree of God. The individual who takes on hardship of his own accord and engages in [spiritual] exercises and strivings for the sake of God, is also able to take care of the essential needs of his body and carries out such acts according to his own desire and, wherever possible, keeps in view his comfort. However, when a trial befalls from God and some affliction arises, it does not make any allowance for the essential needs of his body. God does not have his comfort or his physical condition in mind. When man engages in a striving, he has control over it, but when a trial comes from God, man has no say in it. With God's trial, man progresses quickly and attains ranks that he could never have attained with his own effort and toil. That is why Allah the Exalted has not given any glad tidings in:

أَدْعُونِي أَسْتَجِبْ لَكُمْ¹

but has given many glad tidings in:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ...الآية²

and has said that these are the people on whom great blessings and mercies of Allah the Exalted will descend and these are the ones who are guided.

In short, this is the only way that man can please God. If

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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 and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient (*Sūrah al-Baqarah*, 2:156) [Publisher]

not, then if he becomes an equal to God and wishes for Him to do as he pleases, then this would be a dangerous path that will result in his ruin. Our Jamā'at should look forward to any such opportunity for progress and gladly accept it.

Last night (Mubarak Ahmad) called me and put his hand in my hand and shook my hand as if he is departing for some place now and greeting me for the last time. When the revelation:

اِنِّي اَسْقُطُ مِنْ اللّٰهِ وَاُصِيبُهُ

I fall upon the earth from the Hand of Allah and shall proceed towards Him.

was received, it had caused an apprehension in my heart. That is why I had written that this boy would be pious and godly or that he will die soon. He had read the Holy Quran. He could read some Urdu too, and the day he enjoyed some respite from the illness, he read my entire announcement. He sometimes engaged himself in playing with birds.

The Promised Messiah^{as} said:

Very unfortunate is the person who wants to make God Almighty act according to his desires. One should forge a relationship with God akin to a friend—sometimes accepting His will and sometimes having Him accept one's own will.

ز بخت خویش برخوردار باشی بشرط آن کہ با من یار باشی

You will enjoy your share of the fruit,

As long as you befriend me.

There was a person in our village. His cow fell ill. He might have been praying for its health but when the cow died, he became an atheist.

God has kept hidden the mysteries of His decrees and determinations and there are thousands of prudent reasons for this. It is my experience that no man can attain that nearness [to God] through his ordinary spiritual exercises and strivings that he can attain upon the coming of trials from God. Who can strike his own body forcefully with a whip? God is Most Merciful and Beneficent. Indeed, it is my experience that after imposing some minor difficulty, He bestows great rewards and honours.

The Hereafter is eternal. The people who leave us certainly cannot return, but we, however, will soon go to them. The wall of this world is made of mud bricks and it continues to fall. The matter worth pondering is what man can take from here. And then man does not know when he will be departing. When he does ultimately go, he will depart unexpectedly and empty handed. However, if someone possesses good deeds, they will go with him. When some people are about to die, they ask for their property to be shown to them and become concerned at such a time about their wealth and possessions.

There are also many people in our Jamā'at who still worship God conditionally. Some people write in letters that if they acquire so much wealth, or if a certain objective of theirs is achieved, they would take the *Bai'at* [Pledge of Allegiance]. These fools do not even understand this much as to what need God has for their *bai'at*. The faith of our Jamā'at should verily be that of the Companions who had laid down their lives in the way of God.

If today our Jamā'at is asked to go to Europe and America for the propagation of Islam, most of them would certainly say that their wives and children would be discomfited, or that the condition of their homes is such and such, or this or that situation exists.

إِنَّ بَيْوتَنَا عَوْرَةٌ¹

I will not ask them to go and get their heads cut off, but rather only that they bear the discomforts and inconveniences of the journey for the sake of faith. However, most would say that it is too hot; there is a danger of great difficulty, but God says that the heat of Hell will be more intense than this:

نَارُ جَهَنَّمَ أَشَدُّ حَرًّا²

The standard of the Companions^{ra} is the perfect standard for becoming a Muslim. I am still not even satisfied calling the Jamā'at a *Jamā'at*. As of yet, it is in its lowest condition. I certainly do not want such a man who only calls on God when he is happy. If a minor trial befalls such a person, he would begin displaying various signs of hopelessness and desperation, whereas God Almighty says:

أَحْسِبَ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ³

Do these people imagine that by only saying that they have believed, they will be left alone and not be tried? Being put through trials is essential, and trials are a great thing. All the Messengers advanced in rank only through trials. The worldly life cannot be depended upon. No matter what may take place, eventually one has to part from it. The coming of calamities is essential.

Look, it is written in the story of Job^{as} that he faced a multitude of difficulties, and great calamities descended upon him,

1. Our houses are exposed *and defenceless* (*Sūrah al-Aḥzāb*, 33:14). [Publisher]
2. The fire of Hell is more intense in heat (*Sūrah at-Taubah*, 9:81). [Publisher]
3. *Sūrah al-Ankabūt*, 29:3 [Publisher]

but he persevered with patience. I am always concerned that our Jamā'at should not turn out to be like the dry stone of a fruit. Some people write letters and I sense an unpleasant odour from them. At the outset of the letter they write long tales requesting prayers that they become *Auliyā'ullāh* [the Friends of Allah] and attain this and that rank, and towards the very end they state that there is a particular lawsuit and do please pray that we are blessed with victory. It clearly indicates that in truth the letter was written to seek success in a case. The pleasure of God was not the objective.

This principle should be understood well that God Almighty has made a division having two aspects. Sometimes He wants His will to be accepted and sometimes He accepts man's desire. It is not the case that things should always occur in accordance to man's wish. If it is understood that the will of God may always be in accordance with the will of man, then there remains no trial. Who wants to be taken from comfort, luxury, and all kinds of ease into troubles? One who has three or four sons, why would he wish for them to die, and who desires that all his joys should be replaced with sorrows and afflictions?

In short, God has set trials for the progress of man or to manifest his ignobility. Many people begin to fabricate all sorts of excuses at the time of a trial and swarms of dark suspicions and doubts perturb them, but the fact is that:

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۗ وَ لَهُمْ عَذَابٌ أَلِيمٌ ۗ بِمَا كَانُوا يَكْفُرُونَ ١

Always remember that God's support is a grand affair. Even if it is assumed that no son remains, nor any property or wealth,

1. In their hearts was a disease, and Allah has increased their disease to them; and for them is a grievous punishment, because they used to lie (*Sūrah al-Baqarah*, 2:11). [Publisher]

even then God is a great treasure. God has never destroyed those who live their lives having become His. One ought to be steadfast and courageous during God's trial. Keep in mind that a trial is indeed the thing through which a person can gain great and lofty ranks. Ritual Prayers and prostrations beseeching the world mean nothing. A believer should not complain about the Divine decrees and determinations, and learn how to be pleased with the will of God. In my opinion, the one who does this is indeed from among the Truthful, the Martyrs, and the Righteous. There is nothing greater than life; one ought to be prepared to sacrifice it at all times in the way of God, and this indeed is what I desire.

The Promised Messiah^{as} said:

It always so happens that where man desires for a patient to be saved, that is where mistakes are made.

Dr Khalīfah Rashīd-ud-Dīn^{ra} submitted at this point that a few days ago the Promised Messiah^{as} had said that he had seen in a dream that a death was to take place in this house and a goat had been slaughtered. As Maulawī Noor-ud-Deen^{ra} was unwell in those days, an apprehension arose concerning him. Nawwāb Muhammad 'Ali Khan, Dr Abdus-Sattār Shah, and he himself—all three—were a witness to this.

The Promised Messiah^{as} said:

Divine decrees are of two kinds. One is called *taqdīr mu'allaq* [suspended] and the second is called *taqdīr mubram* [absolute]. Once Divine will is set in motion, then there is no remedy for it. If this too had a remedy, then the entire world would have been saved. The signs of the *mubram* decree are indeed such that the ailment continues to increase day by day and the condition continues to deteriorate. Observe, a continuous fever of

nine days had subsided and there remained no sign of it, but it returned. God had not said that the boy would also remain alive after the fever subsides. Both prophecies of God were to be fulfilled. The fever ceased, and he died at a young age too.

Sometime ago I had seen in a dream that water was running at some place and Mubarak had fallen in it. Despite an intense search and diving to look for him, he could not be found. This dream has always been in my view.

Sayyid Mir Hāmid Shah^{ra} submitted, ‘Your Holiness, my mother saw in a dream this morning that there were four shining stars of Your Holiness, one of them fell and entered the earth.’

Then Dr Khalīfah Rashīd-ud-Dīn submitted, people used to call Mubarak Ahmad, *Walī*, *walī* [‘Friend of Allah, Friend of Allah’]. The Promised Messiah^{as} said:

Yes, *Walī* is verily the one who is destined for Paradise.

The grave of Miyān Mubarak Ahmad is at a distance from the other graves. Regarding this the Promised Messiah^{as} said:

Sometimes if the father sees a dream, it means his son, and if the son sees a dream, then it means the father. Once I came here (to Bahishtī Maqbarah[—The Heavenly Graveyard]) in a dream and instructed the grave diggers that my grave should be away from others. Note that what was in reference to me was fulfilled in relation to my son.¹

1. *Al-Ḥakam*, vol. 11, no. 34, p. 5–6, dated 24 September 1907

18 SEPTEMBER 1907¹

(*At the time of the walk*)

Physical Exercise

The Promised Messiah^{as} said:

Physicians write that physical exercises are better than a regimen of medicines.

A Revelation

The Promised Messiah^{as} said:

I also received the following revelation two days before the demise of Mubarak Ahmad:

لَا عِلَاجَ وَلَا يُحْفَظُ

There will be no remedy, nor will he be safeguarded.

The Promised Messiah^{as} said:

There is this revelation also written in *Barāhīn-e-Aḥmadiyya*:

1. A part of the diary of 18 September has been published [in the 17 September 1907 edition of *al-Ḥakam*] due to the reason that *al-Ḥakam* is published a day later. (Editor)

اللّٰهُنَّ لِمَا سَبَقْتَانِي. اے خدا رحم کر

My God, my God, why have You forsaken me? O God,
have mercy.

This alludes to some dangerous trial. It is not known in what era it is going to be fulfilled. Our Jamā'at is very weak. Rather than advancing in faith, they incline more towards ill-thinking. I remain seriously concerned that someone may stumble. God who has fulfilled so many prophecies and has been bestowing one victory after another and constant support, it is essential that He must also put us to trial.

Some people are ignorant. They do not understand the practice of Allah. They do not have the habit of reaching the correct opinion by pondering over the possible consequences, the conditions past and present, and so they often stumble. A few days ago, I saw a dream that there was a person who appears to have joined the apostates. I went to this man. The person seemed serious. I asked him what had happened to him that he had chosen apostasy. He responded that it was expedient for the time. God protect us—may no one face this trial.¹

Using Water from a Pond

Water from rains and floods gathers in depressed grounds around Qadian forming a pond which is named *dhāb* here. When this depressed land (all or part of it) is dry, the people of the village use it as a place to relieve themselves and a lot of filth gathers there that mixes with the flood waters.

1. *Al-Hakam*, vol. 11, no. 33, p. 2, dated 17 September 1907

When the Promised Messiah^{as} went out for a walk with the members of the Community this morning,¹ while passing by this pond, he said:

Such water is harmful for the health of the village.

Then the Promised Messiah^{as} said:

A lot of filth mixes with this water and one feels a revulsion towards using it. Though, according to fiqh [Islamic jurisprudence], it is permissible to perform ablution with it as it exceeds the 10 x 10 [10 yards by 10 yards] standard determined by the jurists, yet a person who has seen the filth falling into it and is disgusted by its use, it is not a necessity for him that he use this water, just as the Noble Messenger, may peace and blessings of Allah be upon him, permitted the consumption of lizards but did not like to eat it himself. It is the same kind of matter as Sheikh Sa'dī has said:

سعدی‌احب وطن گرچه حدیث است درست توآن مرد یہ سختی کہ دین جا زادم
*O Sa'dī, though the hadith of loving one's homeland is authentic,
 But merely because I was born here I cannot die of poverty [by remaining here].*

The Role of an Ahmadi at a Place of Disorder

A letter by some Ahmadiis reached the Promised Messiah^{as} from an area beyond the frontier region that [said], 'It is not peaceful here. People attack one another. There is no one in authority. Some *mullahs* wish

1. That is, 18 September 1907 (Compiler)

to murder us. Do you permit us that we also try and kill them?' The Promised Messiah^{as} said:

Do not do so. Protect yourself in every way but do not attack anyone yourselves. Bear difficulties and be patient until God Almighty makes some better arrangement for you. God is with the individual who adopts righteousness and shows patience.

Some Issues Related to Constrained Circumstances

I. Excise Revenue Collection

A letter of a friend who is a Deputy Tax Collector in the Excise Department, was received by the Promised Messiah^{as}. The member asked whether this kind of employment is permitted for them. The Promised Messiah^{as} said:

At this time in India, all such matters are in a state of 'compulsion'. The Tax Collector or the Deputy Tax Collector do not produce, sell, nor drink alcohol; there is only administrative supervision, and it is their duty as a Government employee. Considering the Government of the country, and due to the prevailing circumstances, this matter is permitted out of necessity. However, one ought to continue supplicating before God Almighty that may He create even better arrangements for a person. There can be such employments within the Government that do not relate to such matters, and one should remain engaged in *istighfār* [seeking forgiveness] from God Almighty.

2. Interacting with Unclothed People

A friend from Africa asked the Promised Messiah^{as} in writing that the natives there—men and women—live completely naked, and the trade of daily consumable items takes place with them, so is it sinful to interact with them? The Promised Messiah^{as} said:

You did not ask them to be naked. They do so themselves. Why is it a sin for you? They are just like some fakirs and the insane that roam around naked in our country. However, an effort should be made for them to develop the habit of clothing themselves.

This question was also raised concerning such people: ‘There are also poor people in Africa who are available for inexpensive employment. Is it permitted to have them cooking food whereas they do not have an understanding of *ḥalāl* and *ḥarām* [lawful and unlawful]? The Promised Messiah^{as} responded:

Considering the conditions of that country, it is permissible for them to be employed, and they should be thoroughly briefed regarding your food, etc.

3. Marrying Such Women

This question was also raised whether it is permissible to marry such women. The Promised Messiah^{as} responded:

In that country and in those areas, with the condition of necessity, marrying such women is permissible, but after marriage, an effort should be made to have them clothed and adopt Islamic practices.

Commission on Money Exchange

A question from a person was presented to the Promised Messiah^{as}: 'It is a practice that some additional amount is given or taken at the time of exchanging paper currency for coins, or changing pounds and rupees [in smaller denominations or in coins etc.]. Is it permitted to give or take such commission?' The Promised Messiah^{as} said:

This is permitted and it is not considered interest. A person, at a time of need, provides us with paper currency or exchanges it for rupees, then there is no harm if he takes some reasonable commission on the transaction as he himself spends time and makes effort to protect the paper currency or coins and keep them available.

The Right of a Sinful Woman to Inheritance

A person asked the Promised Messiah^{as} through a letter that if, for instance, a person named Zaid passes away childless, but has a sister who married during his lifetime. She lived in her brother's home as she was unable to get along with her husband. She continued to live there until Zaid died. After the death of Zaid, that woman married another person without formally divorcing her existing husband, which is impermissible. Is this sister of Zaid among the people who have the right to Zaid's inheritance or does she not deserve her share?' The Promised Messiah^{as} responded:

She should get her share as prescribed by the Shariah because she lived with her brother during his lifetime and her share does not become invalid due to her sinfulness. She should get her prescribed share. The rest of her affair is with God. Her first

husband can carry out legal procedures through the authorities. Her rightful share cannot be affected.

The Trials of the Prophets

The Promised Messiah^{as} said:

Some occurrences take place during the lives and circumstances of the Prophets which become the cause for disbelievers to stumble. However, the fault lies with the disbelievers as they hold on to one incident, ignoring the rest. Justice lies in looking at all matters collectively as a whole. There are thousands of subtle secrets of Allah the Exalted even in the trials the Prophets face. Many troubles were encountered by the Holy Prophet, may peace and blessings of Allah be upon him.

There is a narration that during the Battle of Uhud he was wounded seventy times by the sword and the disbelievers were jubilant seeing the adverse condition of the Muslims. A disbeliever, being convinced of the martyrdom of the Holy Prophet, may peace and blessings of Allah be upon him, and his^{sas} prominent Companions, called out loudly, 'Is Muhammad (may peace and blessings of Allah be upon him) present among you?' The Holy Prophet^{sas} directed the Companions to remain silent and not to respond to this. The disbeliever was joyous at the silence assuming that no response meant that the Prophet^{sas} had died. In the same way, the disbeliever called out for Ḥaḍrat Abū Bakr^{ra}. Again, silence was preferred from the side [of the Muslims]. Then in the same way, the disbeliever called out regarding Ḥaḍrat 'Umar^{ra}. Ḥaḍrat 'Umar^{ra} could not restrain himself. He said, 'O unfortunate one! What nonsense are you spewing? Everyone is alive!'

Facing such hardships is indeed essential, but their result is that the Noble Messenger, may peace and blessings of Allah be upon him, said¹ that from now on the disbelievers will not advance against us, rather we will advance against them. What a bitter time it was for the Holy Prophet, may peace and blessings of Allah be upon him, when he had to leave Makkah.

My opponents are happy that my son has passed away, but in this a prophecy has been fulfilled. Furthermore, the life with God is intertwined with calamities and hardships. So many sons of the Noble Messenger, may peace and blessings of Allah be upon him, passed away. At that time, too, the disbelievers may have celebrated in the same way. The enemy [of God] is deprived of the faculty of compassion but the final verdict rests with God. One ought to observe all matters collectively together to assess the end result. God Almighty desires to apply to all of us that same practice that is recorded in the Holy Quran as calamities and difficulties were encountered by all previous Prophets.

God Almighty says in the Holy Quran that it is necessary for you to face those trials that the earlier people faced. You can be declared true believers only after passing these tests. According to his dream, the Holy and Noble Messenger, may peace and blessings of Allah be upon him, had taken up the journey for Ḥajj in hot weather, and when the Ḥajj could not be conducted that year, the matter became a trial for many, but God Almighty bestowed many victories after that.

1. It appears that the words, 'after the Battle of the Ditch,' have mistakenly been missed. (Compiler)

The Trials of the Holy Prophet^{sas} were Greater than All

Trials and tribulations were faced by all Prophets, but the difficulties that the Holy Prophet, may peace and blessings of Allah be upon him, encountered were greater than all. The period of Jesus was very short indeed. He preached to people for only three years, and most of that period also passed in anonymity. Only the trial of the cross befell him. But many fierce trials were faced by the Holy Prophet, may peace and blessings of Allah be upon him. He spent thirteen years in Makkah with great patience and perseverance, and bore all kinds of pain, and eventually migrated in very constrained circumstances. His difficulties were greater than all.

The Success of the Holy Prophet^{sas} was the Greatest of All

But the success the Prophet^{sas} attained was also the greatest of all. The Holy Prophet, may peace and blessings of Allah be upon him, was bestowed with such Companions who sacrificed their lives for him and took pride in it. However, when we look at the disciples of Jesus^{as}, we see that one sold his Prophet for thirty coins as if he was not his guide but his slave. The second [disciple] cursed him on his face. The followers of Moses^{as} told him, 'Go you and your God and fight the disbelievers.' I say that Moses^{as} did not even get the opportunity to see the Promised Land during his life.

The Promised Messiah^{as} is the Manifestation of All Prophets

The Promised Messiah^{as} said:

Allah the Exalted has also given me the names of Adam^{as}, Noah^{as}, Moses^{as}, David^{as}, Solomon^{as}, Jesus^{as}, Muhammad^{sas}; in short, the names of many Prophets have been given to me, and then Allah has said this as well:

جَرِيُّ اللَّهِ فِي حُلِيِّ الْأَنْبِيَاءِ

The Champion of Allah in the mantle of the Prophets.

in which it is indicated that the Promised Messiah is the manifestation of all previous Prophets.

The Promised Messiah^{as} said:

My opposing *maulawīs* impose the fatwa of disbelief against me for claiming to be Jesus^{as} but God has given me the name of Muhammad^{sas} too, so why do they not issue the fatwa of disbelief due to this? In their view is the status of Muhammad, may peace and blessings of Allah be upon him, less than Jesus^{as} or do they love Jesus immensely and have no sense of honour left in their heart for Prophet Muhammad, may peace and blessings of Allah be upon him?

The Jamā‘at is Weak

Mentioning a dream concerning someone becoming an apostate that has been published in an earlier edition of the newspaper, the Promised Messiah^{as} said that:

The Jamā'at is very weak. Most ignorant people incline to ill-thinking and stumble over trivial matters. May Allah the Exalted protect us. *Āmīn*.

Matters Evident and those Susceptible to Interpretation

Hāfīz Ahmadullah submitted, 'A revelation of Your Holiness that was published in the 20 September 1906 issue of *Badr* is as follows:

مَا أَنَا إِلَّا كَالْقُرْآنِ وَسَيَظْهَرُ عَلَيَّ مَا ظَهَرَ مِنَ الْقُرْآنِ

[I am just like the Quran and soon there will appear through me that which had appeared through the *Furqān*.]

It can be understood from this that as there are verses of the Holy Quran that are susceptible to different interpretations along with verses with decisive meaning, the circumstances and the pronouncements of the one commissioned by Allah are also similar. Some matters are decisive and others are susceptible to interpretations.'

The Promised Messiah^{as} said, 'This is correct.'

A Few Matters of Islamic Jurisprudence

5. Sometimes Ramadan falls in such a season that farmers, due to excessive activities like seeding and harvesting, and similarly the workers whose livelihood is labour, are unable to fast. What is the directive concerning them?' The Promised Messiah^{as} said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ [Verily, deeds are (judged) by intentions].¹

These people keep their state hidden. Everyone should evaluate

1. *Ṣaḥīḥ al-Bukhārī*, Kitābu Bad' il-Waḥī, Bāb Kaifa Kāna Bad' ul-Waḥī ilā Rasūl-illāhī, Hadith 1. [Publisher]

their situation with righteousness and piety. If someone can fast at his place of labour, then they should do so; otherwise, they will be considered in the category of the 'sick'. They can fast later whenever possible.

6. The Promised Messiah^{as} said regarding وَعَلَى الَّذِينَ يُطِيقُونَهُ¹
It means that the ones who do not have the strength to fast.
7. The Promised Messiah^{as} said about the *Nisf-Sha'bān* [also known as *Shab e-Bārat* etc.]:

All these customs of *ḥalwā* [a dessert] etc. are innovations.²

19 SEPTEMBER 1907

(*At the time of Zuhr*)

Someone's Prophecy about the Promised Messiah^{as}

The following letter by an individual named Nūr Ahmad of Delhi, published in the 18 September 1907 issue of *Paisa Akhbār*, was read to the Promised Messiah^{as}:

Last year, in the month of October, at the residence of the officer of physicians Ḥāfiẓ Muhammad Ajmal Khan, in the presence of Nawwāb Shajā'-ud-Dīn, chief of Loharu, Khan Bahadur Ghulam Hasan Khan, honorary magistrate and a

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1. And for those who are able to fast *only* with great difficulty is an expiation (*Sūrah al-Baqarah*, 2:185). [Publisher]
 2. *Badr*, vol. 6, no. 39, p. 6–7, dated 26 September 1907

chief of Delhi, Nawwāb Mirza Akbar ‘Ali Khan, Ḥājī ‘Abdul-Ghani and other respectable persons, the learned Maulawī Mir Karāmat ‘Ali Khan, had said, ‘This time the plague will increase in February and it will be so severe during April and May that 90,000 deaths will be caused by the plague per week. An earthquake will strike Italy on 24 April at 5:15 in the morning.’ He had also said that there will be an outbreak of the plague in Delhi too and disorder will spread, but there will be no plague in the neighbourhood where his house is located. The sick with the plague that he will touch will not die of it. Hence, this prophecy was fulfilled exactly as written. His house is in Farash Khanāh. There has been no case of the plague there, and it has also been heard that the sick to whom he gave a *tā’wīz* [amulet] were saved. Thus, Wilayat ‘Ali and Qamar-ud-Dīn, the merchants in Sadar Bazar, Delhi, state that sixty patients were given [water dipped with] the *tā’wīz* to drink, and all were saved. Now the prophecy that has been vouchsafed is being sent for recording in the *Paisa Akhbār*.

The prophecy about the plague for the year 1907–1908: The severity of the plague in the Punjab will now not be like the previous year, but it will be really severe in the western and northern regions. It will also spread in Delhi more than the last year. A major religious leader of the Punjab who claims that the plague will not afflict him, will die of the plague. His followers will be affected by this incident and will be remorseful for their actions. The plague will not leave India until the true promised messiah, that is, Prince Edward, son of the Prince of Wales and grandson of His Majesty King Edward of India, comes to India as Viceroy.

(Sincerely, Nūr Ahmad, subscriber of the daily *Paisa Akhbār*,
care of the agent in Delhi)¹

1. *Al-Ḥakam*, vol. 11, no. 34, p. 10, dated 24 September 1907

After hearing this letter, the Promised Messiah^{as} said:

Prophecies are those that are published publicly in newspapers and periodicals before their fulfilment, and they become known in the world generally. What is the reliability of the verbal testimonies of the people of today?

Our opponents are in a strange state these days. It is a matter of a few days that at one place eight people stated under oath that they had seen me afflicted with leprosy. Through verbal testimonies extraordinary excellences become popularly known among the people, whereas there is no truth to them.

The Promised Messiah^{as} said:

This newspaper [copy] is worth keeping. I do not consider mere verbal testimonies sufficient for his first prophecy. However, this is a prophecy recorded in this newspaper. The truth will itself become apparent now. He has committed a grave injustice that thousands of people died of the plague in Delhi, yet he did not 'touch' them. The verbal testimonies of the people of today have no value, though this prophecy of his is worth keeping.

What kind of deception is this that the one who makes the prophecy remains silent and someone else publishes it instead? Take note that as many prophecies as I make, I write them myself and have them published. In fact, the plight of the [period following the first] three centuries has reached its ultimate point. Lying is considered an easy feat these days. Egregious fabrications were forged against me, and I became the target of an array of slanders. In court, efforts were made to prove fabricated allegations against me, and how many lies did they speak against me before Ātma Rām and Chandu Lāl? All limits were crossed in immorality and impiety, and especially

in spewing lies, they have gained such perfection that even if 100,000 people collectively bear witness, it cannot be trusted.

The Promised Messiah^{as} addressing Sheikh Yaqūb ‘Ali said:

This is your responsibility to write a letter to the *Paisa* newspaper to find out the reality; rather, I say that you and one or two others, go to Delhi and visit Karāmat ‘Ali to show him this newspaper.

Someone submitted that Munshī Qāsim ‘Ali and Dr Muhammad Isma‘īl are present in Delhi and they are very sincere. They should be written to. The Promised Messiah^{as} said addressing Maulawī Muhammad Ahsan:

I was ready to even send people right away but anyhow just write to them and stress in the letter that as soon as they receive it they should themselves go to him and show him the newspaper. If he confirms or even denies [the statement] still have him write it down. Munshī Qāsim ‘Ali and Dr Muhammad Isma‘īl should visit him as soon as they receive my letter and, leaving no stone unturned, have him testify. This kind of sly activity is unacceptable. Strictly write to them that they should go themselves to have him testify and write with his own hand. This is a decisive matter as if the entire world has been liberated by this one decision. It is necessary to visit him and have him confirm [this claim]. It appears that they present such prophecies to create doubts in the hearts of the people, but God Almighty says:

وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ¹

The reality will be known in a week. This very newspaper should be sent to them so they are not running around trying to find a copy. They should go to Karāmat ‘Ali and show him the instance in the newspaper where this prophecy is recorded and tell him that he is competing against a large Jamā‘at and we have come to verify it. They should also confirm who were the sixty people whose plague was cured through his touch, and they became healthy.

Some Revelations of Glad Tidings

The Promised Messiah^{as} said:

This has been a period of trials. For about twenty to twenty-five days, I have not been able to sleep. Last night, I was overcome by a light slumber and I received the following statement as a revelation:

خدا خوش ہو گیا

God has been pleased.

It seems from this that Allah the Beneficent is extremely pleased that I have lived up to this trial, and this is the meaning of the revelation, ‘You have passed this trial.’

After this I again went into a slumber and I see in the dream that I have in my hand a beautiful paper upon which there are

1. And Allah would bring to light what you concealed (*Sūrah al-Baqarah*, 2:73).
[Publisher]

some fifty or sixty lines of very clear and legible writing. I read it but I remember only the following phrase from it:

يَا عَبْدَ اللَّهِ إِنِّي مَعَكَ

Meaning that, O servant of God, I am with you. I was so joyous to read it as if I had seen God. Observe, such is the treatment of God with me, and then there are these who prophesy about my ruin. Should God deem it fitting to destroy His own religion, then He may do whatsoever He pleases. No one can stop Him. However, in my case He has made great promises. On the one hand, God says:

وَلَا تُرَىٰ آيَاتٍ وَ نَهْدِمُ مَا يَعْمُرُونَ. أُرِيحَكَ وَلَا أُجْبِحُكَ وَ أَخْرِجُ مِنْكَ قَوْمًا. أَنْتَ الشَّيْخُ الْمَسِيحُ الَّذِي لَا يُضَاعُ وَتُتُّهُ. كَمِثْلِكَ دُرٌّ لَا يُضَاعُ. لَكَ دَرَجَةٌ فِي السَّمَاءِ وَ فِي الَّذِينَ هُمْ يُبْصِرُونَ.

(Meaning that, I will solace you, and will not erase your name, and will bring into being a great nation from you, and We will show great Signs for you, and We will demolish the buildings that are being built.¹ You are that eminent Messiah whose time will not be wasted, and a gem like you cannot be wasted. You posses an exalted rank in the heavens and in the sight of those people who have been bestowed eyes.)

But they say, 'All of his Jamā'at will be broken into pieces and he himself will die from the plague.'

1. The sentence, 'We will show great Signs for you and We will demolish the buildings that are being built', should be at the beginning in the sequence of the translation. It appears that the scribe has written it later by mistake. In fact, it is the translation of the first sentence of the revealed text. (Compiler)

The Meaning of Tawaffi

The Promised Messiah^{as} said:

Once three people came to me in Delhi and one of them said, 'You claim that Jesus of Nazareth has passed away, and you are the awaited Messiah; you present the meaning of *tawaffi* as taking the soul, whereas its meaning is also to fulfil.' And he recited the following line of a couplet in its support, *تُوْفِّي كُلُّ نَفْسٍ مَا صَمِنَتْ* [Every person is to be given in full what he is liable for].

I responded, 'Being a *maulawī* and a commentator, how can you say this? First tell me for what purpose or reason is this *ṣiḡhab* [tense or form] being used?' He began saying that he had made a mistake.

(*Tawaffi* would mean 'to give in full measure' when it appears in the morphological form *Taf'īl*, and it means 'to take away the soul' when it appears in the morphological form *Tafā'ul*.)

The Belief of Mir Karāmat 'Ali Khan of Delhi

The Promised Messiah^{as} said:

This is a strange matter that he rejected me and made a Christian a messiah. It is hoped that it will be proven to be a frivolous prophecy. Otherwise, for a Muslim to declare such a person to be the messiah who worships a man and makes a man into God and believes in what amounts to *kufir* [disbelief] in the eyes of the Muslims cannot be based on good intent. It appears only to be a jest and sport.

The End of those Prophesying the Death of the Promised Messiah^{as}

The Promised Messiah^{as} said:

The plague is rampant now. It is not the correct conclusion that the plague has ended. Keep in mind that God Almighty never spares from punishment the one who fabricates lies against God. Currently, even the Government is perplexed as to what measures ought to be taken to curb it. And on this side God Almighty has also informed me that either this year or the next, severe plague will strike and will spread with force; it will break out lethally in the western lands as well, and concerning Kabul, though not through the plague, God has stated that eighty-five thousand people will perish there. And simultaneously, this is the promise with me, that:

إِنِّي أَحَافِظُ كُلَّ مَنْ فِي الدَّارِ

I shall safeguard all those who are in your house.

If this is a fabrication, then tell me how many perished in these past eleven years?

Look! How strongly Faqīr Mirza had prophesied about me that I would die with the plague in the next month of Ramadan, and made grand claims that he was granted access all the way to the sublime Divine throne, and said repeatedly about me that I was a liar, and that he heard the voice of God that a great torment would descend on me on a certain date in Ramadan and I would be destroyed, but lo and behold! He himself died from the plague, and the peculiar matter is that he died on that date of Ramadan that he had prophesied for my death.

Then look at Charāgh-ud-Dīn who made an extravagant claim and said that Jesus had given him a rod and then he continued to pray fervently for my annihilation, but then he himself was killed by the plague along with his sons. These are the narratives of these prophesiers, and the state of their visions and revelations is this that God tells them one thing, yet another thing takes place. These are not just one or two cases; there are many. I have mentioned them in *Ḥaqīqatul-Wahī* [‘The Philosophy of Divine Revelations’] as an example.

Look here! Ghulam Dastagir had written that just as with the supplication of the author of *Majma‘-ul-Bihār* the false mahdi of the time was destroyed, in the same way, with his supplication, the Mirza of Qadian will be cut off from his root. Then look! He himself was destroyed. These matters are not such as should just simply be ignored; rather, we should ponder over them.

The Promised Messiah^{as} said:

In reality, as the disbelieving and idolatrous people desired to dismiss the Holy Prophet, may peace and blessings of Allah be upon him, with jest and ridicule, in the same way they want to dismiss me through jest and ridicule. He himself would be sitting hiding timidly. In fact, there is a lot of jest and ridicule in Delhi. How can a faithful person use such words that that person is the true messiah who is mired in the idolatry of the Christians and worships a man. Just imagine, that being a Muslim, how he is dismissing his religion by way of jest and ridicule. Even the Aryas and others do not mock their religion

in this way. It appears that there still remains some misfortune for Delhi.¹

20 SEPTEMBER 1907

(During the walk)

Divine Promise for the Protection of Ad-Dār

The Promised Messiah^{as} said:

Last night I again received the revelation:

إِنِّي أَحَافِظُ كُلَّ مَنْ فِي الدَّارِ

I shall safeguard all those who are in your house.

It appears from it that this year or the following year the spread of the plague will be severe. Although great measures are being taken to somehow eradicate the plague, how regretful it is that Allah the Exalted is not even mentioned in these measures. I accept that there are procedures, there are physicians and doctors, and there are arrangements as well, but it

1. *Al-Hakam*, vol. 11, no. 35, p. 2-3, dated 30 September 1907

is extremely disrespectful that the real and the true Protector is not even mentioned. It is understood from this revelation that the plague, cholera, or some other epidemic diseases are about to spread, and Allah the Beneficent gives the promise that:

إِنِّي أَحَافِظُ كُلَّ مَنْ فِي الدَّارِ

The prophecy regarding me that is given in the daily newspaper that I will perish from the plague, Allah the Exalted responds to it:

إِنِّي أَحَافِظُ كُلَّ مَنْ فِي الدَّارِ

There was complete silence from my part, but God is All-Hearing and All-Knowing.

The Reality of the Prophecies against the Promised Messiah^{as}

To the words in the prophecy that I will (perish), and my Community shall be shattered into tiny pieces, God responds, 'I will protect everyone who will be in your house.' I suspect that even Karāmat 'Ali is a pseudonym; otherwise, being a Muslim it appears a bit strange to mock and ridicule Islam.

I also wish to ask whether this prophecy that has been made is based on some revelation or merely fictitious to make jest and play. If it has been vouchsafed by God, then the revelation and divine inspiration also must be published, otherwise even Ichchar¹ here had claimed that he would not die from

1. Lala Ichchar Chand was an Ārya of Qadian. [Publisher]

the plague. One has to die on their intentions.¹ I do not pay attention to such frivolous claims. It ought to be published in opposition to me that such a revelation has been received from God so that God's honour may be aroused. His honour will be aroused when a fabrication is attributed to Him, and a lie is spoken in His name.

Then from this revelation, he has determined such a person to be the true messiah who worships a man and believes in what amounts to *kufr* [disbelief] according to the Muslims. Can any Muslim be pleased by this? In my view, even a Christian priest would not like this and would never be pleased with it. When do Christians accept such matters? All these seem to be presumptions. Obedience to the Government is one thing, and the religious affairs are another. As far as I can tell, it appears from such cunning activity that it must be a fictitious name. Many letters are received and when a response is sent, a few days later, it is returned with a note that the addressee was searched diligently but this name or address was not found.

The Promised Messiah^{as} said:

I have read that, in fact, these people wish to employ every evil in opposition to me, and an effort is made to inflict every kind of harm upon me. Nearly 50,000 people from Kufa wrote to Imam Husain^{ra} inviting him to come there as they desired to take the Pledge of Allegiance at his hand. When he arrived, they unanimously affirmed upon oath that they did not send any letters and completely denied it. At that time there was still

1. This appears to be a mistake by the scribe. Perhaps the text is meant to read: Everyone does not die according to their intentions. (Compiler)

a lot of righteousness as only a short time had elapsed since the era of prophethood. But among the people of this age there is not even a trace or sign of righteousness, honesty, and trust, and they tell lies with such relish as if it is not a sin at all.

The Compassion of the Holy Prophet, may Peace and Blessings of Allah be upon Him

The Promised Messiah^{as} said:

During the time of our Noble Prophet^{sas}, the father of a boy was martyred during a battle. After returning from the battle, that boy asked the Holy Prophet, may peace and blessings of Allah be upon him, ‘Where is my father?’ The Holy Prophet, may peace and blessings of Allah be upon him, lifted the boy into his lap and said, ‘I am your father.’

Exemplary Faith of the Ṣaḥābiyāt

An incident of a woman is related that her husband, son, and brother were martyred in a battle. When people came back from this battle they told the woman that her husband, son, and brother were killed in the fighting. The woman responded that she only wished to know whether the Messenger of God, may peace and blessings of Allah be upon him, came back safe and unscathed from the battle. It is amazing how strong the faith of the women of these people was as well.

The Lofty Faith of the Mother of the Believers^{ra}

The Promised Messiah^{as} said:

When I related yesterday's revelation to my wife:

خدا خوش ہو گیا

God has been pleased.

Upon hearing it she said, 'I am so pleased by this revelation that I would not care if even two thousand Mubarak Ahmads had died. The Promised Messiah^{as} said:

This was on the basis of the revelation:

میں خدا کی تقدیر پر راضی ہوں

I am pleased with the decree of God.

and then this revelation was also received four times:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah desires to remove from you all uncleanness,
O members of the household, and to purify you
completely.

and then:

ہے تو بھاری مگر خدائی امتحان کو قبول کر

It is heavy but accept the trial from God.

and then: [English]: '*Life of pain*'

The Death of Ṣāhibzādah Mirza Mubarak Ahmad is in Accordance with Divine Promises

The Promised Messiah^{as} said:

If looked at comprehensively even someone blind cannot deny it; moreover, a revelation was received as soon as Mubarak Ahmad was born:

إِنِّي أَسْقُطُ مِنَ اللَّهِ وَأَصِينُهُ

I fall upon the earth from the Hand of Allah and shall proceed towards Him.

God had placed it in my heart right away. That is why I had written that either this boy will be righteous, inclining and moving towards God, or he will die soon. It is another thing if a person is wicked and an enemy of the truth, but looking at it comprehensively, even an enemy will admit that all this that has come to pass has happened according to Divine promises. Furthermore, this revelation was also received:

إِنِّي مَعَ اللَّهِ فِي كُلِّ حَالٍ

I am with Allah in all circumstances.

Now tell me how such a clear message can be denied?

The Coming of Trials is Essential

In actuality, it is necessary that trials come. If a person wishes to meet God by consuming fine foods like meat and pilau and living a life of all kinds of comforts and luxuries, then this is impossible. Man can never meet God without being afflicted

with great wounds and the severest of trials. God Almighty says:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ¹

In short, the objective cannot be achieved without trials, and such a trial that is extremely difficult to bear. Our Noble Prophet, may peace and blessings of Allah be upon him, was tried the hardest of all as Allah the Exalted has said:

وَوَضَعْنَا عَنْكَ وِزْرَكَ ۝ الَّذِي أَنْقَضَ ظَهْرَكَ ۝²

When severe trials are faced and man shows patience for the sake of God, then those trials have him meet the angels. This is why the Prophets are more beloved as great trials befall them and through them they meet God. Trials were encountered by Imam Husain^{ra}, and the same was the case with all the Companions, that they were put through the severest of trials.

It is impossible to meet God by consuming meat and pilau, and sitting in comfort rolling a rosary. The rosary of the Companions^{ra} was the sword. If today's people are sent away to a place for the propagation of Islam, then after ten days they will certainly say that their home remains empty. If the era of the Companions^{ra} is pondered over, it is found that they had resolved from the very outset that if they had to give their life in the way of Islam, they would do so. They had accepted to die in the way of God.

1. Do men think that they will be left alone because they say, 'We believe,' and that they will not be put to trial? (*Sūrah al-Ankabūt*, 29:3) [Publisher]
2. And removed from thee thy burden which had *well nigh* broken thy back (*Sūrah al-Inshirāh*, 94:3-4). [Publisher]

Of the Companions^{ra} who went to battles, some were martyred and some returned. The relatives of those who were martyred were pleased with them that they gave their lives in the way of God, and the ones who returned safe remained waiting for this, worrying that perhaps it was due to some shortcoming that they were not martyred during the battle, and so they kept their intentions strong, and kept themselves ready to offer their lives for the sake of God as Allah the Exalted says:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا¹

It is only our Community that acts with the utmost righteousness, displaying the example of steadfastness and contentment, but even among them there are still many who are worms of the world and at such a juncture I recite the couplet:

ہم خدا خواہی و ہم دنیائے دون لیں خیال است و محال است و جنون
We wish to attain both God and this world—

This is mere imagination, and is an impossibility and lunacy!

Remember Death and Do Not Forget God Almighty

And then there is no certainty as to when death may come. Therefore, man should not be audacious and should not neglect his faith for the sake of this base world.

-
1. Among the believers are men who have been true to the covenant they made with Allah. There are some of them who have fulfilled their vow, and some who still wait, and they have not changed their condition in the least (*Sūrah al-Aḥzāb*, 33:24). [Publisher]

مکن تکمیل بر عمر ناپائیدار مباحث ایمن از بازی روزگار

Do not depend on this unreliable life;

There is no escape from the daily grind.

That death is a death of darkness when man is busy in his worldly pursuits, and it descends from above and overcomes him. Ḥāfīz has recited a couplet for such an occasion:

چو روز مرگ نہ میداست بارے آل اولیٰ کہ روز واقعہ پیش نگار خود باشد

Meaning that, the day of death is unknown; it is better that my beloved and dear one is with me on that day. When death arrives it is unexpected. Man is engrossed in executing his plans and works that they may be fulfilled in one way or another, and then death overtakes him and then it becomes a matter of:

لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْبِلُون¹

I do not say that a person must abandon their employment, trade, farming, and other sources of livelihood but they should also prove practically the relationship that they proclaim to have with God. They must devote the gusto and effort that they expend in the attainment of the world for their faith as well. Verbal claims may reach as high as the skies, but nothing will become of them until they are put into practice.

All of the pain and sorrow of a believer is for the sake of God, not for the world. They do not carry out worldly chores happily, rather with a sense of sadness, and that is the path to

1. They cannot remain behind a single moment, nor can they get ahead of it (Sūrah al-A'raf, 7:35). [Publisher]

the salvation of life. God says about those who are entangled in the webs of the world and whose every pain and sorrow are exclusively for it:

فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا¹

On the Day of Resurrection We shall give them no weight.

The Great Example of Ḥaḍrat Ammān Jān

The Promised Messiah^{as} said:

On the death of Mubarak Ahmad, my wife also said, 'I have accepted the desires of God over my own desires,' and this is according to the revelation:

میں نے خدا کی مرضی کے لیے اپنی مرضی چھوڑ دی ہے

I have given up my pleasure for the pleasure of God.

The Promised Messiah^{as} said:

It has been twenty-five years since our marriage. During this period, she has not experienced any incident similar to what she has experienced now. I had said to her, 'If such a Benefactor and Lord, Who has been conferring comfort upon comfort upon us, exercised His will just this once, then it is cause for great joy.'

1. *Sūrah al-Kahf*, 18:106 [Publisher]

The Promised Messiah^{as} said:

I had already made the decision from the very start that my children and such [possessions] are all the property of God. I have no share in them and I am also His property. Those who have already decided this since inception do not experience any sorrow.

A Believer is Never Made to Perish

The Promised Messiah^{as} said:

I can never believe that a person who wholeheartedly advances towards God Almighty will perish. A believing person is never allowed to perish. They attain religion and world, and are granted honour and wealth as well.

Wonderful Example of Spending in the Way of Allah

The Promised Messiah^{as} said:

Once the Holy Prophet, may peace and blessings of Allah be upon him, came to his home and asked, 'What do we have in our home?' Ayesha^{ra} brought out two gold coins and gave them to him, and said, 'This is all we have.' The Holy Prophet, may peace and blessings of Allah be upon him, placed them in his palm and said, 'What is the condition of that Prophet who leaves behind two gold coins?' Then he distributed them straight away.

The Promised Messiah^{as} said:

Allah the Exalted knows well that if there is anything we have, it is all spent the very next day. Whatever we have is for the Jamā'at, and even that is all spent on the *Langar Khānah* [Community Kitchen]. Sometimes nothing is left behind, and I begin to get sad. Then God Almighty sends more from somewhere. Many people do not recognize the full value of God Almighty.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ¹

What God Almighty says is:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ²

The Promised Messiah^{as} said:

The philosophers of this age call those people who claim such things ignorant, foolish, and insane, but how can I reject the effective and tried philosophy of 124,000 Prophets? Because they do not have complete faith in God, they, therefore, even avoid spending in His way, but in my view, let alone property, even lives should be sacrificed in this path.³

1. And they do not make a just estimate of Allah (*Sūrah al-An'ām*, 6:92). [Publisher]

2. And in heaven is your sustenance, and *also* that which you are promised (*Sūrah adh-Dhāriyāt*, 51:23). [Publisher]

3. *Al-Ḥakam*, vol. 11, no. 34, p. 8–9, dated 24 September 1907

21 SEPTEMBER 1907

(At the time of Z̤uhr)

The Practice of Allah with Respect to True Dreams

The Promised Messiah^{as} said:

The practice of Allah is established so, and it is also my belief, that some people who neither possess any connection with God nor are their morals and habits good; but when one of their dear ones is to die, or a similar incident is to occur, then sometimes they are foretold something or another through dreams, so much so that I have even seen that most of a cleaning lady's dreams would come true. Rather, even the most egregious adulteress and an immoral woman can see some [true] dreams. Even prostitutes, dancers, and the like, many a times say that a dream of theirs came true. However, if a question is raised as to why God did so, then the response is that by sampling such [true dreams], these people can understand the working of prophethood, and if such a parallel had not existed then there would be difficulty in understanding the [Divine] relationship of the Prophets.

It is true that the disbelievers, immoral, and impious people all sometimes see true dreams, and it means that if even they can see such dreams despite being immersed in all kinds of flaws, immorality, impiety, and the filth of the world; then those ones who are always connected with God and are continuously upon His threshold, why should they not be considered truthful?

Once a few Ārya Hindus came to me and said that they also see true dreams. I told them the same that I do believe that even those from the lowest castes can also see true dreams. This does not prove that the practical condition of the one who sees a true dream

is also of a lofty calibre and their heart is very pure, rather it is an innate ability that Allah the Exalted has placed in the nature of everyone to be able to understand the workings of prophethood.

The Sign of the Death of Mirza Mubarak Ahmad

The Promised Messiah^{as} said:

What was written about Mubarak Ahmad in advance, and then the revelation about his mother, especially that:

ہے تو بھاری مگر خدائی امتحان کو قبول کر

It is heavy but accept the trial from God.

and then four times:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah desires to remove from you all uncleanness, O members of the household, and to purify you completely.

and then [English]: *'Life of pain.'*

If even an enemy looks at all of them collectively, they would not reach any other conclusion besides a Sign of God being manifested. However, it is another matter if they adopt shamelessness and mischief. It should be analysed on the criteria of prophethood, or at the very least intellectually, that there were other children but only regarding Mubarak Ahmad such was written. Can a person do so with their own intellect? To give tidings of death is not the prerogative of anyone except God. It is a blessing of God that everything was disclosed in advance. If it had been said now, who would have believed?

One ought to reflect whether what was disclosed prior to death is indicating death or life?

إِنِّي أَسْقُطُ مِنَ اللَّهِ وَأُصِيبُهُ

I fall upon the earth from the Hand of Allah and shall proceed towards Him.

was said even before the birth of Mubarak Ahmad. Allah the Exalted clearly states:

فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا أَمْرًا نَكْضِي مِنْ رَسُولٍ¹

A Revelation

The Promised Messiah^{as} said:

I went into a brief slumber yesterday and received a revelation.
I could remember only this part:

إِنِّي مُبَارَكٌ

I have been blessed.

This has many connotations similar to:

إِنَّ هَاتِيكَ هُوَ الْأَبْتَرُ.^{3,2}

1. He does not grant anyone ascendancy over His domain of the unseen. Except him whom He chooses as *His* Messenger (*Sūrah al-Jinn*, 72:27–28). [Publisher]
2. The line of your enemy will be cut off (*Sūrah al-Kauthar*, 108:4). [Publisher]
3. *Al-Hakam*, vol. 11, no. 35, p. 3, dated 30 September 1907

25 SEPTEMBER 1907

(At the time of Ẓuhr)

Necessary Traits of the Preachers of the Jamā'at

The Promised Messiah^{as} said:

There is a proposal. If it is supported, then a great objective can be met. Life passes by otherwise. Not a single Companion^{ra} of the Holy Prophet, may peace and blessings of Allah be upon him, can be named who adopted the faith and the world partially, and there was not a single Companion who attested to the truth of the faith and the world partially, but they all were those who severed all their ties to the world and were ready to give their lives in the way of Allah. If some men are prepared from our Jamā'at also who are familiar with our doctrines, are well mannered and also contented, they may be sent abroad for preaching. Possessing vast knowledge is not a necessity. All the Companions^{ra} of the Holy Prophet, may peace and blessings of Allah be upon him, were unlettered. The disciples of Prophet Jesus^{as} were also unlettered. Righteousness and purity is needed. The path of truthfulness is such that Allah the Exalted Himself imparts understanding of the most wondrous matters.

The Benefit of Sending Children to the Centre for Education

People who send their boys for education to the school here, though they take the right step and this is the correct approach,

but they do not do this merely for the sake of Allah, as they imagine that the same public education, division of classes, and other regulations that are found in other schools are also here. They particularly take into consideration also the secular education when sending their children here and they know that the same education is here that is available in other schools. Yet these are auspicious matters being dependent upon good intentions and there is hope of good results from it.

Gaining education in the school here holds at least this much benefit for sure that the children are in the company of the pious and truthful all the time. They also have the opportunity of reading fine books and my literature as well. And there is a great benefit of hearing fine discussion, advice, and religious commentaries of Maulawī (Noor-ud-Deen) Ṣāhib. When from their childhood, the voices of pious and righteous teachers falls on their ears, they will be impacted by it, and will gradually progress towards faithfulness.

In short, this is a fact that the foundation of this school is not devoid of benefit. If there are three to four hundred boys studying here, then it is hoped that at least thirty or forty may meet my expectation.

Adopt the Example of the Prophet's Companions, may Allah be Pleased with Them

But the objective I desire to accomplish cannot be achieved by this as whatever the case may be these matters will not be without adulteration. The reason for me stating this matter is that the example on which God wishes this Jamā'at to be established is that of the Companions, may Allah be pleased with them. I desire to see progress on the precepts of prophethood. The present action cannot be said to be free from admixtures.

Deliberations may be carried out a thousand times but, as I had said yesterday, water is yet still contaminated with urine.

Therefore, this kind of education is insufficient for our progress. Only sincerity, truthfulness, and righteousness can provide progress to our Jamā'at. There were more than a hundred thousand Companions^{ra} of the Holy Prophet, may peace and blessings of Allah be upon him. I believe that none of them had a faith that was adulterated. Not a single one of them was such that they were partially for the faith and partially for the world, but all of them were ready to give their lives in the way of God as He says:

فَبَهُمْ مَّنْ كَلِمَىٰ تَعْبَهُۥٓ وَرَبُّهُمْ مَّنْ يَنْتَظِرُ¹

Who is a Hypocrite

Those who are adulterated, God has named them hypocrites. The ones who have taken the Pledge of Allegiance should not be elated as hypocrites are those who adulterated [their faith] to an extent.

The hypocrites that existed in the time of the Holy Prophet, may peace and blessings of Allah be upon him, if they were present today, they would be considered great sages and believers as when evil increases greatly then there is immense value for even a small virtue. The people who have been called hypocrites, they actually were hypocrites when compared to the great Companions^{ra}. Keep in mind that the one who retains some part of Satan with God is a hypocrite.

1. There are some of them who have fulfilled their vow, and some who *still* wait (Sūrah al-Aḥzāb, 33:24). [Publisher]

The Promised Messiah^{as} said:

It is written in the Holy Quran regarding our Jamā'at:

وَالْآخِرِينَ مِنْهُمْ لِيَأْتِيَهُمْ¹

It becomes known from this verse that there is another group of Companions^{ra}, but they had not met them yet. Their manners, habits, faithfulness, and sincerity will be like that of the Companions^{ra}.

The Traits of the Preachers of the Community

My heart does not desire that there should be any more delay. Such men ought to be selected who are ready to accept a life of hardship. They ought to be sent to various places but only if their moral condition is good; they are capable of becoming an example in righteousness and piety; they are steadfast and tread the path of truthfulness; they are forbearing and also are contented. These men are able to explain our beliefs eloquently, are aware of [theological] issues and are righteous as there is an ability to attract in the righteous. He draws people to himself, so he does not remain alone.

The One [God] Who has established this Jamā'at, He has from eternity prepared individuals who would be completely dyed in the colours of the Companions^{ra}; they would be followers of the example of the Companions and would be able to bear all kinds of difficulties in the way of God, and whosoever dies in this way will attain the status of martyrdom.

1. And *among* others from among them who have not yet joined them (*Sūrah al-Jumu'ah*, 62:4). [Publisher]

The Reality of Faith

Allah the Exalted does not accept mere verbal claims. The word *Islam* itself attests to this that man should be prepared to give his life in the way of God just as a sheep is slaughtered. A people came to the Holy Prophet, may peace and blessings of Allah be upon him, and said, 'We have very little time. Our Prayers should be pardoned.'

The Holy Prophet, may peace and blessings of Allah be upon him, said, 'There is no faith without Prayers.' Unless one can practically prove that they can bear hardship for the sake of God, until then mere verbal claims are meaningless. When the Christians became heedless of their practical condition, then observe how their state changed such that they fabricated a doctrine like that of Atonement.

With a Sincere Heart, One can Become a Wali in One Step

If a person takes a step with a sincere heart only for the sake of God, then it is my faith that it will bring about great blessings. I know that they will enter the fold of the Friends of Allah. Keep in mind that a person becomes a *Wali* [Friend] in one step, when associates of Allah are removed, they enter into the Servants of the Gracious God. Now, if there is only God in the heart and nothing else then such a one is indeed the one I call a *Wali*.

Look! For a truthful person, it is not a difficult task at all. They have a magnetism, they do not return empty-handed at all. If there is comfort in the life of the world, and means of ease and luxuries are available in every way, it is in contradiction with the principle of faith. The principle of faith dictates

that—neither day nor night—no period of such people passes with comfort. If one period of difficulty is overcome, another is right at hand. Alas, if those like the Companions^{ra} had followed them, not even a single disbeliever would have remained but their hearts were not like those of the Companions; their sincerity and faithfulness was not like that of the Companions; their righteousness and steadfastness did not remain like that of the Companions.

The Correct Way for Conveying the Message

The members of our Jamā'at, though they are not indifferent to financial sacrifice, Allah the Exalted wishes to put [us] to the test in all matters. Now, in place of the sword, one ought to show patience in the face of abuse. Our ideologies ought to be conveyed to the people with great amiability and kindness. The people of villages are comparatively simpler than those of towns and they have very little awareness of my claims. If they are informed with gentleness then it is hoped that they will understand.

There is neither any need for public meetings, nor is there a need to stand in marketplaces delivering lectures as mischief is caused this way. It is desired that one ought to meet individuals separately, one by one, to narrate our accounts. The concept of winning and defeating comes up in public meetings. It is desired to continue meeting noble people as friends and over time, as opportunity arises, narrate our affairs. The style of debating is not appropriate, rather relay your account to individuals one by one and gradually make an effort to have them understand with gentleness, and then you will observe that there will be such individuals that will say that these *maulawīs* had not allowed for reality to become apparent upon them. It is desired that if

the basis of knowledge and sound judgement is seen in a person, our account ought to be narrated to them, and one should go on increasing acquaintances one by one. It is not the case that everyone is cruel-natured and mischievous, but the good and sincere are also hidden among them.

In the first part of the night, a person saw a vision about Lahore that there adultery, immorality, impiety, vulgarity, and indecency was rampant. Then he woke up and pondered that if that was the condition, then why hadn't the town been destroyed? But when he slept again late in the night after the *Tahajjud* Prayer [pre-dawn worship], he saw that there were hundreds of people who were engaged in supplications and engaged in the remembrance of God. Some were giving in charity and alms, and some were helping the destitute and orphans. In short, there was an enthusiasm for repentance and seeking God's forgiveness. Then he understood that the city was saved due to these people. This is the practice of Allah that extremely immoral and wicked people are saved for the sake of the righteous and the pious.

Remember! There are always some virtuous people hidden [among the rest]. If everyone were evil, then the world would have been destroyed.¹

1. *Al-Hakam*, vol. 11, no. 35, p. 7–8, dated 30 September 1907

UNDATED¹

The Necessity of Purifying One's Morals

The Promised Messiah^{as} began his discourse with great anguish:

It is the utmost duty of our Jamā'at that they purify their morals and pay attention to the minutest details in discharging the rights of men and the rights of Allah. No limb of theirs should commit dishonesty and deceit. Even a dog or a cat should not be deprived of their kindness, let alone a human. I consider those people extremely wicked who, using religion as an excuse, consider it acceptable to physically or economically injure people of any other nation.

In short, the gist of the entire address is that the Jamā'at should now show a manifestly clear difference in their moral condition.

Appreciate the Signs

The Promised Messiah^{as} said:

I have been given a firm promise that many extraordinary Signs will manifest through me, but the knowledge of which specific people will benefit from them has not been disclosed to me.

1. There is no date recorded on these statements of the Promised Messiah^{as}. The editor of *Badr* has written only this much in the issue of 26 September 1907, 'The Promised Messiah^{as} delivered such a lengthy address at night that if one had written it down it would have become a treatise.' It is understood from this that these statements are from a date close to 26 September 1907. (Compiler)

The Promised Messiah^{as} said:

The lack of appreciation of [Divine] Signs happens in two ways. Firstly, by way of disbelief and denial. Secondly, by applauding it for a few days and then completely disregarding it, and once the Sign has occurred the heart is not made to feel God's glory and omnipotence anew. So, I see that the same is the condition of our Jamā'at that they do not care much for Divine Signs, and spend their time carelessly and negligently, and most of them are such that an impassioned depth of feeling is not seen in their actions.

The Promised Messiah^{as} said:

If there is no passion, fervour, and resolve in the soul to honour and glorify God's religion, and to take vengeance for the violation of sacred things, then the Prayers are mere chants and incantations. This is the time to become impassioned with depth of feeling and engage in supplications day and night. I am dying worrying, but I still do not see that this spirit has developed in the Jamā'at. I am not convinced of the dry and withered Prayers that are made customarily and habitually. God Almighty at this time sees the people who valued the previous Signs and transformed their actions. It is indeed these people He will give the opportunity to benefit in the future as well.¹

1. *Badr*, vol. 6, no. 39, p. 8, dated 26 September 1907

28 SEPTEMBER 1907

(At the time of 'Aṣr)

Precautionary Measures to Safeguard against the Plague

Someone asked about getting inoculated from the plague. The Promised Messiah^{as} replied:

It is in a noble hadith that for every disease there is a remedy.¹ The vaccine is also a remedy. For Muslims, if they [truly] become Muslims, God is indeed their inoculation. One should not go to the place where the disease is widespread, and the place where it is in its initial stage, one should go outside into the open. Be extremely mindful of the cleanliness of the house, body, and clothes. There is a lot of effort being made in stopping the spread, but Allah the Exalted has told me time and again:

إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ

Surely, Allah changes not the condition of a people until they change that which is in their hearts.

Always remember, Allah the Exalted will not change this state until these people do not change the condition of their hearts. The authorities have expended all their effort in providing means [to stop the spread]. Even if this disease is wiped out, it is possible that another calamity may strike. The matter of trust that God has taught us, probably does not even cross their

1. In *Ibni Mājah*, Kitābuṭ-Ṭibb, Bāb mā Anzalallāhu Dā'an illā Anzalallāhu Shifā'an, Hadith 3438; it is written as: مَا أَنْزَلَ اللَّهُ دَاءً، إِلَّا أَنْزَلَ لَهُ دَوَاءً. [Publisher]

minds. If means and other ways are so completely relied upon, then perhaps another pandemic may hit.

It is much more beneficial for our Jamā‘at that it vacates the place where a rat has died, and prudence is in this to designate such a place in advance; they ought to avoid general socialising. Interaction ought to be limited to only close relatives and friends. These days extra precaution should be observed, and one should isolate from foul and polluted air. God Almighty also says:

وَالرُّجْزَ قَاهُجْرًا¹

And the Holy Prophet Muhammad, may peace and blessings of Allah be upon him, too had forbidden to stay at a place where a chastisement had descended previously.

Divine Wrath is Yet to be Kindled

The Promised Messiah^{as} said:

The plague is such a Divine wrath that it descends every year and such are its effects that people become insane like, and I also have heard that some people have graves dug in advance. Very fearsome are these days. And for God Almighty to state this again that in the future the plague will attack more severely than before, it indicates that extremely dangerous days lie ahead, and the plague is to spread more vehemently than before.

1. And uncleanness do thou shun (*Sūrah al-Muddaththir*, 74:6). [Publisher]

The Promised Messiah^{as} said:

If it is assumed that the home of a person is safe but there is crying and wailing all around, then this is also a trial.

The Promised Messiah^{as} said:

According to the revelation from God, there is great danger that this year or the next such a lethal plague will strike that has not done so previously. Hence, these days are extremely fearsome.

God Almighty has said about the plague, 'I will fast, and I will also break the fast.'

Metaphors in the Words of the Divine

A person submitted here that some people have objected that has God now even begun to fast. The Promised Messiah^{as} said:

Statements of this kind are found in all scriptures:

فَادْكُرُوا اللَّهَ كَمَا كُنْتُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا¹

And:

يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ²

Such statements are written in the Holy Quran. It is written

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1. Celebrate the praises of Allah as you celebrated the praises of your fathers, or even more than that (*Sūrah al-Baqarah*, 2:201). [Publisher]
 2. The hand of Allah is over their hands (*Sūrah al-Fath*, 48:11). [Publisher]

in the Noble Hadith that God ‘hesitates.’¹ It is written in the Torah that God was ‘remorseful’ for sending the storm. These are metaphors. What is the meaning of objecting to them? Rather, it is understood from them that it is the word of God. One ought to reflect as to what is the matter with the man who fabricates lies that he intentionally issues statements that inevitably invite objections?

Look! It is written in the Holy Quran clearly to give a goodly loan to God. Even at that time people began to say that God had then become poor and needy. Remember well that if Allah had desired, He would not have used such words. One ought to look at the essence. The meaning of loan is only this much that it is a thing that is promised to be returned. It is not necessarily the case that the receiving person is needy. Such statements are to be found in all scriptures. It is written in the Noble Hadith that Allah the Exalted will say on the Day of Judgement, ‘I was hungry, and you did not feed me, I was sick, and you did not tend to me, etc.’² These are all metaphors.³

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1. In *Ṣaḥīḥ al-Bukhārī, Kitābur-Riqāq, Bāb at-Tawāḍuʿ*, Hadith 6502; it is written as: *وَمَا تَرُدُّنْتَ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرُدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ*. [Publisher]
 2. *Ṣaḥīḥ al-Muslim, Kitābul-Birr Waṣ-Ṣilati Wal-Ādāb, Bāb Faḍli ʿIyādatil-Marīḍ*. [Publisher]
 3. *Al-Ḥakam*, vol. 11, no. 36, p. 8, dated 10 October 1907

29 SEPTEMBER 1907

A Place Stricken with the Plague should be Vacated

The Promised Messiah^{as} stated addressing Ḥakīm Muhammad Husain Qureshi:

In the month of October there is fear that the plague will spread in Lahore. Remember our first principle that when the plague is spreading all around, or rats die in a house, then vacate that building immediately and make an abode for yourself outside the town somewhere in the open air. Even after leaving, one should take precaution so that too many people do not gather in one place, creating the same environment as the city with polluted air. The practice of the Prophets is the same that one ought to flee from such a place. It is not good to enter into a confrontation with God.

A Better Way to Exterminate Rats

A person was mentioned that he had come on behalf of the authorities to the village with traps to exterminate rats. The Promised Messiah^{as} said:

In our home, cats gather at such opportunity. The services of cats seem to be better than the traps as the rats flee fearing the cat.

Plague is a Fearsome Disease

The Promised Messiah^{as} said:

Plague is an unparalleled pandemic. Not only do humans die due to its effect but, it also impacts animals. It has been heard in the area of Sargodha that squirrels, wolves, and jackals have been dying with this disease in the forest. It is a severe wrath of God Almighty for there is no such disease that falls equally on animals, humans, quadrupeds, and birds and destroys all of them.¹

(At the time of Zuhur)

The Prophecy of the Advent of a Messenger in this Age

The Promised Messiah^{as} said upon the mention of the plague:

Allah the Beneficent has already given the news of this punishment in the Holy Quran as He said:

وَأَنَّ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا²

Furthermore, this is also written in the Holy Quran along with it:

1. *Badr*, vol. 6, no. 40, p. 6, dated 3 October 1907

2. There is not a township but We shall destroy it before the Day of Resurrection, or punish it with a severe punishment (*Sūrah Banī Isrā'īl*, 17:59). [Publisher]

وَمَا لَنَا مَعْزِلًا بَيْنَ حَتَّى نَبْعَثَ رَسُولًا¹

If the two verses are read together, it clearly indicates a prophecy about a Messenger, and it becomes clear that the advent of a Messenger is necessary in this age. To say that such and such punishments descended during the time of such and such Messenger, as per the thoughts of these people, but then when a punishment has begun to engulf the entire world, and no Messenger has come at that time, then what certainty remains that the punishments that had descended previously were indeed due to the denial of those Messengers?

How clear was the statement that severe punishments will descend during the Latter Days, and along with this it is written that the punishment is not sent down until a Messenger is appointed. What clearer prophecy can there be than this?² The condition of the present time is also making clear that a Messenger must come. The entire world has fallen upon material means. The true Creator [God] of these means has been completely forgotten.

True Dreams

Another calamity that has stricken is that if a person experiences a true dream or vision, or receives a revelation, he begins

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1. We never punish until We have sent a Messenger (*Sūrah Banī Isrā'īl*, 17:16). [Publisher]
 2. From *Badr*: It is proven from the Holy Quran that punishment does not descend even on a village until a Messenger of God has appeared. It is strange that such a global torment has hit the earth, yet, in the view of these people, neither a Warner has come from God Almighty, nor is there a need for one. (*Badr*, vol. 6, no. 40, p. 6, dated 3 October 1907)

to think of himself as a Messenger and one appointed by Allah.¹ There may be about fifty people who are perishing in this way, and are diverting God's creation from the right path. In this age the mention of these things has become so widespread that its parallel is not to be found in previous times. A Hindu came and told me that he had seen a dream regarding the transfer of a certain person, and it occurred in exactly the same way, and he had also foreseen a dream about the plague. I responded to him that these were the things that would ruin him.

Similarly, a woman from a low caste would narrate her dreams that were mostly fulfilled. Similarly, in the time of the Holy Prophet, may peace and blessings of Allah be upon him, Abū Jahl also used to see dreams and most of them used to come true.² Not all can understand the difference.

One should not consider themselves pure and clean due to such dreams, rather one should purify their practical condition as Allah the Exalted says:

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1. From *Badr*: He thinks that he has become a saint, a Messenger, a chosen one of God and His beloved. And he does not reflect upon the condition of his own self; to what extent he has forged a relationship with God Almighty in love, loyalty, faithfulness, and sincerity; to what extent his heart has attained virtues having become purified of vices. It is meaningless to experience true dreams as this [capacity] has been sown like a seed in every man, and it becomes abundant at the time of the advent of an Appointee and Messenger of God just as water gushes from a clear spring and spills upon other places. There is no indication in this of the excellence or goodness of the one who sees the dream. (*Badr*, vol. 6, no. 40, p. 6, dated 3 October 1907)
 2. From *Badr*: In short, this is not any matter of pride, and it is regrettable that people falter due to it and bear heavy losses. It was better for such people not to experience any dream, and not to become arrogant due to this deception. They do not understand that due to these dreams imagining oneself to be something is a cause of annihilation for them. (*Badr*, vol. 6, no. 40, p. 6, dated 3 October 1907)

قَدْ الْفَلَاحَ مَنْ تَزَكَّى¹

One should study one's own condition a great deal and not even desire such things. If only from a seed having been sown, a man imagines that he is a Messenger, he will stumble.² Here the matter is something altogether different, and its conditions and signs are unique. Great wisdom is required at this juncture. Before the Battle of Badr, a woman saw in a dream that goats were being slaughtered. On hearing this Abū Jahl said, 'Another prophetess has appeared in our home.'

It is desired that a person should look at his own condition and look to the relationship that he has with God, and reflect over his own self as to what extent has his practical condition improved; not that he has experienced a true dream. This phenomena keeps occurring in the world anyhow. God Almighty says that even the Pharaoh saw a dream, and Prophet Joseph, peace be on him, had also interpreted the dream of the king of the time. There are many in our Jamā'at who write down and send their great and extensive revelations, and relate their lengthy, drawn-out dreams and visions, yet seeing their condition, I am apprehensive that they may stumble. Compared to them, the simple-natured people are better. In short, one should not have this sort of desire.³

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1. Verily, he *truly* prospers who purifies himself (*Sūrah al-A'lā*, 87:15). [Publisher]
 2. From *Badr*: One who relies on their dreams, will stumble and perish. There is plenty of wisdom required here. I had the same feeling about Ilāhī Bakhsh and eventually the same result was seen. (*Badr*, vol. 6, no. 40, p. 6, dated 3 October 1907)
 3. *Al-Hakam*, vol. 11, no. 36, p. 8–9, dated 10 October 1907

(Before 'Aṣr Prayer)

Traits of the Preachers and Missionaries of the Jamā'at

The Promised Messiah^{as} said:

I am occupied with pondering over other requisites related to preachers. For the present, twelve persons should be selected and sent to nearby districts. Afterwards, gradually they can travel to other places. It will be their choice that, for example, spend one or two months outside and then return to Qadian for ten to fifteen days.

Such people will be suitable for this work who conform to:

مَنْ يَتَّقِ وَيَصْبِرُ¹

They must possess the excellence of righteousness, and have patience too. They must be virtuous, protect themselves from impiety and immorality, avoid sin, and also show steadfastness in difficulties. They must not react at being abused by the people. They must show patience after bearing all kinds of pain and suffering. Even if someone becomes physical, they must not retaliate in a way that may result in disorder and chaos. When the enemy engages in a verbal confrontation, he desires to use such inflammatory words that would incite the opposing party to lose their patience and become ready to battle them.

With regard to their expenses, these people should adopt the example of the Companions^{ra} for they would suffer the hardships of straitened circumstances, yet still keep fighting.'

1. Whoever is righteous and is steadfast (*Sūrah Yūsuf*, 12:91). [Publisher]

They considered extremely simple clothes sufficient for themselves and travelled to preach to the greatest of great kings. This is an extremely difficult path. I cannot form an opinion about anyone before this test, and I know that some candidates will prove unready for this test. The applications I have received so far, I have a positive opinion about all of them that they are fine men; they are patient and grateful but some of them are in their adolescence. Also, generally, and according to the Shariah, it is necessary that we think about sufficient sustenance for them. Though in every place that they will visit I see that our Jamā'at embodies the quality that is necessary for Islamic brotherhood, that the members of our Jamā'at will take care of them but it is better that arrangements are made for them from here in advance.

Preachers should be such that possess extensive knowledge, are quick-witted, and work with patience and tolerance; they should not be provoked when abused by someone, and their personal quarrels should not come in between [their work]. They should live a humble and meek life, and go around searching for fortunate souls like someone who is in search for something [he has] lost.

They must stay away from troublemakers. When visiting a village, they should stay there for two to four days, and avoid the person that wreaks disorder. They should keep some literature with them to show the people, and distribute them where they deem it appropriate. These excellent attributes are found in Sayyid Sarwar Shah, and for Kashmir Maulawī Abdullah appears to be well suited. It will be necessary for the preachers to send their weekly report here.¹

1. *Badr*, vol. 6, no. 40, p. 6, dated 3 October 1907

UNDATED

The Nikāḥ of Widows

Someone's questions were presented to the Promised Messiah^{as}: 'In what situations is the *nikāḥ* of widows obligatory? At the time of her *nikāḥ* should her age, children, existing property, and living expenses be considered or not? Meaning, is the widow compelled to marry in all circumstances even if she is aged, or has many children, or has sufficient wealth?' The Promised Messiah^{as} responded:

The injunction concerning the *nikāḥ* of a widow is the same as that for a virgin. As some nations consider the *nikāḥ* of a widow dishonourable, and this evil custom has spread widely, hence, a command has been given for the *nikāḥ* of a widow, but this does not mean that every widow must be married. Only they will be wedded that are capable of marriage and for whom *nikāḥ* is necessary. Some women are widowed at an old age, and some have other circumstances that they are incapable for *nikāḥ*. For example, a widow has a disease that makes her incapable of marriage, or she has many children and relations that her state is such that she cannot contemplate another husband. In such situations, there is no compulsion that a woman must be unnecessarily bound to marriage. However, this evil custom must be eradicated that a widow is forcefully kept without a husband all her life.¹

1. *Badr*, vol. 6, no. 41, p. 11, dated 10 October 1907

UNDATED

Naming an Adopted Child as One's Own is Forbidden

There was mention of someone that they did not have children and they had named someone's son as their own and had made the child the heir of their property. The Promised Messiah^{as} said:

This action is forbidden according to the Shariah. According to the Islamic Shariah, it is completely forbidden to name someone else's son as your own.

The Sick and the Traveller are Not to Fast

There was a discussion regarding the fasting of the sick and the traveller. Ḥaḍrat Maulawī Noor-ud-Deen^{ra} said, 'Sheikh Ibn Arabi has stated that if a person who is sick or is a travelling observes a Fast during the days of Ramadan, it is still obligatory for him to fast upon regaining health after the month of Ramadan as God Almighty has said:

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ¹

One who is sick from among you or is on a journey, they are to fast in the days after the month of Ramadan. God Almighty has not said here that a person who is sick or is travelling and who fasts in these days out of stubbornness or to fulfil his heart's desire, he does not need to fast afterwards. This is the clear directive of God Almighty that he should keep the Fasts afterwards as they are obligatory on him in any case. If he observe the Fasts during [Ramadan], that is something extra and is the

1. *Sūrah al-Baqarah*, 2:185 [Publisher]

desire of his heart. The directive of God Almighty, that is about fasting afterwards, is not abrogated thereby.

The Promised Messiah, peace be upon him, said:

The person who fasts in the month of Ramadan while being sick or on a journey disobeys the clear directive of God Almighty. God Almighty has very clearly stated that the sick or the traveller is not to fast. They are to fast after their recovery or the completion of their journey. One should comply with this directive of God as salvation is attained through grace. No one can attain salvation by displaying the force of their actions. God Almighty has not said whether the sickness is minor or major, and the journey is short or long; rather, it is a general directive, and it should be acted upon. If the sick or the traveller fasts, the fatwa of disobedience will be applied on them.

The Traveller and the Sick can Offer Expiation

The Promised Messiah^{as} said:

Allah the Exalted has based the Shariah on ease. The sick or the traveller who can afford, they should give an expiation in place of the Fast. The expiation is to feed a poor person.¹

1. *Badr*, vol. 6, no. 42, p. 7, dated 17 October 1907

UNDATED

AL-MUFTĪ [THE JURIST]

Correction of a Mistake

WHICH SICK PERSON CAN GIVE EXPIATION ONLY

It was written in column 1 of page 7 of the last issue of the newspaper, no. 42, dated 17 October 1907, that the sick and the traveller are not to fast during their sickness or journey, rather they are to complete the Fasts in lieu of these days in the days following the month of Ramadan when being well and not on a journey. It is also written at the end of this text, 'The sick or the traveller who can afford, they should give an expiation in place of the Fast.' Here the sick and the traveller refer to those people who have no hope that they may ever get a chance to fast again. For example, a quite frail old person or a weak pregnant woman who sees that after the delivery, due to weaning the child, she will be handicapped and an entire year will pass in this condition. It can be permissible for such people that they do not fast as they cannot, so they are to give *fidyah* [expiation]. Other than them, it is not permissible for anyone else to be considered exempt from fasting by giving *fidyah*. Because the mentioned text in *Badr* is unclear, this matter was, therefore, presented again before the Promised Messiah^{as}. He said:

Expiation can only be for the old frail person or the like who do not have the ability to ever fast. Otherwise, to think of expiation for the masses that are able to fast after recovery is opening the door to *ibāhat* [not recognizing the lawful and the unlawful]. A religion without struggles is meaningless in my opinion. It is a great sin to abandon the responsibilities owed to God Almighty in this manner. Allah the Exalted has said that guidance will be given only to those who make an effort in His way.

FIVE ENDEAVOURS [OF ISLAM]

The Promised Messiah^{as} said:

God Almighty has established five endeavours in the religion of Islam: (1) Prayer, (2) Fasting, (3) Zakāt and alms, (4) Ḥajj, and (5) restraining and repelling the enemies of Islam through the sword or the pen. These five endeavours are proven from the Holy Quran. Muslims should strive in them and abide by them. These [obligatory] Fasts are only for a month in the year. Some people of Allah often fast as a supererogatory act and strive in them. However, keeping fasts forever is forbidden, that is, it should not be so that a person is continuously fasting, rather one should keep supererogatory fasts sometimes and not at others.

It is Permissible to Buy Items Given as Alms

A person submitted to the Promised Messiah^{as}: ‘I rear hens and offer one-tenth of them in the name of God, and a portion of flour is separated daily in our house for alms. Is it permissible that I purchase those chicks and the flour myself and send that amount in the related category [of alms]?’

The Promised Messiah^{as} replied, ‘To do so is permissible.’

Note: It should be understood in this respect that actions are dependent upon intention. If someone buys it themselves as the purchase and sale are both in their hands, and they can buy them for any small amount they wish, then it will be a sin.¹

1. *Badr*, vol. 6, no. 43, p. 3, dated 24 October 1907

UNDATED

THE PURE WORD

The Intuition of a Believer

Some members vouched to the Promised Messiah^{as} for another member that he was reforming himself. The Promised Messiah^{as} said:

¹ **إِتَّقُوا فِرَاسَةَ الْمُؤْمِنِ** fear the intuition of a believer. My intuition senses his condition better than you do.

The Promised Messiah^{as} continued: Two Shiites came to an elder and posed as Sunnis. They asked the elder, what the meaning of **إِتَّقُوا فِرَاسَةَ الْمُؤْمِنِ** was. He responded, 'This means that you should repent from being Shias and become Sunni Muslims with a sincere heart.'

Exemplary Patience and Gratefulness

The Promised Messiah^{as} said:

Some ignorant ones think that the death of Mubarak Ahmad has been a cause of some extreme grief and bereavement for us. They are unaware as to how much God Almighty has consoled, comforted, and expressed His pleasure with us through His pure revelation. God Almighty has expressed pleasure over

1. *Sunan at-Tirmidhī, Abwāb Tafṣīril-Qur'ān, Bāb wa min Sūratil-Ḥijr*, Hadith 3127 [Publisher]

our patience and gratefulness, and the patience of Mubarak Ahmad's mother; He has given us the promises of victory and support, and has said that He will be with me at every step. These are such expressions that the mother of Mubarak Ahmad said, 'God's pleasure is so dear to me that if two thousand Mubarak Ahmads were to die, I would not be aggrieved.'

Teaching of Forbearance

The Promised Messiah^{as} exhorted a friend [i.e. member] to counsel an opponent at some time. The Promised Messiah^{as} said:

Discharge your duty of preaching regardless if he believes or not, as the person who preaches earns spiritual reward in any case; do not entertain the hope that the opponent will be polite or courteous to you as he is an opponent. He considers us wicked. There is no respect for us in his heart. So long as he is an enemy, there can be neither respect in his heart for us nor honour or goodwill, nor can he speak with fairness.

Once an envoy came to the Noble Messenger, may peace and blessings of Allah be upon him. The envoy repeatedly extended his hand towards the beard of the Prophet^{sas}, and Ḥaḍrat 'Umar^{ra} would push his hand away with his sword. Eventually, the Holy Prophet, may peace and blessings of Allah be upon him, stopped Ḥaḍrat 'Umar^{ra}. Ḥaḍrat 'Umar^{ra} said that the envoy showed such disrespect that his heart desired to kill him, but the Holy Prophet, may peace and blessings of Allah be upon him, bore all insolence of the envoy with forbearance.

Nature of the Land

The Promised Messiah^{as} said:

The lands of Sialkot, Gujrat, Gujranwala, and Jhelum bear the character of Islam within them. Many people have turned to the truth in these districts and have become followers in large numbers. Special means should be developed for preaching to them.¹

UNDATED

Reciting Sūrah al-Fātiḥah behind the Imam

A question of a person was presented whether reciting *Sūrah al-Fātiḥah* behind the Imam is necessary. The Promised Messiah^{as} responded: 'It is necessary.'

Raising of the Hands

A question from the same person was presented whether raising one's hands before changing posture in Prayer is necessary. The Promised Messiah^{as} responded: 'It is not necessary, but it is permissible if one does so.'

1. *Badr*, vol. 6, no. 42, p. 7, dated 17 October 1907

The Moon of Ramadan

A friend from Sialkot inquired: ‘The moon was not sighted here on the evening of Tuesday, rather it was seen on Wednesday. Therefore, the first Fast was observed on Thursday. What should we do now?’ The Promised Messiah^{as} said:

One additional Fast should be observed in its place after the month of Ramadan.

The Validity of a Marriage

A question was presented to the Promised Messiah^{as}: ‘There is an Ahmadi girl whose parents are non-Ahmadi. The parents wished for her to wed a non-Ahmadi, and the girl desired to marry an Ahmadi. The parents insisted. The girl’s age reached 22 due to this ongoing disagreement. Having exhausted her patience, the girl married an Ahmadi without the consent of her parents. Was this marriage valid or not?’

The Promised Messiah^{as} responded: ‘The marriage is valid.’

The Imam should be Mindful of the Congregation

A question was presented: ‘A *Pesh-Imam* [the one who leads Prayer in congregation] begins reciting long chapters at the *Maghrib* Prayer in the month of Ramadan. The congregation becomes inconvenienced as it is the time to break the Fast and eat. Due to the day-long hunger, they feel weak and some are even frail. Therefore, a disagreement has arisen between the *Pesh-Imam* and the congregation.’

The Promised Messiah^{as} said:

The *Pesh-Imam* is at fault here. He should care for the condition of the congregation and not greatly lengthen the Prayer in such a situation.

Growing the Beard and Trimming the Moustache is Commendable

It was mentioned regarding beards and moustaches that new fashions are introduced; some shave the beard and some shave both the beard and the moustache. The Promised Messiah^{as} said:

The commendable practice is the one determined by the Islamic Shariah that the moustache be trimmed and the beard be grown.¹



1. *Badr*, vol. 6, no. 44, p. 7, dated 31 October 1907

2 OCTOBER 1907

(During the walk)

**A Liar who Enters into a Prayer Duel
Perishes in the Lifetime of the Truthful One**

A member of our Jamā'at presented a question from a non-Ahmadi, 'You have written in your literature that the liar perishes in the very life of the truthful one. This is incorrect as Musailimah the Great-Liar died after the Holy Prophet, may peace and blessings of Allah be upon him.'

The Promised Messiah^{as} said:

Where is it written that the liar dies in the lifetime of the one who is true? I have not written so in my literature. Come and present the book to me in which I have penned this. I have written that the one who is a liar from among the parties in a prayer duel perishes in the lifetime of the one who is true. Musailimah *al-Kadhdbāb* [the Great Liar] did not enter into a prayer duel. The Holy Prophet, may peace and blessings of Allah be upon him, had said this much to him, 'Even if you remain alive after me, you will surely perish', so this is exactly what transpired. Musailimah *al-Kadhdbāb* was killed a short while after and the prophecy was fulfilled.

The statement that the liar dies in the lifetime of the truthful one is completely wrong. Did all the enemies of the Holy Prophet, may peace and blessings of Allah be upon him, perish in his lifetime? On the contrary, thousands of his enemies remained alive after his demise. However, the liar who enters into a prayer duel dies in the life of the truthful one. In the same way, my opponents, too, will remain alive after my death,

and it is necessary for the opponents to exist until the Day of Resurrection as is apparent from:

وَجَاءَ الَّذِينَ اتَّبَعُواكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ¹

I am simply astonished by hearing such statements over and over again. Look! How my statements are turned inside out and misrepresented, and they have attained such perfection in distortion that they have surpassed even the Jews. Has this ever occurred in the life of any Prophet, *Walī*, *Quṭb*, or *Ghauth* that all their enemies had died? On the contrary, the disbelievers and hypocrites were still there after them. However, this much is correct that the liars who enter into a prayer duel with the truthful, they die in the lifetime of the truthful as is transpiring with the ones who are entering into a prayer duel with me.

The Jamā‘at should Reflect upon and Respond to General Questions Itself

I feel regret for my Jamā‘at that they do not possess even this much sense to ask those who pose such objections where I have written that the liar dies and perishes in the life of the truthful even without them engaging in a prayer duel. Present the reference where this is written. Our Jamā‘at ought to make progress in intellect and understanding in every way, and respond to such matters themselves after proper consideration and should resolve such matters with the light of their faith, but being absorbed in worldly pursuits dulls the senses. They could not do so much as ask the critic where exactly it is written in my

1. And will place those who follow you above those who disbelieve, until the Day of Resurrection (*Sūrah Āl-e-‘Imrān*, 3:56). [Publisher]

book that, 'All liars die in the life of the truthful.' Nonetheless, liars will remain in existence until the Day of Resurrection.

Important for Missionaries to Study the Books of the Promised Messiah^{as}

The Promised Messiah^{as} said:

From this initiative, I am also reminded that the people who travel abroad for propagating and preaching the Message should not be such that they misrepresent and distort my statements, presenting something different to what is demanded and acquainting others with my claims while they themselves have never even read my books. This is how alterations begin. At such times, there should not only be a verbal verdict, but a writing should be presented.

It is alleged against me that Prophet Jesus, peace be upon him, and Imam Husain^{ra} are disrespected whereas I consider them pious and righteous. It is alleged that Prophet Jesus, peace be upon him, is deeply insulted and abused, whereas I consider him to be a Prophet of high resolve and a pious servant of God. However, if to prove the death of Prophet Jesus^{as} is disrespectful in their view then I am guilty of it, for I believe that he has died like other Prophets.¹

1. *Al-Hakam*, vol. 11, no. 36, p. 9, dated 10 October 1907

3 OCTOBER 1907

(Before Zuhr Prayer)

Trials are Essential for Advancement of Ranks

A person submitted, 'Kindly advise me as I have come here for spiritual benefit.' The Promised Messiah^{as} said:

Spiritual benefit is attained only by those who make an effort themselves. Look! Our Noble Prophet, may peace and blessings of Allah be upon him, was superior and greater than all but even he bore great hardships for the sake of the Faith. Religion is also acquired after death. If God had so desired, He would not have done this, but even for the world He has established this very law that everything is accomplished through hard work. If there is God's grace coupled with hard work then a person reaches his desired destination.

For the endeavours of the world, man struggles and tolerates inconveniences and only then does he attain something; so then should some toil and effort not be carried out for the Faith? If man is faced with a minor lawsuit, he goes to many lengths to obtain recommendations, he spends large amounts and makes considerable effort for it, and if the case is dismissed despite all this, he files an appeal, and if even that is dismissed, he bears all kinds of difficulties and makes a second appeal. He tries whatever is possible. Then, is it only religion that should be considered attainable through the mere blow of a breath or by repeatedly reciting some prayers, success in it being achieved by simply living a life of comfort and ease? God Almighty says:

أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ¹

Do these people think that they will be left alone only with their verbal claims and be considered faithful on the grounds that they merely say that they believe, and they would not be tested? On the contrary, the carrying out of tests and trials is highly essential. All Prophets unanimously agree that testing is necessary for advancement in ranks, and so long as someone fails to undergo trials and tests, he cannot become faithful.

It is a matter of principle that there is always ease after hardship. Remember that a person who is unprepared to bear pain and difficulty for the sake of God will be cut asunder. Progress always occurs after difficulties and hardships, and the state of one's faith becomes known only after facing them.

For the attainment of spiritual benefits, one ought to prepare himself in advance to bear pain and hardships.

عشق اول سرکش و خونی بود تا گریزد هر که بیرونی بود

The beginning of love is uncontrollable and fierce,

So the one who is merely a bystander may escape.

Some people come and request a charm to be blown upon them so that they turn into saints, their bosoms be cleansed, they reach the pinnacle of spirituality, and purity be produced in their hearts. They ought to remember that everything is most surely achieved after afflictions and inconveniences.

Allah the Exalted does not let a believer perish. Man is able to bear all kinds of discomforts for the world. Look at a farmer who rises in the early hours of the night, ploughs the land, bears many hardships and labours tirelessly. He neither rests in the night nor

1. Do men think that they will be left alone because they say, 'We believe,' and that they will not be put to trial? (*Sūrah al-Ankabūt*, 29:3) [Publisher]

during the day. In fact, after a real struggle when the crop has ripened, even at that time he bears many hardships to harvest it. He separates himself from his family and children for cropping and shoulders various difficulties to attain it. He stumbles from one place to another, bears a multitude of pains and inconveniences for a world that exists today but will end tomorrow. So then is it only religion that can be attained by the mere blowing of an incantation without any need for test, trial, and effort?

The Requirement of Effort for the Faith

To have such an expectation regarding religion and considering it as something easily attainable is completely erroneous. Ponder over the time of the Companions, may Allah be pleased with them—the sorts of hardships they bore for the sake of the Faith and the number of difficulties they faced. They neither rested during the night nor during the day. They accepted every adversity in the way of God. They sacrificed their life and had their heads severed for the sake of the Faith.

I recall at this time that once the Holy Prophet, may peace and blessings of Allah be upon him, proceeded to confront an enemy in the afternoon during hot weather. The heat was severe and scorching, and hot wind was blowing and there was sweltering sunshine. On the way, they arrived at a very pleasant, lush, and verdant spring. Seeing this pleasant, lush, and verdant place, a Companion^{ra} submitted to the Holy Prophet, may peace and blessings of Allah be upon him, for permission to worship there. The Holy Prophet, may peace and blessings of Allah be upon him, replied: ‘Seek repentance! Do you not know that we are bearing all these hardships for the sake of God. There is no benefit in worshipping in comfort at such a pleasant place.’

Life is Attained after being Slaughtered

There can be no true servitude without pain and suffering. Nothing can be attained by spending a life in comfort, sitting besides a lake or a fine pond, and remembering God lying down in a lush and verdant place like the Hindu gurus. You ought to show steadfastness during trials and tests, and not even desist from giving your life for the sake of God, and always be ready to be sacrificed in His way. When a person has determined in his heart and is prepared for hardship, then God is attained, and spiritual benefit is also gained. This is the practice of Allah. Ever since the world was created and the institution of prophethood began, God has never been pleased nor has religion ever been attained without [believers] enduring pain and suffering.

Some people come and ask me to make them into a saint through some spell or incantation, and infuse within them the spirit of life. However, God first slaughters and then gives life; in fact, at times of such tests and trials, man himself comes to realize that he is no longer what he was before. There is no doubt that God is surely attained after passing such tests. There cannot be any hope for progress unless man is prepared to tolerate pain and hardships in the way of God.

Prayer Manifests a State of Restlessness

Look! The Prayer [*Ṣalāt*] that is offered has a kind of restlessness within it. At times, one has to stand, at times they bow, and at times they prostrate. Moreover, various kinds of precautions have to be taken. The purpose is indeed that man learns to tolerate pain and hardship for the sake of God; otherwise, God can be remembered by sitting in one place, but He did not agree to this. The word *Ṣalāt* itself indicates a burning pain. So

long as a kind of agitation and restlessness is not aroused in a person's heart, and they do not abandon their comfort for God, till then there is nothing.

I know that there are some people who by nature cannot completely fulfil this and such weaknesses are found in them since birth that they cannot show persistence in these matters. Even so they should engage in repentance and seek God's forgiveness often, lest they be included among those who are completely heedless of the Faith and essentially consider the world alone to be their objective.

The Trials of Every Age are Different

The trials and tests of every age are different. The Companions, may Allah be pleased with them, had given their lives and had their heads severed in God's way, and in the time of other Prophets there were hardships and calamities of other kinds. In short, until man passes trials and tests, he cannot progress and be accepted by the One [True God]. Nothing is achieved without struggles and various kinds of difficulties.

Do Not have Misgivings about Allah the Exalted

Keep in mind that Allah the Exalted is Merciful and Beneficent. One should not have misgivings about Him. He who keeps God's practice in mind and is prepared to bear pain and suffering for His sake, will surely be successful. The one who does not tread the path instructed by Him, and employs narrow-mindedness, will fail. Note that the people who enlist themselves in the army and are occupied for fighting and dying for the sake of material things, they are not paid thousands of rupees

as salaries. They are willing to give their lives for ten to twelve rupees, but how regrettable it is that for the sake of God and to attain eternal Paradise and His eternal pleasure, they have no worry.

One should Strive for Eternal Happiness

When such kinds of effort can be expended for material things, then what is the reason that so much effort is not made for true comfort and eternal happiness? In reality, such people do not value God and His reward and honour. If they had valued them, then they would not have desisted from even sacrificing their life. True life and perfect peace is that which is attained by dying in the way of God. True life is only attained by bringing a death upon oneself.

Such people who wander aimlessly in search of charms and spells, do not desire to devote any effort for religion, rather they desire that their heart be cleansed whilst sitting comfortably at home. In fact, false stories and tales have greatly damaged these people, and from such things they have surmised that faith is something that can be attained through spells and amulets. This is indeed the reason why these people have devised some disciplines and by acting on them they say that the heart 'flows towards Allah'. The irony is that despite this state, their practical condition deteriorates even further. One discipline out of such practices is the recitation of *Arrah*¹ which eventually results in [contracting] tuberculosis; whereas God Almighty has established only one path, as He has stated:

1. See footnote for *Dhikr Arrah* on page 11. [Publisher]

قَدْ أَفْلَحَ مَنْ زَكَّاهَا¹

This alludes to the fact that man be pleased in the pleasure of God, and be one with Him, man associates none with God, and between him and God no distance or separation remains.

The Need for Sincerity, Loyalty & Steadfastness

This is no insignificant affair. This is the difficult valley that is traversed after great hardships and tests. The Prayer that you people offer is the very Prayer the Companions^{ra} offered, and through this very Prayer they attained great spiritual benefits and lofty ranks. The difference is only of attentiveness and sincerity. If you also carry the same sincerity, faithfulness, loyalty, and steadfastness, then through that very Prayer you can still attain those very ranks that were achieved by those before you. You should be prepared to suffer hardship in God's way at all times.

Keep in mind! If you do not make a sincere and faithful effort, nothing can be achieved. There are many who take *Bai'at* [the Pledge of Allegiance] here, and after returning home, if they face even a minor inconvenience or someone threatens them, they immediately become apostates. Such people are faithless. Look at the Companions^{ra}; they had their heads severed for the sake of the Faith and were ready to sacrifice all their life and property in the way of God. They did not care about the animosity of any enemy. They were always ready to bear all kinds of hardships and tolerate all sorts of difficulties in the way of God Almighty. They had decided this in their hearts.

1. Surely, he prospers who augments it (*Sūrah ash-Shams*, 91:10). [Publisher]

However, these are those who, if a village official or anyone else barely threatens them, they abandon their faith. The acts of worship of these people are simply hollow as well. Likewise, the Prayers of such do not reach God, rather they are thrown back onto their faces and are a source of curse for them. God Almighty says:

فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ¹

The people who are unaware of the nature of Prayers, their Prayers are mere rituals. If one prostration of theirs is for God, then their next is for the world. Until an individual bears hardships and difficulties for the sake of God, they are not accepted by the One [True God].

Look! Its example is also found in the world. If a servant supports his master in every difficulty, adversity, and dangerous situation, then that servant no longer remains a servant but becomes a friend. The same is the case with God. If a person does not forsake God's refuge, continues to supplicate at His threshold, and persists faithfully, then God also does not desert such a one, and He treats him as a friend. The trait of faithfulness is found even in a dog. Whether it stays hungry, becomes sick, weak, or whatever may happen, it does not leave the home of its master. And the people who abandon their faith due to a minor inconvenience, they ought to learn a lesson from a dog.

It is related that a Jew was honoured with the acceptance of Islam. After a few days he was faced with hardship. He began to suffer from extreme hunger and experienced prolonged starvation so he went and begged at the house of a Jew. The Jew gave four pieces of bread to this new Muslim. When he

1. So woe to those who pray, but are unmindful of their Prayer (*Sūrah al-Mā'ūn*, 107:5-6). [Publisher]

was returning with the bread, a dog began to follow him. He thought that perhaps there was a share of the bread for the dog, so he threw a piece to the dog and carried on. The dog devoured this piece quickly and began to follow him again. Then the new Muslim thought that perhaps half the share of the bread is for the dog, so he threw another piece to the dog, but the dog ate it also and again started following him. When he saw that the dog was not leaving him, he thought perhaps three pieces were for it and one was for him. Thus, he gave another piece to it, but the dog still did not leave after eating that piece. Upon this, he became infuriated with the dog and said, 'You are so ill-bred. I was the one that begged and brought four pieces of bread, but even after eating three of them, you are not leaving me.'

At that moment, God endowed the dog the ability to speak. The dog responded, 'I am not ill-bred. No matter how starved I am, I do not go to any other home besides my master's. You are the one who is ill-bred, who went to beg from a disbeliever experiencing slight pangs of hunger.' Hearing this response, that Muslim became extremely remorseful of his condition.

Similarly, there was a cat in Gurdaspur. Whatever might be around, the cat would not eat it without permission. Once some individuals said to the owner of the cat that they wished to carry out an experiment. Thus, they put *ḥalwā*, milk, pieces of meat, etc. near the cat and locked the room. When they looked after three days, the cat had died, and the food was still there and untouched.

If even the noble traits of common animals are not found in man, then what good is he capable of?¹

1. *Al-Hakam*, vol. 11, no. 36, p. 10, 11 & 14, dated 10 October 1907. See also *Badr*, vol. 6, no. 42, p. 8-10, dated 17 October 1907

17 OCTOBER 1907

(During the Walk)

The Essence of the Principle of Worship

A person asked, ‘What image of Allah, the Lord of Glory, should be in view when standing in Prayer?’ The Promised Messiah^{as} said:

It is a straightforward matter that is written in the Holy Quran,

أَدْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ¹

God Almighty should be remembered with sincerity and His favours should be greatly studied. There should be sincerity, gratefulness, and such an inclination towards Him that He alone is the Lord and True Guardian.

The essence of the principle of worship is that one should stand [in Prayer] as if he is seeing God or that God is seeing him. He should be pure from all types of adulteration and *shirk*, and have in mind God’s greatness and providence alone. He should fervently implore God with the traditional prayers of the Prophet^{sas} and other supplications. He should repent and seek God’s forgiveness a lot, and express their weakness again and again so that the self is purified, and a true relation is forged with God, and he becomes lost in His love. This is the gist of the entire Prayer, and it is all mentioned in *Sūrah al-Fātiḥah*.

1. Call upon Him, making yourselves sincere towards Him in religion (*Sūrah al-A’rāf*, 7:30). [Publisher]

Notethatone'sweaknessesarepresentedin¹ **إِيَّاكَ تَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** and an appeal is made to God Almighty alone for His help and support. Thereafter, a prayer is beseeched to tread the path of the Prophets and Messengers, and a plea is made to attain the rewards that manifested in the world through the Prophets and Messengers, and that can only be attained through following and treading their footsteps. And then one supplicates God Almighty to protect him from the ways of those people who denied His Messengers and Prophets, behaved with audacity and mischief, and upon whom Divine wrath descended in this very world; or [from the ways of] those who considered this world their true objective and abandoned the right path.

The real purpose of Prayer is in fact supplication alone. One should supplicate so sincerity grows; perfect love of God Almighty is attained; and a natural hatred for disobedience, which is a great evil and taints one's deeds black, is developed; and so that the soul is purified and the support of the Holy Spirit is attained. God should be given preference over all worldly things, its pomp and glory, its property and wealth, its honour and greatness, and He should be the dearest and most beloved. Other than this, a person who is following other tales and stories that are not even mentioned in the Book of Allah, such a one is abased and an absolute liar.

The Prayer is, in fact, a supplication that is beseeched as instructed; that is, sometimes one has to stand, sometimes bow, and at times to prostrate. One who does not understand its essence, is left with only the shell.

1. Thee alone do we worship and Thee alone do we implore for help (*Sūrah al-Fātiḥah*, 1:5). [Publisher]

Afflictions and Hardships are Essential

The Promised Messiah^{as} said:

It is extremely necessary that afflictions and hardships are encountered. No Prophet has passed who was not tested. When someone's loved one passes away, it is a very trying time. But remember that the people who incline towards one aspect are idolaters. After all, the meaning of taking a step towards God, and truly making the supplication of:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ¹

is, 'O God! Show us that path that would please You—the path that the Prophets traversed to achieve success and prosperity.'

Thus, when a supplication is made to tread the path of the Prophets, then one should also be prepared for trials and tests, and should go on seeking help from God for steadfastness. A person who desires good health and security; expansion of property and wealth; means of all kinds for a life of luxury and pleasure; financial and personal comfort; not to undergo any trial, and on top of this for God to be pleased with him, such a one is a simpleton and can never attain success. It has always been the case with the people with whom God was pleased that they were put through a multitude of trials and faced diverse afflictions and hardships.

Observe what a trying trial Prophet Abraham^{as} faced and after him the same situation was met by all Prophets. Then the time of our Noble Prophet, may peace and blessings of Allah be upon him, came. Observe, following his birth he became an

1. Guide us in the right path (*Sūrah al-Fātiḥah*, 1:6). [Publisher]

orphan. This was a difficult trial. Only God knows what pains he bore. Then a mountain of calamities fell upon him as soon as he made his claim.

Keep in mind! Another title for the Prophets is the People of Trials and Tests. No Prophet has been without trials. It is in one narration that eleven sons of the Holy Prophet, may peace and blessings of Allah be upon him, had died. Then, besides the Prophets, observe Imam Husain^{ra}, what diverse forms of difficulties he faced! How frightening was the trial he underwent in his final hour. It is written that at the time his age was 57 years and there were only a few men with him. When sixteen or seventeen of his men had been killed and all kinds of distress and helplessness were faced, he then was deprived of drinking water, and such tyranny was unleashed that even the women and children were attacked, and people spoke out that no sense of shame and honour remained within the Arabs of the time. Now observe that even their women and children were murdered, and this all was to give them [spiritual] ranks.

The ignorant will say that they were sinful and wicked. Hence, this difficulty befell them, but they ought to remember that no rank can be attained through ease. The people who continue to focus on one aspect alone and do not desire to be patient during trials and tests, there is danger that they may abandon faith altogether as the Shiah people, who neither see the reality that is attained after tests and trials, nor do they care about it but continue to mourn and do not leave this custom. Did Imam Husain^{ra} bequeath them to continue this mourning after him? Remember, however many saints and Allah's beloveds who have passed, they were bitterly tested, and what transpired with the earlier ones is a lesson for those who shall follow.

This is a grave mistake that on the one hand man desires every kind of ease and comfort, and all means of pleasure be available to him, and on the other hand, he desires to become

the beloved of Allah. This is as difficult as passing a camel through the eye of a needle; nay, rather, more impossible than this. Nothing is achieved until man passes successfully through trials and tests.¹

UNDATED

Responses to Some Questions

An individual presented some questions in the blessed presence of the Promised Messiah^{as} that are being listed below along with their responses.

QUESTION NO. 1—Was Zoroaster a Prophet or not?

The Promised Messiah^{as} said:

I certainly affirm that ²أَمْنْتُ بِاللَّهِ وَرُسُلِهِ I believe in all the Messengers of God.³ This is my faith, but Allah the Munificent has not

1. *Al-Hakam*, vol. 11, no. 38, p. 11, dated 24 October 1907. Also, *Badr*, vol. 6, no. 44, p. 3, dated 31 October 1907.

2. It is written in *Badr*: أَمْنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ [I believe in Allah, His Angels, His Books and His Messengers]. (*Badr*, vol. 6, no. 44, p. 8, dated 31 October 1907)

3. It is written in *Badr*: I believe in all the Books and all the Messengers of God Almighty. (*Badr*, vol. 6, no. 44, p. 8, dated 31 October 1907)

endowed me the knowledge of all their names and stories¹ as He has said:

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَمِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ²

Tens of millions of people have continued to be born, and tens of millions of them have settled in various lands. It cannot be that God Almighty had forsaken them and not conveyed His message to them through a Prophet. In fact, Messengers have continued to come among them.³ It is possible that he [Zoroaster] was also one of those Messengers, but his teachings cannot be adequately known now as, with the passing of a long time, some narrations have been distorted due to alteration of words and their meaning. The promise of true protection is only afforded to the Holy Quran. A believer should draw positive conclusions rather than negative ones.⁴ It is written in the Holy Quran:

1. From *Badr*: I do not know the details as to who they were, and at what places and which countries they lived in. (*Badr*, vol. 6, no. 44, p. 8, dated 31 October 1907)
2. And We did send Messengers before thee; of them are some whom We have mentioned to thee, and of them there are some whom We have not mentioned to thee (*Sūrah al-Mu'min*, 40:79). [Publisher]
3. From *Badr*: I cannot say that all those lands and all those people have been without Prophets forever. I hold this very belief that the Messengers of God Almighty have also come in India, also in Iran, and in other lands too. (*Badr*, vol. 6, no. 44, p. 8, dated 31 October 1907)
4. From *Badr*: Ḥaḍrat Umar^{ra} took the Parsis to be among the People of the Book and treated them the same as the People of the Book. The same was the practice of Ḥaḍrat 'Ali, may Allah be pleased with him. The opinions of such great Companions concerning this matter should be valued, and in this way the matter becomes determined. (*Badr*, vol. 6, no. 44, p. 8, dated 31 October 1907)

وَأَنَّ قُرْآنَ أُمَّتِهِ إِلَّا حَلَا فِيهَا كَذِبٌ¹

therefore, it is possible that he [Zoroaster], too, was one of the Messengers.

QUESTION NO. 2—You have written in *Barāhīn-e-Aḥmadiyya* that a hallmark of Divine revelation is that in every aspect it is superior to other words. The Torah and the Gospel are also the word of God. Do they also possess this characteristic?

The Promised Messiah^{as} replied:

Regarding these books it is written in the Holy Quran:

يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ²

that those people would add something from themselves by way of explanation. Therefore, how can such a quality be found in the books that have been distorted and altered?

At this point, Ḥaḍrat *Ḥakīm-ul-Ummat*^{ra} [Sage of the Ummah—Ḥaḍrat Maulawī Noor-ud-Deen^{ra}] submitted:

Your Holiness, it is written in the Torah, ‘Then Moses, man of God, died, and no one like Moses was ever born nor would ever be born, and no one knows his sepulchre to this day.’ How can these statements possibly be of the Prophet Moses^{as}? And as for the Gospel, the Christians themselves accept that the original

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1. And there is no people to whom a Warner has not been sent (*Sūrah Fāṭir*, 35:25). [Publisher]
 2. They pervert the words from their *proper* places (*Sūrah al-Mā'idah*, 5:14). [Publisher]

Gospel of Jesus^{as} is not available. All these are the translations of other translations, and translations reflect the thoughts of the translator. A large part is found within them that is the narrative of others, such as the incident of the crucifixion, etc.

Upon this, the Promised Messiah, peace and blessings be upon him, said:

This matter is correct. If the entire world is searched then no pure and protected Divine word like that of the Holy Quran is to be found. Only the Holy Quran is completely protected and safe from the interference of other hands.

There are two things well worth keeping in mind. Firstly, regarding the protection of the Holy Quran, that there is not a single book on the face of the earth that Allah the Munificent Himself promised to safeguard and that contains the emphatic and resolute claim of:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ¹

Secondly, concerning the moral status of the Holy Prophet, may peace and blessings of Allah be upon him, as our Noble Prophet, may peace and blessings of Allah be upon him, had the opportunity to display all kinds of [exemplary] morals.

Look at the Prophet Moses^{as}—he died on his way, and Prophet Jesus^{as} remained subjugated throughout. It is not known what he would have done if he had become victorious. But our Noble Prophet, may peace and blessings of Allah be upon him, after attaining every type of power and sovereignty, called his bloodthirsty arch-enemies in his presence and announced:

1. Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian (*Sūrah al-Hijr*, 15:10). [Publisher]

لَا تَثْرِيْبٌ عَلَيْكُمْ الْيَوْمَ¹

And then also observe that the Holy Prophet, may peace and blessings of Allah be upon him, appeared at a time when immortality, impiety, *shirk* [associating partners with Allah], and idol worship had reached their pinnacle and the condition was such that:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ²

and he departed after witnessing the spectacle of:

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا³

with his own eyes. This is such an event that its parallel is not to be found anywhere in the world, and this indeed is perfection of accomplishment that he demonstrated by fulfilling the objective for which he had been sent. Prophet Jesus, peace be upon him, only faced the cross and was not able to secure release from the Jews, but our Noble Prophet, may peace and blessings of Allah be upon him, became victorious and displayed such morals that were unparalleled.

QUESTION NO. 3—Regarding Prophet Jesus, peace be upon him, the Holy Quran has written *كَلِمَةٍ* [word] and *رُوحٌ مِّنْهُ* [Spirit from God].

The Promised Messiah^{as} said:

1. No blame *shall lie* on you this day (*Sūrah Yūsuf*, 12:93). [Publisher]
2. Corruption has appeared on land and sea (*Sūrah ar-Rūm*, 30:42). [Publisher]
3. And thou seest men entering the religion of Allah in troops (*Sūrah an-Naşr*, 110:3). [Publisher]

I also consider the birth of Prophet Jesus, peace be upon him, without Satan's influence and accept him as **رُوحٌ مِّنْهُ** like the spirits of other Prophets and have firm faith in:

يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ¹

But no superiority of Prophet Jesus, peace be upon him, can be proven over other Prophets from this. You should tell whether every person is a 'Spirit from God' or from someone else? All spirits are the creation of Allah the Exalted, and are from Him and no one else. However, there is a subtle indication here that we cannot call **رُوحٌ مِّنْهُ** the spirits of the immoral and the impious due to their immorality, impiety, and the filth of idolatry; rather, they are the 'Spirit of Satan' as Allah the Exalted has said:

شَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ²

and in this way I accept that some are Satanic spirits and some are **رُوحٌ مِّنْهُ** [spirits from God]. Some people are so corrupt that they are extremely evil-natured and possess a Satanic disposition. It can never be expected of them that they ever return to Allah. The expression of **رُوحٌ مِّنْهُ** is not applicable for them, rather they are spirits of Satan. And the words of **رُوحٌ مِّنْهُ** and **كَلِمَةٍ** [word] that have been attributed to Prophet Jesus, peace be upon him, are a means to defend and dispel, and the allegation that had been placed on him has been refuted thereby; otherwise, all pious and virtuous people are **رُوحٌ مِّنْهُ**.

1. Who believes in Allah and His words (*Sūrah al-A'raf*, 7:159). [Publisher]
2. And be their partner in wealth, and children (*Sūrah Banī Isrā'īl*, 17:65). [Publisher]

QUESTION NO 4—God made Prophet Jesus, peace be upon him, born without a father.

The Promised Messiah^{as} said:

If a fatherless birth is an argument for Divinity and Sonship, then Prophet Adam, peace be upon him, is more deserving of it as he has neither a mother nor a father. God says:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ¹

And the matter to ponder over is that since there was a possibility for people to be deceived due to the fatherless birth of Prophet Jesus^{as}, God had, therefore, established an example from before by having Prophet Adam, peace be upon him, born without a mother and a father. However, if the notion of Jesus^{as} ascending to the heaven is accepted as authentic, then Allah the Exalted ought to have established an example for this as well. Now tell me, if God did not present any example for the ascension to heaven, then this in itself proves that the narration of Jesus^{as} ascending to heaven is an absolute fabrication.

When the disbelievers asked our Noble Prophet, may peace and blessings of Allah be upon him:

أَوْ تَرْتَلِي فِي السَّمَاءِ²

Meaning that, ascend to heaven; God gave this reply that man cannot ascend to heaven, as He said:

1. Surely, the case of Jesus with Allah is like the case of Adam (*Sūrah Āl-e-Imrān*, 3:60). [Publisher]

2. Or thou ascend up into heaven (*Sūrah Banī Isrā'īl*, 17:94). [Publisher]

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا¹

If man could ascend to heaven, then the disbelievers should have presented a parallel.

It is regrettable that these people are determined to support the Christian priests without reason. When they say that according to the Holy Quran, man cannot ascend to the heavens, but Jesus, peace be upon him, did; hence, he was God, they are left speechless. They do not understand this much that Prophet Jesus, peace be upon him, was a weak and humble man, and a Messenger of God. He was not an iota more than this. If he were God then the burden of proof lies with the Christians that they must present a sun, moon, or earth that he created. That helpless being could not even create a mosquito. It is written clearly in the Holy Quran that he was a servant. He was in need of eating, drinking, and other necessities and died like the other Prophets.

QUESTION NO. 5—At such instances, Muslims present the *Mi'rāj* [Ascension of the Prophet^{sas} to the heavens].

The Promised Messiah^{as} said:

Mi'rāj did not occur with a physical body, but it was a most sublime and extremely spiritual body. How many mistakes should be rectified? It is written clearly in [*Ṣaḥīḥ al-Bukhārī*]² **ثُمَّ اسْتَيْقَظَ** Meaning that, then the Prophet^{sas} woke up. Now, tell me how I can accept that it was this very physical body? It is my experience that holy personages are endowed with a spiritual body.

Remember, there is revelation, and then there are dreams

1. Say, 'Holy is my Lord! I am not but a man *sent as* a Messenger' (*Sūrah Banī Isrā'īl*, 17:94). [Publisher]
2. *Ṣaḥīḥ al-Bukhārī, Kitābut-Tauḥīd, Bāb Qaulihi: Wa Kallamallāhu Mūsā Taklīmā*, Hadith 7517. [Publisher]

and visions. A vision is superior to a dream. The person seeing a vision knows that they are in another realm, yet they also hear others. The honoured Sufis accept that the Friends of Allah are granted a spiritual body, in fact, at times others also witness it. And all Sufis also accept that Divine revelation has not ceased, rather man can attain prophethood as a reflection [of the Prophet^{sas}], but in their weakness, they call this the revelation of the heart.

Remember well that it was not this physical body that experienced the *Mi'rāj*, rather it was another body. With this other body man meets the dead, and its illustration to some extent is also found in dreams that the physical body of a person is lying on the bed, yet they have eyes to see and feet to walk. And dreams have been called the 'sister of death' as from this some understanding is gained of the next world.

When **نَمِ اسْتَيْقَظَ** is written in a book like [*Ṣaḥīḥ al-*] *Bukhārī*, and it was also the belief of Ḥaḍrat Ayesha Ṣiddiqah^{ra} then who are we to present something contrary without reason? It appears that the Companions^{ra} also carried the same belief that the *Mi'rāj* of the Holy Prophet, may peace and blessings of Allah be upon him, was not with this temporal body, rather it was another spiritual body; otherwise, they would have spoken up against Ḥaḍrat Ayesha Ṣiddiqah^{ra}.¹

1. *Al-Ḥakam*, vol. 11, no. 39, p. 5–6, dated 31 October 1907

19 OCTOBER 1907

(During the walk)

The Need for a Mujaddid [Reformer]

The Promised Messiah^{as} said:

Various Signs, the prevailing condition of the age, and it being the head of the century, all prove the need for a *Mujaddid* [Reformer]. The task of a Reformer is to transform his age and eliminate the greatest corruption of the time. And he appears for the necessary reformation according to the age. It is apparent that in this age there is no greater evil than, on one side, a humble man is deified and considered to be the creator of the heaven and earth, and on the other hand, a true Prophet, who came as the greatest proponent of *Tauhīd* [the Oneness of God], God forbid, is declared a liar.

This is the evil that turned hundreds of thousands of people away from the worship of God to idolising man. And with its effect, many people became atheists, and the love of *Tauhīd* dissipated from their hearts, and only Islam's name remained. All the young and the old were being affected by this great evil. Therefore, the Imam and the Reformer that God Almighty was to send for the reformation of this age and to match this evil, He named him the Messiah to combat this evil as it was the adherents of Prophet Jesus^{as} who brought up this evil through their immorality. Hence, it was necessary that to safeguard the age from this evil, someone be raised with the same name. Due to this wisdom, the name of the Reformer and Imam of this century was given as the Promised Messiah.

Evils are of two kinds—firstly internal and secondly external. Externally, the priests and adherents of other religions raised unjustified and baseless objections against Islam that upon hearing them thousands of people became apostates. Thousands of magazines and books were written in opposition to Islam, and an effort was made to annihilate this pure religion with all sorts of completely erroneous objections, and a child of a woman was made the Son of God by presenting him in diverse forms.

This is true that Jesus^{as} was a Messenger of God, but he was not God, and there is no excellence in him over other Messengers, nor are his miracles unique. Internally, this evil was faced by Islam that the Muslims themselves established such characteristics for Jesus^{as} that were unique to God alone, and this way they assisted the Christians immensely.¹

**The Holy Prophet,
may Peace and Blessings of Allah be upon Him,
and All Prophets are Pure from Satan's Influence**

In the morning, the Promised Messiah, peace and blessings be upon him, went for a walk with his followers. He said:

I have read the latest book of a *maulawī* who has written that except for Prophet Jesus and his mother Mary, the birth of no one else in the world is pure from the touch of Satan. Only these two souls, Mary and the son of Mary, are pure from the touch of Satan and no one else. I was extremely regretful at reading this statement that these people declare me a disbeliever, yet their condition is such that they do not consider all

1. *Al-Hakam*, vol. 11, no. 38, p. 1, dated 24 October 1907

the Prophets and our Noble Prophet, may peace and blessings of Allah be upon him, who is the chief of all pure souls, protected from the touch of Satan, God forbid. In other words, they hold the opinion that there was Satan's influence in the birth of the Holy Prophet, may peace and blessings of Allah be upon him, God forbid, but there was no influence of Satan in the birth of Prophet Jesus^{as} and his mother. The pangs of regret set in again and again as to the how much their condition has degraded! **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ** [Surely, to Allah we belong and to Him shall we return].

The Promised Messiah^{as} said:

These people present a hadith in support of their claim that is in *Ṣaḥīḥ al-Bukhārī* and do not reflect that the Holy Quran has superiority above all. It is written in the Holy Quran that God Almighty said to Satan:

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ¹

[Meaning:] You have no power over My servants.

In their view was the Holy Prophet, may peace and blessings of Allah be upon him, not among the servants? Firstly, a hadith that contradicts the Holy Quran is not a saying of the Prophet^{sas} even if it is found in [*Ṣaḥīḥ al-*] *Bukhārī* or [*Ṣaḥīḥ*] *Muslim*. Secondly, how can the honour of a Muslim accept a statement as an authentic 'saying' that necessitates brazen disrespect and disgrace to the Noble Prophet Muhammad, the Chosen, Beloved and Cherished of God, and the Chief of all

1. *As to My servants, thou shalt certainly have no power over them (Sūrah Banī Isrā'īl, 17:66).* [Publisher]

Prophets? No shame or modesty remains within these people that they launch such unjust attacks on the Holy Prophet^{sa}. If these people possessed any love for the Holy Prophet^{sa}, would they interpret the Hadith with these meanings? For every [Divine] word there is a cause of its disclosure, an example is that in the Holy Quran for Prophet Jesus^{as} and his mother Mary, such terms have been used due to necessity that Mary was truthful and the spirit of Prophet Jesus^{as} was from God. Similarly, these words have been stated in the Hadith¹ due to necessity, that the birth of Prophet Jesus^{as} was pure from the touch of Satan. This need arose in this way that the Jews used to say—rather, they *still* say to this day— that Mary, God forbid, was an adulteress and the birth of the Messiah was illegitimate and with Satan's influence.

In response to this allegation, God Almighty, in His pure Word, and the Noble Prophet, may peace and blessings of Allah be upon him, in the Noble Hadith, stated that these allegations are fabricated, rather Mary was a truthful woman and the birth of Prophet Jesus^{as} was pure from the touch of Satan. Because no disbeliever had ever such a thought about the Holy Prophet, may peace and blessings of Allah be upon him, or his mother, rather in the view of everyone, he was pure and clean with respect to his birth, and his mother was chaste and pure, hence, there was no need to mention such words about him or his respected mother that they were pure from Satan's influence. However, due to the calumny of the Jews regarding Prophet Jesus^{as} and his mother there was a need for acquitting words.

1. In *Musnadul-Imām Ahmad bin Hanbal wa bi Hāmishihi*, Muntakhib Kanzul-'Ummāl fi Sunanil-Aqwāl wal-Af'āl al-Faḍluth-Thānī fi Khurūjil-Kādhībīn wal-Fitan Bāb Khurūjī Ya'jūj wa Ma'jūj, vol. 7, p. 58, published by *Al-Maktabul-Islamī*; it is written as: وَمَنْ مَسَّ ابْنَ مَرْيَمَ كَانَ مِنْ أَزْوَاجِ النَّاسِ قَلْبًا وَيَنْظُمُ مَسَّهُ . [Publisher]

The same is the case with the other Prophets, peace be upon them. There never was this kind of objection regarding them, nor was a need felt to clear it. It is regretful that these scholars have no knowledge as to why these things have been mentioned in the Quran and Hadith. They do not know that such statements are given to counter an allegation. It is written in the Holy Quran that an egregious allegation was made against Mary^{as} the Truthful. That is why God Almighty named her 'the Truthful'.

It is regretful that neither the leaders of these people understand it nor do their followers give it a thought that through such beliefs they blemish the Messenger of God, may peace and blessings of Allah be upon him. If there was no mention in the Holy Quran of the servants of God being pure from Satan's influence, even then the love and greatness of the Noble Messenger, may peace and blessings of Allah be upon him, should have demanded that such a misguided belief not be entertained about him. Regarding Mary^{as}, the following supplication was made:

إِنِّي أَعِيذُهَا بِكَ وَذُرِّيَّاتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ¹

This supplication was also mentioned to refute the same objection, otherwise it is predetermined by Allah the Exalted regarding Prophets and saints that they will be made sacred Messengers. The same Divine determination renders their birth and all matters sacred from the beginning. The Prophets, peace be upon them, are pure since their birth, and are distanced from Satan.

A birth is of two kinds in the world, the first is heavenly,

1. I commit her and her offspring to Thy protection from Satan, the rejected (*Sūrah Āl-e-Imrān*, 3:37). [Publisher]

and the second is Satanic. The birth of all the virtuous people of God Almighty is heavenly. Satan has no influence in it, and it is in regards to them that is said رُوحٌ مِّنْهُ, their spirit is from God. There is no distinction in this for Prophet Jesus^{as}. The spirit of all virtuous people descends from God.

Definition by al-Zamakhshari^{rtā}

The Promised Messiah^{as} said:

Al-Zamakhshari^{rtā} has presented the same meaning of this hadith in the footnote of [*Ṣaḥīḥ al-*]Bukhārī as I do. These scholars do not consider Al-Zamakhshari^{rtā} acceptable but in my opinion, he was better and greater than all these scholars. Though he was a Mu'tazilte, his faith could not accept blemishing the greatness of the Holy Prophet, may peace and blessings of Allah be upon him, rather his honour and love for Islam flooded his heart.

In reality, there is no self-purification among these people. When a person adopts the purification of their soul then the meanings and insights of the Holy Quran are disclosed to them.¹

1. From *Al-Hakam*: Purification of the soul is such a means that without it many parts of the Holy Quran cannot be understood. The people who purify their souls, are pure hearted and cleansed, many matters are solved for them all by themselves according to the intent of the Holy Quran and the understanding of the Holy Quran occurs all by itself. (*Al-Hakam*, vol. 11, no. 39, p. 9, dated 31 October 1907)

The Need for a Mujaddid

The Promised Messiah^{as} said:

These scholars have greatly assisted the Christians with such ideologies. They attribute unique characteristics to Prophet Jesus^{as} and say that such traits are not found in any other humans. The Christians are supported by this that when you say yourselves that such attributes are not found in any human, then it necessitates that he is God who possesses these attributes without sharing them with anyone else.

Islam is facing two great trials at this time. The first is the external trial that many hundreds of thousands of people have apostatized and become Christians, and the rest roam around as semi-apostates. The gates to apostasy are open on all fronts. The second is the internal trial that the Muslims assist in this apostasy with their ideologies. Is there not a need for the advent of a Reformer at the time of this great trial? It is a rule that a person is granted a title according to the type of reformation they come for in the world. Because in this age the greater trial was of Christianity, therefore, the Reformer that was sent for its reformation, he was accordingly named the Messiah.¹

1. *Badr*, vol. 6, no. 43, p. 7, dated 24 October 1907

UNDATED

Spiritual Reward Reaching the Dead

A person asked whether spiritual reward for feeding others reaches the dead or not. Then he began to detail various items and asked whether their blessings reached the dead or not. The Promised Messiah, peace and blessing be upon him, said:

The spiritual reward of feeding others reaches them with the condition that the food is attained through lawful means.

The way they recite the Holy Quran in reading circles is not proven from the Sunnah. The mullahs have established these customs to generate income for themselves. However, if God desires, a supplication is accepted even for the dead. But keep in mind that it is better to give even a paisa with your own hand than for someone else to spend a large amount on your behalf. Allah the Exalted has power over everything, He knows intentions and He is the One who grants spiritual reward. When it is proven that blessings reach even the dead, then what is the need for specifics?

A son of a Companion^{ra} used to supplicate, 'O Allah! Grant me Paradise, and give me pomegranates and grapes.' The Companion^{ra} said, 'When Paradise is attained then pomegranates and grapes are part of it. What need is there for specifics?' There cannot be specifics of the Hereafter; that is a hidden and undisclosed world.

The True Purpose of Man is Religion

The Promised Messiah^{as} said:

The world is in a strange situation these days. Carefully analyse yourselves, and observe the towns and markets. Millions of people are running back and forth merely for the sake of the world. There would be very few who strive for the purpose of religion whereas God Almighty has taught this supplication:

سِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ¹

Meaning that, ‘O God, show us the path and grant us the opportunity to tread upon that path so that we may join the group of those who were rewarded by You.’

The true objective of man should be religion. That is why I say that the people who visit ought to stay here for a few days. Perhaps some beneficial words may fall upon their ears. The efforts and struggles of some people are only to attain the world, to the extent that they receive generous pensions yet still they are unsatisfied. They continue trying covertly to gain some sort of title. However, as soon as they realise that their material assets are separating from them and their death is imminent, they are extremely sorrowful [and say], ‘Is this the world that we ran around seeking, and engrossed ourselves in its worry and pain?’ At such a time they experience great grief and anxiety, and then their life comes to an end.

The Promised Messiah^{as} said:

A commodity loses its value when it is in abundance. There is no substitute for water and grain. Fire, air, soil, water, and all

1. *Sūrah al-Fātiḥah*, 1:7 [Publisher]

such things are extremely necessary for us, but man does not value them due to their abundance. However, when one is in the wilderness possessing tens of millions of rupees, yet has no water, they are willing to give away those millions of rupees in exchange for even a sip of water; they die eventually with this grief.

What worth is the wealth of the world that man chases after it? If a minor disease is contracted, money is spent like running water, but no relief is found even for a minute. When this is the condition, then how unmindful is man that he does not pay attention to the True Benefactor who has created this entire enterprise, and every particle of it is subservient to Him and in His control?

The Company of the Truthful

The Promised Messiah^{as} said:

People search for the truth, but this is not attained through haste. When man's soul melts and falls upon the Divine threshold and considers this his real objective, then the gate of truth is opened for him. But all this is dependent on the grace of God Almighty, and these states are attained by staying in the company of the truthful.

The Ultimate Outcome of Materialism

The Promised Messiah^{as} said:

People keep account of the world with great effort but fail to keep account of their age, and do not even think how much of their life is left and to what extent it can be relied upon.

The Promised Messiah^{as} said:

A worldly person is so engulfed in the worry and grief of the world that the thought of its conclusion does not even carelessly cross their mind; just as a person with an itch does not stop scratching at the scab, similarly, they are not satisfied. They drink their own blood like a dog and do not realise that the life of the world is worthless. For this reason, Allah the Exalted has taught the Muslims the supplication of:

عَلِّمْنَا الصُّلُوبَ عَلَيْهِمْ وَلَا الضَّالِّينَ¹

Meaning that, 'Save us from joining the people who are the worms of this very world; they deny the Messengers and Prophets for the sake of this world, and then punishment descends upon them in this very world.'

This is a place of grave danger. Beware! Now a multitude of new instruments for dying have been produced. Many diseases have appeared that are completely novel, and then the plague has also emerged. Homes upon homes have become desolate and a calamity has struck the world.²

1. *Sūrah al-Fātiḥah*, 1:7 [Publisher]

2. *Al-Ḥakam*, vol. 11, no. 40, p. 7, dated 10 November 1907

22 OCTOBER 1907

(At the time of Z̤uhr)

Claimants of Receiving Divine Revelation

The Promised Messiah^{as} said:

There are approximately twenty to twenty-five, rather thirty such individuals in our Community who claim to be the recipients of revelation. I am constantly concerned about their state of mind. A person ought to reflect upon their condition and observe the relationship that they keep with God, and should not concern themselves with the whisperings of their minds. When I receive letters from such people, rather than pleasing me, Allah the Exalted knows that I am concerned whether they have gone mad. When I read such a letter, my body trembles. The rejection of the soothsayer and madmen by Allah the Exalted is for the reason that sometimes they also come to know of some occurrences. Man should purify his relationship with God. Adulterers, the impious, and the immoral can still seek repentance, but such people never repent as they consider themselves above it and due to these matters, they become arrogant.

The Reason for Giving a Forceful Rebuttal

The Promised Messiah^{as} said:

Sometimes forceful rebuttals become necessary depending on the situation. When the heart is greatly pained then to caution the Christians who respond to statements in this manner, we too can present the same type of responses. Those statements are presented from their books and similar responses are also found abundantly in the Holy Quran. Those responses are only to caution the clergy; otherwise, we consider Prophet Jesus^{as} to be the Messenger of God and His accepted and chosen one.¹

23 OCTOBER 1907

(During the walk)

Sorcery does Not Affect the Prophets

A person asked, ‘What is your thought on the sorcery that the disbelievers devised against the Holy Prophet, may peace and blessings of Allah be upon him?’ The Promised Messiah^{as} replied:

Sorcery also is from Satan. It does not behove the Messengers

1. *Al-Hakam*, vol. 11, no. 40, p. 7–8, dated 10 November 1907

and Prophets for sorcery to affect them, rather it fades when encountering them as God Almighty has said:

لَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى¹

Look, there was sorcery in opposition to Prophet Moses^{as}. Was Moses^{as} ultimately triumphant or not? It is absolutely false that magic had overpowered the Holy Prophet, may peace and blessings of Allah be upon him. I can never accept it. It is against my doctrine to continuously accept [*Ṣaḥīḥ al-Bukhārī* and [*Ṣaḥīḥ Muslim*] blindly. Even the intellect cannot accept that sorcery had affected such an extraordinary Prophet. Such insinuations that, (God forbid), the memory of the Holy Prophet, may peace and blessings of Allah be upon him, was impacted by the sorcery, this and that happened, cannot be accepted in any case.

It appears that some wicked person included some statements from themselves. Although I attentively look at the *aḥādīth*, I can never accept any saying that contradicts the Holy Quran and violates the innocence of the Holy Prophet, may peace and blessings of Allah be upon him. The time when the *aḥādīth* were being collated, even though they were recorded after consideration, yet still the utmost caution was not exercised. That was the period for collation, but now is the time to analyse and reflect. To collect the traces of the Prophet^{sas} is an extremely rewarding act, but it is a matter of fact that those who collated them could not exercise the utmost caution.

Now it is the prerogative of everyone to carefully ponder and reflect; accept those that are worthy and abandon those that are flawed. The matter that the Holy Prophet, may peace

1. And a magician shall not thrive, come where he may (*Sūrah Ṭā Hā*, 20:70).
[Publisher]

and blessings of Allah be upon him, was affected by sorcery, God forbid, is such that faith becomes questionable. God Almighty says:

إِذْ يَقُولُ الظَّالِمُونَ إِنَّا تَعْبُدُونَ إِلَّا رَجُلًا مَسْحُورًا¹

Those people who say such things are transgressors and not Muslims. This is the saying of the faithless and the transgressors that, God forbid, the Holy Prophet, may peace and blessings of Allah be upon him, was influenced by magic and sorcery. They do not ponder this much that if, God forbid, that was the condition of the Holy Prophet, may peace and blessings of Allah be upon him, then where does his Ummah stand? It is surely ruined. It is not known what has happened to these people that they utter such words about the innocent Prophet, may peace and blessings of Allah be upon him, whom they have always been considering pure from the influence of Satan.

The Status of Mary

The Promised Messiah^{as} said:

This matter was not in my wildest dreams or imagination that God Almighty has given me the name of Mary and then He breathed His Spirit into Mary to create Jesus.

The Promised Messiah^{as} said:

Despite writing the review on *Barāhīn-e-Aḥmadiyya*, no one

1. When the wrongdoers say, 'You follow none but a man who is a victim of deception' (*Sūrah Banī Isrā'īl*, 17:48). [Publisher]

criticised as to why the name Mary was given. Furthermore, it is an astonishing fact that in the same book the revelation:

يَا عِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ

‘O ‘Īsā, I shall give you full reward or cause you to die and shall raise you towards Me.’

is also recorded but no one paid any attention to it at all.¹

UNDATED

The Perpetrators of Dishonouring the Holy Prophet^{sas}

The Promised Messiah^{as} said:

These people claim that I abuse the Prophets, whereas to declare someone’s death is not abuse. If the Holy Prophet, may peace and blessings of Allah be upon him, has passed away, then who else can remain alive? By dying, he himself showed that all Prophets had passed away. Moreover, during the night of the *Mi‘rāj* [Spiritual Ascension], the Holy Prophet, may peace and blessings of Allah be upon him, saw Prophet Jesus^{as} among the Prophets who had passed away. In fact, these are the people who abuse the Best of the Prophets and Chief of the Innocent^{sas} by considering him to be blemished with the Satanic touch, God

1. *Al-Hakam*, vol. 11, no. 40, p. 8, dated 10 November 1907

forbid, yet deem Prophet Jesus^{as} as pure. What a travesty of justice that despite understanding the Holy Prophet, may peace and blessings of Allah be upon him, to be *Khātamul-Anbiyā'* [the Seal of the Prophets], reciting his creed, and claiming to be among his Ummah, they disobey and accuse him. These are the Latter Days, and perhaps the Christians will find guidance; but these people will not abandon their belief. Rather, they will continue to support it. They do not think so much as when the Holy Prophet, may peace and blessings of Allah be upon him, was demanded for a miracle:

أَوْ تَرْفَعِي فِي السَّمَاءِ¹

to ascend into the heavens, God Almighty responded:

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا²

Meaning that, Holy is God that He may go against His promises, I am just a human Messenger; human Messengers do not ascend into the heavens.

Now these people who raise Prophet Jesus^{as} into the heavens, show that they do not take him to be a human as for a human it is a promise of God Almighty that they cannot go into the heavens. In reality, these people are bitter enemies of Islam. A person who does not have respect for the Holy Prophet, may peace and blessings of Allah be upon him, is faithless. God Almighty has regard even for a believer as He says:

1. *Sūrah Banī Isrā'īl*, 17:94 [Publisher]

2. *Sūrah Banī Isrā'īl*, 17:94 [Publisher]

وَاللَّهُ وَرَى الْمُؤْمِنِينَ¹ وَاللَّهُ وَرَى السَّائِقِينَ²

It is regretful the types of accusations these people have levelled at the Holy Prophet, may peace and blessings of Allah be upon him. Head in all four directions from the east to the west, it cannot be a belief of any true Muslim that Prophet Jesus^{as} is pure from the touch of Satan, whereas, (God forbid), the Holy Prophet, may peace and blessings of Allah be upon him, is not. Someone must respond to me, if they are faithful: Is the Holy Prophet, may peace and blessings of Allah be upon him, insignificant even to Prophet Jonah^{as}?³ It is regretful that these people have ruined the religion.

When the disbelievers had demanded the Holy Prophet, may peace and blessings of Allah be upon him, under oath to show them his ascension into the heavens, following which there will not remain any contention between them, rather they would believe in him, then tell me as to why the Holy Prophet, may peace and blessings of Allah be upon him, refused to ascend into the heavens? Why did he say that a human could not go into the heavens? If they had an example of someone ascending into the heavens, they should have presented it. Why were they silenced upon hearing this response? Tell me, when they had promised to believe witnessing his ascension to the heavens, why did the Holy Prophet, may peace and blessings of Allah be upon him, fail to demonstrate his ascension to the heavens, simply saying:

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1. And Allah is the friend of believers (*Sūrah Āl-e-‘Imrān*, 3:69). [Publisher]
 2. But Allah is the Friend of the righteous (*Sūrah al-Jāthiyah*, 45:20). [Publisher]
 3. This sentence should be, ‘Was the Holy Prophet insignificant to even Prophet Jesus^{as}, as he is the one being mentioned. Probably ‘Jonah’ is written as a scribal error. (Compiler)

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا¹

The word *Subhāna* has been used because it means one devoid of every flaw. But to break a promise is a serious flaw. God had promised:

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءَ وَآمَاتًا²

which means, We have made the earth sufficient to hold the living and the dead, and there is an attraction within it due to which the earthlings cannot live anywhere else.

Now, if a human is believed to have gone into the heavens, then, God forbid, we will have to believe that God broke His promise. Thus, the word *Subhāna* is used in its very support that Allah is without flaw, and He does not break His promise and the Prophet^{sas} was a human, and a human cannot ascend into the heavens.

The Acknowledgement of Jesus^{as} regarding his Death

Furthermore, note that in ³فَلَمَّا تَوَلَّيْتَنِي the acknowledgement of Prophet Jesus^{as} is clearly present that he was unaware of the corruption of the Christians. It is a strange kind of scholarship of these people that whereas Prophet Jesus^{as} will accept on the Day of Judgment that he did not return to earth, and when the question of the corruption within the Christians will be put to him, he will strongly deny it and will reveal his unawareness,

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1. Say, 'Holy is my Lord! I am not but a man *sent as* a Messenger' (*Sūrah Banī Isrā'īl*, 17:94). [Publisher]
 2. *Sūrah al-Mursalāt*, 77:26–27 [Publisher]
 3. Thou didst cause me to die (*Sūrah al-Mā'idah*, 5:118). [Publisher]

yet these [mullahs] are the ones who are returning Jesus^{as}. Now say justly whether these matters have been fabricated by me? Think at the very least that the helpless man is declaring again and again before God Almighty that *I am not aware that the Christians worshipped me or anyone else*, and will plead his ignorance of being made God or His Son; yet these people assert that he will descend before the Day of Judgment, break the cross, wage wars, and convert all the idolaters into Muslims by fighting them. From this, it has to be accepted that Prophet Jesus^{as} will lie before God, and despite knowing the doctrine of the Christians, will feign his ignorance.

The Sign for the Truthfulness of the One Appointed by Allah

And then also keep in mind that a person who comes from God Almighty, there are some Signs for them that elicit their truth:

Firstly, they come with a teaching that is pure and pristine. If their teaching is filthy, then who would accept them? Behold! How pure the teaching of our Noble Prophet, may peace and blessings of Allah be upon him, is. There is no doubt within it and no room for any kind of *shirk* [idolatry].

Secondly, significant Signs accompany the one from God, and those Signs are such that collectively the world cannot compete with them.

Thirdly, the prophecies of previous Prophets regarding them are fulfilled in their being.

Fourthly, the condition of the age inherently demands the need for the advent of one appointed by Allah.

Fifthly, the truthfulness, sincerity, steadfastness, and righteousness of the true claimant is of an extremely elevated level, and they possess a magnetism through which they attract others towards them.

In the entire Holy Quran, these are the main Signs that show the truthfulness of the appointed one. Now, whoever requires faith, must test me according to these five Signs.

Who is the Mujaddid of this Century?

And then, notice that these people themselves also accept that a Reformer appears at the head of every century, but regretfully, according to their view, no Reformer came at the head of the fourteenth century while a quarter of the century has elapsed, and also thousands of people have apostatised from the faith of Islam. People from every family and every caste have become Christian. There was a time when the apostasy of even one Muslim was akin to doomsday, but now from every caste, the Sayyids, Mughals, Quraish, Pashtuns, and people from every walk of life are present in Christianity, and there is a storm of anthropolatry that has not been seen since the creation of the world.

Now tell me, Reformers appeared in those centuries that did not experience such a storm, but in the century in which thousands of means arose to destroy and annihilate Islam, and hundreds of thousands of people became apostates, and irreligiousness, impiety, and immorality increased beyond limits, and even twenty-five years of the century elapsed, but no *Mujaddid* [Reformer] appeared within it. And the one who claims to be the Reformer of the century is considered to be a deceiver, a great liar, and a fabricator. These people ought to have witnessed my outcome. I have recorded a hundred and eighty-seven Signs in *Ḥaqīqatul-Wahī* [*The Philosophy of Divine Revelation*] very briefly. Now they should prove those Signs to be found in some liar.

Our Viewpoint

Hearken to the teaching that I clear all those impurities that are attributed to the Holy Prophet, may peace and blessings of Allah be upon him. These people say that the Holy Prophet, may peace and blessings of Allah be upon him, was not pure from Satan's touch. I say that he is the Best of the Messengers, Chief of the Innocent, Mercy for Mankind, and Seal of the Prophets^{sas} and is the most pure from Satan's touch over everyone else, and all the pinnacles for the excellences of prophethood accumulate in his holy being.

Similarly, these people say that Prophet Jesus^{as} is alive in the heavens. I believe that no human can ascend into the heavens. It is written clearly in the Holy Quran:

سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا¹

Furthermore, in this very Holy Quran, the following is mentioned ²فَلَمَّا كَذَّبْتَنِي². If Prophet Jesus^{as} had come to the world again, broken the cross, and killed the disbelievers, then should he have given the same response before God on the Day of Judgment that he was unaware of the corruption within the Christians despite returning and converting the disbelievers and the idolaters into Muslims? He was capable of ascertaining all the conditions through his personal observation, but would testify before God that he was ignorant of the corruption of the Christians? Would he lie before the Divine throne and would God remain silent? Would God not so much as question why he was lying as he had returned to the world and converted the

1. Say, 'Holy is my Lord! I am not but a man *sent as a Messenger*' (*Sūrah Banī Isrā'īl*, 17:94). [Publisher]

2. Thou didst cause me to die (*Sūrah al-Mā'idah*, 5:118). [Publisher]

Christians to Muslims, yet still claimed that he was unaware of this? We see that even in the lower courts a person is arrested for lying under oath; hence, would there be no prosecution for the lie in the court of God? It is regretful that these people maligned the blessed being and attributes of God Almighty, dishonoured the Holy Quran, blasphemed against the Holy Prophet, may peace and blessings of Allah be upon him, and disrespected all the virtuous. Who would accept such a faith? Only he would say such things who is unafraid of God. How could anyone other than such a person accept these things?

The Claim of the Promised Messiah^{as}

I am asked time and again what the proof is for me being a Prophet and a Messenger.

First I wish to disclose that my claim is not only of being a Prophet or a Messenger, nor do I claim to have brought any shariah, rather my claim is that I am a follower in one aspect and a Prophet in another. This prophethood is not gained directly, rather due to the complete blessings of being a follower, and the perfect favours of the Holy Prophet, may peace and blessings of Allah be upon him, I have been bestowed with this status of prophethood. In fact, this is the prophethood of the Holy Prophet, may peace and blessings of Allah be upon him, that has splendidly reflected in my pristine soul.

Moreover, this also should be kept in mind that I also have the same proofs for this kind of prophethood that all the Prophets have always had. Some Prophets only had one proof. Where is it written that they possessed fifty or sixty Signs? Rather most Prophets only had nine Signs or even less than that. But I have written, with quite brevity, 187 Signs in *Haqiqatul-Wahī* [*The Philosophy of Divine Revelation*], and yet

God Almighty is promising me greater Signs. At the very least these people ought to have held their tongues and seen my end, but it is regretful that without any certain knowledge and conclusive argument, they were bent upon declaring me a disbeliever and a liar, whereas the God Almighty says:

لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ¹

If these people are infuriated at the death of Prophet Jesus^{as} then it is a true fact that he has died, and all Prophets have continued to die. In fact, these people also believe that he will die after returning, then what is the meaning of declaring me a disbeliever?

The Reason for Giving Forceful Rebuttals

As for the matter that sometime harsh words are used when responding to the Christians, this matter is quite clear that when my heart is pained greatly, and terrible attacks are launched against our Noble Prophet, may peace and blessings of Allah be upon him, then as a warning to them, forceful rebuttals are given from their authentic writings. These people should present such a statement from me that I have written as a forceful rebuttal about Prophet Jesus^{as} but is not found in the Gospel.

This cannot be the case that I hear blasphemy against the Holy Prophet, may peace and blessings of Allah be upon him, yet remain silent. Such kinds of responses are found in the Holy Quran itself, as it is written:

1. Follow not that of which thou hast no knowledge (*Sūrah Banī Isrā'īl*, 17:37).
[Publisher]

أَلَمْ يَدْعُوا لَدُنِّي أَوَّلَ الذِّكْرِ وَكَانَ الْآخِرِينَ ۚ أَلَمْ يَدْعُوا لَدُنِّي أَوَّلَ الذِّكْرِ وَكَانَ الْآخِرِينَ ۚ

Those people called the angels the daughters of God. God Almighty says, ‘Are there sons for you and daughters for Us?’

In short, to present forceful rebuttals is a manner of debating; otherwise, I consider Prophet Jesus^{as} to be a Messenger of God—His accepted and chosen one. And the ones whose hearts are impure, I leave their matter to God.³

UNDATED

It is Not Good to Supplicate Evil upon Someone over Trivial Matters

The Promised Messiah^{as} said:

It is not good supplicate evil upon someone over trivial matters as in the Hadith we are directed to be patient. (The people who curse others on trivial issues are remorseful on most occasions as in the moment of provocation they utter all sorts of things, and later, when they reflect over it, their own conscience

1. ‘What! For you the males and for Him the females!’ (*Sūrah an-Najm*, 53:22) [Publisher]

2. Whether thy Lord has daughters whereas they have sons (*Sūrah aṣ-Ṣāffāt*, 37:150). [Publisher]

3. *Al-Hakam*, vol. 11, no. 41, p. 3-4, dated 17 November 1907

rebukes them that so much anger and displeasure was expressed on such an insignificant matter which runs totally contrary to good conduct.)

Lawful & Unlawful

The Promised Messiah^{as} said:

A thing that is impure is unlawful and a thing that is pure is lawful. God Almighty does not declare anything pure as unlawful, rather He determines all pure things to be lawful. However, when impurities contaminate pure things, they then become unlawful. For example, for the announcement of a marriage beating of a drum is lawful but when dancing, etc., is included in this, it becomes unlawful. If it is carried out as the Noble Prophet^{sas} directed then it is not unlawful.

Acceptance of God Almighty's Decisions

The Promised Messiah^{as} commented on the death of brother Mubarak Ahmad¹:

God Almighty has been showing His mercy on me for such a long time. He has been carrying out everything according to my desire, and for eighteen years, He bestowed upon me pleasures, blessings, and honours, as though He preferred my pleasure over His own. Then, if once He had me accept His pleasure, then it

1. This sentence is of Ḥaḍrat Khalīfatul-Masīḥ II Mirza Mahmud Ahmad^{ra} who was the editor of *Tashhīdh-ul-Adh-hān* at the time. (Compiler)

is not a big thing. If I wail and cry despite so many favours from Him, then there would not be a person more ungrateful than I. Furthermore, He had informed in advance that Mubarak Ahmad would die soon as is written in *Tiryāqul-Qulūb*.

Secondly, this is the very meaning of friendship, that some matters of the friend be accepted, and some things be accepted by him. To have one's own desires continuously accepted is not friendship; to feel miserable when the time comes to accept the friend's decision. Thus, when I have forged a relationship with God Almighty then it is desired to accept some of His decisions and have some accepted by Him.¹

UNDATED

(The Pure Word)

Fulfilment of the Prophecies about the Western Nations

The balloon used in wars was under discussion and the matter that some Englishmen are planning to communicate with the life on Mars. The Promised Messiah^{as} said:

This is the fulfilment of that which was previously said about them that they would shoot arrows into the skies.

1. *Badr*, vol. 6, no. 44, p. 8, dated 31 October 1907

The Promised Messiah^{as} said:

For these people, God Almighty has endowed them the ability to accomplish anything. Let us see what the result will be.

Sayyid Ahmad was Like John the Baptist

The Promised Messiah^{as} said:

As Prophet John^{as} was martyred for peaching God's Unity prior to the advent of Prophet Jesus, peace be upon him, similarly, before my advent, in this country of Punjab, Sayyid Ahmad was martyred preaching God's Unity. This was also a likeness God Almighty fulfilled.

The Meaning of God's Children

The Promised Messiah^{as} said:

Allah the Exalted addressing me has stated:

أَنْتَ مِثِّي بِمَنْزِلَةِ أَوْلَادِي

You are to Me like My children.

In this instance it has not been said that I am God's child, rather I have been described 'like' His child, and in fact, it is a response to the Christians that believe Prophet Jesus^{as} to be the actual Son of God, whereas He has no children. God has not generally refuted the statement of the Jews who said:

نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ¹

Rather, God has made it apparent that they are not deserving of such titles. In reality, this is an idiom that God Almighty uses to describe His elect and honour them as is mentioned in the Hadith that God becomes their eyes and their hands, and as is stated in the Hadith, ‘O servant! I was thirsty and you did not give Me water, and I was hungry, and you did not feed Me.’² Similarly, it is also written in the Torah that Jacob is God’s son; rather, His firstborn.

In conclusion, all these are metaphors that are commonly found in the general scriptures of God Almighty and are in the Hadith. God Almighty has used these words for me to refute the Christians because, despite these words, I never make such a claim that I am, God forbid, a son of God, rather I consider such a claim to be disbelief. Such words that God Almighty has used for Prophets, among them, the greatest and most honourable title has been given to the Holy Prophet, may peace and blessings of Allah be upon him, as God Almighty addressed the Holy Prophet, may peace and blessings of Allah be upon him:

قُلْ يُعْبَادِي³

Which means, ‘O My servants.’ Now, it is apparent that those people were the servants of God Almighty, and not the servants of the Holy Prophet, may peace and blessings of Allah be upon him. This expression shows how vast the use of such words are in metaphors.

1. We are sons of Allah and His loved ones (*Sūrah al-Mā'idah*, 5:19). [Publisher]
2. *Ṣaḥīḥ al-Muslim, Kitābul-Birr Waṣ-Ṣilati Wal-Ādāb, Bāb Faḍli 'Iyādatil-Marīd.* [Publisher]
3. *Sūrah az-Zumar*, 39:54 [Publisher]

The Tomb of Jesus, Peace be on Him, in Kashmir

Abū Saʿīd Arab, who has returned recently from a trip to Kashmir, submitted before the Promised Messiah, peace be upon him, that in Kashmir the general public, just as before, still call the grave of Prophet Jesus^{as} as the grave of *Nabī Ṣāhib* [the Revered Prophet] or the tomb of ʿĪsā^{as} [Jesus], but the ulema there who have become acquainted with the particulars of the Ahmadiyya Movement, have stopped referring to it as such out to their animosity, to prevent the sect from gaining support. The Promised Messiah^{as} said:

What would come about from such conduct of these people now that ancient scriptures have been discovered in Kashmir and other places? In addition, an ancient Arabic book—eleven hundred years old—authored by a Shiite scholar describes *Yuz Aṣaf* as the princely Prophet and mentions that his tomb is in Kashmir and his era is recorded to be the same as that of Prophet Jesus, peace be upon him. Christians have also come to acknowledge at least this much that he was a disciple of Prophet Jesus^{as} and even that there is a church built in his name in Sicily—but the question now is, who was that disciple who was referred to as a prince and a Prophet? Christians cannot give any reply to this.

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	Ya'qoob
Dāwūd	David	Da'ood
Harūn	Aaron	Haroon
Ibn-e- Maryam	Son of Mary	Ibn-e- Maryam
Ibrāhīm	Abraham	Ibraaheem
Ilyās	Elijah	Ilyaas
'Īsā	Jesus	Eesaa
Ismā'īl	Ishmael	Ismaaeel
Lūṭ	Lot	Loot
	Malachi	
Masīḥ	Messiah	Maseeh
Muḥammad		Muhammad
Mūsā	Moses	Moosaa
Nūḥ	Noah	Nooh

Qurānic - RAS with Diacritical Marks	Biblical Equivalent	Phonetic
Sulaimān	Solomon	Sulaimaan
Yahyā	John the Baptist	Yahyaa
Ya'qūb	Jesus	Yaqoob
Yūnus	Jonah	Yoonus
Yūsuf	Joseph	Yoosuf
Zakariyyā	Zechariah	Zakariyya

GLOSSARY

Abdāl Literally means ‘Substitutes’ (of the Prophets). Sainly men.

Adhān The formal call for Islamic daily Prayers.

Aḥādith Plural of hadith. Sayings of the Holy Prophet Muhammad^{ṣas}.

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 Khalifāh, Ḥaḍrat Mirza Masroor Ahmad (may Allah strengthen him). The Community is also known as Jamā‘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.

Alḥamdulillāh A phrase from the Holy Quran meaning, all praise belongs to Allah alone.

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’.

Aqṭāb Plural of *quṭb*, which means the polar star, metaphorically applied to a saintly leader who guides people out of darkness.

Ārya Samāj Hindu sect founded by Pundit Swami Dayanand Saraswati in 1875. Their first and foremost belief is that Parmeshwar (God) is not the Creator of matter and souls. Rather, all of these things are eternal and self-subsisting like Parmeshwar.

‘Aṣr Late afternoon. One of the five times of the daily obligatory Prayers (i.e. *Ṣalāt*) in Islam.

Assalāmu ‘alaikum wa raḥmatullāhi wa barakātuhū Traditional Islamic greeting, meaning, may peace be on you, and the mercy of Allah and His blessings.

Auliya' Literally means 'Friends' and is the plural of *wali*, which is generally used to refer to a saintly person. Shorter version of *auliyā'ullāh*.

Bai'at Oath of allegiance to a religious leader; initiation at the hands of a Prophet or his *Khalifah*.

Barāhīn Convincing and conclusive arguments, evidence, and proof; the singular is *burhān*. Short name for *Barāhīn-e-Ahmadiyya*, the five-part magnum opus of the Promised Messiah^{as}.

Dajjal A term in Arabic that literally means, 'the great deceiver'. In Islamic terminology *Dajjal* refers to those satanic forces that would be unleashed in the Latter Days to oppose the Promised Messiah^{as} and al-Imam al-Mahdi.

Fajr Dawn. One of the five times of the daily obligatory Prayers (i.e. *Ṣalāt*) in Islam.

Fanā Islam recognizes three stages in man's spiritual journey towards God: The first stage is **فنا** (*fanā*—passing away), which is the total annihilation of one's ego for the sake of God; the second stage is **بقا** (*baqā*—subsistence), which denotes a new spiritual life; and the third stage is **لقاء** (*liqā*—meeting), which is the state of achieving union with God.

Ghāzī One who participates steadfastly in a religious cause.

Ḥadīth A saying of the Holy Prophet Muhammad^{sas}. The plural is *ahādīth*.

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

Ḥakam Arbiter, Judge. A title given to the Imam Mahdi by the Holy Prophet Muhammad^{sas}.

Ḥalāl Lawful.

Ḥarām Unlawful.

Hijrah Migration. Refers to the exodus from Makkah to Madinah by the Holy Prophet Muhammad^{sas} in the year 623 CE, which marks the beginning of the lunar calendar of Islam.

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**.

Ilhām Divine revelation from God, used interchangeably with *wahī* in Islamic terminology.

'Ishā' Refers to the night Prayer before going to bed; one of the five daily Prayers (*Ṣalāt*) in Islam.

Istighfār Seeking Allah'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.
- Kadhdhāb** Great liar. A title of Musailimah, who claimed falsely to be a Prophet in Arabia in the 7th century CE.
- Kāfir** Disbeliever.
- Kalimah** The declaration of the Islamic faith: *Lā ilāha illallāh Muḥammadur-Rasūlullāh*, 'There is none worthy of worship except Allah; Muhammad is the Messenger of Allah.'
- Khalifah** Caliph is derived from the Arabic word *khalifah*, which herein means 'successor'. *Khulafā'* is the plural of *Khalifah*.
- Khalifatul-Masih** See **Khalifah**.
- Khātamun-Nabiyīn** 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** Finality of Prophethood.
- Kufr** Disbelief.
- 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.
- Madinah** The ancient Arabian city called Yathrab, to which the Holy Prophet^{sas} emigrated from Makkah. Home to al-Masjid an-Nabawi and the tomb of the Holy Prophet^{sas}, the second holiest site in Islam.
- Maghrib** Time of sunset. The term is also used for the prayer (*ṣalāt*) offered after sunset.
- Mahdi** Literally means 'Guided'.
- Makkah** The ancient Arabian city of the Holy Prophet Muhammad's birth, settled by Prophet Ibrāhīm^{as}, and home to the Ka'bah, the holiest site in Islam.
- Maulawī** Muslim religious cleric.
- Mi'rāj** The spiritual ascension of the Holy Prophet Muhammad^{sas} to Heaven, described in the Holy Quran and related in detail in Hadith literature.
- Mubāhalah** Prayer duel. As described in *Sūrah Āl-e-Imrān*, a contest between claimants to divine support wherein each party prays for God to curse the lying party.
- Muḥaddath** A recipient of Divine revelation. Plural is *muḥaddathīn* or *muḥaddathūn*.
- Muḥaddith** A scholar of Hadith.
- Muhammad^{sas}** Founder of Islam. See Holy Prophet^{sas}.
- Muḥarram** The first month of the Islamic calendar.

Mujaddid Reformer. Holy personages within Islam who appeared at the head of every century.

Nafs A term in Arabic that literally means 'self'.

Nafs-e-lawwāmah The Qur'an has mentioned three stages of development of the human. The first stage is called *Nafs-e-Ammārah* (the self that incites to evil), when the animal in man is predominant. The second stage is that of *Nafs-e-Lawwāmah* (the self-accusing spirit), when man's awakened conscience upbraids him for doing bad deeds and restrains his passions and appetites. The third and the highest stage is *Nafs-e-Muṭma'in-nah* (the soul at rest). At this stage the human soul becomes practically immune to failure or faltering and is at peace with its Creator.

Nawwāb An honorific title ratified and bestowed by Mughal emperors to semi-autonomous Muslim rulers of princely states in South Asia. The female equivalent is 'Begum' or 'Nawwāb Begum'.

Nikāh The announcement of marriage in Islam.

Parmeshwar A term in Hinduism for God. Sometimes also written as Parmeshar.

Pīr(s) Literally, 'old' (in Persian). Generally refers to a spiritual leader at whose hands students have taken an oath of allegiance. Title is commonly used for leaders of Sufi orders.

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. Thirdly, 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** on page xxxiii.

Qaṣidah An ode.

Quraish The leading tribe in Makkah during the time of the Holy Prophet Muhammad^{sas}.

Quran *See* Holy Quran.

Qutb 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-Ālāmin An attribute of God; meaning: 'Lord of all the worlds'.

- Rafa'a** Arabic term meaning to physically raise or to spiritually exalt in rank.
- Rahīm** Merciful. An attribute of God as mentioned in the Holy Quran. The verbal noun of this attribute is *Rahīmīyyat*.
- Rahmān** Gracious. An attribute of God as mentioned in the Holy Quran. The verbal noun of this attribute is *Rahmānīyyat*.
- Rak'at** 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.
- Ṣadaqah** Superogatory alms. Islam has instituted *Ṣadaqah* also which is voluntary and is given to individuals out of a desire to help the poor and needy.
- Ṣāhib** A title of respect similar to diverse English terms like Mister, Honourable, and Revered.
- Salām** Lit. Peace, means Islamic salutation of *salām*; peace; security; submission, etc.
- Ṣalāt** Five daily Prayers that are obligatory for Muslims.
- Sattār** Concealer; one of the attributes of God.
- 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.
- Sufi** 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^{ṣas} offered but are not prescribed as obligatory and are dropped while travelling. Sunnah *rak'āt* are offered regularly by practicing Muslims.
- Sūrah** A chapter of the Holy Quran.
- Tahajjud** Late night/early morning superogatory prayers.
- Takbīr** Reciting *Allāhu Akbar* (Allah is the Greatest).
- Taqwā** Righteousness. Fear of God.
- Tauhīd** The Oneness of God—the fundamental Islamic belief that there is none worthy of worship except Allah.
- Tawaffi** An Arabic term used in the Holy Quran to denote the taking by God of a soul in death, unless otherwise explicated (e.g. in a dream or sleep).
- Tirmidhī** A collection of *ahādīth* which is considered to be one of the six most reliable compilations in the corpus of Hadith literature.
- Ulema** A body of Muslim scholars.

Ummatī A follower of the Holy Prophet Muhammad^{sas}.

Vedas The most ancient Hindu scriptures, written in Sanskrit.

Wahī Divine revelation from God, used interchangeably with *ilhām* 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 *walīyyullāh* (friend of Allah), the plural form is *auliyā'ullāh* which is sometimes abbreviated as *auliyā'*.

Walimah Reception given by the husband after the marriage has been consummated.

Zakāt The fourth pillar in Islam known as obligatory almsgiving, which constitutes the social support system in Islam for the distribution of wealth. The poor and needy are provided for by the contributions of the rich and affluent. Literally means, 'increase' or 'purification.'

Zuhr Lit. midday, noon. Refers to the early afternoon Prayer (one of the five daily Prayers in Islam).

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