



# THE SHINING LAMP





# The Shining Lamp

*(Sirāj-e-Munīr)*

Ḥaḍrat Mirza Ghulam Ahmad

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

*Founder of the Ahmadiyya Muslim Jamā'at*

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## **The Shining Lamp**

English Translation of *Sirāj-e-Munīr* (Urdu)

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

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

## ABOUT THE AUTHOR

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

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

Muhammad<sup>sas</sup> said would be raised as the Promised Messiah and Mahdi. The Ahmadiyya Muslim Community is now established in more than 200 countries.

After his demise in 1908, the second manifestation of Divine power was demonstrated: the institution of *Khilāfat* (Successorship) was established to succeed him in fulfilment of the prophecies of the Holy Quran, the Hadith and the Promised Messiah's book *al-Waṣiyyat*. Ḥaḍrat Mirza Masroor Ahmad<sup>aba</sup> is the Fifth Successor to the Promised Messiah<sup>as</sup> and the present Head of the Ahmadiyya Muslim Community.

## FOREWORD

In this magnificent book published in 1897, the Promised Messiah<sup>as</sup> documents thirty-seven prophecies, including the humiliating ends of Pundit Lekh Ram and Abdullah Atham, two outspoken critics of the Holy Prophet Muhammad<sup>sas</sup>. He shares the glorious prophecy of Muṣleḥ Ma'ūd, the Divinely favoured Promised Son, and foretells a devastating plague outbreak in India. The book features an affectionate exchange of letters between Ḥaḍrat Khawājah Ghulām Farīd<sup>rtā</sup>, a revered sufi saint, and the Promised Messiah<sup>as</sup>, which includes his poem extolling the glory of God, the perfection of the Qurān, and his immense love for the Holy Prophet<sup>sas</sup>.

The Holy Prophet Muhammad<sup>sas</sup> is named *Sirāj-e-Munīr* (The Shining Lamp) in *Sūrah al-Aḥzāb*, 33:47 because he embodies all luminous qualities. Like a lamp lighting others, he illuminated thousands of hearts in his very lifetime, and billions thereafter. The Promised Messiah<sup>as</sup> attained his exalted status by following the Prophet Muhammad<sup>sas</sup>, and those who humbly follow these footsteps will similarly reflect his light.

I would like to acknowledge the contributions of Rubina Nasir for providing the preliminary translation that was reviewed by Shehzad Ahmad. This manuscript was used as a basis for the final translation that was performed by Bilal Ahmad Rana, Waseem Ahmad Sayed, and Naser-ud-Din Shams, with valuable assistance

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**al-Ḥāj Munir-ud-Din Shams**

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Facsimile of the original title page for *Sirāj-e-Munīr*, printed in May 1897.



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# THE SHINING LAMP

*Comprising the Signs of the All Powerful God*

QADIAN

THE ABODE OF PEACE AND SECURITY

May 1897 CE

Translation of the original title page for *Sirāj-e-Munir*.



## A BLESSED SUGGESTION

Realizing the urgent need for *Barāhīn-e-Aḥmadiyya* written by the True Imam, Ḥujjatullāh, the Promised Messiah and the Promised Mahdi, some of my friends have suggested that this blessed book be printed again in the following way: Those brothers who wish to obtain one or more copies should inform this humble one of their names. Once 200 names have been registered, the book will be reprinted, and each brother shall send me the sum of 8 rupees when I write to them. Should the number of buyers increase, the money needed may be less. After the buyers have been provided their books, any remaining copies from those printed shall be deposited in the library of His Exalted Holiness, the Valiant Imam [i.e. the Promised Messiah]. All correspondence regarding this matter should be addressed to this humble one.

Furthermore, the **Report on the Conference of Great Religions held in Lahore** shall be printed by the end of May 1897. In addition to the miraculous and endearing speech of His Exalted Holiness, the Perfect Imam—by listening to which the followers of other faiths unanimously acknowledged the truth of Islam—this report will also contain the speeches made by other scholars of Islam and representatives of other religions.

This report can be obtained from **حبی فی اللہ** [my beloved for the sake of Allah] Khawājah **Ghulām Muḥy-ud-Dīn**, Woollen Clothes Merchant, Moḥalla Chehl Bibian, Lahore by sending **the price** of one rupee excluding postal charges or Value Payable Parcel.

**The humble one, Khawājah Kamāl-ud-Dīn, BA,  
Professor Islamia College, Lahore; 1 May 1897 CE**





نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُوْلِهِ الْكَرِيْمِ<sup>1</sup>

جَاءَ الْجَوْزُ هَقًّا ۖ الْبَطْلُ نَزَّ الْبَطْلُ كَمَا نَزَّ هَقًّا<sup>2</sup>

## TRUTH HAS COME & FALSEHOOD HAS VANISHED AWAY

*Falsehood does indeed vanish away fast*

بنگر ای قوم نشان های خداوند قدیر چشم بکشا که بر چشم نشانی است کبیر  
*Behold—O [my] people!—the Signs of the Almighty Lord.  
Wake up and see, for a magnificent Sign stands before you!*

رو بدو آر که گر او بپذیرد رو تافت ورنه این روی سیه هست بتر از خنزیر  
*Turn your attention toward Him, for if He accepts you, your countenance will shine illuminated;  
Otherwise, this disgraceful face of yours is even worse than swine.*

چون بتابی سر خود زان ملک ارض و سما گریگرد ز غضب پس چه پنه هست و ظمیر  
*Why do you turn your face from the Sovereign of earth and heaven?  
Should His wrath seize you, who can give you shelter and assistance?*

- 
1. In the name of Allah, the Gracious, the Merciful. We praise Him and invoke blessings on His Noble Messenger. [Publisher]
  2. *Sūrah Banī Isrā'īl*, 17:82 [Publisher]

قمر و شمس و زمین و فلک و آتش و آب همه در قبضه‌ی آن یار عزیز اند اسیر  
*The moon, sun, earth and heaven—fire and water—*  
*Are all captives in the custody of that Noble Friend.*

قدسیان جمله بلرزند از آن هیبت پاک انبیا را دل و جان خون و الم دامنگیر  
*All angels tremble at His awe;*  
*The hearts and souls of Prophets are sorrowful and fearful.*

جنت و دوزخ سوزنده از او می لرزند توجه چیزی چه ترامتبه، ای کرم حقیر  
*Heaven and burning Hell tremble in fear of Him.*  
*O insignificant insect! What does your existence amount to,*  
*and what is your rank?*

چندان جنگ و جدل هابخدا خواهی کرد توبه کن مگر در گذرد از تقصیر  
*How long will you continue fighting and disputing with God*  
*Almighty?*  
*Repent! Repent that He might forgive your trespasses!*

من اگر در نظر یار مقامی دارم پس چه نقصان ز نکوهیدن تو و از تکفیر  
*If I hold any honour in the sight of the Beloved,*  
*What harm can your abuse and denial cause me?*

لعنت آن است که از سوی خدای بارید لعنت بدگهران است یکی هرزه نفیر  
*A curse is something that descends at the behest of God—*  
*The curse of inherently wicked people is just meaningless noise.*

ای برادر ره دین است ره بس دشوار      خاک شو خاک مگر باز کنندش اکسیر  
*O brother! The path of faith is a most difficult path indeed;  
 Be humble as dust that you might be made the remedy through  
 whom all disease is cured.*

تو هلاکی اگر از کبر بتایی سر خویش      من ازو آمدم و با تو بگویم چو نذیر  
*If you arrogantly turn away [from God], you will perish;  
 I have come from Him and counsel you as a Warner.*

آن خدایی که از و خلق و جهان بی خبراند      بر من او جلوه نمود دست گرا هلی بپذیر  
*That God—of whom humanity and people are heedless—  
 Has manifested Himself to me; should you be wise, accept me.*

After this, let it be clear that I will now present a great Sign from God Almighty. Those who carefully read and benefit from it shall be blessed. Remember verily that God does not confer upon a liar the same honour that is conferred upon His Holy Prophets and chosen ones. What right does a corpse-consuming [i.e. backbiting] liar have that the heavens should manifest Signs for him and the earth exhibit extraordinary marvels on his account?

Hence—O revered elders of the nation! And learned ones!—just calmly reflect upon the events. Do these incidents come about through liars or has anyone ever heard from the truthful that Signs appeared across the heavens for a liar? Has anyone ever seen a liar proving to be superior in his wonders over the truthful? Does anyone recall a liar and a fabricator gaining respite for 25 years since the

day his fabrications began, as is the case with me? A liar is crushed like a bed bug and popped into oblivion like a bubble.

If liars and fabricators of lies were granted respite for such extended periods and Signs of the truthful were manifested in their support, the world would have been overcome with tyranny and lawlessness and the Divine enterprise ruined. Thus, when you witness a great uproar raised against a claimant, and the multitudes are moved to oppose him, and many storms and calamities befall him yet he suffers no harm, then immediately restrain yourselves and proceed with *taqwā* [righteousness] lest you be adjudged amongst those who fight with God.

A truthful one will never perish at your hand and a righteous one cannot be ruined by your machinations. Do not let misfortune take matters too far, for the very extent of cruelty you perpetrate will certainly backfire upon you. And the more you desire to disgrace him, the more it will be thrown right back upon you.

O unfortunate ones! Do you even believe in God or not? How can God give preference to your desires over His own? Why, for your sake, should He destroy this Movement which He had destined [to bring into being] since time immemorial? Would any of you demolish your own home, cut down your own orchard, and strangle your own children merely upon the bidding of a madman?

Hence—O ye foolish ones! And O ye bereft of the wisdom of God!—how could it ever be possible that God would accept your foolish supplications and destroy and eradicate His own garden, His own house, and His cherished servant? Come to your senses and pay heed to what the heavens are saying. Recognize the times and the seasons of the earth, that you may prosper and not be cut down like a dead tree, and the days of your life be many. Abandon absurd objections and refrain from making unjust nitpicking



criticisms and save yourselves from impious thoughts. Do not cast false accusations upon me that I have claimed to be a Prophet in the real sense.

Have you not read that a *Muhaddath* [recipient of Divine revelation] is also a *Mursal* [one sent as a Messenger]? Have you forgotten about the *qirā'at* [reading (of the Quran)]: **وَلَا مُحَدَّثٍ** [*walā Muhaddath*]:<sup>1</sup>

Thus, how absurd is this nitpicking criticism that I have claimed to be a *Mursal*? O ignorant ones! Can you tell me if one who is sent would be called a *Mursal* or a *Rasūl* [Messenger] in Arabic or would he be called something else? However, remember that here, in the *ilhām* [revelation] of God, the real meaning that relates to a law-bearing Prophet is not meant, but rather that one who is appointed by God is indeed a *Mursal* [one sent as a Messenger]. It is indeed true that in the *ilhām* that God has caused to descend upon this servant of His, the words *Nabī* [Prophet] and *Rasūl* [Messenger] and *Mursal* [one sent as a Messenger] are present in abundance with reference to this servant of His. However, these terms do not carry their literal meanings. **وَلِكُلِّ أُنْ يَصْطَلِحُ**—And everyone has their own terminology, so this is the terminology that God has employed using these words.

I acknowledge and assert the fact that according to the literal meanings of *nubuwwat* [prophethood], neither a new prophet nor an old one can come after the Holy Prophet, peace and blessings of Allah be upon him. The Quran prohibits the coming of such prophets. However, from the perspective of metaphorical meanings, it is Allah's prerogative to refer to a *Mulham* [recipient of

1. This is in reference to an alternative *qirā'ah* of verse 53 of *Sūrah al-Hajj*, which was recited by Ḥaḍrat 'Abdullah ibn Abbās<sup>ra</sup>. [Publisher]

Divine revelation] by way of the term *Nabī* [Prophet] or the word *Mursal* [Messenger]. Have you not read those *aḥādīth* wherein the phrase رَسُولُ رَسُولِ اللَّهِ [*rasūlu Rasūlillāh*—the messenger of the Messenger of Allah] appears?

To this day the Arabs refer to someone sent by another as a *rasūl*. Then why is it forbidden for God to similarly employ the term *Mursal* in its metaphorical meanings? Have you even forgotten the following words of the Holy Quran:

فَقَالُوا إِنَّا إِلَهُكُمْ مُرْسَلُونَ<sup>1</sup>

Look at this justly. Is *this* the basis for accusing someone of disbelief? If you are asked in the presence of God, tell me what evidence you hold for declaring me a *kāfir* [disbeliever]. I repeatedly affirm that the words *Rasūl*, *Mursal*, and *Nabī* are undoubtedly present in my *ilhām* from God Almighty in reference to me, but they do not carry their literal meanings. Similarly, the term *Nabī* used for the Promised Messiah, which appears in the *aḥādīth*, is also not to be taken in the sense of its literal meanings.

This is the knowledge that God has bestowed upon me—let him understand who wishes to understand. It has been disclosed to me that the doors of true prophethood are firmly closed after *Khātamun-Nabiyyīn* [the Seal of the Prophets], peace and blessings of Allah be upon him. Neither new nor old prophet can now come from the perspective of the literal meanings [of the term], but our cruel opponents do not consider the doors of *Khatm-e-Nubuwwat* [the Seal of Prophethood] completely closed. On the

1. And they said, ‘Verily we have been sent to you as Messengers’ (*Sūrah Yā Sīn*, 36:15). [Publisher]

contrary, they hold the opinion that a window is still open for the return of the Israelite Prophet—[Jesus] the Messiah.

Thereupon, when a true Prophet comes even after the Quran, and the descent of prophetic revelation commences, then explain how and in what way *Khatm-e-Nubuwwat* has taken place. Will the Prophet's *wahī* [revelations] be called prophetic revelations or something else? **Is it your belief that your fictitious Messiah will come totally deprived of *wahī*?**

Offer *taubah* [repentance] and fear God, and do not transgress the limits. If hearts have not hardened, then why is there so much insolence in wantonly declaring such a person a *kāfir* who believes that the Holy Prophet, peace and blessings of Allah be upon him, is *Khātamul-Anbiyā'* [the Seal of the Prophets] according to the literal meanings [of the words], pays homage to the Quran as *Khātamul-Kutub* [i.e. the Best of the Books], believes in all the Prophets, belongs to *Ahl-e-Qiblah* [the People of the Qiblah, i.e. the Muslims], and considers the Shariah's *halāl* [lawful] to be *halāl* and its *harām* [unlawful] to be *harām*?

O ye liars! I have not insulted any Prophet nor contradicted any true doctrine, but if you yourselves do not understand, what can I do? You confess that an ordinary martyr can attain partial superiority over a great Prophet. It is true that I do not see the grace of God upon me to be any less than the Messiah, but this is not *kufir* [disbelief]. This is gratitude for the favour of God. You consider this *kufir* because you fail to fathom the mysteries of God. What would you say to the one who asserted: **هُوَ أَفْضَلُ مِنْ بَعْضِ الْأَنْبِيَاءِ** [‘He will be superior to some of the Prophets’]. This statement is attributed to Muḥammad bin Sirīn in reference to the Mahdi].

If I am a *kāfir* in your view, then I am only a *kāfir* in the same

sense that *Ibn-e-Maryam* [the Son of Mary] was a *kāfir* in the view of the Jewish Pharisees. I enjoy God's grace even more than he did, but you cannot bear this. Be fully forewarned—it is not **easy** to call me a *kāfir*. You have taken upon yourselves a heavy burden and you will be called to account for all these allegations!!

O ye unfortunate people! Where have you fallen? Which of your hidden misdeeds has overtaken you? Had you the least amount of good in you, God would not have wasted you. You have squandered a tremendous reward, but there is yet some time, so desist. Will you fight God like a fool who fails to withdraw from a powerful opponent until he is pummeled and trampled upon, ultimately falling half dead with broken bones? What did the Jews gain by fighting that you will? هَذَا وَبَعْدَ الْمَوْتِ نَحْنُ نُنَاصِمُ [This is for the world, and we shall contend after death]. The Sufis had also acknowledged a great deal about the ultimate height that man can attain in human perfection. Today they are asleep as well.

O ye wise ones! Recognize me through my works. If I do not do the works and do not show the Signs which ought to proceed from one who enjoys Divine support, then do not accept me; but, if such works and such Signs proceed from me, then do not deliberately jump into the pit of ruin. Abandon the habit of ill thinking and refrain from entertaining evil presumptions, for the sky is turning red<sup>1☆</sup> on account of your slandering a holy [and innocent]

- 
1. ☆ **Note:** By the testimony that the heaven and the earth are giving for the advent of an Imam is not meant that some bloodthirsty Mahdi or a warrior Messiah will appear. All such thoughts are a result of a lack of understanding. On the contrary, I have been sent with heavenly Signs and intellectual arguments to humiliate those who deny [God] and to instil faith into the hearts through extraordinary manifestations.—Author

man, yet you perceive not, and the eyes of angels are shedding blood, yet you see not. God is in His **glory**, and every nook and cranny [in the earth] is in **trembling**. Where is the intellect that can understand, and where are the eyes that recognize the times? A judgment has been decreed in the heavens—are you displeased by it? Will you question the Lord of Honour why have You done this? O reckless mortal! Desist, for it will not bode well for you to stand before lightning!!!

Examine your trespasses and reflect upon your insolence, for God first established a Sign and made Atham undergo two kinds of death. First, despite being guilty of concealing the truth and giving false evidence, he was unable to establish his innocence either through legal actions or by taking an oath or by any other means. Second, by being persistent in concealing [the truth], he soon passed away in accord with the promise of God.

So now tell me what difficulties you faced in attesting to the truthfulness of this prophecy? Did Atham not remain in constant fear? Did he not die in the end? Was the condition not clearly and plainly stipulated in the prophecy that his death would be delayed by turning to the truth? Thereupon, can any of you state on oath that on the basis of rational evidence, this accusation was not established against Atham—that through his words, deeds and shameless excuses, he proved that he was absolutely terrified after the prophecy and remained so? Moreover, he was unable to substantiate why his fear—which he himself admitted—was [allegedly] attributed to a trained snake and whatnot, or other such baseless pretexts, although taking an oath or legal action

were two paths open for him to solidify such evidence in the hearts of people.

Now, tell me did he take the oath? Did he take legal action? Did he present any other evidence for his fabricated stories? At least open your mouths and say something! Just blurt out anything! Although he acknowledged his fear and, by way of pure fabrication and calumny, declared a snake and whatnot to be the cause, what arguments and evidence did he put forth to prove these self-concocted excuses?

O unfortunate prejudiced people! Will you never face death? Will that Day not come when you will be presented before the Lord of all the worlds? Had there been a similar worldly case with you appointed as its assessor or judge, you would have undoubtedly declared such a person a liar who, like Atham, could not provide any evidence for the excuses he presented. And being fearful of the worldly court you would have had your true testimonies written down. However, at present, you think that God is far from you and does not hear anything and the Day of Accountability is too far off!!!

Acknowledge truthfully: Did Atham die in a state of piety? Did he not die with the burden of an indictment from us? I call upon you to declare under oath that you did not read in my announcements that Atham would suffer death very quickly if he insisted on concealing the truth. So this is precisely what happened, and he died within seven months of my last announcement, which served as a conclusive argument.

How disingenuous is it that this nation's evil-natured people joined the Christians and opposed the heavenly call, becoming

advocates of the satanic voice? Nevertheless, it was only befitting that doing so they fulfilled the hadith<sup>1</sup> of the Messenger of Allah, peace and blessings of Allah be upon him. **The wretched Sa'dullāh, who became a Muslim recently, and Muhammad Ali Wa'iz, still go on crying to this day that this prophecy has not been fulfilled.**

**O gang of devils! How long will you conceal the truth?** Will truth be obliterated **through your efforts?** Fight God as much as you can fight. Then see to whom the victory belongs, for judgment rests upon the final results.

O shameless people! Atham feared to face the challenge, but you fear not. He was crushed with curses but did not rise to my challenge. He was promised a reward of 4,000 rupees, but he did not dare to take so much as a single step in my direction up until the point he ended up in his grave. He even feared to file a lawsuit.

Moreover, when the Christians pressured him, he put his hands over his ears; so, is it still not proven that he realized his opposition [to me] was against truth and that his heart was overcome with fear? But despite this, on account of concealing the truth, God did not grant him respite, and he died according to the promise of God and precisely in conformity with the intent of His revelations, disgracing the *maulawīs* and Christians. He was not older than me by more than just a few years. It is the wickedness of the new Muslim Sa'dullāh to adjudge that he was old

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1. See, *Kitābul-Fitan* by Nu'aim ibn Ḥammād, 'Alāmatun Ukhrā 'inda Khurūjil-Mahdī, Hadith 974, vol. 1, p. 337, Maktabātut-Tauḥīd, Cairo. [Publisher]

and decrepit. This 'Jew' wishes that the prophecy may somehow become concealed.

Therefore—O opponents!—go on shamelessly denying as much as you wish but the truth has become manifest and the wise have come to understand that the prophecy has been fulfilled not only in one aspect but in four different ways.<sup>1☆</sup>

Atham was given the benefit of turning [to the truth] and becoming fearful, which he manifested in accord with the condition of the revelation that was a part of the prophecy. And his turning to the truth developed in him immediately upon hearing the prophecy because he himself was an apostate from Islam and had always entertained doubts regarding the Divinity of Yasūf [Jesus Christ] and would invent explanations and interpretations. And he thought well of me from the very beginning because he was familiar with my early life due to having lived in the same district. It was not possible for him to consider me a liar and for this very reason he went completely pale and his condition suddenly deteriorated upon hearing the prophecy. And when I said to him

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1. ☆ (1) One aspect is that the death of Atham was delayed in accordance with the condition contained in the *ilhām*. (2) Secondly, Atham died quickly in accord with the *ilhām* due to concealing testimony [of the truth]. (3) Thirdly, the prophecy contained in *Barāhīn-e-Aḥmadiyya*, page 241 [*Barāhīn-e-Aḥmadiyya*, Part 3, Rūḥānī Khazā'in, vol. 1, p. 266–267; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footer Number One, p. 211–212] was fulfilled due to the machination of the Christians and the mutual conspiracy with the *maulawīs*. (4) The prophecy of the Holy Prophet, peace and blessings of Allah be upon him, concerning the dispute of the Muslims and the Christians came to be fulfilled through this as well.—Author



that this was the punishment that he would suffer for referring to the Holy Prophet, peace and blessings of Allah be upon him, as the *Dajjāl* [Antichrist] in his book, he was completely shaken and placed both his hands over his ears, as if he was offering *taubah* [repentance] at that very moment.

In my estimation there were nearly seventy men present in that Christian assembly at the time. In short, his turning [to truth] did not occur after a while; rather, it had begun at that very moment. Moreover, he passed his days to the very end of the prescribed period like a deranged man.

Now, what greater depravity could there be than—despite such clear and manifest events—it yet being said that the prophecy has not been fulfilled? لَعْنَةُ اللَّهِ عَلَى الْكٰذِبِيْنَ [“**The curse of Allah be upon the liars**’]. The word *rujū* [returning (to the truth)] which is included in the condition [stipulated in the revelation], was an act of the heart that had begun at that very moment. Where is the term *Islam* explicitly and openly stated in the condition? Could an idolater have remained resolute [in disbelief] at the time of such a powerful prophecy?

Everyone must remember that this prophecy did not begin from that particular day, rather it had been announced twelve years earlier in *Barāhīn-e-Aḥmadiyya*, and right along with it was the notification of the prophecy regarding Lekh Ram. If you carefully read pages (239), (240) and (241) of *Barāhīn-e-Aḥmadiyya*,<sup>1</sup> the entire plan will unfold before your eyes.

It was recorded in the [foretold] Signs of the past and the

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1. See the English translation of *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footer Number One, pages 209–212, published in 2018. [Publisher]

Prophet's *ahādīth* regarding the Mahdi of the Latter Days that he would initially be deemed irreligious and a *kāfir* [disbeliever]. The people would harbour great malice towards him, hold him in contempt, and call him by the names *dajjāl* [deceiver], faithless, and *kadhhab* [great liar]; all these [people] would be *maulawīs*,<sup>1</sup> and at that day, there would be none on earth worse in this Ummah than these *maulawīs*.<sup>2</sup> This would persist for a while. Then God would support him with celestial Signs, and a voice would call out from heaven declaring him to be *Khalīfatullāh, al-Mahdī* [the Vicegerent of Allah, the Guided One].<sup>3</sup>

But would heaven speak as a man speaks? No, but what is meant is that frightful Signs would appear which would shake the hearts and minds of people. Then, God would guide hearts

1. See *Sunan at-Tirmidhī*, Abwābul-Īmān, bāb Ma Jā'a Fīman Yamūtu wa-Huwa Yashhadu an Lā ilāha illallāh, Hadith 2641; See also *Athāarul-Qiyāmah fī Hujajul-Karāmah*, p. 363; *al-Futūḥātul-Makkīyah*, fī Ma'rifah al-Asrārul-Malakiyyah wal-Mulkiyyah, Muḥy-ud-Dīn al-Ma'rūf bāb Ibn 'Arabī, vol. 33, p. 327, Dārul-Aḥyā' al-Turāth, Beirut; and *al-Şirāṭul-Sawī fī Ahwālul-Mahdī*, by Sayyid Muhammad Sabtain al-Sarsowī, Chapter 6, p. 507, published by al-Burhān Book Depot 35, Yaddushtar Road, Krishan Nagar, Lahore, Imamia Kutub Khāna Lahore. [Publisher]
2. See *Mishkātul-Maṣābiḥ*, Kitābul-Ilm, Chapter 3, Hadith 276, Juzw Awwal, p. 71, Dārul-Kutubul-'Ilmiyyah Beirut, Lebanon. [Publisher]
3. In *al-Ḥawī lil-Fatāwā*, by 'Allāmah Jalāl-ud-Dīn as-Suyūṭī, al-Āthār al-Wāridah fil-Mahdī, vol. 2, p. 61, Dārul-Kutubul-'Ilmiyyah Beirut, Lebanon, this hadith is as follows: عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَخْرُجُ الْمُهْدِيُّ خَلِيفَةُ اللَّهِ فَاتَّبِعُوهُ. عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَ عَلَى رَأْسِهِ عِمَامَةٌ فِيهَا مُنَادٍ يُنَادِي هَذَا الْمُهْدِيُّ وَ عَلَى رَأْسِهِ مَلِكٌ يُنَادِي إِنَّ هَذَا الْمُهْدِيُّ فَاتَّبِعُوهُ يَخْرُجُ الْمُهْدِيُّ وَ عَلَى رَأْسِهِ عِمَامَةٌ فِيهَا مُنَادٍ. قَالَ رَسُولُ اللَّهِ ﷺ: يَخْرُجُ الْمُهْدِيُّ وَ عَلَى رَأْسِهِ عِمَامَةٌ فِيهَا مُنَادٍ. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَخْرُجُ الْمُهْدِيُّ وَ عَلَى رَأْسِهِ عِمَامَةٌ فِيهَا مُنَادٍ. قَالَ رَسُولُ اللَّهِ ﷺ: وَ عَلَى رَأْسِهِ مَلِكٌ يُنَادِي هَذَا الْمُهْدِيُّ خَلِيفَةُ اللَّهِ فَاتَّبِعُوهُ. See also, عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَخْرُجُ الْمُهْدِيُّ وَ عَلَى رَأْسِهِ عِمَامَةٌ فِيهَا مُنَادٍ. قَالَ رَسُولُ اللَّهِ ﷺ: وَ عَلَى رَأْسِهِ مَلِكٌ يُنَادِي هَذَا الْمُهْدِيُّ خَلِيفَةُ اللَّهِ فَاتَّبِعُوهُ. Amīrah lit-Ṭībā'ah wan-Nashr wal-Tawzī'. [Publisher]

towards his love, and his acceptance would spread throughout the earth to the extent that there would be no place where four people are gathered in which he is not mentioned with love and praise.

So the aforementioned pages of *Barāhīn[-e-Aḥmadiyya]* depict these events. First, I am addressed [by God] and told that people would consider me misguided, ignorant, and a satanic person; cause me suffering; and say all manner of things and mock me. Then it was further revealed that ‘I shall suffice to deal with those who mock.’

Then He stated:

قُلْ عِنْدِي شَهَادَةٌ مِّنَ اللَّهِ فَهَلْ أَنْتُمْ مُؤْمِنُونَ.

[Say: ‘I have with me proof from Allah, then will you believe or not?’]

This indicates that celestial Signs would be shown during those days. Then, after this, on page 241,<sup>1</sup> the Sign of Atham is mentioned, and together with it, it is foretold that upon [seeing] this Sign, the Christians and Muslims with traits of the [wayward] Jews would raise a commotion and devise plans but God, too, would devise plans and the plans of God always prevail.

Then, after this, God said that after such machinations, God would manifest the truth, and a magnificent victory would come about. Thus, the event of Lekh Ram was manifested by God as a magnificent victory. Moreover, it was not within the power of

1. See English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footer Number One, p. 211–212, published in 2018. [Publisher]

anyone outside of God to foretell the outcome of such a battle and convey the glad tidings of victory!

The second prophecy pertains to Lekh Ram, regarding which there is an indication in these revelations of *Barāhīn[-e-Aḥmadiyya]*. And the following revelation is written in *Barāhīn-e-Aḥmadiyya*<sup>1</sup> after the mention of the machinations of the Christians:

أَلْفِتْنَةُ هَهُنَا فَاصْبِرْ كَمَا صَبَرَ أَوْلُوا الْعِزْمِ.

Meaning: When they carry out their machinations, a great mischief would occur, and a commotion would be stirred in the land to support falsehood.

The truthful would be labelled false, and the liars would be considered true.

Now, therefore—O ye possessed of sight!—do not cast yourselves into the fire of Hell by so viciously denying the truth. Observe the grandeur of this revelation as its complete outline was revealed twelve years prior. And in relation to this, there is also a narration from the Messenger of Allah, peace and blessings of Allah be upon him, that there would be a dispute with the Christians. At that time, a voice would be heard from the earth that the people of ‘Īsā [Jesus] stand upon truth, and a voice would be heard from heaven that the people of Muhammad<sup>sas</sup> stand upon truth.

Now, speak the truth—have you heard the voice yet or not? If

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1. See English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footer Number One, p. 211, published in 2018. [Publisher]

you advance in mischief, He will advance in the manifestation of His might. Is there anyone who can make Him weary?

Now, I proceed to set out in detail the prophecy concerning Lekh Ram, along with the original texts from the books that contain this prophecy. I draw the attention of readers to study these passages carefully, being fearful of God Almighty, and then ponder whether it is the work of man or God, Who is the Master of heaven and earth and is the Lord of all powers.

It should be remembered that the passages written below are reproduced exactly as they appear in the books from which they have been taken. Not a single word has been added or deleted to the extent that even the hand pointing towards the prophecy has also been placed precisely in the same place it was printed below the poem, the beginning of which reads:

عجب نورِ یست در جان محمدؐ

[*How wonderful is the light in the person of Muhammad<sup>sas</sup>!*]

This has been done so that the reader of this treatise may become fully informed of all the details related to the death of Lekh Ram, which were sketched out four years before his death. Besides, these books can be found in every city and have been published for many years in Punjab and India. Whosoever wishes can see the actual books for themselves.

An essential point worth noting at this juncture, which is the essence and ultimate objective of this book of mine, is that this prophecy had been revealed for the manifesting of a great purpose. That is, it was meant to prove that the Arya religion is totally

false; that the Vedas are not from God; that our lord and master **Muhammad**, the Chosen One, peace and blessings of Allah be upon him, is the Holy Messenger and Chosen **Prophet** of God Almighty; and that Islam is the true religion from God Almighty. This is what I had written again and again, and it was for the fulfilment of this objective that I had prayed.

Hence, this prophecy should not be considered just a mere prophecy. Rather, it is a heavenly decree from God Almighty to decide between Hindus and Muslims. Over the space of some time, the Hindus had grown more and more aggressive. In particular, this Lekh Ram acted as if he had never believed in the fact that God even exists. Consequently, God had shown a dazzling Sign to these people. Every single individual ought to be forewarned from this: The end can never be good for anyone who lets his tongue loose in the slander of the Holy Prophets of God.

Through his death, Lekh Ram has given the Aryas an eternal lesson of admonition. They ought to dissociate themselves from the mischief that Dayanand has spread throughout the country and treat Islam with kindness, courtesy, genuine love, and respect. Going forward, it is their prerogative.

Some fools who call themselves Muslims had inclined towards the Aryas. Now is the time for their repentance. They need to behold how triumphantly the God of Islam prevails. At the time of this prophecy, the Aryas were informed through published announcements that if your religion is true and Islam is false, then the only option you have is to save Lekh Ram, your representative, from the consequences of this prophecy and to

pray for him as much as you possibly can. There was plenty of time for prayers, but those people could not change the wrathful will of God.

It must be understood with certainty that the dagger which was thrust into Lekh Ram was the very dagger which he would thrust for so many years in the disrespect towards our lord and master, peace and blessings of Allah be upon him. Consequently, that very sharpness of his tongue metaphorically took on the shape of a dagger and was violently driven into his belly. So long as the knife is not thrust in the heavens, it can never be thrust upon the earth.

People would think that Lekh Ram was just recently murdered, but I had verily considered him slain ever since an angel with a bloodthirsty visage had visited me and asked, ‘Where is Lekh Ram?’ Accordingly, you will read all these details in the prophecies that are documented below:

**FIRST**—(On page 4 of the announcement published on 20 February 1886,<sup>1</sup> only this much reference is found regarding Lekh Ram): In the coming book, I shall write something about the fate of Lekh Ram and specify the time and date.

If such a prophecy happens to hurt someone, he is free to inform me in writing with his signature before 1 March 1886, or within precisely two weeks of the first publication of this article

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1. Announcement dated 20 February, 1886, printed in *Ḍamīmah Akhbār Riyāḍ Hind*, Amritsar, see also Announcement dated 1 March, 1886, *Majmū‘ah Ishtihārāt*, vol. 1, p. 121, edition 2, published by Naẓārat Nashro Ishā‘at, India, 2019. [Publisher]

in any newspaper, so that the prophecy whose fulfilment they fear may be excluded from this book, and no one may be told about it, lest it should hurt people's feelings.

Thereupon, I received a postcard from Pundit Lekh Ram which stated: 'I grant permission that the prophecy concerning my death be publicised, but a time limit must be fixed.' Then after this, the revelations detailed below were received.

**SECOND**—The following revelation recorded in *Karāmātuṣ-Ṣādiqīn*<sup>1</sup> was published in Ṣafar 1311 AH:

وَعَدَنِي رَبِّي وَاسْتَجَابَ دُعَائِي فِي رَجُلٍ مُفْسِدٍ عَدُوَّ اللَّهِ وَرَسُولِهِ الْمُسَمَّى لِيكْهَرَامِ  
الْفِشَاوِرِيِّ وَأُخْبِرَنِي أَنَّهُ مِنَ الْهَالِكِينَ. إِنَّهُ كَانَ يَسُبُّ نَبِيَّ اللَّهِ وَيَتَكَلَّمُ فِي شَأْنِهِ  
بِكَلِمَاتٍ خَبِيثَةٍ. فَدَعَوْتُ عَلَيْهِ. فَبَشَّرَنِي رَبِّي بِمَوْتِهِ فِي سِتَّةِ سَنَةٍ إِنْ فِي ذَلِكَ  
لَايَةٌ لِلطَّالِبِينَ.

Meaning: God Almighty gave me a promise and heard my prayer concerning Lekh Ram, who is an enemy of Allah and His Messenger; abuses the Holy Prophet, may peace and blessings of Allah be upon him; and utters profanities against him. When I prayed against him, God gave me the glad tidings that he [Lekh Ram] would perish within six years. This is a Sign for those who are in search of the true faith.

1. See *Karāmātuṣ-Ṣādiqīn*, Rūḥānī Khazā'in, vol. 7, p. 162–163, published by Islam International Publication Ltd., 2021 [Publisher]



**THIRD**—The following revelation recorded in the announcement of 20 February 1893, which is also included in *Ā'ina-e-Kamālāt-e-Islām*.

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

عجب نورِیست در جانِ محمدؐ      عجب لعلِیست در کانِ محمدؐ  
*How wonderful is the light in the person of Muhammad<sup>sas</sup>!*  
*And marvellous indeed is the ruby in the mine of Muhammad<sup>sas</sup>.*

ز ظلمت‌ها دلی آن‌گه شود صاف      که گردد از محبتانِ محمدؐ  
*The heart is cleansed of all darkness*  
*When it joins the lovers of Muhammad<sup>sas</sup>.*

عجب دارم دل آن ناکسان را      که رو تابند از خوانِ محمدؐ  
*Alas for the hearts of those unworthy ones,*  
*Who turn their backs upon the hospitality of Muhammad<sup>sas</sup>!*

ندانم هیچ نفسی در دو عالم      که دارد شوکت و شانِ محمدؐ  
*I know of no one in both the worlds*  
*Who has an exalted station equal to Muhammad<sup>sas</sup>.*

خدا زان سینه بیزارست صدبار      که هست از کینه دارانِ محمدؐ  
*God is most displeased with the person*  
*Who bears a grudge against Muhammad<sup>sas</sup>.*

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

خدا خود سوزد آن کرم دنی را که باشد از عدوان محمد  
*God Himself burns that worthless worm,*  
*Which is among the enemies of Muhammad<sup>sas</sup>.*

اگر خواهی نجات از مستی نفس بیا در ذیل مستان محمد  
*If you wish to be delivered from the stupor of the lower self,*  
*Come and join the ranks of the lovers of Muhammad<sup>sas</sup>.*

اگر خواهی که حق گوید ثنایت بشو از دل ثناخوان محمد  
*If you desire that God should praise you,*  
*Become a true admirer of Muhammad<sup>sas</sup>.*

اگر خواهی دلیلی عاشقش باش محمد هست برهان محمد  
*If you desire a proof [of his truthfulness], be his lover;*  
*For Muhammad himself is the proof of Muhammad<sup>sas</sup>.*

سری دارم فدای خاک احمد دلم هر وقت قربان محمد  
*My body craves to be sacrificed for the dust of Ahmad's feet;*  
*My heart is ever eager to die for Muhammad<sup>sas</sup>.*

به گیسوی رسول الله که هستم نثار روی تابان محمد  
*By the tresses of the Prophet of God,*  
*I would die for the illumined countenance of*  
*Muhammad<sup>sas</sup>.*

درین ره گر کشندم ور بسوزند نتابم رو ز ایوان محمد  
*Cut me to pieces or burn me to death,*  
*I will not turn away from the court of Muhammad<sup>sas</sup>.*

به کار دین نترسم از جهانی که دارم رنگ ایمان محمدؐ  
*In matters of faith, I fear no one in the world;*  
*For I have acquired the colour of the faith of*  
*Muhammad<sup>sas</sup>.*

بسی سهل ست از دنیا بریدن به یاد حسن و احسان محمدؐ  
*How easy it is to renounce the world*  
*When one contemplates the beauty and grace of*  
*Muhammad<sup>sas</sup>!*

فدا شد در رهش هر ذره‌ی من که دیدم حسن پنهان محمدؐ  
*Every particle of my being has been sacrificed in his path;*  
*For, I have witnessed the latent beauty of Muhammad<sup>sas</sup>.*

دگر استاد را نامی ندانم که خواندم در دبستان محمدؐ  
*I know not the name of any other teacher;*  
*I have studied at the school of Muhammad<sup>sas</sup>.*

به دیگر دلبری کاری ندارم که هستم کشته‌ی آن محمدؐ  
*I have no affiliation with any other beloved;*  
*I have fallen prey to the loving ways of Muhammad<sup>sas</sup>.*

مرا آن گوشه‌ی چشمی ببايد نخواهم جز گلستان محمدؐ  
*I crave but just a single glance;*  
*I need nothing but the garden of Muhammad<sup>sas</sup>.*

دل زارم به پهلویم مجوید که بستیمش به دامنِ محمدؐ  
*Search not for my anguished heart in my bosom,*  
*For I have surrendered it to the lap of Muhammad<sup>sas</sup>.*

من آن خوش مرغ از مرغان قدسم که دارد جا به بستانِ محمدؐ  
*I am the merriest among the birds of Paradise,*  
*Who have built their nests in the garden of Muhammad<sup>sas</sup>.*

تو جان ما منور کردی از عشق فدایت جانم ای جانِ محمدؐ  
*You have illumined my heart and soul with love;*  
*My life is an offering to you, O Muhammad<sup>sas</sup>.*

دریغا گر دهم صد جان درین راه نباشد نیز شایانِ محمدؐ  
*Were I to sacrifice my life for him a hundred times—*  
*Alas! It would still be unworthy of the high station of*  
*Muhammad<sup>sas</sup>.*

چه هیبت‌ها بدادند این جوان را که ناید کس به میدانِ محمدؐ  
*So awe-inspiring is the station granted to this champion;*  
*No one can even dare to compete with Muhammad<sup>sas</sup>.*

الا ای دشمن نادان و بی‌راه بترس از تیغِ برّانِ محمد  
*Beware—O foolish and misguided enemy—*  
*Beware of the sharp sword of Muhammad<sup>sas</sup>!*

ره مولی که گم کردند مردم بجو در آل و اعوانِ محمدؐ  
*The path to God—which mankind has lost—*  
*Search for it in the progeny and helpers of Muhammad<sup>sas</sup>.*

الا ای منکر از شأن محمدؐ هم از نور نمایان محمدؐ  
*Beware—O denier—of the status of Muhammad<sup>sas</sup>*  
*And of the manifest light of Muhammad<sup>sas</sup>!*

کرامت گرچه بی نام و نشان است بیا بنگر ز غلمان محمدؐ  
*Even though miracles are nowhere to be seen,*



*Come and witness them among the devotees of Muhammad<sup>sas</sup>.*

## A PROPHECY REGARDING LEKH RAM OF PESHAWAR

On 20 February 1886, this humble one published an announcement wherein I proposed to Indarman and to Lekh Ram of Peshawar that should they so wish, I could publish some prophecies regarding their future destiny. Indarman avoided my proposal and died soon thereafter. Lekh Ram, on the other hand, accepted the proposal with immense audacity and wrote me a letter stating that I had his permission to go ahead and publish any prophecy regarding him.

Thus, in answer to my supplications, I received the following *ilhām* [revelation] from Allah, the Lord of Glory:

## عَجَلُ جَسَدٍ لَهُ خُوَارٍ. لَهُ نَصَبٌ وَعَذَابٌ

**Meaning:** This is just a lifeless calf from which a mournful bleating emanates [this refers to Lekh Ram]. For him, on account of his blasphemy and foul language, grief and severe chastisement have been ordained which will definitely be meted out to him.

Today, Monday, 20 February 1893, when I prayed to be informed about the time of this impending punishment, it was revealed to me that within six years from today—20 February 1893—this person would suffer dreadful chastisement by way of punishment for his foul and abusive language; that is to say, by way of **punishment for those insolences** which this person has shown against the **Messenger of Allah**, peace and blessings of Allah be upon him.

Therefore, I now publish this prophecy for all Muslims, Christians, Aryas, and people of other faiths. If this person is not visited by some Divine punishment<sup>1☆</sup>—which is miraculous in nature, and is distinct from everyday afflictions, and is far beyond ordinary suffering, and is accompanied by Divine awe—within these six years, then let it be known that I have not been commissioned by God, and these words are not from Him. And if I prove to be false in my prophecy, I shall be ready to face any punishment

1. ☆ Now the Aryas should all gather together and pray that this wrath may be averted from this representative of theirs. [Author]

and shall be quite willing to be hanged. Notwithstanding this willingness on my part, a man cannot face a greater humiliation than to be proven false in his prophecy. What more can I say?

Be it clear that this man is guilty of showing such rank disrespect to the Messenger of Allah, peace and blessings of Allah be upon him, that one shudders at the thought of it. His books are filled with a shocking variety of insult, sacrilege, and abuse. Who among the Muslims can listen to anything from these books without his heart being torn to pieces?

Besides being insolent and spiteful, he is grossly ignorant. He does not even have a nodding acquaintance with Arabic, nor the potential for writing refined Urdu. This prophecy is not a matter of chance. On the contrary, I prayed specifically for this purpose and received the foregoing answer. This prophecy is a Sign for the Muslims as well. Would but they realize the truth and their hearts soften!

I now conclude in the name of the Glorious God in whose name I had begun. وَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ مُحَمَّدٍ الْمُصْطَفَى. وَأَفْضَلُ الرُّسُلِ وَخَيْرِ الْوَرَى سَيِّدِنَا وَسَيِّدِ كُلِّ مَا فِي الْأَرْضِ وَالسَّمَاءِ [All praise belongs to Allah, and peace and blessings be upon His Messenger, Muhammad, the Chosen One, the Best of all the Messengers, and indeed the Best of all creations, our master and the chief of all that is in the heavens and the earth].

**The humble one,**  
**Mirza Ghulam Ahmad of Qadian,**  
District Gurdaspur  
(20 February 1893 CE)

**FOURTH**—The following reply to an objection, recorded on the title page of [the book] *Barakātud-Du‘ā* [‘Blessings of Prayer’], along with a prophecy given in the footnote of page 4 of the title page:

## EXAMPLE OF AN ACCEPTED PRAYER

### *Anīs-i-Hind of Meerut & an Objection to My Prophecy*

I have received the *Anīs-i-Hind* dated 25 March 1893, which contains some criticism of the prophecy I had published with regard to Lekh Ram of Peshawar. I have learnt that some other newspapers have also found this word of truth disagreeable.

In fact, it quite pleases me to see that this prophecy is gaining publicity and fame at the very hands of my opponents. In response to this criticism, I consider it sufficient for the time being to say that God Almighty has done what He wished and as He wished. None of this is my doing.

As regards the objection that such a prophecy shall fulfil no purpose and some doubts will yet remain in this connection, I consider such a presumption to be premature. I freely admit and reiterate that if, as the critics believe, this prophecy results in some ordinary fever or he [Lekh Ram] suffers a little pain or a bout of cholera, after which he fully recovers, it will not



be considered a prophecy, rather it would amount to fraud and deception, for no one is free from such illnesses and we all fall sick at one time or another. In such a situation, I would still deserve the punishment that I have stated, but if this prophecy manifests itself in such a way that the Signs of Divine wrath are clearly and openly witnessed, then let it be known that it is from God Almighty.

The fact is that the inherent greatness and awe of a prophecy do not require that the time and day [of its fulfilment] should be fixed, and it is enough to set a time limit within which the punishment will come. When a prophecy actually reveals itself with appalling awe, it automatically draws hearts towards itself, and all the conjecture and criticism that prematurely take root in the hearts are so vanquished that people who possess judicious and sound judgement retract their previous ideas and are ashamed of them.

Moreover, I am subject to the laws of nature as well. If I published this prophecy as a hoax, merely on the basis of presumptions and with some common ailments in mind, then the person who is the focus of the prophecy can likewise make a prophecy concerning me based on similar presumptions. I am quite willing that instead of six years, which is the limit I have set for him, he may stretch it to ten years in my case.

Lekh Ram at present would be no more than 30 years old. He is a well-built young man enjoying excellent health, and I, on the other hand, am more than 50 years old, weak, chronically ill, and suffering from several ailments. Nevertheless, the contest will make amply clear as to which is the word of a mortal and which is the word of God Almighty.

The critics' contention that this is no longer an era for such prophecies, is a common expression frequently uttered by people. I, however, believe that this is the age for the acceptance of the immutable and perfect truths and verities, and there has probably never been such an age. It is true that no fraud or deceit can remain hidden in this age, but this is all the more pleasing for the righteous, because only a person who knows how to differentiate between truth and falsehood can truly appreciate the truth and embrace it with joy and eagerness. There is such attraction in the truth that it draws people towards itself.

Evidently, people of this era are accepting hundreds of new facts which their forefathers did not accept. If the people of the age are not thirsty for truth, then what is the reason for the beginning of such a wonderful revolution in it? The present age is undoubtedly a friend—not foe—of the truth.

To say that this is the age of intellectuals and long gone are the days of the simple-minded, is—in other words—a condemnation of the age: as if this is such an evil period of time which, encountering the truth that is actually the truth, still fails to accept it. But I will never accept that this is factually the case because I see that most of those who are turning to me and are benefiting from me are indeed those very people who are newly educated—some of whom have attained BA and MA degrees—and I also see that this group of newly educated people eagerly accept and embrace truth. And this is not the end of it, but rather, a group of educated Eurasian British people, who are residing in the area of Madras and have recently embraced Islam, have entered into my Jama'at and believe in all truths.

I now believe that I have written down all those things that should suffice for a God-fearing man to be able to understand. Aryas, however, are at liberty to comment on this article as they wish. I am not bothered by whatever they might say, for I know that to praise or condemn the prophecy at this stage is of no consequence.

If this prophecy is from God Almighty—and I know full well that it is absolutely from Him—then it will definitely manifest itself with awesome Signs and will cause hearts to tremble. And if it is not from Him, it will result in my humiliation. If, at that time, I indulge in weak and futile interpretations, I will suffer even greater disgrace.

That Eternal, Pure, and Holy Being who holds all power in His hand never bestows honour upon a liar. It is an absolutely false allegation that I have any personal enmity against Lekh Ram. I personally do not hold any hostility toward anyone, but this man [Lekh Ram] is the enemy of the truth and has insulted **the Perfect** and Holy One, who is the fountain of all truth. This is why God Almighty has desired to manifest throughout the world the dignity and honour of the one whom He loves. وَالسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ [And peace be upon whoso follows the guidance].

## FURTHER NEWS CONCERNING LEKH RAM OF PESHAWAR

*(Mentioned in the footnote to the title page of  
Barakātud-Du‘ā [The Blessings of Prayer])*

Today, on the morning of 2 April 1893 CE, which is the 14th of the month of Ramaḍān, 1310 AH, in a state of slight drowsiness, I saw myself sitting in a large house with some friends when a robust and frightful man, who seemed to be in a terrible rage, appeared before me.

I looked up and saw that he was a man of an unfamiliar creation and disposition. He seemed not a man but one of the terrible and awe-inspiring angels, and his terror seized the hearts. As I looked at him, he asked, ‘Where is Lekh Ram?’ He also named another person and asked for his whereabouts.

It was then that I realized that this man had been appointed for the chastisement of both Lekh Ram and the other individual. However, the knowledge escapes me of who the other man is. Indeed, I certainly recall that he was one of those regarding whom I had already published an announcement. This happened on Sunday at four o’clock in the morning. **فَالْحَمْدُ لِلَّهِ عَلَىٰ ذَٰلِكَ** [So Allah be praised for all this].

## VIEWS OF ARYAS REGARDING LEKH RAM AFTER HIS MURDER

The newspaper *Akbbār-e-Ām* published on Wednesday 10 March 1897, wrote in reference to me that:

A prophecy regarding the death of a Christian Deputy [Commissioner] had been publicised for a year, and there was much talk regarding it in the newspapers. Had the Deputy, God forbid, fallen victim to such an event (that is, the occurrence of murder) which Lekh Ram has had to suffer, then the situation would have been different.

Now, everyone can understand what this statement of the Editor means. The only meaning is that if Deputy Atham had been killed, in the opinion of the Editor, the Government would immediately have suspected the one who had made the prophecy, and an investigation would have been carried out, which is not being done in this case. This statement of the Editor likely had some good intention behind it. Still, it is lamentable since it is tainted by the stain of superficial thinking and an understanding opposed to the facts.

It also appears from this statement of the Editor that the prophecy related to Atham has not been fulfilled. However, I

want to remind here briefly that the prophecy was very clearly fulfilled. Mr Atham was an old acquaintance of mine. He had once implored me verbally and through a special note that if there was ever a prophecy regarding him that turned out to be true, he would reform himself to whatever extent.

Thus, God revealed this prophecy that he would be cast into Hell within 15 months, but this was contingent on his failure to turn to the truth within that period. Thus, since there was a condition in God's revelation and, overcome by fear, Mr Atham had complied with this condition, it was necessary that he reap its benefit. It is not possible that one fulfils God's condition and yet avails no benefit from it.

Therefore, as per the condition, his death was somewhat delayed. If it is asked what proof there is that he became sincerely inclined towards Islam and was overcome by fear of the Islamic prophecy, the reply is that when God informed me that He had delayed his death because Atham had taken advantage of the condition in the prophecy, I invited him (Atham) to publicly swear that he had not covertly become inclined toward Islam, nor was he in awe of Islam, and offered him a reward of 4,000 rupees for doing so.

Or, if he was not willing to swear an oath, he should initiate legal proceedings to prove the reasons for his fear, which he had acknowledged. However, he neither swore an oath nor pursued legal action, but admitted that he remained fearful during the period prescribed in the prophecy, claiming that it was not due to the awe of Islam but due to a trained snake and attacks, etc. Since he could not conceal his fear, he made various excuses but presented no evidence, so he was invited to take an oath to prove

his truthfulness. But despite the cash reward of 4,000 rupees, he declined to take an oath, nor did he take legal action to prove his false claims. Ultimately, he ended up in his grave.

It was also stipulated in my *ilhām* [revelation] that if Atham did not give a truthful testimony or swear an oath, even then **he would soon die** after persisting thus. Consequently, this is precisely what happened, and Atham died within **seven months** of the publication of my last announcement. Even more amazing is that news of this entire case is present in the revelations written in *Barāhīn-e-Aḥmadiyya* twelve years before the occurrence of these events. Look up page number 241 of *Barāhīn-e-Aḥmadiyya*.<sup>1</sup>

To imagine that such a vivid and unmistakable prophecy has not been fulfilled would be a grave injustice. Was there not a stipulation attached to the prophecy about Atham? And if there was, did Atham's words and deeds not demonstrate the fulfilment of this stipulation? Did Atham not admit to being afraid, eventually passing away without being able to prove that it was due to an attack from a trained snake, etc., rather than the awe of the Islamic prophecy? He would always engage in debates, but after the prophecy, he fell so silent that he passed away in that very state of silence.

The prophecy was, therefore, fulfilled in three ways. **First**, on the basis of its condition, by Atham's compliance with it and receiving the corresponding benefit due to it. **Second**, on the basis of the fulfilment of the promise that death will result from concealing the truth. **Third**, on the basis of the *ilhām* in

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1. See English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footer Note Number One, p. 211–212, published in 2018. [Publisher]

*Barāhīn-e-Aḥmadiyya* revealed twelve years before these events. Now consider whether there could ever be a clearer prophecy than this?

I cannot silence someone who speaks untruthfully, but the words of the prophecy regarding Atham are so clear that a seeker after truth has no choice but to believe it. And those who reflect upon the revelation in *Barāhīn-e-Aḥmadiyya* about Atham—which was widely disseminated throughout the Islamic world about twelve years before this prophecy—will surely fall into prostration wonderstruck before God, the Knower of the unseen, how He had given news of all these future events and disputes long ago.

As most people these days do not believe in that Supreme Being, they are more inclined towards thinking ill of others instead of thinking well. It is absolutely wrong to say that the Government has been slow to investigate the case of Lekh Ram and that in the case of Atham, had he been murdered, it would not have been so slow.

I hold the view that it is incumbent on the Government to treat both Hindus and Muslims alike without favouring anyone. This is precisely what this just Government is doing at present. However, I question whether any government can fight with God Almighty. Certainly, it is the obligation of a government to capture a wicked murderer, hang him, and threaten him with the harshest punishment so that others may learn from the example and peace is maintained in the country. If Atham had been murdered, then his murderer would have undoubtedly been hanged.

Similarly, when the identity of the murderer of Lekh Ram is established, he, too, will be arrested and subjected to hanging.



What is the Government's wrongdoing or negligence in this matter? Who is the murderer the Government is showing reluctance in apprehending, and with what proof do the Aryas wish to have the Government arrest him? However, the Government cannot interfere with the prophecies of God. The more the Government seeks to investigate this matter, the more it will discover these prophecies to be heavenly, absolutely unadulterated, and pure.

This Government is of the People of the Book [i.e. Christians] and does not deny the existence of God, who has knowledge of the unseen and can foretell what is to come as though it has already taken place. Is it impossible for God to specify the period of six years, to inform that it would be the day after Eid, and to convey how the death would take place? If such a thing is impossible for God, then how can it be possible for a man to make such a prophecy with all these specifications? Is it possible for man to give such accurate news of events that would occur in the distant future? If it is, then present one such worldly example.

This Government should take pride in the fact that during its rule, God is establishing that type of connection with some of His servants, the likes of which are only found in the form of tales and stories written in books. This country has been blessed in that heaven has drawn close to the earth, the like of which is not found in other countries!

It is necessary to relate here that I am in receipt of several letters written to me from various parts of Punjab informing me of the incitement of some Aryas and their inappropriate plots. I have kept these safely and shown them to some local Aryas. The contents of a letter I received from a distinguished and wealthy gentleman from Gujranwala are presented here.

Gatherings were held here over two days to mourn the death of Lekh Ram. Reward money of 1,000 rupees has been agreed for one who leads to the arrest of the murderer and a further 200 rupees for one who identifies him. I have also heard from an outside source that a committee has been set up to carry out your assassination.<sup>1☆</sup> Members of this committee have been nominated from the neighbouring cities (such as Lahore, Amritsar, Batala and central Gujranwala). It has been recommended to collect 20,000 rupees for the purpose of hiring an evil, greedy person who will look for an opportunity to carry out the assassination.<sup>2☆</sup> Consequently, 2,000 rupees have already been collected. The rest will be collected from other cities and villages.

Thereafter, the respected writer of this letter further writes:

Although you are under the protection of the Real Protector [Allah], it is nevertheless important to have

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1. ☆ This same news has been written summarily in the *Paisa Akhbār* as well.—Author
  2. ☆ The meanings of that revelation of *Barāhīn-e-Aḥmadiyya*, namely **يُؤَيِّسُ اِنَّ مُؤْتِيكَ** [O Jesus, I will cause thee to die a natural death] which was published some seventeen years ago, became very clear at this time. That is to say, this *ilhām* was sent to Jesus by way of assurance when the Jews were trying to crucify him. And here, in place of the Jews, it is the Hindus who are trying; and the meaning of the *ilhām* is that ‘I will safeguard you against such despicable and cursed deaths.’ Look how this event has caused the name of ‘Īsā [Jesus] to become applicable to this humble one.—Author

due regard for means of your security. I consider that at times like this, it is important to be aware of mischievous Muslims as well, because they are greedy and malicious. I would not be surprised if they were to outwardly enter into *Bai'at* [the Pledge of Allegiance] and dare to do such a deed after being tempted by the Aryas.

The respected writer then says:

I have also discovered that the masterminds behind this murderous plot consist of some lawyers and high-ranking Government officials from this city and wealthy Aryas and leaders from Lahore. I have related to you all that I have learned. وَاللَّهِ أَعْلَمُ. [Only Allah knows].

A letter confirming the same was received from Pind Dadan Khan, and several more have arrived from various other places with essentially the same information. All these letters are safely in my possession. The incitement expressed in some Arya newspapers shows that such thoughts are not far-fetched in times of such incitement. Thus, the following few lines have been written regarding me in the supplement to the newspaper *Punjab Samāchār* of Lahore.

One gentleman, perhaps in his book, *Maū'ud Masīhī*, had also made the prophecy that Pundit Lekh Ram will suffer a most painful death within a period of six years on the day of Eid. This prophecy was now close because 1897 was likely the sixth year, and the 5th of March 1897 would have

been the last Eid of the sixth year. He used to announce by word of mouth and in writing that he would kill the Pundit. Moreover, during this period and on such day, the Pundit will suffer an excruciating death. Does this opponent of the Arya faith and the particular writer of a few books (i.e. my humble self) have no connection with this conspiracy?

The proprietor of this newspaper and similarly some others have drawn the conclusion from this prophecy that this was a plot that was publicized as a prophecy, as is clear from another page of this same newspaper, where he writes:

This murder is the result of a well thought out and planned conspiracy involving many people over quite some time.

I believe and accept that in the explanation of the prophecy, as I was given to understand by God, it was written many times that it would be manifested most dreadfully. Moreover, Lekh Ram's death would not be the result of any illness, but God would appoint over him someone from whose eyes blood would be dripping. The *Punjab Samāchār* dated 10 March 1897 has quoted the day of the incident as per the prophecy to be the day of Eid, but this is a mistake on its part. The text of the revelation clearly states:

سَتَعْرِفُ يَوْمَ الْعِيدِ وَالْعِيدُ أَقْرَبُ

Meaning: You will recognize the day of the Sign, which is like *eid* [joy] and the Eid [Festival] will be very close to the day of this Sign.

God has informed that the day of Eid will be joined to the day of the murder, which is precisely what happened. Eid was celebrated on Friday, and Lekh Ram was murdered on Saturday, the 2nd of *Shawwāl* 1314 AH.

Hence, the sum and substance of this entire prophecy is that a terrifying incident would occur within six years, on a day that would be next to the day of Eid—2 *Shawwāl*.

Now pause and ponder: could it be the work of man that the date was foretold, the day was predicted, the cause of death was foretold, and it was also foretold that this incident would take place in an awe-inspiring manner? All this was fully depicted in [the book] *Barakātud-Du‘ā* [‘Blessings of Prayer’].

Now reflect, could this be the work of any charlatan to prophesy six years ago with Signs of such clarity, which are then fulfilled exactly as foretold? The Torah testifies that the prophecy made by a false prophet can never be fulfilled. God stands up against it lest the world is ruined. For instance, during those very days, Lekh Ram had also cunningly made the following announcement about me: ‘You will die within three years.’ Why couldn’t he conspire with an assassin to make his words come true?

And it is outright devilish to think that a disciple of mine could have murdered him. Any sensible person can see that disciples have a delicate relationship with their guide, and their faith [in him] is based on his *taqwā* [righteousness], purity, and virtuous conduct. Those who take someone as their mentor do so because they are convinced that he is a godly man and that his heart is free from deceit and mischief. Thus, if he is such a sinful and accursed person that he fabricates a false prophecy about someone’s death, and then when its time is about to expire, he puts

his hands together humbly begging one of his disciples to save his face and prove his truthfulness by putting a noose around his own neck—I now ask fair-minded people—would anyone retain the relationship of discipleship with such a wicked and accursed man, having found him guilty of such deceitful behaviour and having listened to his diabolic plan? Would he not consider his mentor to be an evil, accursed, depraved, and sinful man? Would he not say to him: ‘O scoundrel! O corrupter of our faith! Was this the reality of your prophecies? Is it your intention that the noose should tighten around someone else’s neck while you tell the lie so your prophecy may be fulfilled? Is it your intention that while you lie, someone else should hang for it and thus fulfil your prediction?’

Of all those Prophets and Messengers who have come and gone in the world or shall be appointed or receive revelation in the future, no one could have become—nor shall become—their disciple while considering them to be an imposter and a schemer. A guide and his follower’s relationship is very delicate, so even a minute suspicion can spoil this relationship. I once observed in the Jamā‘at of my followers that some doubted me because, due to an illness of which they were unaware, I did not keep my right foot raised while in *qa‘dah* [the sitting posture] during *Ṣalāt*. Just based on this small matter, two men began talking and fell into doubt that this is opposed to the Sunnah [Practice of the Holy Prophet<sup>ṣas</sup>].

At one time, I held a cup of tea with my left hand because the bone in my right hand is broken and thus weak. Just because of this, some started criticising that this is contrary to the Sunnah. And this always happens that some new disciples fall into trial due to their lack of understanding on the most trivial of matters

and begin to be critical of the smallest of household matters. This is similar to the pain inflicted upon Ḥaḍrat Mūsā [Moses] [by some of his followers]. This is so because Islam is such a religion that its followers measure the words and deeds of every man against the standards of *taqwā* and fearfulness of God. If they find them to be against these standards, they immediately part ways from such a one.

Hence, it is worth pondering why people would show loyalty towards such an evil person whose entire operation is drenched in guile and craftiness, who seeks to assign others to murder the innocent to save his own honour and fulfil his prophecy. No man deliberately wants to ruin his faith. If a disciple was to be involved in such a conspiracy, how would the matter remain hidden from all the disciples? Considering that this Jamā‘at has highly respected members, such as those with BA and MA qualifications, and hold Government offices such as revenue collector, deputy collector, extra assistant, and some are successful traders and accomplished scholars, how can it be designated as a Community of liars and rascals?

I proclaim aloud that my Jamā‘at [Community] consists of upright, civilised, righteous people. Is there any impure and accursed ‘disciple’ of mine who claims that I had appointed him to murder Lekh Ram? I consider such a mentor and follower to be worse than dogs, living a rather filthy life—concocting self-made prophecies and then contriving through deception and trickery to fulfil them or to have them fulfilled.

Alas, the accusation of conspiracy levelled against me in the *Punjab Samāchār* dated 10 March is a murderous attack upon the truth. I pose the question to the owner of this newspaper

that greatly revered Avatars have appeared among you people as well, such as Raja Ram Chandar and Raja Krishan—could you even imagine that they would resort to such a device to safeguard their honour after making a prophecy, going to some follower of theirs and obsequiously supplicating, ‘Please fulfil this prophecy by some effort of yours and safeguard my honour’? Would their followers still esteem them to be good people [after such an act]?

Yes, it is conceivable that some scoundrels would join an evil bandit and covertly carry out such deeds, but such wicked acts can in no way be reconciled with this Movement of my followers, which forcefully proclaims my role as the Promised Mahdi and Messiah. In light of this lofty claim, every follower expects to see a model of the highest standard of piety. So how is it possible that I claim to be the ‘Īsā [Jesus] of the time yet I wish to have false prophecies fulfilled in this way, begging my followers: ‘I made a mistake so please cover up my shortcomings. Go and get yourselves killed and somehow make my prophecy come true’? Can such a wretch be the master of a Holy Jamā‘at?

O enlightened Aryas, where is your pure conscience!?! And O wise people among the Aryas, where is your innate discernment? It is my principle to have sympathy for all of humankind. If a person sees that fire has broken out in a Hindu neighbour’s house and does not help to put it out, then I tell you truly that he is not of me. If one of my followers sees a Christian being killed and he does not go to help rescue him, I tell you very truly that he is not of us.

Islam cannot be held responsible for the rogues of this nation. Some would kill children out of greed for a rupee apiece. Such crimes take place mostly for fulfilment of lewd sensual needs.



And then, especially the members of my Jamā'at [Community] who have gathered around me for the sake of learning virtue and forbearance, do not come to me to learn the ways of robbers and ruin their faith. I say it on oath and in truth that I have no enmity with any people. I do, however, desire to reform their beliefs as far as possible.

If anyone utters abuse, I refer my plaint to God and not to any other court. Despite all this, it is our obligation to have sympathy for the whole of humanity. I do not know how and in what words to satisfy the hearts of the Arya gentlemen that recourse to mischief is not my way. I am distressed by the loss of a human life, but I am also pleased with the fulfilment of a Divine prophecy. Why am I happy? Only for the good of all peoples.

I wish they would reflect and understand that to foretell with such a high degree of clarity so many years in advance is not the work of man. The condition of my heart at this moment is indeed very strange. There is both pain and pleasure. Pain because if Lekh Ram had, at least, restrained himself from vilification, I swear in the name of Almighty Allah that I would have supplicated on his behalf and would have hoped that, even if he had been cut to pieces, he would have survived.

Nothing is impossible for the God Whom I know. On the other hand, I am happy that the prophecy has been so clearly fulfilled. It has also shed light on the prophecy regarding Atham. I wish people would reflect and understand, and hatred and rancour between nations may be removed, because a life of animosity and enmity is so very close to death itself.

And if the doubt of a doubter still cannot be removed, and he considers me to be an accomplice in the conspiracy of murder

[of Lekh Ram] as manifested by the Hindu newspapers, I have a good suggestion for **settling** the entire affair. **Such a person** should state the following **words on oath** in my presence: 'I know for certain that this man was party to the conspiracy of murder, or the murder was committed under his direction. So, if this is not true, afflict me, O Almighty God, with such terrible punishment as should be most awe-inspiring within **one year**; but it should not proceed from human hands, nor should it be suspected of having been brought about by human design.'

**Thus, if** such a person should survive for a whole year from my curse without being afflicted, I am guilty and deserve the punishment given to a murderer. Now, if a **stout-hearted** Arya wishes to liberate the entire world from doubts, let him adopt this very simple and straightforward method. Perhaps our *maulawīs* can also benefit from this method. I have written this with all sincerity of heart. But, remember, the person who wishes to try this method must come to Qadian in person, and I will bear all his travel expenses.

The statements from both sides will be published. If God does not **destroy** such a person through a punishment, which contains no traces of human intervention, I shall have been proven to be a liar. **And let the whole world stand witness** that, in such an event, I shall deserve the same punishment as a murderer. I cannot leave this place and travel to other places; hence, the one wishing to challenge me should come here. However, the one who accepts the challenge should be courageous, young, and strong.

After this, it would be grossly shameful for anyone to hold such unholy doubts about me. I have presented a way of settling this issue. May the curse of God be upon me if I was now to go back on this, and may the curse of God be upon him who does not

refrain from making accusations and does not seek truth through this method.

O hasty people! I do not hold a grudge against any people as you suspect. I have sympathy for every human being and shall remain engaged in this service so long as strength remains in my body. And in precisely the same way that I am a sympathiser of all peoples, I am grateful to the British Government and wish them well wholeheartedly and have disgust in my heart for mischievous practices.

Another point worth remembering is that news about the prophecy that was made regarding Pundit Lekh Ram was reported in *Barāhīn-e-Aḥmadiyya* seventeen years before its occurrence, in the revelation written on page 241 of *Barāhīn-e-Aḥmadiyya*:<sup>1</sup>

لَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ. وَخَرَفُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ. قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ. وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ. أَلْفِتْنَةٌ هَهُنَا فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَرْشِ. قُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَلَا تَخْرِجْنِي مِنْ رَوْحِ اللَّهِ الْآلَا إِنَّ رَوْحَ اللَّهِ قَرِيبٌ. الْآلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ. يَا تَيْتَبُكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ. يَا تُونُ مِنْ كُلِّ فَجٍّ عَمِيقٍ. يَنْصُرُكَ اللَّهُ مِنْ عِنْدِهِ. يَنْصُرُكَ رِجَالٌ نُوحِيهِ إِلَيْهِمْ مِنَ السَّمَاءِ. لَا مَبَدَّلَ لِكَلِمَاتِ اللَّهِ. إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا.

Meaning: The Christian priests and the Muslims possessing the characteristics of Jews will not be pleased with you. They have fashioned sons and daughters for God [without any knowledge]. Say to them that God is indeed only He, Who is Single, and is Self-Existing and Besought of all. No one is His son, nor is He anyone's father, and there is none

1. See English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footer Note Number One, p. 211, published in 2018. [Publisher]

like unto Him. These people will devise their plans (this points towards the manifestation of the prophecy regarding Atham), and Allah, too, will devise His plan [and Allah is the Best of Planners].<sup>1☆</sup> And He will give them some respite so that they may revel in their false notions.

And then He said:

At that time a mischief<sup>2☆</sup> would erupt from the Christian

1. In *Dāfi‘ul-Balā’ wa Mi‘yāru Ahlil-Iṣṭifā’*, the Promised Messiah<sup>as</sup> says about this: ‘The Christian people will make plans to inflict harm, and Allah will also make His plans, and those will be days of tribulations and say: ‘O God, grant me a space in a holy land’ (See English translation, *Defence Against the Plague and a Criterion for the Elect of God*, p. 37, published in 2015). [Publisher]
2. ☆ **Footnote:** There is mention of three mischiefs in *Barāhīn-e-Aḥmadiyya*. First, the great mischief of the Christian priests who deceptively raised a clamour in the entire world that the prophecy concerning Atham was proven to be false, and they got *maulawīs* possessing the characteristics of the Jews and those Muslims who follow their ways to join hands with them. See page 241 [*Barāhīn-e-Aḥmadiyya*; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footnote Number One, p. 210–211]. The second mischief which is of the second rank is that of Muhammad Husain Batalavi, concerning which it is written on page 510[–511] of *Barāhīn* [*-e-Aḥmadiyya*; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footnote Number Three, p. 390]:

وَأَذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا. أَوْقَدُوا لَنَا نَارًا لَعَلَّنَا نَطَّلِعُ إِلَى إِلَهِ مُوسَىٰ وَإِنِّي لَأَكْفُرُ مِنَ الْكَافِرِينَ.  
تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ مَا كَانُوا لَهُ أَنْ يَدْخُلُوا فِيهَا إِلَّا خَائِفًا. وَمَا أَصَابَكَ مِنْ نَارٍ فَجِنِّ اللَّهُ. أَلَيْسَتْ هُنَا  
فَأَصْبِرْ كَمَا صَبَرَ أَوْلَاؤُا الْعَزِيمِ. أَلَا إِنَّهَا فِتْنَةٌ مِّنَ اللَّهِ لِيَجْبِ حُبًّا جَمًّا. حُبًّا مِّنَ اللَّهِ الْعَزِيمِ الْأَكْرَمِ عَطَاءً  
غَيْرِ مَجْذُودٍ.

Meaning: Call to mind the time in the future when one who has rejected you will devise a plan against you and will say to his companion Hāmān, ‘[O Hāmān], set ablaze a fire of mischief for me, so that I might find out about the God of Mūsā [Moses] because I consider him to be a liar.’ Both hands of Abū Lahab [the Father of Flames] perished and so did he perish himself. It did not behoove him to enter into this affair accusing me of falsehood and of being a disbeliever except in fear and that if he did not comprehend something, he should have asked about them. And as for that which afflicts you, it is from God alone. A trial will arise here, then be steadfast as Prophets of high resolve were steadfast. Hearken! This tribulation is from God Almighty so that He might love you exceedingly—the love of God, the Mighty and the Most Noble. This is a bounty which shall never be withdrawn.

It was at this time that I came to understand that in the *ilhām*, by ‘Hāmān’ is meant Naẓīr Ḥusain *Muḥaddith* of Delhi because it was to him, first of all, that Muhammad Ḥusain took his plea. And he said to him: *أَوَقَدْ لِي يَا هَامَانُ* ; the meaning of which is that lay the **foundation** of accusing me of disbelief so that others may follow therefrom. From this it is proven that the end of Naẓīr Ḥusain is ruined if he does not offer *taubah* [repentance] before dying. And it is possible that by ‘Abū Lahab’ [the Father of Flames] is also meant Naẓīr Ḥusain. It is possible that Muhammad Ḥusain’s end might be in accord with the verse: *آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ* [‘I believe that there is no God but He in Whom the Children of Israel believe] (*Sūrah Yūnus*, 10:91), because some of my dreams support this interpretation. Thus, by the grace of God, it would not be surprising at all that after seeing the continuous support of God, he may offer *taubah* in the end, and Hāmān may come to destruction. The third mischief, which is of the third rank, is the mischief of the death of Lekh Ram. This refers to the ill thinking of the Aryas and their secret attempts to cause harm—as mention is found also in the *Paisa Akhbār* of their intentions to assassinate [me]. And there is this *ilhām* on page 557 of *Barāhīn-e-Aḥmadiyya* [See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footer Number Four, p. 435, published in 2016] concerning this mischief and the Sign

priests and the Muslims possessing the characteristics of Jews. Then be steadfast as the Prophets of high resolve were steadfast. Beg Allah for the manifestation of your truthfulness.<sup>1</sup>

associated with it: میں اپنی چکار دکھاؤں گا اور اپنی قدرت نمائی سے تجھ کو اٹھاؤں گا۔ دنیا میں ایک نذیر آیا پر دینا نے اُس کو قبول نہ کیا لیکن خدا اُسے قبول کریگا اور بڑے زور آور حملوں سے اسکی سچائی ظاہر کر دے گا۔ [I shall demonstrate My light and shall raise you with a demonstration of My power. A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with mighty assaults.] *الْفِتْنَةُ هُنَا فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعِزْمِ. فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا*; meaning, there would be a trial here, then be steadfast and when the Lord will manifest Himself on the mountain of difficulties, He will crush them into pieces. These are revelations of *Barāhīn-e-Aḥmadiyya*, but just now, at the time of writing this, I have received an *ilhām*, as follows:

**سَلَامَتِ بَرِ تَوَاي مَرِدِ سَلَامَتِ\***  
[Security for you, O man of security].

[Author]

\* [This revelation was vouchsafed to the Promised Messiah<sup>as</sup> when, after the death of Lekh Ram, he was receiving repeated threats of murder by the Aryas. (Mirza Bashir Ahmad)]

1. 'Make my entry a righteous entry' is the literal translation of the Arabic words but since the Promised Messiah<sup>as</sup> has given the explanatory translation, it has been translated accordingly in the text because the recipient of the revelation can explain the exact meaning of the revelations vouchsafed to him by Allah the Almighty. [Munawar Ahmed Saeed]

Meaning, pray for the removal of whatever deception was spread amongst the people by the Christian priests and the Muslims possessing the characteristics of the Jews in an attempt to conceal the prophecy.

And then He said:

Despair not of the mercy of Allah, since the mercy of Allah shall quickly descend following these days of trial. The help of Allah will come to you by every distant track. People will come to you from far-off places. Allah will help you from Himself to manifest the Signs.

Meaning that He will manifest Signs directly. And also:

Such people will help you whose hearts We shall inspire  
Ourselves from the heavens.

Meaning that God will also manifest some Signs indirectly. The understanding of this is that some prophecies will be manifested directly, while for the manifestation of others, the means would be such men whose hearts would be inspired by God.

No one can avert the words of Allah and there is none who can hinder their fulfilment. We will bestow upon you a manifest victory after the machinations of the Christian priests.

In these revelations God Almighty has stated very clearly that first the Christian priests and the Muslims with [wayward] Jewish traits will try through deception, to conceal the reality of

the prophecy so that my truthfulness remains hidden and does not become apparent. Then, after this, it will happen that God will decide to manifest my truthfulness so that the veracity of my prophecies becomes apparent.

Then He will manifest two kinds of Signs. One of which will not involve human actions as was the case when it was **foretold** prior to the Conference of World Religions that **my paper would be considered the most superior** and there would be no element of human interference in the fulfilment of this prophecy. Thus, this is exactly what happened; opposing efforts were made and everyone desired their paper to be considered the best. Eventually, however, in accordance with the prophecy, my paper was declared to have prevailed.

Second, there was the promise in these revelations in *Barāhīn-e-Aḥmadiyya*, that He would manifest those Signs which would involve the actions of human beings. So, the prophecy related to Lekh Ram occurred in accord with this because this Sign was manifested by means of someone who killed Lekh Ram. It is apparent that for this prophecy God roused the heart of someone to want to murder him and created every opportunity for him to be able to complete his task.<sup>1☆</sup> Before mentioning the manifest victory, God Almighty made use of two sentences regarding the manifestation of the prophecy.

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1. ☆ It is written in *Paisa Akhbār* and *Safīr Government* that Lekh Ram had an illicit relationship with a woman; that is, he was killed by some heir of this woman. What an ignoble death this is! And if this be called martyrdom then it ought to be said that he had been martyred by the sharp dagger of some woman's glance and in the end that very dagger came down upon him in a wrathful manner. If this is verily the cause of the murder, then it is excellent proof of the 'holy' life of Lekh Ram! —Author.



The first:

يُنْصُرُكَ اللَّهُ مِنْ عِنْدِهِ.

[Allah will help you from Himself.]

And the second:

يُنْصُرُكَ رِجَالٌ نُوحِي إِلَيْهِمْ مِنَ السَّمَاءِ.

[Such people will help you whom We shall inspire from  
Ourselves from the heavens.]

The reason for this demarcation was that God Almighty desired to humiliate the Christian priests by saying that if they wanted to conceal one of His Signs, what harm could that cause, for He would, in its place, manifest two Signs. One that would be manifested directly by Him and carried out by His Hand and the second, by the hands of those in whose hearts He would plant the desire for them to do so. Then would the manifest victory occur.

Now, look at this with fairness and reflect upon it with honesty: can the manifestation of both these Signs—that is, the Sign related to the Conference of World Religions and the Sign related to the death of Lekh Ram predicted **seventeen** years ago in *Barāhīn-e-Aḥmadiyya*—possibly be within a man's capability?

It is also apparent that the announcements of revelation that were published before the Conference of World Religions, clearly stated that God had informed me that my paper would be declared supreme over all other papers. Accordingly, it happened exactly so. See the newspapers: *Civil and Military Gazette*, *The Observer*, *Makhbar Deccan*, *Paisa Akhbār*, *Sirājul-Akhhār*, *Mashīr-e-Hind*, *Wazīr-e-Hind Sialkot*, and *Sādiqul-Akhhār Bahawalpur*.

This, therefore, was Allah's own doing that in spite of every heart unwilling to do so, everyone was forced to accept that my paper was the best. But in the case of the second Sign, He planted a desire to kill in the murderer's heart and thus by manifesting both Signs—one of which was fulfilled directly by Himself and the other indirectly through other means—He demonstrated His Signs to His creation and thereby **in one instant completely destroyed the machination** of the Christian priests, the Muslim clerics, and the Hindus. It was not possible for them to refrain from their mischief had God not manifested such transparently clear Signs. It is exactly to this that God directs our attention on page 506 of *Barāhīn-e-Aḥmadiyya*,<sup>1</sup> and states:

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ  
وَكَانَ كَيْدُهُمْ عَظِيمًا.

Meaning: It was not possible that the Christians, the Muslim opponents, and the Hindus would desist from their denials until clear proof was shown to them. And Their stratagem was mighty.

Then after this, on that very page, it is stated:

اگر خدا ایسا نہ کرتا تو دنیا میں اندھیر پڑ جاتا۔

'Had God not acted thus, iniquity would have overtaken the world.'

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footer Number Three, p. 384–385, published in 2016. [Publisher]

This alludes to the fact that the Christian priests had created doubts in the minds of people by concealing [facts related to] Atham's prophecy. Thus, if the prophecy regarding Lekh Ram—whose insolent attitude had proven that he was not one to turn towards truth—had similarly remained concealed, the truth would have been rendered entirely worthless. The whims of the naïve would be utterly polluted, and the ignorant would well nigh become atheists.

Consequently, the Master of the heavens and the earths willed that Lekh Ram be the ransom for the manifestation of truth and serve by way of sacrifice to establish the truthfulness of the true religion. So what God willed is precisely what happened. Sympathy for a man who is killed occupies its place, but God showing this magnificent Sign after the Sign of the Conference of World Religions is a means of lifting many hearts out of the darkness.

It is incumbent upon every soul to **prostrate** before that Being Who, by taking one man's life, laid the foundation for bringing thousands of the dead back to life. Then, it is again to this very prophecy that the revelation recorded on page 522 of *Barāhīn-e-Aḥmadiyya*<sup>1</sup> points:

بخرام کہ وقت تو نزدیک رسید و پای محمدیان برمنار بلند تر  
 محکم افتاد۔ پاک محمد مصطفیٰ نبیوں کا سردار۔ رب الافواج اس طرف  
 توجہ کرے گا۔ اس نشان کا مدعا یہ ہے کہ قرآن شریف خدا کی کتاب اور میرے  
 مومنہ کی باتیں ہیں۔

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footer Note Number Three, p. 401–402, published in 2016. [Publisher]

[Now come forward and go forth, as your time is near. The time is now coming that the people of Muhammad will be lifted from the pit and their steps will be planted firmly on a strong tower.] The Holy Muhammad, the Chosen one, Chief of the Prophets. The Lord of hosts will turn His attention towards this. The purpose of this Sign is that the Holy Quran is the Book of God and is the words of My mouth.<sup>1</sup>\*

Hence, the magnificent Sign that is promised in this *ilhām* is indeed this very one by which, in accord with this *ilhām*, the message of Islam was proclaimed, and it is this very *ilhām* that is mentioned on page 557 of *Barāhīn-e-Aḥmadiyya*,<sup>2</sup>\* the first sentence of which is:

میں اپنی چکار دکھاؤں گا

**I shall demonstrate My light.**

That is, He will manifest a majestic Sign.

Similarly, a vision was mentioned in [my book] *Surma*

1. Publisher's Note: The Promised Messiah<sup>as</sup> was asked who is the subject indicated by the word میرے [My] in the revelation: قرآن خدا کا کلام ہے اور میرے [The Holy Quran is the Book of God and is the word of My mouth] i.e. whose mouth is referred to? He said: 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. (*Badr*, vol. 6, no. 28, 11 July 1907, p. 6)
2. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footer Number Four, p. 435, published in 2016. [Publisher]

*Chashma Āryah*,<sup>1</sup> which was published eleven years ago, the gist of which is that God showed a Sign of blood. That blood fell upon a garment which is still present. What was this blood? It was the very blood of Lekh Ram. Prostrate before God, for He is Supreme over all and Independent!!!

Some Arya newspapers expressed amazement that the prophecy about Lekh Ram predicted its interval of time, the day, and the means of death—how could these statements be possible unless it was all based on a well-planned conspiracy? Hence, the supplement to *Samāchār* of Lahore dated 10 March 1897 and the supplement to *Anīs-i-Hind* of Meerut of 10 March 1897 have spouted much venom regarding this. The editor of *Anīs-i-Hind* also writes the following on page 13 of his paper:

We were shocked right at the time when Mirza Ghulam Ahmad of Qadian had made the prophecy regarding his [Lekh Ram’s] death; otherwise, what knowledge of the unseen could this person have?

Now, let it be clear that all these gentlemen are themselves demanding an inquiry into the question whether God had bestowed this man [i.e. myself] knowledge of the unseen. And is something like this even possible with God? Hence, by way of illustration, I will now set forth some other prophecies so that the eyes of the Aryas **may open** by seeing them, and these are as follows:

1. See *Surma Chashma Āryah*, Rūḥānī Khazā’in, vol. 2, p. 180, published in 2018. [Publisher]

## FIRST [PROPHECY]

The prophecy about the death of Ahmad Baig of Hoshiarpur. In relation to him it was written that he would die within a period of three years and would certainly suffer even more misfortunes before his death. Consequently, he suffered the tragedy of his son's death after the announcement [of this prophecy], and then the sudden death of his dear sister transpired right before his eyes. Thereafter, he himself died in Hoshiarpur<sup>1☆</sup> within the period of three years. Now tell me, with whom did I conspire regarding his death? With typhoid fever?!

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1. ☆ There were two parts to this prophecy. One had to do with Ahmad Baig and the other related to his son-in-law. And some revelations relating to the prophecy which had been published earlier contained the condition that in case of *taubah* and fear, the death would be delayed. However, it is sad that Ahmad Baig was not fortunate enough to derive benefit from this condition because at that time he and all his relatives unfortunately considered this prophecy to be a human connivance and a deception, and started to ridicule it and make fun of it. And they would always ridicule and laugh till the time of the prophecy arrived and Ahmad Baig passed away from this world in a matter of a day or two upon experiencing an attack of typhoid fever. Only then did their eyes open and they became worried for the son-in-law as well. Their women became gripped with fear [of God], offering *taubah* and *Ṣalāt* and fasting, and the state of fear left them trembling. Thus, at a time of such intensity of fear, it was essential that God would act in accord with His condition. Hence, those people are most foolish, false, and unjust who say that the prophecy has not been fulfilled in respect of the son-in-law whereas it has manifestly been fulfilled in accord with the present condition and **the other aspect is awaited.**—Author

## SECOND [PROPHECY]

This prophecy was related to the difficulties faced by Sheikh Mehr Ali, a nobleman of Hoshiarpur, who was wrongfully accused of murder. The said Sheikh is currently alive in Hoshiarpur. Ask him whether—having received information **from my God**—I had given him any information or not regarding his case before any indication of this case had been manifested.

## THIRD [PROPHECY]

This prophecy was made regarding Judge Sardār Muhammad Ḥayāt Khan when he was suspended due to an accusation of wrongdoing. It should be ascertained whether any such prophecy related to the restitution of the aforementioned was made ahead of time or has been manufactured now. I recall that this prophecy is also mentioned in *Barābhīn* [-e-*Aḥmadiyya*].

## FOURTH [PROPHECY]

Upon receiving *ilhām* from God Almighty regarding Syed Ahmad Khan KCSI., an announcement was published on 1 February 1886 that he was about to encounter some severe grief. Now, Syed Ahmad Khan should be questioned whether he has experienced such extraordinary grief after that prophecy, which should not

be any ordinary difficulty or concern, but such as would turn life upside down.

### FIFTH [PROPHECY]

This prophecy concerned the birth of my son Mahmud and that he would now be born and be named **Mahmud**. And for the announcement of this prophecy, green paper was used, and this [*Sabz Ishtihār—The Green Announcement*] was distributed in the thousands and is still available. Accordingly, that son was born within the term of the prophecy and is now in his ninth year.<sup>1 ☆</sup>

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1. ☆ Some ignorant people present the doubt, purely due to their lack of knowledge, that when the announcement was made of the first boy, why was a girl born? They know, however, that they are being utterly dishonest in making this criticism. If they are being honest, however, then they should show where in the first announcement it was written that in the very first pregnancy a boy would be born right away. And if no time limit had been set in the announcement, then did God not have the right to fulfil His promise at whatever time He desired? Yes, indeed, there was a promise in clear words in *Sabz Ishtihār* [*The Green Announcement*] that a boy would be born without delay—so **Mahmud** was born. How magnificent is this prophecy! If you have the fear of God, then ponder over it with a pure heart!—Author



### SIXTH [PROPHECY]

This prophecy was regarding **Sharif**, who is my third son, and it was well publicised ahead of time in the magazine *Nūrul-Haq*. Thus, in accord with it, a son was born who, by the grace of God, is now about to complete his second year in a few more days.

### SEVENTH [PROPHECY]

This prophecy was regarding Dileep Singh and was published in an announcement of 1886 and stated that he would fail in his intention of visiting Punjab. Hundreds of Hindus and Muslims were told of this prophecy in public meetings.

### EIGHTH [PROPHECY]

This prophecy was regarding the outcome of the Conference of World Religions that my paper would prevail [over all others]. And these printed announcements were distributed amongst thousands of Hindus and Muslims in Lahore and other places ahead of time. Now ask the *Civil & Military [Gazette]*, question *The Observer*, and just read with some care—*Mashir-e-Hind*, *Wazir-e-Hind*, *Paisa Akhbār*, *Ṣādiqul-Akbbār*, *Sirājul-Akbbār*, and *Makhbar Deccan*—so that you may come to learn how powerfully the revelation of Allah manifested its truth.

## NINTH [PROPHECY]

This prophecy was regarding a criminal case involving a Hindu from Qadian named Bishambar Das. Bishambar Das had been imprisoned for a year, and his brother **Sharampat**, an active Arya, had requested that I pray for him and had also enquired what the result of the case would be.

I made my supplication and saw in a vision that I had gone to the office where the record of the case was kept and, opening the file, I had crossed out the words 'one year' and had written in their place the words 'six months'. Then it was conveyed to me in a Divine revelation that the case would be remitted by the Chief Court to the lower court and [the sentence of Bishambar Das] would be reduced from one year to six months, but that he would not be acquitted.

I communicated the entire vision very clearly to Sharampat, the Arya, who is still alive. When everything happened as I had foretold, he wrote to me: 'You are a righteous servant of God, and that is why He has revealed these hidden matters to you.' Then I published this entire *ilhām* and the vision in *Barāhīn-e-Aḥmadiyya*.

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**NOTE**—The way in which Pundit Lekh Ram died conveys a lesson to the Arya gentlemen and it is that they should not try in the future to convert anyone who has recently become a Muslim back to Hinduism. If anyone enters into Islam, let him do it. You saw in the end what outcome was due to this man who had converted back to Hinduism.

And, secondly, it is also learnt from this event that they should give up the desire that another Lekh Ram—that is to say, another such foul-mouthed person—should be sought. But if what is written in the *Paisa Akhbār* and *Safīr* is in actuality true—that is to say, that the cause of his being murdered is immoral conduct and this murder was carried out by some indignant father of a girl or her husband as, according to the statement of *Paisa Akhbār*, is the popular opinion—then, in the future, they should search for a preacher who is virtuous! The strange thing is that in the situation that, according to the statement of *Paisa Akhbār*, the most popular account is indeed this that the crime of murder was for the illicit relationship, then why is attention not paid to the investigation of this, and why are the statements of such Hindus not recorded from whose mouths these statements have emanated? And how ironic for it to be the very case in the saying, **‘The entire town is searching for the boy, but he’s standing right next to you!’**—Author

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**NOTE**—Some gentlemen from among the Christians object that the prophecy regarding Lekh Ram has been fulfilled, but the Hindus do not look upon him with contempt after his death. For such an objection to be uttered by the mouth of a Christian is very sad indeed. Let the fair-minded consider that while the fulfilment of the prophecy was said to be a criterion of the truth of Islam and God had

given the Muslims a decree over the Hindus by causing the death of Lekh Ram, then in this situation is not the honour of not only Lekh Ram but that of this entire religious sect reduced? And so far as the dishonouring of the corpse is concerned, is it anything honourable being ripped open by the hands of a doctor? And so far as the honour of his day to day conduct is concerned its condition is such that *Paisa Akhbār* of 13 March 1897 CE writes, 'The most popular report regarding the killing of this person is that he maintained an illicit relationship with some woman and this is indeed what is most commonly said and believed.' Let this suffice. Thus, what greater example can there be of humiliation that he lost his life and that the majority of the townspeople consider immorality to have been its cause.—Author

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**NOTE**—One Sign for the wise is that while Sheikh Najfi had promised to show a Sign in just forty minutes and I in forty days from 1 February 1897 CE—see the note in the announcement dated 1 February 1897, page 3, the wording of which is this: اگر نشانی از ما درین مدت یعنی چهل روز به ظهور آمد و از ایشان یعنی از شیخ نجفی چیزی به ظهور نیامد همین دلیل بر صدق ما و کذبشان خواهد بود [If during this period, that is to say, within forty days, some Sign is manifested by me and no Sign is shown by him, then this will indeed be evidence of my being true and him being false.] Thus, the Sign of the death of Pundit Lekh Ram was manifested 35 days from 1 February 1897. Now, Najfi Şāhib should certainly inform

us how many minutes have gone by as of 1 February 1897. How sad that Najfi also failed to show the spectacle of falling from some minaret.

گر همین لاف و گزاف و شیخی است      شیخ نجدی بهتر از صد نجفی است  
*[If this indeed is boasting and speaking nonsense,  
 Then Sheikh Najdi (Satan) is better than a hundred Sheikh  
 Najfis.]*

This person, Sharampat, is a highly prejudiced Arya who, I believe, does not even care about God in supporting the Arya faith. Nevertheless, God made him a witness for me.

If I have spoken even an iota of falsehood in this account, he should publish an announcement stating the following under oath: 'I swear by Parmeshwar that what this person is saying is entirely false, and if it is not false, then may a severe punishment descend upon me within one year.'<sup>1☆</sup>

**Thus, if that extraordinary punishment does not descend upon him, whereby everyone testifies that it was a punishment from God,** you may kill me in any manner you wish. The condition I have laid down for this is that the punishment must not be through human means but should be directly from the heavens.

1. ☆ There is not an iota of exaggeration in what has been narrated about Arya Sharampat. I swear in the name of God Almighty that it is entirely true and correct. Thus, whoever accuses me of exaggeration and embellishment commits an injustice, and the remedy for it is indeed what I have written.—Author

It is indeed possible that, mindful of his nation, this person could casually deny this, or he could even publish an announcement without taking the above oath, for I have not witnessed the fear of God among these people. However, it is not possible that he would take the oath even under the threat of other Aryas killing him. But if he were to take the oath, God's honour will manifest an extremely dreadful Sign—a Sign that would settle the affair for all the world to see, yet the earth would be filled with heavenly light.

### TENTH SIGN

This [Sign] is that God informed me of Pundit Dayanand's death three or four months prior to its occurrence, and I conveyed this news to the aforementioned Arya and many other people. Hence, following this revelation, the news of the death of the Pundit was received within the mentioned period. This prophecy is also recorded in *Barāhīn-e-Aḥmadiyya*.<sup>1</sup> If that Arya denies it, then my **answer is the same** as I have given before.

### ELEVENTH [PROPHECY]

This prophecy is that God Almighty informed me through *ilhām* that I have been granted a miraculous eloquence and fluency in

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1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Footnote Number Eleven, p. 262–264, published in 2016. [Publisher]

the Arabic language and no one would be able to compete with it. There is an indication to this prophecy on page 239 of *Barāhīn-e-Aḥmadiyya*<sup>1</sup> where God Almighty states:

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ وَ أَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ. قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ. هَذَا مِنْ رَحْمَةِ رَبِّكَ يُمِمْ نِعْمَتَهُ عَلَيْكَ لِيَكُونَ آيَةً لِلْمُؤْمِنِينَ.

Meaning: The opponents will say that these are the words of a man and other people have helped him. Say, ‘Put forward your reasons if you are truthful’—that is, come out for a competition. ‘This [status] has been granted as a mercy from God so that He may perfect His bounty unto you and so that it might be a Sign for the believers’—that is, this will be a Sign of your truthfulness.

Accordingly, it transpired exactly so.<sup>2</sup>☆

During this period, this humble one wrote many exceptionally superb books in the Arabic tongue which were aesthetically expressive, eloquent, and fluent. I urged the opponents to compete and went so far as to offer a prize of 5,000 rupees if they could produce something equivalent, but they were not able to write anything comparable to those books.

So, had this not been the act of God Almighty, several hundred books would have been written in competition, especially

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footnote Number One, p. 209–210, published in 2018. [Publisher]

2. ☆ This prophecy is supported by that revelation of *Barāhīn-e-Aḥmadiyya* where it is written **يَا أَحْمَدُ فَاصْبِرِ الرَّحْمَةَ عَلَى شَفَتَيْكَ**, meaning: ‘O Ahmad! Mercy has been caused to flow forth from your lips’—that is to say, eloquence and fluency.—Author

in the situation when I had made my truthfulness or falsehood dependent upon them. Furthermore, it had been clearly stated that if they were able to break this Sign by presenting any comparable compilation, then my claim would be false.

But these people were totally unable to compete at all. Similarly, those Christian priests—who designate the most insignificant, ignorant apostate a *maulawī*—were so helpless before this contest and competition that they never even looked in its direction. The excellence of this prophecy is that it was set down in writing sixteen or seventeen years prior to these Arabic books coming into existence. Is it possible for a man to do this?!!

### TWELFTH [PROPHECY]

This prophecy is written on pages 238 and 239 of *Barāhīn-e-Aḥmadiyya*<sup>1</sup> and relates to **knowledge of the Holy Quran**. The essence of this prophecy is that Allah the Exalted states that, ‘You have been bestowed the knowledge of the Holy Quran—such knowledge which will annihilate falsehood.’ Furthermore, in the same prophecy, He states that two human beings have been blessed very highly indeed: One is that **Teacher** whose name is **Muhammad, the Chosen One**, may peace and blessings of Allah be upon him, and the other is **this pupil**, meaning the writer of this book. This also points towards the verse of the Holy Quran where Allah, the Lord of Glory, states:

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1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footer Number One, p. 209, published in 2018. [Publisher]



وَأَخْرَجْنَا مِنْهُمْ لِبَاءً يَلْعَنُوا بِهِمْ<sup>1</sup>

Meaning that there are also other disciples of this Prophet who have not yet appeared but will appear in the Latter Days. This verse was indeed an indication to this humble one because, as has just been mentioned in the *ilhām*, **this humble one** is from among the spiritual disciples of the Holy Prophet, may the peace and blessings of Allah be upon him.

The book *Karāmātūṣ-Ṣādiqīn* was written in support of the truth of this prophecy that points to the knowledge of the Holy Quran, but no opponent has dared to look in its direction. And I swear by that God who holds my life in His hand that **I have been granted superiority over every other soul** in fathoming the verities and insights of the Holy Quran. Should any opposing *maulawī* come forward to compete with me in the exegesis of the Quran as I have repeatedly challenged them, then God will humiliate and disgrace him. Thus, **the understanding of the Quran** that has been conferred upon me is a **Sign** of Allah, the Lord of Glory. I entertain the hope by Allah's grace that soon **the world will see** that I am true in this statement.

The *maulawīs* say that only those meanings of the Holy Quran extracted from authentic *aḥādīth* can be deemed correct, and to say anything beyond that is a sin, let alone that it should be considered an excellence. These are absolutely false ideas. It is my claim that the Quran has come to bring about perfect reformation and the most complete and absolute purification, and it itself makes the claim that it holds all perfect verities, as it says:

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1. And *among* others from among them who have not yet joined them (*Sūrah al-Jumu'ah*, 62:4). [Publishers]

فِيهَا كُتِبَ قِسْمَةٌ ۱

So given this situation, it is incumbent that as far as the reach of [human] knowledge and understanding of the Divine can go, the domain of Quranic teaching will have reached there as well; and I am not alone in affirming this fact, but the Quran itself ascribes this description to itself and calls itself *أَكْمَلُ الْكُتُبِ*—[‘the Most Perfect of all Books’]. It is evident, therefore, that had there been any remaining stage with respect to the understanding of the Divine that had not been mentioned in the Holy Quran, then the Holy Quran would not have had the right to proclaim itself *أَكْمَلُ الْكُتُبِ*—[the Most Perfect of all Books].

We cannot grant *ahādīth* any status greater than that they in some places present in greater detail the things summarized in the Quran. Most ignorant and unworthy are those people who do not describe the Holy Quran in the way that its description is present within the Holy Quran; rather, they are trying to bring it to an ordinary and lower rank.

So, in short, this is also a prophecy that was bestowed upon me from the Divine Court and which no opponent could compete with, and thus God humiliated all my opponents.

The miraculous insights of the Holy Quran, which are limitless, are evidenced in this way as well that while its apparent and ordinary meanings are known to every believer and sinner, Muslim and *kāfir* [disbeliever]—and there is no reason why they should not be known—so then what superiority do the Prophets

1. Therein are lasting commandments (*Sūrah al-Bayyinah*, 98:4).  
[Publishers]

and those cognizant of God have over these people, and indeed what then would be the meaning of: لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ.<sup>1</sup>

### THIRTEENTH [PROPHECY]

This is written on page 241 of *Barāhīn[-e-Aḥmadiyya]*,<sup>2</sup> and it states:

أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ. يَأْتِيكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ. يَأْتُونَ مِنْ كُلِّ فَجٍّ عَمِيقٍ.

Meaning: The help of Allah will come to you by every distant track and people will come to you from far-off places.

Accordingly, it transpired exactly so. And my opponents are also aware that the supporters of my Movement are present in the very corners of India. People travel from as far as Peshawar, Bombay, Madras, and Calcutta to come to Qadian. This prophecy was written seventeen years ago when there was no sign or trace of the people turning toward me. Now, it is worth pondering whether this could be the work of man. Is it possible for a man to foretell such hidden and concealed matters which were to unfold in years to come after the passing of a whole generation?!

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1. Which none shall touch except those who are purified (*Sūrah al-Wāqī'ah*, 56:80). [Publisher]
  2. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footer Number One, p. 211, published in 2018. [Publisher]

## FOURTEENTH [PROPHECY]

This prophecy is written on page 239 of *Barāhīn-e-Aḥmadiyya*<sup>1</sup> and it is as follows:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ لَا مُبَدِّلَ لِكَلِمَاتِ  
اللَّهِ. ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ.

Meaning: God is He who has sent His Messenger with guidance and the True Faith so that He should make this Faith prevail over all [other] faiths.<sup>2☆</sup> No one can avert the words of Allah. They have been wronged and God will help them.

These Quranic verses have been sent by way of revelation in support of this humble one and by the word *rasūl* [messenger] is meant the one commissioned and appointed, who has appeared to corroborate the religion of Islam. The essence of this prophecy is that God has sent this Appointed One so that He may grant supremacy to Islam over all other faiths through his hand. It is inevitable that this Appointed One and his Jamā'at face

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footer Number One, p. 209, published in 2018. [Publisher]

2. ☆ This prophecy that is found in the *aḥādīth* that all peoples except the people of Islam would be destroyed at the time of the Promised Messiah does not mean that no religion except Islam would remain, because this is contrary to the Quran. Ponder over those verses where it is written that the Jews and the Christians would remain till the Day of Judgment. Rather, the meaning is that all religions would become lifeless and contemptible and rendered dead before Islam. However, Islam would manifest its light, life, and supremacy. —Author

persecution in the beginning, **but in the end will be victory** and this religion will attain supremacy over all other faiths through the means of this Appointed One and all other religions will be annihilated through clear evidence.

Behold! How magnificent this prophecy is! **And it is the very prophecy** which most scholars have been speaking of since the beginning that **it is in reference to the Promised Messiah and will be fulfilled during his time.** This was recorded seventeen years ago, before my claim of being the Promised Messiah, in *Barāhīn-e-Aḥmadiyya* so that God may put to shame those who consider the claim of this humble one to be a fabrication of man.

*Barāhīn[-e-Aḥmadiyya]* itself bears witness that at that time this humble one had no idea of himself being the Promised Messiah as I, too, shared the same previous beliefs. However, the *ilhām* of God had testified even at that time that I was the Promised Messiah as all the Prophet's Signs that were said in relation to the Messiah were applied to this humble one through Divine revelation **to the extent that even the name 'Īsā [Jesus]** was given to me in this very *Barāhīn-e-Aḥmadiyya*.

Thus, on page 556 of *Barāhīn-e-Aḥmadiyya*<sup>1</sup> there is recorded this revelation:

يَعِيسَى إِنَّ مَتَوَفِّيكَ وَرَافِعَكَ إِلَيَّ وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ  
الْقِيَامَةِ. ثَلَاثَةٌ مِنَ الْأَوَّلِينَ وَثَلَاثَةٌ مِنَ الْآخِرِينَ.

Meaning: O 'Īsā, I will cause you to die a natural death and

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footer Number Four, p. 434, published in 2016. [Publisher]

will raise you towards Me; I will grant predominance to your followers over those who disbelieve. And your followers will be of two types, the earlier ones and the later ones.

This verse was revealed to Jesus at a time when his soul was undergoing extreme anxiety owing to the machinations of the Jews. And the malicious Jews were determined to crucify him so that being stained with the death of a criminal, they may declare him accursed according to a verse in the Torah, for it was written in the Torah that he who is hung upon a tree is accursed.

Wherefore crucifixion had become associated with criminality on account of its being an ancient method of inflicting punishment, and every murderer and the most egregious of offenders was punished by being placed on the cross, the decree of God had made the cross forbidden for the righteous to distinguish the pure from the impure. Thus, it is indeed amazing to note that no Prophet has ever suffered death by crucifixion so that their truthfulness may not be doubted by the people.

In short, in this verse Allah the Almighty had assured Ḥaḍrat Masīḥ [Jesus the Messiah<sup>as</sup>] during the period of great anxiety when the Jews were plotting to crucify him. Now, this verse, which descended upon this humble one by way of *ilhām* and is recorded in *Barāhīn-e-Aḥmadiyya*, subtly indicates that this humble one would also face such an event whereby **people would make plans to kill him or have him crucified** so that by suffering the punishment given to criminals my truth may become suspect. Accordingly, in this verse, by referring to this humble one as ‘Īsā [Jesus] and mentioning His causing me to die [a natural death],

He indicates that these plans **will not be successful** and I will be **safeguarded** against their mischiefs.

Then, further ahead in this same *ilhām*—the *ilhām* that is given on page 557<sup>1</sup>—makes clear when this would happen and what the indication would be of that day. That is to say, when and at what time such plans would be made for carrying out the killing, and what matters must be manifested before this. Hence, the *ilhām* following the aforementioned *ilhām* points to this and it states:

میں اپنی چکار دکھلاؤں گا۔ اپنی قدرت نمائی سے تجھ کو  
اٹھاؤں گا (یہ رافعک الی کی تفسیر ہے) دنیا میں ایک نذیر آیا پر  
دُنیا نے اُس کو قبول نہ کیا لیکن خدا اُسے قبول کریگا اور بڑے  
زور آور حملوں سے اُسکی سچائی ظاہر کر دے گا۔

**I shall demonstrate My light. I shall raise you with a demonstration of My power (this is the explanation of رافعک الی—[*rāfi'uka ilayya*<sup>2</sup>]). A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with mighty assaults.**

Allah the Exalted has stated in clear terms within this *ilhām* that the time of the machinations to assassinate would be when a bright Sign would be made manifest in the form of an attack.

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footer Note Number Four, p. 435, published in 2016. [Publisher]

2. See *Sūrah Āl-e-'Imrān*, 3:56. [Publisher]

Accordingly, the Arabic *ilhām* following this also points to the mischief related to murder, and it is the following:

الْفِتْنَةُ هُنَا فَاصْبِرْ كَمَا صَبَرَ أَوْلُوا الْعِزْمِ. فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا. قُوَّةُ  
الرَّحْمَنِ لِعَبِيدِ اللَّهِ الصَّمَدِ. مَقَامٌ لَا تَتَرَقَّى الْعَبْدُ فِيهِ بِسُغَى الْأَعْمَالِ.

The translation is as follows: When this bright Sign shall become manifest, a mischief<sup>f☆</sup> will emerge. (This is that very mischievous

1. ☆ **Footnote:** I have, up till now, received some fifty letters concerning the extent to which the Aryas and Hindus have held covert meetings and secret consultations for the purpose of carrying out my assassination. Some among them are anonymous letters from Hindus and some are letters of highly respected Muslims who have been informed of these consultations.

At this time it is not necessary to provide a copy of these letters here. They are all being kept by me in safe keeping, but I present here, by way of example, some of what appears in a Hindu newspaper so it may become known that I am facing the very same trial that was faced by Ḥaḍrat ‘Īsā [Jesus] due to the mischiefs of the Jews. And by the word *فِتْنَةٌ*—*fitna* [trial] which is found in the revelation الْفِتْنَةُ هُنَا is meant that very trial. And it is on this basis together with some other reasons that this humble one has been named Ḥaḍrat ‘Īsā.

The mischief of the Jews consisted of two parts. One part had to do with their own plans for the killing of Ḥaḍrat ‘Īsā. And the other part had to do with the efforts they exerted to incite the Roman government to arrest and kill Ḥaḍrat ‘Īsā. So, the very same situation had to be faced [by me] during these days as well. The only difference that remained was that there the Jews were involved while here the Hindus.

Hence, with regard to the first, the domestic efforts and conspiracies, their example is made clear by the contents of the letter of M. R. Bashishar Das which he had arranged to be published in the first column on page 5 of the newspaper *Aftāb-e-Hind* dated 18 March 1897 CE. The heading of this piece is, ‘**Beware Mirza Qadiani.**’ And under this it is written that: ‘Mirza Qadiani is also a guest for today or tomorrow,



for how long can the mother of the goat remain safe and secure? The Hindus of today have very bad intentions regarding Mirza Qadiani so Mirza Qadiani should remain alert that he too may not become sacrificed at the Eid of sacrifices.' And then the newspaper *Rehbar-e-Hind* writes in its first column on page 14 of its 15 March 1897 edition, 'They say that the Hindus will have the man of Qadian murdered.'

And the second part, having to do with inciting the Government, is mentioned in the newspapers detailed below which are printed by the Hindus. Thus, the newspaper *Punjab Samāchār* dated 27 March 1897, which is a Hindu paper issued from Lahore, incites the Government in the following manner on page number 5: 'Foremost of all, the thing that gives rise to this theory (meaning the theory of a conspiracy to murder) is the prophecy of Mirza Ghulam Ahmad Qadiani.'

Then it is written on page 6 of this very newspaper that, 'Mirza Ṣāhib acknowledges this statement that the death of Pundit Ji was to happen on the 2nd of *Shawwāl*.' That is to say, the prophecy alluded to the 2nd of *Shawwāl* and this is how it came about, so this is sufficient evidence that this murder came about as the result of a conspiracy by the one who made the prophecy. Thereafter, this very paper writes in its issue of 10 March 1897 CE: 'A revered gentleman (meaning this humble one) had also prophesied thus in his book *Mau'ūd Masīhī* that Lekh Ram would die within the period of six years on the day of Eid in a most terrible and painful manner.'

Now, this paper by mentioning the day of Eid is trying to draw the attention of the Government to the matter that to make such a definitive statement argues in favour of this being a man-made plot; however, he errs in stating that it was to be the day of Eid. The Divine revelation gives an indication to the 2nd of *Shawwāl*.\*

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\*God Almighty has called Lekh Ram, *عَجَلٌ جَسَدٌ لَهُ نُؤَارٌ*, ['a lifeless body producing a lowing sound']; meaning Samiri's calf. In this also is the same indication that he would be killed in the days of Eid because it is found written in the Torah even till today that the calf of Samiri was destroyed and wiped out of existence on the day of Eid and the second day of Eid also comes under the title of Eid.—Author

Then, on page two of this same issue it is written, 'A man was appointed

conspiracy to murder, due to the similarities of which I have been

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to carry out the killing and meanwhile the prophecy of the author of *Mau'ūd Masīhī* was also nigh because likely 1897 CE was the sixth year and the 5th of March of this year was the last Eid of the sixth year.' The number of errors in this are so many that it does not merit stating.

In any case the intent of all this is to say that this [supposed] plan had determined for the killing to happen on or about the day of Eid. Then, in order to strengthen this very suspicion, it is written in the same paper that, 'This murder is the result of a lengthy, well-thought-out, and deliberate plan of many people—the contrivances for which were taking place near Amritsar and Gurdaspur and over there near Delhi and Bombay since quite some time. Is it not likely that this conspiracy originated from the hands of those people who had been publicly saying in written and spoken word that we will have the Pundit killed and moreover that the Pundit will die a painful death within such a period and on such a day? Does the specific writer of several books against the Arya religion have no link to this conspiracy?' By this the paper wishes to point out to the Government: could such a character who fixed the time span, conveyed the day of the killing, and kept verbally affirming that he would die on a given day be considered unconnected with the conspiracy to murder?

Then, in the 16 March 1897 CE issue of another paper which is called *Akhhār-e-Ām*, it is written on page 3 regarding the killer of Lekh Ram: 'There are all sorts of rumours afloat and the attitude of the gentleman from Qadian is the strangest of all... It has to be admitted with great sadness that it is the responsibility of Mirza Qadiani that while he made the prophecy concerning the murder of Lekh Ram based on *ilhām*, then he should also tell us on the basis of the same *ilhām* who his murderer is.'

Then, the editor of *Akhhār-e-Ām* writes in its issue of 10 March 1897 that, 'If this had happened with Deputy Şāhib'—meaning, with Atham—the consequences of which Lekh Ram has had to suffer, then the situation would have been different'—meaning in that case the Government would certainly have taken the one who made the prophecy to task. Similarly, *Anīs-i-Hind* of Meerut after pointing to the death of Lekh Ram writes in its paper of March that, 'We were shocked

referred to in the aforementioned revelation, as يُعِيسَى [Yā 'Īsā—'O Jesus']—meaning, the mischief of having me murdered or crucified). In this *ilhām*, first, this humble one was named 'Īsā and then it was promised that: I will cause you to die. And that same verse which is in the Holy Quran with regard to the promise concerning the death of Ḥaḍrat 'Īsā was revealed in regard to this humble one; that is:

يُعِيسَىٰ إِلَىٰ مُتَوَفِّيكَ وَرَافِعُكَ إِلَىٰ ۱

And as I have just written, Ḥaḍrat 'Īsā [Jesus] was in great need of such a glad tiding as his life was in danger due to the daily threats from the Jews. The Jews used to threaten him with the type of death that could be considered the death of a criminal and upon which the virtuous character of the person would be considered stained in the light of the Torah as well. Therefore, at such a perilous time, God Almighty saved him from such an unholy and accursed death.

Thus, there is in this *ilhām*, which came to this humble one

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right at the time when Mirza Ghulam Ahmad of Qadian had made the prophecy regarding his [Lekh Ram's] death; otherwise, what knowledge of the unseen could this person have?

Many other Hindu newspapers have similarly manifested their mischievous thoughts in different ways and I believe that it is unnecessary to write any more than this because there is such an uproar of these evil plans throughout the Punjab that it would be surprising if anyone is unaware of these things.—Author.

1. 'O Jesus, I will cause thee to die a natural death and will exalt thee to Myself...' (Sūrah Āl-e-Imrān, 3:56). [Publisher]

in exactly the form of this very verse, a most subtle prophecy that was made seventeen years ago from this day. And it is declaring loudly that that same situation will transpire in this case as well. To refer to this humble one as Jesus and then to affirm that, ‘O ‘Īsā [Jesus], I will cause you to die and will raise you towards Myself’, is in fact to depict the same circumstances that were encountered by Ḥadrat ‘Īsā.

And that incident was that the Jews wanted to kill him in such a way to prove that he was a liar and they had taken in hand the despicable ploy of killing him through the means of crucifixion because a person who is crucified is accursed. Further, the meaning of accursed is that the individual is faithless, rebellious to God, and distant and forsaken. In this way he would be proven to be a liar. However, God reassured him that you will not die the kind of death from which the conclusion is drawn that you are accursed, distant from God, and forsaken; rather, ‘I will raise you towards Myself’; meaning, I will abundantly establish your nearness<sup>1☆</sup> to Me and the Jews will be left frustrated in this plan of theirs.

Thus, in the meaning of the word رفع [*rafā’a*—raised] there was also hidden a prophecy relating to the advent of our Holy

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1. ☆ **Footnote:** This promise was made to this humble one also: [‘O ‘Īsā [Jesus], I will cause you to die and shall raise you towards Myself’]. Thus, this same verse was also revealed by Him in regard to this humble one by which our ulema take the meaning of the earthly body’s ascension. And I have established with evidence that this verse has also been revealed in relation to me, so then should it also be believed with regard to me that I will be raised to the heavens in my earthly body? And if you say that my *ilhām* is not proven then know that your objection is frivolous because the very subtle prophecy on which this *ilhām* is constituted has already been fulfilled. Thus, by this very argument the truth of this *ilhām* becomes proven.—Author

Prophet, peace and blessings of Allah be upon him, because the truth that was promised to be manifested more abundantly, came about through the advent of our Holy Prophet, peace and blessings of Allah be upon him, and God Almighty did not leave a true Prophet of His without attestation [of his truth].

In short, this very prophecy from God Almighty, regarding this humble one, is present in *Barāhīn-e-Aḥmadiyya* and was published seventeen years ago from today. Thus, the reasons behind the descent of this *ilhām* are exactly the same as those that were behind its descent when it was revealed in connection with Ḥaḍrat Masīḥ [Jesus]. That is, just as this *waḥī* was caused to descend upon Ḥaḍrat Masīḥ at that time for the purpose of informing him ahead of time that there would be schemes made to kill him but God would protect him, so would this *ilhām* be for the same purpose. If there is a difference, then it is only that the conspirators at that time were Jews, whereas now they are Hindus. To accuse Ḥaḍrat Masīḥ [Jesus<sup>as</sup>] of being false, the Jews had devised the despicable plan that they would crucify him to open an avenue through the Torah of him being accursed, while a true Messenger cannot be accursed.

Hence, in this way his being false would become established in the hearts of people and, having died in such humiliation, he would soon be forgotten. It was the overburdening grief of this humiliating death that gave Ḥaḍrat ‘Īsā [Jesus], peace be upon him, the passion to pray the entire night and cry out at the time of crucifixion: ايلي ايلي لما سبقتاني [*Elī, Elī, lamā sabach-thānī*—‘My God, my God, why hast thou forsaken me?’].<sup>1</sup> Otherwise, what fear could a Prophet have from his own death?

1. See Matt. 27:46 and Mark 15:34. [Publisher]

The fear of death is simply trampled underfoot by this brave group [the Prophets]. So how can such fear be attributed to the heart of a Prophet? Nay, it was the fear of being deemed accursed that troubled his heart, but ultimately this righteous one was saved by God.

The prophecy in *Barāhīn-e-Aḥmadiyya* contains an indication that the same kind of conspiracy would be carried out against me by a particular people. Consequently, following the death of Lekh Ram, this is exactly what the Hindus did and are continuing to do. However, in order to establish my falsehood they have thought up this other option also that, if possible, I too should be assassinated as close to the day of Eid as possible. And in this way, by destroying the divine prophecy, they could erase the grandeur of Islam from the hearts of the people and turn the attention of people towards thinking that just as Lekh Ram was killed following a prophecy made in advance, this person was also killed as a result of their prophecy made in advance. Thus, if that was considered to be an *ilhām* from God, then their *ilhām* should also be called the revelation of God. This would cause turmoil in the world and witnessing the death of a Muslim alongside the death of a Hindu, people will come to the conclusion that both these schemes were planned by man, and in this way this person would easily be proven to be a liar.

Hence, both the Jews and the Hindus had a common aim of proving falsehood, only they thought of executing it in different ways. Thus, God had informed me seventeen years before this time that just as the Jews were left frustrated in their plan, the **Hindus shall also be left frustrated in their plan.** And I was told in very clear terms that the conspiracy to murder would occur when a

bright Sign in the form of an attack would be manifested, and following that attack, a mischief would take place which would bear similarities to the mischief that was carried out against Jesus. Following this revelation was an *ilhām* in Arabic which means that God will remove the mountains of difficulties and all this will happen with the might of *Raḥmān* [the Gracious One].

In support of this very *ilhām*, there is another *ilhām* on page 506 of *Barāhīn-e-Aḥmadiyya*,<sup>1</sup> in which there is the promise of a clear Sign for the Hindus and Christians, as is stated:

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ  
الْبَيِّنَةُ وَكَانَ كَيْدُ هُمْ عَظِيمًا.

Meaning: The idol-worshippers and Christians would not refrain from rejecting the truth unless they were shown a manifestly clear Sign, and they indeed had a very great design.

Then it is further stated that:

اگر خدا ایسا نہ کرتا تو دنیا میں اندھیر پڑ جاتا۔

Had God not intervened, the earth would have become enveloped in darkness.

This is that same clear Sign which has been expressed in other places through the words ‘brilliant light’ and is the Sign of the

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footer Note Number Three, p. 384–385, published in 2016. [Publisher]

death of Lekh Ram. It is evident that God Almighty has manifested this Sign very clearly as the time period was foretold, the second day of Eid was told, and death by murder was told. Moreover, the contents of the vision clearly stated that the death would occur on a Sunday and during the night.

Accordingly, all these aspects came to fruition as laid out beforehand. The accusation of the Hindus of a conspiracy and a plan to murder, cannot throw clouds of dust upon the clarity of the prophecy. As I have just stated, the prophecy is present in *Barāhīn-e-Aḥmadiyya* that a mischief will follow after the manifestation of this Sign and that mischief will resemble the one which the Jews had planned regarding Ḥaḍrat ‘Īsā. That is, an effort to have the government crucify or to attempt an assassination themselves.

And let it be remembered here that howsoever some Hindus and our other opponents wish to render this prophecy obscure and unclear, **it will never happen** because it is the act of God Almighty and so God Almighty will never let it perish. On the contrary, He will continue to manifest its truth day by day, and as the people will go on understanding it, they will go on being drawn towards it.

In establishing the magnificence of this prophecy, is it not enough that—apart from all the evidence that is present within the prophecy itself—*Barāhīn-e-Aḥmadiyya* also conveyed this prophecy seventeen years before this event?



## FIFTEENTH [PROPHECY]

This prophecy is regarding Deputy Abdullah Atham which was fulfilled **with the utmost clarity**. A **condition** was clearly stipulated in the *ilhām* regarding the prophecy about the aforementioned Atham, that if he inclined towards the truth, death would be delayed. Hence, within the time frame of the prophecy, he proved through his words and deeds that he had indeed turned to the truth. Not only did he acknowledge fear, but during the period of this prophecy, he remained holed up within his private residence like a corpse.<sup>1☆</sup>

Once during this period, when he suffered from a high fever, he cried out: ‘Alas, I have been seized!’ During this period, he refrained from all sorts of debates as if he no longer had a tongue in his mouth and manifested such a strange transformation as if he was not that Atham at all. Hence, even though this transformation and the distress and grief clearly visible on his face were evidence enough to show that he was repenting, he furnished this additional evidence as well. I told him that God Almighty has informed me that he had remained fearful and had refrained from the brazen aggressive style of Christianity during the period of the prophecy because he was overawed by Islam, which is one type of

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1. ☆ During the period of the prophecy which lasted for 15 months, Atham so withdrew from his previous habits—viz. engaging in debates and discussions—that the like of it is not to be found in his entire previous life. During this period, he did not even write a single line by way of a confrontational article. Thus, this is the clearest and most manifest proof of the fact that he stopped engaging in his previous habits and that was indeed his turning to the truth.—Author

turning towards the truth. I challenged him to take an oath if this was untrue, promising to give him 4,000 rupees immediately if he did so. However, he refused and did not take any legal action to prove his false accusations which he had declared to be the basis of his fear; namely, that I had supposedly set loose a trained snake against him as well as some armed soldiers. In light of these affairs, it is clear that he had indeed inclined towards the truth.

It was also stipulated in the revelation that he would still die quickly if he did not remain inclined towards the truth and concealed the truth. Consequently, by concealing the truth he died within seven months of my final announcement. His dying in accord with the *ilhām* also clearly testifies that he was able to live a few days longer only due to his turning towards the truth. It is a clear fact that God's revelation regarding Atham had one aspect for him to live and one for him to die. Thus, God manifested the fulfilment of both aspects in accord with the words of that prophecy. Was the aspect of the prophecy for him to live, namely the divine condition invented afterwards, and was it not there in the *ilhām* from the beginning?

If this understanding is flawed, then at least realize the obvious that in the words of the *ilhām* is mentioned *hāwiyah* [hell], and *hāwiyah* was understood to mean complete death. Now, say truthfully whether Atham did not live restlessly during the period of the prophecy, which fulfils the meaning of *hāwiyah*? Can it be said that he lived comfortably and in a state of satisfaction? Is it not true that after having exited the time period of the prophecy and remaining insistent upon Christianity, he died within seven months of my last public announcement? Can you show him to be sitting alive somewhere up till now? Are these matters

impossible for people to comprehend? Given all this, if insisting on denial is not dishonesty, then what else can it be? The truth is that the world will never be satisfied by any means.

Atham adopted meekness and decency, and his heart became filled with fear. Thus, in accord with the condition of the *ilhām*, God granted him respite during the period of fear. However, the worldly people still questioned, ‘Why did Atham not die?’ But Lekh Ram showed no fear and displayed insolence, so God Almighty caused him to die precisely within the prescribed period. At this, the worldly people proclaimed, ‘Why did Lekh Ram die? There must have been a hidden conspiracy!’

So there was an uproar from the opponents when one was saved from death within the prescribed period, questioning why he was saved; and yet again they created an uproar when the other was caused to die within the prescribed period, again questioning why he was seized!

And just as news concerning Lekh Ram is present in *Barāhīn-e-Aḥmadiyya* since seventeen years ago, in the same way the news concerning Atham is also foretold in *Barāhīn-e-Aḥmadiyya*. If page 241 of *Barāhīn-e-Aḥmadiyya*<sup>1</sup> is read carefully, then one will have to admit that it foretells the Christian mischief that arose after the prescribed period of the prophecy concerning Atham had elapsed. Reflecting upon these facts, the faith of an honest person grows stronger, but it is sad that our opponents are only progressing daily towards dishonesty. Who knows what the future holds for them? The condition of the *maulawīs* is indeed most pitiable,

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1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footer Note Number One, p. 211–212, published in 2018. [Publisher]

for despite having been informed through prophetic indications concerning the prophecy of Atham, they showed no regard for it.

When an intelligent person sees the mention of the Christians on page 241 of *Barāhīn-e-Aḥmadiyya*<sup>1</sup> and the prophecy regarding their machinations and concealing the truth, and then reads this *ilhām*:

الْفِتْنَةُ هَهُنَا فَاصْبِرْ كَمَا صَبَرَ أَوْلَا الْعَزْمِ.

[This is where the mischief is. Then be steadfast as those of high resolve were steadfast.]

And then further ahead on page 511,<sup>2</sup> after the mention of a lying and audacious Muslim, again reads the *ilhām*:

الْفِتْنَةُ هَهُنَا فَاصْبِرْ كَمَا صَبَرَ أَوْلَا الْعَزْمِ.

[This is where the mischief is. Then be steadfast as those of high resolve were steadfast.]

And yet further ahead on page 557,<sup>3</sup> after the mention of the manifestation of a bright Sign, yet again reads this *ilhām*:

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1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footnote Number One, p. 211, published in 2018. [Publisher]
  2. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footnote Number Three, p. 390, published in 2016. [Publisher]
  3. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footnote Number Four, p. 435, published in 2016. [Publisher]

الْفِتْنَةُ هُنَا فَاصْبِرْ كَمَا صَبَرَ أَوْلَا الْعِزْمِ.

[This is where the mischief is. Then be steadfast as those of high resolve were steadfast.]

Then, in the light of these three mischiefs detailed on pages 241, 511 and 557, which were written seventeen years ago in *Barāhīn-e-Ahmadiyya*, a question will naturally arise in his mind what those three mischiefs are, one of which is related to the Christians, one with some scheming Muslim, and one at the time of the manifestation of a manifestly clear Sign. And then, upon searching the events that have occurred, the three major mischiefs will appear before him, and each one of those in their own right could be called a **major mischief**. Then he will inevitably fall in prostration upon witnessing the deep knowledge of God, Who foretold these events at a time when **there was no sign or trace** of these three instances of mischief.

If all three of these disturbances were presented as an enigma before someone who was familiar with the events, he would immediately say that one mischief is regarding the prophecy of Atham, which was brought about by the Christians and supported by the spiteful Muslims, who have been referred to as Jews in that prophecy. The second mischief is the effort of Muhammad Husain Batalavi to declare me a disbeliever, and the third mischief is that of the Hindus, which occurred after the manifestation of the heavenly Sign. These are the three tribulations which came to be manifested like a roaring tumult and were foretold by God seventeen years ago!!!

No one can deny the fact that from all three of these

mischievous acts, not even one was devoid of uproar and tumult throughout the nation, and each was filled to the brim with extraordinary frenzy and disturbance. Thus, the mischief from the Christians came into being when Atham was found to be alive after the prescribed period of the prophecy had passed. The Christian priests **knew very well** that there was a clear condition in the revealed prophecy, that death during the prescribed period would be postponed in the event that Atham turned towards the truth, and this had to do with the condition of his heart.

They were also well aware that Atham remained overawed by the prophecy and that he was unable to persist in the prejudice of the Christians during the prescribed period. He abandoned their gatherings and ran away to Ferozpur, where he became a recluse in his private residence. Moreover, they were also aware that once during his illness, he had proclaimed, 'I have been seized' and they knew all too well that his spirit was innately fearful. They absolutely knew that through his actions he had exhibited fear—not perseverance [in his prior ways]—and that his previous prejudiced disposition had changed so dramatically that during the period of the prophecy, he did not publish even two lines against Islam in any newspaper nor did he issue any magazine which had been his habit since his earliest days [of being a Christian], nor did he debate any Muslim.

On the contrary, he spent those days in utter silence as though he was observing a fast of silence. And then the amazing thing is that despite being offered 4,000 rupees, he did not make a declaration under oath! Martyn Clarke tried his utmost, but he did not file a lawsuit and was not able to prove his accusations regarding a trained snake, etc. Due to all these reasons, the Christian priests

had come to know with certainty that he was faint-hearted and a coward.

Even after the prescribed period of the prophecy, he wept upon recollecting his ordeal, but the priests showed no fear of God Almighty and paraded him around the bazaars of Amritsar so as to show that he was alive and that the prophecy was false. Many impure-natured *maulawīs* who were only Muslims in name, and some unworthy and materialistic news reporters allied themselves with them and started to falsify and hurl abuse, thereby defaming Islam most passionately. This gave an opportunity to the Christian priests who started to dance insolently and mock Islam in near and far away places, from Peshawar to Allahabad, Bombay and Calcutta. The *maulawīs*, who resembled the Jews, and the newspapers happily supported them.

They were being pelted with the curse of God from the heavens, albeit they were unable to see it. At that time they were under Divine wrath, but the dust and dirt of their vain egoistic passions had rendered them blind. At that time these people were corroborating the call of Satan and did not care to heed the voice of the heavens. During those very days, an unfortunate and unworthy Muslim editor from Lahore, addressing Atham and referring to me, wrote in his newspaper that ‘Atham Ṣāḥib will confer a favour upon mankind if he punishes this man by filing a lawsuit.’

This ignorant man desired to call upon a corpse of a man through these fiery words, but because he had already died, he could not move a muscle. And God Almighty is my Witness that I myself wished that if Atham had not taken an oath, he should have at least filed a lawsuit, but Atham was just a corpse. The

awe of the prophecy of a Living God had killed him. Though he appeared to still be alive, there was no life left in him.

I most verily affirm that he would have never filed a lawsuit even if all these people had [threatened to] cut him into pieces, nor would he have agreed to make a declaration under oath even if I had offered him ten million rupees! His heart had become convinced about me, but there was rejection on his tongue. And I know very well that in this regard, there was no one who could testify more to my truthfulness than Atham.

In short, with regard to the case of Atham, the Christian priests behaved rather insolently by concealing the truth. They went about celebrating in merriment, taking out processions beginning from Amritsar to other major cities of the Punjab and India. They created so much uproar the likes of which had not been seen from the beginning of the British reign until now. Whilst celebrating this false joy—against which their inner conscience lambasted them—they exposed a sordid standard. They wrote letters to me filled with obscene profanities and created so much uproar and insolence, distributing thousands of leaflets as though they had achieved a thousand victories. Despite all the exhilaration, **the corpse of Atham could not make a single move**, and he could not even publish a two-page leaflet in celebration of this false victory.

He did, however, publish in a newspaper that he was not a party to the mischief and uproar carried out by the Christian priests, and it was all contrary to his wishes. Despite the fact that he concealed the truth, he refrained from sharp hostilities and machinations until the point he suffered death within seven months of my last public announcement in accord with the Divine revelation. In short, this was the most significant mischief in which



the religion of Islam was ridiculed and in which the unfortunate *maulawīs* and other ignorant Muslims brought disgrace upon themselves by supporting the Christian priests. They unjustly falsified a revealed prophecy and became the perpetrators of a most egregious mockery of Islam.

Now, read page 242 of *Barāhīn-e-Aḥmadiyya*<sup>1</sup> carefully and determine justly how clearly this mischief had been foretold in it. How perfectly it is clearly written that first, the Christian priests will plot subterfuge, and then the truth will become manifest.

The second mischief, which is of the second rank, was Muhammad Husain Batalavi accusing me of being a disbeliever. In this as well, the uproar of the general public was no less than the uproar of the Christian priests. On the occasion of this mischief, approximately seven or eight thousand in Delhi who sought to declare me a disbeliever and liar, converged upon the Jamī' Mosque in opposition to me and, but for the favour of God, a violent riot could have erupted.

Muhammad Husain of Batala was the originator of this mischief, along with Nazīr Ḥusain of Delhi, regarding whom Allah the Almighty stated in this *ilhām*, recorded on page 511 of *Barāhīn-e-Aḥmadiyya*:<sup>2</sup>

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ مَا كَانَ لَهُ أَنْ يَدْخُلَ فِيهَا إِلَّا خَائِفًا

Meaning: Both hands of Abu Lahab [the Father of Flames] perished through whom that fatwa of disbelief

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footer Number One, p. 212–213, published in 2018. [Publisher]

2. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footer Number Three, p. 390, published in 2016. [Publisher]

was written and so did he perish himself. It did not behove him to enter into this affair without fear.

This mischief also spread from Peshawar to Calcutta, Bombay, Hyderabad, all of the Punjab and throughout India. The ignorant Muslims like the *Rāfidīs*<sup>1</sup> thought that cursing me would become the means of their earning merit in the sight of God. Personal relationships were broken among the Muslims. Brothers separated from each other and fathers from their sons. They stopped saying the greeting of *Salām* [Peace], and matters advanced to the extent that to participate in the funeral prayers of members of our Jamā'at became a cause for people to be labelled as disbelievers.

The third mischief, which is of the third rank still, came into being through the Hindus when the clear Sign of the death of Lekh Ram was manifested. They tried as much as they could to maximise the mischief, contrived schemes for [my] murder and are continuing to do so, and incited the Government against me and are continuing to do so.<sup>2☆</sup> Since such a clear and manifest Sign was associated with this mischief, which has shaken the hearts of the opponents and a magnificent victory has been achieved, and many spiritually blind continue to gain sight, it was for this reason that this mischief is of the third rank.

These are the three mischiefs which were mentioned in *Barāhīn-e-Aḥmadiyya* seventeen years ago. Now, if this **book**

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1. This refers to a group of Shia Muslims. [Publisher]

2. ☆ They had my house searched on 8 April 1897 through the District Superintendent of Police.—Author

*Barāhīn-e-Aḥmadiyya* is placed in front of the most bigoted Muslim, Christian, or Hindu, and the places are shown where these three disturbances are mentioned, he should be questioned under oath whether they actually happened or not, and whether they were recorded or not as prophecies in the book *Barāhīn-e-Aḥmadiyya*. And do **these three events** that have taken place in such a grand fashion not point out that **one mischief** was indeed caused by the Christians in which hundreds of thousands of people raised an uproar and parties of men went zealously around the bazaars carrying out processions?

Was not **the second mischief** carried out by Muhammad Husain Batalavi, who turned the Muslims against my humble self in such a destructive manner? He separated brothers from brothers, fathers from sons, friends from friends and severed all relationships. Did not **the third mischief** take place at the time of Lekh Ram's death through the Hindus out of sheer envy due to the manifestation of the heavenly Sign? As a result of this mischief, several innocent children were killed, approximately forty people were poisoned in Rawalpindi, and I was threatened with an assassination and efforts were made to incite the Government—and no one knows what they will do in the future!<sup>1☆</sup>

Now tell me, is it not true that the three tribulations have indeed been manifested just as they had been explained so clearly and in so much detail in *Barāhīn-e-Aḥmadiyya*? Can: 1. Muhammad Husain of Batala; or 2. Syed Ahmad Khan, KCSI; or 3. Naẓīr Ḥusain of Delhi; or 4. Abdul Jabbār Ghaznavi; or 5. Rashīd Ahmad Gangohi; or 6. Muhammad Bashīr Bhopali; or 7. Ghulam

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1. ☆ My house was searched on 8 April 1897.—Author

Dastagir of Kasur; or 8. Abdullah Tonki, Professor, Lahore; or 9. Maulawī Muhammad Ḥasan, Chief of Ludhiana, **confirm under oath** and declare that these three tribulations, which were written in *Barāhīn-e-Aḥmadiyya* in the form of prophecies, have not been manifested? If any of the aforementioned gentlemen rejects the truth of my *ilhām*, then why do they ruin the lives of the people? They should take an oath against me [and declare] that all these three tribulations presented as prophecies in *Barāhīn-e-Aḥmadiyya* have not taken place and that these prophecies have not been fulfilled. And if they have been fulfilled—O Almighty God!—within a period of forty-one days, cause that wrath to descend upon us which descends upon the guilty ones.

Thus, if that wrath of God which descends from heaven by the Hand of God Almighty and without the agency of man, and destroys a liar with the all-consuming fire, does not descend within forty-one days, then I and all my works shall be proven false, and in reality, I shall be deserving of all curses. And if they can show in this day and age, these types of prophecies from someone else that he himself wrote and published in a book and distributed to opponents and supporters before the time [of fulfilment], which are equal in glory to my prophecies and exhibit Divine powers, even then I will be considered a liar.

It shall be necessary for anyone who is willing to take the oath that he should come to Qadian for this and take the oath face to face before me as I will not go anywhere. This is a matter of faith, and if anyone, despite the bragging of being a *maulawī*, shows indolence in this regard, then they themselves will be considered liars. If they can overcome a person like me whom they label a

*dajjāl* [deceiver], it would be tantamount to saving the entire world from evil.

However, one extremely important condition is that before they make the declaration under oath, I will present before them all of the arguments to prove the truthfulness of these prophecies in a public address lasting a full two hours. This is so that they do not show haste in causing their own ruin and so that the argument may be completed against them. Moreover, they will not have the right to say a single word beyond taking the oath, and they must listen to my discourse quietly and then, after taking the aforementioned oath, return to their homes.

It must be noted that I have included the name of Syed Ahmad Khan amongst those who are denying because he does not believe in such Divine *ilhām* and even *wahī* which come from God and contain the grandeur of the knowledge of the unseen within them. He is of advanced age now, and I do not wish for him to take this error of his to the grave by following the blind thinking of Europeans. He may not consider this seriously now and may ridicule it, but it is my duty to convey to him the Message which I have now done, lest I am asked why I did not convey the Message to a lost soul.

**Some ignorant people** pose the question why prophecies are always made only in regard to **wrath and death**. However, these ignorant people fail to recall that all of the Prophets have made prophecies of warnings. If this is not right and proper, then what would be the meaning of the following statement that, **‘The opponents of the Promised Messiah will perish by his breath?’**

In short, the reason that these nine gentlemen have been

selected to take the oath is because each of them leads a large number of people, and thus, settling the issue with him will also settle things with their followers. The subject matter of the oath will be that these prophecies have not been fulfilled, and they were not mentioned beforehand in *Barāhīn-e-Aḥmadiyya*.

It must be thoroughly noted that owing to their ignorance and naivety, the opponents reject me at every instance and declare that every prophecy failed to be fulfilled. However, the opposition, which manifested in a most horrendous manner reaching the points of a calamity which in turn brought about a torrent of insolence resulting in dangerous situations, occurred only thrice and had been alluded to as three major tribulations in *Barāhīn-e-Aḥmadiyya*.

And this book—namely, *Barāhīn-e-Aḥmadiyya*—was published seventeen years ago and was distributed not just throughout this country but also Arabia and Persia. The force and grandeur with which these three tribulations were brought about and the tumult with which they were spread to the corners of this country is so significant that this topic could not be concealed from anyone. On the contrary, the men and women of Punjab and all of India, and all Hindus and Muslims are so thoroughly familiar with these three disturbances that there is absolutely no hope that these three disruptions can ever be erased from the pages of history.

Accordingly, whoever obtains knowledge about the horrendous nature of **those three tribulations** and then reads about them in *Barāhīn-e-Aḥmadiyya*, or alternatively reads *Barāhīn-e-Aḥmadiyya* and then compares it to the events that took place, either way, he will become fully convinced that in both cases,

these were the very mischievous events which were mentioned in *Barāhīn-e-Ahmadiyya*. It could rightly be said that the three tribulations witnessed are those that were written about in *Barāhīn-e-Ahmadiyya* prior to their occurrence. Now, reflect upon how rock solid both these are, the prophecy regarding Atham for which the

Christians and the *maulawīs* having Jewish [evil] traits, created an uproar, and the prophecy related to Lekh Ram for which the Hindus created an uproar.

**O progeny of Muslims!** Do not transgress the limits. It is possible that a person may consider something to be correct based on his own thinking and understanding, while in reality, that viewpoint might be absolutely wrong. And it is possible that one may consider a person to be false, while in reality that person is true. Many before you erred—who are you to be immune to fallibility?

Therefore, fear Allah and adopt the path of *taqwā* [righteousness] so that you are saved from falling into a trial. I say again and again that had this been the work of man, it would have been destroyed a long time ago, and even before the moment of raising your hand, God's Hand would have destroyed it. Look, God states:

فَلَا يُظْهِرُ عَلَىٰ غَيْبَةٍ أَحَدًا ۖ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ<sup>1</sup>

Meaning: And He reveals not His secrets to any one, Except to him whom He chooses, [namely a Messenger of His].

1. *Sūrah al-Jinn*, 72:27–28 [Publisher]

Now, reflect and ponder carefully over this book as to whether the unseen that has been described in this verse has not been manifested in the most perfect manner. Verily, verily, I say unto you that if what has been manifested before you were to be shown to the [spiritually] blind who had passed away before this century, they would not have remained blind. Therefore, do not reject the light after having found it. God is ready to grant you illumined eyes and is eager to bestow upon you pure hearts. He desires to manifest His Being upon you in a new form, and His hands are stretched forth to bring into being a new heaven and a new earth. So do not become an obstacle but prostrate forthwith with piety. Do not inflict cruelty upon your own selves, and do not become the enemy of your progenies. May God have mercy upon you and forgive your sins and bless your days.

Pay heed to what heaven is doing and why God is pulling upon the earth. It is a pity that you have even forgotten that this is the head of the [fourteenth] **century!**

**The fifteenth prophecy** which has much relevance to the prophecies of Atham and Lekh Ram, is the one that was published in the treatise *Anwārul-Islām* after the prescribed period [of the prophecy] for Atham had expired. The revelation is as follows:

اطَّلَعَ اللهُ عَلَى هَمِّهِ وَعَمِّهِ. وَلَنْ تَجِدَ لِسُنَّةِ اللهِ تَبْدِيلًا. وَلَا تَعْجَبُوا وَلَا تَحْزَنُوا  
وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ. وَيَعِزَّتِي وَجَلَالِي إِنَّكَ أَنْتَ الْأَعْلَى. وَنَمَرِقُ  
الْأَعْدَاءَ كُلَّ مُمَرِّقٍ. إِنَّا نَكْشِفُ السَّرَّ عَنْ سَاقِهِ. يَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ. تِلْكَ  
مَنْ الْأُولَى وَتِلْكَ مَنْ الْآخِرِينَ. هَذِهِ تَذَكْرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَى رَبِّهِ سَبِيلًا.

Meaning: Allah has taken note of Atham's heart becoming



full of grief and sorrow. You will not see any change in the practice of God.

And He further stated:

Do not be surprised by the event that has occurred, for if you remain resolute in faith, then the victory will be yours in the end. I swear on My honour and glory that you will indeed be victorious in the end. We shall crush the enemies into bits and pieces and make manifest the truth regarding the hidden aspects of the prophecy. That day the believers will be pleased, the first group as well as the last group, both. This is a reminder from God; let him who wishes accept it.

Now, observe that this prophecy is from over three years ago, meaning from when it was the last day of the prescribed period for Atham. In it, God Almighty had promised that He would lay bare and manifest this aspect of the prophecy that had created doubts in the minds of the ignorant. Thus, according to His promise, after the Sign of Lekh Ram, He made apparent that concealed aspect and put forward the prophecies of *Barāhīn-e-Aḥmadiyya* like a mirror.

This is His blessing upon this age that He has caused a fountain of fresh Divine knowledge to issue forth. **Blessed is he who partakes of it.** And when it was stated that at that time, the first group would be pleased as well as the latter group, all these prophecies came to be fulfilled at that time.

Thus, with the manifestation of the Sign of Lekh Ram, the

faith of the believers increased immensely, and they experienced a joy too difficult to measure. Thousands of believers were suddenly overcome by a sense of elation, and out of the passion of ecstasy fell tears of joy as if they had beheld the hidden God with their own eyes. A strange phenomenon came to pass as the Hindus and Aryas wept over the grief of Lekh Ram while the party of believers and the truthful wept out of the joy of a heightened sense of Divine cognizance.

After the manifestation of this Sign I saw the prophecy that is contained in the revelations that are found on page 242<sup>1</sup> of *Barāhīn-e-Aḥmadiyya* being fulfilled perfectly, and those revelations are:

أَصْحَابُ الصُّفَّةِ وَمَا أَدْرَاكَ مَا أَصْحَابُ الصُّفَّةِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ  
الدَّمْعِ. يُصَلُّونَ عَلَيْكَ. رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ وَ دَاعِيًا إِلَى اللَّهِ  
وَ سَرَّاجًا مُنِيرًا. أَمَلُوا.

Translation: They are *Aṣḥābuṣ-Ṣuffah*<sup>2</sup> in the eyes of Allah. Do you realize how magnificent in status the *Aṣḥābuṣ-Ṣuffah* will be? [They will be very strong of faith.] You will see their eyes shedding tears; they will call down  **blessings**  on you. [They will supplicate:] ‘O our Lord we have heard a Caller, calling people to the faith and a Summoner

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footer Number One, p. 213, published in 2018. [Publisher]

2. In one corner of the Prophet’s mosque in Madinah, a covered platform was prepared which was known as ‘Ṣuffah’. This served as the resting place of indigent Emigrants who dedicated themselves to the worship of Allah, the company of the Holy Prophet<sup>sas</sup>, and recitation of the Holy Quran. They became known as *Aṣḥābuṣ-Ṣuffah*. [Publisher]

to Allah and calling people to the faith and inviting them to God Who is One and has no partner and is a shining lamp. [So we have believed.]’ Write it down [for all these prophecies for they will be fulfilled in due time.]

It is also clearly written in the aforesaid prophecy of *Anwārul-Islām* that following this Sign another group will join this Jamā‘at and that both these groups will rejoice upon this Sign. Accordingly, this prophecy is now being fulfilled, and many opponents are now humbly writing letters acknowledging that they were at fault. **فَالْحَمْدُ لِلَّهِ عَلَى ذَلِكَ.** [So Allah be praised for all this].

### SIXTEENTH PROPHECY

On page 227 of *Barāhīn-e-Aḥmadiyya*,<sup>1</sup> there is a prophecy written regarding an Arya called **Malāwāmāl** who is still alive. This person became ill due to tuberculosis. One day he came to me crying anxiously, having lost all hope of living.

I recall that he had had a nightmare that day as well, and as far as I can remember, he saw in his dream that he was bitten by a poisonous snake, and the venom had spread throughout his body. He became very melancholic due to this dream. Besides this, he was already suffering from severe restlessness due to a mild fever which would increase upon the intake of food. This made him very anxious and he lost all hope.

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footer Number One, p. 200–201, published in 2018. [Publisher]

When he came and wept before me, my heart was filled with compassion for him and I supplicated to God, the One, for this Arya as I had supplicated for another Arya called Sharampat. Thereupon I received the *ilhām* which is present on page 227 of *Barāhīn*:

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا

**Meaning: We commanded the fire of fever to become cool and safe.**

Accordingly, I immediately informed him who was present and several other people of this *ilhām* that he will absolutely recover his health through the blessing of my prayer. Thereafter, not even a week had gone by when this Arya regained his health by the grace of God.

Although the present condition of the Aryas is such that testifying to the truth is even worse than death for them, I swear in the name of Allah the Exalted that what I have related is the complete truth, and there is no exaggeration in it whatsoever. If I had had any doubt in any aspect of the narration of these events, I would certainly not have written them down. To exaggerate and fabricate things from one's own self is the work of people who are accursed. Both these incidents of Sharampat and Malāwāmal have been written in *Barāhīn-e-Aḥmadiyya* since seventeen years ago.

Therefore, those people who entertain suspicions that the opponents are made targets only of harmful revelations should reflect on both these revelations because both these people are Aryas. My purpose is to be sympathetic towards all creation. Can

the Aryas show one example of them having shown such sympathy towards any Muslim?

Verily, verily, I say that to do good to the creation of God with true love is not possible at all for anyone other than a true Muslim. An individual may do so pretentiously, but it is not possible for others to attain it with the pure intention of the heart and based on correct principles. Muslims, by nature, desire to treat with courtesy, and for these reasons, do not refrain from eating and drinking with Hindus, but the hatred that Hindus have is a sign of meanness. Of course, for a disobedient person to be the recipient of God's wrath—whether he be a Muslim, Christian, or Hindu—is a different matter and has nothing to do with the principles of sympathy.

The oath that I have taken when presenting these two incidents of the Aryas is because I do not believe that, at the very least, they would not become ready to conceal the truth to the extent of accusing me of having misrepresented the true occurrences; moreover, I have taken the oath because these days the Aryas hold a strong grudge against Islam.

I swear again, in the name of Allah, the Lord of Glory, that there is no incongruity in what has been related. God exists and knows full well the falsehood uttered by a liar. If anyone alleges that I have lied or misrepresented these accounts, then it is very important that such a one should swear in God's name and issue a public announcement that he believes that I have lied or misrepresented what I have narrated. Moreover, he should announce that if I have not done so, then he should be the recipient of the punishment for falsehood within one year.

I have already just taken this oath. Thus, if I am lying or I have

added or deleted to this account, then I shall suffer the punishment of this false statement and deception, but if I have written with utmost honesty and God Almighty knows that I have done so, then God will not let the liar go unpunished.

Know for certain that God exists, and He always supports the truth. If anyone stands up for the test, then this is precisely my desire because, through this test, God will settle the issue between me and my opponents. This is also an opportunity for the *maulawīs* opposed to me to incite these people as they had tried to incite for Atham. To have the issue settled will be a blessing for everyone as it will inform the people of the world that God exists and that He accepts the supplications of the truthful.

Dayanand and his accomplice, Lekh Ram, have passed away from this world but they left behind the stench of atheism, meanness, and prejudice. I wish to remove those odours; hence, I want this Arya also to take the oath to settle the affair as I had requested of the first Arya. I most definitely believe, and, in fact, I can see with my eyes that God is the defender of righteousness and the enemy of those who oppose virtue. It is not difficult for an honest person to testify to the truth, but it is very hard for the Aryas to do so these days.

In short, if there is a denier—whether it be this Arya or that Arya—he should settle the matter between us by taking an oath. I know that the God who is my God is an all-devouring flame; He will never let a liar go free, but if one is truthful, he suffers no loss.

Observe how the truthfulness of this blessed prophecy has been manifested by reference to the enemies of the Faith. What more proof could be provided in this world than that the enemies

of the Faith—as the Aryas of today are—are themselves testifying to the truth of God’s prophecies? Do the Christians also possess such testimonies and such present-day Signs? If so, then they should at least present a few such examples. Thus, rest assured that the True God is the One to Whom **the Holy Quran** calls us. Besides Him there is nothing but the worship of man or the worship of stones. Without a doubt, *Masīh ibn-e-Maryam* [the Messiah, son of Mary] has also drunk from the fountain from which we drink and has eaten the fruit which we eat, but what do these things have to do with Divinity or sonship of God.

What an amazing device the Christians have invented for making Jesus a shackled ‘God’, which is that they have made him accursed. If he did not become accursed, his Divinity would be useless, and his being the son of God vain. Yet, according to all the lexicographers, the meaning of being accursed is that the heart is disgusted with God, being devoid of all faith, renouncing the truth, becoming an enemy of God, the darkening of one’s heart, and becoming worse than dogs, swine, and apes, just as the Torah testifies as well. Can it be imagined—even for a second—regarding the **Messiah [Jesus]** that there was ever a moment when he ceased to be a loved one of God? Was there ever a time when his heart was disgusted with God? Did he ever think of discarding his faith? Did he ever become the enemy of God, and did God ever become his enemy? Therefore, if nothing of this sort happened, then what part did he take from the curse upon which the entire foundation of salvation had been built?

AUTHOR’S MARGIN NOTE

**Who is considered  
Accursed?**

Does the Torah not affirm that he who dies on the cross is

accursed? Thus, if he who is crucified is accursed, then there is no doubt that the curse which is generally the result of being crucified would have fallen on Jesus as well. But it is the unanimous view of the people of the world that the curse connotes being distant from God and being disgusted with Him. Simply suffering from an affliction does not mean that one is accursed. Being accursed means turning away from God, hating God, and becoming His enemy. Thus لُعِينٌ—accursed, on the basis of the lexicon, is a title of Satan.

So reflect, for the sake of God, whether it is permissible for a righteous one to be termed an enemy of God, one disgusted with God, and be designated as Satan and one of whom God is an enemy. It would have been better for the Christians if they had accepted Hell for themselves instead of considering a chosen one of God as accursed and Satan. Cursed is the salvation that can only be achieved by declaring righteous ones to be faithless and satans.

**The Holy Quran** did well by revealing the truth that [Jesus] the Messiah was spared from the filth of the curse by saving him from the crucifixion. This is also attested to by the **Gospels** insofar as Jesus described his own case as resembling that of [the Prophet] Jonah, and no Christian is unaware of the fact that Jonah did not die in the belly of the whale. Thus, if Yasū‘ [Jesus] lay dead in the sepulchre, how would it be appropriate to compare a corpse to a living person, and what likeness could there be of a living person to a dead one?

It is also known that after deliverance from the cross, Yasū‘ exhibited his wounds to his disciples. So, if he had been bestowed a glorious body after death, how was it that he still retained the wounds received by his previous body? Had there been some



deficiency left in the glory, and, if so, how can it be expected that those injuries would ever be healed up to the Day of Judgment? All these are senseless tales on which the beam of Godhead has been rested, but the time is well-nigh approaching—nay, rather it *has* come—when God Almighty will blow away all these tales like the ginning of wool.

It is such a pity that these people do not ponder over what sort of ‘God’ this was for whose wounds the need arose for producing an ointment. You have heard that the books of ancient medicines of the Christians, Romans, Jews and Zoroastrians, which are present to this day, testify that an ointment named *Marham-e-‘Isā* [the Ointment of Jesus] was prepared for the treatment of the wounds of Yasū’. This is still present in the books of pharmacology.

It cannot be said that the ointment was prepared before the time of the prophethood of Jesus because it was

AUTHOR’S MARGIN NOTE

*Marham-e-Isa* [The Ointment of Jesus]

prepared by the disciples, who did not exist before his prophethood. It can never be said that the cause of these wounds could be anything other than the crucifixion, as no other such incident outside of the crucifixion can be proven to have taken place during the three years of prophethood. If there is such a claim, then it is incumbent upon such a claimant to establish this.

Therefore, what a shame this is: such a ‘**God**’, such **wounds** and this **ointment**. Who can put a veil over these actual, accurate, and true facts, and who can battle with God? There will always only be the One, حَيِّ قَيُّوْمٌ [Hayyun Qayyūmun—Living, Self-Subsisting and All-Sustaining] God, who has no physical form and who is

Eternal and Everlasting. For a false god, it is bounty enough to have gotten away with having its counterfeit coin of godhead circulate for some nineteen hundred years. Remember well that this false divinity is going to come to an end very soon.

Those days are coming when the fortunate youth of Christians will recognize the True God and shall tearfully unite with God who is One and has no partner from whom they had been separated for a long time. This is not what I say, rather, it is that **spirit** which is inside me that says this. One may battle with the truth as much as one likes and go on conniving as much as one can, but in the end, this will surely come to pass. It is easy for the earth and the sky to become altered and for the mountains to move from their places, but these promises shall not change.

### SEVENTEENTH PROPHECY

This is the prophecy that is written on page 239 of *Barāhīn-e-Aḥmadiyya*<sup>1</sup> and it is as follows:

يَتِمُّ نِعْمَتَهُ عَلَيْكَ. لِيَكُونَ آيَةً لِلْمُؤْمِنِينَ.

Meaning: God will complete His favours upon you so that they become a Sign for the believers.

This signifies that whatever blessings you are granted in this worldly life will all be by way of Signs; meaning that even verbal expression would be a Sign just as people beheld through

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footer Number One, p. 210, published in 2018. [Publisher]

the Conference of World Religions, Lahore, and Arabic books. Actions would also be Signs just as acts of God are manifesting for me by way of Signs. Progeny would also be a Sign as God had promised me pious and blessed offspring, which He has indeed fulfilled. God's financial help would also be a Sign, as promised by God in *Barāhīn-e-Aḥmadiyya*, which has also been fulfilled. And as promised, people came from the Orient and the Occident and helpers arose from the East and the West, just as it was written on page 241 [of *Barāhīn-e-Aḥmadiyya*]:<sup>1</sup>

يَنْصُرُكَ رِجَالٌ نُوجِنُ إِلَيْهِمْ مِّنَ السَّمَاءِ. يَأْتُونَ مِنْ كُلِّ فَجٍّ عَمِيقٍ.

Meaning: Such people will help you whose hearts We shall inspire from Ourselves. They will come from far and distant lands upon deeply rutted tracks.

Thus, the prophecy which was written seventeen years ago is being fulfilled now. Who would have thought that people would come forth to serve with such sincerity and love? Look where and how far away Madras is, from whence the design of Allah brought forward **Seth 'Abdur-Raḥmān Ḥāji Allāh Rakkhā** together with all his relatives and friends, who immediately upon arrival have made such progress in sincerity and service that they have developed a love the like of the Companions. And where is Bombay, wherein was prepared **Munshi Zain-ud-Dīn Ibrāhīm** with such sincerity and zeal? And where is Hyderabad Deccan, where a community of passionate devotees has been prepared? Are all these things not as foretold in *Barāhīn-e-Aḥmadiyya*?

1. In *Barāhīn-e-Aḥmadiyya* the revelations are presented in a different chronological order. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footer Number One, p. 211, published in 2018. [Publisher]

## EIGHTEENTH PROPHECY

This prophecy is written on page 240 of *Barāhīn-e-Aḥmadiyya*<sup>1</sup> as follows:

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

Meaning: Say, ‘I have with me proof from Allah, then will you believe or not?’ Say, ‘I have with me proof from Allah, then will you accept it or not?’

Both these sentences are by way of prophecies and are pointing towards such heavenly Signs as are prophetic because the testimony of God manifests Signs. Thus, after this, He testified by making the **lunar and solar eclipses** take place in the month of Ramaḍān, as had been foretold to be among the Signs of the Promised Mahdi in the earlier traditions.

Then God gave a second testimony. This came about when, after the prophecy regarding Atham, the Christians tried to cause mischief by concealing the truth, and the *maulawīs* having Jewish [wayward] traits, joined forces with them. This was a satanic voice in favour of Christians that was raised by the *maulawīs*, who are the satans of the earth. Then God caused Atham to die for concealing the truth and manifested the Sign of Lekh Ram in support of the truth of this prophecy. This was the heavenly voice that

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footer Number One, p. 210, published in 2018. [Publisher]

rendered futile the satanic voice. And this is what was foretold in the prophetic texts and was fulfilled through the prophecy of Atham.

The third testimony of God was the prophecy that was announced prior to the Conference of World Religions. The fourth testimony of God was related to the Sign of Lekh Ram's death which broke the back of the opponents. This prophecy was foretold and published with such specifics and clear indications that no wise person could think that a human could have it within his power to bring about their fulfilment. This was so because the prophecy had specified the term, the day,<sup>1☆</sup> the date, the time, and

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1. ☆ **Footnote**—It is established from Exodus, chapter 32 that the intent was to destroy and eradicate the Samiri's calf on the day of Eid [festival] of the Jews, but the work of burning and grinding it down to dust, as is written in Exodus 23:20, required time and must have taken up some time of the night. Ḥaḍrat Mūsā [Moses] had descended while the festival of worshipping Samiri's calf was well underway, and likely this was after the middle of the day, and then some time was spent in the expression of displeasure and wrathfulness. Therefore, it is definitively established that the burning of the gold and making it like dust must have taken some part of the night which must have come to an end as the second day had been reckoned to start.

Thus, the secret hidden in God Almighty choosing the name of Samiri's calf for Lekh Ram was that his destruction would be arranged on the day after Eid, as was the case with the calf of Samiri. And because it is the knife that is used on the calf, thus the word عجل [*'ajl*—calf], which is used in the *ilhām*, contains a hidden indication to the manner of death. And this prophecy concerning the death of Lekh Ram, that he would be killed on the day after Eid, the revelation concerning it is the one that is written on page 54 of the book *Karāmātuṣ-Ṣādiqīn*, [See *Karāmātuṣ-Ṣādiqīn*, Rūḥānī Khazā'in, vol. 7, p. 96, published by Islam International Publication Ltd. 2021] namely:

the manner of death was also foretold, as to whether he would die

### سَتَعْرِفُ يَوْمَ الْعِيدِ وَالْعِيدُ أَقْرَبُ

[You will recognize this event on the day of eid (joy), and Eid [Festival] will be close to it.]

The couplet preceding this is:

الا ائتني في كل حرب غالباً فكذني بمازورت فالحق يغلب

Meaning: I am victorious in every battle, so connive in fabricating lies in whichever way you wish, but the truth will come to prevail. And then, in the second couplet, this is explained as to why the truth will come to prevail, and that couplet is:

و بَشَّرَنِي رَبِّي وَ قَالَ مَبَشِّرًا سَتَعْرِفُ يَوْمَ الْعِيدِ وَالْعِيدُ أَقْرَبُ

Meaning: My Lord gave me the good news and having given the good news said that you will recognize the day of joy which will be closest to the day of the customary Eid; meaning that will be the day of the prevalence of the truth.

Thus, this will be the Eid of the believers and the ordinary Eid will be closest to it and the explanation of this couplet is written on the last page of this very book *Karāmātuṣ-Ṣādiqīn*. This same word رَبِّي which is at the head of this couplet is present there as well, and it is:

وَبَشَّرَنِي رَبِّي بِمَوْتِهِ فِي سِتِّ سَنَةٍ إِنَّ فِي ذَلِكَ لَآيَةً لِلطَّالِبِينَ.

Meaning: God Almighty has given me the good news that Lekh Ram will die within the period of six years.

And it is to this same good news that those couplets point, that were written addressing Sheikh Muhammad Husain Batalavi in the Qasidah of *Anjām-e-Atham* in the month of September 1896. And just as the word تَعْرِفُ [know] is present in the couplet سَتَعْرِفُ يَوْمَ الْعِيدِ [You will recognize this event on the day of eid (joy)], it is also present in this *qasidah* also addressing Muhammad Husain. And just as that *qasidah* in which there is this *ilhām*, namely:

due to an illness or through murder.

سَتَعْرِفُ يَوْمَ الْعِيدِ وَالْعِيدُ أَقْرَبُ

[You will recognize this event on the day of eid (joy), and Eid  
[Festival] will be close to it]

was written for Muhammad Husain and addressed him, similarly in this *qaṣīdah*, Muhammad Husain Batalavi is addressed, and those couplets are as follows:

تُبُّ أَيُّهَا الْعَالِي وَتَأْتِي سَاعَةٌ      تُمْسِي تَعْصُ يَمِينِكَ الشَّلَاءُ  
اے غلو کرنے والے توبہ کر کیونکہ وہ      کہ تو اپنے خشک ہاتھ کو کاٹے گا  
وقت آتا ہے

*O one given to excess! Repent for the time is approaching  
That you will cut your dry hand.*

تَأْتِيكَ آيَاتِي فَتَعْرِفُ وَجْهَهَا      فَاصْبِرْ وَلَا تَتْرِكْ طَرِيقَ حَيَاءِ  
میرے نشان تیرے تک پہنچیں گے      پس صبر کر اور حیا کا طریق مت چھوڑ  
پس تو انہیں شناخت کر لے گا

*My Signs shall reach you and you will come to recognize them;  
So be patient and do not abandon dignified manners.*

إِنِّي لَشَرُّ النَّاسِ إِنْ لَمْ يَأْتِنِي      نَصْرٌ مِّنَ الرَّحْمَنِ لِلْإِعْلَاءِ  
میں تمام مخلوقات میں سے بدتر ہوں گا      اگر خدا کی مدد مجھ کو میرے بلند کرنے  
کے لئے نہ پہنچے

*I would have been the worst of creatures if the help of God were not  
to come to elevate me.*

**AUTHOR'S MARGIN NOTE**

*Mention of Lekh Ram in the Quran*

The prophecy also points out that the people who had elevated the praise of this fool [literally, 'calf'] to the level of worship and thus murdered the truth and had gone to excess in his praise, they, too, in the eyes of God Almighty, are like the people that worshipped the calf of Samiri.

ہیہات ذاک تخیل السفہاء  
یہ کہاں ممکن ہے بلکہ یہ تو سادہ لوحوں  
کا خیال ہے

*Does the world entertain the hope that a truthful one would be humiliated—*

*How can this be possible? It is the mere imagination of simpletons.*

الأرض لا تُفني شمس سماء  
کیا زمین کو طاقت ہے جو آسمانی آفتاب  
کو فنا کرے

*Who can humiliate the one who is the beloved of God?*

*Does the earth have the power to destroy the heavenly sun?*

یا من یری قلبی و لب لحائی  
اے وہ خدا جو میرے دل اور میرے  
وجود کے مغز کو جانتا ہے

*O our Lord! Show a miracle to settle the affair between us.*

*O God, You know my heart and the very essence of my being.*

هل تطعم الدنيا مذلت صادق  
کیا دنیا یہ امید رکھتی ہے کہ صادق ذلیل  
ہو جائے گا

من ذا الذي يُعزِّي عَزِيْزَ جَنَابِهِ  
خدا کے عزیز کو کون ذلیل کر سکتا ہے

یا ربنا افتح بیننا بکرامۃ  
اے میرے رب ایک کرامت دکھلا کر  
ہم میں فیصلہ کر



Allah the Exalted states in *Sūrah al-A'rāf*:

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيِّئًا لَهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ  
تَجْزَى الْمُفْتَرِينَ<sup>1</sup>

Meaning: Those who took the calf for worship, wrath [from their Lord] shall overtake them and abasement in the present life. And thus, similarly shall we punish others who invent lies.

And this is also a subtle reference to these calf worshippers, who, in their desire to worship this other **calf**—that is, **Lekh Ram**—have gone to the extremes of planning cruelty and bloodshed. Nothing is beyond the knowledge of God Almighty. He was well aware that the Hindus, too, by worshipping Lekh Ram, would turn him into a calf.

Hence, by using the expression كذالك [*kadhālik*—thus similarly], He has directed attention towards the incident of Lekh Ram. It is proven by chapter 32, verse 35 of Exodus in the Torah, that God Almighty cast a death upon the Children of Israel due to their worship of the calf, which was in the form of a deadly epidemic. At the time of conveying news of this punishment, Allah the Exalted had also informed them that those who would believe would be saved. As Allah states:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ<sup>2</sup>

1. *As to those who took the calf for worship, wrath from their Lord shall overtake them and abasement in the present life. And thus do We reward those who invent lies (Sūrah al-A'rāf, 7:153). [Publisher]*
2. *Sūrah al-A'rāf, 7:154 [Publisher]*

Meaning: And those who did evil deeds in the ardent desire to worship the calf and offered *taubah* [repentance] after that, and believed, then after their having come to believe He would forgive them their sins and have mercy on them because He is *Ghafūr* [Most Forgiving] and *Rahīm* [Merciful].

And in the case of Lekh Ram, this noble verse points out that those who unjustly rejected the *ilhām*, made plots to murder, and incited the Government to kill me but offered *taubah* thereafter and came to believe, then God would have mercy on them. Regarding this very matter, this humble one received an *ilhām*:

يَا مَسِيحَ الْخَلْقِ عَدَوَانَا

Meaning: O Messiah for mankind! Attend to averting our pandemic diseases.

And on page 519 of *Barāhīn-e-Aḥmadiyya*,<sup>1</sup> there is an indication to this as Allah, Exalted by His name, states:

أَنْتَ مُبَارَكٌ فِي الدُّنْيَا وَالْآخِرَةِ. أَفْرَاضُ النَّاسِ وَبَرَكَاتُهُ. إِنَّ رَبَّكَ فَعَالٌ لِّمَا يُرِيدُ.

Meaning: You are blessed in this world and the Hereafter. With the blessings of God, tend to the sick people, for your Lord does bring about what He pleases.

Ponder as to when these tidings were revealed, and it is not

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footnote Number 3, p. 398, published in 2016. [Publisher]

known when they will be fulfilled. There is a time when people die through supplications while another time comes when they will become alive through supplications.

### NINETEENTH PROPHECY

This prophecy is written on page 240 of *Barāhīn [-e-Aḥmadiyya]*:<sup>1</sup>

رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى. رَبِّ اغْفِرْ وَارْحَمْ مَنِ السَّمَاءِ. رَبِّ لَا تَذَرْنِي  
فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ. رَبِّ أَصْلِحْ أُمَّةَ مُحَمَّدٍ. رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ  
وَأَنْتَ خَيْرُ الْفَاتِحِينَ. يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ، وَاللَّهُ مِتِّمُ نُورِهِ وَلُوكِرَةُ  
الْكَافِرُونَ. إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَأَنْتَ هِيَ أَمْرُ الزَّمَانِ الْيَتِيمَا. أَلَيْسَ هَذَا بِالْحَقِّ.

**Translation** meaning that: O my Lord! Show me how You bring the dead to life. O my Lord! Forgive and send mercy from heaven. O my Lord, do not leave me alone, for You are the Best of Inheritors. O my Lord, reform *Ummat-e-Muḥammadiyyah* [the followers of Muhammad]. O our Lord, judge between us and our people with truth; You are the Best of the Judges. These people desire to extinguish the light of Allah with the breath of their mouths, but Allah will perfect His light even though the disbelievers might hate it. When the help of Allah comes, and His victory descends, and a succession of hearts turns toward us and comes to abide with us, then shall it be asked: ‘Was this not true?’

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footer Number One, p. 210–211, published in 2018. [Publisher]

This entire *ilhām* [revelation] contains the prophecy that the people will inevitably oppose this Movement and put forth their full effort to annihilate it and will never desire that it should come to be established, but God will grant progress to this Movement to the point that the world will return in this very direction and the people will turn back to it after having abandoned it.

Now, look how clearly this prophecy has been fulfilled! During the days of *Barāhīn-e-Aḥmadiyya*, there was no clamour and uproar from the ulema. On the contrary, the chief instigator of the mischief of declaring me a disbeliever wrote a review of *Barāhīn-e-Aḥmadiyya* full of praise and glory. It was only after a long time that the storm of rejection rose and continued to show its vigour. And now again, in accord with the heavenly revelation, that opposition is subsiding little by little, and the time is coming when the heavenly light will become conspicuously victorious, and darkness will be openly and manifestly defeated.

### TWENTIETH PROPHECY

This prophecy is written on page 241 of *Barāhīn-e-Aḥmadiyya*<sup>1</sup> and is related to Atham. I have already written about it in much detail, and it has been a long time since Atham left this world and met his fate. Our opponents now do not doubt that Atham has died, just as Lekh Ram has died and just as Ahmad Baig has died. However, due to their blindness, they still say that Atham did not die within the prescribed time.

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1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footer Number One, p. 211–212, published in 2018. [Publisher]

**O unworthy people!** What need is there to debate whether the one who had died per the portent of God was within or without the period? How fortunate! Show me where and what city he is sitting now? You had heard that he had started experiencing the *hāwiyah* [fire of hell] well within the prescribed period. He acted upon the condition [set forth in the prophecy], and so he was granted respite and lived half-alive for some days, but eventually, the fire of God's wrath did not let him go and destroyed him.

This incident of Atham is a massive Sign of the hidden powers of God Almighty, for news of it was written down in *Barāhīn-e-Aḥmadiyya* seventeen years before its occurrence. First, attention was drawn towards the debate about *Tauḥīd* [Oneness of God] and Trinity, which took place in Amritsar. And regarding this, it was said:<sup>1</sup>

قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

[Say, 'He is Allah, the One; Allah the Independent and Besought of all. He begets not, nor is He begotten; and there is none like unto Him.']

I was then informed about the mischief which the Christians created in order to conceal the truth after the prescribed period had passed. And then I was informed about that most deceitful mischief from the Christians, which was manifested with extreme zeal and bigotry. And then, finally, glad tidings were given that

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footer Note Number One, p. 211, published in 2018. [Publisher]

truth would become manifest. And thus with this *ilhām* that appears on page 241:<sup>1</sup>

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا.

[‘We will bestow upon you a manifest victory’] glad tidings of a magnificent victory were given.

Now pray tell, could this be the work of man? Open your eye and see what magnificently splendid news of the unseen the prophecy relating to Atham has accompanying it.

#### TWENTY-FIRST PROPHECY

This prophecy is written on page 241 of *Barāhīn-e-Aḥmadiyya*.<sup>2</sup>

فَتْحُ الْوَالِيِّ فَتْحٌ وَقَرِيبَانُهُ نَجِيًّا. أَشْجَعُ النَّاسِ. وَلَوْ كَانَ الْإِيمَانُ مُعْلَقًا بِالثُّرَيَّا  
لَنَالَهُ. أَنَارَ اللَّهُ بُرْهَانَهُ

**Translation:** The victory of the *walī* [friend (of Allah)] is the true victory and We have bestowed upon him such intimate nearness that he becomes Our confidant. He is the bravest of people. Had faith ascended to the Pleiades he would have reached there and brought it down. Allah will illumine his arguments.

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1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footer Number One, p. 211, published in 2018. [Publisher]
  2. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footer Number One, p. 211–212, published in 2018. [Publisher]

## TWENTY-SECOND PROPHECY

This prophecy is also written on page 241 of *Barāhīn-e-Aḥmadiyya*,<sup>1</sup> and it says:

إِنَّكَ بِأَعْيُنِنَا يَرْفَعُ اللَّهُ ذِكْرَكَ. وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ فِي الدُّنْيَا وَالْآخِرَةِ.

Meaning: You are in Our sight, [under Our watchful care]. Allah will exalt your praise and perfect His bounty upon you in this world and the Hereafter.

By saying that your name will be exalted, the meaning is that prominent people—both religious and worldly—will talk of you with admiration. And people of high stature will be occupied in praising you. Now, is it not surprising that a person who is considered to be a *kāfir* [disbeliever] and lowly and labelled *dajjāl* and Satan, would end up being sincerely praised by prominent religious and worldly figures?

## TWENTY-THIRD PROPHECY

This prophecy is written on page 242<sup>2</sup> of the *Barāhīn*.

إِنِّي رَافِعُكَ إِلَيَّ. وَالْقَيْثُ عَلَيْكَ مَحَبَّةٌ مِّنِّي. وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمٌ صِدْقٍ

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footer Number One, p. 212, published in 2018. [Publisher]
2. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, Sub-Footer Number One, p. 212–213, published in 2018. [Publisher]

عِنْدَ رَبِّهِمْ. وَآتَىٰ عَلَيْهِم مَّا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ. وَلَا تُصَعِّرْ لِخَلْقِ اللَّهِ وَ لَا  
تُنْسَمَنَّ مِنَ النَّاسِ.

Translation:

‘I shall raise you towards Me and bestow My nearness upon you. And I have conferred My own love upon you.’ That is, after people will show enmity and malice towards you, they will all at once be made to turn towards you with love, for this is indeed from among the Signs of the Promised Mahdi.

Then He stated:

‘Give glad tidings to those who have believed that in the sight of their Lord, they have the station of righteousness. Recite to them the *wahī* [revelation] that has been sent to you from your Lord. Do not turn away from mankind, and do not become weary of meeting them.’

Then it was further revealed *وَوَسَّعَ مَكَانَكَ*; meaning: ‘Enlarge your house.’ In this prophecy, He says clearly that the day is coming when the number of visitors will multiply so much that it would be difficult for everyone to meet with me. I was admonished not to express any annoyance or to feel tired of meeting the people. Holy is Allah! How grand is this prophecy which was conveyed to me seventeen years ago when only two or three people came to visit me, and even that was infrequent. What wonderful proof this is of God’s knowledge of the unseen!



## TWENTY-FOURTH PROPHECY

This prophecy is written on page 489 of *Barāhīn-e-Aḥmadiyya*,<sup>1</sup> and it says:

أَنْتَ وَجِيهٌ فِي حَضْرَتِي. اخْتَرْتُكَ لِنَفْسِي. أَنْتَ بِمَنْزِلَةِ<sup>2</sup> تَوْحِيدِي وَتَفْرِيدِي.  
فَحَا أَنْ تُعَانَ وَتُعْرَفَ بَيْنَ النَّاسِ.

Meaning: You have a high station in My Presence. I have chosen you for Myself. You are to Me like My *Tauḥīd* [Oneness] and *Tafriḍ* [Uniqueness]. The time has come that you should be helped and be made well known among people.

This prophecy was made at the time when even in this small hamlet, many were unacquainted with me. And now that seventeen years have passed since this prophecy was made, and according to the meaning of this prophecy, the renown of this humble one has attained such heights that even the children and women of foreigners in this country are no longer unfamiliar with me. The spirit of the one who witnessed both these eras, then and now,<sup>3</sup> will state forthwith that this magnificent knowledge of the unseen is as far removed from human capabilities as it is beyond the power of a fly to carry out the work of a mighty elephant.

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footnote Number Three, p. 366, published in 2016. [Publisher]

2. Scribe's error. The word أَنْتَ بِمَنْزِلَةِ should be أَنْتَ وَمَنْ بِمَنْزِلَةِ. [Publisher]

3. Note: This humble one, Sirāj-ul-Ḥaqq Jamālī, has witnessed both these eras and my faith was thus enhanced and I pray to God that God may bestow upon this True and Innocent Imam full excellence and progress and, keeping me in the company of this true one, cause my faith to grow further. (Jamālī)

## TWENTY-FIFTH PROPHECY

This prophecy is present on page 490 of *Barāhīn-e-Aḥmadiyya*<sup>1</sup> and it says:

سُبْحَانَ اللَّهِ تَبَارَكَ وَتَعَالَى رُؤَادَ مَجْدِكَ. يَنْقَطِعُ أَبَاؤُكَ وَيُؤَدُّ مِنْكَ.

Translation: ‘Holy is that God who is Blessed and Most High. He has raised your eminence. Henceforth shall it be that the name [and remembrance] of your forefathers will be cut off’—that is, they will not be remembered in their independent capacities—‘and God will make you the foundation stone of your family’s edifice.’

There are two promises made in this prophecy: (1) First, that God will grant worthy and good progeny to this family; and [2] Second, this humble one will become the foundation of all honour and glory. And the prophecy that was made regarding a blessed son, that *ilhām* is in fact, a part of this *ilhām*. At that time, the ignorant had raised a clamour that soon after the prophecy, a girl was born rather than a boy because these ignorant ones believed that the prophecy should have been fulfilled without any time lapse. This is not the purpose behind God’s revelations. In fact, if one such boy was born with those qualities after the birth of a girl a thousand times, even then, the prophecy would still be considered fulfilled. But yes, if the word ‘forthwith’ had been present in the revelation from Allah, then it would have been incumbent for the prophecy to have been fulfilled accordingly.

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footer Number Three, p. 367, published in 2016. [Publisher]

## TWENTY-SIXTH PROPHECY

This prophecy is on page 491 of \*\*\**Barāhīn-e-Aḥmadiyya*:<sup>1</sup>

وَمَا كَانَ اللَّهُ لِيُشْرَكَ <sup>2</sup> حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ. وَ اللَّهُ غَالِبٌ عَلَى أَمْرِهِ  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ.

Translation: Allah is not such as to leave you until He clearly distinguishes between the foul and the pure. Allah is supreme over His decree but most people know it not.

## TWENTY-SEVENTH PROPHECY

This prophecy is on page 492 of *Barāhīn-e-Aḥmadiyya*,<sup>3</sup> and it says:

أَرَدْتُ أَنْ أَسْتَخْلِفَ فَخَلَقْتُ آدَمَ.

Meaning: I decided to appoint a *Khalifah* [Vicegerent] so I created Adam.

At another place, expounding upon this, the following was revealed:

وَقَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا. قَالَ إِنَّ أَعْلَمَ مَا لَا تَعْلَمُونَ.

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footer Number Three, p. 367, published in 2016. [Publisher]
2. Scribe's error. The word *لِيُشْرَكَ* should be *لِيُشْرَكَ*. [Publisher]
3. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footer Number Three, p. 368, published in 2016. [Publisher]

Meaning: The people asked, ‘Will You appoint such a person as Khalifah [Vicegerent] who will cause disorder upon the earth?’ God answered, ‘I know about him that which you know not.’

Just as in another *ilhām* written in the same *Barāhīn*,<sup>1</sup> He says:

أَنْتَ مِنْ بَمَنْزِلَةِ لَا يَعْلَمُهَا الْخَلْقُ.

Meaning: You have a standing with Me of which people have no knowledge.

Now, it is evident that this prophecy was published seventeen years ago in *Barāhīn-e-Aḥmadiyya*, and the mischief that this prophecy points to came into being many years later.

Thus, the *maulawīs* labelled this humble one a mischief-maker and wrote fatwas [edicts] declaring me a disbeliever. Naẓīr Ḥusain of Delhi (upon him be what he deserves) laid the foundation of charges of disbelief against me, and Muhammad Husain Batalavi, like the disbelievers of Makkah, took upon himself the task of gathering the edicts to declare me a disbeliever from all the renowned as well as the not so well-known personalities. It is evident from the heavenly revelation that had already been written in *Barāhīn-e-Aḥmadiyya* that such edicts of disbelief would be issued. Similarly, it was also foretold in the Prophet’s Signs that an edict of disbelief would be issued against

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footer Note Number Four, p. 437–438; published in 2016. [Publisher]

this Promised Mahdi. Thus, everything that was foretold came to be fulfilled.

### TWENTY-EIGHTH PROPHECY

This prophecy is written on page 496 of *Barāhīn-e-Aḥmadiyya*,<sup>1</sup> and it is as follows:

يُخِي الدِّينَ وَيَقِيمُ الشَّرِيعَةَ يَا أَدَمُ اسْكُنْ أَنْتَ وَزَوْجَكَ الْجَنَّةَ. يَا مَرْيَمُ اسْكُنْ أَنْتَ وَزَوْجَكَ الْجَنَّةَ. يَا أَحْمَدُ اسْكُنْ أَنْتَ وَزَوْجَكَ الْجَنَّةَ. نَفَخْتُ فِيكَ مِنْ لَدُنِّي رُوحَ الصِّدْقِ.

(Translation): He will revive the Faith and will establish the Shariah. O Adam! Dwell you and your companion in Paradise. O Maryam [Mary]! Dwell you and your companion in Paradise. O Ahmad! Dwell you and your companion in Paradise. I have breathed into you the Spirit of righteousness [من لَدُنِّي — *min ladunni*] from Myself.

This is a magnificent prophecy. These three names point to three future events which people will witness in the near future. The significance of the word لَدُن [ladun] in the *ilhām* has been conveyed to me in a vision when an angel told me that this position, *ladun*, to which you have been exalted is a position where it rains all the time, and it does not stop raining even for a moment.

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footer Number Three, p. 371–372, published in 2016. [Publisher]

## TWENTY-NINTH PROPHECY

This prophecy is written on page 506 of *Barāhīn-e-Aḥmadiyya*,<sup>1</sup> and it says:

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَ الْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ  
 [Meaning: Those who have disbelieved from among the People of the Book and the idolaters—that is, have firmly persisted in disbelief—would not desist *from their disbelief* until clear proof was shown to them.]

And then He said that:

اگر خدا ایسا نہ کرتا تو دنیا میں اندھیر پڑجاتا۔  
**Had God not done this, the world would have been enveloped in darkness.**

This points to a Sign of God that will save the world from annihilation, and the meaning of the *ilhām* is that the people of the Book and the Hindus would not desist from their prejudice and enmity until God gave them a manifestly clear Sign. And had God not done so, the earth would have been engulfed in darkness, and the truth would have become obscured.

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footnote Number Three, p. 384–385, published in 2016. [Publisher]

### THIRTIETH PROPHECY

This prophecy is written on page 515 of *Barāhīn-e-Aḥmadiyya*,<sup>1</sup> and it says:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ .

We will grant you a clear victory so that We may forgive your shortcomings, past and future.

This metaphor has been used to express His acceptance of me. For example, it may happen, due to some hidden reasons, that a master deals with some servant of his in a manner which gives the impression to foolish ones that the master is upset with him. Thus, in order to remove that misunderstanding and to restore his servant's respect, the master's sense of jealousy [in point of love or honour] is kindled such that he gives expression to his satisfaction by doing something for his servant that amounts to him forgiving all his servant's sins, past and future. That is, he shows such satisfaction with his servant that the people become convinced that such a benefactor will never ever be upset with his servant again. This is a magnificent prophecy.

Then after this, on the same page, [it is written that] a photograph is shown, and it is of this humble one, in green attire. The picture was very majestic, like that of a victorious commander laced with armaments. On the right and left of the picture were inscribed the words:

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footer Number Three, p. 394, published in 2016. [Publisher]

### حُجَّةُ اللَّهِ الْقَادِرِ وَسُلْطَانِ أَحْمَدِ مُخْتَارِ.

The instrument of Allah the All-Powerful and Vicegerent—with royal authority—of Ahmad the Chosen [Prophet of God].

And the date written was:

سوموار کا روز انیسویں ذی الحجہ ۱۳۰۰ مطابق ۲۲ اکتوبر ۱۸۸۳ء اور ششم کاتب  
سمت ۱۹۴۰ بکرم۔

This is Monday, 19 Dhul-Hajj 1300 AH, 22 October 1883 CE, 6 Kātak 1940 Bikrami.

This entire text is available on pages 515 and 516 of *Barāhīn-e-Aḥmadiyya*.<sup>1</sup> This vision reveals that a Sign will be manifested by means of a weapon. Consequently, the Sign of Lekh Ram was manifested exactly thus. Then after this, on page 516<sup>2</sup> this revelation is recorded:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ. فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا. وَكَانَ عِنْدَ اللَّهِ وَجِيهًا. فَلَمَّا تَجَلَّى  
رَبُّهُ لِلْبَجِيلِ جَعَلَهُ دَكًّا. وَ اللَّهُ مُوهِنٌ كَيْدِ الْكَافِرِينَ. وَلَنَجْعَلَنَّ آيَةً لِلنَّاسِ وَرَحْمَةً  
مِّنَّا وَكَانَ أَمْرًا مَّقْضِيًّا.

Meaning: Is God not sufficient for His servant? So God cleared him of the charge that was made against him by the disbelievers and he has a high standing in the estimation of God. God shattered the mountain of difficulties into pieces and God Almighty frustrated the design of the

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footer Number Three, p. 395, published in 2016. [Publisher]
2. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footer Number Three, p. 395–396, published in 2016. [Publisher]



disbelievers. And We will make him a Sign by Our mercy and this had indeed been determined from beginning.

In this *ilhām*, God Almighty foretells that following the death of Lekh Ram, the Hindus will make accusations of murder and will make a scheme to substantiate their accusation. However, [God Almighty declares that] We will make manifest the acquittal of the *mulham* [recipient of this *ilhām*] and frustrate their scheme. And the mountains of difficulties will be made easy to surmount.

It is not necessary now that I should draw anyone's attention towards the prophecy. Fair-minded people should themselves reflect, and they should not ruin their Hereafter by rejecting such manifestly clear Signs of the unseen.

It should also be remembered that there are several reasons for comparing Lekh Ram with a calf in the prophecy.

1. First, just as Samiri's calf was lifeless, so was Lekh Ram devoid of life as he did not possess the spirit of truth.
2. Second, just as meaningless sounds came from that lifeless calf, similar meaningless sounds came from within him.
3. Third, just as that lifeless calf was destroyed and annihilated on the day of Eid, he too was destroyed and annihilated on one of the days of Eid.
4. Fourth, just as that calf was made from the gold jewellery of the people, in the same way, he too was prepared from the wealth of his people.
5. Fifth, just as that calf became a source of all sorts of wrath and suffering for the slanderous people of that time, likewise, the slanderous worshippers of this calf will suffer the same consequences.

### THIRTY-FIRST PROPHECY

This prophecy is written on page 522 of *Barāhīn-e-Aḥmadiyya*:<sup>1</sup>

بخرام کہ وقتِ تو نزدیک رسید و پای محمدیان برمنار بلند تر محکم  
افتاد۔

[Now come forward and go forth, as your time is near. The time is now coming that the people of Muhammad will be lifted from the pit and their steps will be planted firmly on a strong tower.]

پاک محمد مصطفیٰ نبیوں کا سردار۔ خدا تیرے سب کام درست کر دے گا اور تیری  
ساری غمراہیوں کو ختم کر دے گا۔ ربّ الافواج اس طرف توجہ کرے گا۔ اس نشان کا مدعا  
یہ ہے کہ قرآن شریف خدا کی کتاب اور میرے منہ کی باتیں ہیں۔ جناب الہی کے  
احسانات کا دروازہ کھلا ہے اور اُس کی پاک رحمتیں اس طرف متوجہ ہیں۔

The Holy Muhammad, the Chosen one, Chief of the Prophets. God will set all your affairs aright and will bestow upon you all that you desire. The Lord of hosts will turn His attention towards this. The purpose of this Sign is that the Holy Quran is the Book of God and is the words of My mouth.<sup>2</sup> The gate of the Exalted God's bounties is open and His holy mercies are directed towards this.

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footnote Number Three, p. 401-402, published in 2016. [Publisher]

2. See footnote on page 60. [Publisher]

## THIRTY-SECOND PROPHECY

This prophecy is written on pages 556 and 557 of *Barāhīn-e-Aḥmadiyya*.<sup>1</sup> And it says:

يُعِينْسِي اِنَّ مُتَوَقِّئِكَ وَرَافِعَكَ اِلَى وَجَاعِلِ الدِّينِ اَتَّبِعُوكَ فَوْقَ الدِّينِ كَفَرُوا اِلَى يَوْمِ  
الْقِيَامَةِ. میں اپنی چکار دکھلاؤں گا۔ اپنی قدرت نمائی سے تجھ کو اٹھاؤں گا۔ دنیا میں  
ایک نذیر آیا پر دنیا نے اُس کو قبول نہ کیا لیکن خدا اُسے قبول کریگا اور بڑے زور  
اور حملوں سے اسکی سچائی ظاہر کر دے گا۔ اَلْفِئْتَةُ هُنَا فَاصْبِرْ كَمَا صَبَرُوا اَوَّلُوا الْعَزْمِ.  
[O 'Īsā, I shall give you full reward or cause you to die and shall raise you towards Me, meaning that I shall raise your status or will raise you from the life on earth towards Me, and I shall grant predominance to your followers over those who disbelieve, until the Day of Judgment.] **I shall demonstrate My light. I shall raise you with a demonstration of My power. A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with mighty assaults. There is a trial here, then be steadfast as the Prophets of high resolve were steadfast.**

This prophecy was directed towards Lekh Ram, which has been fulfilled and has already been explained in detail, and its remaining

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footer Note Number Four, p. 434, published in 2016. [Publisher]

Signs are yet to come. In this regard, there is also this *ilhām* in *Barāhīn-e-Aḥmadiyya* on pages 560 and 510:<sup>1</sup>

وَيُخَوِّفُونَكَ مِنْ دُونِهِ. أَيَّمَةُ الْكُفْرِ. لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى. يَنْصُرُكَ اللَّهُ فِيمَنْ  
مَوَاطِنَ. إِنَّ يَوْمِي لَفَضْلٌ عَظِيمٌ.

Meaning: The *kāfir* [disbelievers] will try to frighten you, but the final victory will indeed be yours. God will grant you victory in many fields. My day will distinguish clearly.

يُظِلُّ رَبُّكَ عَلَيْكَ وَيُعِينُكَ. وَيَرْخِمُكَ يَعْصِمُكَ اللَّهُ مِنْ عِنْدِهِ وَإِنْ لَمْ يَعْصِمَكَ النَّاسُ  
وَإِنْ لَمْ يَعْصِمَكَ النَّاسُ يَعْصِمَكَ اللَّهُ مِنْ عِنْدِهِ. إِنَّنِي مُنَجِّيكَ مِنَ الْعَمِّ. أَنْتَ مِنِّي  
بِمَنْزِلَةٍ لَا يَعْلَمُهَا الْخَلْقُ. كَتَبَ اللَّهُ لِأَعْلِيَّ أَنَا وَرُسُلِي لَا مُبَدِّلَ لِكَلِمَتِهِ.

(Translation): God will spread the shade of His mercy over you and will redress your grievances and will have mercy on you; and if all men refrain from safeguarding you He will safeguard you Himself. I reiterate that He will safeguard you Himself even if all the people refrain from it. I will save you from sorrow. You hold such a degree of nearness to Me which the people have no knowledge. Allah has decreed: I and My Messengers shall certainly prevail. No one can avert the words of Allah.

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footer Number Four, p. 437–438; and Sub-Footer Number Three, p. 389–390, published in 2016. [Publisher]

## THIRTY-THIRD PROPHECY

This prophecy is written on pages 558 and 559 of *Barāhīn-e-Aḥmadiyya*<sup>1</sup> and is as follows:

سَلَامٌ عَلَيْكَ يَا إِبْرَاهِيمَ. إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ. حُبُّ اللَّهِ. خَلِيلُ اللَّهِ. أَسَدُ اللَّهِ. أَلَمْ نَجْعَلْ لَكَ سُهُولَةً فِي كُلِّ أَمْرٍ. بَيْتُ الْفِكْرِ وَبَيْتُ الذِّكْرِ. وَمَنْ دَخَلَهُ كَانَ آمِنًا. مُبَارَكٌ وَ مُبَارَكٌ وَكُلُّ أَمْرٍ مُبَارَكٌ يُجْعَلُ فِيهِ. رُفِعَتْ وَجُعِلَتْ مُبَارَكًا. وَالَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ.

Translation: Peace on you, O Ibrāhīm [Abraham]. Today you have an established position of high rank, trustworthiness. You are a beloved of Allah, a special friend of Allah, and a lion of Allah? Have We not made everything easy for you. *Baitul-Fikr* and *Baitudh-Dhikr*—he who enters them will be secure. This *Baitudh-Dhikr* is a source of blessings, is blessed itself, and every blessed deed will be performed in it. Those who believe and mix not up their belief with injustice—it is they alone who shall have peace, and they alone are rightly guided in the sight of Allah.

By *Baitudh-Dhikr* is meant the mosque which has been built adjacent to the house on the rooftop and this *ilhām*:

مُبَارَكٌ وَ مُبَارَكٌ وَكُلُّ أَمْرٍ مُبَارَكٌ يُجْعَلُ فِيهِ.

[This mosque is a source of blessings, is blessed itself, and every blessed deed will be performed in it.]

1. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, Sub-Footnote Number Four, p. 436–437, published in 2016. [Publisher]

comprises<sup>1</sup> the date of the consecration of this mosque, and moreover contains a prophecy for future blessings for which the foundation has now been laid.

### THIRTY-FOURTH PROPHECY

This prophecy is written on page 521 of *Barāhīn-e-Aḥmadiyya*<sup>2</sup> and is as follows:

وہ تجھے بہت برکت دے گا یہاں تک کہ بادشاہ تیرے کپڑوں سے برکت ڈھونڈیں گے۔

‘He will bless you greatly, so much so that kings will seek blessings from your garments.’

There is also a vision related to this in which I saw that the earth addressed me and said:

يَا وَلِيَّ اللَّهِ كُنْتُ لَا أَعْرِفُكَ

Meaning: O friend of God; I had not recognized you.

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1. In the Arabic *abjad* system each letter in the alphabet corresponds to a numerical value. Using this system, the date of the founding of the mosque, year 1300 of the Hijrah calendar, equals the sum of the numerical values of each Arabic letter used in the sentence. [Publisher]
  2. See also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, p. 400, Sub-Footer Number Three, published in 2016. [Publisher]

### THIRTY-FIFTH PROPHECY

This is regarding Sheikh Muhammad Husain Batalavi of *Ishā'at-us-Sunnah* magazine, who is the primary instigator of the efforts to label me a disbeliever and upon whose neck, after Naẓīr Ḥusain of Delhi, rests the burden of the sins of all involved in such declarations of disbelief against me. He appears to be in an extremely bad condition and in a state of despair. I have been apprised three times concerning him that he will turn back from his present condition of extreme misguidance and that Allah will open his eyes: **وَاللّٰهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيْرٌ**. [‘And Allah has the power to do all that He wills.’]

And once I saw in a dream that I went to the house of Muhammad Husain [Batalavi] with a party of people. We held our Prayer service there, and I led it. A thought passed through my mind that during the *Zuhr* or *‘Asr* Prayer, I had begun to recite *Sūrah al-Fātiḥah* aloud; however, I then realized that I had not recited *Sūrah al-Fātiḥah* aloud but had only called out the *takbīr*<sup>1</sup> aloud.

When we had finished the Prayer, I found that **Muhammad Husain [of Batala]** was sitting in front of me totally naked, and it appeared to me that his complexion is black in colour. I felt embarrassed and would not look at him, but he came over to me in that same condition, and I said to him: ‘Has the time to reconcile not come, and do you wish that reconciliation should be done with you?’ He replied in the affirmative and came very close and embraced me.

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1. Reciting *Allāhu Akbar*—‘Allah is the Greatest’. [Publisher]

At that time, he appeared to me like a small child. Then I said to him: 'If you would agree, I wish you to overlook whatever I have said concerning you, which might have hurt you, but remember that whatever I have said was not but out of goodwill. I fear Allah and that calamitous day when we shall all be standing before Him'. He said: 'I overlook all those things.' Then I said to him: 'Bear witness that I have forgiven you all that you have said concerning me and declaring me a disbeliever and your charging me with falsehood.' After this, he appeared to me at his full size, and I saw him clad in white. Then I said: 'It has all come about as I had seen in my dream.'

Then a caller called out that a person of the name of Sultan Baig was at his last breath, whereupon I said: 'He will soon die, for I had been shown in my dream that we shall reconcile on the day of that man's death.'

Then I said to Muhammad Husain that I had seen in a dream that you and I would reconcile on the day of the death of Bahā'-ud-Dīn. Upon hearing this, Muhammad Husain looked at me with great adoration and marvelled as one would be marvelled by the majesty of a true incident and said that it is absolutely true and that Bahā'-ud-Dīn has indeed died. Then I invited him to a meal, and after a little hesitation, he accepted. I said to him that I had also seen in my dream that we would reconcile with each other without the intervention of a third party, and it had come about as I had seen. This was Wednesday, 12 December 1894.



### THIRTY-SIXTH PROPHECY

The thirty-sixth prophecy is what I have already written in *Izāla-e-Auhām*<sup>1</sup>. God Almighty had informed me that: I shall live up to around 80 years of age, possibly a little under or a little more.

This *ilhām* was received about twenty or twenty-two years ago. Many people were informed of it, and it was also published in *Izāla-e-Auhām*.

### THIRTY-SEVENTH PROPHECY

The thirty-seventh prophecy is that God Almighty has informed me that whosoever confronts me in response to the [public] announcements that I have issued challenging the Arya people, the Christians, and the Sikhs, God shall help me in this arena.

There are similarly many other prophecies which have been written in various books. There are **about five thousand** miracles such as these which have been witnessed by many, the majority of whom are still alive. Everyone who has spent some significant time in my company has experienced this himself and they are continuing to do so.

I am saddened for those unfortunate people who say that **the Holy Prophet, peace and blessings of Allah be upon him**, demonstrated no miracle or prophecy. Such ignorant people do not realise that the Signs of light and blessings that are appearing in his Ummah do not appear amongst the followers of any other

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1. See *Izāla-e-Auhām*, Rūḥānī Khazā'in, vol. 3, p. 443, published by Islam International Publication Ltd, 2021. [Publisher]

Prophet. So how great a murderous attack upon the truth it is to reject such a fountainhead of blessings! The truth is that if the blessed being of the Holy Prophet, peace and blessings of Allah be upon him, did not exist, then the prophethood of no other Prophet could be proven.

It is obvious that merely presenting fables and stories cannot be called evidence. Such fables are found amongst all nations in abundance. **Accursed** is the heart that bases its faith on mere fables, especially those who have made a helpless **son of a mortal being** into God—[as the proverb goes] praising someone without any rhyme or reason.

When we look through the lens of impartiality, we come to know of only one man out of the entire series of prophethood as being the Prophet<sup>sas</sup> of the highest degree of courage, a living Prophet<sup>sas</sup>, and the most dearly beloved Prophet<sup>sas</sup> of God—namely, that very Chief of the Prophets, the Pride of the Messengers, and the Crown of all Messengers, whose name is Muhammad Muṣṭafā [the Chosen One] and Ahmad Mujtabā [the Elect], peace and blessings of Allah be upon him—by walking under whose shadow for ten days one experiences the light that could not be encountered for a thousand years without him. What sort of books are those which, if we were following them, desire to make us into accursed, forsaken, and evil-hearted people? Can such prophethoods be called living under whose shadow we ourselves become dead?

Know it for certain that they are all dead. Can the dead bestow light upon the dead? To worship Yasū‘ [Jesus Christ] is to worship an idol. I swear by that Being in Whose hands my life is that had he been alive during my time, he would have had to humbly

testify to my truth! This is indeed the truth regardless of whether anyone accepts it or not—and there are **blessings** in truth, for in the end, its light falls upon the world, and all its walls become lit up except those immersed in darkness.

So, my last advice is indeed that we have found every light by following the **Immaculate Prophet**, and whoever follows him will also find it, and he will become so accepted of God that nothing will be impossible for him. **The Living God**, Who is hidden from people, will be his God, and all **false gods** will be trodden under his feet. He will be blessed everywhere, and Divine Power will be with him. **وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ** [And peace be upon whoso follows the guidance].

I now conclude this book with the advice: ‘O seekers of truth! Search for the truth, as the doors of heaven are now open. And O ignorant *maulawīs*<sup>☆</sup> of my nation! These are those very days of God which were promised. So, open your eyes and see what is happening upon the earth, and how the King of Truth, the Holy Messenger is being trampled underfoot. Has any deficiency been left in the abuse perpetrated upon this Holy Prophet? Was it not necessary that at the time of this earthly storm [of abuse] something should have been manifested in heaven?

So God chose one servant from amongst His servants in order to manifest His powers and provide proof of His existence. And so that He may make it known to those who mock the truth and love falsehood that He exists and supports the truth. Had He not manifested His countenance at the time of such mischief, the

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1. ☆ I say, regarding the *maulawīs* of this age, what has been said concerning them already in prophetic indications.—Author.

world would have drowned in misguidance, and everyone would die having become an atheist or a disbeliever. This is the grace of God that He rescued the arc of humanity just in time. What was this **fourteenth century** [of the Hijri calendar]? It was **the moon of the fourteenth night** in which God covered the entire earth with His light.

So will you now fight with God and batter your head against a fortress made of steel? Have some shame, and do not obstruct the truth. God has seen the earth burnt down by innovations, *shirk* [associating partners with God] and wickedness, where immorality is liked, and the truth is shunned. Thus, as is His practise from time immemorial, He turned His attention towards the reformation of the world because true change comes from heaven and not the earth and true faith is attained from above and not from below. Therefore, the *Rahīm* [Merciful] God desired to revive faith and show such a Sign to those people who have been invited by the public announcements or will be so invited in the future. And addressing me, my God has said:

الْأَرْضُ وَالسَّمَاءُ مَعَكَ كَمَا هُوَ مَعِي. قُلْ لِي الْأَرْضُ وَالسَّمَاءُ قُلْ لِي سَلَامٌ. فَيَنْ  
مَقْعَدِ صِدْقِي عِنْدَ مَلِيكٍ مُّقْتَدِرٍ. إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ.  
يَأْتِي نَصْرُ اللَّهِ. إِنَّا سَنُنزِلُ الْعَالَمَ كُلَّهُ. إِنَّا سَنَنْزِلُ. أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا.

Meaning: The heaven and the earth are<sup>1</sup> with you as they are with Me. Say, ‘The heaven and the earth are for me.’ Say, ‘There is security for me in the seat of truth with the Omnipotent King. Allah is with those who are righteous

1. Note: The singular form هُوَ (*huwa*) has been used because it denotes the entire creation (as a single entity). [Publisher]

and who are established on the principle of doing good to Allah's creation. The help of Allah is coming. We shall warn the whole world. We shall descend upon the earth. I Alone am the Perfect and True God. There is no God besides Me.'

There are powerful promises of God's help in these revelations; however, all this help shall occur through heavenly Signs. Those people who believe that the Promised Messiah and Promised Mahdi shall appear with a sword are unjust, ignorant, and foolish. The scriptures of earlier Prophets proclaim loud and clear that in this age, the hearts of the people shall be won through heavenly Signs and not by the sword. Even in earlier days, the purpose of God was not to raise the sword, but those who took up swords were themselves killed by swords.

In short, this is the age of heavenly Signs and not the age of bloodshed. Through erroneous interpretations, the foolish have defaced God's Holy Law. Heavenly powers have never been found in any other religion to the extent that they are found in Islam. **Islam is most certainly not in need of the sword!**

The author, Mirza Ghulam Ahmad of Qadian  
23 Dhul-Qa'dah 1314 AH



POEM BY  
MUNSHI GULAB-UD-DIN OF ROHTAS

اللہ اللہ صدی چودھویں کا جاہ و جلال      رحمت حق سے ملا ہے اسے کیا فضل و کمال  
*Allah! Allah! The rank and glory of the fourteenth century.*

*What grace and distinction has it received by the mercy of God!*

جس میں مامور من اللہ ہوا ایک بندہ حق      تاکہ اسلام کی رونق کو کرے پھر وہ بحال  
*In which a true servant of God has been appointed by Allah;*

*So that he may restore the flourishing condition of Islam;*

جس کے آنے کی خبر مخبر صادق نے تھی دی      آسماں پر سے اتر آیا وہ صاحب اقبال  
*Whose advent had been foretold by the true informer;*

*That auspicious one has descended from heaven.*

قادیان جائے قیام اس کا غلام احمد نام      جہاں اسلام نے پھر جس کے سبب سے پروبال  
*His place of residence is Qadian—his name is Ghulam Ahmad;*

*Through whom Islam was shorn of all innovations and incrustations that defaced and disfigured it.*

دین کی تجدید لگی ہونے بصد شدومد      دیکھو جس شخص کو کرتا ہے یہی قبل و قال  
*The revival of religion started with great intensity.*

*Look at whoever he talks with or addresses.*

بھوکے نورانی غذاؤں سے لگے ہونے سیر      پیاسے برکات کی بارش سے ہوئے مالا مال  
*The hungry are satiated with illuminating [spiritual] food;*  
*The thirsty are quenched with the blessings of rain.*

شرک و بدعت کی سیاہی تو لگی ہونے دور      نظر آنے لگا توحید کا اب حسن و جمال  
*The darkness of shirk and innovations started to fade;*  
*The beauty and glory of Tauhīd started to become manifest.*

راز سر بستہ بہت علم لدنی کے کھلے      دیکھ لی کشف و کرامات کی ایک زندہ مثال  
*He laid bare the hidden mysteries of the Divine cognizance—*  
*A living example of visions and miracles has become manifest.*

وحی و الہام کی مہمتیں روشن ہوئیں آج      شب معراج کا عقدہ کھلا اور طور کا حال  
*The true nature and essence of revelation and prophecy have been*  
*illuminated;*  
*The mysteries of Mi'rāj [the Spiritual Ascent] and Toor [Mount*  
*Sinai] have been explained.*

کھل گیا آج کہ ہے معجزہ زندہ قرآن      سب جہان مان گیا سامنا اس کا ہے حال  
*Today it has been revealed that the Quran is a living miracle.*  
*The whole world has accepted that no one can compete with it.*

ہر مخالف کا کٹا تیغ براہین سے سر      ہو گئے غیر مذاہب بھی بحجت پامال  
*Every opponent has been defeated with clear reasoning,*  
*Other faiths have also been defeated through conclusive*  
*arguments.*



پیشگوئیوں کے کھلے بھید رسالت کے بھی راز کھل گیا عیسیٰ مریم کا نزول اجلال  
*The mysteries of prophecies and prophethood are now revealed,  
 The purpose of the glorious descent of Jesus son of Mary made  
 clear.*

معنی اعجاز نبوت کے فرشتوں کا نزول قلب مومن پہ جو ہوتے ہیں الہی افضال  
*The miracle of prophethood is essentially the descent of angels,  
 Through whom Divine grace descends upon the heart of a  
 believer.*

حل ہوئے نکتے تصوف کے ولایت کے بھی بھید مانا سب نے کہ نہیں خارق عادت بھی محال  
*The mysteries of Sufis and Friends of Allah are now unravelled,  
 All now accept that miracles are not impossible.*

الغرض ہو گئے حل سینکڑوں عقد لال دس جواب اس کو ملے جس نے کیا ایک سوال  
*In short, hundreds of hitherto unsolvable problems are now solved;  
 Every question was answered ten times over.*

منصفو غور کرو کیا ہے زمانہ الٹا کہتے ہیں عیسیٰ موعود کو آیا دجال  
*The just should note how the times have changed—  
 The one who has come as the Promised 'Īsā [Jesus] is called  
 Dajjāl.*

مثل شیشہ کے نبی اور ولی ہوتے ہیں نظر آتا ہے سدا شیشہ میں اپنا خط و خال  
*Prophets and the saintly are like mirrors  
 Through whom is shown the true nature of one's own self.*

خود تو شہر کی طرح آنکھوں سے معذور ہیں اور عیب سورج کو لگاتے ہیں یاں حسن و جمال  
*They themselves are blind like a bat,*  
*But they blame the sun despite its beauty and loveliness.*

علم ظاہر تو ہے العلم حجاب الاکبر علم باطن سے سدا پاتا ہے انسان کمال  
*Worldly knowledge is actually the greatest of veils;*  
*It is through inner [spiritual] knowledge that one attains*  
*excellence.*

موسیٰ و خضر کے قصہ کو بھی کیا بھول گئے کر دیا موسیٰ کو حیران چلا خضر وہ چال  
*Have they forgotten the story of Mūsā [Moses] and Khidr,*  
*Khidr left Mūsā amazed by his actions.*

خضر کے پیچھے چلے جاؤ عقیدت سے گلاب خیر و خوبی سے اگر چاہتے ہو تم حال و قال  
*Go on following Khidr obediently—O Gulāb!—*  
*If you wish goodness and welfare in your words and deeds.*

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Babu ‘Aṭā Muḥammad, Sub Overseer, Committee, Sialkot: 5 rupees; Miscellaneous from Sialkot: 2 rupees; Qurbān ‘Alī, Master Mason, Platoon Number 43, Calcutta: 2 rupees; Munshī ‘Abdur-Raḥīm, Telegraph Building, Manipur: 5 rupees; Master Mason ‘Abdul-Ghaffar, Employee Platoon Number 44, Danapur: 2 rupees; Basharat Miyān, Platoon Number 44, Manipur: 2 rupees; Pīr Faiz ‘Alī, Manipur: 3 rupees; Sarwar Khān, Headman, Manipur: 3 rupees; Khanda Headman, Gurdaspur: 2 rupees; Lā’l Dīn, Manipur: 1 rupee; Ghulām Rasūl Khān, Ghazipur: 2 rupees; Ḥusain Bakhsh, Barkpur, Ardali Bazar: 5 rupees; Shabrā-ti Banarsi: 2 rupees; Mulla ‘Abdur-Raḥīm, Ghazni: 2 rupees; Maulawī Ghulām Imam, Manipur, Dearest of all Preachers: 30 rupees; Wife of Maulawī ṣāḥib, aforementioned: 5 rupees; Muḥammad-ud-Dīn Patwari, Bulani, District Gujarat: 1 rupee; Khawājah Kamāl-ud-Dīn, BA: 5 rupees; Muftī Muḥammad Ṣādiq, Bhervi: 10 rupees; Sher Muḥammad, Bikhar: 2 rupees; Bābū Maula Bakhsh, of Lahore: 1 rupee.

*There are many names apart from this which  
will be published in a second paper.*



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

## CORRESPONDENCE

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During this period all correspondence that took place between my respected **Khawājah Ghulām Farīd** Chishtī, Pīr Nawwāb of Bahawalpur and this humble one is herewith published with the simple intention of benefit to the general public. Perhaps some servant of God may benefit from it. . وَإِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ [And actions are judged by their intentions].

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### The First Letter of Khawājah Šāhib

*which was published on page 39 of Damīmah Anjām-e-Ātham*

مِنْ فَقِيرِ بَابِ اللَّهِ غُلَامِ فَرِيدِ سَجَادَةِ نَشِينِ إِلَى جَنَابِ

مِينِزَا غُلَامِ أَحْمَدِ صَاحِبِ قَادِيَانِي

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْأَرْبَابِ وَالصَّلَاةُ عَلَى رَسُولِهِ الشَّفِيعِ يَوْمَ الْحِسَابِ وَعَلَى آلِهِ وَالْأَصْحَابِ وَالسَّلَامُ عَلَيْكُمْ وَعَلَى مَنْ اجْتَهَدَ وَأَصَابَ أَمَا بَعْدُ قَدْ أَرْسَلْتُ إِلَيْكَ الْكِتَابَ وَبِهِ دَعْوَةٌ إِلَى الْمُبَاهَلَةِ وَطَالِبْتُ بِالْجَوَابِ وَإِنِّي وَإِنْ كُنْتُ عَدِيمَ الْفُرْصَةِ وَلَكِنْ رَأَيْتُ جُزْءَهُ مِنْ حُسْنِ الْخُطَابِ وَسُوقِ الْعِتَابِ. اِعْلَمْ يَا أَعَزُّ

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

الأحبابِ أَنِّي مِنْ بَدْوِ خَالِكَ وَأَقِفْ عَلَى مَقَامِ تَعْظِيمِكَ لِتَبِيْلِ التَّوَابِ وَمَا جَرَتْ عَلَى  
 لِسَانِي كَلِمَةً فِي حَقِّكَ إِلَّا بِالتَّبَجُّيلِ وَرِعَايَةِ الأَدَبِ. وَالآنَ أَطْلِعُ لَكَ بِأَنِّي مُعْتَرِفٌ  
 بِصَلَاحِ خَالِكَ بِلاِ اِزْتِيَابِ وَمُؤَقِّنٌ بِأَنَّكَ مِنْ عِبَادِ اللهِ الصَّالِحِينَ وَفِي سَعْيِكَ المَشْكُورِ  
 مُثَابٍ وَقَدْ أُوتِيتَ الفُضْلَ مِنَ المَلِكِ الوَهَّابِ وَلَكَ أَنْ تَسْأَلَ مِنَ اللهِ تَعَالَى خَيْرَ  
 عَاقِبَتِي وَأَدْعُو. لَكُمْ حُسْنَ مَآبٍ وَلَوْلاَ خَوْفِ الأَطْنَانِ لَأَزْدَدْتُ فِي الخِطَابِ. وَالسَّلَامُ  
 عَلَى مَنْ سَلَكَ سَبِيلَ الصَّوَابِ. فقط ٢٧ رجب ١٣١٤ هـ من مقام چاچڑاں۔

فقير غلام فريد  
 خادم الفقرا ١٣٠١  
 مهر

### Translation

**[From the Beggar at the Door of Allah,  
 Ghulam Farid, Sajjadah Nashin to  
 Respected Mirza Ghulam Ahmad of Qadian**

In the name of Allah, the Gracious, the Merciful.]

All praises belong to Allah, Who is the Lord of all lords, and salutations be upon the Chosen Messenger who is the Intercessor of the Day of Judgment and also on his progeny and on his Companions. And may peace be upon you and upon everyone who strives upon the right path.

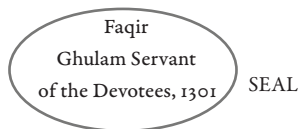
After this, let it be known that I received that book of yours in which the answer for the *mubāhalah* [prayer duel] has been requested. Although I was very busy, I read a section of the book that comprises beautiful admonitions.

Therefore, O my most beloved of all, be assured that from the very beginning, I hold you in reverence so that I may be blessed. I have never uttered anything but reverence, honour, regard, and respect for you. And I now wish to inform you that I, without doubt, acknowledge your pious disposition and believe that you are one of God's righteous servants and that your endeavours are worthy of gratitude in the sight of Allah and for which you will be rewarded. And the grace of God, the Sovereign, the Pardoner, is upon you. Pray for my good end, and I pray for your successful outcome.

I would have written more but for fear of being too long.

Peace be upon those who seek the way of the truth. That is all.

27 Rajab, 1314 A.H., From Chachran



## Reply [by the Promised Messiah<sup>as</sup>]

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

من عبد الله الأحمد غلام أحمد عافاه الله وأيد إلى الشيخ الكريم السعيد جيب في الله  
 غلام فريد. السلام عليكم ورحمة الله وبركاته. أما بعد فأعلم أيها العبد الصالح قد  
 بلغني منك مكتوب ضممح بعبط الإخلاص والمحبة وكتب بأنامل الحب والألفة،  
 جزاك الله خير الجزاء وحفظك من كل أنواع البلاء، إنني وجدت ريح التقوى في  
 كلمتك، فما أضوع ريبك وما أحسن نموذج نجاتك. وقد أخبر النبي صلى الله عليه  
 وسلم في أمرى وأثنى على أختباي وزمري وقال لا يصدفه إلا صالح ولا يكذبه إلا  
 فاسق. فشرفا لك ببشارة المضطفي وواها لك من الرب الأعلى. ومن تواضع لله  
 فقد رفع، ومن استكبر فزده ودفع. وإنني ما زلت منذ رأيت كتابك وأنست أخلاقك  
 وآدابك أذعوك في الحضرة وأسأل الله أن يتوب عليك بأنواع الرحمة. وقد سرتني  
 حسن صفاتك ورزائه حصاتك وعلمت أنك خلقت من طينة الحريرة، وأعطيت  
 مكارم السجية، وأجت إلى لقاءك بهوى الجنان إن كان قدر الرحمن. وقد سمعت  
 بعض خصائص نباهتك وماتر وجهتك من مخلصي الحكيم المولوي نور الدين،  
 فالآن زاد مكتوبك يقيننا على اليقين وصار الخبر عيانا والظن برهانا، فأدعو الله  
 سبحانه أن ينقى مجدك وبنيانه، ويحيط عليك رحمه وغفرانه. وكنت قلت للناس  
 إنك لا تلوي عذارك، ولا تظهر إنكارك، فأبشرت بأن كلمتي قد تمت وأن فراستني  
 ما أخطأت. ورغبني خلقك في أن أفوز بمزأك وأسر بلقياك. فأرجو أن تسرين  
 بالمكتوبات حتى تجيء من الله وقت الملاقاة. والآن أرسل إليك مع مكتوبين  
 هذا ضميمته كتابي كما أرسلته إلى أختباي، وفيها ذكرك وذكر مكتوبك، وأرجو أن  
 تقرها ولو كان خرج في بعض خطوبك. والسلام عليك وعلى أعرنتك وشعوبك.  
 فقط. من قاديان.

### *Translation*

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

From the servant of Allah, the One, Ghulam Ahmad, (May Allah embrace him and keep him safe and bestow upon him His support and His help) to Sheikh Karīm Syed Jī, Allah’s beloved, Respected Ghulām Farīd (Reply to his letter).

*Assalāmu ‘alaikum wa rahmatullāhe wa barakātuhū*  
[Peace be upon you and the mercy of Allah and His blessings].

O pious servant, you should know that I am honoured to receive your letter covered in the fragrance of love and sincerity, strung with affection and love, received from your respected self. *Jazākumullāhu aḥsanul-jazā’* [may Allah reward you with the best of rewards].

May Allah Almighty protect you from all kinds of tribulations. I perceive the fragrance of righteousness in your words. Indeed, what fragrance of your beauty and glory and what a beautiful manifestation of your character! The Holy Prophet, may peace and blessings of Allah be upon him, has informed regarding me and praised my companions and my Community and related that only

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1. In the name of Allah, the Gracious, the Merciful. We praise Him and invoke blessings on His Noble Messenger. [Publisher]

the pious will ratify me and the transgressors will oppose. Therefore, be honoured by the glad tidings from the Holy Prophet and may you be bestowed with that tribute from the Lord Who is Most High. Whosoever adopts humility for the sake of Allah is embraced with eminence. Whosoever adopts arrogance is accursed and rejected. Ever since I have seen your letters and become familiar with your ethics and manners, I pray to the Almighty for you and ask Him that He bestow upon you all kinds of blessings. I have been much impressed by the beauty and glory of your qualities. The beauty and splendour of your qualities and your propensity in righteousness has much pleased me. I have come to know that you are moulded from the clay of freedom and have been granted noble virtues. If decreed by the Gracious God, I am most desirous to meet you. I had learnt about your noble character and behaviour from my sincere companion Ḥakīm Maulawī Noor-ud-Deen. Your letter has now confirmed and I have now witnessed what I was told. I pray to Allah Almighty that your piousness and its effects are maintained and His blessings and forgiveness encompass you. I used to say to people that you will not change and show disbelief. It is indeed a matter of joy for me that what I had said has been fulfilled. You did not betray my impression of you. Your morals have made me inclined towards you. Your visit will honour me and bring me joy. I hope until that time when it is decreed by Allah to meet, you will continue to please me by means of your letters.

I enclose a supplement to my book along with this

letter just as I have sent to my other friends. I have mentioned you and your letters in it and hope that you will find time to read it even if it impedes upon your important works. May peace be upon you, upon your relatives, and upon the people of your tribe.

The end.  
From Qadian

## The Second Letter of Khawājah Ṣāhib

به خدمت جناب میرزا صاحب عالی‌مراتب مجموعه محاسن بی‌کران مستجمع اوصاف بی‌پایان مکرم معظم برگزیده خدای احد جناب میرزا غلام احمد صاحب متّع الله الناس ببقائه و سزنی بلقائه و انعمه بالائه. پس از سلام مسنون الاسلام و شوق تمام و دعای اعتلای نام و ارتقای مقام واضح و لائح باد. نامه محبت ختامه الفت شمامه مشحون مهربانی‌های تامه معه کتاب مرسله رسیده چهره کشای مسرت تازه و فرحت بی‌اندازه گشت. مخفی مباد که این فقیر از بدو حال خود به تقاضای فطرت در عربدها افتادن و بی‌ضرورت قدم در معارک مناقشات نهادن پسند ندارد چندانکه می‌تواند خود را از مداخل طوفان نزاع بی‌معنی برمی‌آرد و چون اکثر مردم را موافقت هوا از طلب حق بازداشته است و تعصب مجاری تحقیق را به خاک جهل فرا انباشته بران به کنه گفتارها نارسیده و غایت کارها نادیده غوغایی برمی‌انگیزند و همان غبار جهالت که به هوای عناد برداشته بسر خویش می‌زند ورنه ثمره کارها بر نیت صحیح است و دلالت کنایات ابلغ از تصریح پوشیده نماند که درین جز و زمان کسانی از علمای وقت از فقیر مطالبه جواب کرده‌اند که همچو کسی را (یعنی آن صاحب را) که به اتفاق علماء چنین و چنان ثابت شده است چرا نیک مرد پنداشته‌اند و از چه رو در وی حسن ظن داشته چون تحریر ایشان مملو بود از کمال جوش و ترکیب الفاظ ایشان با برق طیش‌ها هم آغوش نظر بر آنکه مضامین‌شان بر غلیان دل‌ها گواه است و بر نیت هر کس خدای داناتر آگاه و به هیچ کس گمان بد بردن شیوه اهل صفا نیست و بی‌تحقیق کسی را منافق یا مطیع نفس دانستن روا نه فقیر را در کارشان هم



گمان بد گران می نمود زیرا آنکه اگر نیت صادق داشته باشند غلطشان به مشابه خطا فی الاجتهاد خواهد بود ورنه گوش محبت نیوش هر قدر که از غایت کار آن مکرم ذخیره آگاهی انباشت دل الفت شامل زیاده ازان در اخلاص افزود که داشت دعاست که از عنایت حق سببی بهتر پیدا آید و ساعتی نیکو روی نماید که حجاب مبادت جسمانی و نقاب مسافت طولانی از میان برخیزد و اگر به ارسال مضمونی که در جلسه مذاهب پیش کرده اند مسرور فرمایند منت باشد. والسلام مع الاکرام فضائل و کمالات مرتبت مولوی **نور الدین** صاحب سلام شوق مطالعه فرمایند. و صاحبزاده محمد **سراج الحق** صاحب نیز. الراقم فقیر غلام فرید الچشتی النظامی من مقام پاچھان شریف

۲۷ / ماه شعبان المعظم ۱۳۱۴ هجریه نبویه



### *Translation*

*For the kind attention of respected and highly honoured Mirza Ṣāḥib, one who is the embodiment of innumerable virtues and qualities, the honourable and respected, Mirza Ghulam Ahmad, the elect of the One God.*

[May Allah the Almighty grant you a long life so that people may derive benefit from you, grant me the pleasure of meeting you and bestow His blessings upon you]. After the traditional Islamic salutation of *Salaam*, with much fondness, I pray that may your name be illumined

and your status elevated. I am in receipt of your most affectionate and loving letter filled with extreme kindness along with the book which has proved to be a source of endless delight and pleasure.

Let this not remain hidden that this humble one, due to his own nature, has always, from the beginning, been wary of entering into arguments and disputes, and as far as possible, I safeguard myself from entering into pointless storms of conflicts. And because most people are kept away from seeking the truth due to their own closeness to avarice and desires; and because prejudice has covered the ways of seeking truth with the dust of ignorance; so, they raise a hue and cry without reaching the reality of things and without seeing the end result of things. This dust of ignorance that they carry due to their inordinate enmity falls upon their own heads.

The truth is that the fruits of one's efforts are dependent upon correct intentions, and the reach of the implications of the metaphors goes beyond their plain meaning. Let this not remain hidden that some contemporary religious scholars have, these days, demanded a response from me asking why I regard you to be a pious person while the scholars have unanimously given this or that opinion concerning you and why do I hold such a high opinion about you. The writing and the contents of their letters are indicative of their strong emotions and a restlessness that seems electric. However, on the basis of the thought that their writings bear witness to their hearts and God Almighty

knows better the intention of every man and since it is not the way of pure-hearted to think ill of anyone and because it is also impermissible to consider someone a hypocrite or otherwise without evidence; therefore, this humble one finds it extremely hard to think ill of them. If their intentions are virtuous, then their mistakes would be like an error in interpretation. However, the reality is that the more my ears—that are attuned to love—hear about your strivings, the more my loving heart grows in sincerity towards you; more even than was the case earlier. I pray that God Almighty brings about some better means and that blessed moment becomes manifest, by which the curtain of physical separation and the veil of the lengthy distance between us becomes lifted. I will be pleased and indebted to you if you would send me your article that was presented at the Conference of World Religions.

*Was-salaam* [and salutations of peace]. Please convey my salam to the Honourable, Revered, and Possessor of exalted ranks of excellence, **Maulawi Noor-ud-Deen** and Ṣāhibzādah **Muhammad Sirājul-Ḥaqq**.

The writer,  
 Faqīr Ghulām Farīd Chishtī Nizāmī from Chachran  
 Sharif



27 Sh'abān al-Mu'azzam 1314 A.H.

## Reply [by the Promised Messiah<sup>as</sup>]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نحمده ونصلی علی رسولہ الکریم

### جواب

به خدمت حضرت مخدوم و مکرم الشیخ الجلیل الشریف السعید حبّی فی اللّٰه غلام فرید صاحب کان اللّٰه معه و رضی عنه و ارضاه . السلام علیکم و رحمت اللّٰه و برکاته

اما بعد، نامه نامی و صحیفه گرامی افتخار نزول فرموده باعث گونان گون مسرتها گردید و به مقتضای آیه کریمه **اِنِّیْ لَکَجِدُ رِیْحَ یُوسُفَ لَوْ لَا اَنْ تُفْئِدُوْنِ** از چندین هزار علماء و صلحا بوی آشنائی از کلمات طیبات آن مخدوم بشمیدم شکر خدا که این سرزمین ازان مردان حق خالی نیست که در اظهار کلمه الحق از لوم هیچ لائمی نمی ترسند. و نوری دارند از جناب احدیت و فراستی دارند از حضرت عزت پس فطرت صحیحه مطهره ایشان سوی حق ایشان را می کشد و در احقاق حق **روح القدس** تائیدشان می فرماید فالحمدلله ثم الحمدلله که مصداق این امور آن مخدوم را یافتیم. ای برادر مکرم رجوع مشائخ وقت سوی این عاجز بسیار کم است و فتنهها از هر سو پیدا. پیش زین حبی فی اللّٰه حاجی منشی **احمد جان** صاحب لدهیانوی که مؤلف کتاب طب روحانی نیز بودند به کمال محبت و اخلاص بدین عاجز ارادتی پیدا کردند و بعض مریدان نا اهل در ایشان چیزها گفتند که بدین مشیخت و شهرت کجا افتاد چون اوشان را از آن کلمات اطلاعی شد معتقدان خود را در مجلسی جمع کردند و گفتند که حقیقت اینست که ما چیزی

دیدیم که شما نمی‌بینید پس اگر از من قطع تعلق می‌خواهید بسیار خوب است مرا خود پروای این تعلق‌ها نمانده ازین سخن‌شان بعض مریدان اهل دل بگریستند و اخلاصی پیدا کردند که پیش زان نیز نمی‌داشتند و مرا وقت ملاقات گفتند که عجب کاریست که مرا افتاده که من قصد مصمم کرده بودم که اگر مرا می‌گذارند من ایشان را گذارم لیکن امر برعکس آن پدید آمده و قسم خوردند که اکنون به آن خدمت‌ها پیش می‌آیند که قبل زین ازان نشانی نبود این بزرگ مرحوم چون بعد از مراجعت حج وفات کردند اعزه و وابستگان خود را بار بار همین نصیحت نمودند که بدین عاجز تعلق‌های ارادت داشته باشید و وقت عزیمت حج مرا نوشتند که مرا حسرت‌هاست که من زمان شما را بسیار کمتر یافتم و عمری گرد این و آن بر باد رفت و فرزندان و همه مردان و زنان که اعزه‌شان بودند به وصیت‌شان عمل کردند و خود را در سلک بیعت این عاجز کشیدند چنانچه از روزگاری دراز فرزندان آن بزرگ سکونت لدهیانه را ترک کرده‌اند و مع عیال خود نزد من در قادیان می‌مانند.

و شیخی دیگر **پیر صاحب العلم** است که برای من خواب دیدند و درباره من از آن حضرت صلی الله علیه و سلم در مجلسی عظیم شهادت دادند و سوی من آن مکتوبی نوشتند که در **ضمیمه** انجام آتیم از نظر آن مکرم گذشته باشد.

اما هنوز جماعت این عاجز بدان تعداد نرسیده که بر من از خدای من عدد آن مکشوف گردیده بود می‌دانم که تا اکنون جماعت من از **هشت هزار** دو سه کم یا زیاده خواهد بود.

ای مخدوم و مکرم این سلسله، سلسله خداست و بنایی است از دست قادری که همیشه کارهای عجائب می‌نماید او از کاروبار خود پرسیده نمی‌شود که چرا چنین

کردی. مالک است هر چه خواهد می‌کند از خوف او آسمان و زمین می‌جنبند و از هیبت او ملائک می‌لرزند و مرا او در **الهام** خود آدم نام نهاده و گفت **أَرَدْتُ أَنْ أَسْتَخْلِفَ فَخَلَقْتُ آدَمَ** چرا که می‌دانست که من نیز مورد اعتراض **اتجعل فيها من يفسد فيها** خواهم گردید پس هر که مرا می‌پذیرد **فرشته** است نه انسان و هر که سرمی‌پیچد **ابلیس** است نه آدمی این **قول خدا گفته** نه من. **فطوبى للذين احبوني وما عادوني و صافوني وما اذوني و قبلوني وما ردوني أُولَئِكَ عَلَيْهِمْ صَلَوَاتُ اللَّهِ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ.** و آنچه آن مخدوم نقل مضمون **جلسه مذاهب** طلب کرده بودند پس سبب توقف این شد که من منتظر بودم که جز وی از مضمون مطبوع نزدم رسد تا به خدمت بفرستم چنانچه امروز یک حصه ازان رسید که به خدمت روانه می‌کنم و همچنین آینده نیز به طوری که وقتاً فوقتاً می‌رسد ان‌شاءالله تعالی به خدمت روانه خواهم کرد و **قبولیت این مضمون** ازین ظاهر است که اخبارهای سرکاری که به هر خبری سرکاری ندارند و صرف آن اخبار را نویسند که عظمتی داشته باشند **تعریف** آن مضمون به نحوی کرده‌اند که تا حد **اعجاز** رسانیده‌اند چنانچه **سول ملثی** می‌نویسد که چون این مضمون خوانده شد بر همه مردم عالم محویت طاری بود و بالاتفاق نوشتند که **بر همه مضامین** همین غالب آمد بلکه نوشتند که دیگر مضامینی به نسبت آن چیزی نبودند پس این فضل خدا ست که پیش ازین واقعه از الهام و کلام خود مرا اطلاعی نیز داد و من نیز پیش از وقت آن اعلام الهی را بذریعه اشتهار مشتهر کردم پس عظمت این واقعه نور علی نور شد **فالحمد لله على ذلك.**

وآنچه آن مکرم درباره شکوه و شکایت علماء ارقام فرموده بودند درین باب چه گوئیم و چه نویسیم **مقدمه من و ایشان بر آسمان است** پس اگر من کاذبم و در علم حضرت باری عز اسمه مفتری. و دعوی من کذبی و خیانتی

و دجلی است، درین صورت از خدا دشمن‌تری در حق من کسی نیست و جلدتر مرا از بیخ خواهد برکند و جماعت مرا متفرق خواهد ساخت زیرا آنکه او مفتری را هرگز به حالت امن نمی‌گزارد لیکن اگر من ازو و از طرف او هستم و به حکم او آمدم و هیچ خیانتی درکار و بار خود ندارم پس شک نیست که او زانسان تائید من خواهد کرد که از قدیم در تائید صادقان سنت او رفته است و از لعنت این مردم نمی‌ترسم لعنت آن ست که از آسمان ببارد و چون از آسمان لعنت نیست پس لعنت خلق امریست سهل که هیچ راستبازی ازان محفوظ نمانده لیکن برای آن مخدوم به حضرت عزت دعا می‌کنم که محض از سعادت فطرت خود ذبّ مخالفان این عاجز کرده‌اند پس ای عزیز خدا با تو باشد و عاقبت تو محمود باد **جزاك الله خير الجزاء و أحسن إليك في الدنيا و العقبى و كان معك أينما كنت و ادخلك الله في عباده المحبّوبين. آمین.**

## مثنوی

ای فرید وقت در صدق و صفا	با تو باد آن رو که نام او خدا
بر تو بارد رحمت یار ازل	در تو تابد نور دلدار ازل
ازتوجان‌من‌خوش‌ستای‌خوش‌خصال	دیدمت مردی درین قحط الرجال
درحقیقت مردم معنی کم اند	گو همه از روی صورت مردم اند
ای مرا روی محبت سوی تو	بوی انس آمد مرا از کوی تو

کس ازین مردم به ما روی نکرد	این نصیبت بود ای فرخنده مرد
هر زمان با لعنتی یادم کنند	خسته دل، از جور و بیدادم کنند
کس به چشم یار صدیقی نشد	تا به چشم غیر زندیقی نشد
کافرم گفتند و دجال و لعین	بهر قتلهم هر لثیمی در کمین
بنگر این بازی کنان را، چون جهند	از حسد بر جان خود بازی کنند
مومنی را کافری دادن قرار	کار جان بازیست نزد هوشیار
زانکه تکفیری که از ناحق بود	واپس آید بر سر اهلیش فتد
سفله‌ای کو غرق در کفر نهان	هرزه نالد بهر کفر دیگران
گر خبر زان کفر باطن داشتی	خویشتن را بدتری انگاشتی
تا مرا از قوم خود ببریده اند	بهر تکفیرم چها کوشیده اند
افتراها پیش هر کس برده اند	و از خیانت‌ها سخن پرورده اند
تا مگر لغزد کسی زان افترا	ساده‌لوحی کافر انگارد مرا
در ره ما فتنه‌ها انگیختند	با نصاری رأی خود آمیختند
کافرم خواندند از جهل و عناد	اینچنین کوری، به دنیا کس مباد



کین بجوشید و دوچشم‌شان ربود	بخل و نادانی تعصب‌ها فزود
مصطفیٰ ما را امام و مقتدا	ما مسلمانیم از فضل خدا
هم برین از دار دنیا بگذریم	اندرین دین آمده از مادریم
باده‌ی عرفان ما از جام اوست	آن کتاب حق که <b>قرآن</b> نام اوست
دامنِ پاکش بدست ما مدام	آن رسولی کش <b>محمد</b> هست نام
جان شد و با جان به در خواهد شدن	مهر او با شیر شد اندر بدن
هر نبوت را برو شد اختتام	هست او خیر الرسل خیر الانام
زو شده سیراب سیرابی که هست	ما ازو نوشیم هر آبی که هست
آن نه از خود از همان جایی بود	آنچه مارا <b>ومی</b> و ایمایی بود
وصل دلدار ازل بی‌او محال	ما ازو یابیم هر نور و کمال
هرچه زو ثابت شود ایمان ماست	اقتدای قول او درجان ماست
هرچه گفت آن مرسل ربّ العباد	از ملایک و از خبر های معاد
منکر آن مستحق لعنت است	آن همه از حضرت احدیت است
منکر آن مورد لعن خداست	معجزات او همه حق اند و راست

آنچه در قرآن بیانش بالیقین	معجزات انبیاءِ سابقین
هر که انکاری کند از اشقیاست	بر همه از جان و دل ایمان ماست
نزد ما کفر است و خسران و تباب	یک قدم دوری ازان روشن کتاب
هر دلی از سرّ آن آگاه نیست	لیک دونان را به مغزش راه نیست
تا نجوشد عشق یار بی چگون	تا نباشد طالبی پاک اندرون
بهر نوری نور می باید بسی	راز قرآن را کجا فهمد کسی
اندرو شرط <b>تَطَهَّر</b> بوده است	این نه من قرآن همین فرموده ست
پس چرا شرط <b>تَطَهَّر</b> را فزود	گر به <b>قرآن</b> هر کسی را راه بود
و از حجاب سرکشی‌ها دور شد	<b>نور</b> را داند کسی کو نور شد
بی‌گمان از نور قرآن غافل اند	این همه <b>کوران</b> که تکفیرم کنند
هرزه گویان ناقصان و ناتمام	بی‌خبر از رازهای این کلام
در سرشان عقل دور اندیش نیست	در کفشان استخوانی بیش نیست
بی‌نصیب از عشق و از دلدار هم	مرده‌اند و فهم‌شان مردار هم
او انیس خاطر غمگین ماست	الغرض <b>فرقان</b> مدار دین ماست

می توان دیدن ازو روی خدا	<b>نورِ فرقان</b> می کشد سوی خدا
همچو روی او کجا روی دیگر	ما چه سان بندیم زان دلبر نظر
یافت از فیضش دل من هرچه یافت	روی من از نورِ روی او بتافت
جان من قربان آن شمس الکمال	چون دو چشمم کس نداند آن جمال
دل پرد چون مرغ سوی مصطفیٰ	همچنین <b>عشقم</b> به روی <b>مصطفیٰ</b>
شد دلم از عشق او زیر و زبر	تا مرا دادند از حسنش خبر
جان فشانم گر دهد دل دیگری	من که می بینم رخ آن دلبری
هر زمان مستم کند از ساغری	ساقی من هست آن جان پروری
بوی او آید ز بام و کوی من	محو روی او شدست این روی من
<b>من همانم من همانم من همان</b>	بس که من در عشق او <b>هستم</b> نهان
<b>از گریبانم عیان شد آن ذکا</b>	جان من از جان او یابد غذا
اسم من گردید آن اسم وحید	<b>احمد</b> اندر جان <b>احمد</b> شد پدید
دل ز کف و از فرق افتاده کلاه	فارغ افتادم بدو از عزّ و جاه
تافتم سر این چه کذبِ فاسقان	بر من این بهتان که من زان آستان

سر بتابد زان مه من چون منی	لعنت حق بر گمان دشمنی
آن منم کاندر ره آن سروری	درمیان خاک و خون بینی سری
تیغ گر بارد به کوی آن نگار	آن منم کاوّل کند جان را نثار
گر همین کفر است نزد کین وری	خوش نصیبی آنکه چون من کافری
کافرم گفتند و دجال و لعین	من ندانم این چه ایمان ست و دین
این طبیعت های شان چون سنگهاست	در برشان گر دلی بودی کجاست
کار اینان هر زمانی افتراست	یار اینان هر دمی حرص و هواست
دل پر از خبث است و باطن پر ز شر	صحت نیت از ایشان دورتر
صحت نیت چو باشد در دلی	بر گل صدق او فتد چون بلبلی
بر شرارتها نمی بندد میان	ترسد از دانای اسرار نهان
لیکن این بی باکی و ترک حیا	افترا بر افترا بر افترا
این نه کار مومنان و اتقیاست	این نه خوی بندگان باصفاست
هر که او هر دم پرستار هوا	من چسان دانم که ترسد از خدا
خویشتن را نیک اندیشیده اند	های، این مردم چه بد فهمیده اند

بس همین باشد نشان اشقیا	اتباع نفس اعراض از خدا
کافر مگر بوی ایمانش بود	هر که زینسان خبث در جانش بود
کان منزله اوفتاد از ارتیاب	من برین مردم بخواندم آن <b>کتاب</b>
کو صدوق از فضل حق، پاک از فضول	هم <b>خبرها</b> پیش کردم زان رسول
پیش گرگی گریه‌ی میشی چه سود	لیکن اینان را به حق روی نبود
آن یقین گویا دلم بشگافتند	کافر مگفتند و روها تافتند
کافران دل برون چون مومنین	اندرینان خوب گفت آن شاه دین
حبّ دنیا هست و کبر و کینه‌ها	بر زبان قرآن مگر در سینه‌ها
پشت بنمودند وقت هر مصاف	دانش دین نیز لاف است و گزاف
هم ز قرآن هم ز اسرار نهان	جاهلانی غافل از تازی زبان
غیرتِ حق پرده هایشان درید	کبرشان چون تا کمال خود رسید
دین چو زین العابدین بیمار و زار	دشمنان دین چو شمر نابکار
چون خیانت‌های ایشان بنگرم	تن همی لرزد دل و جان نیز هم
تا نظام کارما برهم زنند	مکرها بسیار کردند و کنند

لیکن آن امری که هست از آسمان  
 چون زوال آید برو از حاسدان؟

من چه چیزم جنگشان با آن خداست  
 کز دو دستش این ریاض و این بناست

هر که آویزد به کار و بار حق  
 اوستاده از پی پیکار حق

فانی ایم و تیر ما تیر حق است  
 صید ما دراصل نخچیر حق است

صادقی دارد پناه آن یگان  
 دست حق در آستین او نهان

هر که با دست خدا پیچد ز کین  
 بیخ خود کندد چو شیطان لعین

ای بسا نفسی که همچو بلعم است  
 کار او از دست موسی برهم است

**آمدم بر وقت** چون ابر بهار  
 با من آمد صد **نشان** لطف یار

**آسمان** از بهر من بارد نشان  
 هم **زمین** الوقت گوید هر زمان

این **دو شاهد** بهر من استاده اند  
 باز در من ناقصان افتاده اند

های، این مردم عجب کور و کراند  
 صد نشان بینند غافل بگذرند

اینچنین اینان چرا بالا پرند  
 یا مگر زان ذات بی چون منکر اند

او چو برکس **مهربانی** می کند  
 از **زمینی آسمانی** می کند

عزتش بخشد ز فضل و لطف و جود  
 مهر و مه را پیشش آرد در سجود

من نه از خود ادعایی کرده‌ام	امر حق شد اقتدایی کرده‌ام
کارِ حق است این نه از مکرِ بشر	دشمنِ این دشمنِ آن دادگر
آن خدا کاین عاجزی را چیده ست	رحمتش در کوی ما باریده است
مُردم و جانان پس از مردن رسید	گم شدم آخر رخی آمد پدید
میل عشق دلبری پر زور بود	غالب آمد رختِ ما را در ربود
من ندارم مایه‌ی کردارها	عشق جوشید و ازو شد کارها
بهر من شد نیستی طور خدا	چون خودی رفت آمد آن نورِ خدا
رو بدو کردم که رو آن روی اوست	هر دل فرخنده مایل سوی اوست
در دو عالم مثل او رویی کجاست	جز سر کویش دگر کویی کجاست
آن کسان کز کوچهی او غافل‌اند	از سگانِ کوچه‌ها هم کمتراند
خلق و عالم جمله در شور و شراند	عاشقانش در جهان دیگراند
آن جهان چون ماند بر کس ناپدید	از جهان، آن کور و بدبختی چه دید
راه حق بر صادقان آسان‌تر است	هر که جوید دامنش آید به دست
هر که جوید وصلش از صدق و صفا	ره دهندش سوی آن ربِّ السَّما

کید و مکر اینجا نمی‌آید به کار	صادقان را می‌شناسد چشم یار
هر که بی‌صدقش بجوید حق اوست	صدق می‌باید برای وصل دوست
آخرش می‌یابد از یمن وفا	صدق‌ورزی در جناب کبریا
یار رفته باز می‌آید به صدق	صدوری مسدود بکشاید به صدق
کز پی جانان به کف دارند جان	صدق‌ورزان را همین باشد نشان
وز ثنا و سبِّ مردم بی‌خبر	دوخته در صورت دلبر نظر
رسته آن دل‌ها که به‌ریش خسته‌اند	کار عقبی با عمل‌ها بسته‌اند
صدق می‌باید که تا آید نگار	از سخن‌ها کی شود این کار و بار
بت پرستی‌ها کند شام و پگاه	علم را عالم بتی دارد به راه
هر لییمی رازدار دین بدی	گر به علم خشک کار دین بدی
هان مشو نازان تو با فخر دگر	یارِ ما دارد به باطن‌ها نظر
بهر وصلش شورها باید فگند	هست آن عالی جنابی بس بلند
هر که افتادست او آخر بخواست	زندگی در مردن عجز و بکاست
کی فغانش تا در جانان رسد	تا نه کارِ دردِ کس تا جان رسد



چيست وصل از نفس خود گشتن جدا	هر که ترک خود کند یابد خدا
مردن و از خود شدن یکسان بود	لیک ترک نفس کی آسان بود
کو رباید ذره‌ی امکانِ ما	تا نه آن بادی وزد بر جان ما
می‌توان دید آن رخ آراسته	کی درین گرد و غباری ساخته
تا نه محو آشنای خود شویم	تا نه قربان خدای خود شویم
تا نگردد پر ز مهرش اندرون	تا نباشیم از وجود خود برون
کی حیاتی تازه بینیم از نگار	تا نه بر ما مرگ آید صد هزار
مرغ این ره را پریدن مشکل است	تا نریزد هر پر و بالی که هست
یار آزرده دل اغیار شاد	بدنصیبی آنکه وقتش شد به باد
لیکن این ره راه وصلِ یار نیست	از خردمندان مرا انکار نیست
جلوه ننماید نگار بی‌چگون	تا نباشد عشق و سوداء و جنون
هر کسی راهی گزیند لاجرم	چون نهان است آن عزیزی محترم
از تکلف روی حق پوشیده‌اند	آن رهی کو عاقلان بگزیده‌اند
مطلبی نزدیک دور انداخته	پرده‌ها بر پرده‌ها افراخته

ما که با دیدار او رو تافتیم	از ره عشق و فنایش یافتیم
ترکِ خود کردیم بهر آن خدا	از فنائی □ ما پدید آمد بقا
اندرین ره دردِ سر بسیار نیست	جان بخواهد دادنش دشوار نیست
گر نه او خواندی مرا از فضل و جود	صد فضولی کردم □ بیسود بود
از نگاهی این گدا را شاه کرد	قصه‌های راه ما کوتاه کرد
راه خود بر من کشود آن دلستان	دانمش زانسان که گل را باغبان

## هر که در عهدم زِ من ماند جدا می‌کند بر نفسِ خود جور و جفا

پر ز نور دلستان شد سینه‌ام	شد ز دستی صیقلِ آینه ام
پیکرم شد پیکرِ یارِ ازل	کارِ مَن شد کارِ دِلدارِ ازل
بس که جانم شد نهان در یارِ من	بوی یار آمد ازین گلزارِ من
نور حق داریم زیرِ چادری	از گریبانم برآمد دلبری
احمدِ آخر زمانِ نامِ من است	آخرین جامی همین جامِ من است
طالب راه خدا را مژده باد	کش خدا بنمود این وقتِ مراد

هر که را یاری نهان شد از نظر	از خبرداری همین پرسد خبر
هر که جویانِ نگاری می‌بود	کی به یک جایش قراری می‌بود
می‌دود هر سو همی‌دیوانه‌وار	تا مگر آید نظر آن روی یار
هر که عشقِ دلبری در جان اوست	دل زدستش اوفتد از هجرِ دوست
عاشقان را صبر و آرامی کجا	توبه از روی دل‌آرامی کجا
هر که را عشقِ رخِ یاری بود	روز و شب با آن رخس کاری بود
فرقتش گر اتفاقی اوفتد	در تن و جانش فراقی اوفتد
یک زمانی زندگی بی‌روی یار	می‌کند بر وی پریشان روزگار
باز چون بیند جمال و روی او	می‌دود چون بی‌حواسی سوی او
می‌زند در دامنش دست از جنون	کز فراق شد دل‌م ای یار خون
اینچنین صدق ار بود اندر دلی	گل بجوید جای خود چون بلبلی
گر تو آفتی با دو صد درد و نفیر	کس همی‌خیزد که گردد دستگیر
تافتن رو از خورِ تابان که من	خود بر آرم روشنی از خویشتن
این همین آثار ناکامی بود	بیخِ شقوت نخوت و خامی بود

عالمی را کور کردست این خیال      سرنگون افگند در چاه ضلال  
 سوی آبی تشنه را باید شتافت      هر که جست از صدق دل آخربافت  
 آن خردمندی که جوید کوی یار      آبرو ریزد ز بهر روی یار  
 خاک گردد تا هوا بریابدش      گم شود تا کس رهی بنمایدش  
 بی‌عنایات خدا کار است خام      پخته داند این سخن را والسلام

این همه که از خامه این عاجز بیرون آمد از حال است نه از قال  
 و از جوشیدن است نه از تکلفات کوشیدن. اکنون آن به  
 که تخفیف تصدیع کنم آنچه در دل ماست خدا در دل شما  
 الهام کند و دل را به دل راه دهد. از مکرمی اخویم مولوی  
 حکیم نور الدین و صاحبزاده محمد سراج الحق جمالی  
 السلام علیکم. مولوی صاحب به ذکر خیر آن مکرم اکثر  
 رطبُ اللسان می‌مانند. عجب که اوشان در اندک صحبتی  
 دلی محبت و اخلاص به آن مکرم چند بار این خارق امر ازان  
 مخدوم ذکر کرده‌اند که مرا یک درود شریف برای خواندن  
 ارشاد فرمودند که ازین زیارت حضرت نبوی صلی الله  
 علیه و سلم خواهد شد چنانچه همان شب مشرف به زیارت  
 شدم. والسلام. الراقم خاکسار غلام احمد از قادیان.

### Translation

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

For the kind attention of Ḥaḍrat, Honourable Lord, Religious Leader, the Sublime, the Noble, the August, whom I love for the sake of Allah, Ghulām Farīd. Allah be with you, and may He be pleased with you, and you be pleased with Him.

*Assalāmu ‘alaikum wa rahmatullāhe wa barakātuhū*  
[Peace be on you and the mercy of Allah and His blessings].

I am in receipt of your loving and noble correspondence. It was a source of immense happiness and also in accordance with this verse: *إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن نُّفِئِدُونَ* ○ [Surely, I feel the scent of Joseph, even though you take me to be a dotard].<sup>2</sup> From among many thousands of scholars and righteous people, I perceive the fragrance of friendship from your respected lordship.

I thank God that this land is not devoid of such men of truth who, in giving expression to the truth, do not fear the reproach of anyone who would reproach; and who are illumined by Allah the Exalted, and granted wisdom by the Lord of Honour.

1. In the name of Allah, the Gracious, the Merciful. We praise Him and invoke blessings on His Noble Messenger. [Publisher]

2. *Sūrah Yūsuf*, 12:95 [Publisher]

Thus, their pure nature keeps pulling them towards the truth, and the Holy Spirit helps them in affirming it. فَالْحَمْدُ لِلَّهِ ثُمَّ الْحَمْدُ لِلَّهِ [So, praise be to Allah, again praise be to Allah], that I find your lordship to be a fulfilment of this.

O respected brother! Very few religious leaders of this age are inclined toward this humble one and mischief is afoot in all directions.

Prior to this, Ḥājī **Munshī Aḥmad Jān** Ludhianvi, whom I love for the sake of Allah, who is the compiler of the book, *Ṭibb-e-Rūḥānī* [i.e. ‘Spiritual Medicine’], has, out of perfect love and sincerity, established a link of discipleship with me. Many of his unworthy followers invented all manner of things to say about him as to what a man of such lofty saintliness and fame has gone and done. When he [Ḥaḍrat Munshī Aḥmad Jān] came to know of this, he gathered his followers together for a meeting and informed them that the truth is that he had witnessed that thing [the truth] which they had not perceived. Thus, if they wished to sever themselves from him, then this would be just fine. He told them he himself did not care for such associations.

Upon hearing these things from him, some of his pious followers started to weep, and such sincerity developed as they did not possess before. When he met me, he informed me that this wonderful thing happened to him. That he had decided firmly that if they were to leave him, then he would also leave them; but what actually occurred was the reverse, that they vowed that they

would now come to serve so devotedly as they had never done before.

This elderly saint passed away after his return from Ḥajj. He repeatedly advised all his near and close relatives to maintain a connection of discipleship with this humble one. When leaving for Ḥajj, he wrote to me stating that he was most regretful that he did not get to spend much time with me and that life was wasted on unimportant pursuits. All his progeny and all men and women who were his dear friends followed his advice, and themselves became woven into the pact of *Bai'at* [the Pledge of Allegiance] with me. Accordingly, his children have long since moved from Ludhiana and are living close to me in Qadian with their families.

Another holy person, a standard bearer [well-known Pīr], had a dream regarding me in which he saw that the Holy Prophet, may peace and blessings of Allah be upon him, testified in my favour at a large gathering. He wrote a letter to me, which has been printed in the *Ḍamīmāh* to *Anjām-e-Ātham*, which your good self must have seen.

However, this humble one's Community has not reached the number that was made manifest to me by my God. I envisage that my Jamā'at has close to 8,000 members, 200 or 300 more or less than that.

O honourable and respected one! This Movement is God's Movement, and its foundation has been laid by that All-Powerful God who always shows wondrous works. He is not answerable for His doings as to why He did so.

He is the Master and does as He wills. The heaven and earth tremble in fear of Him, and the angels quiver in awe of Him. In His *ilhām*, He has named me Adam and has stated:

أَرَدْتُ أَنْ أَسْتَخْلِفَ فَخَلَقْتُ آدَمَ.

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

Because He knew:

أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا.

[Do you place in it as a Vicegerent one who creates disorder upon earth?]

That I, too, would be made the target of objections.

Therefore, whosoever accepts me is an angel and not a human being and whosoever opposes me is *Iblīs* and not a man. This is the word from God, not from me. Thus, blessed are the people who love me and entertain no enmity towards me and who have turned to me and cause me no trouble. These are the people upon whom the blessings of Allah the Exalted shall descend, and these, indeed, are the people who have attained guidance.

There has been some delay in the waiting for the copy of the article presented at the Conference of World Religions to be printed, which your lordship had requested. However, I have now received a part of it today, which has been printed, and I am sending this



to you. I will continue to send these to you as they get printed.

The acclaim of this article has become apparent as it has been reported in a Government newspaper which is not interested in reporting ordinary news but only important matters. This newspaper has indeed expressed much praise to the extent of a miracle. Consequently, *The Civil [and] Military [Gazette]* wrote, ‘People were in a state of rapture when this article was being read. Consequently, they unanimously wrote that this article was supreme over all other articles and the others were not of any worth compared to this.’ This is the work of God that He informed me of this through His words and revelations, which I had published ahead of time. The magnificence of this event has become: نُورٌ عَلَى نُورٍ [light was bestowed upon light]. **فَالْحَمْدُ لِلَّهِ عَلَى ذَلِكَ.** [So Allah be praised for all this.]

What can I say regarding the complaints and objections raised by the religious scholars concerning which you have written? The case between me and them is pending in heaven. Thus, if I am a liar and a fabricator of lies in the knowledge of the Maker—glorified be His name—and my claim is falsehood, treachery and deception, then in such a situation, I would have no greater enemy than God Himself, and He would uproot and destroy me most quickly and scatter my Community because He never lets a fabricator of lies to live in a state of peace. If, however, I am of Him and if I am from Him and have come through His command and employ no treachery in my affairs, then

there is absolutely no doubt that He will help me in such a manner as has always been His practice to support those who are truthful.

I am not afraid of the curses of these people. The true curse is that which falls from heaven, and if there is no curse from heaven, then the curse of the people is an easy matter [to deal with], for every righteous person has had to face such things. But I pray for your lordship, before the Lord of Honour, that due to the blessing of your pious nature, He may safeguard you against my opponents.

Thus, O dear one! May God be with you, and may your end be good.

جَزَاكَ اللَّهُ خَيْرَ الْجَزَاءِ وَ أَحْسَنَ إِلَيْكَ فِي الدُّنْيَا وَ الْعُقْبَى وَ كَانَ مَعَكَ أَيَّمَا  
 كُنْتُ وَأَدْخَلَكَ اللَّهُ فِي عِبَادِهِ الْمُحِبِّينَ. آمِينَ.  
 [May Allah reward you the best of rewards, and bestow favours upon you both in this world and in the Hereafter. May He be with you wheresoever you are. And may Allah the Exalted include you amongst His beloved servants. *Āmīn.*]

### *Masnawī*<sup>1</sup>

ای فرید وقت در صدق و صفا      با تو باد آن رو که نام او خدا  
*O thou, in truth and purity, a unique man in this age!*  
*May that Being be with you, Who is known as God.*

1. A *masnawī* is a type of poem in Persian literature characterized by its rhyming couplets corresponding in measure. [Publisher]

بر تو بارد رحمت یار ازل در تو تابد نور دلدار ازل  
*May the Blessings of that Eternal Friend rain down upon you,*  
*And may the light of the Eternal Beloved continue to shine in*  
*you.*

از توجان من خوش ستای خوش خصال دیدمت مردی درین قحط الرجال  
*O man of holy disposition, my soul is pleased with you,*  
*In this age devoid of [courageous] men, I have found only you*  
*to be a man [of valour].*

در حقیقت مردم معنی کم اند گو همه از روی صورت مردم اند  
*In reality, there are very few people who can truly be called human*  
*beings,*  
*Although they may all seem to be humans.*

ای مرا روی محبت سوی تو بوی انس آمد مرا از کوی تو  
*O thou! My love is directed towards you,*  
*I perceive the fragrance of love from your quarter.*

کس ازین مردم به ما روی نکرد این نصیبت بود ای فرخنده مرد  
*No one from among these people came towards me,*  
*O thou fortunate man, this was to be your good fortune alone.*

هر زمان با لعنتی یادم کنند خسته دل، از جور و بیدادم کنند  
*These people heap curses upon me all the time,*  
*And they continue causing me pain through cruelty and*  
*oppression.*

کس به چشم یار صدیقی نشد      تا به چشم غیر زندیقی نشد  
*Nobody comes to be deemed truthful in the eyes of the Beloved,  
 Until he is considered an infidel in the sight of those who are  
 apart from Him.*

کافر م گفتند و دجال و لعین      بهر قلم هر لئیمی در کمین  
*They call me kāfir, dajjāl, and accursed,  
 And every ignoble one hid in ambush to kill me.*

بنگراین بازی کنان را، چون جهند      از حسد بر جان خود بازی کنند  
*How they jump about watching these [circus or trick] performers,  
 But these envious ones only put their own lives at risk.*

مومنی را کافری دادن قرار      کار جان‌بازيست نزد هوشیار  
*To call a believer a kāfir [disbeliever]  
 Is a very dangerous matter in the sight of an intelligent person.*

زانکه تکفیری که از ناحق بود      واپس آید بر سر اهلیش فتد  
*Because to brand someone a disbeliever unjustly  
 Merely backfires upon the person spewing this himself.*

سفله‌ای کو غرق در کفر نهان      هرزه نالد بهر کفر دیگران  
*That fool who is himself immersed in concealed kufr,  
 Simply stirs the absurd uproar upon the kufr of others.*

گر خبر زان کفر باطن داشتی      خویشان را بدتری انگاشتی  
*Had he knowledge of his own [hidden] kufr,  
 He would have thought the worst about himself.*

تا مرا از قوم خود بریده اند      بهر تکفیرم چها کوشیده اند  
*Ever since the people cut me off from my nation,*  
*They have made several attempts to declare me a kāfir.*

افتراها پیش هر کس برده اند      و از خیانتها سخن پرورده اند  
*They slandered me in front of everyone,*  
*And fabricated many a false tale about me*

تا مگر لغزد کسی زان افترا      ساده لوحی کافر انگارد مرا  
*So that people may stumble due to these deceptions of theirs,*  
*And the naive come to consider me a kāfir.*

در ره ما فتنهها انگیختند      با نصاری رأی خود آمیختند  
*They mischievously planted hurdles upon my path,*  
*And conspired with the Christians.*

کافر خواندند از جهل و عناد      اینچنین کوری، به دنیا کس مباد  
*Out of ignorance and enmity, they call me a kāfir.*  
*Alas! If only there was no one so blind in the world.*

بخل و نادانی تعصبها فزود      کین بجوشید و دو چشمشان ربود  
*Meanness and ignorance increased prejudice,*  
*And the fury of malice rendered them totally blind.*

ما مسلمانیم از فضل خدا      مصطفیٰ ما را امام و مقتدا  
*I am a Muslim by the grace of God;*  
*Muhammad, the Chosen One, is my Imam and Leader.*

اندرین دین آمده از مادریم هم برین از دار دنیا بگذریم  
*I was given birth by my mother into this faith,*  
*And will leave the world [established] upon this faith.*

آن کتاب حق که قرآن نام اوست باده‌ی عرفان ما از جام اوست  
*That book of God, which is called the **Quran**,*  
*Is the wine that bestows upon me the cognizance of God.*

آن رسولی کش محمد هست نام دامن پاکش بدست ما مدام  
*That Prophet, whose name is **Muhammad**;*  
*We shall forever hold onto his holy robe [remain his adherents].*

مهر او با شیر شد اندر بدن جان شد و با جان به در خواهد شدن  
*His love entered our bodies with the milk of our mothers;*  
*Became our very life and will last till death.*

هست او خیر الرسل خیر الانام هر نبوت را برو شد اختتام  
*He is the Best of the Prophets and the Best of Creation;*  
*Prophethood found perfection in him.*

ما ازو نوشیم هر آبی که هست زو شده سیراب سیرابی که هست  
*We drink deep the water of his fountain,*  
*Whoever has been satiated has been satiated by it alone.*

آنچه ما را **وہی** و ایمانی بود آن نه از خود از همان جایی بود  
*Whatever **revelation** or inspiration is granted to us*  
*Is because of him, not because of us.*

ما ازو یابیم هر نور و کمال وصل دلداری ازل بی او محال  
*Through him are we blessed with guidance and perfection;*  
*Without him, meeting the Eternal Lord is impossible.*

اقتدای قول او در جان ماست هر چه زو ثابت شود ایمان ماست  
*To follow every one of his commandments is ingrained in me;*  
*Whatever is proven to be from him is my faith.*

از ملایک و از خبر های معاد هر چه گفت آن مرسل رب العباد  
*Regarding the angels and the affairs of the Hereafter,*  
*Whatever the Messenger from the Lord of Mankind told us,*

آن همه از حضرت احدیت است منکر آن مستحق لعنت است  
*All of it is from the One God,*  
*And anyone who denies it is deserving of being cursed.*

معجزات او همه حق اند و راست منکر آن مورد لعن خداست  
*All his miracles are true and right,*  
*The one who denies them is worthy of God's curse.*

معجزات انبیاء سابقین آنچه در قرآن بیان شده بالیقین  
*All the miracles of the previous Prophets,*  
*That are clearly and manifestly mentioned in the Quran—*

بر همه از جان و دل ایمان ماست هر که انکاری کند از اشقیاست  
*I believe in them all with my heart and soul.*  
*The one who rejects is from among those who are unfortunate.*

یک قدم دوری از آن روشن کتاب      نزد ما کفر است و خسران و تباب  
*To stay even one step away from that Illuminating Book,*  
*Is, in my view, kufri, loss, and destruction.*

لیک دونان را به مغزش راه نیست      هر دلی از سر آن آگاه نیست  
*But evil people fail to realize the essence of the Quran;*  
*Not all hearts are acquainted with its mysteries.*

تا نباشد طالبی پاک اندرون      تا نجوشد عشق یار بی چگون  
*Until the time that a seeker after truth becomes pure-hearted,*  
*And so long as the love of that Friend—like unto Whom there*  
*is no other—does not burst forth in his heart,*

راز قرآن را کجا فهمد کسی      بهر نوری نور می باید بسی  
*Until then, how can anyone fathom the verities of the Quran?*  
*To understand the Light [of God], one needs to have much*  
*inner enlightenment.*

این نه من قرآن همین فرموده است      اندرو شرط **تَطَهَّر** بوده است  
*This is not what I say, but the Quran itself states this,*  
*That one needs to be **pure** in order to understand it.*

گر به قرآن هر کسی را راه بود      پس چرا شرط **تَطَهَّر** را فزود  
*If everyone could have understood **the Quran** himself,*  
*Then why would God have made **purity** a condition?*



نور را داند کسی کو نور شد و از حجاب سرکشی‌ها دور شد  
*Only he can understand the **Light [of God]**, who himself has become enlightened,*

*And who has become distant from the veils of rebelliousness.*

این همه کوران که تکفیرم کند بی‌گمان از نور قرآن غافل اند  
*All those **blind people** who are calling me a *kāfir*,*

*Are most certainly unaware of the Light of the Quran,*

بی‌خبر از رازهای این کلام هرزه گویان ناقصان و ناتمام  
*And are unfamiliar with the verities of this Word of God.*

*They speak absurdities, and are defective and immature.*

در کفشان استخوانی بیش نیست در سرشان عقل دور اندیش نیست  
*They have only bare bones in their hands,*

*And they lack the intelligence needed for farsightedness.*

مرده‌اند و فهم‌شان مردار هم بی‌نصیب از عشق و از دلداری هم  
*They are dead themselves, and their understanding is also dead;*

*They are deprived of both love and the Beloved.*

الغرض فرقان مدار دین ماست او انیس خاطر غمگین ماست  
*In essence, the **Furqān [Discrimination—Quran]** is the foundation of my faith,*

*It gives comfort to my melancholy heart.*

نورِ فرقان می کشد سوی خدا می توان دیدن ازو روی خدا

*The Light of the Furqān draws one close to God.*

*Through it, one can see the countenance of God.*

ما چه سان بندیم زان دلبر نظر همچو روی او کجا روی دیگر

*How can we close our eyes to that Beloved?*

*Where is there a face as beautiful as His countenance?*

روی من از نورِ روی او بتافت یافت از فیضش دل من هر چه یافت

*My face has become illumined due to the Light of His countenance;*

*Whatever my heart has attained, it did so only through His beneficence.*

چون دو چشمم کس نداند آن جمال جان من قربان آن شمس الکرمال

*No one knows as much of His beauty as my eyes have come to know;*

*May my soul be sacrificed upon the Sun of these excellences.*

همچنین عشقم به روی مصطفیٰ دل پرد چون مرغ سوی مصطفیٰ

*I have this same kind of love for the person of Muṣṭafā [the Chosen One—Muhammad],*

*My heart flies towards Muṣṭafā like a bird.*

تا مرا دادند از حسنش خبر شد دلم از عشق او زیر و زیر

*Ever since I have been given the awareness of his beauty,*

*My heart remains restless in his love.*

من که می بینم رخ آن دلبری جان فشانم گر دهد دل دیگری  
*I am beholding the face of that beloved;*

*If anyone was to give him their heart, I would lay down my  
 life for him.*

ساقی من هست آن جان پروری هر زمان مستم کند از ساگری  
*That person, who is the nourisher of the soul, is my cupbearer,*

*Who keeps me intoxicated by drinking the wine (of his love).*

محوروی او شدست این روی من بوی او آید ز بام و کوی من  
*My face has completely lost itself in his,*

*And from my house and quarter emanates his fragrance alone.*

بس که من در عشق او هستم نهان من همانم من همانم من همان  
*The sum total is naught but I am completely lost in his love—*

*That is indeed me, that is indeed me, that is indeed me!*

جان من از جان او یابد غذا از گریبانم عیان شد آن ذکا  
*My soul gets its nourishment from his soul,*

*And it is that same Sun that has emerged from me.*

احمد اندر جان احمد شد پدید اسم من گردید آن اسم وحید  
*Ahmad has emerged from within the soul of Ahmad,*

*Thus, for this reason, mine became that very name, which is the  
 name of that person, the like of whom does not exist.*

فارغ افتادم بدو از عزّ و جاه      دل ز کف و از فرق افتاده کلاه  
*In his love, I became totally unconcerned about my own honour  
 and stature.*

*I continued to lose control of my heart, and the cap fell from  
 my head.*

بر من این بهتان که من زان آستان      تافتم سر این چه کذبِ فاسقان  
*I am accused of being disloyal to that Royal Court—*

*How great a lie of the transgressors!*

سر بتابد زان مه من چون منی      لعنت حق بر گمان دشمنی  
*Can a person like me turn away from such a countenance as beau-  
 tiful as the Moon?*

*May the curse of God be upon this thought of the enemy.*

آن منم کاندَر ره آن سروری      در میانِ خاک و خون بینی سری  
*I am the one whose head—for the sake of that Leader—*

*You will see smeared in dust and blood.*

تیغ گر بارد به کوی آن نگار      آن منم کاوّل کند جان را نثار  
*If there was a battle in the quarter of my beloved,*

*Then I would be the first to sacrifice my life.*

گر همین کفر است نزد کینوری      خوش نصیبی آنکه چون من کافری  
*If this be kufr in the eyes of the enemy,*

*Then most fortunate is he who is a kāfir like me.*

کافرَم گفتند و دَجّال و لعین      من ندانم این چه ایمان ست و دین  
*They call me kāfir, dajjāl, and accursed;*

*I do not know what kind of religion or belief this is.*

این طبیعت‌های‌شان چون سنگ‌هاست      در برِشان گر دلی بودی کجاست  
*These dispositions of theirs are hard as stone.*

*If they have a heart, show me where it lies.*

کار اینان هر زمانی افتراست      یار اینان هر دمی حرص و هواست  
*Their occupation is to constantly fabricate lies,*

*And greed and jealousy their inseparable companion.*

دل پراز خبث‌است و باطن پر ز شر      صحتِ نیت از ایشان دورتر  
*Their hearts are steeped in wickedness, and their inner selves with mischief,*

*Pure intentions being far removed from them.*

صحت نیت چو باشد در دلی      بر گلِ صدق اوفتد چون بلبلی  
*When the heart has pure intentions,*

*Then it falls upon [accepts] the flower of truth like a nightingale.*

بر شرارت‌ها نمی بندد میان      ترسد از دانای اسرار نهران  
*And it does not remain obstinately attached to mischief,*

*And it fears those who have knowledge of hidden verities.*

لیکن این بی‌باکی و ترک حیا      افترا بر افترا بر افترا  
*But this audacity and shamelessness,*

*And fabrication of lies upon fabrication of lies—*

این نه کارِ مومنان و اتقیاست      این نه خویِ بندگانِ باصفاست  
*This is not the way of the honest and the righteous,*  
*Nor is this a characteristic of those who are pure of heart.*

هر که او هر دم پرستارِ هوا      من چسان دانم که ترسد از خدا  
*He who is always a slave to his desires,*  
*Why should I believe that he fears God?*

خویشان را نیک اندیشیده اند      های، این مردم چه بد فهمیده اند  
*They think themselves to be virtuous.*  
*Sadly, how wrong they have come to understand things.*

اتباعِ نفسِ اعراض از خدا      بس همین باشد نشانِ اشقیا  
*To be a follower of low desires and to stay away from God,*  
*Are indeed the signs of those who are unfortunate.*

هر که زینسانِ خبث در جانش بود      کافر مگر بوی ایمانش بود  
*One who has such evil in his heart—*  
*Should he have the fragrance of faith in him as well, then I am*  
*a kāfir.*

من برین مردم بخواندم آن کتاب      کان منزه اوفتاد از ارتیاب  
*I have presented to these people that **Book**,*  
*Which is free from any doubt and suspicion [i.e. the Quran].*

هم خبرها پیش کردم زان رسول      کو صدوق از فضل حق، پاک از فضول  
*Besides, I also related to them the aḥādīth of that Messenger,  
 Who, by the grace of God, is righteous and does not say vain  
 things.*

لیکن اینان را به حق روی نبود      پیش گرگی گریه‌ی میشی چه سود  
*But their intention was never to accept the truth,  
 It is pointless for a sheep to cry in front of the wolf.*

کافرم گفتند و روها تافتند      آن یقین گویا دلم بشگافتند  
*They called me a kāfir and turned away from me,  
 And they believed it as if they had torn open my heart and seen  
 it from within.*

اندرینان خوب گفت آن شاه دین      کافران دل برون چون مومنین  
*It was regarding these very people that the King of the Faith had  
 said so well,  
 That they are kāfirs in their hearts and believers only in  
 appearance.*

بر زبان قرآن مگر در سینه‌ها      حبّ دنیا هست و کبر و کینه‌ها  
*They recite the Quran with their tongues, but in their hearts  
 Dwells the love for the world and arrogance and enmities.*

دانش دین نیز لاف است و گزاف      پشت بنمودند وقت هر مصاف  
*Their claim to an understanding of the Faith is mere boasting;  
 For, they show their backs [in flight] at the time of every battle.*

جاهلانی غافل از تازی زبان هم ز قرآن هم ز اسرار نهران  
*These are those ignorant people who do not know the Arabic language,*

*And they also do not know the fine verities of the Quran.*

کبرشان چون تکمال خود رسید غیرتِ حق پرده هایشان درید  
*When their arrogance reached its zenith,*

*Then God's honour exposed them.*

دشمنان دین چو شمر نابکار دین چو زین العابدین بیمار و زار  
*Like the useless Shamir, these people are the enemies of the Faith,*

*And the Faith is ill and weak like Zain-ul-'Abidin.*

تن همی لرزد دل و جان نیزهم چون خیانت‌های ایشان بنگرم  
*My body trembles, and my heart and soul shudder*

*When I see their dishonesty.*

مکرها بسیار کردند و کنند تا نظام کارما برهم زنند  
*They perpetrated many a machination and continue doing so,*

*That they may disrupt and destroy the foundation of my work.*

لیکن آن امری که هست از آسمان چون زوال آید برو از حاسدان  
*But that which is decreed from Heaven,*

*How can it be destroyed by the envy of the envious?*



من چه چیزم جنگ‌شان با آن خداست      کز دو دستش این ریاض و این بناست  
*I am but nothing—their fight is really with God,*  
*Whose Own Two Hands have prepared this orchard and this*  
*palace.*

هر که آویزد به کار و بار حق      اوستاده از پی پیکار حق  
*Anyone who interferes with the works of God,*  
*In reality, stands up to do battle with Him.*

فانی ایم و تیر ما تیر حق است      صید ما در اصل نخچیر حق است  
*I am mortal, and my arrow is God's arrow,*  
*And my prey is, in reality, God's prey.*

صادقی دارد پناه آن یگان      دست حق در آستین او نهان  
*The truthful one is under the protection of the One God,*  
*And the Hand of God is hidden under his sleeve.*

هر که با دست خدا پیچد ز کین      بیخ خود کندد چو شیطان لعین  
*He who battles against God out of enmity,*  
*Uproots himself like the accursed Satan.*

ای بسا نفسی که همچو بلعم است      کار او از دست موسی برهم است  
*Many people are like Bal'am,*  
*Whose designs are demolished by the hands of Moses.*

آمدم بر وقت چون ابر بهار      با من آمد صد نشان لطف یار  
*I have come at the right time, akin to the rain of spring,*  
*And I have with me hundreds of Signs of God's benevolence.*

آسمان از بهر من بارد نشان هم زمین الوقت گوید هر زمان  
*The heaven rains down Signs for me,*  
*And the earth, too, testifies every moment that this is indeed*  
*the time.*

این دو شاهد بهر من استاده اند باز در من ناقصان افتاده اند  
*These two stand as witnesses in my support;*  
*Even then, these fools continue to persecute me.*

های، این مردم عجب کور و کراند صد نشان بینند غافل بگذرند  
*Alas! How sad it is that these people are so strangely blind and*  
*deaf,*  
*They witness hundreds of Signs, yet they pass by heedlessly.*

اینچنین اینان چرا بالا پرند یا مگر زان ذات بی چون منکر اند  
*Why do they fly so high (in arrogance)?*  
*Perhaps because they deny that Incomparable Being.*

او چو بر کس مهربانی می کند از زمینی آسمانی می کند  
*That God is such that when He bestows His benevolence upon*  
*someone,*  
*He transforms him from an earthly being into a heavenly*  
*being.*

عزتش بخشد ز فضل و لطف و جود مهر و مه را پیشش آرد در سجود  
*He grants him honour through His grace, pleasure and beneficence;*  
*And He makes the sun and the moon prostrate [in servitude]*  
*before him.*

من نه از خود ادعایی کرده‌ام      امر حق شد اقتدایی کرده‌ام  
*I have not made this **claim of my own volition**,*

*But have only done so in obedience to **the command of God**.*

کار حق است این نه از مکر بشر      دشمن این دشمن آن دادگر  
*This is the work of God and not the machination of man,*

*Its enemy is but the enemy of that God who is Just.*

آن خدا کاین عاجزی را چیده ست      رحمتش در کوی ما باریده است  
*That **God** who has appointed this **humble one**—*

*His blessings have rained down in my surroundings.*

مردم و جانان پس از مردن رسید      گم شدم آخر رخی آمد پدید  
*When I died [annihilated my ego], then my Beloved came after  
 this death [of my ego],*

*His Countenance became manifest upon me after I had reduced  
 myself to nothing.*

میل عشق دلبری پر زور بود      غالب آمد رخت ما را در ربود  
*The current of my Beloved's love was flowing at its fiercest,*

*It prevailed and took away all my belongings.*

من ندارم مایه‌ی کردارها      عشق جوشید و ازو شد کارها  
*I do not possess a treasure of deeds,*

*But love has surged passionately, and this enabled everything  
 to get done.*

بهر من شد نیستی **طور خدا** چون خودی رفت آمد آن نور خدا  
*For me, becoming nothing [in self-annihilation] became the **Toor of God [the mount where Moses received revelation];***

*Thus, as the ego departed, the Light of God came in.*

رو بدو کردم که رو آن روی اوست هر دل فرخنده مایل سوی اوست  
*I turned towards Him alone as only His Countenance is worth seeing,*

*And every blessed heart is inclined towards Him alone.*

در دو عالم مثل او رویی کجاست جز سر کویش دگر کویی کجاست  
*Where in either of the worlds is there any countenance like His?*

*And apart from His quarter, is there any other quarter?*

آن کسان کز کوچه‌ی او غافلند از سگان کوچه‌ها هم کمتراند  
*Those who are oblivious of His quarter*

*Are more wretched than even the stray dogs of the street.*

خلق و عالم جمله در شور و شراند عاشقانش در جهان دیگراند  
*The world and all people are engrossed in the tumult and trials,*

*But those who love Him are in another world altogether.*

آن جهان چون ماند بر کس ناپدید از جهان، آن کور و بدبختی چه دید  
*The person from whom that world remains hidden—*

*What has that unfortunate blind one seen after coming into the world?*

راه حق بر صادقان آسان تر است هر که جوید دامنش آید به دست  
*It is easy for the truthful to find the way to God;*

*The one who searches for God is then blessed to find Him and grasp Him.*

هر که جوید وصلش از صدق و صفا ره دهندش سوی آن ربّ السّما  
*Whoever wants union with Him with sincerity and purity,*

*The Lord of the Heavens opens up the way for him to attain this union.*

صادقان را می شناسد چشم یار کید و مکر اینجا نمی آید به کار  
*The eyes of the Beloved recognize the truthful ones—*

*Machination and cunning do not work here.*

صدق می باید برای وصل دوست هر که بی صدقش بجوید حمق اوست  
*To unite with the Friend requires sincerity;*

*The one who seeks Him without sincerity is foolish.*

صدق ورزی در جناب کبریا آخرش می یابد از یمن وفا  
*One who adopts sincerity before God,*

*Eventually finds Him through the blessings of his loyalty.*

صد دری مسدود بکشاید به صدق یار رفته باز می آید به صدق  
*Hundreds of closed doors are opened due to sincerity;*

*The lost Friend returns because of sincerity.*

صدق‌ورزان را همین باشد نشان      کز پی جانان به کف دارند جان  
*The sign of the truthful ones is indeed that,*  
*They are ready and willing at all times to sacrifice their life for*  
*the sake of the Beloved.*

دوخته در صورت دلبر نظر      وز ثنا و سبّ مردم بی‌خبر  
*They gaze upon the face of their Beloved fixedly,*  
*Unaware of the praise or criticism of people.*

کار عقبی با عمل‌ها بسته‌اند      رسته آن‌دل‌ها که به‌ریش خسته‌اند  
*The affairs of the Hereafter are dependent on deeds—*  
*Those hearts attain salvation who are prepared to suffer injury*  
*for the sake of God.*

از سخن‌ها کی شود این کار و بار      صدق می‌باید که تا آید نگار  
*This is not achieved by mere talking;*  
*Sincerity is needed to attain God.*

علم را عالم بتی دارد به راه      بت پرستی‌ها کند شام و پگاه  
*The scholars have made their knowledge an idol,*  
*And they are occupied in idol worship morn and eve.*

گر به علم خشک کار دین بدی      هر لییمی رازدار دین بدی  
*If religion was dependent on mere dry knowledge,*  
*Then every unworthy person would have been intimately*  
*acquainted with the secrets of the Faith.*

یارِ ما دارد به باطن‌ها نظر      هان مشو نازان تو با فخرِ دِگر  
*My Friend looks at your inner condition.*

*So, do not be proud of any other beauty of yours.*

هست آن عالی جنابی بس بلند      بهر وصلش شورها باید فگند  
*That Court is extremely lofty and magnificent;*

*To be united with Him demands much toil and striving.*

زندگی در مردن عجز و بکاست      هر که افتادست او آخر بخاست  
*Life is gained by dying, humility, and weeping;*

*Only he who falls down will be raised [to life].*

تا نه کارِ دردِ کس تا جان رسد      کی فغانش تا در جانان رسد  
*Until the time that the pain becomes life-threatening,*

*The lamenting and moaning do not reach the Beloved's  
 Threshold.*

هر که ترک خود کند یابد خدا      چیست وصل از نفس خود گشتن جدا  
*One who forsakes his ego, finds God.*

*What is union with God—it is to part with one's self.*

لیک ترک نفس کی آسان بود      مردن و از خود شدن یکسان بود  
*But it is not easy to kill one's self,*

*To die and to leave one's ego is the same thing.*

تا نه آن بادی وزد بر جان ما      کو رباید ذره‌ی امکان ما  
*So long as that breeze does not blow over us,*

*Which takes away every particle of our being—*

کی درین گرد و غباری ساخته می‌توان دید آن رخ آراسته  
*Until then, how will it be possible, in that artificial dust and dirt,*  
*To see that Beautiful Face?*

تا نه قربان خدای خود شویم تا نه محو آشنای خود شویم  
*Until we sacrifice ourselves in the way of our God,*  
*And until we are fully immersed and disappear within our*  
*Friend,*

تا نباشیم از وجود خود برون تا نگردد پر ز مهرش اندرون  
*Until we become separated from our own being,*  
*And until our hearts do not become filled with His Love,*

تا نه برما مرگ آید صد هزار کی حیاتی تازه بینیم از نگار  
*Until we do not undergo hundreds of thousands of deaths—*  
*Until then, how can we be granted a new life from that Beloved?*

تا نریزد هر پر و بالی که هست مرغ این ره را پریدن مشکل است  
*Unless it sheds all its hair and wings,*  
*Until then, it is difficult for the bird of this path to take flight.*

بدنصیبی آنکه وقتش شد به باد یار آزرده دل اغیار شاد  
*Unfortunate is that person who has wasted his time,*  
*And he became upset, and the hearts of the enemies became*  
*happy.*



از خردمندان مرا انکار نیست      لیکن این ره راه وصل یار نیست  
*I do not deny the intelligence of the wise,*  
*But that is not the path that leads to unity with the Friend.*

تا نباشد عشق و سوداء و جنون      جلوه ننماید نگار بی چگون  
*Until there is love, frenzy, and mad passion,*  
*Until then, that Incomparable Beloved does not manifest His*  
*Countenance.*

چون نهان است آن عزیزی محترم      هر کسی راهی گزیند لاجرم  
*As that most Honoured Beloved is hidden,*  
*Hence everyone adopts some way [of finding Him].*

آن رهی کو عاقلان بگزیده‌اند      از تکلف روی حق پوشیده‌اند  
*But the way that the intelligent ones have adopted,*  
*So, by this artificiality, they have concealed the countenance of*  
*God even more.*

پرده‌ها بر پرده‌ها افراخته      مطلبی نزدیک دور انداخته  
*They have put up even more veils upon the veils that were there*  
*before,*  
*The objective was close, but they made it go farther away.*

ما که با دیدار او رو تافتیم      از ره عشق و فنایش یافتیم  
*Those amongst us who illumined our faces by seeing Him,*  
*Have found Him through the way of love and self-annihilation.*

ترکِ خود کردیم بهر آن خدا      از فنائی ما پدید آمد بقا  
*When we gave up our ego for that God,*  
*Then, as a result of our annihilation, we gained life.*

اندرین ره دردِ سر بسیار نیست      جان بخواهد دادنش دشوار نیست  
*This path does not entail much difficulty,*  
*He only asks for life, and that is not hard to give.*

گر نه او خواندی مرا از فضل و جود      صد فضولی کردم بیسود بود  
*If He had not called me by His Grace and Blessing,*  
*Then, however much I would have tried, it would all have been*  
*in vain.*

از نگاهی این گدا را شاه کرد      قصه‌های راه ما کوتاه کرد  
*He turned this beggar into a king with a single glance,*  
*And shortened my long journey into a short one.*

راه خود بر من کشود آن دلستان      دانمش زانسان که گل را باغبان  
*That Beloved Himself opened His way for me,*  
*I know this just as a gardener knows his flowers.*

هر که در عهدم ز من ماند جدا

می‌کند بر نفسِ خود جور و جفا

*Whosoever remains distant from me during this, my era,*  
*Is only being cruel to himself.*

پر ز نور دلستان شد سینه‌ام      شد ز دستی صیقلِ آینه ام  
*My heart is filled with the Light of the Beloved,*  
*My mirror has indeed been polished by His Hand.*

بیکرم شد پیکرِ یارِ ازل      کارِ مَنْ شد کارِ دِلدارِ ازل  
*My being has become the Being of that Friend who is Forever,*  
*And my work has become the work of that Eternal Beloved.*

بس که جانم شد نهان در یارِ من      بوی یار آمد ازین گلزارِ من  
*As my life became hidden within my Friend,*  
*Hence His fragrance began to emanate from my garden.*

نور حق داریم زیرِ چادری      از گریبانم برآمد دلبری  
*The Light of God light shines within my covering,*  
*That Beloved emanated from within me.*

احمدِ آخرِ زمانِ نامِ من است      آخرین جامی همین جامِ من است  
*'Ahmad of the Latter Days' is my name;*  
*And my chalice is verily the last chalice [for the world].*

طالب راه خدا را مزده باد      کش خدا بنمود این وقتِ مراد  
*Glad tidings be for the seeker of God,*  
*That He has shown him this age of success.*

هر که را یاری نهان شد از نظر      از خبرداری همین پرسد خبر  
*When someone's friend disappears from his sight,*  
*He enquires about him from the friend's acquaintances.*

هر که جویانِ نگاری می‌بود      کی به یک جایش قراری می‌بود  
*And a true seeker of a beloved,*  
*Is never satisfied just sitting in one place.*

می‌دود هر سو همی‌دیوانه‌وار      تا مگر آید نظر آن روی یار  
*He looks in every direction running like a madman,*  
*In the hope of perhaps seeing his friend's face somewhere.*

هر که عشق دلبری در جان اوست      دل ز دستش اوفتد از هجرِ دوست  
*One in whose soul the love of his beloved has taken abode,*  
*Is close to death at the separation from his friend.*

عاشقان را صبر و آرامی کجا      توبه از روی دل‌آرامی کجا  
*There is no respite and rest for lovers!*  
*And how can one turn away from the face of the beloved?*

هر که را عشق رخ یاری بود      روز و شب با آن رخس کاری بود  
*When you are in love with the appearance of the beloved,*  
*Then one is preoccupied day and night with the beloved's face.*

فرقتش گر اتفاقی اوفتد      در تن و جانش فراقی اوفتد  
*If, by chance, he is separated from his beloved,*  
*It causes a separation in his soul and body.*

یک زمانی زندگی بی‌روی یار      می‌کند بر وی پریشان روزگار  
*Without his beloved, even an instant,*  
*Makes his life most difficult to bear.*

باز چون بیند جمال و روی او      می‌دود چون بی‌حواسی سوی او  
*Then when he sees his beauty and his appearance,*  
*He runs towards him like a hysterical being.*

می‌زند در دامنش دست از جنون      کز فراق شد دلم ای یار خون  
*He holds on to him, proclaiming,*  
*O, friend! Separation from you had caused my heart to perish.*

اینچنین صدق ار بود اندر دلی      گل بجوید جای خود چون بلبلی  
*If such sincerity was in someone's heart,*  
*Then like a nightingale, he makes the flower his sanctuary.*

گر تو افتی با دو صد درد و نفیر      کس همی خیزد که گردد دستگیر  
*If you fall wailing and crying endlessly,*  
*Then someone will surely come forward for your support.*

تافتن رو از خورِ تابان که من      خود بر آرم روشنی از خویشتن  
*To turn away from the bright sun,*  
*Thinking that one can be illumined by one's self.*

این همین آثار ناکامی بود      بیخِ شقوت نخوت و خامی بود  
*These are indeed the signs of failure,*  
*The root of misfortune is arrogance and immaturity.*

عالمی را کور کردست این خیال      سرنگون افگند در چاه ضلال  
*Such thinking has made a whole world blind,*  
*And threw them headlong into the well of misguidance.*

سوی آبی تشنه را باید شتافت هر که جست از صدق دل آخر بیافت  
*The thirsty should run towards the water,*  
*Whosoever searches with a sincere heart will find his objective*  
*in the end.*

آن خردمندی که جوید کوی یار آبرو ریزد ز بهر روی یار  
*That man is intelligent indeed who searches for the quarter of his*  
*friend,*  
*And risks losing his honour to behold the countenance of his*  
*friend.*

خاک گردد تا هوا بر بایش گم شود تا کس رهی بنمایدش  
*He becomes dust to be blown away by the wind,*  
*And annihilates his being so that someone may show him the*  
*way.*

بی عنایات خدا کار است خام پخته داند این سخن را والسلام  
*Without the Grace of God, the task remains incomplete,*  
*Only the intelligent are aware of this. And salutation of peace!*

All these statements which have emanated from the pen of this humble one are true feelings, not mere words, and proceed from heartfelt passion, not empty formality. Now it would be better to alleviate your suffering. May Allah reveal to your heart what dwells in my heart. May one heart find a way to the other heart. Respected Brother

Maulawī Noor-ud-Deen and Şāhibzādah Sirājul-Ḥaqq Jamālī send their *Assalāmu ‘alaikum* [Salutation of Peace].

Maulawī Şāhib remains occupied mostly in your praise-filled mention. It is wondrous that there is so much heartfelt love and sincerity as the result of just a brief acquaintance that he has made mention of this miraculous matter many times that your respected self had mentioned to him regarding reciting *durūd sharīf* [invocation of blessings upon the Holy Prophet<sup>sas</sup>] that by it one is blessed to see the Holy Prophet, peace and blessings of Allah be upon him, and so he says that that same night he was so blessed with seeing the Holy Prophet.

*Wassalām* [and salutations of peace]!

The writer,

This humble one,

**Ghulam Ahmad** from Qadian

## The Third Letter of Khawājah Šāhib

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

به خدمت جناب معانی آگاه معارف پناه حقائق نگاه شریعت انتباه المستظهر بالله المعرض ممّا سواه المویّد من الله الصمد جناب مرزا غلام احمد صاحب مکارم لاتعدّ سلّمه الله الاحد. السلام عليكم و رحمت الله و بركاته. جوش اشتیاق همچون مکارم اخلاق آن سلاله نفس و آفاق از حد بیرونست و محبت به آن مجاهد فی سبیل الله روز افزون. منتجو ادبیضنت که اوقات این فقیر را به عنایت بیغایت بر مجاری عافیت ظاهر و باطن جاری فرمود. و تائید آن مرضیه الشمائل محمودة الخصائل از جناب عزت خطابش مسئول و مقصود. سلك لآلی آبدار محبت و وداد و عقد جواهر تابدار صداقت و اتحاد اعنی نامهء اخلاص ختامه مملو به مواد خلوص و صفا و محشو به ذخائر خلت و اصطفاء ورود کرم آمود نموده مسرورنا محصور فرمود فقیر از الفاظ الفت آمیز و معانی انبساطخیز و معارف حیرت انگیز آن غواص بحار معالم ذخیره احتفاظ قلب فراهم نمود. و ورود مضمون جلسه المذاهب مرسله آن صاحب که باوجود آذوقه حقائق گرانبها جدت ادا را مشتمل

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



بود. دل از مستمعان در ربود. همواره باین مجاهدات رفیع  
الغایات به عنایات غیبیه و تفضلات لاریبه موید  
و مکرم باشند و فقیر را مستخبر حالات مسرت سمات  
دانسته به ارسال فضائل رسائل و ارقام کرائم رقائم  
مبتهج می فرموده باشند. ۴ / شوال المکرم ۱۳۱۴ هجریه  
قدسیه. الراقم فقیر غلام فرید الچشتی النظامی سجاده نشین

از پاپردال شریف  
مهر  
فقیر غلام فرید  
خادم الفقرا

مطبع نباء الاسلام قادیان - ۱۹ / شوال ۱۳۱۴ هـ

### [Translation]

For the kind attention of your Honour, who is fully aware of the meanings and is a treasure house of verities. Whose sight sees the truths, and who is aware of the Shariah. Whose refuge is Allah the Exalted. Leaving all beside Allah, you have turned towards Him alone. And you are afforded the support of Allah, Who is Independent and in need of none. Respected Mirza **Ghulam Ahmad** Ṣāhib, you who possess innumerable beauties, may the One God keep your honourable self safe. *Assalāmu ‘alaikum wa*

*rahmatullāhe wa barakātuhū* [Peace be upon you, and the mercy and blessings of Allah].

My desire to meet you is as great as are your noble morals. You are the moving force of all souls and the entire world. And this *mujāhid* [striver] **in the way of Allah** goes on growing in his love for you day by day. It is a great favour of that Being who is Most Generous and not miserly in the least that He has blessed my time to go on passing safely by His limitless kindnesses materially and spiritually. And it is my prayer and desire that Almighty God may remain the supporter of a person like you who possesses the most desirable morals and praiseworthy attributes. I was pleased endlessly upon receiving your correspondence—a string laced with pearls of love and refulgent gems of sincerity and unity. Your letter, which was filled from top to bottom with materials of sincerity and purity, and is brimming with the treasures of virtue and true love, blessed us with its arrival.

O swimmer in the oceans of knowledge, this beggar has acquired a treasure of insights from your words filled with love that have meanings which convey profound happiness and joy and contain astounding cognizance. My heart attained endless pleasure. And the **presentation at the Conference of Great Religions**, which your Honour has sent me, despite containing the most precious spiritual truths, was delivered in such an amazing fashion that captured the hearts of the audience. I pray that your Honour will always be afforded such opportunities for such strivings by the hidden providence of Allah the Exalted.

Considering this beggar solicitous of being kept informed of auspicious developments, I hope you will go on writing your lofty treatises and letters and sending them to me, as these will be a source of delight for me.

4 *Shawwāl al-Mukarram*, 1314 AH *Qudsiyyah*

**The writer,**

**Faqīr Ghulām Farīd Chishtī al-Nizāmī—  
Sajjādah Nashīn from Chachran Sharif**



Printed by Dīāul-Islām Qadian 19 *Shawwāl* 1314 AH



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order receipt.*

Mirza **Ghulam Ahmad** of Qadian

الرقم عباسی سائیکوئی خزانہ

میرزا غلام احمد قادیانی

(۱۰۰۰)  
اشتہا العامی یکہار روپیہ

میں اس وقت ایک مستحکم وعدہ کے ساتھ یہ اشتہا  
شائع کرتا ہوں کہ اگر کوئی صاحب عیسا یونین سی سیو  
کے نشانوں کو جو اس کی خدائی کی دلیل سمجھ جاتے ہیں  
میں سے نشانوں اور فوق العادت خوارق و قوت ثبوت  
اور کثرت تعداد میں بڑھ کر ثابت کر سکیں تو میں انکو ایک ہار  
روپیہ بطور انعام دوں گا میں سچ اور حلفاً کہتا ہوں کہ اس حلف  
میں ہر ہنگامیہ بیوثالث کے پاس روپیہ جمع کر سکتا ہوں جس پر فیض  
اطمینان ہو اس فیصلہ کیلئے غیر منصف نہیں اور جاہلنگ  
درخواستیں جلد آئی جائیں۔

۲۰ جنوری

۲۰ جنوری

نوٹ اگر درخواست کرنے والے ایک سو زیادہ ہوں تو روپیہ آپس میں تقسیم کر سکتے ہیں

*This author is a sincere well-wisher  
of the Christian Gentlemen*

*Mirza Ghulam Ahmad of Qadian*

(1,000)

REWARD ANNOUNCEMENT

ONE THOUSAND RUPEES

I hereby publish this announcement with a firm promise that if any gentleman from among the Christians is able to prove that the Signs of Yasū' [Jesus Christ] which are considered to be evidence of his Divinity, are superior and excel in number to the Signs and extraordinary miracles demonstrated by me, then I shall give him one thousand rupees by way of reward. I declare most truthfully and on oath that I shall not fail to fulfil this promise. I can deposit the amount with such a third party as the parties will be satisfied with, and independent persons shall be appointed to determine the outcome.

28 January

Applications  
should be sent at the earliest.

1897 CE

*Note: If those making the request number more than one, they may divide the amount among themselves. (Author)*





## PUBLISHER'S NOTE

Please note that, in the translation that follows, words given in parentheses ( ) are the words of the Promised Messiah<sup>as</sup>. 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]'.

The Promised Messiah<sup>as</sup> has included external letters and references in this book. To ensure that readers can easily distinguish between the Promised Messiah's words and these documents, we have inserted grey sidebars.

References to the Holy Quran contain the name of the *sūrah* [i.e. chapter] followed by a chapter:verse citation, e.g. *Sūrah al-Jumū'ah*, 62:4, and count *Bismillāhir-Raḥmānir-Raḥīm* ['In the name of Allah, the Gracious, the Merciful'] as the first verse in every chapter that begins with it. Throughout the book, the Promised Messiah<sup>as</sup> cites his earlier works, such as *Barāhīn-e-Aḥmadiyya*. In those places, we have given the corresponding page number to the 2021 edition of *Rūḥāni Khazā'in*, as the first editions are rare and not easily accessible. Where an English translation of such a book has already been published, we have cited it. Where we have included verses from the Bible, all references are taken from the King James Version (KJV).

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 Muḥammad<sup>ṣas</sup>.

- as *'alaihis-salām*, meaning 'may peace be on him', is written after the names of Prophets other than the Holy Prophet Muḥammad<sup>sas</sup>.
- ra *raḍiyallāhu 'anhū/'anhā/'anhum*, meaning 'may Allah be pleased with him/her/them', is written after the names of the Companions of the Holy Prophet Muḥammad<sup>sas</sup> or of the Promised Messiah<sup>as</sup>.
- rta *raḥmatullāhi '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 Muḥammad<sup>sas</sup> or of the Promised Messiah<sup>as</sup>.
- aba *ayyadahullāhu Tā'ālā binaṣrihil-'Azīz*, meaning 'may Allah the Almighty help him with His powerful support', is written after the name of the present head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad<sup>aba</sup>, Khalīfatul-Masīḥ V.

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

In general, we have adopted the following system established by the Royal Asiatic Society for our transliteration.

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

Long vowels by:

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

Other vowels by:

*ai* for عَ (like *i* in *site*).

*au* for وَ (resembling *ou* in *sound*).

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. While the Arabic ن is represented by n, we have indicated the Urdu ن as n̄. 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, Quran, Hadith, Mahdi, jihad, Ramadan, and ummah. The Royal Asiatic Society’s rules of transliteration for names of persons, places, and other terms, are not followed throughout the book as many of the names contain non-Arabic characters and carry a local transliteration and pronunciation style.

Text bolding, font enlargements, and images depicted in the book (eg. footnote stars, etc) are reproduced as they appeared in the original version.

Throughout the book, the Promised Messiah<sup>as</sup> frequently cites page references from the original publications of his books, including *Barāhīn-e-Aḥmadiyya*. These referenced page numbers are documented in the margins of the compilation entitled *Rūḥānī Khazā’in*, which was published at a much later time. We have included footnotes providing the applicable page references as they appear in the most recent English translations of these books.

# BIBLICAL AND QURANIC NAMES

## *Names of Prophets*

**Ādam** Adam

**Masiḥ** Messiah

**Ibrāhīm** Abraham

**Muḥammad** Muhammad

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

**Mūsā** Moses

**‘Īsā** Jesus Christ

**Yūsuf** Joseph

**Yasū‘** Jesus

## *Other Foreign Names*

**Hāmān** Senior official of Pharaoh

**Khiḍr** A divine who met Moses

**Maryam** Mary



## GLOSSARY

- Aḥādīth** Plural of hadith. Saying of the Holy Prophet Muhammad<sup>sas</sup>.
- Āmīn** Let it be so. Arabic equivalent to amen.
- ‘Aṣr** Late afternoon. One of the five times of the daily obligatory Prayers [i.e. *Ṣalāt*] in Islam.
- Assalāmo ‘Alaikum** Peace be unto you. An Islamic salutation.
- Bai‘at** A pledge of allegiance to a religious leader; initiation at the hands of a Prophet or his Khalīfah.
- Barāhīn** Convincing and conclusive arguments, evidence, and proof; the singular is *burhān*. Short name for *Barāhīn-e-Aḥmadiyya*, the five-part magnum opus of the Promised Messiah<sup>as</sup>.
- Dajjāl** A term in Arabic that literally means, ‘the great deceiver’. In Islamic terminology *Dajjāl* refers to those satanic forces that would be unleashed in the Latter Days to oppose the Promised Messiah<sup>as</sup> and al-Imam al-Mahdi.
- Durūd** Invocation of blessings upon the Holy Prophet Muhammad<sup>sas</sup>.
- Eid** Literally, ‘Happiness that is often renewed’. Eid-ul-Fitr marks the end of the month of Ramadan. Eid-ul-Adhā is celebrated to commemorate the willingness of Ḥaḍrat Ibrāhīm<sup>as</sup> to sacrifice his son for God.
- Ḥadīth** A saying of the Holy Prophet Muhammad<sup>sas</sup>. The plural is *aḥādīth*.

- Ḥaḍrat** A term of respect used to show honour and reverence for a person of established righteousness and piety. The literal meaning is: His/Her Holiness, Worship, Eminence, etc. It is also used for God in the superlative sense.
- Holy Prophet**<sup>sas</sup> A title used exclusively for the Founder of Islam, Ḥaḍrat Muḥammad<sup>sas</sup>.
- Holy Quran** The final and perfect Scripture revealed by Allah for the guidance of mankind for all times to come. It was revealed word by word to the Holy Prophet Muḥammad<sup>sas</sup> over a period of twenty-three years.
- Hujjatullāh** Lit. The Proof of Allah, a term used to honour the men of God.
- Ilhām** Divine revelation from God, used interchangeably with *wahī* in Islamic terminology.
- 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.
- Khalīfah** Caliph is derived from the Arabic word *khalīfah*, which herein means 'successor'. *Khulafā'* is the plural of Khalīfah.
- Khalīfatul-Masīḥ** Ahmadi Muslims refer to a successor of the Promised Messiah<sup>as</sup> as Khalīfatul-Masīḥ. *Khulafā'* is the plural of Khalīfah.
- Khātamul-Anbiyā'** The Seal of the Prophets, a title accorded to the Holy Prophet Muḥammad<sup>sas</sup>.
- Khātamun-Nabiyyīn** The Seal of the Prophets. A title accorded by God to the Holy Prophet Muḥammad<sup>sas</sup> in the Holy Quran. A variant is **Khātamul-Anbiyā'?**
- Khatm-e-Nubuwwat** Seal of Prophethood. Refers to the highest rank among Prophets, accorded to the Holy Prophet Muḥammad<sup>sas</sup>.
- Kufr** Disbelief. Describes any belief or act that is so contrary to Islamic teachings that it can cause its doer to fall outside the pale of Islam. Often used by Muslims in the context of opining on the beliefs or actions of their co-religionists.
- Maulawī** A Muslim religious cleric.



- Mi'raj** The spiritual ascension of the Holy Prophet Muhammad<sup>sas</sup> to Heaven, described in the Holy Quran and related in detail in hadith literature.
- Muhaddath** A recipient of divine revelation. Plural is *muhaddathin* or *muhaddathun*.
- Muhaddith** A scholar of the Hadith.
- Muhammad**<sup>sas</sup> Founder of Islam. *see* Holy Prophet<sup>sas</sup>.
- Mulham** Recipient of *ilhām*, or divine revelation.
- Muṣleḥ Ma'ūd** Ḥaḍrat Khalīfatul Masīḥ II, Mirza Bashīr-ud-Dīn Maḥmūd Aḥmad<sup>ra</sup> (1889–1965), was the second Successor of the Promised Messiah<sup>as</sup>. He is also called *Muṣleḥ-e-Ma'ūd* (Promised Son) because he was born in accordance with the prophecy made by the Promised Messiah<sup>as</sup> in 1886 concerning the birth of a righteous son who would be endowed with unique abilities and attributes.
- Muṣtafā** The Chosen One, a title of honour used for the Holy Prophet Muhammad<sup>sas</sup>.
- 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 'Nawāb Begum'.
- 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.
- Promised Messiah**<sup>as</sup> A title given to the Reformer prophesied to appear during the Latter Days, by the Holy Prophet Muhammad<sup>sas</sup>; *see* also **About the Author** on page xi.
- Quran** *see* Holy Quran.
- Rabbul-'ālamīn** An attribute of God as mentioned in *Sūrah al-Fātiḥah*. Meaning: 'Lord of all the worlds'.
- Rafā'a** Arabic term meaning to physically raise or to spiritually exalt in rank.
- Rak'āt** A unit of formal prayer (*Ṣalāt*). Pl. *Rak'āt*.
- Sahib** A title of respect similar to diverse English terms like Mister, Honourable, and Revered.
- Sajjādah Nashīn** The inheritor of a spiritual endowment.

**Sūrah** Arabic word for ‘chapter,’ and used for designating the chapters of the Holy Quran.

**Taqwā** Righteousness. Fear of God.

**Tauḥīd** The Oneness of God—the fundamental Islamic belief that there is none worthy of worship except Allah.

**Ummat-e-Muḥammadiyyah** The community or followers of the Holy Prophet Muhammad<sup>ṣ</sup>.

**Zuḥr** Lit. midday, noon. Refers to the noon Prayer (one of the five daily Prayers in Islam).

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- I** will save you from sorrow. 140
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