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(*Istiftā'*)

Ḥaḍrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi[as]
Founder of the Aḥmadiyya Muslim Jamā'at

ISLAM INTERNATIONAL PUBLICATIONS LTD.

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English Translation of *Istiftā* (Urdu)

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

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

ABOUT THE AUTHOR

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

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

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

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

FOREWORD

A rising star of the Aryah Samaj, Pandit Lekh Ram, challenged the Promised Messiah[as], Ḥaḍrat Mirza Ghulam Ahmad, to make any prophecy against him as a Sign of the truth of Islam. The challenge was accepted and the Promised Messiah[as] prayed for a Sign, after which he received a revelation from Almighty God, which was published for all to see. That prophecy indicated that Lekh Ram would die within a period of six years from 20 February 1893, and it was further supplemented with details from other revelations. Although the Promised Messiah[as] staked his entire reputation on these prophecies, Lekh Ram dismissed them as mere folly and continued to brazenly ridicule Islam and insult the Holy Prophet Muhammad[§as]. In fact, there were several details in these prophecies—such as Lekh Ram's death occurring on a day close to Eid—that made the incredulous Aryah Samaj find the prediction even more implausible.

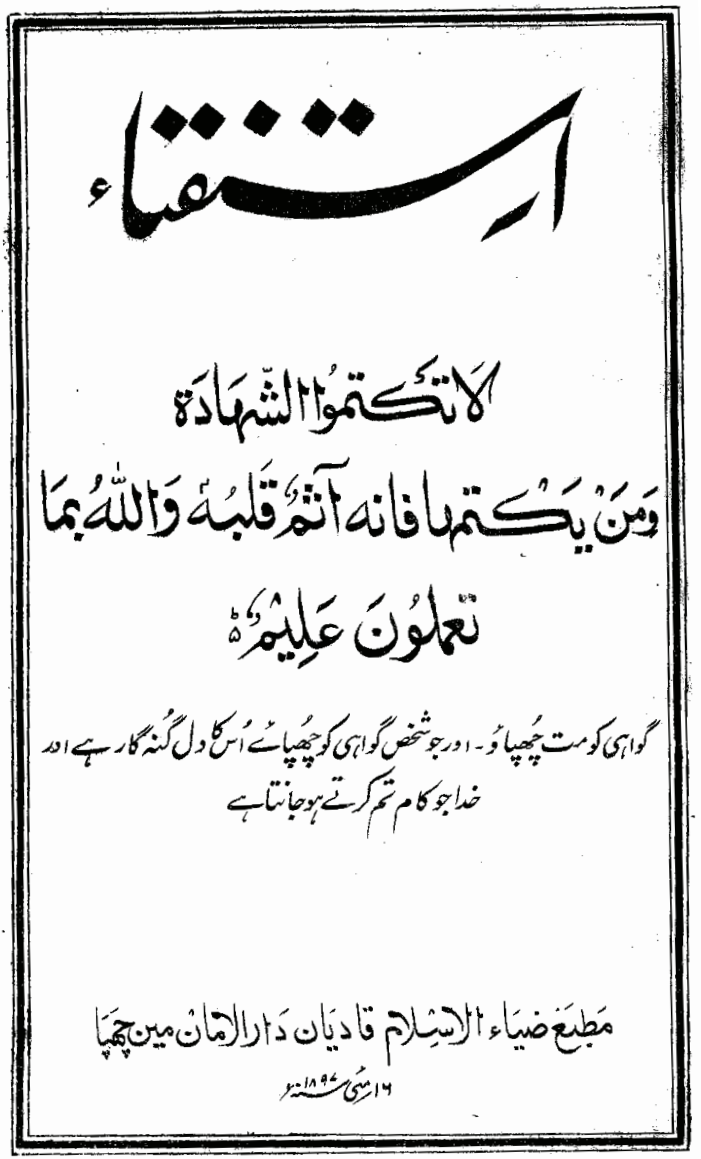
However, when Lekh Ram was murdered on 6 March 1897, the day after Eid, by someone who had been staying with him for weeks—fulfilling every minute detail in the prophecies—the Aryah Samaj were riddled with disbelief. They could not come to terms that such an unlikely prophecy could come true with an assassination in broad daylight right before their very eyes. They refused to accept it as a Divine Sign, accusing the Promised Messiah[as] of conspiracy to murder. This was widely publicized through the incendiary editorials of Hindu newspapers which provoked numerous death threats against the Promised Messiah[as]. Upon further instigation, the home of the Promised Messiah was crudely raided and ransacked by the police on 8 March 1897 in search of any implicating evidence. One of the officers, Police Inspector Sheikh Muhammad Bakhsh, would later say, 'When I

was searching the house of His Holiness, he said to me, "You truly oppose me this way, but your descendants will enter the fold of my followers"' (*Register Riwāyāt-e-Ṣahābah,* vol. 13, p. 13). Two of his three sons—Niaz Muhammad and Atta Muhammad—later joined the Ahmadiyya Jamā'at, although Atta Muhammad subsequently recanted.

Further, Sheikh Muhammad Husain of Batala and his fellow *maulawīs* had made assertions claiming the Promised Messiah's prophecy turned out to be false. They disingenuously asserted that the murder of Lekh Ram was a coincidental event that just happened to take place within the predicted six years. Given this backdrop of denial, deflection, and deception, the Promised Messiah[as] wrote *Istiftā'*—a petition to scholars to evaluate the evidence, and openly and courageously issue a fatwa, as they carry the heavy burden of guiding the Ummah.

This English translation of *Istiftā'* was initially performed by Wakālat-e-Taṣnīf. From the English Translation Section of Additional Wakālat-e-Taṣnīf, the review and finalization process was led by Waseem Ahmad Sayed and Naser-ud-Din Shams, with valuable contributions from Bushra Shahid, Asifah Wahab Mirza, and Mirza Abdul-Wahab. It was the Promised Messiah's desire to eventually translate this work into English so that the people of Europe may investigate the facts for themselves and take a stand for truth. This English translation opens the door to fulfil that wish. May it be a source of great inspiration to English-speaking audiences and stand as a testimony of the truth of Islam and the unshakeable faith of the Promised Messiah[as]. *Āmīn.*

al-Ḥāj Munir-ud-Din Shams
Additional Wakīlut-Taṣnīf,
July 2025


استسقاء

لَا تَكْتُمُوا الشَّهَادَةَ
وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللّٰهُ بِمَا
تَعْمَلُونَ عَلِيمٌ ۝

گواہی کو مت چھپاؤ۔ اور جو شخص گواہی کو چھپائے اُس کا دل گنہ گار ہے اور
خدا جو کام تم کرتے ہو جانتا ہے

مطبع ضیاء الاسلام قادیان دارالامان میں چھپا
۱۶ مئی ۱۸۹۷ء

Facsimile of the original title page for *Istiftā,* printed in May 1897

A VERDICT REQUIRED

لَا تَكْتُمُوْا الشَّهَادَةَ
وَمَنْ يَكْتُمْهَا فَإِنَّهٗ آثِمٌ قَلْبُهٗ وَاللّٰهُ بِمَا
تَعْمَلُوْنَ عَلِيمٌ

Conceal not testimony; & whoever conceals it,
his heart is certainly sinful.
& Allah is well aware of what you do.

Printed at Ḍiyā'-ul-Islām Press
QADIAN—THE ABODE OF PEACE
16 May 1897

Translation of the original title page for *Istiftā*

بسم اللہ الرحمن الرحیم

نحمدہ ونصلی علی رسولہ الکریم

Facsimile of the original letter addressed to the recipients of *Istiftā*

You should not conceal your testimony, and he who does conceal is surely wicked minded; and God is perfectly aware of what you do. (Sura Baqar R. 33).

SIR

I beg to enclose herewith a copy of the pamphlet named "Istifta." The motive which has led me to write it is, that the Aryas entertain quite a false notion that Lekh Ram was murdered at my instigation. I am inclined to excuse them for this, as they are entirely ignorant of the supernatural origin of prophecies, and according to their belief inspiration and revelation from God belonged only to the hoary antiquity, now they have become extinct, in other words the Divine influence is not eternal, but a thing of the past. Therefore they cannot reconcile the prophetic phenomena with the present age. However a study of the pamphlet, it is hoped, will not only clear me of any participation direct or indirect in Lekh Ram's murder, but will also be useful to those who deny the existence of prophetic revelation in this age, and who consider the power of telling future events inconsistent with the laws of Nature. At any rate this pamphlet will probably be interesting and instructive to those who sincerely seek a reply to the questions ;—(1) "Is there a God at all"? ; (2) "If so, does He reveal future events to His *Elite*,"? I have answered these questions by fully explaining such reasons as conclusively prove that the prophecy about Lekh Ram was actually revealed by God, and that it was altogether out of the province of man's capabilities and device.

I have repeatedly said that Lekh Ram had challenged me to make the prophecy concerning himself which if it were fulfilled was to be the sole criterion of the truth or falsehood of Islam and the Arya faith. And when the prophecy was made, both the parties agreed to give it a very wide publication and awaited the result most anxiously. At last it has been most clearly and definitely fulfilled. The most curious phase of the prophecy, which has been very thoroughly discussed in these pages, is, that it was published in clear and unequivocal words in the "BURAHIN-I-AHMADIYAH" about seventeen years ago when Lekh Ram was a mere boy of twelve or thirteen years. The readers of this pamphlet must carefully consider this fact which, I believe, will improve their faculty of discernment, and by clearly shewing them the difference between Divine and human powers, will settle their thoughts and satisfy their minds.

It would not be out of place to invite your attention to another of my books—"SIRAJ-I-MUNIR" or "THE BRIGHT SUN,"—which deals with this important question from another point of view. All the prophecies which were made and literally fulfilled before Lekh Ram's death, have been collected therein, and a few of them concerned some other Aryas who are still alive to bear testimony to what they experienced in their own cases. If any of my readers before attempting a reply to this pamphlet should like to see the "SIRAJ-I-MUNIR" it shall be sent to him with great pleasure.

---

* Istifta is an Arabic word and means to consult a learned man for an opinion.

Facsimile of the original letter's English translation
that was published in *Istiftā* in May 1897

I should also mention that those Maulvies, who like the Aryas, bewildered by the too accurate and unexpected fulfilment of the prophecy, and who being utterly devoid of spirituality are befogged by doubt, will find it worth their while to perase this book.

I send this pamphlet to you so that after a careful consideration of the arguments I have given, you may give your impartial opinion as to the following points :—

1. Has the prophecy about Lekh Ram been actually fulfilled?

2. If so can it be said that the prophecy is supernatural, that is, neither a design of man nor a mere accident, but a special manifestation of the Divine powers, which may be termed a revealed prophecy?

And communicate the same with your arguments in support of your views to

Your ever faithful,

MIRZA GHULAM AHMED.

Chief of Kadian.

Gurdaspur District,

Punjab.

KADIAN :
Dated 1st May 1897.

Printed at the "Punjab Observer" Press, Lahore.

You should not conceal your testimony, and he who does conceal is surely wicked-minded; and God is perfectly aware of what you do.—(*Sūrah al-Baqarah,* R. 38 [verse 141])

Sir,

I beg to enclose herewith a copy of the pamphlet named *Istiftā'*.[1] The motive which has led me to write it is, that the Aryas entertain quite a false notion that Lekh Ram was murdered at my instigation. I am inclined to excuse them for this, as they are entirely ignorant of the supernatural origin of prophecies, and according to their belief, inspiration and revelation from God belonged only to the hoary antiquity; now they have become extinct—in other words, the Divine influence is not eternal, but a thing of the past. Therefore, they cannot reconcile the prophetic phenomena with the present age. However, a study of the pamphlet, it is hoped, will not only clear me of any participation—direct or indirect—in Lekh Ram's murder, but will also be useful to those who deny the existence of prophetic revelation in this age, and who consider the power of telling future events inconsistent with the laws of Nature. At any rate, this pamphlet will probably be interesting and instructive to those who sincerely seek a reply to the questions: (1) "Is there a God at all?" (2) "If so, does He reveal future events to His

☆ *Istiftā'* is an Arabic word and means to consult a learned man for an opinion.

Original English letter's transcript that was published in May 1897, along with minor edits by the Publisher

Elite?" I have answered these questions by fully explaining such reasons as conclusively prove that that prophecy about Lekh Ram was actually revealed by God, and that it was altogether out of the Province of man's capabilities and device.

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And communicate the same with your arguments in support of your views to:

Your ever faithful,

KADIAN
Dated 1st May 1897

MIRZA GHULAM AHMAD
Chief of Kadian
Gurdaspur District
Punjab

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

ISTIFTĀ'

What do the revered, the discerning, and the wise declare regarding these Divinely revealed testimonies which are written below? Does an examination of them result in the satisfactory conclusion that the prophecy regarding Lekh Ram's death was actually fulfilled or not? If the fact is proven with the utmost clarity in their opinion with full conviction and satisfaction that the below-written prophecies taken in the form of documentary evidence are declarations beyond human conjecture and contrivance and are supernormal, then purely for the sake of Allah and supporting truth—which is the wont of the valiant, courageous,

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

and righteous servants of God—**record your signature** at the end of this essay for the purpose of attestation.

I have firm faith that God Almighty will reward them for this truthful testimony and will grant them a full share of success and prosperity in this world and the next. Otherwise, the manifestation of the evil consequences of concealing true testimony is inevitable according to Divine law. However, if in someone's view, the Divinely revealed testimonies mentioned below do not afford satisfaction; rather, in their opinion, it was actually a human scheme that was paraded as a Divinely revealed prophecy, the result of which was that ultimately—on account of this shrewd conspiracy—Lekh Ram was murdered on 6 March 1897 in Lahore, then such an individual has the option not to record his testimony on this document, and he may proceed to count me amongst the murderers. But if, in his view, these Divinely revealed testimonies are worthy of credibility from which I am entitled to benefit, then I make no demand for religious sympathy at this time, but rather human sympathy, and that, too, only up to the extent that the law grants me the right on the basis of true and proper justice. I solicit this with the utmost respect from the sagacious by way of an *istiftā'* [demand for a verdict].

And what is it that I seek from the scholarly circles through the means of this *Istiftā'?* Only this that they diligently record their opinion by way of a fatwa [religious verdict] on all [the evidence] that I present before them of a well-arranged and complete series of prophecies concerning the death of Lekh Ram, and that they testify with the zeal of their clear conscience whether reason and righteousness deem it obligatory to ascribe the extraordinary

disclosure of this series of revelations to God Almighty. And can it occur to the mind of an intelligent man that all these branches of the prophecy which are beyond human capabilities, should spring forth at once in support of a lie? It is necessary to state at this point that whatever is in the hands of the Aryah gentlemen to refute this prophecy, it is no more than that—out of ill will—instead of reflecting upon the wondrous works of God, they have adopted the habit of giving the possibility of human schemes the very status which is unique to the works of the Omnipotent God. Since this prophecy had been in existence for a little more than four years and it had become known to the Hindus through speeches at various gatherings as well as writings, that it was written in the prophecy that Lekh Ram's life would end in a terrifying manner, and, moreover, that his demise would occur during the days of Eid within six years, and the prophecy in its explicit wording indicated an incident of murder, they, therefore, deemed it highly improbable that a prophecy from Almighty God would come with such explicit details and signs. They did not consider it plausible that any man could disclose all these matters of the unseen before their occurrence and then demonstrate their complete fulfilment.

Hence, they attributed this Divinely revealed prophecy to human machination and repeatedly published in newspapers, with great insistence, that making such a clear prophecy and stating the date, day, and manner of death in such an open and unveiled manner prior to the event is not the practice of God; nay rather, the truth is that this very person—namely, this writer—is Lekh Ram's murderer, and this prophecy is the product of

deep conspiracies and long-contemplated strategies. It was on this very basis that they collectively exerted pressure to implicate this writer as the culprit, blackening column after column of newspapers in expressing this notion. They made reports to the Government, so much so that on Thursday, the 8th of April 1897, British officers came to Qadian and searched my home.

During the search, letters bearing Pandit Lekh Ram's signature were discovered. Moreover, the document of agreement was also found, wherein conditions regarding the manifestation of celestial Signs having been established, and with the mutual consent of both parties, a true prophecy had been designated as the criterion for discerning truth from falsehood. Accordingly, the contents of the document were read out in the presence of the District Superintendent of Police. It was written therein that the prophecy that would be made regarding Pandit Lekh Ram would serve as a decisive verdict between the religion of Islam and the Aryah faith.

If the prophecy were to prove true, it would stand as a testimony to the truth of Islam and would be evidence of the falsehood of the Hindu religion. Conversely, if it were to prove false, it would testify to the truth of the Hindu religion and signify—God forbid—the falsehood of Islam. This condition was written upon the insistence of Pandit Lekh Ram himself, and since I had complete trust in the promises of Allah the Almighty, I too accepted this condition. Now, the difficulty that necessitated the soliciting of this *Istiftā'* is not only that the Aryah gentlemen accused the author of a clandestine conspiracy, but that some esteemed individuals from our own community also concurred

with them, and desired to somehow falsify this magnificent prophecy, the refutation of which, according to the agreement documents, would amount to the refutation of Islam itself.

Consequently, Maulawī Abū Saʿīd Muhammad Husain Batalawi, Editor of *Ishāʿatus-Sunnah,* along with a few other *maulawīs,* widely publicised their opinion that this prophecy has proven to be false. Consequently, they even sent a letter addressed to me, in which they had written that, 'I have concluded in good faith that the prophecy has not been fulfilled; that is, the death of Lekh Ram was an accidental occurrence in which God had no involvement.' Moreover, they emphasized the question why it should be accepted as proven fact that the prophecy came out true, and why it should not be accepted that this was a coincidental death that happened to take place during the time period specified for the prophecy.

I cared naught whatsoever for this denial so far as my personal interests were concerned; however, since the agreement documents were seized during the time of the search and were read out in the presence of the District Superintendent of Police, and every friend and foe became aware of them, it is now unpardonable to overlook such a truth, the neglect of which would be an unjustified attack against Islam. It was verily due to this dire necessity that this **entire episode** had to be presented before the sagacious so that they might see the egregious extent of deliberate injustice that was perpetrated. What a pity that these people failed to realize when publicizing these opinions that such interpretations would leave no prophecy of any Prophet intact in the world, since **everywhere** the door remains open to the whim

that it was a coincidental occurrence. Hence, if this opinion is indeed true, they must concede that there is no evidence whatsoever for the Prophethood of any Prophet, and that all such events are mere coincidences.

The Torah and the Holy Quran have established prophecy alone as the primary evidence of Prophethood. A mischievous individual can very easily dismiss any true prophecy as a mere coincidence. However, I emphatically affirm that all these doubts are akin to those harboured by an atheist who, by deeming all these created objects as a meaningless series of events, casts doubts upon the existence of Allah the Almighty and dismisses the entire system of the universe as a coincidental occurrence. Later, when the realization dawns upon him and he is encompassed by the grace of God, and he contemplates the quintessential and impregnable design of this universe, attaining insights of the intricacies of Divine creation and His penetrating wisdom, he is compelled to abandon his former opinion. Thus, one should certainly understand that these objections are also of the same nature, and these objections continue to arise in the heart only so long as one fails to observe the subtle aspects of a prophecy and one deems the Divine management of Allah the Almighty to be imperfect.

The truth of the matter is that such doubts always arise in the minds of those whose hearts are deprived of the true cognizance of God. Astonished by God's works, they tend to incline towards denial and interpret events in accordance with the perspective to which their own crude and superficial thoughts are limited, and they go on emphasising these. I ask them, if Lekh Ram

died by means of murder on a coincidental basis, then on that same basis it was also possible for a coincidental event to occur whereby no one intended to kill him, or—if someone did—he would have failed in his intention. Or, if he made any attempt, it was possible that it would not reach the point of death. Then what is the reason why all the possible coincidences of the other aspects did not come into being, but this coincidence, which is possessed of its own inherent challenges in relation to the other aspects, came to pass? Did God do this or someone else? Hence, that All-Knowing and All-Hearing God to Whose justice both parties had submitted this case, and regarding Whom one party had even announced that He revealed to me that He would do just that—why should it be assumed about Him that He did not give a just verdict? And why should it be considered that He espoused the cause of a liar?

If it is accepted that it is also the practice of God that He fulfils even the prophecies of such a liar who presents those prophecies as proof of his truthfulness, then it is as if the deliberate plan of God—by equating liars with the truthful—is to obliterate and overturn the entire foundation of truth. If it is true that God is the Defender of the truthful, fulfilling His promises and not the fabrications, then it is incumbent upon an unbiased individual to accept the fundamental rule that if any prophecy is made in the name of God and it comes true, it is indeed from God. And if this principle is not accepted, then all the Books of God will be left without proof, and the paths of believing in their truth will be closed. It is towards this indeed that Allah the Almighty alludes and says:

وَإِنْ يَّكُ صَادِقًا يُّصِبْكُمْ بَعْضُ الَّذِيْ يَعِدُكُمْ [1]

Meaning that, this is the sign of a truthful person that some of his prophecies are fulfilled. The condition of 'some' is added because in the prophecies of warning, the delaying or averting of punishment is permissible in the state of *taubah* [repentance] and turning back to God, even if no condition is stipulated. Thus, it is possible that some prophecies of punishment may be postponed and not be fulfilled within their appointed time, as happened for the people of Jonah. In short, to doubt a prophecy made in the name of God that is fulfilled and to dismiss it as coincidence is—so to speak—an attack against the religious institution of God Almighty and a resolve to demolish the entire edifice of Prophethood.

Having recorded these preliminary facts up to this point, I now present the series of revealed testimonies, the investigation of which is important and necessary before issuing a fatwa. In the aforementioned explanations, I have already refuted the questions that could have been raised against these testimonies, and perhaps some more will be written in the future as well. Now, having written these preliminary facts up to this point, I first reproduce Pandit Lekh Ram's letters and the summary of the agreement, along with the replies, which came into existence as mutual correspondence before this prophecy, and they are as follows:

1. *Sūrah al-Mu'min,* 40:29 [Publisher]

LETTER FROM PANDIT LEKH RAM

Letter of Pandit Lekh Ram

Respectfully submitted to the noble Mirza Ṣāḥib.

Namaste.

A great deal of correspondence has taken place between us since my coming here (in Qadian), but no satisfactory conclusion has been reached. Now, as I consider it necessary to make some consequential decision for the sake of manifesting the truth, I therefore implore that you kindly fix a time today and come to the Madrasah, or suggest any other place apart from your own residence, and inform me, so that I may present myself along with my brothers Kishan Singh, Ḥakīm Ḍiā Rām, and Pandit Nihāl Chand Ji, and reach a decision with you regarding the heavenly signs, revelations, and the debate surrounding them. Otherwise, you should remember well that I have established my argument against you and that it is not for the wise to shy away from facing the truth.

Most humbly, the seeker after truth,
Lekh Ram
5 December 1885

Letter of Pandit Lekh Ram

SECOND LETTER OF PANDIT LEKH RAM

Grant your favour, O respected Mirza Ṣāḥib,

Namaste.

Your message in response to my letter was conveyed to me briefly and verbally through Bhā'ī Kishan Singh and in detail through Maulawī Din Muhammad and Muhammad Umar, stating that a debate should be held on two or three issues regarding Aryah Dharm and the religion of Islam, and the rules of the debate should be established according to the preference of both parties.

In response to this, I humbly submit that my sole purpose in traveling from Peshawar to Qadian—and in the hope of fulfilling which I still continue to reside here till now—was indeed to verify the truthfulness of your miracles, extraordinary feats, marvels, revelations, and heavenly Signs and witness them. And before any discussion takes place on any other principle, this particular issue should be properly resolved in the presence of a distinguished gathering of people. And if you find yourself unable to agree to this and seek to avoid it, I am still not averse in any way to engage in other discussions.

It is also worth noting here that proving something in front of one's own followers while sitting in one's own home is one thing, and having it attested to in an assembly of scholars and learned individuals is another thing

altogether. I hope that you will honour me with a most befitting response and will not make any excuses nor apologies to intervene.

The humble servant, Lekh Ram
on behalf of the Aryah Samaj of Qadian

I beseech you repeatedly that if you possess even an iota of truthfulness, demonstrate it; otherwise, for the sake of God, desist: بررسولاں بلاغ باشد وبس [The obligation of the Messengers is only to convey the Message]. Lekh Ram

Letter of Pandit Lekh Ram

THIRD LETTER OF LEKH RAM

Salutations, Mirza Ṣāḥib.

I hate prolonged, stretched out fables and, therefore, do not wish to prolong this letter by repeating my words. The gist of my submission is that those same conditions (concerning witnessing a Divine Sign) that I had prepared and sent to you, a copy of which is already with you, should be sent to four arbitrators along with your own conditions. Then, we both should comply with whatever decision is made by the arbitrators. A wise man said: یکے در گیر و محکم گیر [Take hold of one door and hold fast to it.]

I act upon this, but sadly I do not find you holding fast to anything. My brother! It is indeed the case (that at the time of the manifestation of the truth or falsehood of the celestial Sign) if I am obliged to accept the Muhammadan faith, you too would be obliged to accept the Aryah Dharam. Otherwise, you will be liable to pay me three hundred rupees as penalty.

If the Noble Lord grants victory to truth, I will collect the money from you. Otherwise, your money will be safe with you and my striving would be in ruins and your income would grow manifold. In such a case, you will be reaping both worldly and spiritual rewards. You are in excellent shape in every way, so why are you worried?... You claim that you are *Mujībud-Da'wāt* [i.e. the one who answers prayers][1☆]... And if you are content by merely

1. ☆ **Footnote:** The use of the term *Mujībud-Da'wāt* here clearly betrays Lekh Ram's level of knowledge of Arabic. A child who has gone through even the first primer of Arabic grammar knows that the word *mujīb*

paying lip service like this, then it is quite entertaining. Go on daydreaming without paying attention to anyone in the entire world! It is your prerogative to do and say as you please.

I came here some 25 days ago and I am about to leave in a couple of days. You must reach a decision whether you wish to have a debate or you want to send the conditions (that is, the agreement regarding the demonstration of a Sign) to the arbitrators. Otherwise, boasting and bragging amongst friends afterwards will be to no avail.

It would be much better, however, if you come this very day to the grounds of the Madrasah and provide proof of *Shaiṭān, Shafā'at* and *Shaqqul-Qamar* [Satan, Intercession, and the Splitting of the Moon]. You may also appoint an administrative arbitrator. From my side, you may consider Mirza Imam-ud-Din as arbitrator. If you are not satisfied even with this, then desist for the sake of God.

The humble servant, Lekh Ram
13 December 1885

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which means 'the One who grants prayers' is unique to God. The term has its roots in *bāb if'āl* and is used as first person singular. Lekh Ram should, therefore, have said, 'You claim to be *Mustajābud-Da'wāt* [the one whose prayers are accepted]. Now, reflect how much falsehood the Aryah Samaj is employing by claiming that Lekh Ram even knows Arabic. These letters, which have been reproduced here, were written by him in his own hand. The truth of the matter is that he did not have any knowledge of both languages. He was deprived of both languages and knew neither Sanskrit nor Arabic. As for the tongue of a liar, we cannot stop it from uttering falsehood!—Author

Letter of Pandit Lekh Ram

FOURTH LETTER:

Respected Mirza Ṣāḥib,

Namaste.

Your two-page letter has been received, from which it became plainly evident that the Holy Quran is replete from beginning to end with nothing but tales and trivialities pertaining to Abraham, Moses, Jesus, Muhammad, [may peace and blessings of Allah be upon him], Joseph, Lot, Alexander, and Luqmān. I am willing to discuss the conditions of yesterday's letter, but you are blatantly evading the issue with excuses, references, and arguments. Mr. Mirza! It is regrettable, most regrettable that you are not agreeable to settling the dispute. How truly has someone stated: عذر نامعقول ثابت می کند تقصیر را ['An unreasonable excuse proves the guilt'].

Furthermore, you are the Second Messiah. Prove your claim yourself; otherwise, do not create needless clamour and mischief.

Lekh Ram
On behalf of the Aryah Samaj of Qadian,
9 AM

FIFTH LETTER:

Letter of Pandit Lekh Ram

> Mirza Ṣāḥib, the great lustrous one (*there is a poorly written word that follows which is not legible*).
>
> It is regrettable that you consider your own horse to be a horse and declare the horses of others to be mules. I provided a rational response to the Vedic objection, while you responded to the Quranic objection with a narration, which is far removed from wisdom. If you cannot spare the time, I too have ample work. Oh well! At least show a Heavenly Sign. If you do not wish to debate, then at least supplicate to the Lord of the Throne, *Khairul-Mākirīn* [the Best of Planners], for a Heavenly Sign concerning me, so that a verdict may be reached.[1☆]
>
> Lekh Ram

1. ☆ **Footnote:** At this juncture, when Lekh Ram asked for a Sign, he referred to God Almighty as خیرالماکرین [*Khairul-Mākirīn*—the Best of Planners]. The word *Mākir* is used for God Almighty in the context where He destroys or humiliates a wrongdoer through **subtle means.** So, the very words that came out of Lekh Ram's mouth prove that he was asking for a Sign of his own death, meaning a Sign with very subtle causes. Hence, it was the **omnipotence** of God that his death occurred in precisely this manner, and he was killed at the hands of an assassin whose actions greatly astonished everyone. How did he attack in broad daylight? How did he dare to strike in an occupied house? And how did he manage a clean escape after stabbing [Lekh Ram] with a knife? And then how was he not caught, even in a crowded street full of Hindus, despite the loud cries for help from the victim's relatives?
So when we carefully consider these events, the mind immediately inclines towards the thought that **this is indeed the work** that should

Detailed epistles were written in reply to all these letters, the reproduction of which is not necessary here. The inherent nature of Lekh Ram possessed a strong tendency towards fabrication and falsehood. This is why he repeatedly wrote in his letters that I do not debate with him, do not show him any Sign, and fail to give him a reasonable reply, whereas a clear method of debate was proposed to him that he should debate abiding by the Vedas

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be attributed to **Khairul-Mākirīn.** I have already written that in light of the Holy Quran God is called *Khairul-Mākirīn* when He employs the most subtle of means to punish a wrongdoer deserving punishment; that is to say, He makes such means available for his punishment as are supplied by the wrongdoer himself but had been availed by him to fulfil some other purpose. Thus, the very same means that the wrongdoer accumulates for his own prosperity and renown become the cause of his disgrace and destruction.

The law of nature clearly bears witness that this action of God is also found in the world, whereby at times, He causes the punishment of shameless and hard-hearted criminals to be delivered by their own hands. Therefore, these people gather the means of their own humiliation and destruction with their own hands, and these matters are kept hidden from their sight until the decree and destiny of God Almighty descends. So, in view of this hidden course of action, one of Allah's names is **Mākīr [the Planner].** Thousands of examples of this can be found in the world. So in the case of Lekh Ram, Allah's *makr* [plan] was such that He first caused Lekh Ram himself to say that he sought a Sign from *Khairul-Mākirīn.* Thus, he sought in this request, a punishment whose causes would be hidden, and that is precisely what came to pass. The person [i.e. the assailant] for whom he had designated to perform *shuddh* [the purification ceremony to convert to Hinduism] on Sunday—a day on which the Āryas had arranged a joyous gathering, similar to the day of Eid, so that this individual could be initiated into Hinduism—those very means of joy became the means of mourning for him and his people. Hence, God Almighty made all Āryas **fully comprehend** the meaning of the name *Khairul-Mākirīn.* Author

and reference its *srutīs,*[1] while I would debate abiding by the Holy Quran and referencing its verses.

Thus, since he was absolutely ignorant and did not even have the ability to present a *srutī* from the Vedas relevant to every point, he cunningly avoided mentioning my original demand in his writings. For shame—mocking and taunting—he would constantly pester me for a Heavenly Sign. In short, I reproduce here my final letter, which was written in response to his last note, and it is as follows:

> Dear Pandit Ṣāḥib, I have read your letter. Understand it with full certainty that I neither refuse debating nor manifesting a Sign. Nonetheless, you do not seek the truth with sincerity of intention, needlessly imposing absurd conditions. Your tongue does not desist from filthy language.
>
> You write that if I do not wish to debate, then ask the Lord of the Throne, *Khairul-Mākirīn* [the Best of Planners] for a Heavenly Sign regarding me. How very mocking and taunting these words are, as if you do not believe in the God Who can punish the brazenly reckless! As for your insinuation that God is upon the Throne and engages in *makr,* this is your own lack of understanding. ***Makr*** refers to subtle and hidden planning, which is not inappropriate to attribute to God. And the word *'Arsh* [Throne] is used to denote the grandeur of

AUTHOR'S MARGIN NOTE
Definition of *Makr*

1. *Srutīs* are believed to be divine revelations in the Hindu holy scriptures. [Publisher]

God Almighty, for He is loftier than all those who are lofty and possesses majesty. It does not mean that, like a human being, He is in need of a raised platform to serve as a throne. The Quran itself states that He sustains everything but He is *Qayyūm* [Self-Subsisting and All-Sustaining], Who requires no support from anything. Thus, when the Holy Quran affirms this, how unjust it is to raise an objection against the *'Arsh!*

You are wanting in Arabic and you do not even know the meaning of *makr.* There is nothing improper in the concept of *makr* that precludes it from being ascribed to Allah the Exalted. Those subtle and hidden works of Allah for the purpose of punishing the wicked are called *makr.* Look at a dictionary and then raise your objection. If, as you say, I am ignorant of the Vedas, what harm is there in that insofar as I debate holding fast to your accepted principles? You, however, transgress way beyond the principles of Islam, perpetrating blatant slander.

First, you should have asked me the context in which it is believed that God exists on the *'Arsh*, and then—if there was room for it—you should have raised the objection. Likewise, you should have first asked about the meaning of *makr* and then raised an objection. As for Signs, they are with the Lord. He is the Omnipotent Who may show them to you. والسَّلام عَلٰی مَنِ اتَّبَعَ الهُدٰی [And peace be on those who follow the guidance].

The humble one,
Mirza Ghulam Ahmad

And the agreement that was written between this Author and Lekh Ram for the purpose of witnessing Signs was possessed of a title which Lekh Ram had written with his own hand, as follows:

Prayer of Pandit Lekh Ram

> *Om Paramātmane Namah* ['To the Supreme Being, a bow']. 'May the Supreme Being, Who is the embodiment of truth, manifest the truth and destroy falsehood, so that Your true Vedic knowledge and wisdom prevail throughout the entire world!'[1☆]

Then after this, the summary of this lengthy agreement is that if Lekh Ram was apprised of any prophecy and it does not come true, it will serve as evidence for the truth of the Hindu religion, and it will be incumbent upon the party making the prophecy to either adopt the Aryah religion or pay Lekh Ram three hundred and sixty rupees, which must be deposited in advance at the shop of Sharampat, resident of Qadian. And if the one making the prophecy is proven to be true, it will be evidence of the truth of Islam, and it will be incumbent upon Pandit Lekh Ram to embrace the religion of Islam.[2☆]

Then, subsequent to this, the prophecy was disclosed

1. ☆ Lekh Ram made this prayer regarding the outcome of the prophecy that if Islam is true, the prophecy made by me may be fulfilled; and that if the Hindu religion is true, the prophecy made by me may prove false. I now ask the worthy readers that if the prophecy made concerning Lekh Ram is considered false, which party would face the negative impact of this prayer? Author

2. ☆ The stipulation that Lekh Ram should accept Islam was a condition set forth at a time when the content of the prophecy to be revealed by Allah the Exalted was yet unknown. Author

according to which Lekh Ram's life came to an end on 6 March 1897. However, prior to the prophecy being disclosed to Lekh Ram, he was notified once again by means of the announcement dated 20 February 1886 that if he was perturbed by the disclosure of the prophecy, it would not be made public.

Notwithstanding, Lekh Ram, with great audacity and insolence, as mentioned in the announcement of 20 February 1893, sent me a postcard bearing his signature, stating:

Excerpt from a postcard sent by Lekh Ram

> I consider your prophecies to be nonsense. Publish whatever you wish about me. I grant my permission and I have no fear whatsoever.

Even upon this, there was great restraint exhibited on my part. Moreover, another reason for this was that the time frame of the prophecy had not yet been disclosed to me by God Almighty, while Lekh Ram insisted that the prophecy be announced with a specification of its term.

Finally, on 20 February 1893, after much turning to Allah, supplication, and heartfelt prayers, it was made known to me that within a period of six years from today—that is, from 20 February 1893—Lekh Ram would be afflicted by a severe chastisement that would result in his death. Concurrent with this, the following revelation was also received in Arabic:

عِجْلًا جَسَدًا لَّهٗ خُوَارٌ، لَهٗ نَصْبٌ وَّعَذَابٌ.

Meaning that, he is just a lifeless body of a calf out of which issues a disagreeable sound; for him is pain and torment.

The following text appears on pages 2 and 3 of this announcement:

> Now, by publicizing this prophecy, I proclaim to all Muslims, Aryas, Christians, and other denominations that if this individual, within a period of six years from today—that is, from 20th February 1893—is not afflicted with a chastisement that is distinct from ordinary afflictions and is of an extraordinary nature (in other words, it is not among the common illnesses and ailments which naturally befall humans, causing them occasional suffering, and from which they sometimes recover and at other times succumb to death), and if it bears the awe-inspiring hallmarks of Divine punishment (meaning that, clear Signs of the wrath of Allah are manifest in it), then know that I am not from God Almighty, nor consider this discourse of mine to have emanated from His Spirit. (In other words, this prophecy alone shall serve as the criterion to adjudge my veracity or falsehood.) Furthermore, should I be proven false in this prophecy, I stand prepared to endure every punishment and I am willing to be hanged at the gallows with a noose around my neck.
>
> 20 February 1893

At this juncture, the unbiased should reflect how much humiliation I was prepared to face in the event that this prophecy turned out to be false, and the [immense] degree of trust that had been placed upon this prophecy for [judging] my truthfulness or falsehood. Thereupon, how can those who believe in the existence of God, and are aware of the fact that everything is happening under His will and that the final verdict of every dispute is decreed by His hand, claim that such a magnificent case—the outcome of which was eagerly anticipated by two great nations—simply came about by chance, without the knowledge and will of God? As if the case that was entrusted to God was casually [resolved and] recorded into the ledger in His ignorance without being graced by His decisive judgment!

If such ideas are deemed worthy of credibility, then the succession of all prophetic dispensations and the entire system of shariahs [religious laws] would suddenly collapse in disarray, insofar as the event which appeared in the manner of a heavenly testimony against an enemy subsequent to a challenge with so much insistence, shone forth with the utmost clarity in conformity with the agreed upon Signs—if **that itself** is dismissed as futile and false, then what remains of religion and the existence of God; nay rather, it would be the instantaneous obliteration of **all** heavenly truths!

Then the second Divinely revealed prophecy regarding Lekh Ram is recorded on page 54 of [my book] *Karāmātuṣ-Ṣādiqīn*, and on the last title page of the aforesaid book, and it is as follows:

الا انّنی فی کُلّ حرب غالب فکدنی بما زَوّرتَ فالحق یغلبُ
وَبَشَّرَنِیْ رَبِّیْ وَ قَالَ مُبَشِّرًا سَتَعْرِفُ یَوْمَ الْعِیْدِ وَالْعِیْدُ اَقْرَبُ

وَمِنْهَا مَا وَعَدَنِي رَبِّي وَاسْتَجَابَ دُعَائِي فِي رَجُلٍ مُفْسِدٍ عَدُوٍّ اللّٰهِ وَرَسُولِهِ الْمُسَمَّى لِيكْهَرَام الْفِشَاوِرِي وَأَخْبَرَنِي ربّی أَنَّهُ مِنَ الْهَالِكِيْن. اِنَّهُ كَانَ يَسُبُّ نَبِيَّ اللّٰهِ وَيَتَكَلَّمُ فِي شَأْنِهِ بِكَلِمَاتٍ خَبِيْثَةٍ. فَدَعَوْتُ عَلَيْهِ. فَبَشَّرَنِي رَبِّي بِمَوْتِهِ فِي سِتَّةِ سَنَةٍ اِنَّ فِي ذٰلِكَ لاٰ يَةً لِلطَّالِبِينَ.

Translation: I am victorious in every battle; in other words, I am granted victory in every contest. So (O Muhammad Husain Batalawi), connive in مکر [*makr*—plotting] in whichever way you wish, but the truth will certainly come to prevail. And God gave me the glad tidings of a Sign and said: Soon, you will recognize this event on the day of Eid; that is, the day of joy on which that Sign would be manifested. And the indication of this Sign is that the Eid [Festival] would be close to it. And my Lord gave me a promise and heard my prayers concerning a mischievous man—an enemy of Allah and His Messenger—named Lekh Ram of Peshawar, and He has informed me that he will perish; he vilified the Messenger of Allah, may peace and blessings of Allah be upon him, and uttered profanities against him. So I invoked a curse upon him; then my God had given me the news that he [Lekh Ram] would die within a period of six years. In this there are Signs for those who seek [the truth].

And this revelation that I have just mentioned:

عِجْلًا جَسَدًا لَّهُ خُوَارٌ، لَهُ نَصْبٌ وَّعَذَابٌ

Meaning that Lekh Ram is Sāmirī's calf and he will be punished just like that very calf. This is a profoundly insightful revelation which is unfolding the deepest secrets of the unseen through the similitude of Sāmirī's calf. One of them is that the calf of Sāmirī had been cut into pieces during the day of a festival for the Jews, as is proven from verse 5 of Exodus, chapter 32, of the Torah, which states, 'And Aaron made proclamation, and said, To morrow *is* a feast to the LORD .' Therefore, in the very same manner, Lekh Ram, was also murdered close to the day of Islamic Eid; that is, on 6 March 1897. Since a day of festival was specified for the destruction of Sāmirī's calf in the Books of God, and it was indeed on a day of celebration when the calf of Sāmirī was crushed under God's command, it was for this reason that God Almighty—by naming Lekh Ram the 'Calf of Sāmirī'—employed such a term which had been making the inescapable allusion to the fact that Lekh Ram would also be murdered during the very days of Eid.

Although those who understand the subtle mysteries of God's Word could have inferred from the use of the title 'Calf of Sāmirī' and from the mention of that punishment that it was inevitable that the date of Lekh Ram's death would be similar to the day the calf of Sāmirī was destroyed, God Almighty was still not satisfied with this generality in His revelation. Instead, He had asserted in clear terms:

سَتَعْرِفُ يَوْمَ الْعِيْدِ وَالْعِيْدُ اَقْرَبُ

Meaning that the incident of Lekh Ram's murder would transpire on a day which is closely connected to the day of Eid.

Further, this prophecy that Lekh Ram's death would occur close to the day of Eid was such a well-known announcement on my part, that as soon as Lekh Ram died, the Hindus raised an uproar, saying that this man used to say from the start that Lekh Ram would die during the days of Eid, just as the newspaper *Samāchār Punjab* and the other Hindu newspapers were overly aggressive in stressing this. It appears that some mischievous Hindus, having heard these details of the prophecy directly[1☆] from me, but at the time considering this incident to be an impossibility, committed them to memory in order to condemn me on some future occasion. That is to say, they thought that such manifestly clear Signs would never come true, and so they would subsequently put me to shame. Nevertheless, when Lekh Ram was actually murdered on the second day of Eid, they sought to discredit these prophecies from another angle; that is, [they alleged] the date of Eid had

1. ☆ It is written in *Ḍāmimah Punjab Samāchār* dated 10 March 1897 concerning me that:

   He used to say that he would kill the Pandit, and that within this time period, and on such and such a day {i.e. the day following Eid} he would die in the most distressing state.

   As for the words, 'he would kill [the Pundit]', this was fabricated by the editor. The day and manner of death, however, was indeed a widely known aspect of our prophecy, which had undoubtedly been proclaimed on numerous occasions. Author

been premeditated through mutual consultation and conspiracy. However, had this been true, why wasn't Lekh Ram provided full security during the days of Eid to thwart the plot which the Aryas had been aware of for several years?

A strange coincidence occurred on the day Lekh Ram's soul departed—namely, Sunday—which the Aryas had designated as a special day of celebration. Firstly, it was Sunday itself, which is one festivity among the Hindu festivals. Secondly, it was proclaimed a day to rejoice for the purification of the assassin, who was posing himself as a recent Muslim convert, and the intention was to make the assassin a Hindu again in a public gathering.

In short, the appellation عجل [calf], which was given to Lekh Ram through Divine revelation, carried a very subtle mystery within itself, and it was filled with several allusions to the mysterious Signs of the unseen. One is verily that he would come under Divine wrath during the days of Eid, like the calf of Sāmirī. Another is that the calf of Sāmirī had been shattered into pieces by human hands, burned, and then cast into the river. Accordingly, these three activities had taken place with Lekh Ram as well.

Thirdly, the calf of Sāmirī was worshipped, and God had unleashed an epidemic pestilence upon that nation—which was most likely the plague—as chronicled in the Torah [Exodus], chapter 32, verse 35, which states: 'And the LORD plagued the people, because they made the calf....' Likewise, the praise of Lekh Ram had risen to the point of worship, and the Muslims were made to suffer unjustly. These people firmly believed in their hearts that this was an act of God; not the plot of the one who

made the prophecy. Nevertheless, by repeatedly making pleas to the Government, they had my house searched, and by creating much of an unjustified uproar, they fully resembled the worshippers of the calf. Who knows what will happen in the future, but we believe that the analogy articulated by God is the perfect similitude.

Furthermore, there exists another Divinely revealed prophecy regarding Lekh Ram, which has been recorded in the beginning and the end of the title page of the treatise *Barakātud-Du'ā'* [*Blessings of Prayer*]. This prophecy was proclaimed in April 1893; that is to say, three months subsequent to the first prophecy. A brief summary of this prophecy is as follows: Syed Ahmad Khan Ṣāḥib, KCSI, had authored a treatise in refutation of the acceptance of prayer, which he had entitled *Ad-Du'ā' wal-Istijābah*. This treatise was utterly opposed to the truth. I, therefore, wrote the treatise *Barakātud-Du'ā'* in reply to it, and at the time of writing this treatise I felt compelled to present an example of the acceptance of prayer before Syed Ṣāḥib. It so happened that, by the grace of God, my prayer concerning Lekh Ram had already been accepted in those very days. Thus, I presented this example on the title page of *Barakātud-Du'ā'.* When the readers of *Barakātud-Du'ā'* open this treatise, they shall find this recorded on a coloured sheet of paper next to the title page.

EXAMPLE OF AN ACCEPTED PRAYER

This is the very reason why this treatise had been given the title *Barakātud-Du'ā'* [*Blessings of Prayer*], for an example of the blessings of *du'a* [prayer] has been presented therein. On this page, the following passage is written regarding Lekh Ram:

> I agree that if—as the critics have opined—the ultimate outcome of the prophecy (concerning Lekh Ram) amounts to just an ordinary fever, or any pain appearing in the usual manner, or cholera occurring, followed by a recovery to the original state of health, then this would not be considered a [Divinely fulfilled] prophecy. Consequently, in such a scenario, I would undoubtedly be deserving of the punishment which I have related. However, if the prophecy is manifested in a manner that exhibits clear and conspicuous Signs of Divine wrath, then be it known that this is from God Almighty... If a prophecy actually manifests

with a terrifying fear, it inherently attracts hearts towards itself, and all these conjectures and all these criticisms which prematurely crystalize in minds become so defunct that impartially inclined intellectuals renounce their opinions with a sense of shame.

Besides, this humble one is also bound by the laws of nature. If the foundation of this prophecy on my part is only to the extent that I have published this prophecy as baseless babbling, keeping in mind a few hypothetical illnesses and making use of speculative judgement, then the individual about whom this prophecy has been made can also do the same, making a prophecy about me on the basis of those very speculations. If this is from God Almighty—and I am fully aware that it is from God Almighty—then its manifestation will definitely befall accompanied by a terrifying Sign, **causing hearts to tremble.** And if it is not from Him, my disgrace will be exposed to the public, and if I resort to making flimsy interpretations at such a time, it would be cause for even greater disgrace! That Eternal Being—Holy and Blessed—who wields all authority in His hand, never bestows honour[1] ☆ upon a liar. It is absolutely false that I harbour any personal enmity

1. ☆ I had stated clearly earlier that since God Almighty does not bestow honour upon a liar, therefore, if I am a liar, this prophecy will certainly not be fulfilled. Furthermore, I had also stated clearly that this prophecy is for the purpose of manifesting the honour of the Holy Prophet, peace and blessings of Allah be upon him. Thus, the person who says that the prophecy has not been fulfilled, should acknowledge that, here, God Almighty has not shown any regard for the honour of the Holy Prophet, peace and blessings of Allah be upon him. Author

> towards Lekh Ram. I bear no personal hostility against anyone whatsoever; however, this individual opposed the truth and hurled abuse upon such a perfect and sacred being who was the fountain of all truths. Therefore, God Almighty willed **to manifest the honour of His beloved** one in this world. *End quote.*

This is the passage written in support of the Divinely revealed prophecy which is inscribed on the title page of *Barakātud-Du'ā'.* Furthermore, in the footnote on the same page, there is mention of yet another Divinely revealed prophecy regarding Lekh Ram, the heading of which is this: **'Another Announcement Regarding Lekh Ram of Peshawar.'**

The narration continues thus:

> Today, on the morning of 2 April 1893 CE, which is the 14th of the month of Ramadan, 1310 AH, in a state of slight slumber, I saw myself sitting in a large house with some friends when a robust and frightful man who appeared as if blood was dripping from his face, came and stood in front of 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 is to say, it transpired within my heart while experiencing the spiritual realm of visions) that he was one of those regarding whom I had already published an announcement (meaning that, he is a person about whose death a prophecy has already been published in an announcement, or, in other words, it could be said that an announcement has already been published about him). This happened on Sunday at four o'clock in the morning. **فَالْحَمْدُ لِلّٰهِ عَلٰى ذٰلِكَ [So Allah be praised for all this].** ***End quote.***

All these prophecies are loudly proclaiming that Lekh Ram's life was destined to end through murder. It is for this very reason that the poem inscribed at the head of the revelation pertaining to Lekh Ram comprises such words that attest to his assassination. Consequently, the revealed announcement concerning Lekh Ram's death included in the book *Ā'īnah Kamālāt-e-Islām* [*The Mirror of the Excellences of Islam*], contains a few couplets at its head that allude to the murder. These couplets are written below, and they are as follows:

عجب نوریست در جان محمدؐ عجب لعلیست در کان محمدؐ
How wonderful is the light in the person of Muhammad[sas]!
And marvellous indeed is the ruby in the mine of Muhammad[sas].

ز ظلمت‌ها دلی آنگه شود صاف که گردد از محبّان محمدؐ
The heart is cleansed of all darkness
When it joins the lovers of Muhammad[sas].

عجب دارم دل آن ناکسان را که رو تابند از خوان محمدؐ
Alas for the hearts of those unworthy ones,
Who turn their backs upon the hospitality of Muhammad[sas]!

ندانم هیچ نفسی در دو عالم که دارد شوکت و شان محمدؐ
I know of no one in both the worlds
Who has an exalted station equal to Muhammad[sas].

خدا زان سینه بیزارست صدبار که هست از کینه دارانِ محمدؐ
God is most displeased with the person
Who bears a grudge against Muhammad[sas].

خدا خود سوزد آن کِرم دنی را که باشد از عدوّان محمدؐ
God Himself burns that worthless worm,
Which is among the enemies of Muhammad[sas].

اگر خواهی نجات از مستی نفس بیا در ذیل مستانِ محمدؐ
If you wish to be delivered from the stupor of the lower self,
Come and join the ranks of the lovers of Muhammad[sas].

اگر خواهی که حق گوید ثنایت بشو از دل ثناخوانِ محمدؐ
If you desire that God should praise you,
Become a true admirer of Muhammad[sas].

اگر خواهی دلیلی عاشقش باش محمدؐ هست برهان محمدؐ
If you desire a proof [of his truthfulness], be his lover;
For Muḥammad himself is the proof of Muhammad[sas].

سری دارم فدای خاک احمدؐ دلم هر وقت قربانِ محمدؐ
My body craves to be sacrificed for the dust of Ahmad's feet;
My heart is ever eager to die for Muhammad[ṣas].

به گیسوی رسول اللّٰه که هستم نثار روی تابانِ محمدؐ
By the tresses of the Messenger of Allah,
I would die for the illumined countenance of Muhammad[ṣas].

درین ره گر کشندم ور بسوزند نتابم رو ز ایوانِ محمدؐ
Cut me to pieces or burn me to death,
I will not turn away from the court of Muhammad[ṣas].

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[ṣas].

بسی سهل ست از دنیا بریدن به یادِ حسن و احسانِ محمدؐ
How easy it is to renounce the world
When one contemplates the beauty and grace of Muhammad[ṣas]!

فدا شد در رهش هر ذرهی من که دیدم حسن پنهانِ محمدؐ
Every particle of my being has been sacrificed in his path;
For, I have witnessed the latent beauty of Muhammad[ṣas].

دگر استاد را نامی ندانم که خواندم در دبستانِ محمدؐ
I know not the name of any other teacher;
I have studied at the school of Muhammad[sas].

به دیگر دلبری کاری ندارم که هستم کشته‌ی آنِ محمدؐ
I have no affiliation with any other beloved;
I have fallen prey to the loving ways of Muhammad[sas].

مرا آن گوشه‌ی چشمی بباید نخواهم جز گلستان محمدؐ
I crave but just a single glance;
I need nothing but the garden of Muhammad[sas].

دلِ زارم به پهلویم مجویید که بستیمش به دامانِ محمدؐ
Search not for my anguished heart in my bosom,
For I have surrendered it to the lap of Muhammad[sas].

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[sas].

تو جان ما منوّر 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[sas]!

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

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[sas].

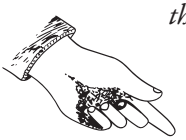
الا ای دشمن نادان و بی‌راه **بترس از تیغ برّان محمدؐ**
Beware—O foolish and misguided enemy—
Beware of the sharp sword of Muhammad[sas]!

ره مولی که گم کردند مردم بجو در آل و اعوان محمدؐ
The path to God—which mankind has lost—
Search for it in the progeny and helpers of Muhammad[sas].

الا ای منکر از شأن محمدؐ هم از نور نمایانِ محمدؐ
Beware—O denier—of the status of Muhammad[sas]
And of the manifest light of Muhammad[sas]!

کرامت گرچه بی‌نام و نشان است بیا بنگر ز غلمانِ محمدؐ

Even though miracles are nowhere to be seen,
Come and witness them among the devotees of Muhammad[sas].



A Prophecy regarding Lekh Ram of Peshawar...

{For a comprehensive account, refer to *Ā'īnah Kamālāt-e-Islām,* pages 1, 2, and 3, footnote at the conclusion of the book.}

In short, these few couplets are there at the head of the aforementioned prophecy. Among them is the following line:

بترس از تیغِ بران محمدؐ
[***Beware of the sharp sword of Muhammad[sas]!***]

which clearly sets forth that Lekh Ram's fate was indeed that he be murdered. Moreover, a hand had been depicted pointing towards Lekh Ram's name right upon the last couplet, just as it has been illustrated here, to signify that the **sharp sword** would indeed strike him and that a **miracle** would be manifested through his demise.

Furthermore, on page 28 of *Barakātud-Du'ā',* it was explained to Syed Ahmad Khan through a number of couplets that he should look for an illustration of the acceptance of prayer in the prophecy concerning Lekh Ram. By underlining the last couplet, Syed Ṣāḥib's attention was drawn towards these pages of *Barakātud-Du'ā'*, in which—referencing the terrifying death of Lekh Ram—is the mention of an example of the acceptance of prayer. Those couplets are **as follows:**

روی دلبر از طلبگاران نمی دارد حجاب می درخشد در خور و می تابد اندر ماهتاب
The face of the Beloved is never veiled from the true seekers;
It gleams in the sun and glows in the moonlight.

لیکن این روی حَسین از غافلان ماند نہان عاشقی باید کہ بردارند از بہرش نقاب
But that Lovely Countenance is indeed hidden from the eyes of the heedless;
It is only for a sincere lover that the veil is lifted.

دامن پاکش زِ نخوت‌ها نمی‌آید به دست هیچ راهی نیست غیر از عجز و درد و اضطراب

His pure hem cannot be grasped by hands of pride;
There is no path to Him but through humility, pain, and distress.

بس خطرناک است راه کوچه‌ی یارِ قدیم جان سلامت بایدت از خود روی‌ها سر بتاب

Fraught with perils is the path to the Eternal Beloved;
Abandon your ego if you value your life.

تا کلامش فهم و عقلِ ناسزایان کم رسد هر که از خود گم شود او یابد آن راه صواب

The understanding and wisdom of the unworthy cannot fathom His Word;
Only he who loses his ego shall find the righteous path.

مشکلِ قرآن نه از ابنای دنیا حل شود ذوق آن می‌داند آن مستی که نوشد آن شراب

The mysteries of the Holy Qur'an are not solved by worldly minds;
Only he can appreciate the true taste of that wine who partakes of it.

ای که آگاهی ندادندت ز انوارِ درون در حقِ ما هر چه گویی نیستی جای عتاب

O ye deprived of the inner light!
Whatever you say of me, I take no offence.

از سرِ وعظ و نصیحت این سخن‌ها گفته‌ایم تا مگر زین مرهمی به گردد آن زخمی خراب

These words are spoken as counsel and sincere advice;
So that perhaps this balm might heal your festering wound.

از دعا کن چاره‌ی آزارِ انکارِ دعا چون علاج می زمی وقتِ خمار والتهاب

Let prayer be your remedy for the pain of denying prayer;
If not yet intoxicated, more wine is the remedy.

ای که گویی گر دعا را اثر بودی کجاست سوی من بشتاب بنمایم ترا چون آفتاب

O ye who say, 'If prayer had power, where is it?'
Hasten to me—I will reveal its power to you like the shining sun!

هان مکن انکار زین اسرار قدرت‌های حق
قِصه کوته کن ببین از ما دعای مستجاب

Beware! Do not deny the wonders of the omnipotence of God;
In short, come now, behold the acceptance of prayer through me!

See pages 2, 3, 4 of the title page [of the book *Barakātud-Du'ā'*]

The second line of the last couplet, underneath which a line has been drawn and the numbers 2, 3, and 4 have been written, is documented exactly so in *Barakātud-Du'ā',* underlining it so that Syed Ahmad Khan may point out and read those pages, and so that in the future, after reflecting upon this example of an accepted prayer and putting it to the test, he might be granted the ability to abandon his mistaken views. Moreover, when the treatise *Barakātud-Du'ā'* was composed, it was immediately sent to Syed Ṣāḥib at that moment. Syed Ṣāḥib's reply had also been received, stating that he was reviewing *Barakātud-Du'ā'.* Therefore, it is certain that Syed

Ṣāḥib must have also seen those sections in which the example of an accepted prayer was presented.

In short, although praying for Lekh Ram's death was due to his offensive language and audacity, it was also intended to present an illustration of an answered prayer to Syed Ṣāḥib. Now it is Syed Ṣāḥib's duty to change his flawed opinion. It is unacceptable that even after the cost of an individual's[1☆] life, Syed Ṣāḥib remains unflinched in the same spot. These are the prophecies that had been widely published in 1893 regarding Lekh Ram's death, and whoever reflects upon them will be forced to admit that these prophecies definitively specified a period of six years from the 20th of February 1893 for the death of the previously named individual.

Further, the visionary experience was also disclosing that Lekh

1. ☆ One prophecy regarding Lekh Ram was that: يُقْضَى أَمْرُهُ فِي سِتٍّ ; that is, 'His matter will be settled in six.' As of this moment, I cannot ascertain with certainty whether this prophecy has been documented in any published announcement or book of mine, or in the literary work of any of my friends. Nevertheless, it is a matter of common knowledge within my Jamā'at [Community], and I am certain that it must have reached others as well, given the prophecy of Eid [that Lekh Ram would die on the day next to Eid] had become widely known among the Aryas. The reason for this is that none of my pronouncements are secret. The fulfilment of this prophecy occurred in precise accordance with its stated meaning: Lekh Ram sustained his injury on the sixth day of March, during the day's sixth hour.

   If Batalawi Ṣāḥib denies this oral tradition, he shall encounter considerable difficulty in accepting the Hadith. For those traditions are not merely oral in nature, but were also committed to writing no less than a century or a century and a half later. To deny something recent while those who saw and heard it are still alive is tantamount, in the eyes of the wise, to inviting disgrace upon oneself. Author

Ram's death would occur on a Sunday, because the angel who came to punish Lekh Ram appeared to me on the night of Sunday. From this, it was understood that the day of Lekh Ram's death would be a Sunday. And it had also been disclosed in the revelation that this event would occur on the day attached to the day of Eid; that is, on the second of Shawwāl. It is God's omnipotence that the Hindus had thoroughly memorised the reference to Eid [in the prophecy] well in advance. However, dismissing this incident as an impossibility at the time, they had memorised it only with the intention of giving me the lie, insofar as they were under the impression—in their ignorance—that such a specific Sign in the prophecy could in no wise come to fruition and be proven true. Thus, their purpose for committing it to memory was that when the prophecy would fail, or not be fulfilled on Eid, they would mock and ridicule it. However, when God fulfilled the prophecy exactly as it had been written, the Hindus immediately changed their stance and claimed: 'A conspiracy had already been hatched to commit murder on Eid. Otherwise, it is not the wont of God to reveal such detailed and distinct Signs of the unseen to anyone.'

Nevertheless, that All-Powerful God, who does not want to cast doubt on the truth, had already refuted this notion, of which the Hindus were unaware; that is, He had announced this Sign **seventeen years before** the occurrence of Lekh Ram's murder in *Barāhīn-e-Aḥmadiyya*. This information had been written and published at a time when Lekh Ram would have been about twelve (12) or thirteen (13) years old. It is present in such an organised and sequential manner in *Barāhīn-e-Aḥmadiyya* that one has no choice but to accept it. I have, by the grace of the Almighty, already written about this in the treatise *Sirāj-e-Munīr*. A brief

account of it is that in the revelations of *Barāhīn-e-Aḥmadiyya,* an announcement of three tribulations had been foretold in relation to me; that is, it was stated that three trials would befall me on three occasions.

Before mentioning these three trials, it is necessary for the sake of clarity to explain that not every accusation of falsehood can be termed a *fitnah* [trial]. Rather, an accusation of falsehood could only be termed a *fitnah* in a situation where that accusation takes on the character of a violent mob, and a group collectively exerts its strengths in unison with the intent to inflict harm upon someone's property, life, or honour up to the extreme that someone is capable of in a state of complete rage. Therefore, it is essential for a *fitnah* that there be a group, and that group be united together with the utmost zeal in the desire to inflict harm against someone. Forming a dangerous body in the shape of a mob, they stand ready to attack someone's honour, life, or property. With mutual consultation whilst in the state of their fury, they employ every deceitful stratagem in an extraordinary exhibition of frenzy, through the use of which they create the fear of a sudden calamity upon the opposing party.

Now that the definition of the term *fitnah* [i.e. trial, mischief, or disturbance] has been established, I shall proceed to mention these three trials. However, it might be more appropriate, for the sake of conveying a proper understanding, if, before presenting the details of these three *fitnas* from the pages of *Barāhīn-e-Aḥmadiyya,* I first mention the three *fitnas* that I have already experienced after the compilation and publication of *Barāhīn-e-Aḥmadiyya.* Hundreds of thousands of people are witnesses to

these events, and even if I were to say tens of millions, it would certainly not be an exaggeration.

At this moment, I cannot refrain from emphasising that the greater part of my life since the time *Barāhīn-e-Aḥmadiyya* was compiled until now, has passed under [the weight of] these particular three *fitnas*. No one can prove that alongside these three *fitnas*, there was another *fitnah* that should be called the fourth *fitnah*. Nor can anyone claim that these *fitnas* were not three but rather two. In short, the number three has become so definitive that it can neither be decreased nor increased. Even a stranger, when sitting down to write my biography and sifting through the events of my life for how many such unusual uprisings teeming with fury from various groups had been instigated against me from the time of *Barāhīn-e-Aḥmadiyya* to the present which should be referred to by the term *fitnah,* he will not need any deep reflection to realize the fact that there were only three such disturbances which rise up to the level of a *fitnah* and manifested with full fury.

The **first** [*fitnah*] was the attack by the Christian missionaries in the case of Atham, who, concealing the facts, stirred up a storm of allegations of falsehood throughout Punjab and India, insofar as the primary aim in their hearts was to somehow find an opportunity to accuse Islam of falsehood and malign it.[1☆] Hence,

1. ☆ The Christian priests also employed numerous stratagems for Atham to somehow have me punished through the courts by filing a lawsuit against me. However, since Atham had in effect died due to the awe of truth, he paid no attention to this. On the contrary, he published a clear statement in *Nūr Afshāń* that the agitation against me by the Christian priests had transpired against his will.—Author

they concluded that there would be no better opportunity to raise an uproar than the period that Atham remained alive. So first of all, in Amritsar, they raised a clamour[1☆] contrary to the facts simply out of mean-spiritedness. Parading Atham through the streets and alleys, they spewed such outrageous slanders the likes of which had never been seen since the establishment of

1. ☆ The prophecy made concerning Atham's chastisement was articulated in exceptionally clear and manifestly unambiguous terms. It contained the stipulation that the punishment of death would descend upon him only if he did not incline towards the truth. And for the duration of fifteen months, which constituted the prophesied period, Atham abstained from religious debates and discourses and remained silent against his accustomed behaviour to such an extent that his silence indeed testified that his heart had inclined towards the truth.

Subsequently, after the expiration of the stipulated period, he began to give spurious excuses, claiming, 'I was indeed fearful, but that fear stemmed from the trained snake and other attacks that were perpetrated against me.' So it was said to him that all these allegations are unsubstantiated and irrational and—on top of that—they have been set forth after the prescribed period. They should be substantiated by either taking an oath or filing a lawsuit, or by some other private means. However, he elected not to pursue any of these options. Even when a reward of 4,000 rupees was promised for taking an oath, he failed to establish his innocence through sworn testimony and took the entire burden of these accusations with him to his grave.

The Divine *ilhām* [revelation] had also stated that if he concealed his testimony he would die quickly. Thus, he passed away within seven months of my final published announcement. Now, was there any ambiguity in this prophecy to warrant such a clamour from the Christians? Certainly not. They were well apprised of Atham living in a constant state of fear, so much so that on one occasion, during an illness, Atham exclaimed in anguish, 'Alas! I have been seized!' However, it was the Christians' intention to obscure the truth. Grave injustice was committed by them in raising this uproar. Author

British rule in this nation. And they were not content even with this, but from Peshawar to Mumbai, Kolkata, Allahabad, etc., large processions were organized and accounts were published in the newspapers on the basis of sheer slander and the ignorant *maulawīs* and the ignorant masses were incited. Thousands of flyers filled with curses were distributed throughout the country. They endeavoured to give people the impression that the religion of Islam is worthless, and some *maulawīs*—the [grovelling] dogs of the world—began to agree with them in unison. And this *fitnah* was greater than all the other *fitnas* because it was not merely an attack on me personally, but the main objective was to make a show by disgracing and belittling Islam. The *maulawīs* possessing the traits of Jews, joined them in this accusation of falsehood, saying: 'What harm is there if the Christians accuse him of falsehood? This person is himself a *kāfir* [disbeliever]!' However, they were well aware that the Christians consider me a Muslim as well, and ultimately regard me as the leader of a sect of Muslims.

Consequently, out of their unjustified enmity towards me, these oppressors mocked the religion of Islam through the tongues of Christians; moreover, they repeatedly instigated them to file a lawsuit [against me].

THE SECOND FITNAH, which ranks second, is the *fitnah* of Sheikh Muhammad Husain of Batala. This cruel man instigated a *fitnah* the likes of which would be difficult to find in the lives of the past *ulema* throughout Islamic history. He had the mentally disturbed Nazeer Husain affix his seal on the edict of disbelief. He declared hundreds of Muslims as *kāfir* condemned to

Hell, aggressively gathering testimonies that these people are even worse than the Christians in disbelief. All familial ties were severed. Brothers abandoned brothers, fathers disowned sons, and sons left fathers. Such a storm of *fitnah* erupted as if an earthquake had struck through which—to this day—thousands of God's righteous servants, scholars and intellectuals of the religion of Islam, and the pious are deemed *kāfir* worthy of the punishment of eternal damnation!!!

THE THIRD FITNAH, which ranks third, is the trial of the Aryas that transpired with a brilliant Sign. This *fitnah* is ranked third because, in spite of the intense disturbance, it was accompanied by a clear Sign of victory. It is true that a great clamour was raised by the Hindus during this, repeatedly issuing threats of murder and sending letters filled with filthy language. Going beyond the limits [of civility], extremely harsh language was published in several newspapers and then eventually a search of my home was conducted through the agency of the Government. However, despite all these impediments, the flag of victory remained in our hands.

It was in accordance with the agreement that was made with Lekh Ram for a religious test through a Heavenly Sign, that our Benevolent God—decreeing in our favour—granted us victory with great clarity over the Hindus, and just as this revelation had been previously foretold in *Barāhīn-e-Aḥmadiyya* that, **اگر خدا ایسا نہ کرتا** —that is, had God not manifested such a brilliant Sign—**تو دنیا میں اندھیر پڑ جاتا [the world would have been enveloped in darkness].**[1] In the very same way, God fulfilled all these intentions

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

of His. With Lekh Ram's death, all Aryas were smitten. Islam reigned supreme, and the Hindus were humiliated. The battlefield remained in our hands with great honour, and it was proven that God is the very God who is the **God of Islam** and the One who revealed the **Quran.**

Now, along with this, if I were insulted, if I was threatened with death, if my home was searched—then all these sorrows are nothing in comparison to this joy [of victory]. In fact, another prophecy was fulfilled through this *fitnah,* which I will now relate. With the death of Lekh Ram, the face of the enemy had already been disgraced, but the search of my home cast even greater insult upon their deceitful pretexts and **falsehood suffered indisputable humiliation!**

These are the three *fitnas* that befell me from the time of *Barāhīn*[*-e-Aḥmadiyya*] up until today. These events were so conspicuous that I am certain that every single individual in our country who has the right to be called a human being is well aware of these three *fitnas*. Now, the question that needs to be examined is whether these three *fitnah* were mentioned in *Barāhīn-e-Aḥmadiyya* or not. Accordingly, I see as clearly as the light of day that all three of these *fitnas*—from the *fitnah* of the Christian priests to the *fitnah* of the brilliant Sign—have been mentioned in *Barāhīn-e-Aḥmadiyya*. In fact, the word *fitnah* is indeed present at the time of each mention. So now, with a pure heart and a clear vision, read the following passages that I am quoting here from *Barāhīn-e-Aḥmadiyya,* and they are as follows:

THE FIRST FITNAH: Page 241 of *Barāhīn-e-Aḥmadiyya:*[1]

وَلَنْ تَرْضٰى عَنْكَ الْيَـهُوْدُ وَ لَا النَّصَارٰى. وَخَرَقُوْا لَهٗ بَنِيْنَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ. قُلْ هُوَ اللّٰهُ اَحَدٌ. اَللّٰهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ. وَيَـمْكُرُوْنَ وَيَـمْكُرُ اللّٰهُ وَاللّٰهُ خَيْرُ الْمَاكِرِيْنَ. **اَلْفِتْنَةُ هٰهُنَا فَاصْبِرْ كَمَا صَبَرَ اُولُوا الْعَزْمِ.** وَقُلْ رَّبِّ اَدْخِلْنِىْ مُدْخَلَ صِدْقٍ.

Translation: That is, the Jews will not be pleased with you. Here, 'Jews' refers to the *maulawīs* with Jewish traits, as mentioned earlier in the previous page of *Barāhīn*.

And then God further said that the Christians will also not be pleased with you, meaning the Christian priests, and He said:

They have fashioned sons and daughters for God out of ignorance. Say to these priests that God is One, He is Self-Existing and Besought of all. No one is His son, nor is He anyone's son, and there is none like unto Him.

(This is a reference to the debate on Trinity and *Tauḥīd,* which took place at Dr. Martyn Clark's residence in Amritsar a few days before the prophecy.)

He then said:

These Christians will devise a plan against you and Allah, too, will devise His plan against them.

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

Meaning that, first He will make them behave daringly and then bring them to humiliation upon humiliation.

He further said:

> Allah is the Best of Planners.

And then He said:

> At that time a *fitnah* would erupt from the Christian priests and they will deny the truth in the form of a vehement riot. Then be steadfast at the time of this *fitnah* as the Prophets of high resolve were steadfast and supplicate that O my Lord make my truthfulness manifest.[1]

We have previously explained that مکر [*makr*] refers to the subtle and hidden plan that manifests from God Almighty to humiliate or punish the enemy. Sometimes, the foolish enemy becomes content with a false sense of joy, but God's hidden plan, which is also referred to as مکر says to him: 'O foolish one, why are you rejoicing? Look, the days of your humiliation are drawing near, and then your joy will turn into sorrow.'

In short, this is the first *fitnah* that was recorded on page 241 of *Barāhīn-e-Aḥmadiyya* and to which I was subjected.

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1. 'And say, "O my Lord, make my entry a righteous entry"' is the literal translation of the Arabic words but since the Promised Messiah[as] 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. [Publisher]

THE SECOND FITNAH is the one inscribed on page 510 of *Barāhīn-e-Aḥmadiyya*,[1] and it is as follows:

> وَاِذْ يَـمْكُرُ بِكَ الَّذِىْ كَفَرَ. اَوْقِدْ لِىْ يَـا هَامَانُ لَعَلِّىْ اَطَّلِعُ اِلٰى اِلٰهِ مُوْسٰى وَ اِنِّىْ لَاَظُنُّهٗ مِنَ الْكٰذِبِيْنَ. تَبَّتْ يَدَا اَبِىْ لَهَبٍ وَّتَبَّ مَاكَانَ لَهٗ اَنْ يَّدْخُلَ فِيْـهَا اِلَّا خَآئِفًا. وَمَا اَصَابَكَ فَـمِنَ اللّٰهِ. **اَلْفِتْنَةُ هٰهُنَا فَاصْبِرْكَمَا صَبَرَ اُولُوا الْعَزْمِ.** اَلَا اِنَّـهَا فِتْنَةٌ مِّنَ اللّٰهِ لِيُحِبَّ حُبًّا جَـمًّا. حُبًّا مِّنَ اللّٰهِ الْعَزِيْزِ الْاَكْرَمِ عَطَآءً اغَيْرَ مَـجْذُوْذٍ.
>
> Meaning that, Call to mind the time when the one who declared you a disbeliever shall devise a plan against you as he is in denial of your faith, and shall say, 'O Hāmān, prepare a fire for me (meaning, ignite the fire of denunciation. *Hāmān* refers to Nazeer Husain Dehlvi), so that I might find out about the God of Moses because I consider him to be a liar.' Both hands of Abū Lahab [the Father of Flames] perished (through whom that fatwa of disbelief was written) and so did he perish himself. It did not behove him to enter into this affair.[2☆] And as for that which afflicts you, it is from God alone. A trial will arise here, so be steadfast as the Prophets of high resolve were steadfast.

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

2. ☆ 'Pharaoh' refers to Muhammad Husain. A vision which has been vouchsafed to me by God Almighty shows that he will believe in the end. I do not know, however, whether his believing will be only like that of Pharaoh آمَنتُ بِالَّذِي آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ* or whether he will believe like the righteous. وَاللّٰهُ أَعْلَم [Allah knows best]. Author

* I believe in the One whom the children of Israel have believed. [Publisher]

> Keep in mind! This tribulation will be from God Almighty so that He might hold you dear beyond measure. Behold, how exalted is the station of being befriended by God—the Lord of Honour, and the Exalted! This is the bounty that will never be cut off.

In this *fitnah,* the word *kufr* [disbelief] is clearly present, from which it is understood that the *fitnah* would originate from a *mukaffir* [one who declares someone a disbeliever]. It is also permissible to read it as *kafara*, which would mean 'one who refuses to believe in me.' The outcome of both words is the same. In short, the word *kufr* here is from the form *bāb taf'īl*, but it can also be from the triliteral root form considering the meaning mentioned. The revelation has been received in both forms. And the following sentence, 'He should not have involved himself in this act of declaring disbelief', points to the fact that the person would lay claim to possessing knowledge and excellence, meaning he will be referred to as a *maulawī.* Thus, it was far beneath the dignity of the status he claimed to commit such a sinful act.

In short, this is the second *fitnah,* which is of the second degree, and it is recorded with utmost clarity on page 510 of *Barāhīn-e-Aḥmadiyya.*

THE THIRD FITNAH is the *fitnah* of the brilliant Sign which is written with the utmost clarity on pages (556) and (557) of *Barāhīn-e-Aḥmadiyya*.[1] And it says:

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

يٰعِيْسٰى اِنِّيْ مُتَوَفِّيْكَ وَرَافِعُكَ اِلَيَّ وَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْا اِلٰى يَوْمِ الْقِيٰمَةِ. ثُلَّةٌ مِّنَ الْاَوَّلِيْنَ وَ ثُلَّةٌ مِّنَ الْاٰخِرِيْنَ.

Translation: Meaning that, O ʿĪsā, I will cause you to die a natural death and will raise you towards Me; I will grant predominance to your followers over those who disbelieve, until the Day of Judgment. And one group of the followers shall be the earlier ones and one group will be of the later ones.

This comforting message from God descended upon Ḥaḍrat ʿĪsā [Jesus] at a time when he was in great distress, and he had been threatened with a death that is particularly reserved for criminals; namely, the threat of crucifixion which is an accursed death. This very revelation and this very promise was given to this humble one, from which it was understood that this humble one would face the same trial and meet the same end. **This humble one was named ʿĪsā [Jesus] on this very basis,** and it was promised that, '**I will cause you to die a natural death** and will raise you with honour.'

In short, this revelation contains a concealed prophecy that, like Ḥaḍrat ʿĪsā, the enemies of this humble one would also conspire to kill me and would implement plans to inflict the death of a criminal; that is, execution by hanging. However, they would **fail** in the accomplishment of these intentions. In short, by applying the name of **ʿĪsā [Jesus]** to this humble one, it alluded to the reason that just as plans and plots were made for Ḥaḍrat ʿĪsā to die this death—which is typical of the deaths of criminals—the same would occur here as well.

Then, in subsequent revelations that follow, clear indications

were given about when and what time this would occur, and the period in which these kinds of intentions and murder plots would occur, and what Signs would appear before this. And that revelation is as follows, which is found on page 557 of *Barāhīn-e-Aḥmadiyya*:

میں اپنی چمکار دکھلاؤں گا۔ اپنی قدرت نمائی سے تجھ کو اٹھاؤں گا۔ 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۔ اَلْفِتْنَةُ هٰهُنَا فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ. فَلَمَّا تَجَلّٰى رَبُّهٗ لِلْجَبَلِ جَعَلَهٗ دَكًّا.

[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. When the Lord will manifest Himself on the mountain of difficulties, He will crush them into pieces.]

In these revelations, it was clearly stated that those murder plots would occur at a time when a brilliant Sign would appear. For this reason, these plots were named *fitnah* in the last *ilhām,* and it was said that there would be a trial at this juncture, so patience like

that of the resolute Prophets is needed. It was also said that this *fitnah* would ultimately be eradicated.

These are the three *fitnas* that were mentioned in *Barāhīn,* and all three have come to pass. The *fitnah* of the brilliant Sign was not limited to mere verbal uproar, but on 8 April 1897, our house was also searched, in order to fulfil the prophecy concealed in naming me ʻĪsā. Now, just as reading *Barāhīn-e-Aḥmadiyya* discloses the information of these three *fitnas*, similarly if anyone reads the pages of my life's events that have transpired since the time when *Barāhīn-e-Aḥmadiyya* was published to this day, even then they would have to acknowledge that only three *fitnas* have occurred externally. Through these investigations, not only is the prophecy made regarding Lekh Ram strengthened by this supporting evidence, but the prophecy made about Atham also becomes as evident as the rising sun.

In short, by carefully examining these three *fitnas*, one becomes aware of the absolute power of God. This is such an episode that should not be put aside with idle remarks; rather, it should be pondered upon with undivided attention. Undoubtedly, the pure soul and pure conscience of a seeker of truth can be liberated from many veils by attaining insight from this situation. Without a doubt, at this point the question naturally arises that if the prophecies regarding Atham and Lekh Ram were not from God Almighty but were merely coincidental events, then how were both of these prophecies written in *Barāhīn-e-Aḥmadiyya* seventeen years ago? Where and what direction can any fair-minded person run from the fact that just as the Signs of three *fitnas* are discovered from external events, *Barāhīn-e-Aḥmadiyya* also provides information about these three *fitnas*?

Now, haven't these testimonies—strengthened by a great many pieces of evidence—reached a level that can be called conclusive and certain? And isn't this sequence of revelations over an extended seventeen-year period—which goes from our time back to that unrelated time where the pen of scheming plots would have utterly failed—sufficient for attaining complete satisfaction? Does any doubt still exist that a sceptical person can harp on? And to assert that Lekh Ram died in the fifth year of the time period; he didn't die in the sixth year—could there possibly be any greater folly than this criticism? From where and from whom did such a critic hear that dying in the sixth year was a necessary condition in the revelation? This revelation is saying in clear terms that God Almighty, keeping the specific time of death concealed, had given the Sign of a six-year time period, stating that whenever it would be His will during this term, Lekh Ram would be destroyed. Is God prohibited from concealing one aspect out of His wisdom while revealing another?

Such absurd objections can only come from the mouth of a fool who is ignorant of the philosophy of Divine prophecies. The truth is that in all the prophecies made known in this world through the Prophets, it has been sanctioned [by God] that the timings of the fulfilment of the prophecies should also be kept concealed to some extent. Thus, it is often Divine practice that a limit is set for the occurrence of an event. Thereafter, it is up to God's discretion—He may fulfil it in the earlier part of that period, or in the latter part, or He may not set any limit at all and not specify any time frame. You will find hundreds of such prophecies in the Books of God where no time has been specified for their fulfilment.

It is a rather obvious fact that if God Almighty gives a promise to do something up to a period of time whenever He so desires, can man object why He didn't specify a particular time? Of course, if God Almighty were to set a specific time frame and state in clear terms that the prophecy will not manifest until this entire period passes, and until the last minute or the last second of it comes, then it would be necessary in that case for the prophecy to be fulfilled in the last second of that period. But when God, in His wisdom, sets a time period and declares that He will accomplish a certain task within that period whenever He so wills, then to object to such a prophecy is to question the entire enterprise of God Almighty.

Moreover, the prophecy in relation to Lekh Ram carries great significance as it not only specified a term of six years, but had also foretold that he would meet his punishment on a day which would be connected to the day of Eid. Accordingly, the title **'Calf of Sāmirī'** was given to Lekh Ram for the very reason that the [golden] calf was burnt on the day of a [Jewish] festival. The revelation [regarding Lekh Ram] also clearly spoke of the Eid day and this became so well known that hundreds of Hindus became aware of this revelation. The revelation and vision also stated in clear terms that it would be a dreadful death and would occur through murder. The vision also alluded to the fact that the day of the death would be a Sunday and it would occur at night.

Now, behold how many of the loftiest matters of the unseen abound within this prophecy! So now, isn't it true that if all these aspects are considered collectively, and the prophecy from *Barāhīn* is factored in as well, then, without a doubt, it draws the inevitable conclusion that these prophecies are extraordinary and completely beyond human capabilities? Yes, indeed, if any mortal

possesses the ability to reveal such intricate and precise information from the unseen and can foretell events seventeen years before they occur—when they are practically non-existent at the time of being told—then such a person should be presented as a case in point, and his experiences should be shown as evidence. Mere old, worn-out tales will not suffice in this regard.

نداریم ای یار با نسیه کار اگر قدرتت هست نقدی بیار
My friend! I have no interest to sell on credit.
If you are able to pay cash, bring it.

You have already heard that these prophecies have been clearly mentioned in *Barāhīn-e-Aḥmadiyya.* So how can this continuous sequence of testimonies be broken?

Since some cruel clerics, like Muhammad Husain of Batala,[1☆]

1. ☆ This Sheikh, an enemy of truth, has also levelled against me the unfounded allegation that certain other prophecies of mine have also proven false. What else should I say about this except: لَعْنَةُ اللهِ عَلَى الْكَاذِبِينَ ['May the curse of Allah be upon the liars'].

I am prepared to give the aforementioned Sheikh 100 rupees in cash per prophecy, if he can prove that such and such prophecy turned out to be contrary to reality. But will he desire to investigate upon hearing this proposal? Assuredly not, for arrogance has rendered him blind. I have come to learn that this individual is mischievous in the extreme and an enemy of truth. He harbours some specific enmity towards Islam. His heart does not desire that the honour, glory, and eminence of Islam be manifested in these times of great mischief and tumult. Nevertheless, his designs in this regard **shall be frustrated.**

Hearken to my words! Henceforth, bear well in mind that Allah shall manifest numerous Signs. He shall not relent until He has demonstrated the humiliation of such individuals. Author

want to attack Islam out of enmity towards me, and their goal is to erase those Signs that have descended from the heavens as testimony to the truth of this religion; therefore, this ***Istiftā'*** [demand for a verdict] is presented to the honourable and discerning members of the [Muslim] community. I have accurately recorded all the events and testimonies, and the books from which they have been written have been published for a long time. Every respected and revered scholar—should he wish to see the original books, he may request them from me. Therefore, I earnestly petition the respected and revered gentlemen, for the glory and grandeur of Allah the Exalted and His Messenger, to document this fatwa [religious verdict] that arises from the present circumstances on the attached papers of this treatise, and affixing their own and others' testimonies upon them, they would be doing a favour to the misguided people.

Please send me these written statements by letter, so that they may all be compiled and published as a collection. I know that the testimonies of the respected and revered will come with great enthusiasm from every direction, and true believers will never conceal this testimony in which the glory of Islam is clearly evident. However, those of a lowly nature with an ignoble worldly bent of mind—such people should remember that God Almighty says that whoever conceals true testimony, their heart is sinful before God. As far as I can see, no law prevents even Government officials from offering such truthful testimony that justly supports the truth.

Supporting truth is a noble quality in a person. No matter how much worldly honour and prestige we may attain, we cannot escape the grasp of God. My experience is that disregarding that

Mighty Sovereign and concealing the truth is to invite disgrace upon oneself. Whoever, after witnessing such clear events, still shies away from giving truthful testimony, I will be compelled—at the very least—to consider that individual negligent of defending the honour of God, the Faith, and the Chosen Messenger. However, if they provide truthful testimony, I will pray before the Best of Judges for the fulfilment of their spiritual and worldly desires—and what am I asking for? Only **truthful testimony.**

مبادا دل آں فرو مایہ شاد که از بہر دنیا دھد دین بباد
May that lowly heart never find joy,
Which for the sake of the world sacrifices its faith.

My intention is to have these accounts translated into English and presented to the discerning individuals of Europe, as they naturally possess great courage in supporting the truth, provided that they recognize the actual validity of the truth. However, first, I am presenting this appeal to the brethren of my own nation and giving them the opportunity to render this courageous testimony, through which their names will be recorded[1] with honour among the righteous until the end of time.

Signed,
Mirza Ghulam Ahmad of Qadian
12 May 1897

1. For unknown reasons the list of names was not included in the original edition. [Publisher]

PUBLISHER'S NOTE

Please note that, in the translation that follows, words given in parentheses ( ) or curly brackets { } are the words of the Promised Messiah[as]. 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[as] 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-Jumuʿah,* 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[as] 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 ʿalaihi wa sallam,* meaning 'may peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muḥammad[ṣas].

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

ra *raḍiyallāhu ʿanhu/ʿanhā/ʿanhum,* meaning 'may Allah be pleased with him/her/them', is written after the names of the Companions of the Holy Prophet Muḥammad[ṣas] or of the Promised Messiah[as].

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

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

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

In general, we have adopted the following system established by the Royal Asiatic Society for our transliteration.

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

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

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

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

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

ص *ṣ* – strongly articulated *s.*

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

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

ظ *ẓ* – strongly articulated *z.*

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

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

ق *q* – a deep guttural *k* sound.

ء ʾ – a sort of catch in the voice.

Short vowels are represented by:

a for ـَـ (like *u* in *bud*).

i for ـِـ (like *i* in *bid*).

u for ـُـ (like *oo* in *wood*).

Long vowels by:

ā for ـٰـ or آ (like *a* in *father*).
ī for ی ـِـ or ـِا (like *ee* in *deep*).
ū for و ـُـ (like *oo* in *root*).

Other vowels by:

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

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

We have not transliterated some Arabic words which have become part of 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[as] 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

Ibrāhīm Abraham

ʻĪsā Jesus Christ

Luqmān

Lūt Lot

Masīḥ Messiah

Muḥammad Muhammad

Mūsā Moses

Yasūʻ Jesus

Yūnus Jonah

Yūsuf Joseph

Other Foreign Names

As-Sāmirī The rebellious man who misguided the Israelites into worshipping the golden calf.

Hāmān Senior official of Pharaoh

GLOSSARY

Āmīn Let it be so. Arabic equivalent to amen.

Aryah Samaj A Hindu sect founded by Pundit Swami Dayanand Saraswati in 1875.

Barāhīn Convincing and conclusive arguments, evidence, and proof; the singular is *burhān*. Short name for *Barāhīn-e-Aḥmadiyyah,* the five-part magnum opus of the Promised Messiah[as].

Barakātud-Du'ā' Lit. 'Blessings of Prayer', penned by the Promised Messiah[as] in 1893 to rebut the views of Syed Ahmad Khan by explaining that prayers are indeed accepted by God.

Eid/'Īd Literally, 'Happiness that is often renewed.' *'Īdul-Fiṭr* marks the end of the month of Ramadan. *'Īdul-Aḍḥā* is celebrated to commemorate the willingness of Ḥaḍrat Ibrāhīm[as] to sacrifice his son for God.

Fatwa A fatwa is a formal legal opinion or ruling issued by an Islamic scholar on matters of Islamic law, based on religious texts and interpretations.

Fitnah A trial, mischief, evil, or calamity.

Ḥadīth A saying of the Holy Prophet Muhammad[sas]. The plural is *aḥādīth*.

Ḥaḍrat A term of respect used to show honour and reverence for a person of established righteousness and piety. The literal meaning is: His/Her Holiness, Worship, Eminence, etc. It is also used for God in the superlative sense.

Holy Prophet[sas] A title used exclusively for the Founder of Islam, Ḥaḍrat Muhammad[sas].

Holy Quran The final and perfect Scripture revealed by Allah for the guidance of mankind for all times to come. It was revealed word by word to the Holy Prophet Muhammad[sas] over a period of twenty-three years.

Ilhām Divine revelation from God, used interchangeably with *waḥī* 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.

Karāmāṭūṣ-Ṣādiqīn Lit. 'The Miracles of the Truthful', is a book written in 1893 by the Promised Messiah[as], that comprises of four eloquent *qasīdahs* in honour of the Holy Prophet Muhammad[sas] as well as an exceptional commentary on *Sūrah al-Fātiḥah* in Arabic.

Khalīfah Caliph is derived from the Arabic word *khalīfah*, which herein means 'successor'. *Khulafā'* is the plural of *Khalīfah*.

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.

Madrasah Lit. 'a place of study', is an educational institution for the Islamic sciences, including Quran, Sunnah, Hadith, *Fiqh* (Islamic jurisprudence), and other related subjects.

Maulawī A Muslim religious cleric.

Muhammad[sas] Founder of Islam. *see* Holy Prophet[sas].

Muṣtafā The Chosen One, a title of honour used for the Holy Prophet Muhammad[sas].

Namaste A traditional Hindu greeting.

Promised Messiah[as] A title given to the Reformer prophesied to appear during the Latter Days, by the Holy Prophet Muhammad[sas]; see also **About the Author** on page page ix.

Quran *see* Holy Quran.

Shariah Religious law of Islam. The term is also used in the general sense of any revealed law.

Sirāj-e-Munīr A magnificent book published in 1897 by the Promised Messiah[as], which documents thirty-seven prophecies, including the humiliating ends of Pundit Lekh Ram and Abdullah Atham. The book also features an affectionate exchange of letters between Ḥaḍrat Khawajah Ghulam Farid[rta], a revered sufi saint, and the Promised Messiah[as].

Ṣāḥib A title of respect similar to diverse English terms like Mister, Honourable, and Revered.

Sunnah In the context of the formal Prayer, refers to those *rak'āt* that the Holy Prophet[sas] offered but are not prescribed as obligatory and are dropped while travelling. Sunnah *rak'āt* are offered regularly by practicing Muslims.

Sūrah Arabic word for 'chapter', and used for designating the chapters of the Holy Quran.

Taubah Signifies repenting sincerely of past moral lapses with a firm resolve to completely shun all evil and to do good deeds, making amends for all wrongs done.

Vedas The most ancient Hindu scriptures, written in Sanskrit and containing hymns, philosophy, and guidance on ritual for the priests of the Vedic religion. There are four Vedas—Rigveda, Samaveda, Yajurveda, and Atharvaveda.

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And one group of the followers shall be the earlier ones and one group will be of the later ones. 60

A trial will arise here, then be steadfast as the Prophets of high resolve were steadfast. 58

At that time a *fitnah* would erupt from the Christian priests. 57

Behold, how exalted is the station of being befriended by God—the Lord of Honour, and the Exalted! 58

Beware of the sharp sword of Muhammad[sas]! 45

Both hands of Abū Lahab perished and so did he perish himself. 58

Call to mind the time when the one who declared you a disbeliever shall devise a plan against you... and shall say, 'O Hāmān, prepare a fire for me so that I might find out about the God of Mūsā because I consider him to be a liar.' 58

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His matter will be settled in six. 48

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It did not behove him to enter into this affair. 58

I will grant predominance to your followers over those who disbelieve, until the Day of Judgment. 60

Keep in mind! This tribulation will be from God Almighty so that He might hold you dear beyond measure. 58

O 'Īsā, I will cause you to die a natural death and will raise you towards Me. 60

Say to these priests that God is One, He is Self-Existing and Besought of all. No one is His son, nor is He anyone's son, and there is none like unto Him. 56
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