



THE VICTORY OF ISLAM



The Victory of Islam

(Fath-e-Islām)

Ḥaḍrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi

peace be on him

Founder of the Ahmadiyya Muslim Community



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English translation of *Fath-e-Islām*

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

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

Ḥaḍrat Mirza Ghulam Ahmad^{as} started experiencing divine dreams, visions, and revelations at a young age. In 1889, under Divine command, he started accepting initiation into the Ahmadiyya Muslim Community. The Divine revelations continued to increase and he was commanded by God to announce that God had appointed him to be the Reformer of the Latter Days as prophesied by various religions under different titles. He claimed to be the same Promised Messiah and Mahdi whose advent had been prophesied by the Holy Prophet Muhammad^{sas}.

After his demise in 1908, the institution of *Khilāfat* (Successorship) was established to succeed him, in fulfilment of the prophecies made in the Holy Quran and by the Holy Prophet Muhammad^{sas}. Ḥaḍrat Mirza Masroor Ahmad^{aba} is the Fifth Successor to the Promised Messiah^{as} and is presently the Head of the Ahmadiyya Muslim Community. The Ahmadiyya Muslim Community is now established in more than 200 countries.

FOREWORD

The Victory of Islam is the English rendering of *Fatḥ-e-Islām*, an Urdu treatise penned in 1890 by Ḥaḍrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, peace be on him. It outlines the divinely ordained strategy to combat the aggressive misinformation campaigns orchestrated by Christian missionaries throughout the Muslim world. The Promised Messiah, peace be on him, urges the Muslim ummah to wake up and seize the moment at hand by supporting his movement in defence of Islam.

Exhaustive deliberations and plans were orchestrated by Christian missionary societies to malign and manipulate Islamic teachings and to exploit the ignorance of the masses. These well-funded efforts initially met with unprecedented success, converting many Muslims to Christianity. Muslim scholars were unable to defend Islam against this onslaught and several renowned *maulawīs* themselves embraced the Christian faith. It appeared to be only a matter of time before the entire land of India would follow suit.

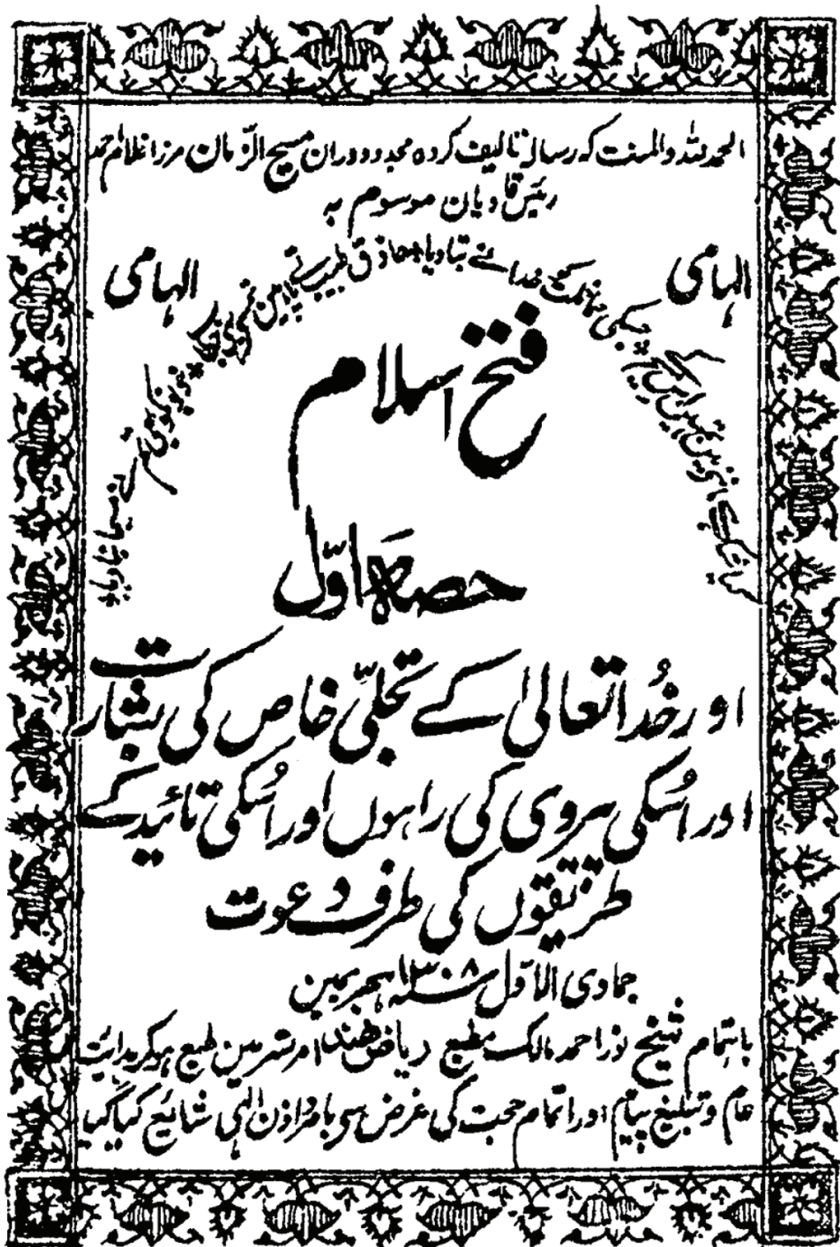
It was at this time that the Promised Messiah, peace be on him, was appointed by Allah the Almighty to begin a movement to institute and execute a strategy of five campaigns which he outlined in his groundbreaking work, *The Victory of Islam*:

1. Publishing books
2. Distributing leaflets
3. Hosting guests and visitors in search of truth
4. Replying to letters of inquiry
5. Establishing a community through *bai'at* (initiation)

Through these five campaigns, the Promised Messiah^{as} was not only able to effectively defend Islam and the Holy Prophet Muhammad, peace and blessings of Allah be upon him, against widespread slanders, but he also took the offensive by illustrating the fundamental weaknesses of the Christian faith and how it deviated from the true teachings of Jesus, peace be on him. The Promised Messiah, peace be on him, had sown the seed of what would one day sprout into a powerful Muslim missionary movement to spread the true teachings of Islam and peace throughout the world.

Al-Ḥāj Munir-ud-Din Shams
Additional Wakīlut-Taṣnīf, London
January 2022

The Victory of Islam



الحمد لله والمنتهى كرسالہ تالیف کردہ مجدد دوران مسیح الزمان مرزا غلام احمد
 ربیع قادیان موسوم بہ

الہامی ایک نئی کتب خانہ کے تیار ہوا ہذا ذوق طیب نے پاپاں نے کو بیجا

فتح اسلام
 حصہ اول

اور خدا تعالیٰ کے تجلّی خاص کی بشارت
 اور اسکی سروی کی راہوں اور اسکی تائید کے
 طریقوں کی طرف دعوت

جاوای الاقل مسئلہ ہجرت
 باہتمام شیخ نواز احمد مالک مطبع ریاض ہند امرتسر میں طبع ہو کر یہ ایٹ
 عام و تبلیغ پیام اور اتمام حجت کی غرض سے باعزاز ان ہی شایع کیا گیا

قیمت فی جلد ۱۰۰

All praise belongs to Allah and with His grace, this treatise was authored by the *Mujaddid* [Reformer] of the Time, the Messiah of the Age, Mirza Ghulam Ahmad, the Chief of Qadian, *entitled*

Revealed

What doubts make you hesitate in accepting this Messiah, whose resemblance has been affirmed by God. You call expert physicians by the same title. Indeed, you also bestow it upon handsome people.

Revealed

The Victory of Islam

Section One

*& the Glad Tidings of the Distinct
Manifestation of God Almighty
& an Invitation to the Paths of its Pursuit
and the Means of its Support*

in
Jumādā al-Awwal 1308 AH

UNDER THE COMMAND AND PERMISSION OF GOD
FOR THE GUIDANCE OF ALL, PROPAGATION OF THE MESSAGE,
AND PROVISION OF A CONCLUSIVE ARGUMENT

Published at the Riyāḍ-e-Hind Press, Amritsar
under the management of Sheikh Nūr Ahmad, Proprietor

PRICE: 8 ANNAS PER COPY

Translation of the original Urdu title page for *Fath-e-Islām*

ANNOUNCEMENT

Seven hundred (700) copies of this book, *The Victory of Islam*, have been printed, of which three hundred (300) have been dedicated purely for the sake of God for those people who are among the group of Islamic preachers, or are interested but indigent, or are Christian or Hindu scholars.

The remaining four hundred (400) copies will be given at the price of 8 annas per copy to those who can afford to pay the price. Postal charges are not included. Those individuals in the category of preachers, indigent folk, etc. who will be receiving the book for free should send only a half-anna postage stamp so that the book may be dispatched to them.

ANNOUNCEMENT FROM

The humble one, Mirza Ghulam Ahmad,
[Allah's] mercy be upon him, of Qadian

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹
نَحْمَدُهُ وَنُصَلِّي²

GLAD TIDINGS OF THE VICTORY OF ISLAM



the Distinct Manifestation of God Almighty



*an Invitation to the Paths of its Pursuit and
the Means of its Support!*

رَبِّ انْفُخْ رُوحَ بَرَكَتِكَ فِي كَلَامِي هَذَا وَاجْعَلْ أَفْعِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِ [My Lord! Infuse the spirit of blessing into this composition of mine and inspire the hearts of people to incline towards it.]

O readers! عَافَاكُمْ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ [May Allah forgive in this world and the hereafter.] Today, after a lengthy duration of time, this humble one calls your attention to an important treatise concerning the divine mission that God Almighty has entrusted me with

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

2. We praise Him and invoke blessings (upon His Noble Messenger).
[Publisher]

for the defence of the religion of Islam. In this treatise, I wish to impress upon you gentlemen—with the fullest capacity of speech that God Almighty has Himself conferred upon me—the greatness of this mission and the need to support this undertaking, that I might be absolved of the duty incumbent upon me to convey the message. Therefore, in setting forth this topic, I am not the least concerned with what impact this composition has upon the hearts. My sole objective is to discharge—in the manner it ought to be done—the duty that is obligatory upon me and the conveying of the message that is demanded of me as a mandatory debt, regardless of whether people listen to it with attentive ears or look upon it with aversion and constraint, and whether they think well of me or entertain ill-thinking about me in their hearts. وَأَقْوَصُ أَمْرِي إِلَى اللَّهِ وَاللَّهُ بِصِيرَتِي بِالْعِبَادِ [And I resign my affair to Allah, and Allah is Ever Watchful over His servants.]

I now proceed to write the treatise which has been promised above, as follows:

O seekers after truth and true lovers of Islam! It is clear to you all that this age in which we are expending our lives is such a dark time that extreme wickedness has permeated whatever exists in matters of faith and deeds. A fierce tempest of vice and depravity rages from every direction. What is called **faith** has been replaced by a few words of mere verbal profession, and the phenomena referred to as **good deeds** are deemed to be satisfied by so many rites of ceremony or extravagance, or acts of hypocrisy, whilst being completely oblivious to what true piety is. Even the philosophy and naturalism of this age stand in stark opposition to spiritual well-being. Infatuation with them proves to have an extremely

negative influence upon those acquainted with them, and seduces them towards [spiritual] darkness. They stir toxic elements and awaken the slumbering satan [within]. Those who indulge in these disciplines frequently develop such scepticism in religious matters that they begin to view the principles established by God Almighty, as well as the acts of worship related to fasting, prayer, etc., with an attitude of contempt and derision. Their hearts do not so much as hold any regard or reverence even for the Being of God Almighty. On the contrary, most of them are coloured with apostasy and filled with atheism and despite being recognized as the progeny of Muslims, they are enemies of the Faith.

Oftentimes it verily happens that those who are studying in colleges are not even relieved from learning their required disciplines before they have relieved and resigned themselves from the Faith and from sympathy for the Faith. This is merely **one branch** that I have mentioned that is laden with the fruits of darkness in the present age, but there are yet hundreds of other branches besides it that are no less than it!

It is generally observed that trust and honesty have departed from the world to such a degree as if they have disappeared completely. Fraud and deceit in pursuit of worldly wealth have transgressed beyond the extreme; the individual most cunning of all being considered the most competent of all! Various forms of dishonesty, fraud, adultery, deceit, and falsehood; schemes abounding in the most egregious degree of cunning and covetousness; and habits rife with evil are spreading about. Vindictiveness and wrangling, combined with the utmost cruelty, are on the rise. A storm of bestial and evil passions has surged forth. The more adept and proficient people become in these contemporary sciences and

laws, the more deficient they become in the natural traits of nobility of disposition and nobility of conduct, and the innate qualities of modesty, shame, fearfulness of God, and honesty.

The teachings of Christians, too, are devising different types of mines to blow up [the edifice of] truth and honesty. Christians are painstakingly exerting the maximum effort to concoct all the subtle nuances of falsehood and fabrication to obliterate Islam, employing them at every occasion and opportunity in order to plunder [Muslims of their faith]. Brand new paradigms to beguile and ever modern means to mislead are being fashioned. They egregiously insult **the Perfect Man [Muhammad^{sws}]**, who was the Pride of all Holy Ones, the Crown of all Chosen Ones, and the Chief of all Noble Messengers, to the extent that **Islam and the Holy Guide of Islam** are diabolically portrayed in theatrical shows in a variety of unflattering themes and caricatures. Such slander is propagated by means of the theatre in which all villainy has been employed to debase the honour of Islam and the Holy Prophet.

Now—O Muslims!—listen and listen attentively! To the extent that this Christian nation has employed convoluted calumny to impede the purifying effect of Islam, indulging in the most deceptively fraudulent machinations and breaking their backs in propagating them while streaming money as if it were water, and exerting efforts even to the point of exhausting the most shameful means—the mentioning of which is better left out of this essay—for the very sake of those magical feats from the court of Christian nations and advocates of the Trinity; it is completely beyond belief and imagination for naive souls to be delivered from this European sorcery so long as God Almighty

does not brandish that Mighty Hand which holds within itself the power of a miracle and so long as He does not shatter this spell of sorcery into pieces with that miracle. So in order to thwart this enchantment, God Almighty granted this miracle to the true Muslims of the present age by sending this servant of His to confront the enemies—having honoured him with His revelation and word and His special blessings, and having bestowed upon him perfect understanding of the subtle intricacies of His path, and having granted him a multitude of heavenly wonders and miracles, and spiritual insights and subtleties—so that this Heavenly Stone may smash the waxen idol prepared by European sorcery. Therefore—O Muslims!—the coming of this humble one is a miracle from God to dispel the darkness of this spell. **Was it not demanded that a miracle should also appear in the world to confront this sorcery?** Is this idea so strange and incredible in your eyes that God Almighty should manifest such a divine radiance as bears the impact of a miracle to confront the most egregious degree of wile which has accrued up to the true [deceptive] nature of magic?

O wise ones! Marvel not that God Almighty has sent down a Heavenly Light during this time of need and within these days of intense darkness, having designated a servant for the universal good, and sent him into the world for the purpose of [demonstrating] the supremacy of the message of Islam, promoting the light of the Best of Mankind [the Holy Prophet^{sas}], and to help the Muslims as well as to purify their inner condition. Rather, astonishment would have been applicable in the event that that God—who is the Defender of the faith of Islam and who had promised that He would forever remain the Guardian of the

Quranic teaching and would never allow it to grow cold, lifeless, or lightless—had kept silent upon seeing this darkness, gazing upon mischief, internal and external, all the while forgetting that promise of His which He had affirmed so emphatically in His Holy Word!

I say it again, if there were an occasion for surprise, it would be that the clear and explicit prophecy of that Holy Messenger went unfulfilled, in which it had been stated that God Almighty would continue to raise a servant of such [exalted] calibre at the head of every century who would revive His Religion.^{1☆} So this is no occasion for surprise. On the contrary, it is an occasion for

-
1. ☆ *Tajdid-e-Dīn* [Revival of the Religion], in its complete and true sense, cannot be said to consist of such activities as disseminating translations of the Holy Quran merely in the manner of superficial formality and custom, or simply translating and publishing religious books and *aḥādīth* of the Prophet in Urdu or Persian, or teaching the empty rituals—abounding with heretical innovations—that are becoming the norm of most religious leaders of the present time. On the contrary, the last-mentioned activity is actually a revival of satanic ways and is subversive to the Faith. Disseminating the Holy Quran and authentic *aḥādīth* throughout the world is undoubtedly a noble feat, but to do this work as ritual and formality through rational thought and deliberation, without truly submitting one's ego to the Hadith and Quran, is such an empty and ostentatious service as can be rendered by any learned man. They have been rendered continually, but have nothing whatsoever to do with *Mujaddidiyyat* [i.e. the position of an Islamic Reformer]. In the sight of God Almighty, all of these works are nothing more than selling the skeleton [i.e. sheer roguery]. Allah, the Lord of Glory, states:

لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۚ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

[Why do you say what you do not do? Most hateful is it in the sight of Allah that you say what you do not do (*Sūrah aṣ-Ṣaff*, 61:3–4).]

rendering thousands upon thousands of thanks, and it is a time to strengthen one's faith and conviction that God Almighty, through His grace and mercy, fulfilled His promise and did not allow even a minute's delay in the prophecy of His Messenger. Not only did He fulfil this prophecy, but He also opened the door to thousands of prophecies and miracles in the future. If you possess faith, be grateful and perform prostrations of gratitude for you have chanced upon the epoch in whose eager anticipation your noble forefathers passed away, and in whose very yearning

And He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا تَعْزُبُوا عَنْهَا وَإِذَا اهْتَدَيْتُمْ

[O ye who believe! Stand guard over yourselves. He who goes astray cannot harm you when you *yourselves* are rightly guided (Sūrah al-Mā'idah, 5:106).]

How can a blind man lead the blind and how can a leper cleanse the bodies of others? *Tajdid-e-Din* is that holy state that first descends with a loving passion upon a pure heart that has advanced to the station of Divine converse. Then, sooner or later, it permeates others. Those people who receive the strength of *Mujaddidiyyat* from God Almighty are not charlatans; rather, they are truly the deputies of the Messenger of Allah, peace and blessings of Allah be upon him. In spiritual terms, they are the *Khulafā'* [vicegerents] of the Holy Prophet.

God Almighty makes them heir to all the blessings that are bestowed upon the Prophets and Messengers. Their statements are based on their zealous nature and not the result of mere effort. They speak with their actions and not through mere verbiage; the splendour of God Almighty's revelation shines upon their hearts. They are guided by the Holy Spirit through every moment of difficulty. Their words and deeds are not tainted by worship of the material world, for they have been purified completely and have been drawn completely and perfectly [to God]. —Author

countless souls departed from this life. It now lies within your hand to appreciate it or not as well as to benefit from it or not.

I shall proclaim it time and time again—the declaration of which I cannot refrain from—that **I am the very one who was sent at the appointed time for the reformation of mankind** so that the Faith might be firmly planted afresh within the hearts. I am sent in the same manner as the one [i.e. Jesus^{as}] who had been sent after the man of God, *Kalimullāh* [the one who converses with Allah; i.e. Moses^{as}], and whose soul was raised to Heaven after a great deal of suffering during the reign of Herod. Thus, when the second *Kalimullāh* [i.e. Muhammad^{sas}]—who is, in fact, the foremost of them all and is the Chief of all Prophets—came to punish other ‘pharaohs’, and about whom it was stated,

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ۗ

[Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh (*Sūrah al-Muzzammil*, 73:16).]

then he—who in his mission was the likeness of the first *Kalim*, albeit superior to him in rank—was also given a promise of [a follower of his coming in] the likeness of the Messiah. And that likeness of the Messiah [i.e. Mirza Ghulam Ahmad^{as}]—bearing the power, spirit, and unique character of the Messiah Son of Mary—descended from Heaven at a time that resembles that very age [of the first Messiah] and after nearly the same duration of time that existed from the time of the first *Kalim* up to the time of the Messiah Son of Mary; that is, the fourteenth century. That descent was spiritual in nature just as the descent of [spiritually]

perfect people occurs for the reformation of mankind after their [spiritual] ascent. And he descended in an age resembling all aspects of the very age in which the Messiah Son of Mary descended so that it might be a Sign for those who reflect.¹

Therefore, it is incumbent on everyone not to be hasty in rejecting him lest he is adjudged fighting against God Almighty. The people of the world who persist stubbornly in their obscure imagination and antiquated ideas will not accept him, but the time has drawn nigh which will expose their error to them.

دنیا میں ایک نذیر آیا پر دنیا نے اس کو قبول نہ کیا لیکن خدا اُسے قبول کریگا اور بڑے
زور آور حملوں سے اسکی سچائی ظاہر کر دے گا۔

A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with mighty assaults.

This is not the word of man; it is the revelation of God Almighty and the word of the Glorious Lord. I hold the firm belief that the days of those assaults are near at hand, albeit these assaults will not be with the scimitar and hatchet, and no need will exist for swords and muskets. On the contrary, the help of God Almighty will descend with spiritual weaponry, and a fierce conflict will ensue with the 'Jews'. Who are they? The superficial literalists of this age who have followed the Jews in complete unison, step for step. All of them will be split asunder by the heavenly sword of

1. Due to the length of the footnote, it has been moved to pages 51-59 as a stand-alone section for the ease of readers. [Publisher]

Allah, obliterating the traits of the [wayward] Jews. And lo! Every truth-concealing, one-eyed deceiver worshipping the world who lacks the eye of faith shall be slain by the sword of irrefutable arguments. Truth will triumph. Then, a day of revival and light shall return for Islam which had come before, and that sun will rise again in its full perfection as it had risen before. But for now, it is not so. It is necessary that Heaven should restrain it from rising until our hearts bleed from toil and devotion marked by self-sacrifice, and we abandon every comfort for its dawn, and we embrace every humiliation for the glory of Islam.

The revival of Islam demands a ransom from us. What is that [ransom]? To die in this very path! This is the very death upon which the life of Islam, the life of the Muslims, and the glorious manifestation of the Living God depend; and this is the very phenomenon whose name is otherwise expressed as 'Islam'. God Almighty now desires the revival of this very Islam, and in preparation for the undertaking of that momentous mission, it was necessary that He establish on His own behalf a grand operation that would prove effective in every way. So, that Wise and Omnipotent One did precisely that by sending this humble one for the reformation of mankind. In order to draw the world towards truth and righteousness, He divided the work of promoting truth and propagating Islam into several branches.

Accordingly, **ONE BRANCH** from among these branches is the arrangement for the compilation and composition of publications, the management of which has been placed in the trust of this humble one.

And lo! Such insights and subtleties were intimated [to me] which are not within the capacity of man, but can be known

only through the power of God Almighty; and intricacies were unravelled not through human industriousness, but through the instruction of the Holy Spirit.

THE SECOND BRANCH of this operation is the arrangement for the distribution of leaflets, which is underway through divine command for the purpose of *Itmām-e-Hujjat* [the Conclusive Argument]. Thus far, over 20,000 leaflets have been published—and will forever continue to be [published] in the future, during times of need—to fully convey Islamic arguments to the people of different faiths.

THE THIRD BRANCH of this operation consists of visitors, travellers, and those who journey in search of truth, and those who come for other various reasons, [all of] whom—having obtained tidings of this heavenly undertaking—regularly come to visit, inspired by their respective motives. This branch, too, is in equal growth and expansion. Although it is somewhat less on certain days, there are other days wherein this activity picks up with the utmost zeal. Accordingly, during the past seven years, a little over 60,000 guests must have come. Only God Almighty has knowledge of the extent to which those among them who were ready and willing obtained spiritual benefit, resolution of their challenges, and removal of their weaknesses through the means of discourse. Nevertheless, there is absolutely no doubt that this approach, consisting of these verbal explanations that were given—or are being given—in reply to the questions of inquirers, or whatever is expounded on my part as is appropriate for the time and occasion, is proven in some cases to be far

more beneficial and effective and quicker to permeate the hearts in comparison with literature. This is the very reason that all Prophets viewed this method with respect, and with the exception of the Word of God Almighty—which was propagated in a specific manner, indeed being committed to writing—all remaining sayings of the Prophets were disseminated as verbal discourses upon their respective occasions.

This indeed was the general rule of the Prophets that, much like judicious orators during times of need, they would—strengthened by the Spirit—deliver addresses in various assemblies and gatherings suitable to the occasion. However, [they spoke] not like the orators of this age, who merely showcase their wealth of knowledge through their lectures, or whose intent is to ensnare some simpleton to follow them through their spurious logic and sophistic arguments, thereby making him even more worthy of hell than they are. On the contrary, Prophets spoke with the utmost simplicity and poured into the hearts of others that would spring forth from their own heart. Their sacred words would flow at the exact point and precise time of need, and they would not recite to their audience in the manner of amusement or fiction. Rather, seeing them sick and suffering from diverse spiritual afflictions, they would admonish them as a type of cure or would dispel their doubts with irrefutable arguments. The words in their discourse were few, but plentiful in meaning. Hence, this is precisely the rule observed by this humble one, and the door to dialogue always remains open in conformity with the aptitude of the visitors and travellers, tailored to their needs and with regard to their spiritual

maladies.¹ To ward off evil by marking it as a target and shooting it with the necessary arrows of admonition, and to restore deteriorated morality to its true shape and position by treating it like a limb dislocated from its joint, is a cure that requires being face-to-face in the presence of the sick and is not possible in any other setting.

This is the very reason that God Almighty sent so many thousands of Prophets and Messengers and enjoined [people to seek] the honour of being in their blessed company, so that the people of every age—acquiring eyewitness precedents first-hand and beholding their life as the embodiment of the Word of God—might strive to emulate them. If being in the company of the righteous had not been amongst the requirements of religion, then God Almighty could have revealed His Word by some other means without sending Messengers and Prophets, or He could have limited the affair of Messengership to just the very beginning of time, forever terminating the future succession of Prophethood, Messengership, and revelation. However, the profound wisdom and sagacity of God Almighty did not approve of this at all; in times of need—that is, whenever the love of God, His worship, righteousness and purity, and other essential matters suffer a decline—holy people, receiving revelation from God Almighty, have been appearing throughout the world in the form of exemplars. These two decrees are mutually dependent, that if God Almighty is drawn towards the reformation of humanity for all times to come, then it is absolutely essential that such

1. Due to the length of the footnote, it has been moved to pages 61–72 as a stand-alone section for the ease of readers. [Publisher]

people continue to appear for all times to come as are bestowed sight through the special favour of God Almighty Himself and steadfastly tread upon the path of His pleasure. Without a doubt, it is a certain and established fact that this monumental feat of reforming mankind cannot be undertaken simply by making castles in the air. For this [to occur], it is incumbent to tread upon the very path which the holy Prophets of God Almighty have been treading upon since time immemorial. Islam, from its very inception, had embraced this effective approach so firmly and resolutely that its parallel cannot be found in other faiths.

Who can point out the existence anywhere else of this large a community, which had grown beyond even 10,000 in number—and with perfect conviction, humility, self-sacrifice, and absolute effacement—that would lay prostrate at the threshold of the Prophet day and night in order to attain truth and seek righteousness? No doubt, Moses also had a community, but as to how and to what extent it was rebellious, disobedient, and distant and detached from spiritual fellowship and the right path, is a well-known matter to scholars of the Bible and students of Jewish history. However, the community of the Holy Prophet, peace and blessings of Allah be upon him, had developed such unity and spiritual solidarity in the path of their Chosen Messenger that it actually became like one limb [of the same body] from the perspective of Islamic brotherhood.

The light of Prophethood had so permeated their daily routines and lives—inside and out—that it was as if they were all mirror images of the Holy Prophet, peace and blessings of Allah be upon him. Accordingly, this tremendous miracle of inner transformation, through which vulgar idol worshippers progressed to

the point of perfect worship of God—and through which those constantly submerged in worldly affairs forged such a bond with the True Beloved that they shed their blood without hesitation in His way as though it were water—was actually the result of sincerely living their lives in the company of a true and perfect Prophet. Hence, it is upon this very basis that this humble one has been appointed to uphold this movement, and desires that the *silsilah* [spiritual chain] of those who keep companionship be expanded even wider—such people staying day and night in fellowship as those who carry the passion to strengthen their faith, love, and conviction—and that the kinds of light that have been manifested upon this humble one be manifested upon them, and that the *dhauq* [spiritual perception] that has been conferred upon this humble one be conferred upon them, so that the light of Islam may spread all over the world and the dark stain of disgrace and humiliation be wiped off the forehead of Muslims. Giving this very glad tiding, the Lord God sent me and said:

بجزام کہ وقت تو نزدیک رسید و پائے محمدیوں بر منار بلند تر محکم افتاد۔

[Now come forward and go forth, as your time is near.

The time is now coming that the people of Muhammad will be lifted from the pit and their steps will be planted firmly on a strong tower.]

THE FOURTH BRANCH of this operation is the correspondence that is written to seekers after truth or adversaries. Accordingly, during the previously mentioned period to this date, a little over 90,000 letters must have been received whose replies have been written, with the exception of some letters considered worthless

or unnecessary. This campaign proceeds routinely as well, and every month the exchange of letters probably reaches the extent of 300 to 700 or as many as 1,000.

THE FIFTH BRANCH of this [divine] movement, which God Almighty has established through His special revelation and inspiration, is the system of votaries and those taking the *bai'at* [pledge of initiation]. Accordingly, He informed me at the time of establishing this *jamā'at* [community]:

زمین میں طوفانِ ضلالت برپا ہے تو اس طوفان کے وقت میں یہ کشتی تیار کر جو
شخص اس کشتی میں سوار ہو گا وہ غرق ہونے سے نجات پا جائے گا اور جو انکار میں
رہے گا اس کے لئے موت درپیش ہے۔

The earth is covered with the flood of error. You should prepare this ark in this time of flood so that whoever boards this ark would be delivered from being drowned and whoever will persist in denial will face death.

He also said:

جو شخص تیرے ہاتھ میں ہاتھ دے گا اُس نے تیرے ہاتھ میں نہیں بلکہ خدا تعالیٰ
کے ہاتھ میں ہاتھ دیا۔

Whoever pledges his hand in your hand, pledges it not in your hand, but the Hand of Almighty God.

Furthermore, the Lord God gave me the glad tidings: I will cause you to die, and exalt you towards Me, and I will cause your followers to prevail over your deniers till the Day of Judgement.

This is a fivefold movement that God Almighty has established

with His own hand. Granted, an individual with superficial thinking might consider only the scheme of publishing books to be necessary, while dismissing the other branches as unnecessary and useless; however, all of them are vital in the view of God Almighty. As for the cause of the reformation that He has ordained, that reformation cannot possibly come to pass except through employing these five methods. Although this entire operation is entrusted to the special assistance and special grace of God Almighty—He alone being sufficient to bring about its fruition and His promises of good news granting a sense of reassurance—yet it is through His very command and prompting that the attention of Muslims is being drawn to provide assistance, just as how in the days of yore all the Prophets of God Almighty would draw the attention [of people] during times of difficulties. So, it is with this same purpose of calling attention that I proclaim the obvious fact of how much collective support is required from Muslims to maintain the best and broadest approach of implementing these five branches.

Considering just the initiative of publishing books as an example, imagine—if we accept this service as our responsibility with the intent of maximum propagation—the financial resources that will be incumbent upon us for its accomplishment. For, if our intent is truly to accomplish the propagation [of Islam], then our real goal should be the dissemination of our religious publications—which are replete with the gems of diligent investigation and meticulous scrutiny, drawing seekers of truth to the right path—to urgently and abundantly reach those who have been infected by corrupt teachings and are either afflicted with fatal [spiritual] diseases or are well-nigh on the brink of [spiritual]

death. In addition, wherever the prevailing circumstances of a country become perilous in consequence of the deadly poison of misguidance, it should always be our concern to distribute our books there without delay, and those books should be seen in the hands of every seeker after truth. Nevertheless, it is obvious that this objective cannot possibly be achieved in its fullest and most perfect sense if we always maintain the mindset that our books should be disseminated through selling. To disseminate books exclusively through sales, and to forcibly thrust religion into the material world due to selfish motives, is the most worthless and objectionable approach. And due to the resulting misfortune, neither could we rapidly distribute our books throughout the world, nor could we give those books to people in large numbers.

Without a doubt, the assertion is true and absolutely true that were we to, for instance, distribute 100,000 books free of charge, we could dispatch all of those books to far and distant countries in just twenty days, and we could circulate them generally across every echelon [of society] and every locale, granting them to every seeker after truth and everyone searching for the right path. In the event we imposed a price for such distribution, we would probably be unable to accomplish such an operation of this lofty calibre even over a period of twenty years. In the case of sales, we would lock up the books in cases and would wait for purchasers; that is, when will someone arrive or send a letter [of request]. During this prolonged period of anticipation, it is quite likely that we ourselves may depart from this very world while the books remain locked up and bound in cases! Hence, whereas the scope of selling is quite restricted and seriously obstructs the true objective, extending the work of a few years to centuries; and no

magnanimous and generous Muslim nobleman has yet come forward to purchase a large number of copies of our recent publications to distribute them free, purely for the sake of Allah; nor does any such society exist within Islam that is similar to the Christian mission, which can aid in this endeavour;^{1☆} nor is there any guarantee of life, which would permit us to—hopeful of a long life—wait for some distant future; therefore, with regard to my books, I have resolved from the very beginning to distribute gratis, so far as possible, a sizeable portion of the books, so that these books—laden with the light of truth—be disseminated quickly and universally throughout the world. However, as my personal resources did not enable me to carry this great burden alone—in addition to the enormous expenses of the other branches accompanying this branch—this work of publishing books was suspended after having advanced to a certain point and it remains suspended there to this day.

God Almighty has viewed all branches of this movement with equal importance and desires the accomplishment of them all and the establishment of them all to the same extent; however, the expenditures of these five branches are so great that they need the special attention and sympathy of the sincere. If I were to set out

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1. ☆ It has been reported that since its foundation—that is, over the last twenty-one years—the British and Foreign Bible Society has distributed over 70 million of their religious books throughout the world in support of the Christian faith. The affluent yet indolent Muslims of this time should read this article, which was printed and published in the newspapers of October and November 1890, with diligence and shame. Were these books published by the hands of salesmen or distributed freely by an impassioned society of a people in support of their faith?

—**Author**

the actual details of these religious expenditures, they would grow to an extraordinary length. However—O brethren!—observe, as an example, just the stream of travellers coming and going and see that nearly 60,000 or more guests have come during the seven-year period till today. Now, you can imagine the various expenses that were incurred in the service, feeding, and accommodation of these honourable guests and the various measures that had to be taken for their comfort during winter and summer. A man of penetrating foresight would undoubtedly be baffled as to how all the necessities and particulars for the hospitality of such a vast number of people were capable of being satisfied over time and, going forward, what arrangement could sustain such a large operation.

It was in this very same way that those 20,000 leaflets were printed in English and Urdu. Thereafter, a little over 12,000 of these were sent by name to the leaders of opposition groups through registered mail, leaving not even a single Christian missionary throughout the land of India who was not sent the leaflet by registered mail. Moreover, these leaflets were also dispatched to the countries of Europe and America through registered mail, satisfying the duty of fully conveying the argument [of Islam's truth]. In evaluating these expenditures, is it not occasion for wonder as to how these expenses are being met with such meagre resources? Yet these are [just] the major expenses.

If an assessment is made strictly of those expenses that are incurred every month for the mailing of letters, they will similarly amount to such a large sum for whose sustainment there still exists no means of financial support. So my gaze looks towards the Heaven for the sustenance of those who, having joined the Movement through *bai'at*, wish to permanently settle near me for

the purpose of seeking truth, akin to the *Aṣḥāb-uṣ-Ṣuffah*.¹ I know that the means for the continuity of these five branches will be brought forth by the Omnipotent One Himself, out of whose own Will this operation came into being; nevertheless, with regard to delivering the message, it is imperative to acquaint the people with this.

I have heard that some uninformed persons publicize the criticism of me that approximately 3,000 rupees have been collected from individuals as the price of the book *Barāhīn-e-Aḥmadiyya*, as well as some donations, but the book has still not been published completely or in its entirety.

In reply to this, I am making it clear to them that the sum of rupees received from people is not just 3,000, but in addition to this, even more rupees were received, perhaps nearing 10,000, which were neither donations for the book nor submitted as payment for the book; rather, various petitioners of prayers donated it purely in the manner of gifts or various friends rendered this service solely out of love. Accordingly, all of that was being spent over time on this operation's essential and upcoming activities, and since divine wisdom had imposed a delay in the composition of the book, nothing could be saved for it from the other important branches that were operative under divine command. Indeed, the wisdom behind the delay in publishing the book was to fully disclose certain subtleties and verities to the author

1. In one corner of the Prophet's mosque in Madinah, a covered platform was prepared which was known as 'Ṣuffah'. This served as the resting place for indigent Emigrants who dedicated themselves to the worship of Allah, the company of the Holy Prophet^ṣ, and recitation of the Holy Quran. They became known as *Aṣḥāb-uṣ-Ṣuffah*. [Publisher]

during this period of time, and also to allow the enemies to vent all their rage.

Now that Divine Will has again turned towards the completion of the remaining books, He has turned my attention towards the authoring of this treatise as an invitation. Hence, at this moment there is a dire need for me to complete the writing of books. A sizeable portion of *Barāhīn* has yet to be published. If that is prepared, then it should be dispatched to purchasers and all those who were given the earlier parts of the book purely for the sake of Allah [i.e. gratis] and are promised to be given in future. The same applies to other books, such as *Ashi'at-ul-Qur'ān*, *Sirāj-e-Munīr*, *Tajdīd-e-Dīn*, and *Arba'in fi 'Alāmāt-il-Muqarrabīn*. I also intend to write a commentary of the Holy Quran. I also have a fervent desire in my heart that a journal refuting Christianity and other false creeds—and in opposition to their newspapers—be published on a monthly basis.

Outside of financial provision and monetary support, there is no other obstacle in keeping all this work in continuous motion. If we had the facility of our own printing press and a full-time editor with us, along with the means for all necessary expenses within our reach—in other words, were funds made available routinely for whatever expenses we incur to pay for paper, printing, and salaries for editors—then there would be adequate arrangements for the full growth and thriving of this particular branch out of these five branches.

O ye land of India! Is there no wealthy one possessed of generosity within you who could bear the expenses of—if not more, then—just this very branch? If five resourceful believers

recognize [the significance of] this hour, they could each assume the responsibility of managing these five branches, respectively.

O Lord God! Awaken these hearts Yourself! Such poverty has not yet befallen Islam; it is miserliness of the heart, not this sort of penury. Those people who lack full capability can also support this endeavour by making at least some contribution, in accordance with their respective financial abilities, on a monthly basis and with a firm resolve to support this initiative. Indolence, apathy, and mistrust never benefit the Faith. Suspicion is what lays waste to homes and divides the hearts.

Look at the kinds of sacrifices made for the propagation of religion by those who lived during the time of Prophets. Just as the rich man offered his beloved wealth for the cause of the Faith, so did the poor beggar sacrifice his bowl full of cherished crumbs, and they persisted in this very manner until the hour of victory arrived from God Almighty. Being a Muslim is not easy; earning the title of 'believer' is not easy.

Therefore—O ye people!—if the spirit of righteousness that is conferred upon believers lies within you, then do not look upon this invitation of mine with a cursory glance. Concern yourselves with attaining virtue, for God Almighty is watching you from the Heaven above to see what reply you give upon hearing this message.

O ye Muslims who are the last remaining vestiges of believers of high resolve and the progeny of the pious! Hasten not towards denial and mistrust, and fear this terrifying pestilence that is raging all around you with countless people falling into its treacherous trap. You are witnessing how aggressively efforts are being exerted to obliterate the religion of Islam. Is it not an obligation upon you that you too should make an effort?

Islam did not proceed forth from man that it could be destroyed by the efforts of man, but pity upon those who are bent upon its destruction, and pity again upon those who have everything for their wives, their children, and their selfish pleasures, but nothing in their pockets for the share of Islam.

Woe be upon you slothful ones! Not only do you yourselves lack any ability to propagate the message of Islam or manifest its spiritual light, but you are also incapable of accepting with gratitude the movement established by God Almighty that has come to manifest the brilliance of Islam. These days, Islam is like a lamp stored away in a trunk or like a freshwater spring concealed by twigs and trash. This is the very reason that Islam is in a state of decline, its beautiful face cannot be seen, and its attractive figure is not visible.

It was the obligation of the Muslims to exert their utmost to show its charming face, and sacrifice not only their wealth but also their blood, shedding it as if it were water; however, they did not do so. In the height of their ignorance, they also remain stuck in the error of 'Are not the earlier books sufficient?' They fail to realize that to repel modern forms of mischief, which continue to appear in ever-evolving guises, it is also necessary to have a modern means of defence. Moreover, when darkness began to spread in every era in which a Prophet, Messenger, or Reformer appeared, were the earlier books not already available? Therefore—O brethren!—it is necessary that light should descend from Heaven at a time when darkness is spreading.

I have already explained in this very treatise that God Almighty states in *Sūrah al-Qadr*—rather, gives glad tidings to the believers—that His Book and His Prophet were sent down

from Heaven during *Lailatul-Qadr* [the Night of Decree]. Every *Muṣliḥ* [Reformer] and *Mujaddid* [Renewer] who comes from God Almighty verily descends during *Lailatul-Qadr*. Do you understand what *Lailatul-Qadr* is? *Lailatul-Qadr* is the name of that age of darkness whose darkness reaches an extreme limit. For this reason, such an age inherently demands that a light descend to dispel the darkness. This period has been designated metaphorically as *Lailatul-Qadr*, but in reality it is not a night. It is an age that is akin to night on account of its darkness. When a thousand months elapse—the period that brings the span of a human life close to its end and heralds the departure of human senses—subsequent to the death of a Prophet or his spiritual successor, then this ‘night’ begins to establish itself. Then, the seeds of one or many Reformers are sown secretly by heavenly operation, which are prepared covertly to make their appearance at the head of the new century. Allah the Glorious alludes to this by saying:

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ¹

Meaning that: The one who beholds the light of this *Lailatul-Qadr* and attains the honour of being in the company of the Reformer of the age, is better than an old man of eighty years who did not experience that glorious period; and had he experienced even one moment of that period, then that one moment would have been better than those thousand months that had passed before.

Why is it better? Because during this *Lailatul-Qadr*, the angels of God Almighty and the Holy Spirit descend from Heaven

1. *Sūrah al-Qadr*, 97:4 [Publisher]

alongside that Reformer by command of the Lord of Majesty, not in vain, but for the purpose of descending upon worthy and eager hearts and opening the paths of peace. Accordingly, they remain engaged in opening all the paths and lifting all the veils until the darkness of heedlessness disappears and the dawn of guidance breaks.

Now—O ye Muslims!—read these verses carefully and see how much God Almighty praises the age in which He sends a Reformer to the world at the hour of need. Would you fail to appreciate such an age? Would you look down upon the pronouncements of God Almighty with scorn?

Thereupon—O ye Islam's people of means—behold! I deliver this message to you that you should support this reform initiative that has proceeded forth from God Almighty with all your heart, full attention, and complete sincerity; and you should promptly discharge your duty to serve, acknowledging all of its aspects with reverence. The individual who desires to donate a certain amount monthly according to his means, should submit his monthly contribution on his own with due concern, considering it to be akin to an obligatory duty and mandatory debt. Deeming this obligation as an offering purely for the sake of Allah, he should not allow any delay or dereliction in its discharge. The individual who desires to render assistance by contributing a lump sum may do so in this very manner, but keep in mind that the true objective—upon the basis of which it is hoped that this movement will continue to function without interruption—is this very arrangement in which the true well-wishers of the Faith make it incumbent upon themselves to make regular monthly contributions of such sums which they can easily afford according to their means and

capabilities, barring any unforeseen obstacle. Certainly, he who has been granted the means and an open heart by Allah, the Lord of Glory, can help beyond his monthly contributions by donating a lump sum commensurate to the extent of his magnanimity and the measure of his means.

My dear friends! My beloved ones! The flourishing branches of the tree of my existence! [You] who are entered into the *bai'at* of my movement through the mercy of God Almighty which is upon you, and are sacrificing your life, your comfort, and your wealth in this cause! Although I know that you will consider it your blessing to comply with whatever I say—not hesitating up to your fullest capacity—I cannot verbally impose any fixed obligation upon you for this service, such that your services proceed not out of the compulsion of my directive, but out of your own free will.

Who is my friend? And who is dear to me? Verily, he who recognizes me. Who recognizes me? Only he, indeed, who holds the belief that I have been sent [by God] and accepts me in the same way as those who are sent are accepted.

The world cannot accept me for I am not of this world, but those whose nature has been given a share of the other world accept me and will continue to do so. He who forsakes me, forsakes Him who has sent me, and he who forges a bond with me, forges a bond with Him from whom I have come. I hold a lamp in my hand. He who comes to me will certainly partake of that light, but he who takes flight from me out of doubt and distrust will be flung into darkness. I am the impregnable fortress of this age. He who enters me shall protect his life against thieves, robbers, and beasts, but he who desires to live far from my walls faces death from every direction. Even his corpse will not remain safe.

Who enters within me? Only he who shuns evil and embraces good and abandons crookedness, treads upon the right path and breaks free from the servitude of Satan, and becomes an obedient servant of God Almighty. Everyone who does so is within me and I am within him, but the only one capable of doing so is the one whom God Almighty places under the shade of a soul that purifies. Then, when he [the Purifying Soul] places his foot into the hell of the individual's carnal self, it becomes so cool as if there had never been any fire in it. Thereupon, he advances further and further until the Spirit of God Almighty dwells within him, and the Lord of all the worlds descends upon his heart with a special manifestation. At that point—his previous human nature having been consumed by fire—he is granted a new and pure human nature. Even God Almighty—having become a 'new' God—forges a bond with him in a new and distinct manner, and he receives all the pure provisions of the heavenly life in this very world.

At this juncture, I cannot proceed without mentioning and expressing gratitude for the fact that the grace and bounty of God Almighty has not left me alone. Those who build the bond of brotherhood with me and enter this movement, which God Almighty has established with His own hand, are adorned with the hues of love and loyalty in a wonderful manner. It was not through any effort of mine, but out of His own special favour that God Almighty gifted me these souls brimming with sincerity.

First of all, I find a fervent desire in my heart to mention a spiritual brother of mine whose name—like the *nūr* [light] of his sincerity—is **Noor-ud-Deen** [i.e. 'the Light of the Faith']. I gaze constantly with intense longing upon the various

religious services that he is rendering by spending out of his lawfully acquired wealth for the propagation of the message of Islam. Alas! Would that those services could be carried out by me as well! As I envision the burning zeal that overflows in his heart to serve the Faith, the illustration of divine power appears before my eyes as to how He draws His servants to Himself. He stands ever ready to obey God and His Messenger with all his wealth, all his strength, and all his resources. Moreover, I hold this knowledge as factually true through personal experience—not from merely thinking well [of others]—that he hesitates not to sacrifice even up to his life and honour for my cause, not to mention his wealth. Had I permitted, he would have sacrificed everything in this cause in order to—much like his spiritual fellowship—fulfil the duty of physical fellowship and remaining in my company at all times. I will relate a few lines from some of his letters by way of example for readers to understand how far my dear brother, **Maulawī Ḥakeem Noor-ud-Deen of Bhera**, Physician of the State of Jammu, has advanced in the degrees of love and devotion. Those lines are as follows:

Our Master, our Guide, our Leader!

Assalāmu ‘alaikum wa-rahmatullāhi wa-barakātuhū!

Exalted Sir! My prayer is to forever remain in the court of Ḥuḍūr and to attain from the Imam of the Age the objectives for which he was appointed the *Mujaddid*. If permitted, I shall tender my resignation from this employment and remain

engaged in [your] noble service day and night. Or, if commanded, I will give up this work and wander throughout the world, calling people to the Religion of Truth, dedicating my life in this very cause. I am sacrificed in your cause. Whatever I have is not mine; it is yours. Honoured Leader and Guide! I submit humbly with absolute honesty that if my entire wealth and property were consumed in religious propagation, then I will have achieved my ultimate end. If the buyers of *Barāhīn[-e-Aḥmadiyya]* are agitated over the delay in the publishing of the book, then please allow me to render the insignificant service of refunding their entire payments from my own account. Honoured Leader and Guide! This unworthy and humble servant makes this request; should it be granted, then it would be my good fortune. My desire is to shoulder all the printing costs of *Barāhīn*. Thereafter, whatever monies are received from sales may be expensed for your needs. My relation to you is similar to *Fārūq*¹ and I stand ready to sacrifice everything in this cause. Please pray that my death be the death of the *Ṣiddīqs* [the truthful ones].

1. This phrase may mean a relationship similar to that of Ḥaḍrat Umar ibn al-Khattab^{ra} with the Holy Prophet Muhammad^{sas}. Allah knows best. [Publisher]

The esteemed Maulawī Sahib’s sincerity and resolve, and his empathy and willingness to sacrifice his life, are evident from his words, but they are even more evident from his present state and sincere services. Out of the utmost passion of love and devotion, he desires to sacrifice everything in this cause, even the very essentials of sustaining his own family. In the passion and ecstasy of love, his spirit is exhorting him to advance beyond his capacity. He is engaged in service at every moment and every instant.¹☆ However, it would be the height of cruelty to place the entire burden upon such a loyal devotee—well beyond his ability—when it is the responsibility of an entire group to bear. Without a doubt, Maulawī Sahib would consent to handing over his entire estate to provide this service and affirm, like Prophet Job, ‘Alone I came and alone will I depart;’ nevertheless, this is an obligation shared by the entire [Muslim] nation. It is incumbent upon all to be concerned with [achieving] a good end to their lives in this age, which is infused with danger and mischief that is forcefully and violently jolting the delicate link of faith that should exist between God and His servants. They should carry out such righteous deeds upon which salvation depends by sacrificing their precious wealth

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1. ☆ Ḥadrāt Maulawī Sahib maintains the highest degree of knowledge in the sciences of *Fiqh* [Islamic jurisprudence], Hadith [sayings of the Holy Prophet^ṣ], and *Tafsīr* [Qurānic commentary]. He possesses excellent awareness of philosophy and science, both ancient and modern. He is an accomplished physician in the field of medicine. He has accumulated a rare library of books procured from Egypt, Arabia, Syria, and Europe. Just as he is an eminent scholar of other fields, he also possesses the highest degree of mastery in religious debates. He is the author of many excellent books. The said gentleman has also recently authored *Taṣdīq Barāhīn-e-Aḥmadiyya*, which is more precious than gems in the view of every individual possessed of an inquisitive mind. —Author

and dedicating their precious time to serve. They should fear the immutable and firmly established law of God Almighty which He affirms in His Glorious Word:

كُنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ¹

Meaning that: You can never attain true piety that leads to salvation unless you spend, in the cause of God, the wealth and the things that you hold dear.

Here I consider it appropriate to mention a few more of my sincere friends who are included in this divine movement and who, with great affection, possess a heartfelt love for me. One of them is our brother **Sheikh Muhammad Husain** of Muradabad [in India], who has come to Qadian from Muradabad and is presently setting down in writing the manuscript for this very treatise purely for the sake of Allah. The pure bosom of the esteemed sheikh appears to me as if a mirror. He holds the highest degree of love and sincerity for me purely for the sake of Allah. His heart is imbued with the love of Allah and he is a man of the most amazing constitution. I consider him a radiant lamp for Muradabad and I hope that one day the light of love and devotion in him will permeate others as well. Although the sheikh is a man of meagre means, he is generous and unconstrained at heart. He remains occupied in serving my humble self in every way, with a faith full of love, permeating every vein and fibre [of his body].

Another one of our brothers is **Hakīm Faḍl Dīn of Bhera**. I find it impossible to describe the magnitude of love, devotion,

1. *Sūrah Al-e-Imrān*, 3:93 [Publisher]

good intention, and inner attachment that the esteemed Ḥakīm Sahib holds for me. He is a genuine well-wisher of mine, a sincere sympathizer, and a man of keen insight. After God Almighty directed my attention towards writing this public notice and encouraged me with His specific revelations, I mentioned my intention to write this public notice to a number of people, but no one agreed with me. This dear brother of mine, however, prompted me to write this public notice of his own accord, without my mentioning it to him, and contributed 100 rupees of his own towards its expenses. I am amazed at his spiritual perception; his will concurring with the Will of God Almighty. He serves continually in a discreet manner, having secretly donated several hundred rupees towards this cause merely to seek the pleasure of Allah. May God Almighty grant him a good reward!

Another from among them is my very dear brother **Mirza ‘Azīm Baig**, the mercy and forgiveness of God be upon him, Chief of Samana, State of Patiala, whose separation has left a bruise upon our hearts. He passed away from this temporary world on the 2nd of Rabi‘uth-Thānī 1308 AH. *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. الْعَيْنُ تَدْمَعُ وَالْقَلْبُ يَحْزَنُ وَإِنَّا بِفِرَاقِهِ لَمَخْرُؤُونَ* [Surely to Allah we belong and surely to Him shall we return. Our eye is moist and our heart in grief and we mourn his separation.] Where can I find the words to possibly describe that station of love—the degree to which the late Mirza Sahib felt love for me, purely for the sake of Allah—and the extent to which he was effacing himself into me! The overwhelming grief and sorrow his untimely departure has inflicted upon me is the like of which I have so very seldom seen in all my years gone past. He is our guidepost and the lead to our final resting place, who departed

from us as we looked on. As long as we live, we shall never forget the grief of his departure.

دردیست دردم که گر از پیش آب چشمم بردارم آستین برود تا بدامنم
*So much pain inflicts my heart that if I try to stop the flow of
 tears from my eyes,*

The tears will stream down my sleeves to the edge of my robe.

Sorrow fills my mind and my bosom aches, overwhelmed with grief; my heart mourns and tears begin to flow from my eyes at the memory of his loss. His entire being had become filled with love. The late Mirza Sahib was quite dauntless in demonstrating his passionate devotion. He had devoted his entire life to this path; I do not think he even dreamt of anything else. Although Mirza Sahib was a man of meagre means, in his view, wealth was worth less than dirt when it came time to serve the Faith, which he was constantly doing. He maintained the highest degree of intellectual competence for comprehending the mysteries of divine knowledge. The conviction, overflowing with love, that he held regarding my humble self was a miracle of the absolute power of God Almighty. Beholding him was as delightful as beholding a garden laden with flowers and fruit. He seems to have left his survivors, including his child of tender years, in a greatly distressed, impoverished, and destitute condition. O Lord of unrestrained omnipotence! Be their Provider and Guardian and inspire the hearts of my friends to discharge their obligation of sympathy towards the survivors of this sincere brother of theirs who are left helpless and destitute!

اے خدا اے چارہ سازِ ہر دل اندوگئیں اے پناہ عاقرانِ آمرزِ گارِ نذیبین
O God! O Remedy for every aggrieved heart!
O Refuge of the helpless, Forgiver of the sinners!

از کرمِ آں بندۂ خود را بہ بخششِ ہا نواز ایں جُدا افتادِ گاں را از ترحمِ ہا بہ بین
Forgive Your servant out of Your own grace;
Lend Your compassion to the bereaved left behind.

Here I have mentioned only a few of my friends by way of example, yet there are other friends of mine of this very character and this very calibre, the detailed account of whom—God-willing—I will mention in a separate tract. As this subject is becoming prolonged, I will end it here.

At this juncture, I consider it appropriate to also mention the fact that, still, not every single person who is initiated into my movement by means of the *bai'at* merits that I be able to express some favourable opinion regarding them. On the contrary, some of them appear to be withered branches, which my Lord, who is my Guardian, will cut off from me and cast into the pile of fire-wood. There are also even some who burned with fervour and sincerity at first, whereas now a stubborn reluctance has befallen them and the zeal of sincerity and the glow of a disciple's love no longer remain, leaving instead only deceitfulness akin to [that of] Balaam. Like a decayed tooth, they have no use now except to be pulled out of the mouth and trampled underfoot. They grew weary and fatigued, the worthless world entrapping them under its net of deception. Therefore, I truly say that they shall soon be cut off from me, except the one whose hand the grace of God

Almighty takes hold of anew. There are also very many whom God Almighty has conferred upon me for eternity and they are the flourishing branches of the tree of my being. I will—God willing—pen their account at some other time.

Here I would also like to dispel the misconception held by some of those people who are wealthy and deem themselves very generous and devoted to the cause of the Faith, yet who entirely refuse to spend their wealth at the opportune time, saying: Had we lived during the time of a truthful man supported by Allah who had come from God Almighty to strengthen the Faith, then we would have been so inclined to support him that we would have even sacrificed our lives in his path, but what can we do when the business of deception and deceit rages all around?

Nevertheless—O people!—let it be clear to you that a man has been sent to strengthen the Faith, but you failed to recognize him. He is in your midst and he is the very one who is addressing you now, but thick veils are upon your eyes. If your hearts are in search of truth, then it is very easy to test the man who claims to converse with God Almighty. Come to him. Stay in his company for two or three weeks so that—if God Almighty so wills—you personally witness a share of the shower of blessings raining upon him and the light of divine revelation descending upon him. Only the one who seeks shall find. Only for the one who knocks is it opened. If you shut your eyes and hide yourself in a dark room yet ask, ‘Where is the sun?’, then this complaint of yours is absurd. O ignorant one! Open the door to your room and lift the veil from your eyes so that not only does the sun become visible to you, but so that its light may also illuminate you.

Some assert that simply establishing societies and opening

schools is sufficient to support the Religion, but they do not understand what is signified by the term 'religion', what the ultimate objectives of our existence are, and how and by what means those objectives can be achieved. Therefore, they should know that the ultimate objective of this life is to attain a true and certain connection with God Almighty that liberates one from carnal attachments and delivers them to the fountainhead of salvation. The paths to this perfect conviction can never be opened through human contrivances and machinations; the fabricated philosophy of man is of no avail here. On the contrary, God Almighty always causes this light to descend from the Heaven through His chosen servants during the time of darkness. And he who has descended from Heaven is the very one who leads [people] to Heaven. Therefore, O people who are sunken in the pits of darkness, imprisoned as a result of doubt and suspicion, and enslaved by carnal passions! Exult not over an Islam of mere name and ritual and think not that your true comfort, your genuine well-being, and your ultimate success lie in the strategies that are implemented through the means of present-day societies and schools.

These endeavours do yield benefits, as a start, and can be considered the first step towards progress, but they are far removed from the ultimate objective. These contrivances may generate mental dexterity; or they may impart craftiness of mind, keenness of intellect, and expertise in strict logical reasoning; or the titles of scholarship and proficiency may be attained thereby. Perhaps, after a prolonged period of learning, they might even be helpful in [achieving] the real objective to some extent, but [as the Persian proverb goes]: تا تریاق از عراق آورده شود مار گزیده مرده شود. [By the time the antidote arrives from Iraq, the victim of snake bite will be dead].

So, wake up and beware lest you stumble, lest you face the journey to the hereafter in a state that is, in reality, a state of apostasy and disbelief. Know for certain that the hopes of success in the hereafter can never entirely rest and rely upon the acquisition of these conventional disciplines of knowledge. It is necessary for that heavenly light to descend which dispels the filth of doubt and suspicion; extinguishes the fire of sensual lusts; and draws towards the true love, true adoration, and true obedience of God Almighty.

Should you question your own conscience, the only answer you will receive is that you still have not attained that true contentment and true peace that brings about spiritual transformation in an instant. Thus, it is an absolute pity that the regard you have for this heavenly movement is not even a minute fraction of the magnitude of passion that you hold for the promotion of mundane matters and conventional learning. Your life is primarily devoted to such pursuits that do not have any kind of connection with the Faith, and even if they do, that connection is of the lowest level and lags far behind the real objective. If you had the sense and wisdom that focuses on the crux of the matter, then you would never rest until you had achieved that real objective.

O people! You have been created to know, love, and obey your true Lord God, your real Creator, and your actual Deity. Therefore, so long as this reality, which is the ultimate purpose of your creation, does not manifest clearly within you, you remain very distant from your true salvation. If you speak impartially, then you yourself can be a witness over your internal state: Instead of worshipping God, an enormous idol of materialism stands constantly before your heart to whom you prostrate thousands upon

thousands of times every single second, and all of your precious time is so occupied in the gibberish and babble of the world that you have no time to look in the other direction. Does it ever even cross your mind what the ultimate end of this existence is? Where is the justice in you! Where is the integrity in you! Where in you is the righteousness, the piety, the honesty, and the humility towards which the *Quran* beckons you! Did it ever occur to you over the years—even by chance—that we even have a God? Does it ever cross your mind what are all the rights that He has over you? The truth is actually that you have not maintained any interest, any link, or any bond whatsoever with the real *Qayyūm* [Sustainer] and it is a struggle for you to so much as mention His name.

Now you will slyly contend that it is absolutely not so, but the universal law of God Almighty puts you to shame as it reminds you that you lack the hallmarks of believers. You emphatically apply your wisdom and intellectual depth in your worldly cares and concerns, but your skill, your penetrating intellect, and your foresight go only as far as the edges of this world. And with this intellect of yours you cannot even see a tiny corner of the other world, the eternal dwelling of which your souls were created for. You rest content upon the life of this world in the very way a person rests content upon something everlasting, but that other world—whose pleasures are capable of providing true contentment and are eternal—does not come to your mind even once throughout your entire life!

How unfortunate it is that you are sitting completely oblivious and with your eyes closed to an issue of paramount importance, while day and night you are running full speed ahead in pursuit of matters past and passing! You know all too well and without any

doubt that the hour is impending which will, in a single instant, put an end to your life and all your dreams. Nevertheless, it is an extraordinary misfortune that in spite of this knowledge, you are still squandering all your time in the mere pursuit of this world.

What is more, your pursuit of the world is not solely through lawful means. On the contrary, you have made lawful all the illicit means, ranging from falsehood and fraud to the extent of shedding innocent blood. Yet with all these shameful offences that are prevalent among you, you assert that you have no need for heavenly light or a heavenly movement; rather, you harbour extreme hostility towards it. You have very little regard for the heavenly movement of God Almighty, to the extent that even while making mere mention of it, your tongues mock it with hate-filled words and with an attitude of great arrogance with noses pointing up. You protest over and over: How can we be sure this movement is from God? I have just given the reply to this: You shall know this tree by its fruit and this sun by its light. I have conveyed the message to you once and for all. Now it is your choice to accept it or not, and to remember my words or allow them to be forgotten from the tablet of [your] memory.

جیتے جی قدر بشر کی نہیں ہوتی پیارو یاد آئیں گے تمہیں میرے سخن میرے بعد

A man is never appreciated during his lifetime—dear ones!

You will remember my words when I am gone.

Epilogue: A Poem Lamenting the Fragmented State of Islam

سے سز دگر خوں بہار دیدہ ہر اہل دین بر پریشاں حالی اسلام و قحط المسلمین
*'Tis befitting for the eye of every believer to shed tears,
 Over the distressed condition of Islam and the drought [of
 leadership] among the Muslims.*

دین حق را گردش آمد صعبناک و سہمگین سخت شورے او افتاد اندر جہاں از کفر و کین
*Troublesome times have befallen the true Faith, bearing grave
 tribulation and frightening trials;
 A tumult abounds throughout the world, stemming from the
 rejection [of Islam] and malice [towards it].*

آنکہ نفس اوست از ہر خیر و خوبی بے نصیب سے تراشد عیب ہا در ذات خیر المرسلین
*Even the one who is devoid of any good or virtue,
 Dares to find many a fault with the Best of Messengers.*

آنکہ در زندان ناپاکی ست محبوس و اسیر ہست در شان امام پاکبازاں کتہ چیں
*Even he who is held captive and confined within the prison of
 impurity criticizes the Chief of the Pure.*

تیر بر معصوم سے بارد خبیثے بد گھر آسماں رامے سز دگر سنگ بار دہر زمین
*The wicked and evil-natured target their arrows towards that
 Innocent One;
 It behoves the heavens to pelt stones upon the earth!*

پیش چشمانِ شما اسلام در خاک اُو فتاد چیست عذرے پیشِ حق اے مجمع المتعمین
Islam has crumbled to the ground right before your very eyes;
What excuse do you present before God, O ye who live in com-
fort and luxury!

ہر طرف کفر ست جو شاں ہچو افواجِ یزید دینِ حق بیمارو نیکیں ہچو زینِ العابدین
Everywhere disbelief rages like the army of Yazīd,
While the true Faith lies sick and helpless like Zain-ul-'Ābidīn.

مردمِ ذیِ قدرت مشغولِ عشرتِ ہائے خویش خُزم و خنداں نشستہ بائنانِ نازنین
The well-to-do indulge in a life of luxury—
Lounging in the company of beautiful women—joyous and
merry.

عالموں را روز و شب باہم فساد زاہداں غافلِ سراسر از ضرورتِ ہائے دین
Day and night the ulama engage in mutual rivalries,
While the devout are completely oblivious to the needs of the
Faith.

ہر کسے از بہرِ نفسِ دُونِ خودِ طرفے گرفت طرفِ دینِ خالی شدو ہر دشمنے جست از کمین
Everyone is preoccupied in their own selfish interests, leaving
the Faith unguarded,
While all the enemies are pouncing on it in ambush.

اے مسلماناں چہ آثارِ مسلمانی ہمیں ست دینِ چنیں اترِ شما در جیفئہِ دنیا رہیں
O Muslims! Are these the signs of a Muslim that,
While the Faith is in such a wretched state, you are captivated
by the carcass of the world?

کاخِ دنیا راچہ استحکام در چشمِ شہاست یا مگر از دل بروں کر دید موتِ اولیں
*Do you deem this palatial world to be very secure?
 Or have you forgotten the passing away of those who preceded
 you?*

دورِ موت آمد قریب اے غافلاں فکرش کنید دورِ مے تاکے بخوانِ لطیف و مہ جبین
*O heedless people! Be worried, for the time of death has drawn
 nigh;
 How long will you continue to revel in the company of elegant
 and beautiful women?*

نفس خود را بستہ دنیا مدار اے ہوشمند در نہ تلخی ہا بہ بینی وقتِ انفاسِ پسین
*O wise one! Do not chain yourself to the world,
 Lest you suffer immense torment at the time of your death.*

دل مدہ الا بدلدارے کہ حُسنِ دائم ست تا سرورِ دائمی یابی ز خیرِ المحسنین
*Do not give your heart to anyone except the One whose beauty
 is everlasting,
 So that you attain everlasting bliss from the Best of Benefactors.*

آن خرد مندے کہ او دیوانہٴ راہش بود ہوشیارے آنکہ مستِ روئے آن یارِ حسین
*Sane is the one who pursues His path like a madman;
 Sober is the one who is intoxicated by the countenance of that
 beautiful Beloved.*

ہست جامِ عشقِ او آبِ حیاتِ لازوال ہر کہ نوشید ست او ہر گز نہ میرد بعد ازین
*The goblet of His love holds the water of eternal life;
 Whosoever drinks from it shall never taste of death thereafter.*

اے برادر دلِ مَنہ در دولتِ دنیائی دُون زہرِ خوں ریزست در ہر قطرہٴ ایں انگلیں
O brother! Consume yourself not in a life of worldly luxury;
Every drop of this honey being tainted with poison.

تا توانی جہدِ کُن از بہرِ دینِ باجان و مال تا ز ربِّ العرشِ یابی خلعتِ صد آفریں
Sacrifice your life and wealth to the utmost for the sake of the
Faith,
So that the Lord of the Throne be pleased with you.

از عملِ ثابت کن آں نورے کہ در ایمانِ ثنست دل چو دادی یوسفے را راہِ کنعان را گزین
Your deeds testify to the light of belief within you;
Should you give your heart to Joseph, then you must journey
to Canaan.

یادِ ایامیکہ ایں دینِ مرجعِ ہر کیش بود عالے را وارہاید از رہِ دیو لعین
Do you remember the days when this Religion attracted all,
high and low?
It liberated multitudes from the path of the behemoth of
Satan the Accursed.

بر زمینِ گسترد ظلِ تربیت از نورِ علم پائے خودے زد زعزّو جاہ بر چرخِ بریں
Through the light of its knowledge, it had stretched its shade
across the earth for the reformation of mankind;
And by virtue of its honour and glory, its foot rested upon the
highest Heaven.

این زمانے آنچھاں آمد کہ ہر ابن الجہول از سفاہت میکند تکذیب ایں دین متیں
*And now we face an age wherein every ignorant one,
 Dares to falsify this dignified religion out of sheer stupidity.*

صد ہزاراں ابلہاں از دین بُروں بر دند رخت صد ہزاراں جاہلاں گشتند صید الماکرین
*Hundreds of thousands of fools have abandoned the Faith;
 Hundreds of thousands of ignorant ones have fallen prey to
 the predators.*

بر مسلماناں ہمہ ادبار زیں رہ اوفتاد کز پئی دین ہمتِ شاں نیست با غیرت قرین
*Muslims have endured this entire calamity merely because,
 Their level of resolve for the Faith is not even close to what is
 expected of their sense of honour.*

گر برگردد عالمے از راہِ دینِ مصطفیٰ از رہِ غیرت نے جبند ہم مثل جنین
*Even if an entire world renounces the Religion of Mustafa
 [the Chosen One],
 Their honour stirs not so much as the movement of an embryo.*

فکر ایثاں غرق ہر دم در رہِ دنیاے دُوں مال ایثاں غارت اندر راہِ نسوان و بنین
*They are constantly preoccupied with the concerns of this
 world;
 And all their wealth is spent on their women and children.*

ہر کجا در محلے فسق ست ایثاں صدرِ شاں ہر کجا ہست از معاصی حلقہٴ ایثاں نگین
*They are at the centre stage of all sinful revelries,
 And they are the jewel of the gatherings that are dedicated to
 sins.*

باخرابات آشنا بیگانہ از کوئے ہدیٰ نفرت از اربابِ دیں بامی پرستان ہم نشین
*They are accustomed to wasteful pursuits, but are alien to the
 path of guidance;*

*They despise the devout, yet revel in the company of those who
 worship wine.*

رُو بگر دانید دلدارے کہ صد اخلاص داشت چون ندید اندر دل این قوم صدقِ المخلصین
*The Beloved, who earlier had earnest love for them, has
 turned His face away from them,*

*Because He did not see the sincerity in their hearts that is the
 mark of the truly faithful.*

آں زمانِ دولت و اقبالِ ایشان در گزشت شومئے اعمالِ شان آورد ایامے چُنیں
The era of their prosperity and glory has expired;

*Now the curse of their evil deeds has ushered in times like
 these.*

از رہِ دیں پروری آمد عروجِ اندر نخست باز چون آید بیاید ہم ازیں رہِ بالیقین
*Every greatness conferred upon them came through the path
 of serving the Faith;*

*Most certainly, if they achieve it again, it will be through the
 same path.*

یا الہی باز کے آید ز تو وقتِ مدد باز کے سینیم آں فرخندہ ایام و سنیں
O God! When will the time of Your help come?

And when will we see those auspicious days and years?

اِس دو فِکْرِ دینِ احمدِ مغزِ جانِ ماگداخت کثرتِ اعدائے ملتِ قلتِ انصارِ دین
*My two concerns for the Religion of Ahmad, which are eating
 up the very essence of my being, are,
 The abundance of its enemies and the scarcity of its helpers.*

اے خدا زود آؤ، رہا آبِ نصرت با بہار یا مرا بردار یا رب زیں مقامِ آتشیں
*O Lord! Come without further delay and rain upon us the
 blessings of Your succour;
 Otherwise, take me away from this place of raging fire.*

اے خدا نورِ ہدیٰ از مشرقِ رحمتِ برار کُھر ہاں را چشمِ کن روشن ز آیاتے میں
*O Lord! Bring forth the light of guidance from the horizon
 of mercy,
 And illuminate the eyes of the misguided with illustrious
 Signs.*

چوں مرا بخشیدہ صدق اندرین سوزِ گداز نیست اُمیدم کہ ناکامم بمرانی درین
*As you have blessed me with sincerity in this grief and anguish,
 I cannot imagine that You would allow me to die a failure.*

کاروبارِ صادقان ہر گز نماند ناتمام صادقان را دستِ حق باشد نہاں در آستین
*The mission of the truthful never remains unfulfilled,
 For the hand of God lies hidden within their sleeves.*

A Public Notice for the Critics

I have decided to enumerate and publish, in the form of a booklet, all the objections that are raised by diverse sects and various people against Islam or the Qurānic teaching or our lord and master, the esteemed, the Messenger of Allah, peace and blessings of Allah be upon him; and their criticism of my personal matters; and the suspicions and doubts they hold within their hearts with respect to my revelations and my divine claims; then, I shall begin answering every objection and question in this sequential order.

Therefore, addressed to all the Christians, Hindus, Aryas, Jews, Zoroastrians, atheists, Brahmans, naturalists, philosophers, antagonistic Muslims, etc. it is announced publicly that it is incumbent and obligatory for anyone—if he is a sincere seeker after truth and has any objection pertaining to Islam, or pertaining to the Holy Qurān and our lord and master, the Best of Messengers, or pertaining to my own self, my divine office, or my revelations—that he should write down that objection in legible handwriting and send it to me so that all those objections may be collected in one place and published in book form after arranging and enumerating them, and then a detailed answer may be provided systematically for every one of them.

وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ

[And peace be upon whoso follows the guidance.]

ANNOUNCEMENT BY

Humbly, Mirza Ghulam Ahmad of Qadian,

District Gurdaspur, the Punjab

10 Jumādā ath-Thānī 1308 AH

FOOTNOTE FROM PAGE 11¹

☆ [THE FIRST SIGN] This age in which we exist is a time when superficiality; the estrangement from spirit and essence; the deprivation of honesty and fidelity; the absence of truth and moral purity; and the abundance of greed, miserliness, and love of the world have become as widespread as they were among the Jews during the time of the advent of the Messiah Son of Mary. So, just as the Jewish people in that age had grown completely oblivious to true piety, considering piety as nothing more than mere ritual and custom; and besides this, honesty and fidelity and inner purity and equity had completely disappeared in them, leaving no sign or trace of genuine sympathy nor true compassion; and diverse kinds of creature-worship had taken the place of the One truly worthy of worship—similarly, all of these very evils have come into being during this age.

Halal [lawful] things are not utilized with gratitude nor with grateful humility. Abhorrence and aversion no longer remain in the commission of the haram [unlawful]. The noble ordinances of God Almighty are cast aside through misleading interpretations. Even the majority of our ulama do not fall short of the scribes and Pharisees of that time. They strain out a gnat yet swallow a camel.

1. In the original Urdu edition of *Fath-e-Islām*, the Promised Messiah^{as} presented this footnote along with the main text on page 11. For the ease of readers, it has been presented here as its own section. [Publisher]

They shut [the doors to] the Kingdom of Heaven upon people; neither do they enter it themselves nor do they allow those going in to enter. They engage in long, drawn-out prayers but their hearts lack love and reverence for the One truly worthy of worship. Perched upon the pulpits, they deliver sermons fraught with impassioned tender-heartedness while their internal desires are altogether different. Their eyes are amazing in that—despite the rebelliousness of their hearts and their seditious intent—they maintain an impressive capacity for weeping; their tongues are amazing in that—despite complete alienation of their hearts—they boast of intimacy [with God].

Similarly, the traits of the [wayward] Jews can be seen spreading all around. Righteousness and fear of God have suffered a serious decline, and weakness of faith has caused the love of God to grow cold. People are getting buried in the adoration of the world, yet it was inevitable to be exactly so, for the Holy Prophet, our Chief and our Master, peace and blessings of Allah be upon him, had foretold by way of prophecy that a time would befall this ummah during which it would develop a striking degree of resemblance with the Jews and it would commit all the transgressions perpetrated by the Jews to the extent that if the Jews had entered into a rat's hole, then it would enter likewise.

Then, a teacher of faith, being of Persian descent, would arise; were faith to be suspended in the Pleiades, he would get hold of it even from there. This is a prophecy of the Holy Prophet, peace and blessings of Allah be upon him, the truth of which was disclosed to my humble self through divine revelation and its account was revealed to me in detail. God Almighty disclosed to me through His revelation that the Messiah Son of Mary was also, in fact, a

teacher of faith who arose 1,400 years after Moses, at a time when the spiritual state of the Jews had become extremely weak. As a consequence of their weakness of faith, they were entangled in all the evils that are, in fact, the branches of faithlessness.

So, when a period of nearly 1,400 years had similarly elapsed for this ummah from the time of the ministry of its Prophet, peace and blessings of Allah be upon him, then the very evils that had developed in the Jews had also developed within the Muslims in abundance so that the prophecy about them may be fulfilled. Consequently, God Almighty, out of His absolute omnipotence, also sent a teacher of faith to them in the likeness of the Messiah. The Messiah who was to come is this very person [addressing you]. Accept him if you will. He who has ears to hear, let him hear. This is the work of God Almighty and it is peculiar in the eyes of people.

Should anyone reject it, then [be forewarned that] the righteous of yore had also been rejected. John [the Baptist], or Yahya, who was the son of Zachariah, was not at all accepted by the Jews even though **the Messiah** had testified regarding him that he was the very one who had been 'raised to Heaven' and whose subsequent 'descent from Heaven' was promised in the holy scriptures. God Almighty constantly makes use of metaphors and assigns the name of one upon another in reference to nature, quality, and capacity. He who has a heart similar to Abraham's heart is Abraham in the estimation of God, and he who has the heart of Umar Fārūq is Umar Fārūq in the estimation of God.

Do you not read the hadith that if this ummah, too, has a *Muḥaddath* with whom God Almighty speaks, then he is Umar? Now, does this hadith mean that *Muḥaddath* [receiving

divine revelation] has ended with Umar? Absolutely not! On the contrary, the meaning of the hadith is that anyone whose spiritual condition is akin to the spiritual condition of Umar will be a *Muḥaddath* at the time of need. Accordingly, this humble one once received a revelation regarding this:

فِيكَ مَادَّةُ فَارُوقٍ

[You have the essence of Fārūq.]

So, besides bearing an inherent resemblance to other holy ones, the details of which are all recorded in *Barāhīn-e-Aḥmadiyya*, this humble one bears a particular resemblance to the nature of [Jesus] the Messiah.

Moreover, it is due to this very resemblance in our nature that this humble one has been sent in the name of the Messiah, in order that the doctrine of the Cross may be smashed into pieces. Hence, I have been sent to break the Cross and kill the swine. I have descended from Heaven with those holy angels who were on my right and left, whom my God, who is with me, shall cause—nay, is causing—to enter every willing and worthy heart to accomplish my mission. Were I to remain silent and should my pen cease to write, even then, those angels who have descended with me could not stop their work. Within their hands are massive maces which have been granted to break the Cross and demolish the temple of creature worship.

Perhaps some uninformed person might wonder what is meant by the ‘descent of angels.’ Let it be clear that the practice of Allah has always operated in this manner that whenever a Messenger, Prophet, or *Muḥaddath* descends from Heaven for

the reformation of mankind, such angels inevitably descend with him and alongside him who instil guidance in willing and worthy hearts and bestow upon them a desire for virtue. They continue to descend until the darkness of disbelief and misguidance is dispelled and the dawn of faith and righteousness makes its appearance, as Allah the Glorious has said:

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ ۚ مِنْ كُلِّ أَمْرٍ ۗ سَلَامٌ تُهَيِّئُ حَتَّىٰ مَطْلَعِ الْفَجْرِ ۝¹

So, the descent of the angels and the Holy Spirit—that is, their coming down from Heaven—takes place only when a man of magnificent glory, donning the robe of *Khilāfat* [successorship] and being honoured with Divine discourse, descends upon the earth.

The Holy Spirit is bestowed upon this *Khalīfah* in a special way and the angels who accompany him descend upon willing and worthy hearts throughout the entire world. Thereupon, the rays of that light descend upon deserving gems wherever they are found in the world, and a refulgence radiates throughout the entire world. Through the purifying effect of the angels, virtuous thoughts spontaneously proceed to arise in [people's] hearts and *Tauhīd* [the Oneness of God] begins to appear attractive. A spirit of love for righteousness and pursuit of truth is breathed into upright souls, and the weak are granted strength. A kind of breeze begins to blow in every direction which extends support to the aim and objective of that *Muṣliḥ* [Reformer].

People are naturally moved towards virtue through the

1. Therein descend angels and the Spirit with their Lord's decree concerning everything. Peace—so will it be even at the rising of the dawn (*Sūrah al-Qadr*, 97:5–6). [Publisher]

prompting of a Hidden Hand, and a restlessness begins to stir across nations. Thereupon, the ignorant folk surmise that the inclinations of the world have reverted to righteousness on their own, but in reality this is the work of those angels who descend from Heaven alongside the *Khalīfatullāh* [Vicegerent of God] and bestow extraordinary abilities for the acceptance and understanding of truth. They awaken those in slumber, they sober up those who are intoxicated, and they open the ears of the deaf. They breathe the spirit of life into the dead and raise those lying in graves. Thereupon, people suddenly begin to open their eyes and their minds begin to perceive those insights which had heretofore remained concealed.

In reality, these angels are not distinct from the *Khalīfatullāh*. They are the light of his very countenance and the manifest marks of his very resolve, who—through their magnetic energy—draw every worthy one towards themselves, whether he be physically near or far, whether he be an intimate friend or a complete stranger unaware of so much as his [i.e. the *Khalīfatullāh's*] name.

In short, whatever movement takes place towards virtue during that age and whatever zeal is generated for embracing truth—whether that zeal be generated in the Asian people, the inhabitants of Europe, or those living in America—is really brought about through the promptings of those very angels who descend with the *Khalīfatullāh*. This is the law of God wherein you will find no deviation. It is very clear and easy to understand, and it will be your misfortune should you fail to ponder over it.

As this humble one has come from God Almighty with truth and rectitude, you will find the Signs of truthfulness from everywhere. The time is not far—nay, it is very near—when you will

witness armies of angels descending from the Heaven upon the hearts of Asia, Europe, and America. You have come to know from the Holy Quran that it is essential for angels to descend along with the descent of the *Khalīfatullāh* so that they may direct the hearts towards truth.

Await ye, therefore, this Sign. If the descent of angels does not occur and you do not see the clear effects of their descent in the world or you do not find the movement of hearts towards truth to be more than ordinary, then you should know that no one has descended from Heaven. However, if all these things come to pass, then desist from denial lest you be deemed a rebellious nation in the estimation of God Almighty.

THE SECOND SIGN is that God Almighty has distinguished this humble one with the kinds of light that are bestowed upon the Elect of God, with which other people cannot compete. So if you doubt this, come forth to confront me, but know with certainty that you will never be able to compete with me. You have tongues but no heart, bodies but no life, pupils of eyes but devoid of light: May God grant you light that you might see!

THE THIRD SIGN is that the Exalted Prophet in whom you claim to believe—that Holy Prophet, upon whom be peace—has written about this humble one, as found in your *Ṣiḥāḥ* [authentic Hadith collections] but which you never reflected upon to this day. So you are essentially covert enemies of the Holy Prophet, peace and blessings of Allah be upon him, for you preoccupy yourselves not in affirming him but in falsifying him. Now, many of you will author fatwas of heresy [against me] and, if it were

possible, put me to death, but this government is not the government of a nation which is given to extreme anger or utterly incompetent in reason, lagging far behind in the virtue of tolerance while demonstrating a revival of the spirit of the [wayward] Jews.

Although this government does not possess the excellences and blessings of faith, it is nevertheless many times better than the government during the reign of Herod, which **the Messiah Son of Mary** had to deal with, and it is many degrees superior to the present-day Muslim states with regard to peace, promotion of general welfare, provision of liberty, safety, public education, administration of a judicial system, and dealing with criminals. Just as the profound wisdom of God Almighty had not **appointed the Messiah** during the time of Jewish rule and under their government, so was this prudent measure observed in the case of this humble one that it might be a Sign for those who reflect. If the deniers of the present age treat me with contempt, it is no occasion for regret insofar as those who passed before them treated the Prophets of their time much worse.

The Messiah was also ridiculed and mocked many times. On one occasion, even his own brothers born of the same mother's womb sought to incarcerate him in prison by declaring him insane. Those unrelated to him sought to kill him on several occasions, casting stones upon him and, with feelings of utmost contempt, spitting on his face; nay, rather, once they did kill him—in their own imagination—by hoisting him upon the cross. However, since his bones had not been broken, he survived with the help of a faithful and virtuous man and, after spending the remaining days of his life, he was raised to Heaven.

Even the Messiah's followers and everyday friends and

disciples stumbled. One had him arrested for a bribe of thirty pieces of silver while another, pointing at him, cursed him to his face. The remaining disciples, who boasted of great fidelity, fled and conceived various kinds of doubts in their hearts regarding the Messiah. Nevertheless, as he was righteous, God restored his mission to life after it had died. The resurrection of Jesus, which is firmly established in the beliefs of Christians, is actually a reference to the life of his religion, which was resurrected after its death. Accordingly, God Almighty has similarly given me the glad tidings:

موت کے بعد میں پھر تجھے حیات بخشوں گا۔

I shall again bestow life on you after your death.

He also said:

جو لوگ خدا تعالیٰ کے مقرب ہیں وہ مرنے کے بعد پھر زندہ ہو جایا کرتے ہیں

Those who are close to God the Almighty, come to life again after their death.

And He said:

میں اپنی چمکار دکھلاؤں گا اور اپنی قدرت نمائی سے تجھے اٹھاؤں گا۔

I shall demonstrate My light and shall raise you with a demonstration of My power.

Therefore, the meaning here of my second life is also the life of my objectives, but scarce are those who fathom these mysteries.

—Author

FOOTNOTE FROM PAGE 15¹

☆ At this juncture, this peculiar incident is noteworthy, that one time I had the occasion to go to Aligarh and, due to mental fatigue—a bout of which I had suffered sometime earlier in Qadian as well—I was unable to engage in prolonged conversation or perform any task requiring mental exertion. Even now my condition remains the same as I do not have the strength to speak excessively or think and deliberate beyond a certain extent.

In this condition, a *maulawī* of Aligarh—Muhammad Ismail by name—met me and, with the utmost humility, he requested me to deliver a sermon, saying that people had been eager to see me for a long time and it would be better if they gathered in one house while I delivered a sermon. Since I have always had this very passion and heartfelt desire—to elucidate verities to people—I earnestly accepted this request and intended to explain the essence of

1. In the original Urdu edition of *Fath-e-Islām*, the Promised Messiah^{as} presented this footnote along with the main text on page 15. For the ease of readers, it has been presented here as an endnote. [Publisher]

Islam—as to what Islam is truly and what people now perceive it to be—in a general gathering of people. Moreover, Maulawī Sahib was even told that, God willing, the essence of Islam would be elucidated. Subsequently, however, I was stopped by God Almighty. I am certain that because the state of my health was not sound, God Almighty did not desire that I should suffer some physical ailment by engaging in any work involving strenuous intellectual effort. Therefore, He restrained me from delivering the sermon.

A similar incident had occurred once before this as well. A Prophet from among the previous Prophets met me in a vision while I was in a state of exhaustion and, by way of sympathy and advice, addressed me: ‘Why do you mentally overexert yourself? You will surely become sick from this.’ Anyhow, this was a prohibition from God Almighty, which was submitted to Maulawī Sahib in order to be excused.

This excuse was truly genuine. Those people who have observed the severe attacks of this illness of mine and have personally witnessed this illness flaring up soon after excessive conversation or meditation and deliberation, must be convinced—even though they may not believe in my revelations due to a lack of familiarity—that I do indeed suffer from this illness. Dr. Muhammad Husain Khan, who is the Honorary Magistrate of Lahore, and treats me even now, has continuously advised me that I should avoid mental exertion so long as this illness persists. The said doctor is the primary witness to this condition of mine. Many of my friends who are all sincere to me—such as our brother Maulawī Hakeem Noor-ud-Deen, Physician of the State of Jammu, who is ever devoted to my welfare with all his heart, soul, and wealth; and Munshi Abdul Haq, the Accountant, who maintains his residence

and employment service in Lahore proper, and has rendered such attendance to me during these days of this illness of mine that it is beyond my ability to describe—are witness to this state of mine.

However, it is a pity that despite every single believer being enjoined to think well of others, Maulawī Sahib could not find a place in his heart to hold a kind thought for my apology; nay, rather—perpetrating the greatest degree of mistrust—he accused me of lying. Accordingly, I hereby document his entire account, which was published and disseminated publicly with his permission by a friend of his—**one Dr. Jamal-ud-Din** by name—highlighted with my replies, as follows:

HIS STATEMENT—I petitioned him (that is, this humble one, at the place of Aligarh) saying that the next day was Friday and to deliver the sermon, to which he even promised, but the following morning a letter arrived stating he had been forbidden to give the sermon by means of a revelation. It is my opinion that he declined as a result of his feeble speaking ability and the fear of being cross-examined.

MY STATEMENT—Apart from being suspicion—which is strictly forbidden by the Shariah and not the wont of good-natured men—the opinion of Maulawī Sahib possesses no truth or substance. Had I claimed to receive revelation specifically on this occasion only after having come to Aligarh, then it could have certainly been a reason to doubt and it could have certainly been presumed that I was nonplussed, seeing the lofty greatness of Maulawī Sahib’s educational standard and the grandeur of his excellences, and that I retreated by presenting an excuse and fabricating a pretence out

of fear. However, I had already announced my claim to revelation throughout the entire country six or seven years before the journey to Aligarh, and many places in *Barāhīn-e-Aḥmadiyya* abound with this.

Had I been wanting in oratorical skills, how could those books, such as *Surmah Chashm-e-Āryab*—which I had penned and delivered in the form of lectures in gatherings of thousands of friends and foes—be the product of my [allegedly] weak ability? And how was my illustrious campaign of spoken oratory—requiring constant mental exertion to interact with thousands of people of varying ability and aptitude—able to thrive to this day?

Alas! A thousand pities upon most of today's *maulawīs* who have been completely devoured from within by the fire of jealousy! They always lecture people about the virtues of faith, brotherly conduct, and mutual respect, and, ascending the pulpits, they quote the relevant verses from the Divine Word, yet they do not so much as touch these injunctions.

Dear sir! May God Almighty open your eyes! Is it not possible that God Almighty might restrain a *mulham* [recipient of divine revelation] servant of His from undertaking an activity on account of some wisdom? Perhaps another reason for this restraint might be that your inner qualities be put to the test and that the foul nature of people who share your same character and your same calibre might be exposed through this occasion.

As for the point that I was intimidated by the grandeur and awe of your scholarship, in its rebuttal, rest assured that those who are engulfed in dark and selfish obscurities—even if they be masters of all worldly philosophy and science—are worth no more than a dead insect in my view. However, you are not a man of

even that intellectual calibre. You are just a plain mullah of antiquated ideas and that very meanness that is typically found in backward-thinking mullahs is present in you too. And you should bear in mind that such philosophers, scientific scholars, and researchers of vast knowledge come to me and derive benefit from the mysteries of divine insights, that if I were to call you a mere schoolboy in comparison to them, even then I would be complimenting you with a description well beyond what you deserve.

If even now your flair for imagination fails to subside and your feelings of mistrust are not alleviated, then, with the help and mercy of God Almighty, I am prepared to challenge you in [public] speaking. On account of my illness, I am currently unable to undertake a long journey, but if you agree, I can give you the trouble of travelling at my expense to a central location in the Punjab, such as Lahore, for this task and trial. I make this promise with firm resolve, eagerly awaiting your reply.

HIS STATEMENT—This man is merely incompetent and maintains no scholarly aptitude.

MY STATEMENT—Dear sir! I make no claim to any earthly wisdom or sagacity. What use do I have for the sagacity and cleverness of this world as they cannot enlighten the soul? They cannot cleanse internal impurities. They cannot engender meekness and humility; rather, they coat rust upon rust and add *kufṛ* [disbelief] upon *kufṛ*. For me it is sufficient that divine grace supported me and bestowed upon me the knowledge that is not obtained in schools, but from the Heavenly Teacher. Should I be called *ummī* [unlettered], how does it diminish my status? On the contrary, it

is a source of pride since my Leader and [the Leader] of the entire creation of God—who was sent for the reformation of all mankind—was himself an *ummi* as well. I will never deem worthy of dignity the skull wherein lies the arrogance of intellect, while its interior and exterior are immersed in darkness. Open the Holy Quran and ponder over the similitude of the donkey [laden with books]—is that not enough?

HIS STATEMENT—I asked him a few questions about revelation. He fell silent after giving a somewhat meaningless reply.

MY STATEMENT—I recall that a rather meaningful reply had been given that was sufficient for an individual with some degree of intelligence and impartiality, yet you failed to comprehend it. Who has been exposed here—you or someone else? Feel free to publish that very question in some newspaper to test your wishful thinking again.

HIS STATEMENT—It is impossible to believe that the author of such wonderful books is this very gentleman.

MY STATEMENT—How could you possibly believe? This belief similarly escaped the reach of those disbelievers who had seen the Holy Prophet, peace and blessings of Allah be upon him, with their own eyes and, on account of their thick veils, they could not perceive the excellences of the Prophet. They kept saying that the eloquent words that issue forth from his mouth and the Quran that was being recited to people—all those passages—are really

the composition of some other people who would secretly teach him morning and evening.

In a sense, those disbelievers also spoke the truth and that very truth similarly emerged from the mouth of Maulawī Sahib insofar as the text of the Holy Quran is undoubtedly far superior in eloquence and wisdom to the intellectual capacity of the Holy Prophet^{sas}; nay, rather, it is greater than, and superior to the capacity of all created beings and no one but the Infinitely Omniscient and the Infinitely Omnipotent could author that literary composition. Likewise, the books this humble one has written and published are, in fact, entirely the product of help from the unseen and far transcend the capability and capacity of this humble one.

It is an occasion for gratitude [to God] that through this cavil of the *maulawī*, a prophecy which is recorded in *Barāhīn-e-Aḥmadiyya*—namely, that some people, upon reading this book, would allege that this book is not the work of this man—was fulfilled.

بَلْ أَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ¹

[Rather, he has been assisted in it by another group of people.]

(See *Barāhīn-e-Aḥmadiyya*, page 239.)²

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1. In *Barāhīn-e-Aḥmadiyya*, the revelation is recorded with the word و as opposed to بَلْ, which carries the same meaning in this context. [Publisher]
 2. In *Rūḥānī Khazā'in*, the referenced text appears in volume 1, page 265, sub-footnote number one. In the 2014 English translation of *Barāhīn-e-Aḥmadiyya*, Part III, this text appears on page 210. [Publisher]

HIS STATEMENT—Sayed Ahmad Arab, whom I know to be trustworthy, related to me directly that he stayed with him [the author] for two months in the company of his special devotees. Time and time again, in order to observe and evaluate him by being present at every special occasion, he discovered that he [the author], indeed, had astrological instruments which he makes use of.

MY STATEMENT—تَعَالَوْا نَدْعِ أَبْنَاءَنَا وَإِبْنَاءَكُمُ وَنِسَاءَنَا وَنِسَاءَكُمُ وَأَنْفُسَنَا وَأَنْفُسَكُمُ ۗ إِنَّكُمْ رَبَّنَا كَانْتُمْ تَعَالَمُونَ¹ **مَجْعَلٌ لَعْنَتِ اللَّهِ عَلَى الْكَاذِبِينَ**¹ Indeed, this is the very reply from my side, which I have expressed through a verse of my Lord; for, I do not recall in the least who that gentleman, Sayyed Ahmad, was who [allegedly] stayed with me for two months. This allegation's burden of proof is upon Maulawī Sahib to produce him before me so that he may be questioned about which instruments he had seen. Besides, so long as I am still alive, Maulawī Sahib may personally stay with me for two months and see for himself; what need is there for any other Arab or non-Arab intermediary?

HIS STATEMENT—Upon my reflection over these words of revelation, I can never believe that they are revelations [from God].

MY STATEMENT—Nor did those people believe in regard to whom God Almighty states:

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1. Come, let us call our sons and your sons, and our women and your women, and our people and your people and then let us pray fervently and invoke the curse of Allah on those who lie (*Sūrah Āl-e-Imrān*, 3:62). [Publisher]

كَذَّبُوا بِآيَاتِنَا كِذَابًا¹

Pharaoh did not believe. The Jewish scribes and Pharisees did not believe. Abu Jahl and Abu Lahab did not believe; however, those who were meek of heart and pure in spirit did.

ایں سعادت بزور بازو نیست تا نہ بخشد خدائے بخشنده
*This prosperity is not through the strength of the arm—
 Not until God, the Bestower, bestows it.*

HIS STATEMENT—Being a claimant [of revelation] is opposed to miracles and to say that those who deny should come and see, are false claims.

MY STATEMENT—These statements are not from man, but from Him to whom every claim reaches; how, then, can any truth-abiding person declare them false? Yes, it is true that even a Prophet cannot lay claim to anything supernatural, but is it impossible even for God Almighty to make such a claim by means of a Prophet, Messenger, or *Muhaddath*?

HIS STATEMENT—I have completely lost faith in him after meeting him. In my opinion, any believer in *Tauhid* who meets him will not remain devoted to him. His Prayers are offered at the latest [permissible] time and he does not adhere to [praying in] congregation.

1. And rejected Our Signs totally (*Sūrah an-Naba'*, 78:29). [Publisher]

MY STATEMENT—I do not care the least for Maulawī Sahib’s lack of belief, but I am absolutely appalled at his lies and fabrication and extreme degree of malice. O Noble Lord! Have mercy upon this ummah, whose leaders, guides, and guardians are considered to be the likes of such *maulawīs!*

Now, let the readers also reflect upon this criticism that issued forth from the mouth of Maulawī Sahib out of feelings of greed and jealousy. It is obvious that this humble one had stayed in Aligarh for only a few days as a sojourner. It was an obligatory act for me to comply with whatever concessions the Shariah of Islam has granted to sojourners, the persistent deviation from which is declared to be a form of apostasy. Therefore, I did the very thing that I should have done.

I cannot deny that I occasionally combined two Prayers during the circumstances of a few days’ stay in the lawful manner prescribed, and sometimes I offered the *Zuhr* and *‘Asr* Prayers jointly towards the end of the prescribed time for *Zuhr*, whereas some ‘esteemed’ believers occasionally combine their Prayers even at home without the stipulations of travel or rain. At the same time, I cannot deny that I did not make an absolute commitment to be present in the mosques [for congregational Prayers] during these few days, yet I did not abandon the practice altogether despite my medical infirmity and travel status. Accordingly, Maulawī Sahib would be well aware that I even offered the *Jumu‘ah* [Friday] Prayer behind him, the validity of which I have now come to suspect.

It is true and absolutely true that I abhor always attending mosques [for Prayers] during the days I travel, but the reason for this is not—God forbid—lethargy or disdain of divine

ordinances. On the contrary, the real reason is that the state of most of our country's mosques during this age is becoming most miserable and pitiable. Should one enter any of these mosques with the intention of leading the Prayer, then those who hold of the office of imam become deeply offended and infuriated. Yet should one follow them [in Prayer], I doubt whether the obligation of Prayer is properly discharged because it is openly known to the public that they have adopted *imāmat* [leading Prayers] as a vocation. They do not go and offer Prayer five times; rather, it is a shop that they open at those times, and their livelihood and that of their families depends on this very shop. Accordingly, disputes concerning appointment to, or dismissal from, this vocation end up in litigation. The *maulawīs* run around filing appeal upon appeal to get the verdict of *imāmat* in their favour. Thus, this is not *imāmat*; rather, it is a despicable way of earning an unlawful living.

Are you not similarly trapped in such a selfish quagmire? So why, then, would any man knowingly squander his faith? The mosques being occupied by congregations of hypocrites—which has been mentioned among the Signs of the Latter Days in the *ahādith* of the Prophet—is a prophecy pertaining to these very mullahs who, standing up in the mihrab, recite the Holy Quran with their tongues while counting loaves of bread in their hearts.

I do not know when it became prohibited to combine *Zuhr* and *ʿAṣr* or *Maghrib* and *ʿIshāʾ* during the circumstances of a journey; and who issued the fatwa prohibiting a delay [within the permissible Prayer time]? It is an astonishing fact that it is halal in your opinion to eat the flesh of your dead brother [i.e.

backbiting], yet it is categorically haram to offer *Zuhr* and *‘Ashr* together while traveling!

اتَّقُوا اللَّهَ أَيُّهَا الْمُؤَخِّدُونَ فَإِنَّ الْمَوْتَ قَرِيبٌ وَاللَّهُ يَعْلَمُ مَا تَكْتُمُونَ۔ [Fear God—O ye believers in One God!—for death is nigh and Allah knows what you conceal!]

—Author

ANNOUNCEMENT

Two other booklets have been written along with this booklet which, in essence, are part of it. The title of this booklet is *Fath-e-Islām* [*The Victory of Islam*]; the second is entitled *Taudīh-e-Marām* [*Elucidation of Objectives*]; and the third is entitled *Izāla-e-Auhām* [*The Removal of Misconceptions*].

ANNOUNCEMENT BY
Mirza Ghulam Ahmad of Qadian

PUBLISHER'S NOTE

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

References to the Holy Quran contain the name of the *sūrah* [i.e. chapter] followed by a chapter:verse citation, e.g. *Sūrah al-Jumu'ah*, 62:4, and count *Bismillāhir-Raḥmānir-Raḥīm* ['In the name of Allah, the Gracious, the Merciful'] as the first verse in every chapter that begins with it.

The following abbreviations have been used:

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

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

ra *raḍiyallāhu ‘anhu/‘anhā/‘anhum*, meaning ‘may Allah be pleased with him/her/them’, is written after the names of the Companions of the Holy Prophet Muhammad^{sas} or of the Promised Messiah^{as}.

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

aba *ayyadahullāhu Ta‘āla binaṣrihil-‘Azīz*, meaning ‘may Allah the Almighty help him with His powerful support’, is written after the name of the present head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad^{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 *h* – 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 ḏ – strongly articulated *z*.
 ع ‘ – a strong guttural, the pronunciation of which must be learnt by the ear.
 غ ġ – a sound similar to the French *r* in *grasseye*, and to the German *r*. It requires the muscles of the throat to be in the ‘gargling’ position to pronounce it.
 ق q – a deep guttural *k* sound.
 ء ’ – a sort of catch in the voice.

Short vowels are represented by:

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

Long vowels by:

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

Other vowels by:

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

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. As noted above, the single quotation mark ‘ is used for transliterating ε which is distinct from the apostrophe ’ used for ε .

We have not transliterated some Arabic words which have become part of English language, e.g. Islam, Quran, 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.

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GLOSSARY

Anna A former monetary unit of India and Pakistan, equal to one sixteenth of a rupee. Pl. annas.

Aryah Samaj A Hindu sect founded by Pundit Dayanand in 1875 whose adherents are referred to as Aryas. Their first and foremost belief is that Parmeshwar [God] is not the Creator of matter and souls, but rather, all of these things are eternal and self-subsisting like Parmeshwar.

‘Aṣr Late afternoon. One of the five times of the daily obligatory Prayers (i.e. *Ṣalāt*) in Islam.

Bai‘at An oath of allegiance to a religious leader; initiation at the hands of a Prophet or his Khalīfah. Literally means ‘sale’.

Barāhīn Arguments or proofs; the singular is *burhān*. Used in reference to the book *Barāhīn-e-Aḥ-madiyya*, authored by the Promised Messiah^{as}.

Fiqh Jurisprudence; refers to the study of Islamic law and its interpretation. There are many schools of jurisprudence in Islam.

Ḥadīth A saying of the Holy Prophet Muhammad^{ṣas}. 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 Venerable Presence. It is also used for God in the superlative sense.

- Halal** Lawful, permissible, or pure.
- Haram** Unlawful, forbidden, inviolable.
- 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.
- ‘Ishā’** Lit. evening. Refers to the night Prayer before going to bed (one of the five daily Prayers in Islam).
- Jamā‘at** Community.
- Kalim** See *Kalimullāh*.
- Kalimullāh** ‘One who converses with God’; Moses^{as} was known as *Kalimullāh*; used also in reference to the Holy Prophet^{sas}.
- Khalifatullāh** Vicegerent of God.
- Kufr** Disbelief.
- Kuffār** Disbelievers; singular *Kāfir*.
- Lailatul-Qadr** Literally, ‘Night of Destiny’. Generally understood to mean a blessed night during the last ten days of the Islamic month of Ramadan. It also denotes another time period, when the spread of darkness demands that a light should descend from Heaven. Then God Almighty sends down to earth His angels of light and *Rūḥul-Qudus* [the Holy Spirit] in a manner that befits the dignity of angels.
- Maghrib** Refers to the evening Prayer, immediately after sunset (one of the five daily Prayers in Islam).
- Maulawī** Literally, ‘my master’; used for Muslim religious clerics.
- Mihrāb** The niche where the imam stands to lead congregational Prayer in a mosque.
- Muḥaddath** A recipient of divine revelation. Plural is *muḥaddathīn* or *muḥaddathūn*.
- Muḥaddith** A scholar of the Hadith.
- Muhammad**^{sas} Founder of Islam. *see* Holy Prophet^{sas}.
- Mujaddid** A Reviver of the Religion; promised to be raised by God at the head of every Islamic century after the Holy Prophet^{sas}. Pl. *Mujaddidūn* or *Mujaddidīn*.

- Mujaddidiyyat** The office of a *Mujaddid*.
- Mulham** Recipient of *ilhām*, or divine revelation.
- Muṣliḥ** A Reformer raised by God at a time of need.
- Prayer** When capitalized, refers to *Ṣalāt*, the formal, obligatory worship in Islam prescribed five times daily.
- Quran** *see* Holy Quran.
- Shariah** Religious Law of Islam. The term is also used in a general sense for any religion's revealed legal code.
- Ṣiddiq** Literally, 'truthful'. A title of reverence applied to the Holy Prophet^{sas} prior to his Prophethood and for Abu Bakr^{ra} after the advent of Islam.
- Ṣiḥāḥ** Plural of *Ṣaḥīḥ*, meaning 'authentic'. Refers to *Ṣiḥāḥ Sittah*, six Hadith collections regarded as among the most authentic.
- Silsilah** A spiritual chain, Jama'at, or movement.
- Sūrah** A chapter of the Holy Quran.
- Tafsīr** Commentary of the Holy Quran.
- Tajdid-e-Dīn** Revival of the Faith. Carried out principally by *Mujaddidīn*.
- Tauḥīd** The Oneness of God; the fundamental Islamic belief that there is none worthy of worship except Allah.
- Zuhr** Lit. midday, noon. Refers to the noon Prayer (one of the five daily Prayers in Islam).

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You have the essence of Fārūq.
 54

PERSIAN

بخرام کہ وقت تو نزدیک رسید و پائے محمدیاں
 برمنار بلند تر محکم افتاد۔
Now come forward and go
 forth, as your time is near. The
 time is now coming that the
 people of Muhammad will be
 lifted from the pit and their
 steps will be planted firmly on
 a strong tower. 17

URDU

جو شخص تیرے ہاتھ میں ہاتھ دے گا اُس نے تیرے
 ہاتھ میں نہیں بلکہ خدا تعالیٰ کے ہاتھ میں ہاتھ دیا۔
Whoever pledges his hand in your
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A Warner came unto the world, but
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 جو انکار میں رہے گا اس کے لئے موت درپیش ہے۔
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 whoever boards this ark would be
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 whoever will persist in denial will
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