

MALFŪZĀT

— *of* —

The Promised Messiah & Mahdi^{as}

Dated October 1904 through September 1905

ENGLISH TRANSLATION OF URDU VOLUME 7



Malfūzāt—English translation of Urdu Volume 7

Dated October 1904 through September 1905

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

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The Promised Messiah & Mahdi^{as}

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Sayings and Discourses of
Hadrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi^{as}
Founder of the Ahmadiyya Muslim Community

Dated October 1904 through September 1905

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

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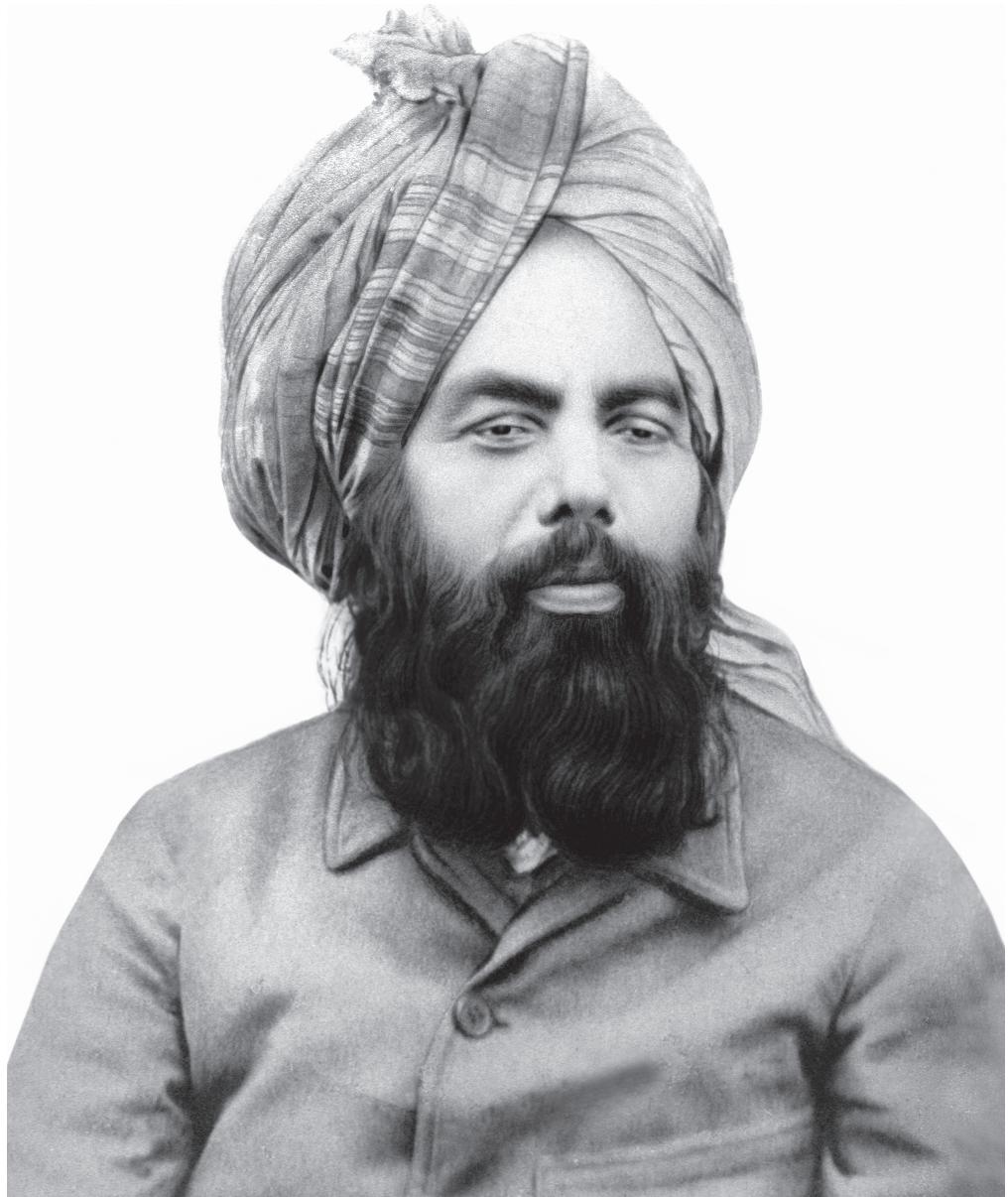
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Hađrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi^{as}

ABOUT THE PROMISED MESSIAH^{AS}

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

Hadrat Mirza Ghulam Ahmad^{as} started experiencing Divine dreams, visions, and revelations at a young age. In 1889, under Divine command, he started accepting initiation into the Ahmadiyya Muslim Community. Divine revelations continued to increase and God commanded him to announce that He had appointed him to be that very Reformer of the Latter Days who was prophesied by various religions under different titles. He claimed to be the very Prophet who the Holy Prophet Muhammad^{sas} said would be raised as the Promised Messiah and Mahdi. The Ahmadiyya Muslim Community is now established in more than 200 countries.

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

PUBLISHER'S NOTE

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

References to the Holy Quran contain the name of the *Sūrah* followed by a chapter and verse number(s); e.g. *Sūrah al-Jumu'ah*, 62:4 and count *Bismillāhir-Raḥmānir-Raḥīm* ('In the name of Allah, the Gracious, the Merciful') as the first verse in every chapter that begins with it. All references taken from the Bible are from the King James Version (KJV).

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

The following abbreviations have been used:

sa *sallallāhu 'alaihi wa sallam*, meaning 'may peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muḥammad^{sas}.

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

ra *radiyallāhu 'anhu/'anhā/'anhūm*, meaning 'may Allah be pleased with him/her/them', is written after the names of the Companions of the Holy Prophet Muḥammad^{sas} or of the Promised Messiah^{as}.

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

aba *ayyadahullāhu Ta'ālā binaṣrihil-Āzīz*, meaning ‘may Allah the Almighty help him with His powerful support’, is written after the name of the present head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad^{aba}, Khalīfatul-Masīḥ V.

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

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

- ٰ at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ٿ *th* – pronounced like *th* in the English word *thing*.
- ڇ *h* – a guttural aspirate, stronger than *h*.
- ڙ *kh* – pronounced like the Scottish *ch* in *loch*.
- ڏ *dh* – pronounced like the English *th* in *that*.
- ڦ *s* – strongly articulated *s*.
- ڻ *d* – similar to the English *th* in *this*.
- ڦ *t* – strongly articulated palatal *t*.
- ڦ *z* – strongly articulated *z*.
- ڻ ‘ – a strong guttural, the pronunciation of which must be learnt by the ear.
- ڦ *gh* – a sound similar to the French *r* in *grasseye*, and to the German *r*. It requires the muscles of the throat to be in the ‘gargling’ position to pronounce it.

- ڦ *q* – a deep guttural *k* sound.
 ڻ – a sort of catch in the voice.

Short vowels are represented by:

- a* for (like *u* in *bud*).
i for (like *i* in *bid*).
u for (like *oo* in *wood*).

Long vowels by:

- ā* for or (like *a* in *father*).
ī for or (like *ee* in *deep*).
ū for (like *oo* in *root*).

Other vowels by:

- ai* for (like *i* in *site*).
au for (resembling *ou* in *sound*).

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

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ^١
تَحْمِدُهُ وَتُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ^٢

[Written in Volume 7 of the Urdu *Malfūzāt* (First Edition)]

PREFACE

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

Volume 7

This is the seventh volume of the blessed sayings and discourses of the Promised Messiah, peace and blessings be on him, which includes the blessed *Malfūzāt* dated from 2 May 1904 to 31 August 1905.³ The arrangement and compilation of this volume under my principle guidelines is the gracious service of Respected Maulānā Muhammad Ismail Diyalgarhi. May Allah Almighty confer upon him the best of rewards for this in this world and the Hereafter. *Āmīn*.

Since the time when mankind began to spread forth throughout the various towns and cities of the world, inhabiting their vicinities and districts, going all the way up to the present day, there have been only two blessed beings raised by Allah the Exalted for the guidance of

-
1. In the name of Allah, the Gracious, the Merciful. [Publisher]
 2. We praise Him and invoke blessings upon His Noble Messenger. [Publisher]
 3. Please note that in earlier editions of *Malfūzāt*, Volume 7 covered the period between 2 May 1904 to 31 August 1905. However, in the fourth edition published by Islam International Publications Ltd., *Malfūzāt*, Volume 7 covers the period between October 1904 to September 1905. [Publisher]

all races, all religions, and the denizens of all countries. One of them is indeed the *Khātamul-Anbiyā'* [Seal of the Prophets], the *Sayyadur-Rusul wal Asfiyā'* [Master of the Messengers and the Pure], our lord and master, Muhammad Muṣṭafā [the Chosen One], may peace and blessings of Allah be upon him, whom Allah the Exalted had directed through His special revelation to make this announcement:

فُلْ تَائِبِهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جِئْنِيَّا^۱

Say, ‘O mankind! truly I am a Messenger to you all from Allah.’ And the second [person] is the Holy Prophet’s servant and follower, Ḥaḍrat Mirza Ghulam Ahmad, the Promised Messiah and Promised Mahdi, peace and blessings be on him, whom Allah the Exalted has appointed during this age according to the prophecies found in the Glorious Quran, Hadith, the Gospels etc. And in accord with Divine revelation, he set forth the purpose of his mission, making the following announcement:

All ye who dwell upon the Earth! And all ye human souls who live in the East and the West! I invite you, with all the force at my command, towards the fact that Islam alone is now the true religion upon the Earth, and the true God is indeed also the one described in the Quran, and the eternally spiritually living Prophet who sits upon the throne of majesty and holiness is none other than Ḥaḍrat Muhammad Muṣṭafā, may peace and blessings of Allah be upon him (*Tiryāqul-Qulūb*, Rūḥānī Khazā’in, vol. 15, p.141 [published by Islam International Publications Ltd., 2022]).

Both of these individuals who in relation to each other are master and slave, lord and servant, teacher and student, beloved and lover, followed and follower—are the sun and moon in the universe of guidance. Allah

1. *Sūrah al-A'rāf*, 7:159 [Publisher]

the Exalted provided the means to safeguard the revelations and *mafūzāt* [sayings and discourses] of both. Of all the Messengers of Allah this was an excellence only attained by these two holy beings. Therefore, we should render thanks to Allah the Exalted for preserving the blessed *mafūzāt* of the Promised Messiah, peace be on him, for us and our future generations until the Day of Judgment. Consequently, how absolutely unfortunate are those friends who do not attempt to attain any benefit from these spiritual sweets, and—out of utter carelessness—fail to express gratitude for the blessings of Almighty Allah. May Allah the Exalted grant them the ability to appreciate this Divine blessing.

Like the previous volumes of the blessed *Mafūzāt*, this volume also encompasses various types of spiritual nourishment. There is no aspect of life concerning which guidance is not contained within it. In this volume, in some places the Jamā‘at is exhorted to make supplications, and in some places explanations of the true nature of the Wujūdī [everything is God] and the Shuhūdī [everything is from God] sects are set forth. At other places, there is a discussion on supplications after Prayers and *tasbih* [glorification of Allah], and related issues and the path of self-purification are described. Then there are discussions on the philosophy of morals in some places, on worship in others, and the importance of observing purdah in the context of women’s reformation also finds mention, and so on.

In short, like a perfect guide and true *Muṣleh* [Reformer], whenever he saw any weakness among the members of his Jamā‘at, he advised them accordingly, and sometimes he directed attention forcefully towards the actions needed to attain lofty spiritual ranks. For example, while encouraging supplication, he said:

Understand with certainty that supplication is a great treasure. The person who does not abandon supplication will not face adversity in their faith and worldly affairs. He is protected in a fortress that is surrounded by vigilant armed soldiers constantly on guard. (*Mafūzāt*, vol. 6, p. 344 [Urdu edition])

He states further:

Supplication is like a sweet fountain upon which a believer is seated. Whenever he desires, he can drink from this fountain and quench his thirst. Just as a fish cannot survive without water, similarly, for a believer, his water is supplication, without which he cannot survive. The rightful abode of this supplication is Prayer. (*Malfuzat*, vol. 6, p. 222 [Urdu edition])

This is my advice, which I consider to be the essence of all Quranic teachings. (*Malfuzat*, vol. 6, p. 345 [Urdu edition])

Hence, O our beloved God! Fill the homes of those friends with Your blessings and lights, who value the words of Your Messenger and continue to study these *malfuzat* with the pure intention that their children and relatives—everyone—should become adorned with the very character that You find pleasing; meaning that, the soul of each and every one of them proclaim in a loud voice just like Ḥadrat Ibrāhīm, peace be on him: أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ^١. *Āmin*.

Humbly,
Jalāl-ud-Dīn Shams
Rabwah, 9 November 1964

1. I have submitted to the Lord of all worlds (*Sūrah al-Baqarah*, 2:132).
[Publisher]

FOREWORD

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

This present edition of *Malfūzāt* is the complete English translation of the Urdu Volume 7, covering the period from October 1904 through September 1905. It was a period of Divine Signs—death, devastation, and destruction—all around. The Punjab was rocked by a massive earthquake in Kangra on 4 April 1905, killing over 20,000 people and destroying an estimated 100,000 buildings. Meanwhile, the plague continued to rage throughout British India with 100,000 succumbing to it every year. It would eventually claim an estimated 10 to 12 million lives in India alone. The mighty empires of Japan and Russia clashed with each other during the Russo-Japanese War, claiming the lives of well over 130,000 people. Global tensions were on the rise as colonial powers competed with one another for material gains.

Nevertheless, the Promised Messiah^{as} continued to provide guidance to a Muslim Ummah suffering from centuries of internal conflict, chaos, and confusion. He introduced the concept of the Jihad of the Pen and clarified that his war was a war against ignorance and hypocrisy. He continued to dispel the myth of Jesus' alleged ascension to the heavens with his earthly body, proving through the Holy Quran,

Hadith and *ijmā'* [consensus] that Jesus^{as} died like all other Prophets^{as}. The Promised Messiah^{as} also offered refreshing insights that harmonized religion with the laws of nature and science. For example, he illustrated through the Quran that people were created before Adam^{as} (*Malfūzāt*, entry dated 6 July 1905), and rationally explained the nature of the bounties and pleasures of Paradise (24 Sept 1905).

I would like to express my heartfelt gratitude to all who worked to bring this work to fruition. This English translation was performed by Waseem Ahmad Sayed, Naser-ud-Din Shams, and Khalil Malik with valuable assistance provided by Abdul-Quddus Arif, Bushra Shahid, Faraz Hussain, Tariq Amjed, Nasira Naseem, Mirza Mahmood Ahmad, Maliha Khan, Bilal Ahmad Rana, Daud Ahmad, Usman Khan, Luqman Mahmood, Aadil Wahab Mirza, Abdul-Noor Abid, and Mirza Abdul-Wahab. The Research Cell performed meticulous research to include all Hadith references where cited. Various meetings were arranged with this humble one to review important issues that were frequently presented to Ḥadrat Khalīfatul-Masīḥ V^{aba} for his guidance and direction.

May God Almighty reward each and every individual for their various contributions and their selfless sacrifices in making the message and the mission of the Imam of the Age, Ḥadrat Mirza Ghulam Ahmad^{as}, accessible to a Western, English-speaking audience. *Allāhumma Āmīn*.

al-Ḥāj Munīr-ud-Dīn Shams
Additional Wakīlut-Taṣnīf, London

June 2024

Malfūzāt

English Translation of Urdu Volume 7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
تَحْمِدُهُ وَتُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ
وَعَلَى عَبْدِهِ الْمُسِيْحِ الْمُوعَدِ^١^٢

I 7 OCTOBER 1904

(In Qadian after Maghrib Prayer)

After the Promised Messiah, peace and blessings be on him, was seated, he said:

I am still feeling dizzy today, but when the time for congregational Prayer approaches, the thought occurs that everyone is together but I am not there. It saddens me, so I come even with great difficulty.

A few Companions had gone to Lahore to seek medical treatment for their ladies. However, it was ultimately discovered that the treatment of the lady doctors did not result in any improvement. Therefore, the Promised Messiah, peace be on him, said:

Since these people do not appear to be very religious, there is a risk that some other difficulty may develop. So, tell them to come back. Allah the Exalted is indeed the One who cures. Midwives have a habit of exacerbating the disease to earn more money. The climate of Qadian is much better than that of

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

2. We praise Him and invoke blessings upon His Noble Messenger, and upon his servant the Promised Messiah. [Publisher]

Lahore, and they will benefit from it. I say this because it is a kind of betrayal to conceal what arises in the heart.

Treatment of Certain Diseases

Some women's illnesses require an open air environment for treatment, so I am against the extreme *purdah* prevalent among some noble families. Some women should be taken for walks in the open air now and then. Look, Ḥadrat Ayesha Siddiqah^{ra} used to go out when she needed to attend to the call of nature.

Is the nobility of today's women greater in rank than her?

Ḥadrat Hakeem Noor-ud-Deen said: 'Experience teaches that there are three remedies for melancholia. The first is to walk around. The second is not to remain idle; keep busy doing something. The third is to use asafoetida and wormwood.'

The grace of Allah the Exalted is needed to beget children. We learn from the Holy Quran and the Torah that this is in the control of Allah the Exalted. The mother of Ḥadrat Yūsuf [Joseph], peace be on him, was very old and had no children. It is written about her in the Torah that God said that He opened her womb.¹

So, it opens only if God opens it.

(But remember, this does not mean that treatment by midwives is prohibited.)²

1. Genesis 30:22

2. *Al-Badr*, vol. 3, no. 40, p. 2, dated 24 October 1904

19 OCTOBER 1904

On 19 October 1904, a message containing an invitation was received from the Ahmadiyya Jamā‘at, Sialkot.

The Promised Messiah^{as} said that he would reply after three to four days. It was learned later that the Promised Messiah, peace be on him, would set the date of departure after *Istikhārah*.^{1,2}



20 OCTOBER 1904

(At *Zuhr*)

Profit on Capital Employed in Commerce

At *Zuhr* time, Ḥadrat Hakeem Noor-ud-Deen^{ra} inquired about an issue from the Promised Messiah^{as} on behalf of a gentleman. He said that this person has about 20,000 to 22,000 rupees, and a Sikh wants to employ his money in commerce. And to satisfy his concerns, he proposes to let him keep possession of his funds but to buy items as he directs and then to send them wherever he says, receiving the money that comes to be kept in a trust. After a year, he promises to give him 2,600 rupees as profit.

1. A special Prayer made to seek guidance from Allah before making an important decision. [Publisher]

2. *Al-Badr*, vol. 3, no. 40, p. 2, dated 24 October 1904

This gentleman has come here to seek a fatwa [religious verdict] that if the money he will get after a year, is not deemed interest, then he may proceed to form this partnership.

The Promised Messiah^{as} said:

Since he will also have to do work himself and his labour is involved, and he will also invest time, the cost of each person's time and labour depends on their status. People charge tens of thousands and even hundreds of thousands of rupees for their work and time. Therefore, the money he offers to him is not interest in my view. And I issue a fatwa of its justification.

Interest refers to the money taken for free without labour (in exchange only for making funds available). Nowadays, most issues have been turned upside down in this country. All commerce has some share of interest involved in it. Therefore, a new *ijtihād* [interpretation] is needed at this time.¹

Regard for the Needs of Friends

Before the *Zuhr* Prayer, the Promised Messiah, peace be on him, gave some money—probably 8 to 10 rupees—to a sincere emigrant, saying, ‘Since it is winter, you will need clothes.’

There was no request or ask from this migrant. The Promised Messiah, peace be on him, himself felt his need and gave this money, which shows the extent of his concern for the needs of sincere followers.

1. The piety of the person who came to inquire about this issue is enviable; at a time when Muslims have bid farewell to the distinction between *halāl* [permissible] and *harām* [prohibited] and made the accumulation of wealth their only goal, this gentleman undertook such a long journey to investigate, only so that no interest should become a part of the envisaged transaction. May Allah the Exalted give this same kind of ability to all the Muslims of this time, to put religion first in their affairs. *Āmīn.* (Editor)

Prophets are innocent of sins, but others obtain similarity to them through *taubah* [repentance] and *istighfār* [seeking forgiveness].¹

21 OCTOBER 1904

The Mercy of Allah the Exalted is Vast

The relative of a gentleman was imprisoned for some reason. On his mention, Ḥadrat Hakeem Noor-ud-Deen^{ra} submitted that I have asked that he be urged to do *istighfār* himself. Upon this, the Promised Messiah, peace be on him, said that:

Some people worthy of *istighfār* do carry out *istighfār*, and others obtain release by the sheer mercy of God. His mercy is indeed vast for those who possess crooked dispositions.

A Persian Revelation of the Holy Prophet, may Peace and Blessings of Allah be upon Him

Once, someone asked the Holy Prophet, may peace and blessings of Allah be upon him, whether Allah the Exalted had ever spoken to him in the Persian language. Thereupon, he said: ‘Yes, indeed! Once this sentence was revealed:

1. *Al-Badr*, vol. 3, no. 41, 42, p. 8, dated 1 & 8 November 1904

ایں مشتِ ناک را گرہ بخش پر کنم

[What else can I do if I do not forgive this handful of dust!']

Russo-Japanese War

Upon mention of this war, Ḥadrat Ḥakeem Noor-ud-Deen^{ra} said it is such a bloodthirsty war that thousands of people are being slaughtered, albeit the religions of both empires are of a nature that according to them, this war should have never begun at all. The religion of the Japanese is Buddhism and according to it, killing even an ant is a sin. Russia is Christian,¹ and according to the teaching of Christ, if Japan seizes one encampment [of theirs], they should hand them over a second encampment out of their own accord.

Conversation with Some Christians

Three Christians came to meet the Promised Messiah, peace be on him, today. One was a young man, the son of a prominent individual. Of the remaining, one was an elderly doctor, while the other was a young magistrate from Peshawar. One of them had corresponded with the Promised Messiah^{as} in a very respectful manner sometime in the past regarding research into religions. Due to this, he had a great desire to see the Promised Messiah, peace be on him.

Among many shrines, there is one well known, where—based on idolatrous beliefs—many go for pilgrimage, etc. A Christian gentleman remarked about that shrine that what they do for the people of Jalandhar district, is to weaken the legs of a white dove and place it

1. At that time, the religion of Russia was Christianity. (Compiler)

on the grave and say that the spirit of the person buried in that shrine has settled in it.

Upon this, the Promised Messiah, peace be on him, said, ‘This dove won’t leave us alone!'

After this, the following conversation occurred between the Promised Messiah^{as} and the Christians, in which most of the speech was directed towards the respected doctor.

PROMISED MESSIAH^{as}—What brought you here?

DOCTOR SAHIB—Only to see you because I had this desire for a long time.

PROMISED MESSIAH^{as}—Nevertheless, what event made you come here?

DOCTOR SAHIB—I had taken leave and came with the family. They are in Lahore, and I have come here. The main reason for taking leave was to meet you.

PROMISED MESSIAH^{as}—How many days of leave are left now?

MUFTI SAHIB—(By doing the calculation) 17 days are left.

PROMISED MESSIAH^{as}—So, now you should spend these days here with us.

HAKEEM NOOR-UD-DEEN—They were ready to leave today, but I have kept them for the night.

PROMISED MESSIAH^{as}—When the leave was taken for us, then the days of the leave should be spent with us.

CHRISTIAN QĀDĪ ŞĀHİB—We do not have that much free time. The purpose was to see you, and that is done.

PROMISED MESSIAH^{as} ADDRESSING DOCTOR—What is the intention now? How many days will you stay?

The Christian Qādī Şāhib again expressed the intention to leave quickly.

PROMISED MESSIAH^{as}—Being so hasty is against the etiquettes of hospitality and your intention. I intend to go to Sialkot on Thursday. Stay until then. Then we will go together.

Meanwhile, it was time for Prayer.

The Promised Messiah^{as} directed that their sleeping arrangements, accommodation, and food, etc., should be taken care of in an excellent manner so that no difficulty is encountered, and all three gentlemen took leave. Then, they left on the second day after seeing the Ahmadi buildings and businesses.¹



22 OCTOBER 1904

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

A person does not appreciate health when he is well (that he should strengthen his relationship with Allah the Exalted

1. *Al-Badr*, vol. 3, no. 41, 42, p. 8, dated 1 & 8 November 1904

during such times so that He will be his Protector and Guardian in every way),* and when he becomes ill, he asks for health again so that he can indulge in these same worldly concerns (if he intends to serve the Faith, then his asking for health would be in accord with God's purpose).¹

Regarding the same patient, it was mentioned that he has to receive several hundred rupees from people. However, there are documents relating to only a few rupees. The rest are all verbal transactions, and he has two daughters.

Some friends suggested that the unrecorded sums owed by people should now be committed to writing with two individuals appointed as witnesses, and the debtors should be asked to acknowledge their debts while he is still alive.

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

This should certainly be attempted; it is a matter of great merit. It is possible that if he dies, this will at least be of some benefit to the poor girls.

Equality in Islam

It was mentioned regarding unity and brotherhood among Muslims that even Christians have acknowledged this virtue that when Muslims enter the mosque, no distinction remains between the king, the rich, and the poor. No one has the right to discriminate on any basis whatsoever. Christian churches, however, are deprived of this. In particular,

*1. The text inside the round brackets appears to be by the editor. Otherwise, if these were phrases uttered by the Promised Messiah^{as}, there was no need to put them in brackets. This method is generally used in the diaries of the Promised Messiah^{as}. Allah knows best what is correct. (Compiler)

ordinary Christians cannot enter the churches specific for the British. Then there are pedestals set up in the churches, rank by rank, and the Roman Catholics even affix names upon the seats.

Upon this, the Promised Messiah, peace be on him, said:

This is an incomparable feature of the Muslim places of worship that everyone is looked upon equally.

Maulānā Hakeem Noor-ud-Deen submitted that in our mosque, even the Imam of the Age offers Prayers as a *muqtadī* [one who offers the congregational Prayer behind the one who is leading it].

Instructions for Guest House Administrators

Regarding the hospitality of guests, the Promised Messiah^{as} said:

The administrator of the *langar khānah* [communal kitchen] should be urged to consider each person's needs. However, since he is one man and has much work, he may forget, so someone else should remind him. Do not withdraw your hand of hospitality upon seeing someone's dirty clothes, etc., because all guests are equal. As for the newcomers who are unfamiliar, it is our duty that we keep in mind every single one of their needs. Sometimes, a person endures great difficulty simply because he does not know the whereabouts of the toilet.

It is necessary, therefore, to take great care of the guests' needs. I am sick quite often. For this reason, I am excused. However, it is the duty of those who are appointed for such work to prevent any type of complaint from arising, since people come here traversing journeys of hundreds and thousands of miles in search of truth with honesty and sincerity. Thereupon,

if they experience difficulties here, then it is possible that they will be disappointed, and out of that disappointment criticisms may ensue, thereby becoming a source of trials. The sin is then the responsibility of the host.

The Promised Messiah^{as} was told that some people start religious debates with the newly arrived people in the traveller's lodgings. When they do so, they speak in accordance with their own thoughts and opinions, which is sometimes inappropriate and even against the purport of the Promised Messiah^{as}. A newly arrived seeker [after truth] assumes this must be the belief of these people, although this is a complete mistake, and the result is that these newly arrived seekers fall into a trial.

The Promised Messiah, peace be on him, directed that:

This kind of speech should never occur. Since some of our debaters are compelled to dialogue with Christians, when they speak disrespectfully about the Holy Prophet, may peace and blessings of Allah be upon him, they, too, have to give the same kind of proof about Yasū‘ [Christ] according to the situation. All that depends upon the requirement of the time, but not every person is qualified to do it, and often when other people use a word of insolence or rudeness concerning a Prophet, they commit a sin.

It should never be assumed that the Messiah^{as} [Jesus] or other Prophets were ordinary people; they were the chosen and close friends of Allah the Exalted. The Holy Quran, in view of profound wisdom and propriety, has mentioned a word about the Holy Prophet, may peace and blessings of Allah be upon him, that while it has set forth his many luminous qualities,

blessings, and excellences, it has also said that he is ^۱**بَشَرٌ مُّثْلَكٌ**. But this does not mean that the Holy Prophet^{sas} was actually like ordinary people.

Allah the Exalted used this word concerning his stature so that he should not come to be worshipped like other Prophets and should not be deified. However, this does not mean he should be divested of his excellences and lofty ranks.

In the end, it was determined that the management of guest hospitality should be placed in the hands of some respected and influential person.²



23 OCTOBER 1904

(At *Zuhr*)

Postcards [with an Image] of the Promised Messiah, Peace be on Him

At *Zuhr*, Muftī Muḥammad Ṣādiq submitted before the Promised Messiah, peace be on him, a request sent in writing on a card by a person asking permission to print the image of the Promised Messiah^{as} on postcards.

1. (I am) only a man like yourselves (*Sūrah al-Kahf*, 18:111). [Publisher]

2. *Al-Badr*, vol. 3, no. 41, 42, p. 9, dated 1 & 8 November 1904; *al-Hakam*, vol. 8, no. 40, p. 1, 2, dated 24 November 1904

Upon this, the Promised Messiah, peace be on him, said: 'I disapprove of it.'

I heard these words with my own ears, but Ḥadrat Maulawī Noor-ud-Deen and Hakeem Faḍl Dīn state that before that, the Promised Messiah^{as} had said, 'This innovation goes on increasing, I disapprove of it.'¹

Hasan Andersen Ahmadi

Mr Stephen Hasan Andersen, who has joined the Ahmadiyya Jamā'at in America and has accepted the claims of the Promised Messiah^{as} of being the Messiah and the Mahdi... has requested that 'my name be recorded among those who have become initiated.' These particulars relating to him were mentioned in the presence of the Promised Messiah^{as}. The Promised Messiah^{as} said:

It should be written to him that: 'God does not let a believer who has strong faith remain alone. The power of faith holds an attraction within itself. Always make use of it, and pray and strive so that you do not remain alone since a person who is alone faces the risk of a great many dangers and Satan seeks to attack him from all sides. Continue preaching as well and uphold the righteous state of your thoughts and deeds. Because in America, that one man belongs to our Jamā'at who will serve as the forerunner.'²

1. *Al-Badr*, vol. 3, no. 41, 42, p. 9, dated 1 & 8 November 1904

2. *Al-Badr*, vol. 3, no. 41, 42, p. 10, dated 1 & 8 November 1904

27 OCTOBER 1904

(In Batala, journey to Sialkot)

At around 4 o'clock, His Holiness departed from Dārul-Amān [the Abode of Peace—an epithet for Qadian] for the journey to Sialkot accompanied by his companions. They reached Batala around 8 o'clock. The Jamā'at of Batala came to the Batala [railway] station and received the blessings of meeting him. One gentleman said that he wanted to attain perfection without having to suffer any toil or trouble. On this, the Promised Messiah, peace and blessings be on him, said:¹

1. This diary appears in *Badr* in the following words:

The Promised Messiah^{as} was walking at the Batala [railway] station when he was met by an old man who probably had a long-standing acquaintance with him. From the style of speech that I was able to hear, it seems that he was seeking spiritual blessings, and the Promised Messiah^{as} might have told him that he should come and live in Qadian and abandon these worldly preoccupations. Upon this, the man said that he [the Promised Messiah^{as}] could pray from there.

The Promised Messiah^{as} said that prayer works when human effort accompanies it. Some people want to be made a *Wali* by having a breath of air blown upon them. They do not realise that even a breath of air only touches the person who comes close. The idea that something happens without human effort is entirely wrong. It is stated in the Holy Quran: ﴿لَيْسَ لِلْأَنْسَابِ إِلَّا مَا سَعَى﴾ [‘Man will have nothing but what he strives for’] (*Sūrah an-Najm*, 53:40). And for every state of the heart, there is always an expression in outward action. When the heart is overwhelmed by grief, tears begin to flow. That is why the Shariah did not appoint one witness as sufficient proof so long as there was a second witness. Thus, nothing can result unless the outer and inner states are one.

He asked, ‘When will you be coming back?’

The Promised Messiah^{as} said, ‘Going to visit someone is by intention, but returning is by permission.’

Striving is a Prerequisite for Attaining Perfection

There have always been people of the type who wish to attain those excellences that are achieved through striving, but without any hard work, pain, effort, and striving. It is written in the accounts of the noble Sufis that some people came and asked for some such arrangement that would make them a *Wali* [Friend (of Allah); i.e. Saint] just by having a breath of air blown upon them. In reply to such people they said that even for blowing air it is necessary to be close since blowing air does not reach from afar. Allah the Exalted says in the Holy Quran:

كَيْمَسْ لِلْأَنْشَانِ إِلَّا مَا سَعَىٰ^۱

Meaning that, no person can attain perfection without effort. This is the law ordained by God Almighty. Thus, if someone wants to gain something by going against this, he seeks to break the handiwork of God Almighty and seeks to test Him, so he will remain deprived. Even in the ordinary business of the world, there is no way that blowing a breath of air can achieve anything, nor can any success be achieved without hard work and striving.

Look! You started to walk from the city and reached the

Upon mention of the plague, the Promised Messiah^{as} said: ‘One sign of people’s wretchedness is that when a calamity descends upon them, instead of doing *istighfār* [seeking forgiveness], they console the heart with false illusions and say that afflictions come all the time. This is a sign of atheism; that is, such people do not believe in Divine influence on such matters. Then they distract from the obvious meaning by saying, “Look, it did not happen in China or London!” The thought never occurs to these unfortunate ones to worry about the reformation of their own souls; they are more concerned about China and London!’

(*Al-Badr*, vol. 3, no. 41, 42, p. 10, dated 1 & 8 November 1904)

1. *Sūrah an-Najm*, 53:40 [Publisher]

station. If you had not started walking from the city, how would you have arrived here? Did you have to move your feet or not? In the same way, in all the workings of the world, first, man has to do something. Then, when he moves his hands and feet, Allah Almighty bestows His blessings as well. In the same way, only those who strive, attain perfection in the path of God Almighty. That is why He has said:

وَالَّذِينَ جَاهُوا فِينَا أَنَّهُمْ سُبْلَانٌ
¹

So, one should make an effort because striving is indeed the way to success.²



28 OCTOBER 1904

(At Sialkot after Friday Prayer)

The Importance of Bai'at

I would like to say a few words of advice for those who have entered the *Bai'at* [Pledge of Allegiance].

This *Bai'at* is sowing the seed of righteous deeds, just like a gardener plants a tree or sows the seed of something. Thereafter, if an individual stops at the very point of sowing the seed or

1. And *as for* those who strive in Our path—We will surely guide them in Our ways (*Sūrah al-Ankabūt*, 29:70). [Publisher]

2. *Al-Hakam*, vol. 8, no. 38, 39, p. 3, dated 10 & 17 November 1904

planting the tree, and does not water it or protect it going forward, then even that seed will go to waste. In the same way, Satan lurks in constant pursuit of man. Consequently, if man does a good deed but does not try to safeguard it, then that deed is lost. All peoples—take, for example, just the Muslims—are bound by the obligations of their faiths, yet they make no progress in it. This is because they do not think of increasing their virtuous deeds and gradually those deeds become mere ritual. Accordingly, one born in a Muslim house starts reciting the *Kalimah* [the Islamic credo]. Had they been in a Hindu household, they would be saying, ‘Rām! Rām!’¹

Remember that at the time of *Bai’at*, a blessing arises in the declaration of *taubah* [repentance]. Along with this, should you hold yourself to the condition of giving precedence to the Faith over all worldly pursuits, then progress will occur. Nevertheless, giving this precedence [to religion over the world] is not within your power; rather, there is a dire need for Divine assistance, as Allah the Exalted has said:

وَالَّذِينَ جَاهُوا فِي سَبِيلِهِمْ سُبْلَنَ²

Meaning that, those who strive in Our path do indeed finally attain guidance. Just as the seed sown in the ground remains deprived of blessings without effort and irrigation and, in fact, perishes itself; in the same way, if you will not remember this declaration every day and will not pray that, ‘O God! Help us!’, God’s grace will not come, and change is impossible without Divine assistance.

1. ‘Rām, Rām’ is a common greeting and mantra in Hinduism. It is used as a form of salutation and devotion to Lord Rama, a prominent Hindu deity. [Publisher]

2. *Sūrah al-Ankabūt*, 29:70 [Publisher]

Thieves, miscreants, adulterers, etc.—sinful people do not always remain so, and at times, they certainly come to feel regret. This is the case with every evildoer. This proves that the concept of virtue certainly exists in man. Assuredly, for the sake of this regard, a great deal of Divine help is necessary. That is why [God] commanded to read *Sūrah al-Fātiḥah* in the five daily Prayers. In this He taught ایاک نَسْتَعِنْ [iyyāka na'budu] and then ایاک نَسْتَأْنِ [iyyāka nastā'in]; meaning that, Thee alone do we worship and Thee alone do we implore for help. God has drawn our attention to two things in this; that is, in every virtuous deed, make use of strengths, strategies, and struggles which is an indication towards *na'budu*, insofar as the person who only prays and does not strive, does not succeed. How can a farmer hope for the harvest if he makes no effort after sowing the seeds? This is the practice of Allah; you will surely remain deprived if you only pray after sowing the seeds. For example, if there are two farmers, and one works hard and ploughs, he will certainly be more successful. Another farmer who does not work hard or makes less effort, his harvest will always be deficient, from which he may not even be able to pay the government taxes, and so will always remain poor.

Religious works are the same way. Among them arise those who are hypocrites, those who are worthless, those who are righteous, and those who are *Abdāl*, *Quṭb*, and *Ghauth*,¹ achieving a rank of nearness to God. And then there are those who have been observing Prayers for 40 years, but it is like their first day and no change occurs. They do not feel any benefit from fasting for 30 days. Many say we are very righteous and have prayed regularly for a long time, but we receive no Divine help. This is because they perform ritual and imitative worship,

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

never thinking about progress, not scrutinizing sins, and not seeking true *taubah* [repentance]. Consequently, they remain on the very first step.

Such a person is no less than a beast. Such prayers draw the curse of God. Prayer is that which brings progress with it. Consider the case of a sick person being treated by a doctor. He uses a prescription for 10 days, but it causes him harm day by day. When there is no benefit after so many days, the patient suspects that this prescription must not suit his disposition and should be changed. Thus, ritual and ritualistic worship is not right.

The Importance of Supplications

The supplications and *Duriūd* recited in Prayers are in Arabic, but it is not forbidden for you to also supplicate in your own language. Otherwise, there will be no progress. The command of God mandates that Prayer be that in which earnest supplication and presence of heart exist—this is the only way the sins of people are removed.

Accordingly, He said:

إِنَّ الْحَسَنَاتِ يُذْهَبُنَّ السَّيِّئَاتِ^۱

Meaning that good deeds remove evils. Here the meaning of حَسَنَاتٍ [*hasanāt*—‘good deeds’] is Prayer. And the presence of heart and earnest supplication is attained by supplicating in one’s own language. Therefore, you must pray in your own language sometimes, and the best supplication is *Sūrah al-Fātiḥah* [the first chapter of the Holy Quran] because it is a comprehensive prayer.

1. *Sūrah Hūd*, 11:115 [Publisher]

When a landowner learns the art of land management, he reaches the straight path of managing land and becomes successful.

In the same way, seek the right path to meet God, and pray that ‘O my God! I am a sinful servant of Yours and helpless; guide me.’ Ask God for all your needs, small and great, without any bashfulness, for He alone is the True Bestower. Most righteous is verily he who prays most; for, if a beggar goes to beg upon the door of a miser every day, a day will come at last when even he will feel too embarrassed [not to give something].

Then why would a suppliant receive nothing from God Almighty who is Incomparably Munificent? So, the one who asks is indeed granted at one time or another. Supplication is another name for Prayer, as He has said:

اُدْعُونِي اَسْتَجِيبُ لَكُمْ¹

Then He also says:

وَإِذَا سَأَلَكَ عِبَادٌنِي عَرْضٍ فَوَلِّنِي قَرْبًا بِأَجْيَبْ دَعْوَةَ النَّابِعِ إِذَا دَعَانِ²

When My servant asks about Me, say I am very near indeed. I accept the prayer of the suppliant when he calls.

Some people entertain doubts about [the existence of] His Being. So, the sign of My existence is that you call Me and ask Me, and I will call you, answer you, and remember you. If you say, ‘We call, but He does not answer’, then consider yourself standing in one place and calling to a person far away from you, and there is something defective in your ears. That person will hear your voice and answer you, but when he answers from a distance, you will not be able to hear on account of deafness.

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1. Pray unto Me; I will answer your *prayer* (*Sūrah al-Mu’min*, 40:61). [Publisher]
 2. *Sūrah al-Baqarah*, 2:187 [Publisher]

So, as your intervening veils and curtains and distance are progressively removed, you will surely hear the responding voice.

Ever since the creation of the world, there has been proof that He communicates with His special servants. If this were not the case, the notion that He even exists, would have gradually disappeared. Therefore, the most convincing means of evidence for the existence of God is verily that we hear His voice—either seen or spoken. Assuredly, converse nowadays is the equivalent of seeing [Him].

Indeed, so long as there is a veil between God and the seeker, we cannot hear. When the intervening curtain is removed, His voice would be audible. Some say God has stopped speaking and conversing for the last 1300 years. Essentially, this means that a blind man considers everyone else blind because there is no light in his own eyes. If Islam did not have this honour through prayers and sincerity, then Islam would have been nothing at all. And it, too, would have been a dead religion like the other religions.

A Unique Feature of Islam

Hence, do not turn your attention to these dead people who are dead themselves and also make Islam dead. In reality, Islam is a religion in which a man continues advancing until he shakes hands with angels. And if this was not the case, then why did He teach:

صَرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ^١

In it, only physical wealth is not being requested but the request

1. The path of those on whom You have bestowed Your blessings (*Sūrah al-Fātiḥah*, 1:7). [Publisher]

is for the spiritual reward. So, if you are [destined] to remain blind forever, for what, then, are you asking? This supplication in *Sūrah al-Fātiḥah* is such a comprehensive and wonderful prayer that no earlier Prophet ever taught it. So, if these words are just mere words, and God is not going to accept them, then why did God teach us such words? If you are never going to be granted that station, why do we waste our time five times a day? There is no miserliness in the Being of God, nor do Prophets come so that they may be worshipped; instead, they come to teach people that those who follow their path will come under their shadow, as He has said:

إِنْ كُنْتُمْ تَعْبُدُونَ اللَّهَ فَإِنِّي عُبُودٌ لِلَّهِ¹

Meaning that, by following me, you will become the beloved of God. All these honours were bestowed upon the Holy Prophet because he was the beloved. But if someone else becomes the beloved, would he get nothing at all? If Islam is such a religion, then there will be a strong aversion to this kind of Islam; however, Islam is certainly not such a religion. The Holy Prophet has brought forth such a table [of abundant provision] that you may take whatever you wish. He neither brought worldly wealth nor did he come as a banker. He brought the wealth of God, and he himself was its *Qāsim* [Distributor]. So, if he did not intend to distribute that wealth, then did he take that treasure back? But the truth is, how can a blind man who does not have light claim that I have light and can distribute it?

Look, Allah the Exalted says:

مَنْ كَانَ فِي هَذِهِ أَعْنَى فَهُوَ فِي الْآخِرَةِ أَعْنَى وَأَصْلُ سَيِّئَاتِ²

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

2. But whoso is blind in this world will be blind in the Hereafter, and even more astray from the way (*Sūrah Banī Isrā’il*, 17:73). [Publisher]

The Prophets are established on discernment and insight. Hence, those who say that no one will attain that insight are themselves the ones who will leave this world blind so to speak.

Had their faith been sincere in the Holy Prophet, may peace and blessings of Allah be upon him, would they not have believed that he came to impart heavenly wealth? And would they not have believed that this Ummah would gain superiority over all ummahs? However, they do believe that the mother of Ḥadīt Mūsā^{as} [Moses] received *wahī* [revelations].

Now, tell me whether even their men have ever had such a *wahī*! I had an argument with a *maulawī* in Lahore about the word *muhaddath*, that it is mentioned in the *ahādīth* that a *muhaddath* is someone who can converse with God, and this matter was particularly in reference to Ḥadīt ‘Umar^{ra}. So, this *maulawī* replied that since Islam is not blessed with Divine dialogue after the Holy Prophet^{sas}, Ḥadīt ‘Umar^{ra} was not granted this lofty station. This is as if to say that only *dajjāls* [deceivers] will keep coming in this Ummah.

The Advent of the Promised Messiah

The era foretold in the *ahādīth* in connection with the [advent of the] Messiah is this very period. The word مِنْكُمْ [min-kum—‘from among you’] is evident in *Sūrah an-Nūr* and *Ṣaḥīḥ al-Bukhārī*. All the Signs have become apparent. The solar and lunar eclipses took place in the month of Ramadan; the plague occurred. How manifest were these Signs, but people always say that these things have always happened. They are not admitting defeat nor is God One to be defeated. Ultimately, you know what the outcome will be: Verily, that Holy God will prevail. Despite articulating so many manifest Signs, the only reply they give is that I am but one of the 30 *dajjāls*.

O ye unfortunate ones! Were you only apportioned *dajjāl* upon *dajjāl*? You have been afflicted with external and internal calamities, yet even the one who came from God was a *dajjāl*! First you were already dying on your own. Now, [finding you] in such a plight, God has treated you like this—decreeing the sentence of killing those already on the brink of death! Does God hold such intense hostility against you that He unleashes cruelty upon cruelty? These are human errors; you must remain on guard against them. God is very Beneficent and Merciful. When one's clothes are worn continuously for a week, one worries about getting them cleaned. So, what is the reason that 120 years have passed in the world in place of 100, but God did not devise anything to revive the Faith? And instead of rejuvenating it, He undermined it by sending a *dajjāl*!

As of now, 3 million Muslims have become Christians. This was a nation where even a single person becoming a Christian would wreak havoc akin to the Day of Judgment. Meanwhile, another evil nation has raised its head and is getting a hold of Muslims and making them into Aryas. But the only thought that comes to these Muslims of ours is that a *dajjāl* has just been raised among them. And God also deceived them by sending *dajjāl* at the beginning of the century so that what little hope remained might also be extinguished. So, it implies that immense evils and sins are hidden within you for which you are thusly being punished. God Almighty has said, however:

إِنَّمَا نُنَزِّلُ الْكِتَابَ لِرَبِّ الْعَالَمِينَ¹

It is We Who sent down this Quran, and it is indeed We Who will safeguard it. Meaning that, when mistakes are made in its interpretation, Our appointed ones will come to reform these

1. *Sūrah al-Hijr*, 15:10 [Publisher]

errors. So, do not concern yourselves with me, but look at the beginning of the century, the external attacks and your internal deeds—ponder for yourself and consider whether the need calls for a *dajjāl* or the Mahdi and Messiah.

Bigotry is an evil affliction. The bigots did not accept any Messenger and called them shopkeepers even though they kept calling to God. It appears that these people have always been there and will always be there. The Holy Quran begins with:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ^١

Rahmān [the Gracious] is the One who gives without being asked and *Rahīm* [the Merciful] is the One who does not let effort go unrewarded. So, where did *Rahmāniyyat* [the quality of being *Rahmān*] and *Rahīmiyyat* [the quality of being *Rahīm*] go at this time? Reflect upon whether this is appropriate for Him or not.

Actually, when someone falls victim to bigotry, the eye becomes clouded, and when he advances in it, that light is taken away. So, the way to attain guidance is not by engaging in battles through announcements. Ask these people whether they have come to me even once and asked for an answer to their objections or if they have at least seen my writings. They will answer that they do not have time for these things. Then why did you suddenly issue the fatwa of *dajjāl* [against me]?

Then what distortion have I made in the Faith? You speak of Prayer and Fasting with your mouths, and I say take their spirituality. It is not only I who say it, but God who has appointed me says it, and this is so that a vibrant experience may penetrate into your shell.

1. In the name of Allah, the Gracious, the Merciful (*Sūrah al-Fātiḥah*, 1:1).
[Publisher]

Yes, there is definitely a dispute regarding [Jesus] the Messiah between you and me, but there can be no truer witness than the Word of God. What do we care about the words of others? The [reported] sayings of the Holy Prophet, may peace and blessings of Allah be upon him, are true and correct, so long as they do not go against the Noble Quran. Therefore, in order to safeguard our Faith, it is necessary to give precedence to the Holy Quran over such accounts as are recorded in the *ahādīth*.

Thus, as far as we are concerned, we will give preference to the Holy Quran and those *ahādīth* which are solid and authentic and are definitely [in accord] with the Quran and support me in my claim. So, there is no disagreement between these people and me except that they are content with the husk, while I desire the kernel.

The death of [Jesus] the Messiah has been settled by the Quran itself through ¹ ﴿فَلَمَّا كَوَافَّتِي﴾ . If we accept that the Messiah of Nazareth is still alive today, we will also have to admit that Christians, are still on the right path, and the refutation of this is given by the Noble Quran itself in the verse:

² ﴿كَلَّا لِلَّهِ مُؤْمِنٌ يَعْلَمُ مِنْهُ وَلَا يَعْلَمُ الْأَرْضَ﴾

My God has commissioned me in a thousand revelations, and that is the very statement that was written 1300 years ago. There is no quarrel between them and us if there was a sense of honour, modesty, and faith.

Even setting this aside, did all the people embrace Islam during the time of the Holy Prophet, may peace and blessings

1. Since You did cause me to die (*Sūrah al-Mā'idah*, 5:118). [Publisher]

2. The heavens might well-nigh burst thereat, and the earth cleave asunder (*Sūrah Maryam*, 19:91). [Publisher]

of Allah be upon him? No, only those who were fortunate. So, our task is simply to explain. Therefore, the person who believes that [Jesus] the Messiah is alive is a liar and a denier of God and the one whom God has appointed has, indeed, been given fresh knowledge of his death. Thus, if they are not going to believe in the [Promised] Messiah, then what will he be the *Hakam* [Arbiter] for, and how will every religious person accept his verdict? The word حکام [Hakam—Arbiter] clearly indicates that there will definitely be differences and errors among those people, and he will come and settle them. Therefore, all I ask of you is to truly follow the Noble Prophet and forsake mistakes—nothing more.

Opponents should be Treated Kindly

Hence, our people should not deal harshly with our opponents. Respond to their harshness with kindness and treat them politely. Since these thoughts have been in their hearts for a long time, they will only go away gradually, so tread softly. If they oppose you severely, leave them alone, but in order to be able to do this, create the power of attraction within you, and the power of attraction will be created within you when you become a true believer. However, if you are not true, your advice is like the water of a sewer that pollutes.

Consequently, [spiritual] exercise is essential for a truthful person. You cannot compete with a wrestler even though he is a man like you because, in physical development, he gained this strength progressively through exercise. So, you should become a spiritual wrestler—that is, a true believer—through exercising your spiritual powers. A person who does not grow and develop himself cannot even improve his family. Therefore, develop spiritual strength.

Look! Prophets and Messengers have all come individually, but they were true and had the power of attraction. Financial destitution and weakness is a separate thing.

The Need for Spiritual Strength

There must be spiritual strength. Yes, only those who have some compatibility are drawn by the attraction. For example, if the engine [of a locomotive] is cold, it cannot provide any benefit, but it will pull even 100 cars if it is hot. So, be a warm and impactful believer. It is God's promise for our Jamā'at that it will spread throughout the world. So, if others will be the ones possessing power and the ones to spread it, what would you have achieved?

Now the question will be, how is that power developed? The answer is to become a faithful and solid servant [of God] so as not to turn back and turn away due to any severe trial. The Companions^{ra} [of the Holy Prophet^{sas}] were all pious and wise, but the Holy Prophet was more faithful than them to such a degree that no one could fathom. That is why he was shown a jungle of snakes, beasts, prickly thorns, and wild beasts in human form. Then the country entrusted to him was also such that there was none more wicked in the world. Furthermore, he came at such a time when all were [spiritually] dead and were the source of mischief, as He has said:

ظَهَرَ الْفَسَادُ فِي الْأَرْضِ وَالْبَحْرِ¹

And he departed at such a time when He affirmed:

1. Corruption has appeared on land and sea (*Sūrah ar-Rūm*, 30:42). [Publisher]

أَلْيَوْمَ أَكْلَمُ لَهُ دِينَكُمْ وَأَتَمَّتُ عَلَيْكُمْ نِعْمَتِي^١

إِذَا حَمَاءَ تَصُرُّ اللَّهُ وَالْفَتْحُ^٢

This is called a miracle, and it shows how much Divine love and power of attraction was within the Holy Prophet. Hence, the degree of difference between the special servants of God and others is that their strength of faith and steadfastness is of a calibre that they will not be held back by any intense resistance. As much a share as anyone receives of this attribute, it is to that very extent that they become a source of blessings. I mean that you should remember three things about bringing about your transformation:

1. Take measures and strive against *nafs-e-ammārah* [the self that incites to evil].
2. Make use of supplications.
3. Do not be lazy and idle, and do not get tired.

If our Jamā‘at remains just a seed, it will not be of any benefit. God does not make those flourish who remain deficient. So, make progress in *taqwā* [righteousness], worship, and the state of your faith. If someone calls me by the names of *dajjāl* [deceiver] and *kāfir* [disbeliever], etc., you should not care about it because when God is with me, why should I be afraid of their evil words and abuses?

The Pharaoh had called Moses, peace be on him, a *kāfir*. Then came such a time when he cried out, ‘I believe in the God

1. This day have I perfected your religion for you and completed My favour upon you (*Sūrah al-Mā’idah*, 5:4). [Publisher]
2. When the help of Allah comes, and the victory (*Sūrah an-Naṣr*, 110:2). [Publisher]

in whom Moses and his followers believe!'¹ Remember that such people are impotent and cowardly. Their situation is like that of a child who sometimes abuses his mother and father out of his lack of understanding, but no one considers this act of his as bad.

So, remember that simply taking the *Bai'at* [Pledge of Allegiance] and placing a hand under my hand is of no benefit. When a person is close to dying due to extreme thirst or hunger, will a drop of water or a grain of food save him from death? Certainly not. Just as providing enough food and water is necessary to save this body, in the same way, you cannot escape from the entirety of Hell by doing just a little good. So, do not remain deceived, thinking that now that we have placed our hand in his hand, we have nothing to worry about.

Guidance is also a death, the person who inflicts this death upon himself is then given a new life, and this is indeed the belief of the holy people. Allah the Exalted has also said about this initial state:

يَا أَيُّهَا النَّبِيُّ إِذَا عَلِمْتَ أَنَّهُمْ أَنفَسُكُمْ²

Meaning that, correct your own self first. Get rid of your diseases. Do not worry about others. Yes, indeed, reform your own selves at night and during the day, impart some guidance to others as well. May God Almighty forgive you, liberate you from your sins, remove your weaknesses from you, and give you the ability to progress in righteous deeds and goodness. *Āmin*.²

1. *Sūrah al-Mā'idah*, 5:106 [Publisher]

2. *Al-Ḥakam*, vol. 8 no. 38, 39, p. 6–8, dated 10 & 17 November 1904

2 NOVEMBER 1904

(*At Sialkot*)

Since today was the last day that the Promised Messiah^{as} had decided to stay here, *Bai'ats* [the Pledges of Allegiance] took place many times. After the *Bai'at*, as usual, the Promised Messiah^{as} continued to give the following advice to these people.

The Purpose of Bai'at

The essential purpose of this *Bai'at* is to develop a passion and zeal for the love of God so that aversion to sins comes into being and good deeds take the place of sins. The person who does not keep this purpose in mind, does not strive and try to bring about any genuine reformation within himself after pledging allegiance, and does not supplicate as he should, gravely desecrates this declaration that is made before God Almighty and is thus deemed the most sinful and most deserving of punishment. So, it should never be presumed that this declaration of *Bai'at* alone is enough for us and that we do not need to make any effort.

The well-known saying is, ‘He who seeks, finds.’ The door is opened for the one who knocks upon it, and it is also said in the Holy Quran:

وَالَّذِينَ جَاهُوا فِيمَا نَهَا يَهُمْ سُبْلَنَا¹

1. *Sūrah al-Ankabūt*, 29:70 [Publisher]

Meaning that, those who come to Us and strive for Us, We open Our way for them and guide them to the straight path. But how can a person find this path if he does not even make an effort?¹ This is the fundamental principle and the secret to finding God and achieving real success and salvation. A person should not get tired of striving in the way of God Almighty, nor should he get fatigued, nor should he show any weakness in this path.

At this time, you have done *taubah* [repentance] of your sins before God Almighty at my hand. May it not happen that this repentance becomes a curse for you instead of a blessing; for, if you break this covenant even after recognising me and making a pledge before God Almighty, you will incur a double punishment because you deliberately broke the covenant. In this world, a person who makes a promise to someone and then breaks it suffers great humiliation and is put to shame. He falls in everyone's estimation. So, how much punishment and curse will such a person merit who breaks the covenant and pledge he had made with God Almighty?

Therefore, as much as possible, observe this pledge and covenant and safeguard yourselves against all kinds of sins. Moreover, keep praying to Allah the Exalted to remain firmly established on this pledge. He will surely give you comfort and satisfaction and make you steadfast because whoever asks God Almighty with a sincere heart is indeed bestowed by Him.

I know that some of you will face all kinds of trials and difficulties in cultivating a bond with me, but what should I do? These trials are not new. When God Almighty pulls someone towards Him, and someone goes towards Him, he must pass through trials. The world and its relations are temporary and mortal, but with God Almighty the affair is eternal, so why should man spoil his relationship with God?

1. *Al-Hakam*, vol. 8, no. 41, 42, p. 6, dated 30 November & 10 December 1904

Look! Did the Companions^{ra} face just a few trials? They were compelled to abandon their homeland, possessions, wealth, near and dear ones, and everything, but in the way of God, they did not value these things even as much as a dead fly. They considered God Almighty sufficient for themselves, and God Almighty also appreciated them immensely.

They did not suffer any loss as a result; on the contrary, they made such gains in this world and the Hereafter, which they could not have attained in any other way. Therefore, if any trial comes, one should not panic. Trials are a means of strengthening the believer's faith because, at that time, a feeling of humility and helplessness develops in the soul, and fervour and passion arise in the heart from which he turns to God Almighty, melting himself as if water flowing upon His threshold. One relishes the taste of perfect faith only in times of worry and grief.

At this time, worry about reforming your actions. You have started a new relationship with God Almighty now because He forgives past sins after true repentance. And repentance does not mean that a person just says it with his tongue, yet its effect is not seen in actions. No, not at all. Repentance is to absolutely give up evil deeds and disobedience to God, to do good deeds and to live one's life in obedience to Allah the Almighty.

These are not days to be spent without fear. The scourge of God Almighty is a warning. You know very well how the plague has devastated this country and how annihilation continues to reign, proving that the world is frail. How unfortunate and negligent would it be for a man if he were not to rectify his actions even now? Verily, verily I say unto you that you should never ever be careless. It is unknown when the punishment of God Almighty may strike, and it destroys those who are heedless and intoxicated with the world, abandoning God Almighty and adopting insolence and audacity.

You know the days of the plague are coming, but it is not known who will escape its attack. However, I say this much that with His grace and beneficence, God Almighty protects those who bring about a genuine change in themselves and do not permit any adulteration and crookedness to remain in their hearts. It is the case sometimes that the plague only leaves the cities once it destroys them.

And it has also been proven that its cycles are very long indeed. This is verily what God Almighty has revealed to me, and the very same is established from the books of God Almighty that it comes as retribution for evil deeds. I see that at this time, heedlessness has increased in the world beyond all limits. Insolence and audacity against the books and words of God Almighty have increased greatly. The world alone has become the objective and the object of worship of the people.

Therefore, as was foretold long ago and promised through the Prophets, this plague has come in my time to warn the people, but sadly, people still consider it to be just a minor disease. Nevertheless, I tell you that you should not associate with these people, rather you should prove by your deeds and actions that you have really made a true change. Your gatherings should refrain from engaging in the same laughter, joking, and jesting found in other people's meetings and gatherings.

Surely, understand that the Creator of the earth and heaven is One God. It is that very God who has the power of life and death. No person can get any kind of comfort or any blessing in this world except through His grace and beneficence. Not a single leaf can remain green without His grace. Therefore, constantly develop a genuine relationship with Him and remain firmly established upon the paths of His pleasure.

If a person abides by this, he shall surely face no sorrow. All kinds of comfort, good health, long life, and wealth are all through obedience to Allah the Exalted. When a person is so

beneficial and of service, Allah the Exalted does not permit him to go to waste. Just as a gardener does not cut down any tree in the orchard that bears excellent fruit, rather he protects it, in the same way, Allah the Exalted also safeguards the person who is beneficial and of service, as He has said:

وَأَمَّا مَا يَنْتَجُ النَّاسُ فَيَنْتَجُ فِي الْأَرْضِ¹

Allah the Exalted extends the lives of those who become beneficial for the world. These are the promises of Allah the Exalted which are true and no one can falsify them.

This also shows that the faithful and obedient servants of Allah the Exalted are safeguarded against such calamities. So, it should never be forgotten that nothing is achieved by merely doing *Bai'at* formally and making a verbal declaration; instead, a person becomes more answerable and accountable. Real benefit requires true faith and then righteous deeds consistent with that faith.

When a person develops this quality in himself, then, as Allah the Exalted has said, a distinction is placed between a righteous, true believer and others beside him. He is bestowed a distinction, which is called *furqān* in the terminology of the Holy Quran. Even in the Hereafter, the believers will be recognised by this very distinction, and the faces of the *kāfirs* [disbelievers], transgressors, and wicked people will turn black.

Even in this world, it is seen that a believer always remains distinguished. A content and tranquil spirit dwells within him. Although the believer has to bear suffering and go through all kinds of difficulties and hardships, no matter how many bad names people give him and no matter what plans they make

1. But as to that which benefits men, it stays on the earth (*Sūrah ar-Rā'd*, 13:18).
[Publisher]

to ruin and destroy him, he is saved in the end because God Almighty loves him and holds him dear. So, for this reason, the world cannot destroy him.

There is definitely a distinction between a believer and a disbeliever, and this scale is held in the hand of God Almighty. God's eyes see well who is evil and wicked. No one can deceive God. So, you should not worry about the world but cleanse your inner self. Do not be fooled into thinking that the outward ritual is enough. No! Peace comes when a person truly enters the sanctuary of God Almighty.

So, now is the time to bring about a great change, and these are the days of attaining true reconciliation with God Almighty. Due to their misunderstanding and malice, some people try to discredit this Movement by objecting that some people of this Movement have also perished by the plague. I have replied to this objection repeatedly that this Movement has been established on the precepts of Prophethood. The punishment that befell the disbelievers during the time of the Holy Prophet, may peace and blessings of Allah be upon him, was the punishment of the sword. Although that [punishment] was particularly ordained for them, can anyone say that some of the Companions^{ra} were not martyred as well?

In the same way, it is true that some people from this Movement have been martyred by the plague as well, but also consider whether the plague was a means of our loss or theirs? Our Jamā'at had progressed all the more and continues to progress, and I say again that those who are beneficial for the people and perfect in faith, sincerity, and faithfulness will surely be saved. So, develop these virtues in yourself. Explain this to your relatives, wives, and children as well, and teach them this very message, and make friendship with people on this very condition that they avoid evil.

Then, I also say do not be harsh and behave gently. This

Movement is opposed to fighting. Act gently and prove the truth of this Movement with your inner purity and virtuous conduct. This is my advice. Remember it. May Allah the Exalted grant you perseverance. *Āmīn*.¹

3 NOVEMBER 1904

(At Wazirabad Railway Station on the return journey from Sialkot)

Conversation with a Christian Priest

Wazirabad Station had the same crowd and large numbers of visitors as before. Hāfiẓ Ghulam Rasūl again invited the brothers for lemonade and soda water.

This time, a strange thing that happened at the station was that Pastor Scott, the Christian missionary of Daska, came to meet the Promised Messiah. Our noble brother and new Muslim, Sheikh ‘Abdul-Haqq, also had friendly relations with Pastor Scott during his days as a Christian. Pastor Şāhib came to the Promised Messiah and started the conversation by first talking about Sheikh ‘Abdul-Haqq, saying that you took one of our boys. These kinds of things were being discussed when I arrived to begin recording the conversation.

1. *Al-Ḥakam*, vol. 8, no. 43, 44, p. 3, 4, dated 17 & 24 December 1904

PASTOR SCOTT—What is the difference between you and the Christian faith?

PROMISED MESSIAH^{as}—There is a vast difference between the present Christian religion and us. However, there is no difference between the original teaching and religion of [Jesus] the Messiah, peace be on him, and the principles of our religion. He also worshipped God and sermonized and preached His *Tauhid* [Oneness of God], and all other Prophets brought the same teaching.

PASTOR SCOTT—But there are many sects among you people?

PROMISED MESSIAH^{as}—I am surprised you raise this objection against Islam. Do you not know how many sects there are among Christians who reject each other and do not even agree upon fundamental principles? If there is any difference between Muslim sects, it is in ancillary issues and details. The fundamental principles are the same for all.

PASTOR SCOTT—From among these Christian sects, which do you believe to be true?

PROMISED MESSIAH^{as}—In my view, the rightly guided sect was the very one which belonged to the Messiah^{as} and his disciples. After that, this religion started to be altered, and such changes commenced that no connection remains between the Christianity of the time of the Messiah^{as} and modern-day Christianity.

PASTOR [SCOTT]—From where did you get this news?

PROMISED MESSIAH^{as}—The Messengers [of God] receive

news from God Almighty Himself. I, too, am informed by God Himself and I have faith in it.

PASTOR [SCOTT]—There is no doubt that the Messengers receive news from God.

When the conversation reached this point, the Pastor Şâhib's eyes fell on the Editor of *al-Hakam*, who was recording the conversation. Pastor Şâhib became nervous upon seeing him and said, 'Who is taking notes of this?'

When he was told that this was the Editor of *al-Hakam* newspaper who is with the Promised Messiah^{as} on this journey and would document the particulars of the trip and publish them, the Pastor Şâhib said, 'I am going now; he will publish all this.'

He was asked, 'What is wrong with this? Others will benefit from it.' Nevertheless, I am stating the truth, and those who were present could gauge the panic felt by the Pastor Şâhib. Although he wanted to leave this conversation somehow, the audience insisted that he continue the discussion and said that if you do not benefit from it, they will. On this insistence, he continued to speak and then said the following:

PASTOR [SCOTT]—You have many *لَكَّ* [*chelay*—lackeys]; perhaps they may attack.

PROMISED MESSIAH^{as}—It is a matter of great regret that you wantonly attack a people who are taught to be virtuous, humble, and hospitable. In such a situation where I am present among them, and you see that none from among them even speaks, how could you expect such behaviour from them? Ask me whatever you want. However you want. No one from among them will say anything to you. They are not taught such things.

Besides, the word *chelay* is not right even though its meaning

and connotation may not be bad; rather, each nation should be called or referred to by the word and name that it likes for itself. This word is specific to Hindus.

PASTOR [SCOTT]—I heard that there was a great gathering in Sialkot.

PROMISED MESSIAH^{as}—Yes, there was a large gathering.

PASTOR [SCOTT]—Do you give only guidance to people or grace as well?

PROMISED MESSIAH^{as}—My guidance is nothing unless it is accompanied by [Divine] grace. No man can ever attain guidance unless he is assisted by heavenly grace. He bestows the ability upon a person to recognise me, then such a one comes to me and takes the guidance and cognisance that God has bestowed upon me and has done so by His grace.

PASTOR [SCOTT]—I am not talking about the grace you receive, but rather the grace they receive.

PROMISED MESSIAH^{as}—I am also talking about the grace that they receive. It is grace that first brings them to me. Then the grace given to me permeates into them because of their keeping company with me and establishing a connection with me. The more a person's belief increases, the more such people and every sincere disciple will absorb this grace. These people are related to me like the branches of a tree. The closer those branches are, and the more ripe and fresh they are in their greenness and life, the more they absorb the nourishment that the tree receives through its roots.

If a branch is dry, although it is still attached to the tree, it

cannot partake of this nourishment. In like manner, disciples and devotees are like branches. The degree to which a person maintains a loving relationship and good faith, and the more he stays in my company, the share he will receive will be according to it. Nevertheless, grace itself must first exist within the tree. If there is no power and spirit of cognisance in it, what would it be able to convey to others?

PASTOR [SCOTT]—The branch of which tree.

PROMISED MESSIAH^{as}—The tree that God plants, that comes from God, as I have come from God, and God has planted me with His own hand.

PASTOR [SCOTT]—I have not understood the real meaning of your claim. Are you called the Messiah?

PROMISED MESSIAH^{as}—It is surprising. My claim has been published for a long time and has become known even to the people of England and America. You say you do not understand. Yes, I am called the Messiah, and God has called me the Messiah and sent me as the Messiah.

PASTOR [SCOTT]—But he [Jesus Christ] alone is the Messiah.

PROMISED MESSIAH^{as}—Allah the Exalted is not miserly. He can make thousands upon thousands of Messiahs. So, here I am, present as an example, who is the living Messiah.

PASTOR [SCOTT]—1900 years ago a Messiah came into the world, and that very Messiah is well known, toward whom the Old Testament had indicated that the Messiah would come and

they were waiting for him. There is no other Messiah besides him.

PROMISED MESSIAH^{as}—Yes, 1900 years ago a Messiah did come, but the Messiah you mention or believe in, is not mentioned anywhere in the Old Testament because they were not awaiting any God-Messiah, but rather a Prophet. They would have believed in him if they had been waiting for a God or Son of God.

Moreover, the Messiah whose mention is found in the Old Testament is a sign alluding towards two Messiahs. One is he who came before me, and the other is myself who was to come in the seventh millennium. You people also acknowledge the second coming of the Messiah, but you have taken the second coming as the coming of the same Messiah, whereas it was meant to be the coming of someone else; that is to say, my appearance. This matter has also been mentioned with great clarity in the Book of the Prophet Daniel.

This is the seventh millennium which invalidates your claim that the same Messiah was to come. It has confirmed my truth. Thus, great Christian scholars have declared this to be the precise time of the Messiah's coming. Finally, out of despondency, such articles were published in America, etc., stating that the idea of coming again is wrong and that by the second coming is meant only the church. If this was not the time for his coming, what trouble had befallen these people that they would make or deny such interpretations? In reality, this was indeed the time for his coming. And the one who was to come has come, but few see him. Now, whether you accept it or not, no other Messiah is coming. The one you are waiting for is dead, and I have come according to God's promise.

PASTOR [SCOTT]—You are suffering from the same deception

that the Jews suffered from, that one Messiah would suffer and the other would be honoured.

PROMISED MESSIAH^{as}—In fact, you are the one who is suffering from the deception suffered by the Jews. Had you remembered the judgment of the Messiah himself, you would not have stumbled. The deception the Jews suffered was that they believed in the coming of Elijah before the appearance of the Messiah and agreed that the very same Elijah [of old] would come, whereas the Messiah gave the verdict that the Elijah who was to come had come in the person of John—accept it if you will.

Now, if coming again had been correct, then Elijah himself should have come. Likewise is the case of the Messiah's second coming, so how can it mean him coming again? That is why I say you suffer from the deception that afflicted the Jews. Otherwise, I am indeed the very Messiah who was to come, and my verdict is the very one given by the Messiah regarding Elijah.

PASTOR [SCOTT]—That Elijah came.

PROMISED MESSIAH^{as}—I also say the same thing that he came, but you tell me whether John [the Baptist] was made Elijah or not? Now, why do you stumble in my case, failing to accept the judgment of [Jesus] the Messiah as proof?

PASTOR [SCOTT]—Excuse me, I'm going.

PROMISED MESSIAH^{as}—Very well.

After that, the priest left.¹

1. *Al-Hakam*, vol. 8, no. 43, 44, p. 5, 6, dated 17 & 24 December 1904

Death

Maulawī ‘Abdul-Majīd Ahmadi sent news of the passing away from this world on 3 November 1904 of Maulawī Syed Taffazul Husain, Pensioner, *Tehsildār* [Tax Collector] of Etawah. The Respected *Tehsildār* had come to Qadian in February 1904, intending to stay for only a few days, but the Promised Messiah had insisted on him staying for a few more days. During this insistence, the Promised Messiah^{as} said:

The important advice is that the time for a meeting is very short; God knows whether there will be an opportunity to meet again or not after you leave. This world is such a place that one cannot rely on it lasting even for a short moment.

When I heard these words, the thought ran through my mind that Syed Ṣāhib would reach Allah before coming to Qadian again. And the reason for my mind turning to this was that I have repeatedly experienced that when the Promised Messiah^{as} says something to someone in such words, it is indeed the case that those are his final days. Blessed are those who please their Lord by spending the days of their lives in obedience to their master and Imam; that is, by being of service to the Faith.

On the visit of Syed Ṣāhib and his stay for a few days, the Promised Messiah, peace be on him, said these enviable words in regard to the people of Punjab:

The people of Punjab are progressing in sincerity and purity due to coming to meet me again and again, and some of them look like they are going to become ‘Abdul-Laṭīf soon.¹

1. *Al-Badr*, vol. 3, no. 41, 42, p. 13, dated 1 & 8 November 1904

5 NOVEMBER 1904

(In Qadian at the time of Maghrib)

The Severity of the Plague

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

Along with the mention of the eclipses of the sun and the moon, the Holy Quran also says,¹ which means that the plague will spread so much that no place of refuge will be left. These are the meanings of my revelation:

عَصَتِ الْبَيْانُ مَحْلُّهَا وَمَقَامُهَا

[Temporary residences and permanent ones will be wiped out.]

The Person of Jesus the Messiah, Peace be on Him, has Proven to be a Source of Affliction

Regarding the person of the Promised Messiah [of Nazareth], peace be on him, he said:

His person has proven indeed to be an affliction for the world; that is, there is a close connection between afflictions and the person of the Promised Messiah [of Nazareth], peace be on him, since those who denied him became Hell-bound, and those who believe in him are also the fuel of Hell, as is clear from the

1. *Sūrah al-Qiyāmah*, 75:11 [Publisher]

beliefs and practices of the Christians. Then the Muslims also believed in him, and they became *maghdūb* [those who have incurred Allah's wrath] due to the transgression of raising him to the heavens. Hence, only the person of the Messiah is of such a nature that his friend is in Hell and his foe is in Hell. This kind of affliction is not associated with the person of any other Prophet.¹



II NOVEMBER 1904

A note was presented from someone that he is a *maulawī* and his son has died, and he has developed doubts concerning the existence of God and is desirous of finding a way to reform himself.

The Promised Messiah^{as} said:

May Allah the Exalted remove the restlessness of the heart. Look, if there are two children before a person, one a stranger's and the other his own beloved, would he give up the love for his child for the sake of the stranger's child? No, not at all. So, when a person is called a Muslim, it means he belongs entirely to God and would never show disloyalty to Him under any circumstances.

Then God Almighty has said concerning one's progeny:

1. *Al-Hakam*, vol. 8, no. 40, p. 2, dated 24 November 1904

لَئِنَّا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ^۱ قَاتِلُوا رُوْهُمْ^۲

That wealth and children are your enemies. Remain afraid of them, because if they live on, they may become disobedient, apostate, wicked, thieves, or robbers; and if they die, this becomes a trial in itself. Therefore, they are a source of mischief and trial in either case. However, when a believer has a relationship with God, he is happy and it does not matter to him if his child dies, since Allah the Exalted has commanded:

مَا تَسْخِعُ مِنْ أَكْيَوْ أَوْ نُسْبِهَا كَاتِبٌ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا^۳

Look! Twelve children of the Holy Prophet^{sas} died. Faith is actually that in which there is no equivocation, and one possessing such faith is loved by God very much. But, yes, if a child is more beloved than God, then I cannot understand how such a person can claim faith in God. And why does he make such a claim? We cannot know what our children will be like. Will they be righteous or evil?

Nor are we beholden to them for their favours, whereas God has bestowed millions upon millions of blessings upon us. So, the person who severs his relationship with God to establish a relationship with his children is highly unjust. Yes, indeed along with the rights of God, take care of the rights of people. If you have complete faith in God, then your belief should be:

بِرْ چَ از دُوْسِتِ مِنْ نِيكَوت

[Whatever treatment a friend metes out is acceptable.]

1. *Sūrah at-Taghābun*, 64:16 [Publisher]

2. *Sūrah at-Taghābun*, 64:15 [Publisher]

3. Whatever Sign We abrogate or cause to be forgotten, We bring one better than that or the like thereof (*Sūrah al-Baqarah*, 2:107). [Publisher]

And Satan does not even come close to such a believer. He only comes where he gets even the slightest space to enter. Blessings descend when God is put first. If you deal with every friend of yours through false promises, telling lies, and breaking commitments even in the most trivial of affairs, he will never respect you, but God is *Rabbul-Ālamīn* [the Lord of all the Worlds], *Abkamul-Hākimīn* [the Best of Judges], and *Rabbul-Izzat* [the Lord of Honour].

وَلَكُنْبُلَّكُمْ بِشَيْءٍ وَمِنَ الْعُوْفِ وَالْجُوعِ وَلَقْصِ مِنَ الْأَمْوَالِ وَالْأَنْسُسِ وَالْمُكَرَّاتِ¹

Here, the term **ثمارت** [*thamarāt*—fruits] refers to children; they are a trial from God, and this is indeed a test for man. Nonetheless, these things and perfect faith are attained through *taubah* [repentance] and *istighfār* [seeking forgiveness], so engage in this abundantly. And then recite this:

رَبَّنَا أَنْظَرْنَا إِلَيْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ²

And recite it in abundance. God Almighty will grant something better in recompense. He who does not leave the threshold of God is forgiven, even if he is a sinner. Indeed, severing the bond with God is a bad thing and a deadly poison. So, do *taubah* and *istighfār* and continue to supplicate in Prayers. May Allah the Exalted be your Provider. And peace be on you.³

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1. And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits (*Sūrah al-Baqarah*, 2:156). [Publisher]
 2. 'Our Lord, we have wronged ourselves; and if You forgive us not and have not mercy on us, we shall surely be of the lost.' (*Sūrah al-A'rāf*, 7:24) [Publisher]
 3. *Al-Ḥakam*, vol. 8, no. 38, 39, p. 14, dated 10 & 17 November 1904

UNDATED

Honey and Diabetes

The Promised Messiah, peace be on him, mentioned the disease of diabetes and said:

This caused me great distress. Doctors have declared sweets very harmful for a diabetic person. Today, I was thinking about this when the thought occurred [to me] that the various sugars available in the market are often made by immoral, sinful people, so it would not be surprising if they are harmful, but honey is prepared under God's *wahī* [revelation]. Therefore, its properties would certainly not be like other sweets.

Had it been like them, then ^١شفاء للناس [a healing for the people] would have been said for all sweets. However, only honey has been explicitly mentioned in this regard. So, this distinction is an argument in favour of its advantages. Since its preparation is regulated through the means of *wahī*, therefore the bee that sucks the nectar from the flowers would certainly extract only the beneficial ingredients. With this idea in mind, I mixed some *keorha*² with a bit of honey and drank it. Soon after that, I felt much improvement to the extent that I even found myself able to walk around and then took the men of the house and went to the garden and offered 10 *rak'āts* of *Ishrāq*³ Prayer.

1. *Sūrah an-Nahl*, 16:70 [Publisher]

2. A plant (*Pandanus odoratissimus*) with a strong-scented flower that is native to South and South East Asia. [Publisher]

3. *Ishrāq* Prayer is a voluntary *Ṣalāt* performed between sunrise and before *Zuhr*. [Publisher]

Attributes of God, the Exalted Maker

Pondering upon the following attributes of God Almighty—رب [Rabb—Lord], رحمن [Rahmān—the Gracious], رحيم [Rahīm—the Merciful], ملک یوم الدین [Mālik-Yaūmid-Din—Master of the Day of Judgment]—one realises how wonderful God is. So, whosoever has such a Lord, can he ever remain unsuccessful and deprived? From the word of رب, it is also understood that ربیت [Rabūbiyyat—Providence] will also continue to operate in the other world.

Wherever [material] means seem ineffective, make use of prayer there.¹



24 NOVEMBER 1904

(At the time of Zuhr)

A Revelation and a Vision

The Promised Messiah, peace and blessings be on him, narrated the following vision:

I am wearing a white garment covering my lower body, but it is not entirely white, rather it appears slightly dirty. In the meantime, Maulawī Ṣāhib started leading the Prayer, and he recited

1. *Al-Badr*, vol. 3, no. 44, 45, p. 3, dated 24 November and 1 December 1904

Sūrah al-Hamd [i.e. *Sūrah al-Fātiḥah*] aloud, and after that, he recited:

الْفَارِقُ وَ مَا أَذْرَكَ مَا الْفَارِقُ.

[A distinguishing Sign, and how would you know what the distinguishing Sign will be?]

At that time, it appeared to me that it was from the Holy Quran. And another revelation came:

روزِ نقصان بر تو نماید۔

[You will not encounter the day of loss.]

The Āryah Faith and its Beliefs

Hadrat Hakeem Noor-ud-Deen and Maulawī ‘Abdul-Karīm submitted that some Aryas had written very filthy words about the Holy Quran and the Holy Prophet, may peace and blessings of Allah be upon him.

The Promised Messiah^{as} said that:

After the pot boils, it settles very quickly. The same is the condition of these people. I cannot understand how any other God can be accepted in contrast to the God presented by a religion like Islam. The God of Islam possesses all excellences, whereas if the soul and all its properties have come into being on their own [as the Aryas believe], it can say to God what right do You have over me that You should punish me in any way? In recognizing God, the condition of these people resembles atheists and in [the doctrine of] *Niyog*, they have put to shame even adulterers!

They have taken to criticizing everything, although a spiritually insightful man will never subscribe to the notion that

someone can understand the entirety of Divine mysteries. For example, regarding the vast number of creatures that exist, the varieties of stones, plants, and objects that exist—can anyone claim that I have comprehensively understood the properties of each one and that there is now no other Divine wisdom beyond all that I have discovered?

Therefore, the seeker of truth should adopt and understand the matter that concerns his faith, and acknowledge his lack of understanding of other things. As God Almighty increases his insight, his knowledge will go on increasing step by step. It is ignorance not to look into the wisdom and qualities of all the faculties within the human body but raise objections that the hair is not straight or other such things.¹

29 NOVEMBER 1904

Breaking the Prayer for Some Important Work

Dr. Muhammad 'Ali Khan from Africa has inquired that if an Ahmadi brother is praying and his incharge comes from outside and knocks on the door and asks for the key to the office or the dispensary, then at such a time, what should he do? Because of this, one person lost his job and was sent back to India.

1. *Al-Badr*, vol. 3, no. 44, 45, p. 3, dated 24 November & 1 December 1904

REPLY—The Promised Messiah^{as} said:

In such a case, it was essential that he should have opened the door and given the key to the incharge (this incident relates to a hospital, that is why he said this).¹ Because if a man's life is lost due to his delay, it would be a grave sin. It has been mentioned in the *ahādīth* that if a man walks to the door and opens it while praying, it does not invalidate the Prayer.² Similarly, if one's son is in danger of some harm or is at risk of some harm by a dangerous animal that is visible, then saving the boy and killing the animal while he is praying is not a sin, and the Prayer is not invalidated. Rather, some have also written that if the horse becomes loose, tying it does not invalidate the Prayer because he can still offer the Prayer later on within the prescribed time range.

Note³: It should be remembered that this is for critical situations or dire needs. It should not be the case that every type of need is given priority and Prayer is disregarded and it is turned into child's play. Otherwise, there is a strict prohibition of attending to other occupations during Prayer, and Allah the Exalted knows every heart and intention very well.⁴

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- 1. This note is from the diarist. (Compiler)
 - 2. *Musnad Ahmad ibn Hanbal*, *Musnad an-Nisā'*, Musnadu aş-Şiddiqah 'Āishah bint aş-Şiddiq, vol. 8, p. 458, Hadith 26499, by Maktabah 'Ālam al-Kutub, 1998 [Publisher]
 - 3. This note appears to be from the Editor. And Allah knows best what is correct. (Editor)
 - 4. *Al-Badr*, vol. 3, no. 44, 45, p. 4, dated 24 November & 1 December 1904

UNDATED

Offering Prayer behind a Non-Ahmadi Imam

After receiving letters from friends abroad, Ḥaḍrat Maulawī ‘Abdul-Karīm, may Allah have mercy on him, again presented this issue before the Promised Messiah, peace be on him, who said:

I still maintain the same belief that one should not pray behind anyone else. Even in Hajj, a person can arrange to pray at his place of residence and not pray behind anyone.

Some Imams of the Faith stayed in Makkah years upon years, but because the condition of the people there had fallen from *taqwā* [righteousness], they could not bear to pray behind anyone and continued to pray alone at home. These four Prayer mats¹ [around the Ka‘bah] that exist now were not there at the time of the Messenger of Allah, may peace and blessings of Allah be upon him. At that time, there was only one Prayer mat for the Imam to lead the Prayer. And even now, until all four are not lifted, and only one remains, *Tauḥīd* [Oneness of God] and righteousness will never spread there.²

1. Previously there were four *muṣallay*—a place where the Imam stands to lead the Prayer—but nowadays there is only one, and this change was brought about in 1925. These places of the Four Imams in the area immediately around the Ka‘bah refer to the four historic stations for leading the daily Prayers that once stood there. These were used by the Imams to lead Prayers for the four leading schools of Islamic jurisprudence. [Publisher]

2. *Al-Badr*, vol. 3, no. 44, 45, p. 15, dated 24 November & 1 December 1904

Salvation is through Grace

My friend, Muftī Muḥammad Ṣādiq, narrates that once Miyān Karam Dād Ahmadi, was ordered by the Promised Messiah, peace be on him, to accompany Muftī Ṣāhib to Batala in the month of Ramadan and emphasized that they should not fast. Karam Dād expressed his wish that the Fast be observed because not doing so causes difficulties later. The Promised Messiah^{as} said:

Salvation is by God's grace, not deeds.¹



19 DECEMBER 1904

(*At the time of Zuhr*)

Care for the Pristinely Pure Disciples

The Promised Messiah^{as} came at the time of *Zuhr* and inquired about Maulānā Hakeem Noor-ud-Deen's illness from him directly. He emphasized the need to arrange for food. Ḥaḍrat Maulawī Ṣāhib submitted that every effort is made, but such situations arise due to the nature of things that arrangements fail to be maintained. Perhaps the will of God does not yet wish for him to become well.

In the meantime, a person with much love, sincerity, and devotion

1. *Al-Badr*, vol. 4, no. 2, p. 5, dated 10 January 1905

for Hakeem Ṣāhib spoke up that at least some arrangement must be made. It has been mentioned in the Holy Quran that:

فَالْمَذْبُونُ أَمْرًا^۱

Hakeem Ṣāhib gave a subtle and erudite answer that the feminine form has been used here. It is not said: [فَالْمَذْبُونُ أَمْرًا Then they manage the affair entrusted to them (men)]. From this, it is evident that it has a lot to do with women (and there is definitely some deficiency in them). In any case, this is a strange point.

The Promised Messiah, peace be on him, also listened to this discussion with interest and then entrusting the management of the food to a particular gentleman, he said with his blessed tongue:

All these people are listening and are witnesses that I have now made you responsible. Now its reward or punishment is on your neck.²



1. And by those who plan and execute their task well (*Sūrah an-Nāzi‘at*, 79:6). [Publisher]

2. *Al-Badr*, vol. 4, no. 1, p. 3, dated 1 January 1905

20 DECEMBER 1904

(At the time of Zuhr)

Strong Belief in His Own Good End

The Promised Messiah^{as} came at the time of *Zuhr*. Upon mention of the court case, he said:

No matter what happens, I consider everything to be from Allah the Exalted and I am content with it.

بچہ از دوستِ نیکوست

[Whatever treatment a friend metes out is acceptable.]

But just as I believe in the angels, books, and Messengers of God Almighty, I also believe that I will be successful in the end, even though the entire world may be against me.

According to the wise people of this age, it is a mistake to make someone your enemy, but if you ask for the truth, this is also proof of godliness. The Holy Prophet, may peace and blessings of Allah be upon him, did not worry about anyone; indeed, he made everyone his enemy. According to these people, he^{sas} made—God forbid—a mistake, but to make enemies simply for the sake of God is manifest evidence of his veracity by which the strength of his faith can be seen. On the one hand, look at [Jesus] the Messiah^{as}; from his teaching which is found in the Gospels, it is clear that his intention was never to offend anyone.

The Jews were told that I have not come to change even an iota of the Torah. From this phrase, it is evident that he wanted

to make them happy. Contrary to this, if the teachings of the Holy Prophet, may peace and blessings of Allah be upon him, are seen, it will be found that no sect or religion on the face of the earth was left that was not invited [to embrace Islam] and whose errors he did not point out (and then he also made the claim that he would be victorious and triumphant). Please tell me how someone can do this unless he has complete trust and faith in God?

Well, the fact is that I do not know what worldly troubles and calamities lie in between, but the end will, in any case, be good. Regarding the order of revelations, I keep in mind that the trials and tribulations come first, and this is also the practice of Allah because prosperity and success come later. So, the order in which they are revealed is also later.

Build a Storehouse of Provisions for the Hereafter

A few days ago, a gentleman came to Qadian for a short period and was in a hurry to leave. The Promised Messiah^{as} said:

Stay with me for a few days and build a storehouse of provisions for the Hereafter. The work of the world never comes to an end.

خیر کے کن اے فلاں و فیمت شمار عمر
زماں پیشہ کر بانگ بر آید فلاں نامد
O addressee! Do some virtuous deeds and consider the time you have been given [to live] a blessing;

Before the voice is heard, that so and so is no more.¹

1. *Al-Badr*, vol. 4, no. 1, p. 3, dated 1 January 1905

29 DECEMBER 1904

ON THE OCCASION OF JALSA SALANA

After Zuhra Prayer at Aqsa Mosque

Speech of the Promised Messiah, Peace and Blessings be on Him

Strive for a Good End

From my side, the advice to my Jamā‘at is the same as I have given many times before: since life is short¹ and magnificent work lies ahead, we should strive for a good end.

Attaining an auspicious end involves traversing a path with many thorns. When a person comes into the world, some time passes in a state of unconsciousness. This period of unconsciousness is when he is a child and has no knowledge of the world and its conditions. After that, when he gains consciousness, there comes a time when he is no longer unconscious in the way he was in childhood. But there is a certain intoxication of youth that creates unconsciousness even in these days of consciousness, and he becomes so beside himself that *nafs-e-ammārah* [the self that incites to evil] takes over.

1. From *al-Badr*: ‘Man’s life is fickle; it cannot be relied upon’ (*Al-Badr*, vol. 4, no. 1, p. 10, dated 1 January 1905).

Then, the third period of life comes,¹ when after knowledge comes ignorance, and the senses and other faculties begin to decline. This is the period of old age. Many people lose their senses completely, and their faculties become useless during this time. Many develop dementia. There are many families in which, after 60 or 70 years, a person's senses become infirm. In short, even if this is not the case, due to the weakness of faculties and the loss of strength, the person becomes unconscious even while he is conscious,² and indolence and slowness begin to have their effect. The lifespan of man is divided into these three periods, and all three are fraught with dangers and difficulties. So, try and estimate how difficult it is to attain an auspicious end.

The period of childhood is beyond a person's control. In it, there is nothing except sport and a pastime and trivial desires. The peak of all desires is only eating and drinking. One is simply ignorant of the world and its conditions. He is entirely unacquainted and heedless about the affairs of the Hereafter. He is utterly unaware of magnificent matters. He does not know the purpose and objective of his coming into the world.

So, this time passes away like this. After that comes the period of youth. There is no doubt that in this period, a person's knowledge increases, and the circle of his desires widens, but the frenzy of youthfulness and the passions of *nafs-e-ammārah* [the self that incites to evil] impair the intellect. And a man gets stuck in such difficulties and encounters such situations that even if he acquires faith, *nafs-e-ammārah* and its passions exert

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1. From *al-Badr*: 'So, two periods [of life] are lost in this way. Then comes the third period, which is the time of old age' (*Al-Badr*, vol. 4, no. 1, p. 10, dated 1 January 1905).
 2. From *al-Badr*: 'And the qualities of childhood are found in them' (*Al-Badr*, vol. 4, no. 1, p. 10, dated 1 January 1905).

their pull upon him and attack him to move him away from faith and its fruits.

After that comes the period of old age, which itself is so useless and worthless as if the essence has been extracted from something and only its husk remains. So, old age is the husk of human life. At that time, man is of no use to neither the world nor to religion. He spends his time bereft of senses and overcome with weakness. There is no longer that quickness and movement in the faculties that was present in his youth, and his condition becomes even worse than childhood. Although there is playfulness, action, liveliness, and growth in childhood, these things are not there in old age. Instead of vitality and growth, there is a decline in the faculties, and laziness and indolence develop due to weakness. Although the child may or may not be aware of the Prayer and its status, fruits, and benefits, seeing someone dear to him [engaged in it], a desire to imitate and copy develops, but in old age, he is not capable of that either.¹

Just as a decline develops in the inner senses at this time, the outer senses also decline significantly in old age. Some become blind or deaf or lose the ability to walk and suffer from all kinds of troubles and afflictions. In short, this is also a very worthless period. This shows that there is only one age which is the age between these two; that is, youthfulness when a man can do some work, because at that time, there is vitality and growth in the faculties, and capabilities develop, but this is the time when *nafs-e-ammārah* [the self that incites to evil] accompanies a person and attacks him in different ways and wants to keep him under its influence.

1. From *al-Badr*: ‘But in old age, laziness and indolence afflict his condition. He stays put wherever he is left, and stays sitting wherever he sat down’ (*Al-Badr*, vol. 4, no. 1. p. 10, dated 1 January 1905).

This is the very period which is the period of accountability, and these are the very days of doing something to attain an auspicious end. However, it is surrounded by such calamities that if significant efforts are not made, this period will take a person to Hell and make him miserable. Yes, indeed, if this time is lived well, remaining alert and fully cautious, then by the grace and beneficence of Allah the Exalted, there is hope that the end will be good. Since the early age is the age of ignorance and negligence, Allah the Exalted will not call a person to account for that, as He Himself has said:

لَا يُكَفِّفُ اللَّهُ نَسَأْ لَا وَسْعَهَا^۱

And in the last days, though there will be indolence and laziness due to old age, the angels will write in his deeds those very feelings and thoughts of his youth. If, in his youth, he did virtuous deeds diligently, feared God Almighty, obeyed His commandments, and safeguarded himself against prohibitions, then in old age, even if there is some laziness in performing these actions, God Almighty would give him the same reward considering him to be disabled.²

Everyone feels what a time of absent-mindedness it is upon

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1. Allah burdens not any soul beyond its capacity (*Sûrah al-Baqarah*, 2:287). [Publisher]
 2. From *al-Badr*: ‘If he has spent this time in the service of God, setting his self aright and in obedience to God, then he will be rewarded with this fruit in his old age that, while he will lack the ability to do any kind of worship, and be afflicted with fatigue and indolence, the angels will keep writing the same Prayer, Fasting, *Tahajjud*, etc., in his book of deeds, which he used to perform in the days of his youth. And this is the grace of God that His Holy Being, seeing His servant’s disability, even though he does not perform those deeds, the same deeds continue to be recorded in his name’ (*Al-Badr*, vol. 4, no. 1, p. 10, dated 1 January 1905).

seeing an old man.¹ Nothing is understood better than by a person who is its eyewitness. Therefore, great indeed is the grace of God Almighty upon those people who strive for this era in their early days. And in this age, that same piety and service to God [which they used to do in their youth] are written for them. Thus, in the end, that very period which is the age of youthful passions and the antics of *nafs-e-ammārah*, is the time that remains to do something. Therefore, one should now think about the method by which a person can earn something for the Hereafter.

Three Means of Achieving a Good End

There is no doubt that the period of excellent health and youthfulness is the period of life that has been laid waste by *nafs-e-ammārah*. But if there are any useful days [in life], then these are the days [of youth]. The words of Prophet Yūsuf [Joseph], peace be on him, are recorded in the Holy Quran:

وَمَا أُبَرِّئُ نَفْسِي إِنَّ النَّفْسَ لَا تَكُونُ بِالشَّوْعِ إِلَّا مَارَحَمَ رَبِّي²

Meaning that, I do not declare my own self to be blameless, for *nafs-e-ammārah* is [the self] prone to enjoin evil; only he can be safe against its proddings upon whom my Lord has mercy. This shows that mere effort is not the only condition to safeguard

1. From *al-Badr*: ‘The presence of old people in the world is a lesson for the young, but there is such a veil on the heart of a person that he does not see despite seeing and does not hear despite hearing; otherwise, seeing such sights, he would strengthen his relationship with God Almighty in the days of his youth’ (*Al-Badr*, vol. 4, no. 1, p. 10, dated 1 January 1905).

2. *Sūrah Yūsuf* 12:54 [Publisher]

oneself against the evils and passions of this age, but there is a great need for supplications. Apparent piety alone (which man attempts through his own effort and striving) cannot be of any benefit unless the grace and mercy of God Almighty accompany it. The truth is that real devotion and *taqwā* [righteousness] come only from God Almighty.

This is how true purity and true *taqwā* are attained. Otherwise, is it not true that many clothes are entirely white, and even though they are white, they can still be unclean? The example of outward piety and purity is precisely like this.¹ Nevertheless, to acquire this true purity, *taqwā*, and cleanliness, a person must strive during his youth while there is power and strength in the faculties and a desire and enthusiasm in the heart. Striving thus in this period of life is the work of a wise man, and it is for this reason that man has been endowed with wisdom.²

The First Means is Planning

In order to achieve this goal (as I have stated many times before), it is first necessary that man should not deliberately put himself into the pit of sin; otherwise, he will surely perish. A person who deliberately adopts the path of error or intentionally falls

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1. This is from *al-Badr*: ‘Everything has an outer appearance; similarly, devotion and piety also have an outward appearance, and most people appear righteous and devoted, but until the grace and mercy of God accompany a human being, such things cannot be of any help to him’ (*Al-Badr*, vol. 4, no. 1, p. 10, dated 1 January 1905).
 2. This is from *al-Badr*: ‘It is the work and duty of a wise man to ponder upon the evils of this age, and he has been given intellect to save himself from this great storm which is destroying the spirituality of the people’ (*Al-Badr*, vol. 4, no. 1, p. 10, dated 1 January 1905).

into a well and consumes poison will surely die. Such a person cannot be worthy of mercy in the eyes of the world or the eyes of Allah the Exalted. Therefore, it is necessary—indeed essential—particularly for our Jamā‘at (which Allah the Exalted has chosen as a model and wants to be an example for future generations), to avoid bad company and bad habits to whatever extent possible.¹ And apply yourselves to virtue. In order to achieve this goal, planning should be undertaken to the degree merited, and no detail should be overlooked.

Remember, planning is a concealed [form of] worship—do not consider it insignificant. It verily opens the door to the path of attaining salvation from sins. Those who fail to plan and deliberate to safeguard themselves from sins become—so to speak—content with evils, and in this way God Almighty separates Himself from them.²

I verily affirm that when man remains engaged in deliberations even in spite of being caught in the clutches of *nafs-e-ammārah* [the self that incites to evil], then his *nafs-e-ammārah* becomes [*nafs-e-*] *lawwāmah* [the self-reproving self] in the sight of God Almighty. He achieves such a lofty transformation worthy of honour in that he was once [*nafs-e-*] *ammārah* which was worthy of curse, but through planning and deliberation, that very *nafs-e-ammārah* worthy of curse

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1. From *al-Badr*: ‘He should avoid those kinds of meetings, associations, companions, and friends that have a bad effect on his spirituality’ (*Al-Badr*, vol. 4, no. 1, p. 10, dated 1 January 1905).
 2. From *al-Badr*: ‘Staying engaged in the search for measures to achieve *taqwā* and virtue is also an act of worship, and when a person remains engaged in this effort, Allah’s habit is to open up some way for him. It should be understood, however, that the person who does not plan or strive to avoid evil and carry out good deeds, has become content with evil, and it becomes impossible for such a person to abandon evil’ (*Al-Badr*, vol. 4, no. 1, p. 10, dated 1 January 1905).

becomes [*nafs-e-*]*lawwāmah* which holds the dignity of rank that even God Almighty swears by it.¹ This is no small honour.

Therefore, in order to achieve true *taqwā* and purity, the first essential condition is that as far as possible and within one's power, you should plan and try to safeguard against evil. Give up bad habits and bad company. Abandon the places that can lead to such promptings. Strive in as many ways of planning that are available throughout the world and tire not nor retreat from it.

The Second Means is Prayer

The second method for attaining true purity and a good end, which God Almighty has taught,² is supplication; so pray [to God] as much as you can. This method is also proven and profitable of the highest degree as God Almighty Himself has promised:

أَدْعُوكَ أَسْتَغْفِرُ لَكُمْ³

Pray to Me, and I will accept [your prayers] for you. Prayer

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1. From *al-Badr*: 'Earlier, there was [*nafs-e-*]*ammārah* that he could not think of anything except evil, and now his war has begun. Sometimes he prevails, and sometimes he is defeated. When he commits an evil deed, he regrets it and thinks about how to make amends for it, and since he reproves, his name becomes [*nafs-e-*]*lawwāmah*. This is indeed why God has sworn by it in the Holy Quran because he shows a turning towards God by its condition and wants to be close to Him' (*Al-Badr*, vol. 4, no. 1, p. 10, dated 1 January 1905).
 2. From *al-Badr*: 'That which is actually the most important and which has been taught by God Almighty' (*Al-Badr*, vol. 4, no. 1, p. 10, dated 1 January 1905).
 3. *Sūrah al-Mu'min*, 40:61 [Publisher]

is indeed the thing about which Muslims should be proud.¹ Other nations do not value prayer at all, nor can they show pride and delight in this pure method. Instead, this pride and delight belong only to Islam; other religions are entirely bereft of it. For example, Christians think that a human being (whom they come to accept as God) has sacrificed himself for them.

They have come to rely on him and think he has taken [the burden of] all their sins upon himself. Then what remnant is left to motivate him to pray? It is impossible for him to pray with a humbled heart. Supplication is done by one who realizes his responsibility and accountability, but why would a person who imagines himself unaccountable pray? He has already realized that another person has taken on the burden of sins, and thus he bears no responsibility and has nothing to answer for, so how will there be any prompting in his heart [to pray]? He has put his trust in something else, and thus he has gone far away from the method of supplication.² Thus, prayer is utterly useless in the view of a Christian, and he cannot practice it. His heart cannot have the passion and enthusiasm that creates a zeal for prayer.

Similarly, an Āryah who is convinced of transmigration and thinks that repentance cannot be accepted and his sins cannot be forgiven in any way, why would he pray? He believes with certainty that it is necessary to go through the cycle of rebirths and become an ox, horse, donkey, cow, dog, pig, etc. He will not come to this path at all. It is clear from this that prayer is the distinct glory of Islam and Muslims take great pride in it.

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1. From *al-Badr*: ‘The fact is that people are unaware of the reality of prayer, and the Muslims have also stumbled with regard to it by abandoning such a thing as prayer’ (*Al-Badr*, vol. 4, no. 1, p. 10, dated 1 January 1905).
 2. From *al-Badr*: ‘So, when will he who trusts any other path come to the path of prayer?’ (*Al-Badr*, vol. 4, no. 2, p. 2, dated 10 January 1905)

Nevertheless, remember that this prayer is not the name of meaningless chatter. On the contrary, it is something that fills the heart with the fear of God Almighty, and the soul of the supplicant flows like water and falls upon the Divine threshold, seeking strength, power, and forgiveness for its weaknesses and errors from the Mighty and All-Powerful God. This is a condition that, in other words, can be called death. When this condition avails, know for sure that the door of acceptance is opened, and extraordinary strength, grace, and steadfastness are given to safeguard against evils and persevere upon the doing of virtuous deeds. This is indeed the most powerful method.

People of this Age have Denied the Effects of Prayer

Nevertheless, the great difficulty is that people are simply unaware of the true essence and nature of prayer, which is why many people in this age have denied it insofar as they do not experience its effects. And another reason for denial is that they say what is meant to happen is bound to happen, so what is the need for prayer? But I know very well that this is just an excuse because they have no experience of prayer¹ and have no knowledge about its effects, so they say such things. Otherwise, if they indeed have such trust in God, why do they go for treatment when they become ill? When they become afflicted with dangerous diseases, they run to the doctor. Verily I say that these are the very ones who seek treatment most of all.

Syed Ahmad Khan was also a denier of prayer, but when he could not pass urine, he called a doctor from Delhi; he did not think his ability to pass urine would be restored automatically. Given that He is the very God whose kingdom encompasses

1. *Al-Hakam*, vol. 9, no. 1, p. 2, 3, dated 10 January 1905

the visible world, since other things have effects, then what is the reason there would not be effects within the spiritual realm,¹ wherein prayer is a most powerful instrument? It is true that everything falls within the Divine decree and destiny of God Almighty, but someone tell us to whom God Almighty has given that list from which it can all be known. Verily I say that no one can conquer these mysteries. We see in the material world that if a person is sick with constipation, he finds relief when given turbid or castor oil. Is this not clear proof that God Almighty has placed effects in things?

There are others as well who similarly try out remedies. For example, those who engage in agriculture and those who go around offering treatments. They know very well that they have benefited from these measures and have seen different effects various things produce. Thus, since there are effects in these things, then what is the reason why there would be no effect in supplications, which are also hidden means and remedies? There are effects—absolutely there are!—but only a few people are aware and cognizant of these effects while the rest deny them.

The Etiquette of Prayer

I know for certain that there are many people in the world who get tired and give up on prayer while they are far from the point where prayer becomes effective, thereby concluding on their own that prayers have no effect. I say that this is their own fault and weakness. Unless there is enough potency, neither

1. From *al-Badr*: ‘In one aspect, they accept the dispositions of His power and deny it when they enter into the other’ (*Al-Badr*, vol. 4, no. 2, 1 column, p. 2, dated 10 January 1905).

the poison nor the antidote has its effect. If someone is hungry and wants to fill his stomach with one grain or eat a few grams of food, can such a one satisfy his hunger in this way? Never. Similarly, how can anyone who is thirsty quench his thirst with one solitary drop of water? Instead, in order to be satiated, he should eat enough food, and to quench his thirst, he should drink enough water. Only in this way can he attain satisfaction.

In the same way, while praying, one should not act timidly and nervously, and one should not give up too quickly; one should not pull back until the prayer shows its full effect. People who get tired and perturbed make a mistake because this is a sign of those who remain deprived. In my view, prayer is an excellent thing, and I say this based on my own experience and not something imaginary. The difficulty that no strategy can resolve, Allah the Exalted makes it easy through prayer.

I honestly say that prayer is a most powerfully effective instrument. One is cured of an illness by it. The hardships and difficulties of the world are removed by it. It saves one from the enemies' plans. What cannot be achieved by prayer?

Above all, it purifies a person, and it is indeed prayer that bestows a living faith in God Almighty. It grants salvation from sin, and standing firm upon virtues comes through its means.¹ Most fortunate is the person who has faith in prayer because he witnesses the most wondrous of the wonderful powers of God Almighty and—beholding God Almighty—comes to believe that He is the All-Powerful Beneficent God.

Allah the Exalted has taught a prayer at the very beginning of the Quran, through which it becomes known that it [prayer] is a most magnificent and essential asset. Without it, man cannot be anything. Allah the Exalted says:

1. From *al-Badr*: ‘Man is always engulfed in a flood. And prayer is the only thing that can save him from it’ (*Al-Badr*, vol. 4, no. 2, p. 2, dated 10 January 1905).

الْحَمْدُ لِلّٰهِ رَبِّ الْعٰالَمِينَ ○ الرَّحْمٰنُ الرَّحِيمُ ○ مَلِكُ يَوْمٍ الدِّينِ ○^۱

The four attributes of Allah the Exalted, which are the mother of all attributes, have been described in it.

[*Rabbil-Ālamin*]—Lord of all the worlds] shows that He is nurturing and developing each and every particle. عالم [‘Ālam] is said to be something, the knowledge of which can be attained. This indicates that there is nothing in the world that is not being nurtured and developed by God. He is nurturing and developing all souls, bodies, etc. He is the One who nurtures everything according to its condition; where He nurtures the body, He bestows cognisance and verities upon the souls to satiate and satisfy them.

Then He says that He is رَحْمٰن [Rahmān—the Gracious]; that is, His mercies exist even before actions. Even before birth, the earth, moon, sun, air, water, etc.—all things necessary for man—are present. And then Allah is رَحِيم [Rahīm—the Merciful]; that is, He does not let anyone's good deeds go to waste; instead, He bestows recompense for them.

Then He is مَلِكُ يَوْمٍ الدِّينِ [Mālik Yaūmid-Din—Master of the Day of Judgment]; that is, He is the One who gives the reward, and He is the Master of the Day of Judgment. After mentioning these attributes of Allah, He moves us to pray. When man believes in the existence of Allah the Exalted and these attributes, a zeal and passion inevitably arise within the soul, and it inclines towards Allah the Exalted in supplication. This is why He subsequently guided us [to pray]:²

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1. 'All praise belongs to Allah, Lord of all the worlds, The Gracious, the Merciful, Master of the Day of Judgment' (*Sūrah al-Fātiḥah*, 1:2–4). [Publisher]
 2. From *al-Badr*: 'After the description of these attributes, an appeal is made to supplicate that "O You who are the Lord, Gracious and Merciful! Ease my difficulties and show me the straight path which You have been showing to Your beloved chosen ones. We cannot find our way to You except through Your grace"' (*Al-Badr*, vol. 4, no. 2, p. 2, dated 10 January 1905).

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ^١

This shows that there is a great need for prayer for the manifestations of God Almighty's splendour and mercy. So, always remain diligently devoted to prayer and do not ever get tired.

The second aspect of prayer is to reform the self and attain the ability to do virtuous deeds to meet a good end. In this, the degree to which one trusts Allah the Exalted, has faith in Him, and moves forward untiringly, is the degree to which one will attain excellent results and fruits. All difficulties will be removed, and the supplicant will reach the lofty station of righteousness. It is absolutely true that no one can become pure until God Almighty purifies him. Death comes upon the carnal passions only through the grace of God Almighty and zeal; this grace and zeal develop only through prayer, and this strength is attained only through prayer.

I am saying it again that the Muslims—and particularly our Jamā‘at—must never ever underestimate the value of prayer, for this is precisely the prayer in which Muslims should take pride. Other religions merely have dirty stones before them for prayer,² and they cannot pay attention.

1. Guide us in the right path (*Sūrah al-Fātiḥah*, 1:6). [Publisher]

2. In *al-Badr*, it is written as follows:

Like other Muslims, our Jamā‘at should never underestimate prayer and should remove all stones from its path that have become an obstruction to it. Just as the flow of water stops when stones obstruct its path, other people have put dirty stones in the path of prayer, which are their evil deeds and erroneous beliefs. However, you should not become like them. Moreover, do not do any work without prayer. Make it a habit to pray while walking, standing, sitting, sleeping, and being awake, and do not neglect it at all. Do not be like the Christians who have eliminated the need for prayer by relying on the Atonement' (*Al-Badr*, vol. 4, no. 2, p. 2, dated 10 January 1905).

I have just explained that by believing in the blood of Christ, a Christian considers all his sins forgiven, so what need has he to keep praying? And why would a Hindu—who believes that repentance is not accepted and that there is no release from the cycle of transmigration—continue striving for prayer? He is absolutely convinced that there is no choice but to become a dog, cat, monkey, or a pig. Therefore, remember that it is the pride and honour of Islam that it has teachings regarding prayer. Always remain active and do not get tired of engaging in it.

Furthermore, prayer is a powerful proof of the existence of God Almighty. Thus, God Almighty says in one place:

وَإِذَا سَأَلَكُ عِبَادِي عَنِّي قُلْ لَهُمْ أَنْتُ بِهِ مُحْمَدٌ دَعْوَةُ النَّاسِ إِذَا دَعَانِ¹

Meaning that, when My servants ask you where God is and what is the evidence for it? Say that He is very near; the proof is that when a supplicant calls upon Me, I answer him. This answer is sometimes received through a true dream and sometimes through a vision or a revelation. And besides, the powers and strengths of God Almighty are manifested through prayers, and one learns that He has all power to resolve difficulties.

Therefore, prayer is a great means and power, and it has been encouraged in the Holy Quran repeatedly, and the accounts of such people who were saved from their difficulties through prayer have been mentioned. Prayer is the root of the lives of all Prophets and the real and genuine source of their success. So, I advise you to keep praying to improve the state of your faith and actions. There will be such a change brought about through prayers that you will attain a good end with the grace of God.

1. *Sūrah al-Baqarah*, 2:187 [Publisher]

The Third Means is Keeping the Company of the Truthful

The third aspect,¹ which is proved by the Quran, is keeping the company of the truthful. Accordingly, Allah the Exalted says:

لُوْمَاعَ الظَّلِيقِينَ²

Meaning that, stay with the truthful. The company of the truthful has a unique effect. Their light of honesty and integrity influences others and helps them overcome their weaknesses.

These are the three means that protect faith from the attacks of Satan and give it strength, and until a person takes advantage of these means, the danger remains that Satan will attack him and take away his wherewithal of faith. That is why there is a great need to keep one's foot firmly planted and to be careful from satanic attacks in every way. I fear that the person who does not arm himself with these three weapons may be harmed by some random attack.

1. From *al-Badr*: ‘The third aspect of attaining salvation and *taqwā* [righteousness] is the companionship of the truthful, which is commanded in the Holy Quran گُنْوَاعَ الظَّلِيقِينَ (*Sūrah at-Taubah*, 9:119). Meaning that, do not be alone, for in such a situation, Satan’s stratagem is on man. Instead, take the companionship of the truthful and stay in their company so that a reflection of their light and blessings may continue to fall upon you and burn every piece of rubbish within the heart with the fire of Divine love and fill it with Divine light’ (*Al-Badr*, vol. 4, no. 2, p. 2, dated 10 January 1905).

2. *Sūrah at-Taubah*, 9:119 [Publisher]

*After Shunning Evil,
Achieving Virtue is the Primary Objective*

Nevertheless, keep this point in mind that when it is written in the books that you should abandon evil and do good, some people walk away with the meagre understanding that the perfection of virtue is only to the extent of such notorious sins as theft, adultery, backbiting, dishonesty, gazing with evil intent, etc. They avoid the major sins and begin to perceive themselves as achieving all the degrees of virtue and being something truly special; whereas, if you carefully think about it, this is nothing at all. Many people do not steal. Many do not commit robberies, shed blood, gaze with evil intent, or indulge in other wicked habits. At most, we can say that such a person has renounced evil, even if it be for mere lack of ability.

The Holy Quran does not merely demand something so trivial as a man renouncing evil whereby he thinks: 'That's all! I'm perfect now.' Nay, rather it desires to confer upon man the highest degree of excellences and the most exceptional standard of morality, carrying out such deeds and actions encompassing virtue and compassion for humanity with their reward being that Allah the Exalted might be well pleased with him. I repeatedly say that no one from among you should think that renouncing evil is the height of your progress and spiritual perfection. Renunciation of evil alone does not capture the full meaning and intent of virtue within it.

Repeatedly thinking that I have not committed murder is not a virtue since it is not something everyone can do, or to say that I have not committed adultery since committing adultery is the work of vile people, not of a noble person. Abstaining from such vices will, at most, exclude a person from the category of

wicked miscreants and nothing more.¹ But that Jamā‘at (which Allah the Exalted mentioned in the Holy Quran that they did such righteous deeds that God Almighty became pleased with them and they were pleased with God Almighty) was not formed only by abandoning evil. They considered their lives as nothing to gain God’s pleasure. They gave up their comforts and conveniences to benefit God’s creation. It was only after this that they reached those lofty ranks and stations, and it was proclaimed:

رَبِّنَا اللَّهُ عَزَّلَهُ وَرَضِيَّ عَنْهُ²

Nevertheless, I see the current state of Muslims evolving at this time so that prosperous trade is an endeavour of great importance and that alone is the principal pursuit [of theirs]; however, they are seen to be lethargic even in abandoning evil, and there is no point even mentioning those deeds that are the duty of the righteous. Therefore, you should not think that only one thing will suffice for you. Yes, first avoid evil deeds and then, in their place, make efforts and strive to carry out good deeds. And

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1. This is in *al-Badr*: ‘Whoever thinks from these things that he has become something is seriously mistaken, because he who does not commit theft and adultery, also remains safe from their evil result and punishment. No one is beholden to him as a result. If he had done such things, he would have suffered and would have been counted amongst the wicked and been called an adulterer, because committing adultery is the work of adulterers. If he did not do these things, it means simply that his name was removed from the register of evildoers, but it has also not been entered into the class and register of virtuous people. That is why God Almighty has emphasized the doing of good deeds, that if he avoids evil, he should do righteous deeds and join the ranks of the righteous’ (*Al-Badr*, vol. 4, no. 2, p. 3, dated 10 January 1905).
 2. Allah is well pleased with them, and they are well pleased with Him (*Sūrah al-Bayyinah*, 98:9). [Publisher]

then seek the favour of God Almighty and His grace through supplication.

So long as a person is not characterised by both these attributes—that is, he does not start doing good deeds by giving up evil deeds—he cannot be called a believer. It is in praise of the perfect believer that it has been said,¹ أَنْعَثْتُ عَلَيْهِمْ [‘on whom You have bestowed *Your* blessings’]. Now, ponder whether this reward of God’s blessings was so utterly trifling that they used to refrain from committing theft and highway robbery, or is something far greater intended? Indeed not. The rewards referred to in أَنْعَثْتُ عَلَيْهِمْ are of the loftiest rank and are said to be the converse and dialogue with God.²

If the objective had only been to the degree—as some people understand—that avoiding major evils is achieving perfection, then the prayer taught would not have been أَنْعَثْتُ عَلَيْهِمْ, the ultimate and highest stage of which is dialogue and converse with God Almighty. The perfection of the Prophets, peace be on them all, was not just that they did not commit theft and the like, but they were unique in their level of love, sincerity, and faithfulness to God Almighty. Accordingly, it was taught through the teaching of this prayer that virtue and Divine favours are something altogether different. Until a person achieves it, he cannot be called good and righteous and does not fall into the category of مَنْعَمْ عَلَيْهِ [*mun'am 'alaib*—those whom Allah has favoured].

Next, Allah says:

كَثِيرٌ الْمُخْضُوبُ عَلَيْهِمْ وَلَا الصَّالِيْحِينَ³

1. *Sūrah al-Fātiḥah*, 1:7 [Publisher]

2. *Al-Hakam*, vol. 9, no. 2, p. 2, 3, dated 17 January 1905

3. ...those who have not *Thy* incurred displeasure, and those who have not gone astray (*Sūrah al-Fātiḥah*, 1:7). [Publisher]

This meaning is set forth in another place in the Holy Quran: The perfection of the soul of a believer is affected by the drinking of two beverages, one made of camphor and the other of ginger. The soul is completely cooled down by imbibing the drink of camphor; no fervour is felt for committing evil deeds as camphor has the characteristic of suppressing toxic substances, which is why it is called camphor. In the same way, this camphor drink suppresses the poison of sin and evil, and it does not allow the increase of harmful materials that destroy the soul of man; on the contrary, it neutralises them.

The second beverage is made from ginger, through which an energy and strength is developed to carry out good deeds, and then fervour is generated. So, the real purpose and objective is:

¹ رَبِّنَا الصِّرَاطُ الْمُسْتَقِيمُ صِرَاطُ الَّذِينَ أَعْلَمُهُمْ ...

This is like the drink of ginger, and the drink of camphor is:

² ...غَيْرُ الْمَخْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.

Advice to Avoid Subtle and Hidden Evils

Now, there is another difficulty: man may easily abandon the major obvious sins, but some sins are so subtle and concealed that man has difficulty perceiving them to begin with, and then to abandon them is all the more difficult. An example of this is

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1. Guide us in the right path—The path of those on whom You have bestowed Your blessings... (*Sūrah al-Fātiḥah*, 1:6–7). [Publisher]
 2. ...those who have not *Thy* incurred displeasure, and those who have not gone astray (*Sūrah al-Fātiḥah*, 1:7). [Publisher]

that although typhoid fever is a severe fever, it can be treated easily, but treating tuberculosis, which eats away on the inside, is very difficult indeed. In this very way, these subtle and concealed sins appear, which prevent man from attaining virtues. These are moral vices that occur in dealings with each other and hatred, malice, jealousy, hypocrisy, and arrogance arise within hearts on the most trivial of topics and disagreements, and one starts to despise one's brother. If a person offers the Prayer well for a few days and people praise him, hypocrisy and pretence arise, and the fundamental objective of sincerity is lost. If God Almighty has granted a person wealth, knowledge, or some form of family influence, it leads him to consider his brother, who has not received these things, to be despicable and unworthy. And he is desirous of finding fault in his brother.

Arrogance comes in various forms—one manner in some and another form in another. Scholars show it in the expression of knowledge and want to bring down their brothers through intellectual nitpicking. In short, someone somehow wants to insult and injure their brother by scrutinizing faults. Day and night they are obsessed with seeking out his faults. These subtle evils are very difficult to remove, and the Shariah does not permit these things. The ordinary masses are not alone in suffering from these sins, but those considered distinguished who are well versed and do not commit the major obvious sins are also frequently afflicted. Liberation from these and dying are one and the same thing. So long as salvation from these sins is not attained, self-purification remains incomplete, and man does not become the heir of those perfections and rewards that come from God Almighty after purification of the self. Some people in their respective spheres imagine they have attained liberation from these moral vices, but when the opportunity arises and they are confronted by someone ignorant, they are

uncontrollably impassioned and such filth is spewed that is beyond all belief and imagination.

It is then that it becomes known that nothing has been achieved yet and that self-purification which perfects, has not yet been obtained. This also shows that this purification, called moral purification, is very difficult and cannot be achieved without the grace of Allah the Exalted. Those same three aspects [mentioned before] are involved if one wishes to absorb this grace. First, striving and planning. Second, prayer. Third, keeping company with the truthful.

This grace of Allah is perfectly bestowed upon the Prophets, peace be on them, so that Allah Almighty Himself performs their purification in a morally perfect manner. No trace of bad morals or vices is left in them. Their condition reaches the point that they remain like a poor man even after attaining a kingdom, and no pride overcomes them.

Self-Purification is Not Achieved without the Grace of God Almighty

In reality, this filth which belongs to the passions of the self and manifests in the form of immorality, pride, ostentation, etc., does not perish except by the grace of Allah the Exalted. And these pernicious materials cannot be torched unless the fire of spiritual cognition burns them. In whomever this fire of spiritual cognisance becomes ignited, he begins to be purified from these moral weaknesses. Even being of highly esteemed rank, he considers himself insignificant and finds his personal worth to be nothing essential. He does not consider the light he receives from the light of cognisance to be the result of any of his abilities and qualities, nor does he attribute it to himself. Instead, he believes it to be the grace and mercy of God

Almighty, like the sunlight falling on a wall illuminates it, but the wall cannot boast that this light is due to its ability.

It is another matter that the cleaner the wall is, the clearer the light will be, but in any case, the personal merit of the wall has nothing to do with this light; rather, its pride belongs to the sun. And even so, it can neither say to the sun to take away this light. In the same way, the souls of the Prophets, peace be on them, are pure. The light of cognisance falls upon them by the beneficence and favour of Allah the Exalted, and it illuminates them, so they do not make any claims personally but attribute every bounty to Allah the Exalted, and this, indeed, is also the truth.

This is why whenever the Holy Prophet, may peace and blessings of Allah be upon him, was asked whether he would enter Paradise through his deeds, he replied, ‘Not at all;¹ it would be by the grace of God Almighty.’ Prophets, peace be on them, never attribute any power and strength to themselves. They receive it from God and always proclaim His name.

Yes, indeed, there are people who are millions of times lower in rank than the Prophets, peace be on them, who become arrogant after praying for two days. In the same way, instead of achieving purification by fasting and performing Hajj, they develop arrogance and pride.² Remember, arrogance comes from Satan and makes a person a satan. As long as a person is not far removed from it, he is blocked from the way of accepting the truth and receiving the grace of God. One should not

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1. This is in *al-Badr*: ‘He answered that “Not at all, but by the grace of God” (*Al-Badr*, vol. 4, no. 2, p. 3, dated 10 January 1905).
 2. This is in *al-Badr*: ‘Yes, indeed, it is not surprising if there is a trace of arrogance left among those below the [level of the] Prophets. Because this is the affliction that does not stop pursuing a person, some people carry out the rites of Hajj, but arrogance and haughtiness are still found in them as before’ (*Al-Badr*, vol. 4, no. 2, p. 3, dated 10 January 1905).

be arrogant in any manner: not on the basis of knowledge, not because of wealth, not due to honour, caste, family, or lineage.

Since this arrogance develops mostly due to such things, until a person cleanses himself of all such boasting, he cannot be deemed acceptable in the sight of God Almighty, and the cognisance that torches the pernicious material of passions is not bestowed upon him because it [arrogance] is part of Satan, and Allah the Exalted does not like it. Satan was also arrogant and considered himself better than Ādam and said:

اَنَا خَيْرٌ مِّنْهُۚ خَلَقْتَنِی مِنْ طِينٍۚ

The result was that he was rejected from the presence of God Almighty, and Ādam (since he had been given cognisance) began to confess his weakness upon having erred and received the grace of God Almighty. He knew that nothing could happen without the grace of God Almighty, so he prayed:

رَبَّنَا اظْلَمْنَا اَنفُسَنَاۚ وَإِنْ لَمْ تَغْفِرْ لَنَاۚ لَنْكُونَنَّ مِنَ الْخَاسِرِينَ

This is indeed the secret behind the response given by ‘Īsā [Jesus], peace be on him, when it was said to him, ‘Good Master!’ And he replied, ‘Why do you call me good?’³ Today’s ignorant Christians say that what he meant by this phrase was, ‘Why do you not call me God?'; whereas Jesus made an exceptionally affable remark, characteristic of the nature of Prophets, peace be on them all. He knew that true goodness

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1. I am better than he. You have created me of fire while him have You created of clay (*Sūrah al-A'rāf*, 7:13). [Publisher]
 2. Our Lord, we have wronged ourselves; and if You forgive us not and have not mercy on us, we shall surely be of the lost (*Sūrah al-A'rāf*, 7:24). [Publisher]
 3. See Matt. 19:17, Mark 10:18, and Luke 18:19 [Publisher]

comes only from God Almighty, He is its Source, and from there it descends. He gives to whom He wills and takes when He wills, but these ignorant people made a noble and dignified statement reprehensible, and made Jesus out to be arrogant!!! Notwithstanding, he was a man of humble disposition.

The Way to Become Pure

Hence, in my view, this is an excellent way to become purified, and it is impossible to find a better way than that. A person should not be arrogant nor show undue pride: not intellectual, not familial, not financial. When God Almighty bestows eyes upon someone, he sees that every light that can deliver him from these darknesses comes from heaven alone, and man is constantly in need of heavenly light. Even the eye cannot see until the light of the sun descends from the sky. Similarly, the inner light, which dispels all kinds of darkness and in its stead produces the light of *taqwā* [righteousness] and purity, comes from heaven. Verily, verily I say that man's righteousness, faith, worship, and purity all come from heaven. And this is dependent upon the grace of God Almighty—He may continue it if He so wills or end it if He so desires.

Therefore, the label of true cognisance can only be applied to a person who considers his own self to be devoid of all senses, akin to a mere corpse, and falls upon the threshold of Divinity asking for the grace of God Almighty in utter humility and helplessness, seeking that light of cognisance which burns the soul's passions and inspires within him a light and a strength and zeal for virtue. So, if he is endowed a share [of this light of cognisance] by His grace and, at some point, readiness and willingness [to do good] develop in him, he should not be arrogant and boastful about it but rather become even more lowly and

humble, since the more he considers himself to be nothing, the more the qualities and light will descend from God Almighty, which will bestow light and strength upon him.

If a person adopts this belief, it is hoped that by the grace of Allah the Exalted, his moral condition will become excellent. To think of oneself as something in the world is also arrogance and brings this same condition into being, and then the state of a person becomes such that he curses others and holds them contemptible.

The Purpose of the Establishment of Ahmadiyya Jamā‘at

I say all these things repeatedly because God Almighty, who has desired to create this Jamā‘at, has done so for the very purpose that the true spiritual cognisance that has disappeared from the world, and the real *taqwā* [righteousness] and purity that is not found in this age, should be re-established.

In general, the world is full of arrogance. Scholars are trapped in bragging and arrogance about their knowledge. If you look at the ascetics, their condition is becoming altogether different; they no longer have anything to do with self-reformation. Their purpose is limited only to the body. Therefore, their strivings and exercises are also of an altogether different type, such as *Dhikr-i-Arrah*, etc., whose origin from the fountainhead of prophethood cannot be ascertained. I see that their attention is not at all toward purifying the heart; it is the body and only the body that remains and there is no sign of spirituality in it whatsoever.

These strivings cannot purify the heart nor bestow any true light of cognisance. So, this age is now completely empty. The method of purification of the Holy Prophet has been completely abandoned and forgotten. Allah the Exalted now

desires for the Reign of Prophethood [of the Holy Prophet] to come again so that *taqwā* and purity may be established anew. And this He has desired to accomplish through this *Jamā'at*.

Therefore, you must pay attention to real reformation in the same way that the Holy Prophet, may peace and blessings of Allah be upon him, has explained what the method of reformation should be.

The Rights of Allah and the Rights of People

There are indeed two major parts and aspects of the Shariah whose safeguarding is required by man. One is the right of Allah; the other is the right of people. The right of Allah is not to associate any other being with the love, obedience, worship, *Tauhid* [Oneness of God], being, and attributes of Allah Almighty. And the right of people is to not, in any way, be arrogant, treacherous, and oppressive to one's fellow brethren. That is to say, there must be no deficiency concerning moral obligations. In hearing about these things, they appear to be just two phrases, but they are very difficult to implement.

Only if the immense grace of Allah the Exalted is bestowed upon man, can he fulfil these two aspects. In some, the intensity of rage is so extreme that when it is inflamed, neither his heart nor tongue can remain pure. He plots evil against his brother with his heart, insults him with his tongue, and then malice develops. In some, the power of carnal desires prevails, and being caught up in these, he transgresses the boundaries of Allah. Thus, unless the moral condition of a person is totally sound, that perfect faith cannot be attained which enables entry into the group that receives Allah's favours and through which the light of true spiritual cognisance is developed. Therefore, day and night an effort should be made subsequent to any man

becoming a true monotheist, that he rectify his morals. I see the moral climate of this age to be in serious decline.

The disease of ill thinking is rife among most people. They do not hold a good opinion of their brother and upon the most trivial of matters, they begin to entertain evil thoughts about their fellow brother. They start to attribute such faults to him that if those very faults were directed at him [the accuser], he would find it extremely unpleasant. For this reason the first requirement is that to the best of your ability, do not think ill of your brothers and always keep good impressions because it increases love and amicability develops, and mutual strength is created, and due to this, people can avoid some other faults, like malice, hostility, jealousy, etc.

Then I see that many have no compassion for their brothers. If a brother is dying of hunger, the other does not pay attention and is not prepared to take care of him; or, if he is involved in some other kind of trouble, they do not spend any part of their wealth on him. In the Noble Hadith there is a command to take care of the neighbour and to sympathise with him; moreover, even to the extent that if you cook meat, add more broth so that you can give it to him as well.¹ What happens now is that they only feed themselves and pay no heed to these things. Do not think a neighbour means only the one who lives next to your house. Instead, those who are your brothers are also neighbours, even if they are at a distance of a hundred miles.

1. See *Şahih al-Bukhārī*, Kitābul-Adab, Bāb al-Waṣṭā bil-Jār, Hadith 6014; see also *Şahih Muslim*, Kitābul-Birr wa aş-Şilati wal-Ādāb, Bāb al-Waṣiyyah bil-Jār wal-Iḥsān ilāhi, Hadith 2625 [Publisher]

Virtue is Verily the Ladder of All Progress

Everyone should study himself daily to see how far he cares for these matters and how far he sympathises with his brothers and shows them kindness. There is a great responsibility placed on man in this respect. It has been mentioned in the *sahīh hadith* [authentic hadith] that on the Day of Resurrection, God Almighty will say: ‘I was hungry, and you did not feed Me. I was thirsty, and you did not give Me water. I was sick, and you did not visit Me.’

Those who will be asked this question will reply: ‘O our Lord! When were You hungry that we did not give You food? When were You thirsty that we did not provide You with water, and when were You sick and we did not visit You?’ Then God Almighty will say that My servant who is so-and-so needed these things, but you did not show him any sympathy. Sympathy for him was verily sympathy for Me.¹

In this very manner, He will say to another group: ‘Well done! You showed Me sympathy. I was hungry; you fed Me. I was thirsty; you gave Me water, etc.’ That party will say: ‘O our God! When did we do this to You?’ Then Allah the Exalted will reply that the compassion you showed to such and such a servant of Mine was the same as showing Me compassion. In fact, sympathizing with God’s creation is an extremely important matter, and God Almighty is very pleased by it. What would be a greater outcome from this than He showing His own sympathy?

It generally occurs exactly so in this world as well, that if someone’s servant goes to his friend and that friend does not even show him any regard, will the master of that servant be

1. *Sahīh Muslim*, Kitābul-Birr wa aṣ-Ṣilati wal-Ādāb, Bāb Faḍl ‘Iyādati al-Marīd, Hadith 2569 [Publisher]

happy with his friend? Never. Even though he did not cause him any trouble, nevertheless, showing regard to that servant and treating him well is akin to treating his master well. God Almighty also becomes annoyed when someone does not treat His creation kindly because He loves His creation very much. Therefore, the person who sympathizes with the creation of God Almighty is as if he is pleasing his God.

In short, virtues are the only means of attaining all progress. According to my understanding, it is indeed this aspect of the rights of man that strengthens the aspect relating to the rights of Allah. He who deals benevolently with his fellow man, God Almighty does not let his faith go to waste. When man does something for the pleasure of God Almighty and sympathizes with his weak brother, his faith becomes strong due to this sincerity. However, it should be remembered that the morals shown for display and ostentation are not morals devoted to God. Since they lack sincerity, no benefit ensues from them. Many people build inns for the wayfarers, but their real purpose is fame.

If a person does an act for the sake of God Almighty, no matter how small it may be, Allah Almighty does not waste it and bestows its recompense. I have read in *Tadhkiraṭul-Auliya'* that a *Waliullāh* [Saint] says that one time it rained for several days and during those rainy days, he saw an 80-year-old Zoroastrian man putting seeds for the sparrows on the roof. Thinking that the actions of a *kāfir* [disbeliever] are not rewarded, he asked him whether he would get any reward for this act of his. The Zoroastrian man replied that his effort would indeed be rewarded. Thereafter, that very *Waliullāh* narrates that once when he went to Hajj, he saw that Zoroastrian man performing a circuit around the Ka'bah. He recognised the *Waliullāh* and said, 'Look! Did I receive the reward for

those seeds or not?' In other words, those seeds became the cause for leading him to Islam.

It is also mentioned in the Hadith that a Companion asked the Holy Prophet, may peace and blessings of Allah be upon him, that, 'I had spent a lot [in charity] during the [pre-Islamic] Days of Ignorance, will I be rewarded for it?' The Holy Prophet, may peace and blessings of Allah be upon him, replied that it was the result of that charity that he had become a Muslim.¹ This shows that God Almighty does not waste even the most insignificant act of sincerity belonging to anyone. And it also proves that compassion and care for the creation of God lead to safeguarding Allah's rights.

Thus, compassion for God's creatures is so vital a quality that if man abandons it and moves away from it, he gradually becomes a wild beast. The humanity of man demands this, and a man remains a man only so long as he acts with *ihsān* [benevolence], civility, and kindness towards his other brother, and there is no discrimination in this regard, as said by Sa'dī:

نَّيْ أَدْمَ اعْضَانَ يَكْ دِيرَانَ

[Human beings are limbs of each other.]

Remember, in my view, the scope of compassion is very vast indeed; do not exclude any nation or individual from it. I do not want to say, like the ignorant people of today, that you should limit your sympathy only to Muslims. No, I say you should show compassion to the whole of God's creation regardless of who they are—be they Hindu or Muslim or anyone else. I never approve of the statements of people who want to limit sympathy exclusively to their own people. Some of them even

1. *Ṣaḥīḥ al-Bukhārī*, Kitābuz-Zakāh, Bāb man-Taṣaddaqā fī as-Shirk Thumma Aslama, Hadith 1436 [Publisher]

entertain such ideas that one can defraud and deceive others to the extent of sesame seeds that will stick to one's hand if dipped in a pot of syrup and then placed upon sesame seeds.

Such absurd and fanciful ideas of theirs have done great harm and have well-nigh transformed them into wild and savage beasts, but I advise you repeatedly that you should never ever limit the scope of your compassion. And follow the teaching that Allah the Exalted has given regarding compassion; namely:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ¹

Meaning that, first of all, in doing good, you should observe justice. Whoever does good to you, do good to him. And then the second level is that you treat him even more kindly than that. This is *ihsān* [benevolence]. Although this level of *ihsān* is higher than justice and is a great virtue, sometimes it is likely that the one who has being benevolent reminds others of the benevolent deeds he has done. But there is a level above all of these, that a person does good deeds in such a way that it adopts the quality of personal love, in which there is no display, just like a mother who nurtures her child. She is not desirous of getting any reward for providing this nourishment. On the contrary, it is all due to a natural zeal that she sacrifices all her comforts for the child's sake, to the extent that even if a king orders the mother not to breastfeed her child and tells her that even if the child dies due to this, there will be no punishment, will the mother be happy to hear such an order? And will she comply? Certainly not. Instead, she will curse such a king in her heart as to why he gave such an order. Therefore, good deeds should be

1. *Sūrah an-Nahl*, 16:91 [Publisher]

done with this spirit and brought to this natural level, because when something goes on progressing and reaches its natural level of perfection, then it becomes perfect.¹

Remember that God Almighty loves goodness very much and desires compassion for His creatures. If He had liked evil, He would have encouraged evil, but the glory of Allah the Exalted is free from that. —[*سُبْحَانَهُ تَعَالَى شَانَةٌ*—Glory be to Him, the Most High, with all His Magnificence.]

The Holy Prophet, may Peace and Blessings of Allah be upon Him, was the Embodiment of Mercy

When some people hostile to the truth hear such teachings, if nothing else, they object that if there was compassion in Islam, why did the Holy Prophet, may peace and blessings of Allah be upon him, fight battles? Those ignorant people do not know that the Holy Prophet, may peace and blessings of Allah be upon him, fought the wars that he did after suffering perilously for 13 years and even then, only in self-defence. For 13 years, he bore all manner of suffering at the hands of his enemies.

Muslim men and women were martyred. Finally, when he went to Madinah and even there those oppressors did not leave him alone, God Almighty ordered the oppressed people to fight, and that too, to save the people from the wickedness of

1. From *al-Badr*: ‘Showing compassion for humanity out of a natural innate zeal is called *إِنْتَائِي ذِي الْقُرْبَى*—*itā’e-dhil-qurbā* [kindness like unto kindred], and by this arrangement, it is the intention of God Almighty that if you want to be completely virtuous, then bring your virtues to the level of kindness like unto kindred; that is to say, to the level of an innate natural act. So long as something does not advance to reach this innate natural stage, it fails to attain the status of perfection’ (*Al-Badr*, vol. 4, no. 2, p. 4, dated 10 January 1905).

the wicked and open the way for a righteous people. The Holy Prophet, may peace and blessings of Allah be upon him, never wished harm to anyone. He was the embodiment of mercy. If he had wanted to harm anyone, when he had gained complete control, power, and dominance, he would have killed all those leaders of disbelief who were always persecuting him. In that, he would have been entirely within the bounds of justice and reason. Nevertheless, even though—in terms of common sense, reason, and justice—he had the right to kill those people, he did not do so and forgave them all.

Who can shelter those who are treacherous and rebellious today? When there was mutiny in India, and after that, the British took over, all the wicked rebels were killed, and this punishment of theirs was absolutely just. There is no reprieve for a rebel in any system of law, but it was his courage that, on that day, he said, ‘Go, I have forgiven you all.’ It is clear from this that the Holy Prophet, may peace and blessings of Allah be upon him, had great compassion for humanity, the like of which cannot be found anywhere else in the world.

If, even after this, it is said that Islam does not teach compassion towards others, what would be more unjust than that? Remember with certainty that there is no evil in the heart of a righteous believer. The more pious a person becomes, the more he dislikes punishment and torture for anyone. A Muslim can never be malicious. I see what these people have done to me; they caused me every pain and suffering they could, but I am still willing to forgive their thousands of mistakes.

Special Advice to the Jamā‘at

Therefore, you who have established a bond with me, remember that you should be compassionate towards everyone regardless

of their religion, and do good to everyone without discrimination, for this indeed is the teaching of the Holy Quran:

وَيُطْعِمُونَ الظَّاهَمَ عَلَىٰ حُسْنِهِ وَمُسْكِنُّهَا وَيَتِيمًا وَآسِيرًا^۱

Those captives and prisoners who used to come were mostly disbelievers. Now see what the extent of Islam's compassion is. I believe that apart from Islam no one has been blessed with perfect moral teachings. Once I regain my health, I will write a stand-alone treatise on moral teachings because I want what is in my mind to be made manifest. It would be a perfect teaching for my Jamā'at, and the ways to إِلْتِقَاعَةٌ مَرْضَاتِ اللَّهِ—[seek the pleasure of Allah] would be shown in it. I am deeply distressed every day when I see and hear that someone has done this and someone has done that. My disposition is not pleased with these incidents. I find the Jamā'at now still like a child who takes two steps and falls four steps, but I believe that God Almighty will make this Jamā'at perfect. That is why you should also remain engaged in making efforts, planning, striving, and supplications so that God Almighty will grant His grace, because nothing happens without His grace. When His grace comes, it opens all avenues.²

1. And they feed, for love of Him, the poor, the orphan, and the prisoner (*Sūrah ad-Dahr*, 76:9). [Publisher]

2. *Al-Hakam*, vol. 9, no. 3, p. 2–4, dated 24 January 1905

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Speech of the Promised Messiah, Peace be on Him

Which he delivered after Friday Prayer in Aqsa Mosque

Since this humble one, the Editor, arrived a little late, only the extent that could be captured is presented for the reader. From the context of the speech, the subject was detaching oneself from the world and attaining nearness to Allah, and that speech is as follows:

Make Allah the Exalted Your Objective

Man should keep the scale of his good deeds heavier, but as far as it is observed, his preoccupation with worldly endeavours is so great that this will not happen. He is worried day and night that this or that worldly task may get accomplished, that he may acquire some land or get some house built, whereas he should keep the scale [tilting] heavier on the side of religion than the world, even in his thoughts and opinions. Even if anyone is preoccupied day and night in prayer and fasting, it can never be to his benefit unless he puts God first.

In every word and deed, Allah the Exalted should be the objective; otherwise, he will never be worthy of God's acceptance. The world is an idol that man is intimately attached to. If he weighs and compares, he will see that he makes all manner of pretensions for worldly objectives, and the side of religion

is very weak; whereas, there is no guarantee of life nor is there knowledge whether or not one will even live beyond the next second. How excellently has Sheikh Sa'dī^{rta} expressed:

مَنْ تَكِيَّ بِالْعُمَرِ نَاطَّيْدَار

[Do not rely on life, for it is transitory.]

Of all the people standing right now, who can say that he, from among them, will certainly be alive for another year? Nevertheless, if it is realized from God that life is now over, then all desires are worthless. So, remember well that a believer should not be a slave of the world. One should always be trying to do some good.

God Almighty is Most Merciful and Benevolent, and it is absolutely not His intention that you should suffer. But remember well that whoever keeps away from Him wilfully, His wrath indeed descends upon him. This has been the way of Allah. Look at the time of Nūh^{as} [Noah], Lūt^{as} [Lot], Mūsā^{as} [Moses], and then at the time of the Holy Prophet, may peace and blessings of Allah be upon him, and see what happened to those who deliberately turned away from God. These longings [for the world] have destroyed man. Allah the Exalted also says:

أَلَّهُمَّ إِنَّكَ أَنْتُرُو حَتَّىٰ زُرْتُمُ الْمَقَابِرَ¹

That, O ye people! You, who are heedless of God, worldly desires have made you heedless until you enter the graves, but you do not desist from heedlessness.

1. *Sūrah at-Takāthur, 102:2–3* [Publisher]

كَلَّا سُوقٌ تَعْلَمُونَ^۱

But you will soon come to know about this mistake.

نُهُ كَلَّا سُوقٌ تَعْلَمُونَ^۲

You are informed once again that soon you will come to know that the desires you are chasing will never benefit you and will only cause you to regret.

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ^۳

If you were to gain certainty of knowledge, you would be able to see your hell by pondering upon this understanding, and you would come to know that your life is a hellish life and the thoughts in which you are engaged day and night are entirely useless.

I try my best to get these things into people's hearts, but in the end, it has to be said that there is nothing in one's power. No benefit accrues until God Almighty Himself creates a counsellor in a person's heart. When the days of man's good fortune and guidance come, a counsellor arises itself within his heart. And then, his heart attains such ears that he listens to what the other person is saying. Ponder over it day and night, and you will thereby come to know that man's existence is a very baseless thing, and not even a single component of all the things on which his existence depends is in his control.

Consider just the eye—how fine an organ it is! If a stone strikes it, he immediately becomes blind. So, if this is not a

1. *Sūrah at-Takāthur*, ۱۰۲:۴ [Publisher]

2. *Sūrah at-Takāthur*, ۱۰۲:۵ [Publisher]

3. *Sūrah at-Takāthur*, ۱۰۲:۶ [Publisher]

blessing of God, then what is? Has anyone taken a contract that obliges God to keep his sight intact? And keeping this example in mind, ponder if any of his faculties become affected in some way, what would man be able to do? Therefore, there is a need to turn to Him at every moment, and a believer simply cannot function unless his attention is directed towards Him at every instant.

If someone does not ponder over these things and does not appreciate their value from a religious point of view, he should at least look at his worldly affairs and see if any of his work can flourish without God's support and grace, and whether he can gain any material benefits. Certainly not. Whether religion or world, man stands in great need of the being of God for everything, and he needs God at every moment. Whoever denies this makes a grave mistake. God Almighty is indifferent regarding whether or not your being is inclined towards Him. He says:

۱ قُلْ مَا يَعْبُدُونَ رَبِّنَا لَوْلَا دُعَائُكُمْ

If you will turn to him, it will be to your own benefit. The degree to which man proves his existence to be valuable and useful is the degree to which he will obtain rewards.

Look! No matter how much a landowner loves an ox, when it does not serve him in any way—it neither pulls a cart nor helps in the cultivation of land, nor is it of any use drawing water from a well—then it will not be of any use except for slaughter. Sooner or later, the owner will hand him over to the butcher.

Similarly, if a person does not prove to be of benefit in

1. Say to the disbelievers: ‘But for your prayer to Him my Lord would not care for you (*Sūrah al-Furqān*, 25:78). [Publisher]

the way of God, then God will not be responsible for his protection. One should make one's existence like a fruit-bearing and shade-giving tree so the owner will keep caring for it. But if you will be like a tree that does not bear fruit and does not have leaves to provide shade for people to sit under, then what other purpose can it serve than to be cut down and thrown into the fire?

God Almighty has created man so that he may gain His cognisance and closeness.

مَا كَلَّفْتُ الْجِنَّةَ وَالْأَنْسَاءَ إِلَّا لِيَعْمَلُنَّ¹

The one who does not keep this real purpose in mind and is immersed day and night in the worries of acquiring the world—to buy this or that land, build a certain house, take possession of a particular property—what should be done with such a person except that God Almighty calls him back after giving him a few days respite?

Yearning to Acquire the Nearness of God Almighty

The heart of man should ache to attain nearness to God, which would make him something dear in His estimation. If this pain is not in his heart and his heart pains only for the world and what it contains, he will perish after being given a brief reprieve. God Almighty gives respite because He is Forbearing, but what should He do with those who themselves do not take advantage of His forbearance? So, man's good fortune indeed lies in maintaining at least some sort of relationship with Him.

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

The heart is the centre of all worship. If worship is performed, but the heart is not turned towards God, then what is the use of worship? This is the reason it is absolutely essential that the heart be turned entirely towards Him.

Now, look—there are thousands of mosques, but what else goes on inside except for ritual worship? Such was the condition of the Jews at the time of the Holy Prophet, may peace and blessings of Allah be upon him, that they performed worship as a ritual and routine while the true inclination of the heart, which is the spirit of worship, was never there—so God Almighty cursed them. Thus, during this time as well, those who do not care for the purity of heart will derive no benefit, even if they keep making hundreds of prostrations through ritual and routine.

The purity of heart brings about the verdancy of the garden of deeds. That is why Allah the Exalted says:

قَدْ أَفْلَحَ مَنْ زَكِّيَهَا وَقَدْ خَابَ مَنْ دَسَّهَا¹

That only he will be successful who purifies his heart, and he who does not purify it but mixes it with dust—that is, makes it into a storehouse of base desires—will remain unsuccessful. I do not deny that there are thousands of obstacles on the way to God. If this were not so, there would be no Hindus or Christians in the world today; everyone would have become a Muslim, but removing these obstacles is also through the grace of God. Only if He grants the ability can man distinguish between good and evil. Therefore, it again boils down to this in the end, that man should turn to Him so that He bestows strength and power.

1. *Sūrah ash-Shams*, 91:10–11 [Publisher]

Blessing of Making an Effort

However many mutual consultations that take place throughout the world for carnal gratification and sensuality, etc., the source of all of them is *nafs-e-ammārah* [the self that incites to evil]. Still, if a person makes an effort, he can advance from the stage of *nafs-e-ammārah* to the stage of [*nafs-e-*] *lawwāmah* [the reproving self] because there is a blessing in making an effort, and a lot of changes occur due to this. Look at the wrestlers and how much they transform their bodies through exercise and exertion. So, what is the reason why the self cannot be reformed through exertion and effort?

Nafs-e-ammārah can be likened to a fire, which, when agitated, creates an excitement in the disposition by which a person crosses the limits of moderation, but—like water when heated by fire—it acquires the nature of fire, and those who use fire also derive such uses from it. Still, when that same water is dropped on fire, it extinguishes it because its inherent attribute is to extinguish the fire, and that will remain the same.

In the same way, no matter how much the fire of *nafs-e-ammārah* heats man's soul, it will prevail over it when it competes with the self and falls upon it. The only thing is that God should be recognised to be Omnipotent over everything, and no kind of ill-thinking should be entertained concerning Him. He who has ill thinking is a disbeliever. One of the qualities of a believer is that he recognises Allah the Exalted as the ultimate power. Some people believe a person becomes a *Wali* [lit. Friend (of Allah); i.e. Saint] by doing many good deeds. This is ignorance. God has made the believer a *Wali* already, as He has said:

اللهُ وَلِيُّ الْمُسْلِمِينَ أَمْنَوْا^١

1. Allah is the friend of those who believe (*Sūrah al-Baqarah*, 2:258). [Publisher]

There are thousands of wonders of the power of Allah the Exalted, and they are manifested only upon those who keep the door of the heart open. Allah the Exalted is not miserly, but if a person does not open the door to the house, how can light enter it? So, whoever turns to God, Allah the Exalted will also turn to him. Yes, of course, he should not neglect to do his part as far as it is within his power. Thus, when his effort reaches its highest point, he will see the light of God.

وَالَّذِينَ جَاهُوا فِينَا أَنَّهُمْ بَشَرٌ مُّسْلِمٌ¹

There is an indication here that a person should fulfil the right of effort due from him. He should not give up after digging two cubits if water comes out by digging to a depth of 20 cubits. The root of success in everything is not giving up. Then for this Ummah, there is a promise from Allah the Exalted that if anyone employs prayer and self-purification, all the promises of the Holy Quran will be fulfilled for him. Of course, the one who disobeys will remain deprived because He is very Jealous [in point of honour and respect] by nature.

He has certainly made a way to come to Him, but the gates to this path have been made narrow, and he alone reaches Him who will drink a bitter cup. People bear pain worrying about worldly concerns—some even perish—but they do not wish to bear the pain of even a single thorn for the sake of Allah the Exalted. Unless signs of sincerity, patience, and faithfulness appear on the part of man, how will the signs of mercy manifest from His side?

1. And *as for* those who strive in Our path—We will surely guide them in Our ways (*Sūrah al-Ankabūt*, 29:70). [Publisher]

Show Sincerity

Abraham, peace be on him, showed sincerity and he was made Father of the Prophets. What I am saying is that the days are indeed hard and if someone has not understood until now, let him understand as time moves forward. I received the revelation:

عَقْتُ الْبَيْازَ مَحْلُومًا وَ مَقَامَهَا.

[Temporary residences and permanent ones will be wiped out.]

This perilous word foretells of the plague, that there will be no escape and no refuge for man. Therefore, I call you all to witness that if someone does not bring about a true change, he will never be worthy of writing to me for prayer. Only those who follow the straight path shown by God will be safe.

God's promise is to protect only such people who bring about a true change within themselves. Of what use is the *Bai'at* [Pledge of Allegiance] to a person? The patient only benefits if the entire prescription is taken. Therefore, a complete reformation must be made. Pray as much as possible and ask Allah the Exalted to grant you every type of ability.¹



1. *Al-Badr*, vol. 4, no. 3, p. 2, 3, dated 20 January 1905; *al-Hakam*, vol. 9, no. 4, p. 2, 3, dated 31 January 1905

31 DECEMBER 1904

The Promised Messiah, peace be on him, while inquiring about the health of respected Muftī Muḥammad Ṣādiq, said:

If milk starts to be digested, then the fever can also be broken by this.¹

I JANUARY 1905

The editor of *al-Badr* submitted a request from a sanitation worker scribe that his religion is also that of this community [of sanitation workers]. Still, he is familiar with the art of scribing, and he wants to come to work for *al-Badr*. Since he felt uneasy about this, I sought the Promised Messiah's advice. He smiled and said:

The idea actually does appear undesirable.²

1. *Al-Badr*, vol. 4, no. 2, p. 5, dated 10 January 1905

2. *Al-Badr*, vol. 4, no. 2, p. 5, dated 10 January 1905

6 JANUARY 1905

Praying Frequently for the Health of His Loved Ones

Hadrat Hakeem Noor-ud-Deen remained quite ill, so he had to postpone the teaching of the Quran. Seeing the deterioration of Hakeem Šahib's health, the Promised Messiah, peace be on him, began frequently praying for his health.

On 6 January, the Promised Messiah came and said that he was praying when he received this revelation:

إِنْ كُنْتُمْ فِي رَبِّ مَمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأَثْوِرُوا بِشْفَاءٍ مِّنْ مُّثْلِهِ.

[If you are in doubt concerning that which We have sent down on Our servant, then produce a healing like this one.]

The Promised Messiah, had also received this revelation before.¹



1. *Al-Badr*, vol. 4, no. 2, p. 5, dated 10 January 1905

14 JANUARY 1905

(At 'Asr Prayer time)

Exhortation to Carry Out Istikhārah as Prescribed

My friend Qādī Ghulam Husain, Veterinary Assistant at Hisar, submitted that his salary has been increased by 10 rupees, and a request has come from Bengal that the post of inspector is vacant where the pay will be 70 rupees per month. Advice is sought regarding which place should be accepted. The Promised Messiah^{as} said:

After performing *Istikhārah* [Prayer seeking Allah's guidance] as prescribed, he should accept whichever side he is inclined towards.¹

1. *Al-Badr*, vol. 4, no. 4, p. 2, dated 1 February 1905

15 JANUARY 1905

(*At Zuhra time*)

Instructions for Organising Revelations

At *Zuhra* time, it was mentioned that the prophecies relating to the case were fulfilled to the letter; whatever God Almighty had said in the revelation was fulfilled as revealed. The Promised Messiah, peace be on him, said:

Organising all these revelations separately, writing something about them, and then presenting them to the world may, it can be hoped, lead to someone's guidance.¹

1. *Al-Badr*, vol. 4, no. 4, p. 2, dated 1 February 1905

17 JANUARY 1905

The Future of Christianity

Muftī Muhammād Ṣādiq presented a letter [handwritten in English] from England:

My wife and I have read with no little interest the literature you sent me except the Arabic or Hindustani. (I am not sure what language it was) for which my linguistic capacity is at present undeveloped. We belong to a small but, I am happy to think, increasing number of people who have given up the idea of the divinity of Jesus of Nazareth, and regard him simply as a great teacher, we place in the same category [of] Zoro[ā]ster, Buddha, and your own prophet Muhammād (upon whose head may eternal blessings rest). None of our assistance has been lent to those impertinent schemes for sending “Missionaries” to convert people who have as good, if not a better, religion than their own. In return for the Primer I should be glad to have some further knowledge of your modern “Messiah”. & especially the evidence about the tomb of Jesus in Cashmere.

Your very truly Paul Mathews.

Upon this, the Promised Messiah^{as} said:

The rejection of Christianity has started in the world, and the fire that will destroy this religion has been ignited. The

established rule of fire is that it first starts out small and then gradually spreads. This will be the case with Christianity now.¹

28 JANUARY 1905

Disciples of Ḥaḍrat Shahzādah ‘Abdul-Laṭīf

When the Promised Messiah, peace be on him, came at the time of *Fajr*, a few friends received the honour of taking the *Bai’at*. Thereafter, the discussion continued regarding the community of the followers of Ḥaḍrat Maulānā ‘Abdul-Laṭīf, the Martyr, Allah’s mercy be on him, and that now some of them are coming and taking the *Bai’at*. The Promised Messiah, peace be on him, expressed his happiness on this because, in this way, their barbaric ideas are automatically being corrected.²

1. *Al-Badr*, vol. 4, no. 4, p. 2, 3, dated 1 February 1905

2. *Al-Badr*, vol. 4, no. 5, p. 2, dated 8 February 1905

I FEBRUARY 1905

(At Zuhra time)

Two Revelations and a Vision

When the Promised Messiah, peace be on him, came at the time of *Zuhra*, he mentioned the following revelations and visions:

إِنَّ لَكِ جَدُّ رِبِّيْحٍ يُوْسُفٌ لَوْ لَا أَنْ تَهْتَدُونَ.

[Surely, I feel the scent of Yūsuf [Joseph], even though you take me to be a dotard.]

إِنَّ مَعَ الرُّوحِ مَعَكَ وَ مَعَ أَهْلِكَ.

[I, along with the Spirit, am with you and with the members of your family.]

A Vision

A paper was shown with some lines in Persian script, and all the rest in English, the meaning of which was understood to be that all the money that is outstanding shall be given.

After that, the severity of the cold was mentioned and that ice formed at night, and many of the boys made ice candies from it and ate them, making many sick. Therefore, the Promised Messiah^{as} said:

Its use is very dangerous in this season.

Desiring Blessings

A person took *Bai'at* [the Pledge of Allegiance] and requested that he be taught some words that he may continue to recite as a blessing. The Promised Messiah, peace be on him, made him recite the whole of *Sūrah al-Hamd* as he himself went on reciting it with his blessed tongue.¹



8 FEBRUARY 1905

A respected nobleman from Malerkotla wrote that he had found a *maulawī* by chance, so he wanted to come to Qadian to investigate. In response, His Holiness said:

Of course they should come. The door is open for all seekers looking for the truth. If they should ask written questions, the answer will be given in writing. It is not even necessary to come here for that, but there cannot be any matter in the form of debate because the underlying intent there is winning or losing, so that system has been stopped according to the Divine declaration in *Anjām-e-Ātham*.²



1. *Al-Badr*, vol. 4, no. 5, p. 2, dated 8 February 1905

2. *Al-Ḥakam*, vol. 9, no. 5, p. 12, dated 10 February 1905

(At Zuhra time)

Refrain from Associating Partners with Allah

When the Promised Messiah, peace be on him, came at the time of *Zuhra*, one of his devoted followers from Kashmir desired to prostrate himself before him to fulfil the words of God, أَسْجُدُوا لِّأَدَمَ [‘Prostrate before Adam’] literally and expressed his love with great emotion and humility, but the Promised Messiah, peace and blessings be on him, forbade him from this action and said:

These are idolatrous things and should be avoided.

Prohibition of Debates

At the request of a person asking for a debate, the Promised Messiah^{as} said:

I have closed the door of debates in compliance with Divine guidance. Notwithstanding, of course, anyone who wants, can write or speak with me to clarify doubts. In a debate, the parties are concerned with winning or losing, but this would not be the case here.

By stopping debates, I do not mean that if a person raises any objection or asks a question or has any doubts, then he should not be paid attention. Rather, what was meant was that the answer, rebuttal, and the reply to the rebuttal, and then the thought of winning or losing that people were occupied with drives people far from the focus on establishing the truth.

Otherwise, the door is open for questions and redress of concerns. Anyone who wishes can ask me.¹

9 FEBRUARY 1905

The Promised Messiah^{as} came at the time of *Zuhra* and, upon mention of the plague, he said:

The severity [of the plague] used to decrease in the winter, but now its intensity is increasing along with the severity of the winter. However, the days of its further growth are yet to come.²

1. *Al-Badr*, vol. 4, no. 6, p. 3, dated 18 February 1905; *al-Hakam*, vol. 9, no. 7, p. 2, dated 24 February 1905
2. *Al-Badr*, vol. 4, no. 6, p. 3, dated 18 February 1905; *al-Hakam*, vol. 9, no. 7, p. 2, dated 24 February 1905

II FEBRUARY 1905

(*At Zuhra time*)

The Issue of Living under British Rule

The Promised Messiah^{as} left after performing the *Zuhra* Prayer. However, a relative of Şâhibzâdah Sirâj-ul-Haqq Nu'mânî, Maulawî Ahmad Sa'îd Anşârî Saharanpuri, had come for the purpose of establishing the truth. He was the nephew and disciple of the Rejuvenator of the Sunnah and the Eradicator of Innovation, Hâfiż of Ḥadîth, Khalîfah, Maulânâ Sheikh Muhammad Anşârî Saharanpuri, born in Makkah and passed away a migrant. Therefore, Şâhibzâdah Şâhib requested the Promised Messiah, for a meeting with him. He came immediately upon receiving the request and sat for sometime in the gathering.

After introducing name, place of residence, and other such niceties, the topic of jihad was mentioned. Incidentally, some groups were also mentioned who consider killing every disbeliever with the sword as being part of a religious war and consider living in the British countries as heresy and disbelief. On this, the Promised Messiah, peace be on him, said:

Their perspective is that they live apart in order to protect themselves from the influence of *kufîr* [disbelief], and if they are living as subjects of the British, then their eyes are forced to see the works of *kufîr* and polytheism, and their ears are compelled to listen to the words of the idolaters. This is not correct in my opinion because up till now, this Government has granted freedom to everyone regarding religion and everyone has the right to propagate their own faith in peace and security. The Government does not permit religious discrimination [in its affairs]. There are many living examples of this.

Once, the Christian priests themselves made a false case of murder against me. The case was before an English Christian judge and the lieutenant governor of that time was also a man with a priestly disposition. Still, finally, he gave the verdict in my favour, acquitted me entirely, and went so far as to say that he could not abandon justice for the sake of Christian priests. After this, a case has just been decided; previously, it was before Hindu magistrates. I do not know under whose influence they ignored clear and obvious reasons, and fined me. Still, finally, when it was appealed to an English judge, he acquitted me and expressed regret over the magistrate's action and said that so much time was wasted on a case that merited being dismissed at its initial stage.

It shows that these people still have the substance of justice and fairness. If there had been any religious prejudice or malice, it would have at least been employed against me. This is a Jamā'at of around 300,000. Then the people of Afghanistan keep coming and swearing allegiance, and because it is a new sect, the Government's attention should have been directed towards it; however, observe that I have faced about eight cases in which, except for one or two, the rest were all filed against me by my opponents, but I have won all of them. And the British were the ones who made decisions in my favour. Although I consider all these achievements to be from God because what would these people have done if He had not willed it? But those who were the means, and through whose hands His help came to me, also merit being thanked.

In my opinion, nay, I am confident that there is no prejudice in these [British] people, and the future situation is known only to God, and that is why I say that if these [Muslim] people only want to serve the Faith and their purpose is to please God, then what is the use of sitting in hiding? They should take up some way to serve the Faith. There is absolutely no restriction

of any kind from the Government. Preach to the [non-Muslim] people and complete the argument against them.

The idea that the Government jails people who engage in preaching is entirely wrong. Not at all. Yes, of course, those who create disorder are worthy of being detained due to their conduct. What is the Government's fault in this? The current state of Christianity is that it is dying on its own. Their great and erudite scholars have become staunch enemies of the Trinity, and modern learning has instilled in their hearts that an artificial 'God' is no longer of any use. The condition of the Christian priests is that they are working only for the sake of provisions. If their salary is late by so much as a single day, they leave work and write books against Christianity.

The Jihad of this Age

Now is the time for breaking the Cross. It is most unwise to wield the sword in a speech contest. God Almighty says in the Holy Quran that you should fight the disbelievers in the same way and with the same tools with which they attack you. It is obvious that these people's attacks on Islam are not with the sword but with the pen. Therefore, they must be answered with the pen; if it is given with a sword, then it will be a transgression, which is explicitly forbidden by God Almighty in the Holy Quran:

إِنَّ اللَّهَ لَا يُحِبُّ الْمُتَّقِلِّينَ^١

Also, even if the Christians are killed, this will not remove the doubts in people's hearts; instead, they will become more firmly established, and people will say that the Muslims have no proof

1. Surely, Allah loves not the transgressors (*Sūrah al-Baqarah*, 2:191). [Publisher]

in support of the truth of their religion. Nevertheless, if their misgivings are removed by excellent speech and kindness, it is hoped that they will come to understand. I have seen that some Christians who come here usually understand when they are given an explanation gently and change their religion (such as Master 'Abdul-Haqq, a new Muslim). Thus, my advice is to be engaged in the service of the Faith as far as possible because this is the time for this work; if no one does it now, when will they do it?

Some people have not received the details about the mission and claims of the Promised Messiah, peace be on him, but they have good intentions and cannot make a definitive decision due to their being far away. Upon their mention, the Promised Messiah^{as} said:

This is indeed the practice of the righteous because they do not have complete knowledge. And knowledge, in reality, is only that which a person is so familiar with as to have seen it.

On the mention of revelations, the Promised Messiah^{as} said:

Since the mysteries of Divine decrees and determinations are profound and immensely fine, man sometimes makes a mistake in understanding revelations and visions.

The Promised Messiah^{as} left after giving the speech mentioned above but returned soon after that and said it was time for *Aṣr* [Prayer] and the *Adhān* [Call to Prayer] should be called. So, Khan Ṣāḥib Shādī Khan went to call the *Adhān* and the Promised Messiah, peace be on him, held a gathering.

Signs of a True Revelation

There are some Muslims at this time who oppose and reject the Promised Messiah, but claim to receive revelations, and they claim to have received *wahī* [revelation] from God Almighty about Ḥadrat Mirza Šāhib being a liar and a *dajjāl* [deceiver]. And then, some followers of religions other than Islam also claim to confirm the truth of their faith through revelation. So, in response to such claims, the Promised Messiah, peace be on him, gave a most refined speech worthy of careful consideration and attention:

Each person is helpless depending on their condition, so here is an obvious way to reach a verdict that I offer. At this time, various nations that have nothing to do with Islam are claimants of *ilhām* [revelation]. Ten years have passed since a letter came from a Sikh from Amritsar stating that he had received an *ilhām* that the Sikh religion is true. And similarly, an Englishman wrote from Allahabad that he had been informed by revelation that Christianity was true. And one Maulawī ‘Abdullah Ghaznavi, whom I know to be virtuous and whose children live in Amritsar, also claims to receive *ilhām*. He says that I receive *ilhām* that this Movement is false and that Mirza Šāhib is a liar and a *dajjāl*.

And then, on this side, there are thousands of people in my Jamā‘at who have been informed through revelation and visions that the Messenger of Allah, may peace and blessings of Allah be upon him, has himself confirmed with his blessed tongue that this [Ahmadiyya] Movement is from Allah, and this has been the reason for their taking *Bai‘at* [the Pledge of Allegiance] to me. So, it is far from *taqwā* [righteousness] to propose a hasty way to settle the issue regarding these different types of *ilhām*. That is why I am not too fond of haste. A person should work with patience and prayer and not neglect the aspect of *taqwā*.

إِنَّ اللَّهَ مَعَ الْأَنْصَارِ^۱

Currently, many sects in Islam contradict each other, and then, quite apart from this, there are the attacks of other religions. A book *Tark-e-Islām* was written, and now *Tehzīb-e-Islām* has been written, in which the Messenger of God, may peace and blessings of Allah be upon him, has been subjected to obscene and shameful attacks.

This shows that there is a war going on among all religions and sects, and everyone claims that they are right. So, settling the issue in such a situation is not an easy matter. Either Allah the Exalted gives someone understanding and guidance through His grace, or the person himself does not rush and works with patience and prayer so that the truth is revealed in time as to who is supported and assisted by God because His help and support can never be provided to a false religion. If a false religion receives the same treatment from God as a true religion, it would be impossible to distinguish between truth and falsehood. This is why the Holy Prophet, may peace and blessings of Allah be upon him, gave the following response which is documented in the Holy Quran:

إِعْمَلُوا عَلَىٰ مَا تَرَكُوكُمْ لِيٌ عَوْمَلٌ^۲

If you doubt my truthfulness, then you act in your own place and I will do the same, and then we will see who is supported and assisted by God, and that which is from God will undoubtedly prevail.

1. Verily, Allah is with those who are righteous (*Sūrah an-Nāḥl*, 16:129). [Publisher]

2. *Sūrah al-An‘ām*, 6:136 [Publisher]

وَاللَّهُ عَلَيْهِ الْأَمْرُ^۱

Actually, this is the standard for reaching a verdict about these different *ilhāms* as well, since on the one hand, the Muslims are claimants of *ilhām*, while on the other hand, Sikhs, etc., also make the same claim. So, if all these *ilhāms* are understood to be from God, then we will also have to believe that there are many Gods, because if they are all the words of the same being, then why do they contradict each other? The same God tells one that such and such a person is true but tells another that he is a liar. The easiest way to settle this issue is to recognise that there is the word and there is the deed. We should wait for the deed if there is a difference in the word. If the judgement is based on the word, there comes the like of it from another place, and the other says that I have been given an *ilhām* that you are a liar. But where would the actions be hidden?

An example of this is the sun, whose sight no one can deny. By the ‘word’, I mean Divine revelation, and by ‘deed’, I mean the help and support of God, but if someone says show the deed, remember that it is not within our power to show it quickly, and it is not in the power of any Prophet to show the Signs of Allah whenever he so wishes. Yes, indeed, for the sake of Allah’s people they inevitably suffer from such anxieties and these are their desires, but ultimately the Signs are in the hands of God, and He manifests them in accord with His wisdom. The Holy Prophet, may peace and blessings of Allah be upon him, was also very anxious, so God Almighty revealed that you should go to heaven by placing a ladder and bring them a sign.

If I am the greatest liar and a *dajjāl*, then be patient. God Almighty says:

1. And Allah has full power over His decree (*Sūrah Yūsuf*, 12:22). [Publisher]

إِنْ يَكُونُ كَذَّابًا فَعَلَيْهِ كُنْبُهُ وَإِنْ يَكُونُ صَادِقًا يُصْبِهُ بَعْضُ الْبَرِّيَّةِ مُعَذَّبُهُمْ

Since the creation of the world, it has never been the case that God Almighty gave defeat to the truthful by supporting the liar. During the time of the Holy Prophet, may peace and blessings of Allah be upon him, there were claimants of *ilhām* against him, and they considered him a liar. Musailmah al-Kadhdhāb [the Great Liar] was also among them.

Had the verdict been based on the ‘word’, doubts would have remained, but in the end, the act of God settled the issue. Look whose religion is being trumpeted now. Whose name is bright? The one who is from God is granted blessings; he grows, thrives, flourishes, and gains victory upon victory over his enemies, but that which is not of God is like foam which perishes very quickly.

No one can deceive God. The one who relies on *taqwā* [righteousness] and has a pure relationship with God will be helped. It is not just with me that other *mulham* [claimants to revelation] call me a liar at this time. Rather, even in the time of Jesus, peace be on him, and Moses, peace be on him, there were people who were *mulham* [claimants to revelation] and rejected these Prophets, so the sages of that time gave the verdict that the work of the one who is truthful will be blessed. So now, there is no other decision except that if there is distortion in the word, then look at the action, but I say again that requesting me to show the action is in vain. I am a humble servant; it is the work of God to show whatever action He desires. What am I? The Messenger of Allah, may peace and blessings of Allah be upon him, gave this very reply:

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1. If he be a liar, on him will be *the sin of his lie*; but if he is truthful, then some of that which he threatens you with will *surely* befall you (*Sūrah al-Mu’min*, 40:29). [Publisher]

رَأَيْتَ الْأَلْيُوتْ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا كَذَّابٌ مُّبِينٌ^۱

The job of Prophets is not to act like magicians and show conjuring tricks; they are God's Messengers. Scientific discussion is different and spiritual discussion is different. The short decision is that if there is mutual contradiction in the word, then the action itself will settle the issue. A revenue collector who is a fabricator [of lies] cannot be held in high esteem by the Government and is arrested, so how can one who fabricates lies against Allah be His beloved, and why would He ever support him? If the honour bestowed upon a truthful one were the same as that given to a liar, peace and security would be lifted from the world.

So, remember that the doubts of words can be removed only by deeds. God's promises to me were recorded in *Barāhīn[-e-Ahmadiyya]* 25 to 30 years ago, and many have been fulfilled. Those that remain, you may wait for them [to be fulfilled] if you so wish.

There is also satanic interference in revelation, as is evident from the Holy Quran, but the one who is under the influence of Satan is not helped. Help is only provided to the one under the shadow of the Most Gracious. I do not call anyone a fabricator [of lies] with my tongue. Since revelation can be satanic as well, it is possible that a naive person was deceived. It is for this reason that I present proof of Divine action. The Messenger of Allah, may peace and blessings of Allah be upon him, also presented this, and God Almighty has placed great emphasis on action. It is indeed His action that is spoken of in this verse:

1. The Signs are with Allah, and certainly I am a clear Warner (*Sūrah al-Ankabūt*, 29:51). [Publisher]

وَلَا تَقُولْ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ○ لَا حَدُّنَا مِنْهُ بِالْبَيْنِ ○¹

So, while this is the prescribed method, why is it avoided? I stand before the people, and if I am acting deceitfully, then God Almighty will destroy me with such a punishment that people will learn a lesson from it, whereas if it is from God—and indeed it is from God—then the other people will be destroyed.²

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19 FEBRUARY 1905

(After Maghrib Prayer)

Today was a blessed day in its glory as the Promised Messiah, peace be on him, held an audience between *Maghrib* and *'Ishā* Prayers after about seven months. The Promised Messiah^{as} described briefly the proposed subject matters for the treatise he was penning on the victory of the court case.

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1. And if he had falsely *attributed* even a trivial statement to Us, We would surely have seized him by the right hand (*Sūrah al-Hāqqah*, 69:45–46). [Publisher]
 2. *Al-Badr*, vol. 4, no. 6, p. 3,4, dated 18 February 1905; *al-Hakam*, vol. 9, no. 7, p. 2,3, dated 24 February 1905

Payment of Required Mahr

After that, a gentleman inquired that a man had wanted his wife to waive her due *mahr* [dowry], but that woman would say, ‘If you surrender half of your good deeds to me, then I will waive [my right].’ The husband kept saying that he had very few good deeds; in fact, he had none at all. Now that his wife had passed away, what could the husband do?

The Promised Messiah^{as} said:

The husband ought to give the *mahr* to his wife’s heirs. If she has children, they are also among her heirs, and can take their share as prescribed by the Shariah, and, in this scenario, the dowry that the husband had owed her becomes part of her inheritance.

A Subtle Point

During the conversation, Ḥaḍrat Maulawī Noor-ud-Deen mentioned that it is a subtle fact that all past *Mujaddidīn* [Reformers] have had ‘Muhammad’ or ‘Ahmad’ as part of their name without exception. In Constantinople, there are people with strange names, but the Mahdi who conquered Constantinople had ‘Muhammad’ in his name as well.

Exaggeration and Understatement of Miracles

While mentioning the prevailing conditions of the current age, the Promised Messiah^{as} stated:

One group absolutely denies miracles, such as the Naturalists and Aryas, etc. These people have chosen the side of

understatement, while another group has veered toward [the extreme of] exaggeration, such as those who narrate the miracles of Ḥadrat Shaikh ‘Abdul-Qādir Jilānī, may Allah have mercy on him, that he had raised a boat that was sunk for twelve years, and that he had ascended to the heavens to snatch the departed souls from the hands of Ḥadrat ‘Izrā’īl [the Angel of Death].

The fact of the matter is that both groups have failed to understand the true essence of miracles. A miracle is understood to be *furqān*—that which distinguishes truth from falsehood, and conclusively testifies to the existence of God.¹



20 FEBRUARY 1905

(Before *Ishā Prayer*)

Guidance is Not Attained without the Grace of God Almighty

A short while prior to the *Ishā* Prayer, the Promised Messiah, peace be on him, held a session in which the beneficence and favours of God Almighty were discussed. Regarding the state of some disbelievers, he said:

1. *Al-Badr*, vol. 4, no. 7, p. 2, dated 5 March 1905; *al-Hakam*, vol. 9, no. 8, p. 7, dated 10 March 1905

So long as the grace of God Almighty does not encompass the circumstances of man, the path of guidance will not be destined for him. It is observed that some people remain content upon *kufr* [disbelief] until death, and the thought never crosses their mind that they are in the wrong up to the point that they die in this very state.

Upon this, Ḥadrat Maulawī ‘Abdul-Karīm said that a few days earlier a friend had narrated that the population of his village was 400. When an outbreak of the plague occurred in his village all except 40 perished, and even among them, only 9 remained completely healthy and the rest were sick to some extent. His [paternal] uncle was also among the 9 who were healthy.

It occurred to him that his uncle's heart may have softened since death had rampaged the village. He, therefore, decided to go and preach to his uncle that maybe a share of guidance was destined for him. Even though people tried to stop him from going to this plague-stricken village, he still went forth out of his passion for preaching the truth. He explained to his uncle about the truthfulness of the Movement. The uncle replied, 'If this plague exists on account of Mirza's opposition, then I happily resign myself to dying from it, even if I contract the plague.'

The ultimate consequence was that the uncle and his entire family and children were destroyed and decimated, yet he remained defiantly opposed, refusing to believe unto his very death.¹

1. *Al-Badr*, vol. 4, no. 7, p. 2, dated 5 March 1905; *al-Hakam*, vol. 9, no. 8, p. 7, dated 10 March 1905

21 FEBRUARY 1905

(*Between Maghrib and 'Ishā Prayers*)

Sitting Idle is Not Good

As per his routine, the Promised Messiah^{as} held an audience for about an hour. Initially, he spoke about the treatise that he was currently authoring. The Promised Messiah^{as} said:

At first, I was forced to sit idle due to not feeling well. Now that God has granted me some recovery, my pen has gained strength as well. If God Almighty upholds a healthy state, then sitting idle is not good. It is desirable that a servant continues to be engaged in service.

Only the Existence of a Prophet can Incinerate Atheism

The Promised Messiah^{as} said:

If there is anything that can eradicate atheism, it is the existence of the Prophets. Intellectual arguments can be of no avail as it is first by passing through the scope of reason that one becomes atheist. So how can intellect have a chance against it?

The Need to Show God

The Promised Messiah^{as} said:

There is a great need for showing God these days. In fact, it is observed that the existence of God is being denied. Many people imagine, ‘Are we not convinced of His existence?’ In their estimation they think that they believe in God, but if they just take one step in deliberation, they will realise that in reality they are not convinced, insofar as the acts and deeds that proceed from them out of their conviction in the existence of other things, why do they [acts and deeds] not proceed from them out of their conviction in God’s existence?

For example, they are aware that if someone were to take arsenic, they would perish. Hence, they do not go near it and do not eat it as they are convinced that if they consume it, they will die. Therefore, if they also had conviction in the existence of God, why would they disobey Him, knowing that He is the Master, the Creator, and the All-Powerful?

Thus, the most essential issue is evidently [conviction in] the existence of God Almighty, and only that religion can be worthy of esteem that keeps on presenting it [God’s existence] in newer and newer forms so that it can impact hearts. In fact, this issue is the mother of all issues, and is the *furqān* [distinguishing factor] between Islam and other religions.

The Christians have also laid claim to *furqān*, that the Gospel has declared such and such characteristics of believers; now, however, these qualities cannot be found in anyone, meaning that no sign or trace of faith remains among them. However, all signs relating to *furqān* are present in Islam.

Barāhīn-e-Ahmadiyya is the Old Testament

The conversation turned towards that part of *Barāhīn-e-Ahmadiyya* which had been published. The Promised Messiah^{as} said:

There was God's wisdom behind this; otherwise, if He had so decreed, I would have kept writing it. By ending the first part, God has set it apart akin to the Old Testament of the Bible. Since the prophecies recorded in the first part are being fulfilled during this period, the part of the book that will be published will be the 'New Testament', in which there will be references to the previous part illustrating what God had foretold and the manner it was being fulfilled.

Simplicity is Proof of Truthfulness

In *Barāhīn* I have written that the Messiah^{as} will come from heaven. Some people object to this, saying that it is contradictory. However, they fail to see that in this very book, I have also recorded all the revelations in which I have been given the title 'Messiah', and not just the title but also the revelations relating to the works that the Messiah was to come and do, are all listed in relation to me. Therefore, this contradiction is in fact proof of my truthfulness, for if I had fabricated this, contradictory elements would not have been included. The eyes of these unfortunate people see human error, but they overlook the Word of God that is present in this book.

Revelation

The Promised Messiah^{as} received the following revelation yesterday or perhaps the day before:

إِنَّمَا أَمْرُكَ إِذَا أَرْدَثَ شَيْئًا أَنْ تَقُولَ لَهُ كُنْ فَيَكُونُ.

[As for you, when you say concerning a thing, ‘Be!’ then it happens.]¹

UNDATED

Address of the Promised Messiah, Peace be on Him

Respected Hāfiẓ Ghulam Rasūl, a teacher from Wazirabad, had brought one of his esteemed friends to Qadian for treatment. Since the friend had some doubts and reservations about the claim of Hadrat Mirza Śāhib [the Promised Messiah^{as}], Hāfiẓ Śāhib requested the Promised Messiah to resolve his misgivings. In response, the Promised Messiah, peace be on him, delivered a short address that dispelled most of his doubts, and caused love to rise in his heart instead of hatred.

1. *Al-Badr*, vol. 4, no. 7, p. 2, dated 5 March 1905; *al-Hakam*, vol. 9, no. 8, p. 7, dated 10 March 1905

The Issue of Prophethood

I am surprised by the objections of these people who completely disregard the teaching of the Holy Quran, the greatness of Islam, and its purifying effects when they raise objections. Spirituality is the one thing that is unique to Islam and is not to be found in any other religion. Hence, if the Shariah is bereft of spirituality, then what is left besides fables? Those who are innately pure understand this, but those who are dim-witted are completely unaware of these secrets.

The one endowed with a sincere heart by God Almighty, and is familiar with the needs of religion knows that the [Divine] system of *ilhām* [inspiration] and *wahī* [revelation] never ceases. However, the *wahī* that presents a new Shariah besides that of the Quran has ceased completely, and any claimant of such a revelation is without doubt a *kāfir* [disbeliever]. I believe that prophethood [law-bearing] has ended, but dialogue and discourse with the Divine that increases faith are continuing, and will continue, for if this system of [heavenly] converse were to cease altogether then there would remain no way to attain perfect certainty of faith. If one keeps on calling from outside a locked house but receives no reply, then you eventually conclude that no one is inside. Assuredly, in the same way, if no sound is heard from God, then what is the proof of the fact that He even exists?

I further ask, if this [Divine] system of *ilhām* and *wahī* had ceased, then what benefit would there be to repeat the following in the Prayer:

١. اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْنَا

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

Prophets^{as} and other righteous people on whom God had bestowed His *wahī* are also part of the Divinely conferred group, yet if this favour [of revelation] has now ceased, then what use is there of this prayer? It is apparent that the Divine bestowal upon the Prophets and Messengers is not in the form of wealth and riches, nor do they come into the world for these things; on the contrary, they prefer poverty and hunger. In the end, we must acknowledge that they were only conferred with the bounty of God's dialogue and discourse, and the same is also evident from the Holy Quran. So how grave a statement of *kufr* [disbelief] it is to now declare that this system [of bestowing Divine favours] has been discontinued.

Furthermore, despite our belief that this Ummah is *Khairul-Ummah* [the Best of Ummahs], we will have to admit that the women of the Children of Israel were deemed many degrees better than the men of this Ummah since God Almighty spoke to the mother of Moses, peace be on him, and conferred *wahī* upon her. So, if the men of this Ummah are not even [spiritually] equal to the women of the Israelites—even though they ought to have been better—should this Ummah then not be referred to as the Worst of Ummahs rather than the Best of Ummahs? Is this not tantamount to *kufr*?

The pillar of faith is certainty, and certainty is attained through *wahī* and *ilhām*. However, if there is no longer any *wahī*, then all that remains are mere boasts and tales. If heavenly and spiritual matters no longer remain at all, then what is left behind? It is a rule that if a person no longer possesses an example [or sample] of something, he will gradually come to deny it. This is why God Almighty has made this arrangement in Islam that there continue to be people in it that receive *wahī* and *ilhām*, so that by observing these examples, the tree of faith and certainty remains forever fresh and verdant.

وَمَا حَكَفْتُ الْجِنَّ وَالْأَنْسَ إِلَّا يَعْبُدُونِ¹

The meaning of this verse is that the Jinn and men have been created to attain Divine cognisance.

Now, if God's voice is not to be heard, then what can His cognisance be? The original purpose of man's creation will go unfulfilled. The main reason for the advent of the Holy Prophet, may peace and blessings of Allah be upon him, was so that perfect cognisance may be attained.

Moreover, I say that the issue of Divine converse and discourse is one that all great Muslims agree upon. Syed 'Abdul-Qādir Jilānī, mercy be upon him, also holds the same view. Just look at *Futūbul-Ghaib*, then [note] what is the meaning of this hadith that 'I become the tongue of My servant'?

The Need to Distinguish between Divine and Satanic Revelation

Some people object that *illhām* [inspiration] can be both satanic and Divine, but I say that there must surely be a distinction between the two. If there is no distinction between the words of the Gracious God and those of Satan, then let them tell us what honour accrues to the Gracious God. In their estimation, is there any difference between the Gracious God and Satan, or are they equal? If there is a difference, then why do they not accept the difference between the words of both? They recognise that there is a clear difference in the speech of people of varying ranks in the world, so would the Word of the Creator be so inferior to the word of His creation that there would be

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

no distinction between the two? This is why neither I nor any other great scholar of the Faith hold the belief that the *ilhām* [inspiration] from the Gracious God and that from Satan have the same style.

If appointed and commissioned ones [by God] were not to come in this Ummah, then explain what difference would exist between it and other ummahs? My belief in this matter manifests the greatness of the Holy Quran and the *Khātamul-Anbiyā'* [Seal of the Prophets]. It is astonishing that Prophets and Messengers were sent to implement the shariah of Moses, but the Shariah of the Holy Prophet, may peace and blessings of Allah be upon him, was such that no Prophet and Messenger appeared to implement it.

Remember that a religion with no spirituality is worthy of being torched. Its similitude resembles a completely dried up tree in an orchard—neither bearing fruit nor providing any shade, with no flowers blooming therefrom. Consequently, what can the gardener do other than cut down that tree and burn it, for now it is firewood and not a tree? What care do I have for the words of such people? The heavenly enterprise will surely succeed. That is all.

Enchanted Home

A man said that he wishes to move to a home, but people say it is inhabited with Jinns and is under a magic spell. The Promised Messiah^{as} said, ‘The Jinn and Satan do not come near a believer.’

Neither Martyrdom nor Sin

A person stated that an Ahmadi brother was killed in the frontier region. He was serving in the army. When the people of the frontier region came to assassinate his officer, he was on guard duty, so they killed him first. Can he be termed as a martyr or not?

The Promised Messiah^{as} said:

Martyrdom is the name of that death which is for the sake of religion. All other personal interests for which man strives—at times succeeding or failing—sometimes even losing one's life for it, we do not term it martyrdom nor do we declare it a sin.¹



3 MARCH 1905

(Before Zuhra Prayer)

Some Insightful Points

Hāfiẓ Ghulam Rasūl of Wazirabad presented Maulawī Muhammad Ibrāhīm before the Promised Messiah—*Hujjatullāh*²—peace and blessings be on him. The aforementioned *maulawī* sought some explanations from the Promised Messiah^{as}. His responses are recorded below:

1. *Al-Hakam*, vol. 9, no. 11, p. 2, dated 31 March 1905

2. Lit. ‘the Proof of Allah’, an honorific title of the Promised Messiah^{as} [Publisher]

QUESTIONER—How can peace of mind be attained?

PROMISED MESSIAH^{as}—It is understood from the Quran that it is indeed the remembrance of Almighty Allah that grants comfort to hearts, as it is stated:

اَلَا يَنْكِرُ اللَّهُ تَعَالَى مَا يَعْلَمُ¹

Therefore, remain engaged in the remembrance of Allah to the extent possible—it is verily through this that contentment will be attained. Indeed, this requires patience and hard work. If one becomes flustered and tired, this satisfaction cannot be attained.

Look! How much a farmer toils and then the patience and determination with which he scatters his grain seed outside. Onlookers might say that he has wasted his seed, but a time comes when he gathers a harvest from those scattered seeds. The farmer has good expectations from Allah the Exalted and exercises patience. In the same way, when a believer establishes a bond with Allah Almighty, and displays steadfastness and patience, Allah the Exalted treats him with kindness through His grace and beneficence, and He confers upon the believer pleasure, delight, and the insight that he seeks.

It is a grave mistake for those who do not strive nor exert any effort, yet desire to gain pleasure, delight, insight, and peace of mind. Given that hard work and patience are needed for worldly and lesser matters, how can God Almighty be found by reciting and blowing some incantation? One should never be afraid of the sufferings and difficulties of the world, for it is necessary to encounter them on this path. Look how long the

1. Aye! it is in the remembrance of Allah that hearts can find comfort (*Sūrah ar-Rā' d*, 13:29). [Publisher]

sequence of difficulties was that the Holy Prophet, may peace and blessings of Allah be upon him, faced. He suffered at the hands of his opponents for thirteen years. Due to the persecution from the people of Makkah, the Prophet^{sas} went to Taif, where he endured their stoning, and was forced to flee from there. Is there anyone else who can separate themselves from these sufferings and traverse the stages of recognising God?

Those who wish [to find God] without effort or struggle, hold an absurd view. Allah the Exalted has clearly stated in the Holy Quran:

وَالَّذِينَ جَاهُوا فِينَا أَنَّهُمْ بِئْرَهُمْ سُبْلَنَا^۱

From this it is understood that striving is needed to open the gates of Divine cognisance. This striving should be in accordance with what Allah the Exalted has taught. The Holy Prophet, may peace and blessings of Allah be upon him, is an exemplar and excellent model for this. Many people abandon the perfect example of the Holy Prophet, may peace and blessings of Allah be upon him, and present themselves before ascetics, clad in green or red robes, so they can breathe an incantation [over them] and transform them into something.

This is ridiculous! Those people who do not observe the strictures of the Shariah, and make such absurd claims, are committing grave sins, and desire to raise their own ranks higher than Allah the Exalted and His Messenger^{sas} because bestowing guidance is the prerogative of Allah the Exalted, and those who are nothing more than dust, claim to offer guidance. The true path and principle of recognising God is prayer, and then to continue praying patiently. There is a Punjabi saying: *سے لے جا*.

1. And *as for* those who strive in Our path—We will surely guide them in Our ways (*Sūrah al-Ankabūt*, 29:70). [Publisher]

مرہے مرے سوچن جا [‘Supplication is veritable death; so first annihilate yourself, then go for supplication’].

In truth, so long as man fails to reach the state in supplications as if death has overcome him, the door of mercy will not open. Life in God Almighty demands a death. There is nothing until man enters through this narrow gate. In the path of seeking God, nothing is achieved through word worship; instead, here one needs to be a realist. When the quest is sincere, I am certain that Allah the Exalted will not leave such a one deprived.

QUESTIONER—Steadfastness needs to be obtained as well.

PROMISED MESSIAH^{as}—Yes, it is true that there must be steadfastness, and this steadfastness, too, comes only through the grace and beneficence of Allah the Exalted. Even a lowly beggar who refuses to depart from the door of an extremely miserly person leaves with something, whereas Allah Almighty is the Most Gracious and the Beneficent God. It is impossible for one to fall upon His threshold and rise from it empty-handed. If you desire that all wishes be fulfilled, then that can only happen through His grace. Sometimes a person is deceived that such and such desire of theirs remained unfulfilled, whereas the fact is that Allah the Exalted has liberated them from every want.

It is written that a king once passed by a poor man who only possessed a small piece of cloth to cover himself, yet he was extremely content. The king asked him why he was so content. The poor man replied, ‘If the person whose every desire has been fulfilled should not be happy, then who merits being happy?’ The king was absolutely astonished, and asked the poor man if all his wishes had been fulfilled. He replied, ‘Not a single desire remains.’ In reality, acquisition is of only two kinds: either obtain it or abandon it.

The fact of the matter is that the essential thing for finding

and recognising God is that man ought to remain engaged in prayers. A feminine state of being and cowardice yields no results. Manly steps ought to be taken in this quest. One should be prepared to bear all kinds of suffering; God Almighty ought to be their priority, and they should not be afraid. It can then be hoped that the succour of Allah the Exalted will descend, and He will bestow comfort. To achieve this, it is necessary for a person to purify his soul, as it is stated:

قُلْ أَفْلَحَ مَنْ رَكِّبَهَا^۱

QUESTIONER—What is the use of prayer unless it rises from the heart?

PROMISED MESSIAH^{as}—That is indeed why I say that one should remain patient, and never be flustered by it. Whether one's heart wants to [pray] or not, they should drag it to the mosque. Someone asked a pious man, 'I offer the Prayer, yet still remain in doubt.' He replied, 'You have taken charge of one part, and will obtain the other objective, too. Praying is an action, and if you persist with it, God willing, you will achieve the second part as well.'

The fact is that one action originated from man, the outcome connected to it is another action, which is the act of Allah the Exalted. It is a person's responsibility to make an effort and strive. It is the act of Allah the Exalted to purify and bestow perseverance as a result. A person who hastens, what can they achieve? Will he succeed sooner in this way? This haste ruins a person. He observes that even in the affairs of the world, nothing comes to fruition quickly. After all, things take their appointed time.

1. Surely, he prospers who augments it (*Sūrah ash-Shams*, 91:10). [Publisher]

The farmer sows the seed and waits patiently for some time [to harvest them]; a child is born after nine months [of pregnancy]. If one desires a child to be born immediately after consummation, would people consider him a fool or not? Therefore, when you see the law of nature operating this way in worldly affairs, it would be error and ignorance to imagine that a person can succeed in religious matters without any effort or striving. All saints, divines, and Messengers who have passed, had never exhibited perturbation, cowardice, or impatience. If you desire to gain something then follow the very same path that they had trod upon. Nothing can be obtained without doing this. And I can say with certainty from my own experience that whenever the Prophets, peace be on them, were blessed with contentment, it was due to them acting upon this injunction:

اُدْعُونِي اَسْتَجِبْ لَكُمْ^۱

Striving is a wonderful elixir. Syed ‘Abdul-Qādir Jilānī, Allah be pleased with him, undertook great strivings. Read the stories of the great divines that have passed in India, the likes of Moin-ud-Dīn Chishti and Farīd-ud-Dīn, Allah have mercy on them both, and you will learn about the various struggles they had to undergo. The truth is not disclosed without effort.

Those who say that they went to some ascetic, and his concentration made their heart start chanting the name of God—it is a matter of no consequence. Such chanting of the name of God by the hearts is accomplished by Hindu ascetics as well. There is no such thing as ‘concentration’. This act is such that has no prerequisite of purification of soul, nor is there any distinction between *kufr* [disbelief] and Islam in it. The British have excelled in this art to a degree that no other can even

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

get close to them. In my view, these are all innovations and fabrications.

The essential objective of the Shariah is the purification of the soul, and the Prophets, peace be on them all, come with this purpose. Through their own example and model, they disclose that path which is the true path of self-purification. They desire that the love of Allah the Exalted develop in the hearts of people, and they attain the satisfaction of heart.

I have also come on this very precept of prophethood. So if anyone thinks that I can make the hearts start chanting the name of God with some superstitious remedy, then they are wrong. I want to lead my Jamā‘at to the same path that the Prophets, peace be on them all, have always taken, which was prepared under the revelation of God Almighty. Thus, you will not find the mention of any other path in my books, nor do I teach such things or consider them necessary. I only admonish to offer Prayers with attention and meticulous care, and to remain engaged in supplications.

QUESTIONER—Your Holiness, we offer Prayers but at the same time cannot avoid what the Shariah has prohibited, and do not achieve satisfaction.

PROMISED MESSIAH^{as}—The results and effects of Prayer could possibly be produced when they are offered with understanding. In addition to the Divine Word and [prescribed] supplications of the Prophet, you should also pray in your own language. Alongside this, remember, it is the one thing that I repeatedly emphasise: do not tire nor be perturbed. If you adopt this path with perseverance and patience, God willing, you will succeed one day. Yes, indeed, remember to give priority to Almighty Allah alone, and give precedence to the Faith over worldly matters. So long as man finds any portion of the world

within himself, he should know that he is still unworthy of even mentioning the name of religion.

People also make the mistake of assuming that religion cannot be attained without the world. The Prophets, peace be on them, who came unto the world—did they strive and struggle for the world or for their faith? And despite the fact that all their attention and efforts were for their faith, did they remain unsuccessful in the world? Never! The world itself came and fell upon their feet. Know for sure that they, in a sense, divorced the world. It is a universal law of nature that those who come from God renounce the world. This means that they do not consider the world as their objective and goal, but the world becomes their servant and slave.

However, those who consider the world to be their true objective, even if they attain the world to some extent, they ultimately suffer humiliation. True happiness and contentment are granted by the grace and beneficence of Allah the Exalted, and do not depend solely on the attainment of the world. Therefore, it is essential not to make these objects your gods. Believe in Allah the Exalted and consider Him the One and Only Being worthy of worship. Nothing happens until man believes. In the same way, if they give the world a share of their Prayer and Fasting, then that Prayer and Fasting cannot take them to their ultimate destination. Instead, they ought to become wholly for God. One will become a true Muslim only when they embody the verse:

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ^١

One must be sincere and faithful like Abraham. Just as he was

1. My Prayer and my sacrifice and my life and my death are *all* for Allah, the Lord of the worlds (*Sūrah al-An'ām*, 6:163). [Publisher]

willing to sacrifice his son, in the same way, unless a person sacrifices all their worldly desires and aspirations, nothing can be achieved. Verily I say that when a person believes in Allah the Exalted, and develops a passion for Him, Allah the Exalted becomes their Guardian and Benefactor. Never think poorly of Allah the Exalted; if there was any flaw or defect, it must be within us.

Therefore, remember that until a person becomes fully devoted to God, nothing transpires. And the person who becomes truly dedicated to Allah the Exalted has no haste left in him. The difficulty is indeed that people become flustered quickly and then begin to criticise.

QUESTIONER—What is the initial stage for achieving this objective?

PROMISED MESSIAH^{as}—The initial stage is to submit the body to Islam. The body is something that can be moved in any direction. Who teaches the farmers to work in the extreme hot weather, and get up in the middle of the night to plough the land during the harsh winter? The body becomes accustomed to whatever use it is put through. But for this, resolve is required.

It is said that a king would eat clay. Much advice was given to break this habit, but he could not resist. Eventually, a physician came and claimed that he could stop him. This physician addressed the king and said: أَيُّهَا الْمُلِكُ أَيْنَ عَزَمُ الْمُلُوكِ? Meaning ‘O king! Where has the resolve of kings gone?’ Hearing this, the king said, ‘I will not eat clay from now on.’ Hence, the resolve of a believer should mean something.

QUESTIONER—If we had resolve, then what is the need for your advent?

PROMISED MESSIAH^{as}—The point is that when there is the pull of pure souls, a helper and supporter also comes into being. The hearts of the Companions^{ra} were good, so Allah the Exalted created a Messenger for them. Similarly, it is said that the very mystery behind the migration from Makkah to Madinah was the pull of the hearts worthy of reform there.¹

10 MARCH 1905

(*Night time*)

A Noble Striving for the Elderly

One gentleman said, ‘For a long time, my heart has desired to experience the state in which a *kashf* [vision] is revealed. Although I am aware from the knowledge I possess that to attain this is not in any way an excellence, this thought never seems to go away. So please can you intercede for me?’ The Promised Messiah, peace be on him, said:

This relates to striving and spiritual exercises, but now your age seems unsuitable to endure these. During one’s prime, a person can undertake such strivings and spiritual practices that can quickly lead to this state, but in old age, the faculties become weak; the stomach is unable to function properly. Hence, one cannot persevere with these strivings. If there is a practice

1. *Al-Hakam*, vol. 9, no. 24, p. 9–10, dated 10 July 1905

appropriate in your condition, then in my opinion, you ought to remember Allah and focus on Him abundantly in solitude. It is no easy matter to repel all besides Allah from the heart, and to make the heart an abode for Allah the Exalted.

This, indeed, is a great striving. Avoid idle gatherings and gossip, and try to remove the veil of negligence hanging over man's life. With respect to old age, this is a noble striving that can purify the soul, because in this age it is challenging to endure *nawāfil* [voluntary worship] and Fasting, etc. The true meaning of what I have said is well explained in this couplet:

لَبْ بَهْ بَنْدْ وَ گُوشْ وَ چشمْ بَنْدْ
گَرْ نَهْ بَنْيِ نُورْ حَقْ بَرْمَا بَنْدْ

Meaning that man should take such control of his tongue, ears, and eyes, that besides gaining the pleasure of God, they should do nothing else.

It is a great task to moderate the intemperance that exists in human life. Now, at this time the appropriate thing to do is for one to be in much solitude, and the heart ought not to neglect the remembrance of God. If a person continues doing this, eventually the heart is influenced, and he sees a change within himself.

Kashf is the Highest Form of Dream

What is a *kashf*? It is a lofty and superior form of dream, and only its primitive state, in which senses are in abeyance, is called a dream (*royā*). The body is completely suspended and idle, and the apparent function of the senses is entirely quiet, but in a *kashf*, the other senses are not in abeyance. A person sees, in a state of wakefulness, all that they used to see in a state of slumber when the senses were suspended. *Kashf* is when such

drowsiness overtakes a person while he is awake that he is completely aware of what is happening, and his five senses are also functioning, yet such a breeze blows [upon him] and endows him with new senses with which he can perceive vistas from the world of the unseen. Those senses are given in various ways: sometimes in sight, sometimes in smell, and at times in hearing. An example of ‘smell’ is what the father of Ḥadrat Yūsuf [Joseph] said:

لَكِنْدُرْ يُوحَّى يُوسُفَ كَوْلَاً أَنْ تَقْتَلُونِينَ^۱

(That I smell the fragrance of Yūsuf, though you may say that this old man has gone astray.) This refers to those same new senses that Ya‘qūb^{as} [Jacob] received at that time, and he learnt that Yūsuf^{as} was alive and was about to meet him. The others nearby could not smell this fragrance as they had not been endowed with those senses that Ya‘qūb^{as} had received. Just as brown sugar is made from molasses, and sugar is made from brown sugar, and from sugar more delicate sweets are made; in the same way, when the condition of a dream progresses and assumes the character of a *kashf*, and when this becomes very clear, it is given the name *kashf*.

The Difference between Kashf and Wahī

However, *wahī* [Divine revelation] is something that is far purer than *kashf*, and it is necessary to be a Muslim to receive it. *Kashf* can be seen even by a Hindu; indeed, even an atheist who does not believe in God may attain this ability to a degree. However, *wahī* cannot descend upon anyone except a Muslim.

1. *Sūrah Yūsuf* 12:95 [Publisher]

This belongs only to this Ummah. *Kashf* is a natural trait of man, and it can be achieved through discipline, no matter who they are. As *kashf* is a natural ability, the more that one practices and works hard at it, various stages of this phenomenon will reflect in them, and the fact that all men, good or bad, see dreams is proof of this.

You will have observed that true dreams come even to some unrighteous and immoral people. So, just as they see true dreams, they can, with more practice, see visions as well up to the extent that even an animal can experience this; but *ilhām* that is Divine *wahī* is such a thing that unless one is at complete peace with God, and has laid down their neck in obedience to Him, they cannot receive this. God Almighty says in the Holy Quran:

لَأَنَّ الَّذِينَ قَاتَلُوا رَبِّنَا اللَّهُ ثُمَّ أَسْتَقَامُوا تَشَدُّدُونَ عَلَيْهِمُ الْمَلَكُوكُمْ لَا تَخَافُو وَ لَا تَحْزُنُو وَ ابْشِرُو
بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُو¹

This is an indication of the same thing. The descent of *wahī* is only associated with those who are steadfast in the path of God, and these are Muslims alone. *Wahī* is the only thing by which the [Divine] voice of *mawjūd* [‘I am present’] is heard by the ear, and frees faith from every doubt and uncertainty, and without which a person cannot attain the stage of perfect faith. However, this voice is never heard in a *kashf*, which is indeed why a *kashf* recipient can even be an atheist, but the recipient of *wahī* would never be an atheist.

At this point, Ḥadrat Noor-ud-Deen, *Hakeemul-Ummat* [Sage of the

1. *As for those who say, ‘Our Lord is Allah,’ and then remain steadfast, the angels descend on them, saying: ‘Fear ye not, nor grieve; and rejoice in the Garden that you were promised’ (Surah Hā Mim as-Sajdah, 41:31). [Publisher]*

Ummah], said that the intention of the questioner was to ask how he could rid this desire from his heart. The Chosen and Beloved of God said:

How can he be cured until this perceived greatness he has for *kashf* is removed from his heart? Hence, why I am explaining the difference. A lady that comes to clean our home also describes a series of her true dreams, but this does not prove that she is favoured in the estimation of God, or that she is endowed with miracles. But this is for sure that the degree of clarity in a Muslim's vision will never be matched by a non-Muslim, for Allah the Exalted maintains a distinction between a Muslim and a non-Muslim as He says:

فَلَا أَفْلَحَ مَنْ زَكَّاهَا^۱

But *kashf* cannot reach [the level of] *wahī*. It is the merit of *wahī* that God Almighty selects a person for it by His will; He bestows the honour of dialogue upon him, and becomes his Protector and Helper in every conflict. The bond between God and the person gifted with *wahī* continues to strengthen and increase daily, and he experiences extraordinary growth in faith every day.²

1. Surely, he prospers who augments it (*Sūrah ash-Shams*, 91:10). [Publisher]

2. *Al-Badr*, vol. 4, no. 8, p. 2, dated 13 March 1905; *al-Hakam*, vol. 9, no. 9, p. 9, dated 17 March 1905.

25 MARCH 1905

(‘Aṣr time)

Absolute Certainty of His Own Truth

Before ‘Aṣr Prayer, Şāhibzādah Sirāj-ul-Ḥaqq Nu‘mānī read out the letter of his elder brother, Shah Khalil-ur-Rahman, the head of the saintly order of Sarsawa [India] in the presence of Ḥaḍrat *Hujjatullāh*,¹ the Promised Messiah, peace and blessings be on him. In this letter, Shah Khalil-ur-Rahman had recorded, as a prophecy, regarding Ḥaḍrat *Hujjatullāh*, peace and blessings be on him, that he will soon die, and his [Ahmadiyya] Movement would come to an end. The letter also stated that he could see *kashf-e-qubūr* [opening of graves in a vision and disclosing of matters of the unseen], and can make others experience the same. If Mirza Şāhib were true, he should also demonstrate this ability, etc.—summary of the letter.

The Promised Messiah^{as} cursorily listened to this card. He then offered the ‘Aṣr Prayer. After Prayer, he had such an impulse that he summoned Şāhibzādah Sirāj-ul-Ḥaqq to the mosque and said [to him], the summary of which is recorded below:

You should write a letter to him from yourself that ‘This prediction you have made fulfills a wish I have had for years. This is what I desired, for in this way truth can be determined, but please specify whether he (Mirza Şāhib) will die before you or after so that this prophecy may be declared your marvel, and

1. Lit. ‘the Proof of Allah’, an honorific title of the Promised Messiah^{as} [Publisher]

accordingly be published. When this prophecy is fulfilled, the world can bear witness to it.'

So now do not delay at all. Write this and immediately send it to him.

The issue of *kashf-e-qubūr* is entirely absurd. One who converses with the Living God, and His ever-fresh *wahī* descends upon him—there are thousands; nay, hundreds of thousands of proofs present of this—then what is the need for him to speak to the dead and to seek them? In any case, what evidence does he have that he spoke to such and such deceased? Here we have hundreds of thousands of proofs. Every card, every person, and every rupee that comes here now is a most powerful Sign of God Almighty, as He had said a long time ago that:

يَأْتُونَ مِنْ كُلِّ فَجَّ عَمِيقٍ. وَ يَأْتِيكَ مِنْ كُلِّ فَجَّ عَمِيقٍ.

[People will come to you by every route so that the track will become deep due to excessive travel. Help will come to you by every distant track.]

God had said this at a time when no one knew me. With what power and glory is this prophecy now being fulfilled? Is there any precedent for this? In short, what need do I have to leave the Living God and go seeking the dead?¹

1. *Al-Hakam*, vol. 9, no. 11, p. 11, dated 31 March 1905

27 MARCH 1905

(*At Zuhra*)

An Important Letter of the Promised Messiah, Peace be on Him

After the *Zuhra* call to Prayer, His Holiness graced us with his presence. Guests from outside [of Qadian] were honoured to see the Promised Messiah^{as}. *Makhdūmul-Millat* [the leader of the nation], Ḥaḍrat Maulawī ‘Abdul-Karīm, then requested permission to leave on behalf of Babu Ata Ilahi, the Stationmaster. The Promised Messiah^{as} called Babu Ata Ilahi, and said:

You should find some time to stay here during the months of May, June, or July, et cetera. Next time you take leave from work, keep these months in mind.

After this, *Makhdūmul-Millat* submitted that he had given the letter of the Promised Messiah^{as} to be published in a newspaper, and had also written an article on the topic. The Promised Messiah^{as} stated, ‘You did very well.’¹ (This letter, along with the explanatory article by Ḥaḍrat Maulawī ‘Abdul-Karīm, was published in *al-Hakam*, vol. 9, no. 11, p. 8 dated 31 March 1905, and it is as follows—Compiler)

My dear brother,

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

1. *Al-Hakam*, vol. 9, no. 13, p. 6, dated 17 April 1905

I have been suffering from illnesses for some time, and still feeling their residual effects. I wished to pen a response to your letter myself, but due to my illness, I was unable to do so. From what I recall, the summary of your earlier letter was that you ...¹ had conveyed the message on behalf of the Jamā‘at concerning me that there is much extravagance when it comes to spending money, and that I should not hold on to the money, rather it ought to be entrusted to a committee to be spent according to need. It was also mentioned that a few gardeners were being provided food from these funds. Similarly, there was reference to many other extravagant expenses which, in my opinion, you wrote about with good intentions.

I do not feel it necessary to write a rebuttal to this. I want to adjure you in the name of God Almighty, an oath on Whose name is mandatory on a believer to fulfil and the violation of which is a sin, that you make the entire Jamā‘at of ... and especially those people in whose hearts this objection has risen, understand very clearly and fully that after this I am stopping the donations of ... and it is forbidden for the rest of their life, and absolutely forbidden like the flesh of swine, for a member [of the mentioned community] to send even a grain of seed to support any of my works. I also exact the very same oath from anyone else who hides such objections in their heart.

This work is from God Almighty and I carry it out as He directs in my heart, regardless of whether, in the eyes of others, it appears right or wrong, correct or incorrect. Therefore, anyone who taunts me of being extravagant after offering some help, is attacking me, and such an attack cannot be tolerated.

The truth is that I do not care what anyone thinks. If all members of the Jamā‘at unanimously decide to stop their donations, or turn away from me, God, who has made a promise to

1. The person to whom the letter was addressed was not disclosed. (Compiler)

me, will establish another community that is better than them, which will have faith and sincerity as Allah the Exalted, whilst addressing me, says:

يَنْصُرُكَ اللَّهُ مِنْ عَنْدِهِ. يَنْصُرُكَ رِجَالٌ لَّوْجُنَ الَّذِي هُمْ مِنَ السَّمَاءِ.

Meaning that, ‘God will support you from Himself. Those whose hearts We will inspire and send *wahī* [revelation] to, will assist you.’ After this [assurance], therefore, I do not consider such people in whose hearts evil presumptions arise to be so much as even a dead insect. And what reason is there for misgivings to arise when I do not compel donations from such hollow-hearted people whose faith is yet deficient?

Donations can be sent to me by those who genuinely hold me to be *Khalifatullāh* [the Vicegerent of Allah] with sincerity of heart, and have faith in all my works, whether they understand them or not. Such people believe that to object to my works is to waste away their faith. I am no businessman that keeps an account of all expenses; I am no treasurer of a committee that needs to present accounts to anyone. I emphatically proclaim that it is forbidden for anyone that harbours even the slightest criticism in their heart regarding me or my expenses, to send a single penny.

I am not concerned about anyone. When God so often tells me as if He is saying it every day that ‘Verily, I am sending whatever comes’ and He never objects to my expenses, then who else has a right to raise an objection against me? Such objections were made against the Holy Prophet, may peace and blessings of Allah be upon him, at the time when he distributed the spoils of war.

Therefore, I again write to you to tell everyone that from this point on they are under the oath of the God who created them, as well as every single individual who shares in this notion

with them, that they should never send a single penny to me for any initiative for the entire duration of their life—then see what harm it causes me! After swearing an oath in the name of God, I have nothing more to write.

Humbly,
Mirza Ghulam Ahmad¹

The Way to Overcome Difficulties

A person requested advice regarding his difficulties. The Promised Messiah^{as} replied:

Frequently recite *istighfār* [seeking forgiveness] and supplicate this in your Prayers: O يَا حَنِيْعَ يَا قَيُونَ أَسْتَغْفِرُكَ يَا أَزْخَمَ الْوَاجِهَيْنَ: Ever Living, Self-Subsisting and All-Sustaining God! I supplicate for help with Your mercy; O the One who is the Most Merciful of all who show mercy!].

Then he asked how many times he should recite *istighfār*. The Promised Messiah^{as} replied:

There is no specific number. Keep reciting it frequently until you develop a pleasure for it, and do not recite *istighfār* like an incantation. Instead, recite it with understanding, even if it is in your own tongue. The meaning of *istighfār* is, ‘O Allah! Protect me from the evil effects of sins, and safeguard me against future sins.’

1. *Al-Hakam*, vol. 9, no. 11, p. 8, 9, dated 31 March 1905

Afterwards, this humble one, the editor of *al-Hakam* requested prayers [from the Promised Messiah^{as}] for the son of Maulawī Musharraf-ud-Dīn Ahmad. The Promised Messiah^{as} responded:

I have received his letter as well. Write to him saying that he should continue to remind me [to pray for his son].

A Revelation

Maulānā Maulawī ‘Abdul-Karīm reported that upon waking up yesterday, he found that these words, which are a revelation of the Promised Messiah^{as}, were flowing from his tongue:

آگ سے ہمیں مت ڈرائے آگ ہماری غلام بلکہ غلاموں کی غلام ہے۔
Do not threaten us with fire, for fire is my servant and
indeed the servant of my servants.

To this the Promised Messiah^{as} said, ‘I also received a revelation yesterday:

چودھری رستم علی
Chaudhry Rustam ‘Ali.

There was nothing more than this.’¹

1. *Al-Hakam*, vol. 9, no. 13, p. 6, dated 17 April 1905

30 MARCH 1905

Appointment of Ḥadrat Muftī Muḥammad Ṣādiq as Editor of al-Badr Newspaper

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹ تَحْمِدُهُ وَتُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ.²

Announcement

I am writing these few lines with great joy. Although Munshī Muhammad Afzal, the late editor of *al-Badr*, has passed away through Divine decree, the newspaper has, praised be God Almighty and by His grace, been bestowed a welcome replacement; that is, an elect member of our [Ahmadiyya] Movement, youthful, righteous, and in every way worthy, for whose merits I cannot find the words to describe [with justice]—namely Muftī Muḥammad Ṣādiq of Bhera—who will be taking the place of the late Munshī Muhammad Afzal.

In my view, the fortune of the newspaper has been revitalised in that such a deserving and righteous editor has become available by the grace and mercy of Almighty God. I pray that Almighty God blesses this work for him, and bestows blessings on his endeavours. *Āmīn*, and again *āmīn*.

Humbly,
Mirza Ghulam Ahmad, 23 Muḥarram al-Ḥarām 1323 AH,
peace and blessings upon you all, 30 March 1905³

1. In the name of Allah, the Gracious, the Merciful. [Publisher]
2. We praise Him and invoke blessings upon His Noble Messenger. [Publisher]
3. *Al-Badr*, New Series, vol. 1, no. 1, p. 1, dated 6 April 1905 ('The New Era of *al-Badr*'); Note: The new era of *al-Badr* began with vol. 1 and no. 1. (Compiler)

I APRIL 1905

Sheikh ‘Abdul-Haqq, B.A., presented himself before the Promised Messiah^{as} who said:

I am very pleased by your appointment in the madrasah. May God bless this. I very much like you staying here.¹

(Before *Zuhr Prayer*)

His Holiness, *Hujjatullāh* [the Promised Messiah], peace and blessings be on him, held a short audience before *Zuhr* Prayer. He said that following *Asr* Prayer, he does not feel well and so he is unable to come in the evenings.

Compassion and Sympathy for His Loved Ones

Maulānā Maulawī ‘Abdul-Karīm, may his Lord protect him, has again been experiencing frequent urination for the past two or three days. Today, His Holiness requested a sample of his urine for analysis, which was plentiful in volume. The words spoken to Maulawī ‘Abdul-Karīm about his condition by the Promised Messiah^{as} testify to his exemplary kindness and compassion. I present a summary of these in my own words.

1. *Al-Badr*, vol. 1, no. 1, p. 6, dated 6 April 1905

The Promised Messiah^{as} said:

I was very surprised to see [the sample of] your urine, and began praying for you immediately. *Inshā'Allāh* [God willing], I will continue to pray a great deal.¹

As someone suffering from excessive urination myself, I know how troublesome it can be. You feel your heart is sinking and the calves start to hurt. You feel much distress and restlessness. I have decided that I will remain engaged only in prayers for a few days after completing this treatise².

The medicine that I had prepared for you proved to be beneficial, so please take it. I will send it. When it runs out, more can be prepared. Drink plenty of milk, it is very beneficial in this illness. And *inshā'Allāh*, I will pray earnestly [for your recovery]. Seeing your urine, I was amazed at how you can come to Prayers assiduously [despite your discomfort]. Even from your voice, one cannot discern that you are suffering.

Hadrat Maulānā Maulawī 'Abdul-Karīm stated, 'It is the prayer of Your Holiness^{as} that I am able to present myself with perseverance and resolve, otherwise, at times, I am close to fainting.'

The Promised Messiah^{as} again said that he would pray a lot for Maulawī Ṣāhib. Maulawī Ṣāhib submitted that his only desire was good health for the Promised Messiah^{as}.

The Promised Messiah^{as} replied: 'Health will inevitably be restored somehow when I will pray for you. It is stated in a hadith:³

1. From *al-Badr*: 'Even though my own health is not that good, nevertheless, I have prayed a lot for you.' (*Al-Badr*, vol. 1, no. 1, p. 6, dated 6 April 1905)

2. *Nuṣratul-Haqq*, that is to say, *Barāḥīn-e-Āḥmadiyya*, Part V. (Compiler)

3. *Ithāful-Khairahul-Muhrāh lil-Būṣairī*, *Kitāb al-Birr wa aṣ-Ṣalah*, Bāb Mā Jā' fi al-Ikha' wa Ziyārat al-Ikhwān, vol. 5, p. 495, Hadith 5099, published by Dār al-Waṭan, Riyad. [Publisher]

—مَنْ كَانَ فِي عَوْنَ أَخِيهِ كَانَ اللَّهُ فِي عَوْنَهُ—Almighty Allah becomes the Helper of he who helps his brother.¹

Two Revelations

After this, the Promised Messiah^{as} said that yesterday he had received the following revelation:

مَحْوَنَا نَارَ جَهَنَّمَ²

[We have banked down the fire of hell.]

It is peculiar to the Word of Allah the Exalted that sometimes grammarians object to certain compositions. However, Allah the Exalted is not bound by these conventions.³

The plague has also been referred to as the fire of hell. There was a revelation before as well:

1. From *al-Badr*: The Promised Messiah^{as} said, ‘When I start to pray upon hearing of my friends suffering from pain, then there is peace in this itself, as has been mentioned in the noble hadith: مَنْ كَانَ فِي عَوْنَ أَخِيهِ كَانَ اللَّهُ فِي عَوْنَهُ meaning whoever is engaged in helping his brother, God Himself comes to his aid.’ (*Al-Badr*, vol. 1, no. 1, p. 6, dated 6 April 1905)

2. From *al-Badr*: مَحْوَنَا نَارَ جَهَنَّمَ—We have banked down the fire of hell. The Promised Messiah^{as} said, ‘By way of interpretation, the thought arises that perhaps Allah the Exalted is about to remove the plague from the world. God knows best. Alternatively, it can mean that He is going to remove it from this village.’ (*Al-Badr*, vol. 1, no. 1, p. 3, dated 6 April 1905)

3. From *al-Badr*: The Promised Messiah^{as} said, ‘Allah the Exalted is not subject to people’s idioms and grammatical rules. There are many examples of this in Divine scriptures, and the revelations of the Prophets^{as} and saints that many sentences and phrases have been revealed contrary to man-made rules.’ (*Al-Badr*, vol. 1, no. 1, p. 6, dated 6 April 1905)

يَأْتِنَى عَلَى جَهَنَّمَ زَمَانٌ لَّيْسَ فِيهَا أَحَدٌ

[A time shall come upon Hell when there will be no one left in it.]

After this, the Promised Messiah^{as} offered the *Zuhr* Prayer in congregation as usual, and then departed.¹

3 APRIL 1905

Affectionate Bond with His Loved Ones

News was received that Syed Hāmid Shah of Sialkot had been permanently appointed as the Superintendent of the District Office. The Promised Messiah^{as} was delighted upon hearing this and stated, ‘Shāh Šāhib has a simple and humble disposition and God indeed favours such people.’

The ailment of Maulawī ‘Abdul-Karīm was mentioned. The Promised Messiah^{as} addressed him and said, ‘I have prayed for you so much that it has no limits.’²

1. *Al-Hakam*, vol. 9, no. 13, p. 6, dated 17 April 1905

2. *Al-Badr*, vol. 1, no. 1, p. 6, dated 6 April 1905

4 APRIL 1905

Sign of a Powerful Earthquake

At 6:15 a.m., a powerful earthquake struck suddenly. All the houses and objects started to shake and sway, leaving people shocked and apprehensive. This was a fitting time to observe the condition of the Messiah^{as} of God, as it is recorded in the *abādīth* that when faced with such heavenly and earthly events, the countenance of the Noble Prophet, may peace and blessings of Allah be upon him, would deeply exhibit the fear of Allah; at the slightest appearance of clouds, he would become restless, and begin pacing in and out [of his home].

Hence, on this occasion as well, the Prophet of Allah practically demonstrated the truthfulness of this saying: [‘اُن کے عارف تر است تر سال تر’ ‘The one who excels in cognition, exceeds all others in fear of God’]. As soon as the earthquake began, he, along with the people of his household, his family and children, all began to supplicate before Allah the Exalted, and prostrated themselves to Him. The entire family, including the followers, stood, bowed, and prostrated before their Lord for a long time. They trembled with fear at Allah’s Self-Sufficiency, Independence, and need of no one.

Allah the Exalted, by His grace and beneficence, protected all the buildings from falling, and safeguarded all lives from perishing. No such incident happened, like the reports of destruction and death from other cities. In fact, even buildings with single-brick walls with some cracked or even dislodged bricks remained intact, and not even a single brick fell. Since the tremors of the quake were repeatedly felt every 10 minutes, and its effects lasted the entire day, the Promised Messiah^{as} thought it appropriate to relocate for a day or two to his garden house instead of staying in his three-storey home.

Although we all faced some terror on this occasion, in truth nothing is without benefit for us due to the appearance of this holy Messiah. Firstly, the vision that the Promised Messiah, peace be on him, had seen on 3 April, and had narrated to many others, was fulfilled through this.¹ Secondly, the magnificent prophecy made by the Imam of the Age^{as} in the *al-Wāsiyyat* [*The Will*] announcement a few days ago, which foretold of a clamour like that of the Day of Judgment, with rampant death and people screaming, has been fulfilled. This *al-Wāsiyyat* announcement was published in the newspaper *al-Hakam* dated 28 February 1905, the newspaper *al-Badr* dated 5 March 1905, and the March 1905

1. This dream is recorded on p. 3 in the same issue of *al-Badr*, and it is as follows:

3 APRIL 1905

Dream

I saw that Mirza Sultan Ahmad was standing in the house of Mirza Niżām-ud-Dīn clad all in deep black—so profoundly black as is hard to stare at. I was given to understand that this was an angel that was standing and dressed in the clothes of Sultan Ahmad. I addressed my household and said: This is my son. Then two more angels appeared, and I perceived three chairs and those three angels sat down upon the three [chairs]. They began writing something very rapidly with a pen; the sound of their pens moving on paper could be heard. Their manner of writing was awe-inspiring. I was standing next to them (and then I woke up).

At the same time, the Promised Messiah^{as} narrated this dream and said:

[The interpretation of this is that] some terrible Sign is about to appear. Sultan Ahmad means such reasoning and arguments which sway and overpower the hearts. Niżām-ud-Dīn means some Sign which would reform the Islamic faith, and straighten its affairs. Black garments indicate that a terrifying Sign is imminent. My saying ‘This is my son’ means that all this is the fruit of my prayers, because a child is also referred to as ‘the fruit’.

(*Al-Badr*, vol. 1, no. 1, p. 3, dated 6 April 1905)

issue of the *Review of Religions*. The news of this earthquake was also included in *Barāhīn-e-Ahmadiyya*. In summary, this is a significant Sign that God Almighty manifested. Whilst mentioning this earthquake, the Promised Messiah^{as} said:

This is a Day of Judgment. Those who deny the Day of Judgment may now witness how the entire world can perish in a single second. When people attain much peace and prosperity, they turn away from God and even deny His existence. This kind of peace is a tumour of wickedness. This Day of Judgment is a punishment for people, but beneficial for us.

Then the Promised Messiah^{as} related the vision in which he saw Sultan Ahmad, which is recorded in the revelations, and also mentioned the dreams of Miyān Bashir Ahmad and Sharif Ahmad. He also mentioned the publication of the fifth part of *Barāhīn-e-Ahmadiyya*, which is titled *Nusratul-Haqq*, and said:

This Day of Judgment is *nusratul-Haqq* [help of God] for us. I was writing this essay this morning, and had reached this revelation, which is recorded in *Barāhīn-e-Ahmadiyya*:

دنیا میں ایک نذیر آیا پر دننانے اُس کو قبول نہ کیا لیکن خدا اُسے قبول کریگا اور
بڑے زور آور حملوں سے اُنکی 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.

I was writing these very words and was just about to record the evidence of its fulfilment when suddenly the earthquake struck. This is a powerful assault, but the word ‘assaults’ in the prophecy is the plural form, which in Arabic is applied to three [or more instances]. For this reason, there is fear that besides

the plague and the earthquake, God Almighty knows what this third assault is that He shall manifest as proof of my truth. God alone knows what is happening right now; when news arrives from outside [of Qadian], we will discover the extent of destruction that has taken place. Just yesterday, I had mentioned that the dream indicates that a terrible Sign is about to occur.

This is a Sign of destruction. It is incumbent upon all members of the Jamā‘at to set their conditions aright, do *taubah* [repentance], and *istighfār* [seek forgiveness]. After eliminating all doubts and suspicions, and purifying and cleansing their hearts, they should engage in supplications and pray in such a manner as if dying so that God may spare them from the death of the destruction which ensues from His wrath. When the Children of Israel sinned, they were commanded to kill themselves. Now, that order has been lifted from this blessed Ummah, but in its place, we are told to pray as if we are killing ourselves.

These revelations which were previously published—that the deniers would be shown a Sign and an alarming news report—have all now been fulfilled. For onlookers, more than enough wherewithal has come into being to enable them to believe.¹

1. *Al-Badr*, vol. 1, no. 1, p. 6, dated 6 April 1905

5 APRIL 1905

The Days of the Help of God

The Promised Messiah^{as} addressed Syed Amīr ‘Ali Shah, Deputy Inspector, and asked with great affection and kindness:

I hope you have not suffered any discomfort.

Syed Amīr ‘Ali Shah said that if one is fortunate to be in the presence of the Promised Messiah^{as}, then what sort of discomfort can there be? Whatsoever happens here is a source of comfort and nothing else.

The Promised Messiah^{as} said:

Yes, these are the days of Divine mercy. Although they are days of punishment for others, they are days of *nuṣratul-Haqq* [help of God] for us.¹

1. *Al-Badr*, vol. 1, no. 1, p. 6, dated 6 April 1905

7 APRIL 1905

Qadian—the Abode of Peace

The reports about severe destruction, the crushing and deaths of hundreds of people, the collapse of thousands of houses, and the sinking of lands in various areas were being discussed. In contrast to this, regarding the peace that prevailed in Qadian, the Promised Messiah^{as} said:

In this way, the Divine revelation that was published in the newspapers a long time ago was also fulfilled:

امن است در مقام محبت سرایے ما

[The house filled with our love is an abode of peace.]

And through these destructions and burial of cities, the prophecy that was published eleven months ago and was revealed in Gurdaspur, was also fulfilled:

عَفَّتِ الدُّنْيَا مَحْكُلُهَا وَ مَقَامُهَا

Meaning that, the temporary residences were wiped out, and the permanent abodes were destroyed as well. Even their trace was obliterated.

Relocating to the Garden House

It was mentioned that some men from the village of Qadian were afflicted with the plague, and some had died as well. The

Promised Messiah^{as} said:

God knows the wisdom behind our relocation [to the orchard]. Even if a hundred people within Qadian had begun to die from the plague daily, we still would not have left Qadian. However, there seems to be some wisdom of God Almighty in that such new circumstances have arisen; that is, the occurrence of a severe earthquake, due to which there is a risk that three-storied buildings can collapse. So we moved out to protect ourselves from this dangerous place according to the requirements of the Shariah. The magnitude of the earthquake is such that it is still being felt [through its aftershocks].

God instilled this firmly in my heart that we ought to move out now. In terms of the plague, it was a sin to leave, but regarding the earthquake God impressed this upon my heart. Our relocation has given us great benefit and comfort. The fresh air and the fragrant flowers in the orchard provide a good opportunity for writing essays, pondering and planning, and one senses a significant improvement in health. Under the shade of the trees, one finds a great place of solitude to pray. This is why we decided to come to the garden house.

The Abundance and Vast Scope of Signs

The Promised Messiah^{as} said:

So many Signs are manifesting now that it seems as if God wishes to show Himself by removing all covers.

The Promised Messiah^{as} said:

The miracles of past Prophets were usually limited to specific

lands and cities, but now God Almighty is manifesting such Signs in support of this [Ahmadiyya] Movement that are impacting the entire world.¹

8 APRIL 1905

The Promised Messiah^{as} said:

When one's line of sight does not go beyond this world, then spiritual purification is difficult.²

9 APRIL 1905

Opposition of the [Ahmadiyya] Movement and the Manifestation of Allah Almighty's Countenance

The newspaper *Ahl-i-Hadis* of Amritsar was mentioned, which made many baseless attacks upon the Movement of God. The Promised Messiah^{as} said:

1. *Al-Badr*, vol. 1, no. 2, p. 2, dated 13 April 1905

2. *Al-Badr*, vol. 1, no. 2, p. 2, dated 13 April 1905

A person who lacks knowledge is excusable and is even forgiven, but it is surprising to see those who possess knowledge, yet still fail to adopt *taqwā* [righteousness]. Who knows what preparations are being made behind the scenes, and what is yet to transpire upon the earth? When Allah the Exalted brings about ruin as is recorded in Divine *wahī* [revelation], then even *taubah* [repentance] and turning to Allah will be of no avail. Blessed are those who were the first to believe, and blessed are those who come after them. Similarly, everyone has a share, rank by rank. See how apocalyptic the event is, yet these people do not refrain from saying wrongful things. Nevertheless, our Jamā‘at should not be saddened by their words. These people—the likes of the Ahl-e-Hadith, etc.—are the lustre and glow of our [Ahmadiyya] Movement. If these kinds of people who raise such an uproar did not exist, then our lustre would diminish since anyone who has believed has sold themselves and is akin to a corpse—how can he speak? He cannot speak at all.

If everyone had become Abū Bakr, then what would have been the need for such grand feats of assistance that were bestowed upon the Holy Prophet, may peace and blessings of Allah be upon him? Look, the practice of Allah is that firstly there has to be severe heat, and then it rains. So celebrate that there are such people in the world who bring the help and victory, which is millions of miles away, to within a few miles.

Allah the Exalted has now taken these matters into His own hands. Ponder over the revelations of today. Now there is no need for discussion and debate; God has begun to answer on our behalf, so it is disrespectful for us to interfere and try to take a lead in this. God Almighty will not leave unfinished the work that He has taken into His own hand, because now, if there is peace and no Sign is manifested, the entire world might

well-nigh become atheist, and no one would know that God exists. However, God will now show His countenance.

The dream of my [Hadrat Muftī Muhammad Ṣādiq's] son, Muhammad Manzur, was mentioned before the Promised Messiah, peace be on him. The Promised Messiah^{as} said:

A believer sometimes sees a vision himself, and sometimes it is shown to someone else for his sake. Acting upon this, I have ordered 14 goats to be slaughtered. Tell all of the Jamā‘at members that whoever can afford it ought to make a sacrifice.

An Early Revelation

The Promised Messiah^{as} said:

At this moment, I am reminded of an early revelation of mine which is recorded in *Barāhin-e-Ahmadiyya*:

وَتَجَلَّ رَبُّهُ لِلْجَبَلِ فَجَعَلَهُ دَكَّاً وَخَرَّ مُوسَى صَعِيقًا

And his Lord manifested Himself on the mountain—that is, on the mountain of hardships—making it break into pieces, and Moses fell unconscious. Meaning, the manifestation of God was so terrifying that its awe affected Moses as well.

At the first shock of the earthquake, I fell into prostration praying. It was a terrifying incident that had a powerful effect on the heart. The effect was like that of a thunderclap.

In today's revelation, which conveys the fear of a future earthquake, it is not known when it will be fulfilled and what kind of punishment 'earthquake' means. The revelation:

عَفَّتِ الدُّنْيَازِ مَحْلُّهَا وَ مَقَامُهَا

[Temporary residences and permanent ones will be wiped out.]

was fulfilled by the eradication of cities and encampments, neither residences nor residents remaining.

Mention was made of the hostile remarks made by the Aryah newspapers *Daily Times* and *Aryah Patrika*, and by members of the Ahl-e-Hadith. The Promised Messiah^{as} said:

Send them all the response that we are awaiting the heavenly verdict—we have no desire to reply to you. Keep saying whatever you wish.

Prophets are Trained Gradually

The Promised Messiah^{as} said:

The training of the Prophets has consistently been occurring gradually in this manner. In the beginning, when the opponents cause pain, they are commanded to exercise patience. The Prophets display patience until the suffering exceeds all bounds. Then God says, ‘Now I, Myself, will fight against your enemies.’ Know for certain that the time is very near. At the time, I remember the Divine revelation that descended upon me a long time ago:

قَرِبَ أَجَلُكَ الْمَقْدُورُ. وَلَا يُقْنِي لَكَ مِنَ الْمُغْرِيَاتِ ذِكْرًا

[The end of your appointed term is approaching and We shall not leave any trace of things that might cause humiliation for you.]

No trace or mention of the hostile words of these enemies will remain. Allah the Exalted wants to make this Jamā‘at believe in His powers. There are Signs all around us. I pray that Allah the Exalted protects this Jamā‘at.¹

10 APRIL 1905

Spiritually Insightful Supplication

The multiplicity of earthquakes and disasters was mentioned. The Promised Messiah^{as} said:

I just pray that may God keep the Jamā‘at safe and the world realize that the Noble Prophet was a true Messenger, and faith in the existence of God dawn upon the people. Regardless of whatever earthquakes strike, may a time come for the countenance of God to be seen by [all] people and may the belief in His existence be firmly established.

1. *Al-Badr*, vol. 1, no. 2, p. 2, dated 13 April 1905

The Future of the Jamā‘at

Last night's revelation was mentioned:

إِنَّ فِرْعَوْنَ الْخٰ^۱

The Promised Messiah^{as} said:

The Pharaoh and his companions were certain that the Children of Israel were a doomed nation and that they would quickly annihilate them, whereas God declared that they were wrong in thinking so. Similarly, our opponents and enemies say that this Jamā‘at will perish, but the will of God dictates something different.

Indecency Invokes the Wrath of God

The great destruction in Kangra was mentioned. Maulawī Noor-ud-Deen submitted that obscenity was prevalent there.

The Promised Messiah^{as} said, ‘This is why they were severely punished.’²



1. The complete revelation is: إِنَّ فِرْعَوْنَ وَهَامَانَ وَجَنَوْدَهُمَا كَانُوا خَاطِئِينَ (Verily, Pharaoh and Hāmān and their hosts were mistaken). [Publisher]

2. *Al-Badr*, vol. 1, no. 2, p. 2, dated 13 April 1905

II APRIL 1905

The Destruction of Kangra

The revelation: عَقْتُ الْبَيْازَ [‘*afatid-dayār*—temporary residences] was mentioned. Ḥaḍrat Maulawī Noor-ud-Deen submitted that الْبَيْازَ [*ad-dayār*] appears to refer to the Kangra Valley because this is the main hub of *shirk* [polytheism] these days. Temples of two major goddesses are located there. By destroying both of them, Allah the Exalted effaced some very ancient *shirk* from the world. The Promised Messiah^{as} said:

People used to ask how God raised the mountain above the Children of Israel and that this account [mentioned in the Holy Quran] does not appear to be correct. The people of the Kangra Dharmasala area have now thoroughly understood how رَفَعْنَا فَوْكِلَمُ الظُّورَ¹ can happen. Even in the slightest earthquake it feels exactly as if a mountain has fallen from above. Thereupon God wills to repel it out of the way or to drop it on top of someone. This is the reply given by God to the ignorant people of the naturalist age through the means of an earthquake. It is hoped that after seeing such extensive scenes, some fortunate people will understand that the power of Allah the Exalted encompasses everything, and He does what He wills.

1. We raised high above you the Mount (*Sūrah al-Baqarah*, 2:64). [Publisher]

The Sign of the Earthquake

Mention was made of a journalist who writes that earthquakes occur all the time, so how can it be a Sign for Mirza Šāhib? The Promised Messiah^{as} said:

These people are blind. The Sign lies in the fact that a person foretold a prophecy to occur at its precise moment and disclosed that this is the very time [for its fulfilment]. Oh well, not all are blind. Those who possess discernment will understand what kind of a Sign this is. Temples and idols that existed for thousands of years lie in ruins now. If this is not a Sign, what else is it?

The Promised Messiah^{as} said:

The breaking of these idols augurs well for the establishment of the *Tauḥīd* [Oneness] of God Almighty, for which I pray day and night.

The Promised Messiah^{as} said:

It also appears from this revelation that I had received:

بِحَقِّ الْحَقِّ وَرَهْقَ الْبَاطِلِ
[Truth has come and falsehood has vanished.]

that some idols are about to be broken because in the Holy Quran also this verse alludes to the breaking of idols and the victory of Islam.

The Promised Messiah^{as} said:

Barāhin-e-Ahmadiyya has been of great benefit. It encompasses all aspects. There is no new accusation or doubt that has not already been refuted in it.

Mention was made of illnesses. The Promised Messiah^{as} said:

I pray for all but beyond this, it depends on one's own deeds.¹

14 APRIL 1905

A letter was received from Nawwāb Muhammad 'Ali Khan, in which he had earnestly written that he could no longer live in Lahore. He solicited the Promised Messiah^{as} to be given a place [to stay] in some corner of the orchard [in Qadian]. In response, the Promised Messiah^{as} directed this humble scribe [Hadrat Muftī Muḥammad Ṣādiq^{ra}, Editor *Badr*] to write to him and invite him to come and make an abode wherever he liked in the orchard.

1. *Badr*, vol. 1, no. 3, p. 2, dated 20 April 1905;

Note: From this number, the newspaper's name was changed from *al-Badr* to *Badr*. (Compiler)

The Israelites of this Age

News arrived from Dharamsala that all members of our Jamā‘at there had survived. The Promised Messiah^{as} said:

The following revelation has indeed been fulfilled at least concerning them:

كَفَّحْتُ عَنْ بَيْتِ إِسْرَائِيلَ

[Call to mind when I held back the enemy from the Children of Israel.]

At this time God has named this humble Jamā‘at the Children of Israel.¹

I 5 APRIL 1905

News of Calamities

The Promised Messiah^{as} said:

People may do anything and write anything, but when the calamity regarding which God has now informed me is manifested, they will have no choice but to believe. News of 10,000

1. *Badr*, vol. 1, no. 3, p. 2, dated 20 April 1905

deaths in some places and 3,000 in some others is being received. The revelation of Allah the Exalted had already informed me that this is all for you:

لَكُمْ نُرْئِي أَيَّاتٍ
[We shall show Signs for you.]

And the same is recorded in *Barāhīn-e-Ahmadiyya*:

فَوْهَةُ الرَّحْمَنِ لِعَبْدِنِ اللَّهِ الصَّمَدِ
[The rending asunder of the mountain shall be by the power of God—in support of His servant.]

Here, I have been named Ubaidullah because I have suffered much by the persecution and oppression at the hands of my opponents.

Someone reported that several hundred people had died in Bhagsu, and the survivors were dying due to starvation. There was also great destruction in Subhanpur, but a member of the Ahmadiyya Jamā‘at, Waziruddin, a headmaster, had survived. فَالْحَمْدُ لِلَّهِ [All praise belongs to Allah for this]. The Promised Messiah^{as} commented:

This Sign is just the mere sowing and scattering of a seed, but the second Sign will be greater than this. There are also good-natured people among the disbelievers, and ultimately the Hindus will pay heed to this as well.¹

1. *Badr*, vol. 1, no. 3, p. 2, dated 20 April 1905

16 APRIL 1905

Guidance for the Imam of Ṣalāt

Someone said that a particular brother recites very long chapters of the Holy Quran while leading the Prayers. The Promised Messiah^{as} said:

The Imam ought to be mindful of the weak [in the congregation] when leading the Prayers.

An English newspaper article stating that researchers are bewildered because this [activity] was not expected from these mountains, was presented to the Promised Messiah^{as}. The Promised Messiah^{as} said:

How God bewilders intellectuals. There was never any expectation for volcanic activity in these countries; on the contrary, these mountains were considered a dormant range.¹

1. *Badr*, vol. 1, no. 3, p. 2, dated 20 April 1905

17 APRIL 1905

Address to the Muslims of the Age

The Promised Messiah^{as} said:

This revelation is also recorded in *Barāhīn-e-Ahmadiyya*:

أَمْ حَسِبْتُمْ أَنَّ أَصْحَابَ الْكَهْفِ وَالرِّيقَمِ كَانُوا مِنْ أَلْيَتَا عَجَبًا

[Do you imagine that Our wonders are confined only to the People of the Cave? No, rather, Allah possesses wonders since eternity and His wonders never come to an end.]

Here, the people of this age have been told: ‘Why are you surprised with the affairs of the People of the Cave? They were asleep for 300 years, whereas you have been in slumber for 1,300 years, yet you still do not wish to wake up! You continue in your slumber of oblivion, and malign the person who wishes to wake you up.’

The Effect of Supplication

Maulawī ‘Abdul-Karīm’s illness was mentioned. The Promised Messiah^{as} said:

I am praying a lot. Prayer is such a thing that even the diseases declared incurable by physicians and doctors can be cured through it.

Correct Interpreter of Prophecies

The Promised Messiah^{as} said:

The correct interpreter of prophecies is the age itself. Look! The prophecies regarding Gog and Magog, the *Dajjāl* [the Antichrist], the descent of the Messiah, etc., have now been clearly understood.

The Promised Messiah^{as} said:

I saw at night [in a dream] that there was a severe earthquake. In fact, the time is nigh. It will come suddenly. It is not known at what time it will come.

Matters Related to Dreams

Someone's letter arrived in which it was written that he had seen a dream of Mirza Ṣāḥib [the Promised Messiah^{as}] in an unfavourable situation. The Promised Messiah^{as} remarked:

Man is shown a portrait of his own internal states. His very own obscurities intervene.

Hadrat Maulawī Noor-ud-Deen mentioned that in some city his teacher had once seen Allah the Exalted in a dream in the form of an ugly woman. Allah the Exalted said [in the dream] that, 'The people of this city have insulted Me in such a manner.'¹

1. *Badr*, vol. 1, no. 3, p. 2, dated 20 April 1905

19 APRIL 1905

Atham and Lekhram

The Promised Messiah^{as} said:

Atham adopted meekness, and thus his case was delayed. Lekhram showed haughtiness, so his case was expedited; that is, he perished before the stipulated time frame of the prophecy had come to an end.¹

This humble scribe [Hadrat Muftī Muḥammad Ṣādiq^{ra}] was asked before the *Zuhr* Prayer whether Sheikh Yaqub ‘Ali had already gone to Lahore to arrange for the printing of the *an-Nidā* announcement. I submitted that he had left in the morning. The Promised Messiah^{as} said:

I would like you to go as well, and carefully read the proof ensuring that it is correct.

Accordingly, as per the order, this humble one went to Lahore in the evening and returned to Dārul-Amān [the Abode of Peace; i.e., Qadian] after four days.²

1. *Badr*, vol. 1, no. 3, p. 2, dated 20 April 1905

2. *Badr*, vol. 1, no. 4, p. 8, dated 27 April 1905

24 APRIL 1905

Remedy for Doubts

A person submitted: ‘My heart is currently not experiencing pleasure and passion in Prayer and I remain in great agony on account of this. Willing or unwilling, doubts keep arising. Even though I try hard to shun them, these Satanic whisperings do not go away.’ The Promised Messiah^{as} said:

It is also by God’s grace and favour that man is not overwhelmed by such evil whisperings. This is also a state that earns spiritual reward. There are three states of the self. One is *nafs-e-ammārah* [the self that incites to evil]. A person in *nafs-e-ammārah* is not even aware of what evil is. The second is *nafs-e-lawwāmah* [the reproving self] which perpetrates evil but constantly remains distressed, ashamed of the evil, and keeps on repenting. Such a person is not enslaved by the self, and—to a certain extent—it is vital to be in this state.

One should not be disheartened at this because there are great spiritual rewards to be earned from it, and eventually Allah the Exalted Himself sends down spiritual light and tranquillity. The time for God’s mercy does come and a pacifying effect takes over, and that condition evaporates. Man should not tire. In prostration, recite this prayer a lot: يَا حَنِيفُ يَا إِلَيْكُمْ بِرَحْمَتِكَ أَشْفَعْنِي ^ث [‘O Ever-Living, Self-Subsisting and All-Sustaining God! I seek help with Your mercy’], but remember that haste is dangerous. In Islam, a person ought to become brave. Eventually after years of striving and toil, Satanic attacks become weak, and he runs away.¹

1. *Badr*, vol. 1, no. 4, p. 8, dated 27 April 1905

25 APRIL 1905

The Calamities to Come

This revelation concerning the earthquake striking with great severity was being discussed. The Promised Messiah^{as} said:

The frequent revelations and dreams related to earthquakes indicate that preparations are being made in the heavens for this matter to happen soon. There are a great many things that man considers to be far off, but in the knowledge of God they are close at hand.

يَرَوْنَهُ بَعِيدًا وَكَانَ لَهُ قَرِيبًا¹

You see it far away, and We see it near.

The ﴿Baghtatan — Suddenly] Approaching Punishments

A letter written to Syed Amīr ‘Ali Shah, the Deputy Inspector, by a relative of Mirza Zafarullah Khan, Extra Assistant Commissioner Gurdaspur, was read out. It described in harrowing detail the loss of lives suffered by the family due to the earthquake. The letter mentioned that thirty-two relatives of the writer died instantly, including his dear brother and beloved wife.

1. *Sūrah al-Ma‘ārij*, 70:7–8 [Publisher]

The Promised Messiah^{as} said:

The one now coming in view ahead is even greater in severity than this one, but the state of the people is such that they still do not refrain from ridiculing and mocking. The day of God shall suddenly appear.

Maulawī Noor-ud-Deen submitted that the Gospels say that it would come like a thief. The Promised Messiah^{as} said:

That is correct, but the word ‘thief’ does not embellish it any. There is a very appropriate word in the Holy Quran, **بَغْتَةٌ** [baghtatan], which means it will come suddenly without any forewarning.

The Promised Messiah^{as} said:

Perhaps its coming may be somewhat delayed so that people may thoroughly indulge in audacity and meticulously amass the essentials of chastisement for themselves. Then suddenly this calamity will befall them.¹

1. *Badr*, vol. 1, no. 4, p. 8, dated 27 April 1905

28 APRIL 1905

I saw in a dream that a very white cloth was spread out, and someone had placed a ring upon it, after which came the revelation:

جَنِيَّاً هَارِيَ جَنِيَّ

Prominent victory; Our victory.

Meaning that, regarding the future events for which prophecies have been put forth and which the enemy mocks, God Almighty will manifest my truthfulness upon the world by fulfilling them and people will adopt righteousness and come to believe in God.

صَدَقْتُ الرُّؤْيَا

You have fulfilled the dream.

إِنِّي مَعَ الْأَفْوَاجِ أَتَيْكَ بِنُونَةٍ

Meaning that, 'I shall come to you with My armies of angels at a time when no one would even think that such a calamity is about to strike.'¹

1. *Badr*, vol. 1, no. 4, p. 1, dated 27 April 1905

(*After Friday Prayer*)

Advice on Mutual Compassion and Brotherhood

His Holiness, *Hujjatullāh*, the Promised Messiah, peace and blessings be on him, delivered the following address on mutual compassion and the rights of brotherhood:

I consider it necessary to state only this much that my Jamā‘at is under a sort of delusion. Perhaps they have not carefully pondered upon my words. Their error and deception is that if a member of my Jamā‘at dies from the plague, such callousness and coldness is shown that no one is even willing to carry their coffin. In fact, as Qādī Amīr Husain has written, this misery is even worse than mourning. Remember that you now embody two brotherhoods: the Islamic brotherhood and the brotherhood of this Movement.

Thus, aversion and coldness in the presence of these two brotherhoods is a highly objectionable matter. I think that if such wayfarers [the departed souls] had been in their homes, even those who consider us to be outside the pale of their religion and disbelievers, they would not have displayed this kind of apathy. But why does this cold attitude exist? Because two things are not taken into consideration which verge on opposite extremes. If these are abandoned and moderation is adopted, such complaints would not arise. Why would aversion be shown toward such deceased persons when we are commanded:

لَوْا صَوْبَ الْحَقِّ^١ وَ لَوْا صَوْبَ الْمَرْحَمَة^٢

If someone's house catches fire and they cry for help, just as it is a sin to allow the house and the people in it to burn, failing to go and help put the fire out simply because you may get burnt, so is it a sin to jump into it recklessly that you burn yourself. It is necessary on such an occasion to—observing proper precautions—assist him to put the fire out.

Therefore, the same method should be adopted here as well. Allah the Exalted has repeatedly given the teaching of mercy, and this is the purpose of the Islamic brotherhood. Allah the Exalted has clearly said that all Muslim believers are brothers to one another. Thus, given that there is an Islamic brotherhood, and another brotherhood exists among you due to belonging to this Jamā‘at, it would be a grave mistake if someone was trapped in some calamity and he faces mourning due to the decree and destiny of God, yet you do not even participate along with him in their funeral rites and arrangements. This is absolutely not the intention of Allah the Exalted. When the Companions of the Holy Prophet, may peace and blessings of Allah be upon him, were martyred or wounded in battle, I do not believe that the Companions abandoned them, or that the Messenger, may peace and blessings of Allah be upon him, would have been pleased that the Companions should have left such people behind.

In my estimation, during such tragedies sympathy can be practised, and proper precautions can be exercised as well. Firstly, it is not found in the Book of Allah that a disease necessarily spreads from one person to the next. Even for those conditions that are surmised from experience, the implicit teaching

1. Exhort one another to accept truth (*Sūrah al-‘Aṣr*, 103:4). [Publisher]

2. And exhort one another to mercy (*Sūrah al-Balad*, 90:18). [Publisher]

of the Quran indicates proper precautions should be exercised. At the epicentre of the epidemic where the epidemic is raging, precaution should be exercised, but this, too, does not mean that sympathy should be abandoned altogether.

It is never God's intention that a person should remain so averse to a corpse that it amounts to disrespect, and in doing so, the entire Jamā'at be disrespected. Remember well that this should never be done in the future. When God Almighty has made you brothers, then why is there such aversion and distance? When he will die, no one will take care of him either, and thus the rights of brotherhood will be violated.

God Almighty has established only two types of rights: the rights of Allah and the rights of His creation. Someone who is oblivious to the rights of Allah's creation eventually abandons discharging the rights of Allah as well, because fulfilling the rights of His creation is in fact also a Divine command, which falls under the rights of Allah.

Remember well that trust in Allah the Exalted is also important. Do not think that you can protect yourself just by exercising precautions. Unless one forges a genuine bond with God Almighty and becomes a beneficial human being, Allah the Exalted will not care for him at all even if he runs around frantically making a thousand attempts. Do those people who contract the plague not take precautions?

I have heard that an Englishman who lived near Nawwāb Ṣāhib in Lahore became infected, even though English people take many precautions. Mere precautions are nothing unless there is a sincere relationship with God Almighty. So, remember to never neglect the rights of your brothers in the future, or else the rights of Allah will not be upheld either. God Almighty alone knows best how long this plague, which has become centred in the Punjab, will last, but this is what I have been told:

إِنَّ اللَّهَ لَا يَغْيِرُ مَا بِقَوْمٍ حَتَّى يَغْيِرُوا مَا بِأَنفُسِهِمْ

Surely Allah the Exalted will never change the condition of the nation until people change in their hearts.

After hearing of these things, everyone is generally ready to say that they observe Prayer and do *istighfār* [seek forgiveness], so why do they face calamities and afflictions? The essential thing is that the one who understands the words of God Almighty is indeed fortunate.

Allah the Exalted intends one thing but people understand it to be something else, and then measure it by their own standards of intellect and actions. This is incorrect. For something to be effective it ought to be used in the right amount. An example is if a person takes only one drop of a medicine that is supposed to be taken in the amount of one *tola*,¹ what benefit will they derive? Similarly, if someone eats only a single grain instead of a whole piece of bread, will this satisfy his hunger? And instead of a bowl of water, will a drop suffice to satiate? Most certainly not. The same is the case with actions. They do not ascend [to the heavens] until they are carried out in their proper measure. This is the practice of Allah which we cannot change.

Therefore, it is absolutely wrong that you adopt this practice of avoiding people with the plague, so that you can remain safe from it. You should take as many precautions as are appropriate, but not at the expense of mutual brotherhood and compassion. At the same time, develop a true relationship with God Almighty. Remember that helping with the funeral rites and preparations of the deceased, and sympathising with your brother is like charity. This kind of charity is from among the

1. A *tola* is a unit of weight used in South Asia, particularly in India and Pakistan, for measuring things like gold, spices, herbs, and other small items. It is equal to about 11.66 grams. [Publisher]

rights that are owed to human beings and is obligatory. Just as God Almighty has made Prayer and Fasting obligatory rights due to Him, He has also made it mandatory to protect the rights of people. So, it has never been my intention that whilst taking precaution you should abandon brotherhood. Someone being a Muslim and then belonging to this Jamā‘at, should not be abandoned like a dog; this is a grave error. What kind of life is it if it does not have brotherhood and compassion?

So, remember on such an occasion that if any such incident happens, the extending of sympathy must not be overlooked. Yes, of course, do take proper precautions. For example, if a person wears the clothes of a plague-stricken person or eats their leftover food, there is a danger that he will become afflicted, but compassion does not require you to do that. So, show compassion while taking due precautions. Then, whosoever is fearful should take a bath and change into clean clothes. One who abandons compassion, abandons the Faith. The Holy Quran says:

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ... الْآية¹

Meaning that, the person who kills a soul for no reason is as if they killed the entire world. Likewise, I say that if any man does not show sympathy to his brother, he has not shown sympathy to the entire world.

Do not love life to such an extent that you lose faith. Never give up the rights of brotherhood. People have been martyred for the sake of their religion. Would any among you be content that whilst you are unwell, no one even comes to give you water? A thing proven true by experience is what is to be

1. *Sūrah al-Mā’idah*, 5:33 [Publisher]

feared. Some *mullahs* have given *ghusl*¹ to hundreds of people that died from the plague, and nothing happened to them. This is why the Holy Prophet, may peace and blessings of Allah be upon him, has said that it is wrong to believe that one person's disease afflicts another. During an epidemic, if it is the initial stage then you should leave the area, but when it is rampant, then do not run away.

Hadrat Ya'qūb [Jacob], peace be on him, had directed his sons to enter through separate gates lest they are detained as spies. Precautions were taken, but no one could halt God's decree. They entered through different gates but were caught. So remember that all grace come with faith; thus, strengthen your faith. The infringement of rights is a sin, and human life is not eternal. The precautions and distancing that has been displayed is not logical or justified. Safeguard yourself from such matters that have been proven harmful through experience.

God Almighty desires to make this Jamā'at a model, but it would be terribly bad if it, too, deteriorates to the state where there is no brotherhood and compassion among it. I would not have mentioned the other aspect, but since I have compassion for everyone, for those who have been afflicted with it and for those who are still safe, I considered it necessary to express it as well.

I regret that I could not come myself, and the reason for this is that after the *Aṣr* Prayer I [tend to] feel dizzy. Furthermore, I had no knowledge of this incident until they wrote to me. In any case, there must be mutual sympathy, and I pray that Allah the Exalted removes this plague from our Jamā'at. *Āmin*.²

1. A ritual bathing of a corpse according to the Sunnah of the Holy Prophet^{sas}. [Publisher]

2. *Al-Hakam*, vol. 9, no. 15, p. 2, dated 30 April 1905; *Badr*, vol. 1, no. 5, p. 1, 2, dated 4 May 1905

News of the Earthquake Given Eleven Months Ago¹

It was mentioned that a newspaper has written that an astrologer has predicted that there is no fear of earthquakes now. The Promised Messiah^{as} said:

This is even more cause for joy. God does not desire to include worldly people in His news regarding the unseen. Now it will become clear whether the astrologers are correct or if the Word of God is true. If these astrologers and British geology experts are indeed so wise that they gain knowledge of earthquakes before their occurrence, then surely they have shown great enmity to the British government by not informing it about this in advance; the loss of thousands of lives and damages equating to tens of millions of rupees could have been avoided as they did not advise six months earlier that such a severe calamity was on the horizon. I had given this news eleven months ago that a calamity was coming that would collapse and destroy buildings, and that this would be the shaking of an earthquake. This [news] also had the word 'one', indicating that the initial shock itself was going to be extremely severe. Accordingly, all the buildings collapsed at once to the point that those in the verandas were unable to run outside, those lying down could not sit up, and those sitting had no time to stand up.²

1. These discourses are also dated 28 April 1905, which were probably set forth at some other time on the same day. (Compiler)

2. *Badr*, vol. 1, no. 4, p. 8, dated 27 April 1905

29 APRIL 1905

A Dream

Last night, seven minutes before 2 o'clock, I had a dream in which the earth shook. At first, I thought it was just some ordinary movement, but then there was a strong shock and I was sure it was an earthquake. I wake up the members of the household and say, 'Get up, it is an earthquake! Pick up Mubarak too!' In the dream, I also say, 'The astrologers are terrible liars. It was published in a newspaper by the Pandit that now the earthquake would not occur.' After this, I woke up.¹

Last night's dream was being discussed that a strong earthquake had occurred and he was waking up the members of the household [in the dream]. The Promised Messiah^{as} said:

It seems that surely some preparation is being made in heaven. It is possible that this [dream] may literally be fulfilled, or it may be that this is in reference to some other severe calamity. Sometimes the land sinks for other reasons, too.

The Promised Messiah^{as} said:

The word *mubārak* [blessed] in this makes it clear that this event will be a source of goodness and blessing for us, although there may be suffering and hardship in it for others. I deem it proper to write another public announcement for this reason.

1. *Badr*, vol. 1, no. 4, p. 1, dated 27 April 1905

It is possible that by admonishing repeatedly someone may take heed.

It was mentioned that a foul-mouthed person in Ludhiana has again taken to hurling abuse. The Promised Messiah^{as} said:

It is best to avoid such people now. What reply can I give? God is now beginning to reply Himself.

The Cause of the Descent of Calamities

It was mentioned that a tornado struck a city in such a way that a part of it was completely destroyed. The water of the river Beas had stopped flowing due to a landslide, and there was fear that when it bursts suddenly, a violent flood will be the outcome. The Promised Messiah^{as} said:

Calamities are being faced on all fronts. All four elements are bent upon destroying man because he has disobeyed God.

The Promised Messiah^{as} said:

The task is not accomplished fully by words alone. The practice of Allah has always been that Signs are shown. Words of a revelation contain metaphors as well. ‘Earthquake’ sometimes means an earthquake itself, while sometimes it refers to a severe calamity. Last night I slept thinking this, when the dream and revelations were received regarding the earthquake.

The Promised Messiah^{as} said:

Believers accept, but others laugh and mock. The *Paisa Akhbar*

is very audacious and wants to make people heedless of God's Signs and makes them fall asleep by repeatedly reassuring them.¹

UNDATED

What the Promised Messiah^{as} Said to Hadrat Ummul-Mu'minīn

The conveying of the message continues at home, too, as usual. One day, addressing Hadrat *Ummul-Mu'minīn* [the Mother of the Believers; i.e. his wife], the Promised Messiah^{as} said:

Look! Servants should not be treated strictly at all. Whatever needs to be explained to them should be done so gently, and also pray for them. If you rebuke them, do it by saying, 'May God grant you guidance, grant you virtue, and grant you understanding.' Likewise, if you become upset with children over some naughtiness do not rebuke them either; pray for them and make them understand [their mistake] through similar prayerful words.

The days of God's wrath are here; He is in need of no one. To the extent possible, show mercy to God's creation so that Allah Almighty might also show you mercy.²

1. *Badr*, vol. 1, no. 4, p. 8, dated 27 April 1905

2. *Al-Hakam*, vol. 9, no. 15, p. 8, dated 30 April 1905

30 APRIL 1905

Şadaqah, Almsgiving, and Taubah Avert Calamities

Someone asked about Atham. The Promised Messiah^{as} said:

Sadaqah [charity] and almsgiving can avert calamities. If charity does not delay punishment, then all the Messengers would be deemed to be liars, God forbid. Read the story of Jonah^{as} and his people. Atham died in the end, but Jonah's people were spared entirely due to their *taubah* [repentance]. If Atham had died despite the extent of his weeping, wailing and silence, what would have been the difference between him and Lekhram? God Almighty wants to show the difference between the audacious and the non-audacious.¹



I MAY 1905

A True Muslim

A Christian of Muzaffargarh district did *taubah* [repentance] and became a Muslim at the hand of the Promised Messiah^{as}. Advising him, the Promised Messiah^{as} said:

Due to the past lifestyle, religion, and the customs and culture

1. *Badr*, vol. 1, no. 6, p. 6, dated 11 May 1905

of people, certain traits and desires become ingrained in man, and a great many carnal temptations remain deeply concealed within. A true Muslim is the one who throws away all impure baggage from his intentions and, purifying and cleansing himself, observes [complete] submission to God. Do not put any lustful desire in the midst. Allah the Exalted is the Provider.

I have seen that some Hindus, as soon as they become Muslims, get a note written by a *mullah* and spend their whole life begging. They do not even know what Islam is. A Muslim is one who turns away from the people of the world, and comes to God. A Muslim should adopt a course that does not humiliate oneself; be content with little, please Allah the Exalted, and tread firmly upon the right and straight path. Otherwise, coming into Islam will be of no benefit to oneself.¹

2 MAY 1905

(*Before Zuhra Prayer*)

A young man with modern enlightenment who had come from Mumbai to attend a function in Lahore visited Qadian desiring to meet the Promised Messiah^{as}. He presented himself respectfully before the Promised Messiah^{as}, who inquired assiduously about the young man's well-being and then said:

1. *Badr*, vol. 1, no. 6, p. 6, dated 11 May 1905

The Need to Focus on Religion

Many revolutions take place in the world but mostly the state of people these days is that they are so inclined to one side that they do not even bother looking to the other side. They are so engrossed in their worldly tasks or mundane issues that they either do not look to the other side, or they feel utter disgust towards it. But what God intends to happen does inevitably come to pass. Look, a mighty flood that is on its way cannot be stopped no matter how much someone tries to block it.

The Promised Messiah^{as} inquired how long he would stay with him, and the young man replied that he must return the next day. Upon hearing this, the Promised Messiah^{as} said:

You have come here with sincerity. It would have been very good if you could have stayed for a few days, but your time is tight. The other aspect should also be understood.

کار دنیا کے تمام نہ کر دو

[The work of the world is never done.]

As man advances in any work, the avenues for this work to grow and expand also open up to the extent that man has neither the time nor resolve to pay attention to anything else. For a right-minded person, however, God Almighty provides the means and raises forth [the voice of] an admonisher deep within his heart. It is stated in a noble hadith: إِذَا أَرَادَ اللَّهُ بِهِ خَيْرًا يُقْتَلُهُ فِي الدِّينِ When Allah the Exalted intends good for someone, He confers upon him the cognisance of the Faith.¹

1. In *Musnad Ahmad ibn Hanbal*, *Musnad as-Shāmiyyīn*, Ḥadīth Mu‘awiyah ibn Abī Sufyān, Hadīth 16967, vol. 5, p. 757–758, by Maktabah ‘Alam al-Kutub the reference is إِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ بِعَيْدٍ خَيْرًا يُقْتَلُهُ فِي الدِّينِ [Publisher]

British education has allured the people these days, and most people have no faith whatsoever in the next Abode [the Hereafter]. If someone does, it is as good as none at all. But Allah the Exalted desires at this time to manifest His countenance. The hard-heartedness of people has reached its extreme, and they have not taken advantage of God's tenderness, so now He wills to show a Sign of chastisement as well.

Fortunate are those who believe before such Signs occur; otherwise, to believe after falling into calamity like the Pharaoh is of no benefit. Those who believe after [witnessing the Signs] cannot enter the select and holy Jamā'at [of God]. Your visit to me is not without two outcomes: either you shall be influenced before such time, or you shall suffer regret after.

(Young man: May God forbid the latter from happening.)

[The Promised Messiah^{as} continued]:

The government under which people live does indeed have an effect on them. Even though people subscribe to a religion, they are wholly inclined towards the world and have no faith in the powers of God. However, the time has now come for Allah the Exalted to manifest His glory again according to His ancient practice. This time is very similar to the time of Noah. Likewise, at that time people were mostly atheists. God says that:

كُنْتُ كَثِيرًا مُّخْفِيًّا فَأَخْبَيْتُ أَنْ أُغْرِفُ

I was a hidden treasure and I willed to be recognized.

No matter how much progress one makes in the English language alone, the result is nothing but the world. Consider the case of children whose parents are British—what benefit can their proficiency in the English language give them in matters of faith? This is not a language to be proud of. Yes, one can make a living

with it, but even a labourer can make a living too; indeed, that labourer is better as he is not burdened with doubts.

I do not mean that English should not be studied. There are many who can speak English in our Jamā‘at who have attained education to the level BA and MA degrees and are employed in prestigious government positions. On the contrary, I wish that virtuous benefits should be drawn from it while avoiding its evil philosophy which makes a person an atheist.

Everything has an effect. Many books in the English language present atheism or atheistic thinking. Without some strong guidance and Divine grace, they will inevitably be influenced by it to some degree. Nowadays, effort beyond measure is exerted to acquire the world, but all doors for gaining a livelihood are open. Any extreme does not lead to good results. Many people in the world falsely claim to believe in God. Do they strive and sacrifice earnestly for the Hereafter as they do for worldly things? They do not even know that they will also have to deal with that side.

The young man submitted that he had studied Arabic as well. The Promised Messiah^{as} said:

I cannot be satisfied with just this much. Are there not thousands of *maulawīs* who have graduated in major Arabic sciences, but still oppose this Divine Jamā‘at, and this education is causing even more veils to appear before their eyes? There are thousands of *maulawīs* who do nothing but utter abuse. No doubt the treasure of Quranic knowledge is all in Arabic, but as time elapses and an age passes following the demise of a Messenger of God, people are left with merely words. Their meanings and knowledge cannot be unlocked by anyone until Allah the

Exalted fashions a key for them. When God opens a way, only then a pious and enlightened heart is created. He is cognisant of Allah, hence, his commentary is correct. There is nothing beside the devout heart. These are straightforward matters, but sadly these people do not understand.

(Young man: It is ignorance.)

[The Promised Messiah^{as} continued]:

God says that [Jesus] the Messiah^{as} has died. It is also proven through the Hadith of the Prophet that he has died. The Messenger of Allah, may peace and blessings of Allah be upon him, saw him among the dead. Yet, the *maulawīs* who oppose me go on denying this.

(Young man: Ignorance and misfortune [on their part].)

[The Promised Messiah^{as} stated]: ‘May Almighty Allah grant goodness from this meeting of ours.’¹

1. *Badr*, vol. 1, no. 6, p. 6, dated 11 May 1905

6 MAY 1905

(*Before Zuhra Prayer*)

Praying to Allah the Exalted to Manifest His Countenance

The Promised Messiah^{as} said:

We had come to the orchard to pray at the time of the earthquake. Now we are staying here only to learn more about the news that Allah the Exalted has given, whether it [the calamity] is near or far. If it is learnt that it is far, we will move back [inside] after a month.

It seems that this earthquake will come at such a time when no one will even be aware; however, people will have accused me of lying, alleging that this prophecy turned out to be false. This is precisely what is also understood from the Holy Quran:

فَلَمَّا كَسُونَ مَا كَوْنَتُ بِهِ^۱

It is the custom of Allah that punishment comes when people have completely forgotten about it. It appears exactly so from those revelations wherein God Almighty said that He will come covertly in such a way that everyone's heart will be convinced that I have lied. This is the intent behind the word ﴿بَغْتَةً﴾ [baghtatan—suddenly].

The geologists and astrologers will all conclude in unison

1. Then, when they forgot that with which they had been admonished (*Sūrah al-An'ām*, 6:45). [Publisher]

that there will be no earthquake. This will further enhance the greatness of God Almighty's revelation. Had they also opined the earthquake would occur, my statement would have become obscured and considered weak. Nevertheless, these people have already declared now that no earthquake will come.

The Promised Messiah^{as} said:

If now God Almighty remains silent, no religion except atheism will remain. If there is no need to manifest His countenance at this time, when will this need arise? The same prayer has arisen from my heart today that the Holy Prophet, may peace and blessings of Allah be upon him, prayed at Badr, 'O Allah, if you destroy this group today, then you will never be worshipped again.' So, know for certain, that if God Almighty were not to help now, all would perish. It is indeed true that if there is no help from Allah the Exalted, faith is lost. If a child does not get milk, how long will he survive? He will eventually die in great agony.

In the same way, if the help from Allah the Exalted is cut off, man will eventually die spiritually as he is weak and feeble, as it is said in the Quran:

حُكْمُ الْأَنْسَانُ ضَعِيفٌ^۱

Referring to this, Allah the Exalted has said in *Barāhīn-e-Ahmadiyya*:

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

Had God not done this, the world would have been enveloped in darkness.

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

The fact is that the state of faith remains sound and strong so long as the ever-fresh support and Signs of God Almighty continue to appear; otherwise, the satanic sciences have become so entrenched that they cannot possibly be expelled from minds without the wrathful chastisement that descends from heaven. They require such a [severe] thrashing that Satan will run out screaming.

Allah the Exalted is *Rabīm* [the Merciful]. Therefore, He is bestowing grace upon His servants through these Signs and strengthening their faith.

The Promised Messiah^{as} said:

On the 5th of May, I broke the leaf of a *jāmun* [jambul]. When I looked at it carefully, I found this same thing written on it everywhere:

لَا إِلَهَ إِلَّا اللَّهُ

[There is no one worthy of worship except Allah.]¹



1. *Al-Hakam*, vol. 9, no. 16, p. 8, dated 10 May 1905

Note by the editor of *Badr*: وَلِنَفْعِمْ مَا قِيلَ [How great is what was said]:

بِكَلِّ دُرْجَاتٍ بَرِّيْزَهُ دُرْجَاتٍ دُرْجَاتٍ مُحْفَظٌ كَرْدَلَهُ

In the eyes of a person who is ever vigilant and aware,

Every leaf from among the green leaves of a tree is like a register of Signs for the cognisance of God.

15 MAY 1905

The Future of the [Ahmadiyya] Movement

The Promised Messiah^{as} said:

The life of Prophets is verily one that is accompanied by trials. The quiet and serene life spent eating and drinking in peace is not a meaningful life. Certificates are awarded after hard work and struggle. This [Ahmadiyya] Movement that God has established will now certainly succeed in its objective whether this work is accomplished through our efforts, or such means come into being through Divine decree and determination that complete the work.

The Purpose of Publishing the Announcement Regarding the Earthquake

The Promised Messiah^{as} said:

The announcement I have published about the earthquake is for the welfare of God's creation. It is akin to someone warning somebody that their house is on fire. When someone is informed about a dangerous event that will occur in the future, it may cause him anxiety. However, this announcement is for their own good, so that they are protected from the impending disaster.

A letter from Behlolpur in the Lyallpur area was read out. It stated that

on the night of 11 May, an earthquake struck which was so severe that the like of it had never been experienced before. It was mentioned that this event proved the words of the astrologers wrong, who had claimed that no earthquakes would occur during those dates.

The Purpose of Trials

There was mention of trials faced by the servants of God. The Promised Messiah^{as} said:

The facing of trials is essential—some victories are dependent on them. Sometimes, the fervent prayers of someone open up an avenue. There is an incident recorded in *Mathnawī* that once a revered man had nothing to eat; he and his companions were hungry, when a boy selling *halwā* [a dessert] passed by. The revered man asked his men to snatch the *halwā* from him, which they did. The revered man and his companions ate that *halwā*. The boy wept and cried uncontrollably. The men asked the revered man what was the wisdom behind snatching the *halwā*. He replied that this was all the child had to his name. His weeping with great anguish has triggered ease and abundance which our prayers could not have done. So, this child was appeased by [God] bestowing upon him much more than was rightly due to him.

In the same way, some trials come only so that a person can rapidly attain the status that is destined for them.

It was mentioned that 14 April had passed, for which the Englishman had predicted an earthquake. The people are relieved now. The Promised Messiah^{as} said: ‘People worship astrologers, not God.’

The Meaning of **ŞubhānAllāh**

A person narrated his dream that he was reciting *SubhānAllāh*. The Promised Messiah^{as} said:

SubhānAllāh—means Allah the Exalted is free from false promises and lies and all other defects; He fulfils His promises and prophecies.¹



16 MAY 1905

The Promised Messiah^{as} said:

There is a clear prophecy about an earthquake in *Sūrah [az-Zilzāl]*: ² إِذَا زُلْزَلَتِ الْأَرْضُ, that there will be a severe earthquake and the earth will throw out what is inside it.

Structure of Mountains

The Promised Messiah^{as} said:

It is mentioned in the Holy Quran that mountains are the pegs of the earth. The ignorant object as to what this means. This

1. *Badr*, vol. 1, no. 7, p. 7, dated 18 May 1905

2. When the earth is shaken (*Sūrah az-Zilzāl*, 99:2). [Publisher]

earthquake has also refuted this objection. These mountains are the cause of these volcanoes and earthquakes. When disaster strikes the mountains, then all are engulfed by it. The mountain is the centre of peace or insecurity.¹

I 7 MAY 1905

Guidance for Physicians

It was mentioned that a doctor said that the condition of a patient was most fearful but it was subsequently determined that the patient was healthy. The Promised Messiah^{as} said:

These people make such mistakes. What an excellent characteristic it is of our Muslim physicians that it is written that before examining the patient's pulse they should recite:
² سُبْحَانَكَ لَا عِلْمَ لَنَا...الْحَكِيمُ², 'Holy art Thou! No knowledge have we except what Thou hast taught us; surely, Thou art the All-Knowing, the Wise.'³

1. *Badr*, vol. 1, no. 7, p. 7, dated 18 May 1905

2. The complete verse is: سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا آتَيْنَاكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ [Surah al-Baqarah, 2:33]. (Compiler)

3. *Badr*, vol. 1, no. 7, p. 7, dated 18 May 1905

21 MAY 1905

The girls and boys along with their *wālis* [guardians] were unable to be present in Qadian for various reasons, but it was their heartfelt desire to have their *nikāh* [Islamic marriage] performed in Qadian, and in such an assembly where the Promised Messiah, peace and blessings be on him, would himself be present. Accordingly, this request was sent to the Promised Messiah^{as} from Sialkot.

The Promised Messiah^{as} said that, ‘This is a tenet of the Shariah. The *nikāh* can be performed here [in Qadian] after written permission.’¹



25 MAY 1905

A companion submitted that the opponents keep publishing false news about the Promised Messiah^{as} suffering from illnesses, etc., and narrate such things before us. The Promised Messiah^{as} said:

Opponents say such things needlessly to provoke you and to start a brawl. One should avoid such mischiefs and exercise patience. A person who slanders someone does not die until they are inflicted with the same.

A companion said that an excellent remedy for all kinds of pain is to

1. *Badr*, vol. 1, no. 7, p. 6, dated 18 May 1905

inscribe *al-Hamd* [*Sūrah al-Fātiḥah*] on fine sand, etc. The Promised Messiah^{as} said:

This is a type of meditation [lit. directing one's face], but remember no meditation is as pure, clean, and devoid of *shirk* [associating partners with God] as prayer. In other types of meditation, a person relies on objects. Nothing is gained when the true *Qiblah* is not the centre of attention.

The Promised Messiah^{as} said:

In English, the word for سُر [sonā] is gold, which is written with the English letters *g*, *o*, *l*, and *d*. This is the Arabic word for جَل [dajjāl] in an anagram. In Arabic, *dajjāl* means gold.

The Conveniences of this Age are My Servants

The wonders of this age were mentioned and how convenient things have become due to rail, telegraph, post, etc. The Promised Messiah^{as} said:

That is why I received the revelation:

أَلَمْ نَجْعَلْ لِكَ سُهُولَةً فِي كُلِّ أَمْرٍ
Have We not facilitated everything for you?

In truth, these things have not benefited anyone as much as they have benefited me since my battle is religious, and the advantage I derive from them will remain forever. People benefit from printing presses, but their objectives are worldly and ephemeral. In contrast, my affairs are religious, so these printing presses, etc., which are the wonders of this age, are actually my servants.

A Revelation

The Promised Messiah^{as} said:

This revelation was received last night:

أَرِنِنَا مَا تُرِينَا
I desire what you desire.

Since my desires for all friends who I pray for are the same, it is for this reason that there are glad tidings in this [revelation] for all. This revelation indicates the acceptance of prayer, meaning, ‘Our desire is in accord with your desire.’

Hadrat Maulawī Noor-ud-Deen submitted that this is in accord with this revelation in the Holy Quran: أَيْنَا كُلُّهُ فِي أَفَّمْ وَجْهُ اللَّهِ¹.

The Times for Acceptance of Prayer

Addressing Sheikh Rahmatullah, the Promised Messiah^{as} said:

I am praying for you. You should also pray at that time. Firstly, 3 o'clock at night is a good time for *Tahajjud* Prayer. No matter how weak a person may be, there is no harm for him in getting up at 3 a.m. Secondly, when the sun has risen well, I sit [to pray]

1. Withersoever you turn, there will be the face of Allah (*Sūrah al-Baqarah*, 2:116). [Publisher]

in *Baitud-Du‘ā’* [the Abode of Prayer]. Both of these times are conducive to the acceptance of prayers. *Ṣalāt* should not be a burden. Supplicate with simplicity before Allah the Exalted in your own language.

Difference between Ṣalāt and Supplication

The Promised Messiah^{as} said:

Once, I was thinking about the difference between *Ṣalāt* [the obligatory Prayer] and supplication. We find in a noble hadith that, **الصلوة هي الدعاء¹**. **الصلوة مُخْلِّصة لِلْعِبادَة²**, meaning, *Ṣalāt* is indeed supplication and *Ṣalāt* is the essence of worship. When a person supplicates only for worldly affairs, it cannot be called *Ṣalāt*. However, when a person wants to meet God; keeps His pleasure in mind; and stands in the presence of Allah the Exalted with respect, humility, modesty, and complete self-effacement seeking His pleasure; then he is observing *Ṣalāt*.

The true essence of prayer is that which increases communion between God and man. Prayer is indeed the means of attaining nearness to Allah the Exalted and safeguards man from unreasonable things. The essential thing is that a person should attain Divine pleasure, after which it is permissible for a person to pray for their worldly needs as well. This has been allowed as sometimes worldly problems can become an obstacle

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1. In *Mufradātul-Qur’ān*, lil-Furāhī, Zir Lafz aş-Ṣalāh, p. 212, published by Dār al-Gharb al-Islāmī, the words are **الصلوة هي الدعاء** [Publisher]
 2. In *Tafsīr al-Kabīr*; by Imam Fakhr-ud-Dīn al-Razi, *Tafsīr Sūrah al-Kauthar*, verse 2, vol. 32, p. 121, published by Dārul-Kutub al-‘Ilmīyyah, Beirut, the words are **والصلوة مُخْلِّصة لِلْعِبادَة** [Publisher]

in religious matters. Such things can cause one to stumble especially during the period of immaturity and inexperience. The word *Salāt* indicates ‘severe burning’; just as fire creates a burning sensation, the same kind of burning should develop during prayer. When a state like that of death is attained, then it can be named *Salāt*.

The Reason for Distractions during Prayer

Someone asked a question about his numerous distractions and wayward thoughts that arise during Prayer. The Promised Messiah^{as} said:

The real root to this is a sense of security and heedlessness. Distractions arise when a person, being heedless of God Almighty’s punishment, believes himself to be safe. Observe that during time of earthquake or when a ship is in a perilous situation, everyone calls upon Allah repeatedly, and no distracting thoughts arise in their minds.

The Existence of Opponents is also Necessary

It was mentioned that in some places, opponents inflict much suffering and torment on the members of our Jamā‘at. The Promised Messiah^{as} said:

It is not difficult for God Almighty to annihilate someone, but for he whose powers are great, his capacity is great as well. However, the existence of such people is also necessary. The existence of enemies is very beneficial for Prophets. The Holy

Quran consists of 30 parts, and the enemies were the cause of most of its revelation. If all of them had been like Abū Bakr and immediately declared, [‘**أَمَّا وَصَدَقُوا**’ ‘We believe, and we attest to the truth’], this whole affair would have ended with the revelation of a few verses. Just as clean water is needed for a tree, some manure is also required for fertilizer. Much of heaven’s activity depends upon the wickedness of these very people.

There is no one who has not had enemies. This is better for the Prophet’s soul as it increases his focus, and more miracles, support, and assistance take place; it is also beneficial to the believers as they become staunch in this way. It does not take long for God to destroy millions at once, but because of necessity, the existence of the opponents is maintained. The Jamā‘at does not grow in a city where there is silence [from the opponents]. Not everyone can recognise the wisdom of God.¹



26 MAY 1905

Some Revelations and a Vision

The Promised Messiah^{as} said:

My wife was ill, suffering from severe headache, fever, and cough. There is always a risk that people may fall into a trial.

1. *Badr*, vol. 1, no. 8, p. 4, dated 25 May 1905

I supplicated earnestly on her behalf and (addressing Sheikh Rahmatullah) for you as well. First, I received a revelation of which the meanings were somewhat unclear. I do not know about whom it is:

(۱) شَرُّ الَّذِينَ أَنْعَنْتَ عَلَيْهِمْ

Translation: (1) The mischief of those on whom you bestowed your favour.

(۲) میں ان کو سزا دوں گا

(2) I shall punish them.

(۳) میں اس عورت کو سزا دوں گا۔

(3) I shall punish that woman.

I do not know to whom these revelations relate. Thereafter, I received revelation concerning my wife:

رَدَّ إِلَيْهَا رَوْحَهَا وَرَيْخَانَهَا. إِنِّي رَدَّذْتُ إِلَيْهَا رَوْحَهَا وَرَيْخَانَهَا.

[He has restored to her, her comfort and happy life. I have restored to her, her comfort and happy life.]

A Dream

As the revelation mentioned above was being received, I saw that someone said this was a sign of the impending earthquake. When I looked up, I saw that something had fallen from the top of our tent, which is pitched near the orchard. What had fallen down was the top of the centre pole of the tent. When I picked

it up, it was a nose-pin, an ornament women put on their noses. It was wrapped in a piece of paper. It passed through my mind that it belonged to my wife and had been lost sometime ago. It was now found from a height, and that this was indeed the sign of the earthquake.¹

The latest revelation of today was being discussed:

رَدَّ إِلَيْهَا رُزْحَهَا وَرَبِحَانَهَا
He has restored to her, her comfort and happy life.

The Promised Messiah^{as} said:

Allah the Exalted has used the past tense in this as well. It is understood from all heavenly scriptures that when Allah the Exalted manifests a prophecy, the past tense is used in order to convey the inevitable fulfilment of the matter in the future. For example, it is recorded in the Holy Quran:

تَبَكَّثُ يَدَا أَبْنَى لَهَبٍ وَّتَبَقَّ²
Both hands of Abū Lahab perished, and he also perished.

This Divine revelation descended as a prophecy when Abū Lahab was walking around alive and well. However, death had been decreed for him in the heavens. Therefore, it was expressed in the past tense as if it had already occurred. Matters first occur

1. 26 May: The diary to this point, which appears to be for the morning, is found in *Badr*, vol. 1, no. 8, p. 2, dated 25 May 1905. The diary for the period after this which is found on p. 4 appears to be for that evening. **وَاللَّهُ أَعْلَمُ بِالصَّوَابِ** [And Allah knows best]. (Compiler)

2. *Sūrah al-Lahab*, III:2 [Publisher]

in heaven and then are manifested on earth. The same was true of my revelation:

عَقْتُ الدِّيَارِ

Meaning that the houses were destroyed.

Although this prophecy of an earthquake was made eleven months earlier, since it had been decided in heaven that an earthquake would definitely occur, Allah the Exalted said that the houses—temporary and permanent—had all collapsed and signs [of their existence] wiped out. Those who object, such as correspondents of *Paisa Akhbar*, etc., are unfamiliar and ignorant of this idiom or are deliberately stubborn out of prejudice; otherwise, this idiom is found in all languages.

When I prophesied about Atham, he said in that very assembly, 'I am dead.' Despite being a Christian, he observed a great deal of deference. That is why he remained fearful, which saved him from death within the appointed term. A clear prophecy concerning Abū Lahab was made in Makkah that he had perished, although he died of plague after the Battle of Badr.

The Promised Messiah^{as} said:

By رَعْدٍ وَرَيْحَانٍ [rauhun wa raiḥānun] it is meant all kinds of comfort and ease.¹

1. *Badr*, vol. 1, no. 8, p. 4, 5, dated 25 May 1905 (It appears that this paper was published after 28 May. This is why the diary of 26 May to 28 May is printed in it. Compiler)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ^١

Blessed Words from a Blessed Tongue—Their Purport

(Written by Sheikh 'Abdur-Rahīm)

The Promised Messiah^{as} came from his home at 9 o'clock.² Sheikh Rahmatullah (who had just arrived), respected *maulawīs*, and other friends were present at the gathering. During the conversation, the Promised Messiah^{as} stated:

We, the Messengers and Appointed Ones of God, are never cowardly; indeed, even true believers are not cowardly. Cowardice is a sign of weak faith. The Companions, may Allah be pleased with them, faced repeated adversities but they never exhibited cowardice. God Almighty says about them:

وَنَهُمْ مَنْ كُفِيَ نَحْبَةً وَنَهُمْ مَنْ يَنْتَظِرُ وَمَا يَدْلُوا بِثِينَةٍ³

Meaning, some of them have fulfilled the requirements of faith to which they had committed, while others are waiting for the opportunity to prove true to their commitment. They have never shown a lack of resolve or cowardice.

The Greatest Comfort of All

Regarding prayer, the Promised Messiah^{as} said:

A prayer is made one instant and answered the next. What

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1. In the name of Allah, the Gracious, the Merciful. [Publisher]
 2. This diary is not dated. It is estimated to be from 24 to 26 May 1905. In those days, Sheikh Rahmatullah was present in Qadian. (Compiler)
 3. *Sūrah al-Abzāb*, 33:24 [Publisher]

could be more comforting? This is the distinctive characteristic that is set between the Appointed Ones of God and others.

There is a an Appointed Time for the Acceptance of Prayer

The Promised Messiah^{as} said:

Sheikh Ṣāhib, I pray for you at all five [Prayer] times, but there is a time appointed for the acceptance of prayer.

A man sometimes wishes to go in one particular direction, but God Almighty wants to prepare the believer for this world and the Hereafter. That is why at times, there are trials that become a source of blessing in the end. These sufferings are the cure for some human weaknesses. There are undoubtedly certain weaknesses in man which he cannot comprehend. But my prayers are such that they reach the level of acceptance. Time is the condition.

Then, facing to one side, the Promised Messiah^{as} said:

I pray for you, but when I thought about yesterday's matter, it occurred to me that perhaps what is obstructing my prayers being answered is this. However, I came to know the truth of the incident after you wrote to me. There are certain abominable actions that delay the acceptance of prayer or deprive one of its fruits, which a person must avoid.

Hardships of this world lead to achieving lofty stations in the Hereafter. As mentioned in a hadith, some people, upon seeing others being rewarded, will say, 'Would that our bodies had been cut up with scissors so that we could receive the same rewards!' The Prophets suffer the greatest hardships. Look at our Messenger, may peace and blessings of Allah be upon

him—what manner of difficulties he had to face in life. So, one should not become distressed.

Absolute Confidence in His Revelations

I am have full confidence regarding the earthquake.

This revelation came after the publication of my announcements:

مَا رَمِيْتَ إِذْ رَمِيْتَ وَ لَكُنَّ اللَّهُ زَمِيْنٌ

[Whatever you did let loose, it was not you but it was Allah who let it loose.]

This shows that the intention of God Almighty [regarding the earthquake] is categoric. The arrangements for the tents, etc., that I have made by spending thousands, have not been made based on delusion. I believe in the words of God. The fact that the date is not set or the time may be soon or delayed does not diminish the importance of the manifestation of the prophecy. This verse of the Holy Quran:

إِنَّ أَدْرِيَ أَقْرِيبُ أَمْ بَعِيْدٌ مَا تُوعِدُونَ¹

(I do not know whether the time of the punishment is near or far) clearly shows that the exact date of every punishment is not revealed.²

1. *Sūrah al-Anbiyā'*, 21:110 [Publisher]

2. *Badr*, vol. 1, no. 8, p. 6, dated 25 May 1905

27 MAY 1905

A Glorious Revelation

عَبْدُ الْقَادِيرِ رَحْمَنُ اللَّهُ عَنْهُ أَرَى رِضْوَانَهُ اللَّهُ أَكْبَرُ.

'Abdul-Qādir, may Allah be pleased with him. I see His pleasure. Allah is the Greatest.

Regarding the first revelation, the Promised Messiah^{as} said:

God is about to manifest some of His powers for me. This is why He named me 'Abdul-Qādir. The word رِضْوَان [riḍwān] implies that God will manifest an act on earth that will prove and enlighten the world that He is pleased with me. Even in the world, when a king is pleased with someone, there is an expression of this through actions as well. This means that 'I am seeing actions indicating His pleasure.'

The pleasure of Allah the Exalted is very dear to a believer. It has been mentioned in a hadith that when the believers are admitted into Paradise, they will be told to ask for whatever they desire. They will submit, 'O Lord! Be pleased with us.' The answer will be, 'If I had not been pleased, then why would I have admitted you into Paradise?'^{1,2}

1. *Badr*, vol. 1, no. 8, p. 2, dated 25 May 1905

2. See also: *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Riqāq, Bāb Ṣifat al-Jannah wa al-Nār, Hadith 6549; *Tanbīh al-Ghāfilīn*, lil Imām Abī al-Laith as-Samarqandī, p. 53, Hadith 65, Maktabat al-Īmān. [Publisher]

28 MAY 1905

A Dream

I had with me a watch that belonged to Sheikh Rahmatullah. I felt that there was something similar to the two scales of a balance which resembled the sedanchair carried by the carriers. I was sitting in the sedanchair. Then someone put Miyān Sharif Ahmad in my place and began to rotate the chair. The watch fell out at a place that seemed nearby. I said, ‘Search for it lest Muhammad Husain files a suit.’

The Promised Messiah^{as} said:

I conceive that by the watch might be meant the hour of the earthquake, which is not known. ﴿وَاللّٰهُ أَعْلَم﴾ [And Allah knows best]. And it is the hour of mercy, meaning that that hour would prove to be the hour of Divine mercy for us.¹

1. *Badr*, vol. 1, no. 8, p. 2, dated 25 May 1905

UNDATED¹

A Pure Word

The mother of Ḥadrat Maulawī ‘Abdul-Karīm is here and he mentioned her old age, weakness, and how he serves her.

Serving Parents

The Promised Messiah^{as} said:

Serving one's parents is a very noble deed. It is mentioned in a noble hadith that two people are very unfortunate: one who passes through Ramadan yet his sins are not forgiven, and the other who has parents and they pass away, yet their sins are not forgiven.² When a child is under the care of his parents, all his worries and grief are carried by them. When a person becomes involved in worldly affairs, they come to know the value of parents. God Almighty has given precedence to the mother in the Holy Quran as the mother suffers tremendously for the sake of a child. No matter what infectious disease the child may

1. Although no date is recorded on the diary under the title of *al-Qaulut-Tayyib* [The Pure Word], the circumstances indicate that this discourse is from the last days of May, i.e. from 27 to 31 May 1905. **وَاللَّهُ أَعْلَمُ بِالصَّوَابِ** [And Allah knows best]. (Compiler)

2. *Al-Adabul-Mufrad*, by Imām al-Bukhārī, Bāb man Dhukira ‘Indahu^{sas}, Falam Yuṣali ‘alaih, p. 222, Hadith 644, printed by Dārul-Ṣiddīq [Publisher]

have—be it smallpox, cholera, or the plague—the mother cannot abandon the child.

Once our daughter had cholera. At home, my wife would take all her vomit and such on her hands. The mother is the child's partner in all sufferings. This is a natural love that no other love can compete with. It is to this that God Almighty has indicated in the Holy Quran:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ .¹

The Highest of Morals

The lowest level [of morals] is عدل [*'adl*—justice]: give as much as you take. Advancing from that is the level of احسان [*ihsān*—kindness]: give as much as you take, and then give even more. Then advancing from that is the rank of لیتائی فی القربی [*ītā'i dhil-qurbā*—like the giving of kin to kin]: doing good to others in the way that a mother naturally loves a child without any intention of receiving recompense.

It is learned from the Holy Quran that godly people can progress and attain such love. Man's capacity is not small, and by the grace of God, these things can be achieved. In fact, this expansive capacity is one of the essentials of good morals. I am convinced that godly people progress to the extent that they love mankind even beyond the measure of motherly love.

It is narrated that the day Ḥadrat Abū Bakr^{ra} passed away, an old lady, on her own accord, without anyone informing her, said that Abū Bakr had died. People asked her how she had

1. Verily, Allah requires you to abide by justice, and to treat with grace, and give like the giving of kin to kin (*Sūrah an-Nahl*, 16:91). [Publisher]

come to know of this. She said that he would feed her *halwā* [a dessert] every day. He was never one to go back on his commitment, so as he had not come to feed her that day, it meant that he had passed away; otherwise, he would have surely come on that day as well. Look how far the moral condition can advance. This is also a miracle. It is not within the capacity of other people to attain such morals.

A captured criminal was brought before the Messenger of God, may peace and blessings of Allah be upon him. He was trembling in great awe of the Holy Prophet^{sas}. The Prophet^{sas} asked him, ‘Why are you so afraid? I am just the son of a woman.’ Ordinary people do not have such morals.

The Arabs were a people who held grudges for generations. When the Holy Prophet, may peace and blessings of Allah be upon him, attained victory over them, he forgave everyone despite the immense suffering they had caused him. Worldly government cannot show mercy. Look how the British hanged and killed the rebels, but the Holy Prophet^{sas} instantly forgave all those who had rebelled against him. No Prophet achieved such overwhelming success as the Holy Prophet, may peace and blessings of Allah be upon him, did. Prophet Moses could not reach his promised land and died on the way, and his companions said, ‘O Moses! Go, you and your God, and together fight the opponents. We are sitting here.’ However, the Companions of the Holy Prophet^{sas} said, ‘We will go with you even if we fall into the sea and are killed.’

It is a rule that a Prophet’s splendour also reflects upon his followers. When the teacher is perfect, the students inevitably follow suit. Just as the bravery, actions, deeds, and success of the Holy Prophet, may peace and blessings of Allah be upon him, are unique and incomparable, the same holds true of his Companions. Despite being few in number, the Companions^{ra} were victorious wherever they went. The Companions were like

a vessel that had been washed many times, made neat and clean with no remaining trace of any contamination. They worked hard and with sincerity, so God rewarded them accordingly. Ḥadrat Abū Bakr was made the Khalīfah [Successor] of the Holy Prophet^{sas}.

The Mistake of the Shias

The Shias have made a big mistake in believing that the right to *Khilāfat* belonged to Ḥadrat ‘Ali. These unfortunate people overlook the verdict that God gave. When the time had come for His promises to be fulfilled, why did God put a hypocrite and an enemy of the *Ahl-e-Bait* [those who belong to the household of the Holy Prophet^{sas}] on the seat of authority? I know that this sect has also transgressed just like the Christians, and the reason for this transgression is the original disappointment they received in the beginning. When those who thought that Yasū‘ [Christ] would be given a worldly kingdom met failure in this regard, they transgressed in the attributes of Yasū‘, making Yasū‘ into God Himself. In the very same way, the Shia sect has given Ḥadrat ‘Ali a status that God did not intend for him.

God deals with everyone according to the condition of their heart. If they had possessed the light of faith, they would not have said such a thing. Was God weak at that time and unable to take revenge, or was God a strategist who remained silent upon seeing the might of Ḥadrat Abū Bakr^{ra}?¹

1. *Badr*, vol. 1, no. 9, p. 2, dated 1 June 1905

3 JUNE 1905

Advice for Patience on the Death of Children

Sa‘īdah Begum, the daughter of this humble writer [Hadrat Muftī Muḥammad Ṣādiq^{ra}], died of epilepsy at the age of 3 years and 8 months. The Promised Messiah, peace be on him, offered the Funeral Prayer in the orchard with members of the Jamā‘at and, addressing me, said:

Children who die first are لِبْرٌ—[*farṭ*—predecessors of good works entitling reward for those who come later]. Hadrat Ayesha^{ra} asked the Noble Messenger^{sas} what would those people do who do not experience the death of any of their children? He said, ‘I am the *farṭ* sent ahead of my Ummah.’

The Promised Messiah^{as} added:

Be patient. If Allah the Exalted desires, He will give you a boy in exchange. Patience must be exercised regardless, and the issues related to girls are indeed difficult. أَلْخَيْرُ فِي مَا وَقَعَ [There is good in what has happened].

The Purpose of Saying Inshā’Allāh

The Promised Messiah^{as} said:

By saying the words *inshā’Allāh Ta’ālā* [if it be the will of Allah the Exalted], a person expresses his weakness that I do indeed intend to do this work, but if God bestows the ability, then it is hoped that I may be able to do it.

Obligatory Prayer is the Root of Faith

The Promised Messiah^{as} said:

Just as with much sunshine, clouds gather in the sky and the time of rain approaches, similarly, man's supplications create fervency in faith, and then the objective is achieved. Prayer means to stand respectfully in the presence of God with humility and earnestness. When a man shows carelessness despite being a servant, God, being Self-Sufficient, is also in need of no one. Every nation continues to exist as long as its attention stays focused on Allah. Prayer is in fact the root of faith.

Some foolish people say, 'What need does God have for our Prayers?' O ignorant ones! God has no need [of your Prayers], but you need God to pay attention to you. By God's attention, all that has gone wrong is set aright. Prayer removes thousands of errors and is the means of attaining nearness to God.

Two Arms of the Promised Messiah

The Promised Messiah^{as} said:

These newspapers (*al-Hakam* and *Badr*) are my two arms, as they help to immediately spread my revelations to different lands and become the witnesses.

Fasting and Prayer

The Promised Messiah^{as} said:

Fasting and Prayer are both forms of worship. Fasting focuses

on the body, while Prayer focuses on the soul. Prayer engenders passion and tenderness; that is why it is the more important of the two practices. While Fasting may sometimes lead to visions, this state can develop even in the yogis, but the spiritual tenderness that Prayer can produce cannot be achieved through any other means.¹

UNDATED

Interpretation of Dreams

After the Friday Prayer, Master ‘Abdur-Rahīm, the Second Master of Madrasah Akuna in Bahraich district, shared a dream he had seen the night before with the Promised Messiah^{as}. He saw the Promised Messiah^{as} giving him sweets with his blessed hand that contained dried coconut. He was looking at it but had not actually eaten the sweets when he suddenly woke up.

The Promised Messiah^{as} said: ‘Be grateful that you were at least given the sweets.’

Another dream [related by Master ‘Abdur-Rahīm]: ‘Some time ago I had seen another (dream). Ḥuḍūr [His Holiness] was sitting on a bedstead and Muftī Muḥammad Ṣādiq was sitting near him and narrating something from a book. As soon as I approached, Ḥuḍūr said,

1. *Badr*, vol. 1, no. 10, p. 2, dated 8 June 1905

“This is Diyashankar!” Muftī Ṣāhib submitted respectfully, “Huḍūr [Your Holiness], this is ‘Abdur-Rahīm’...”

[Master ‘Abdur-Rahīm continued:] ‘Hadrat [Your Holiness; i.e. the Promised Messiah^{as}]! Why was I called Diyashankar?’

The Promised Messiah^{as} replied: ‘It is a sign of Divine mercy.’¹

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11 JUNE 1905

Replies to Some Objections about the Earthquake Prophecy

The Promised Messiah^{as} said:

One person has objected that as there is no specific date mentioned for the earthquake, this prophecy is meaningless.

The Promised Messiah^{as} said:

The reply to this is that Allah the Exalted has said ﴿ۚ﴾ about it, meaning that this event will occur suddenly and unexpectedly. Therefore, asking for a specific date is irrelevant. If a date were given by Allah the Exalted, it would be contradictory to the initial revelation.

Furthermore, God desires to save the righteous and destroy

1. *Badr*, vol. 1, no. 10, p. 8, dated 8 June 1905

the wicked. If the time and date of the event were known, even the most wicked could prepare to save themselves. If the prophecy becomes objectionable for not specifying the time, then the prophecies of the Holy Quran are to the same effect. People raised the same kinds of objections there as well. **مَتَى هُنَّ الْوَعْدُ^۱**.

When will this promise be fulfilled? Tell us the time and date. But the fact is that prophecies of impending punishment do not specify the time; otherwise, the disbelievers can escape and save themselves.

The Promised Messiah^{as} said:

One objection raised is that natural disasters and earthquakes occur all the time, so what is special about this particular prophecy? There will surely be some earthquake or calamity before the Day of Judgment.

The answer to this is that this prophecy specifically states that it will occur in my support, in my lifetime, and the people of this age will witness it. Moreover the distinction is that it will be so severe that no one would have ever witnessed it before.

The Promised Messiah^{as} said:

Another objection is that the revelation:

عَفَّتِ الدِّيَارُ مَحْلُّهَا وَمَقَامُهَا

[Temporary residences and permanent ones will be wiped out.]

is a line of a couplet written by a *kāfir* [disbeliever], so how can this be a miracle?

1. *Sūrah Yūnus*, 10:49 [Publisher]

The reply to this is that even the verses of the Holy Quran had flowed from the tongue of others before being revealed as part of the Quran. For example:

فَتَبَرَّكَ اللَّهُ أَحْسَنُ الْخَلَقِينَ¹

This was the very thing that caused some unfortunate people to renounce their faith. Secondly, the poet who wrote these words was not a disbeliever but had become a Muslim. Thirdly, and this is essential, there was nothing miraculous about the words so long as they remained just the poet's writing. However, they became miraculous when God used them in His revelation. Prior to that, this was just an ancient story, but now they have become a Divine revelation, a prophecy, and a miracle.

The Promised Messiah^{as} said:

I was writing some couplets in the book *Barāhīn-e-Ahmadiyya*, Part V. My wife was sleeping nearby. She suddenly woke up and the following words were on her tongue:

صوفیا سب بیچ ہے تیری تراہ تیری تراہ
O Sufis! Your ways are now as worthless as you are.

I have included this revealed line of a couplet among those couplets.

1. So blessed be Allah, the Best of creators (*Sūrah al-Mu'minūn*, 23:15). [Publisher]

Trinity

Someone mentioned that the Christians have written some new treatises on the topic of Trinity and now refer to it [in Urdu] as *Sālūs* [Trinity] instead of *Taslīs* [dividing into three parts].

The Promised Messiah^{as} said: ‘This very age will settle the verdict of their *Sālūs*.’

Tabarrukāt

Some *tabarrukāt* [mementos and relics that are a source of blessings] were mentioned. The Promised Messiah^{as} said:

The tradition of having *tabarrukāt* is found among the sacred relics of Muslims. The Noble Messenger, may peace and blessings of Allah be upon him, gave some strands of his hair to a person. I have received a revelation stating:

بادشاہ تیرے کپڑوں سے برکت ڈھونڈیں گے

Kings will seek blessings from your garments.¹

1. *Badr*, vol. 1, no. 10, p. 2, dated 8 June 1905

13 JUNE 1905

Seek Righteous Progeny

Qādī Ghulam Husain, a veterinary assistant in Hisar, presented himself respectfully before the Promised Messiah^{as}. The son of Qādī Ṣāhib had recently died after living for only a few days. The Promised Messiah^{as} commented on this:

A child who dies is *bāj*—*fārt* [a predecessor of good works entitling reward for those who come later]. It is important for man to have some provisions for the Hereafter. I am always surprised by people's desire for children, as one cannot predict what they will be like. If the child is righteous, it can bring benefits in this life, and if they are such that their prayers are answered by God, they may also be of benefit in the Hereafter. However, most people do not consider why they wish to have children, and those who do, often only want them for the purpose of inheriting their wealth or achieving great worldly success.

The desire for children is only justified if the intention is to have righteous children who will be among the servants of God, but how can people who are submerged in the world develop such an intention? A person should continue seeking grace from Allah the Exalted, for He is Merciful and Beneficent. Develop good intentions, as having children for any other reason is futile. There is a meaningless ritual prevalent in the world in which people ask for children and then suffer because of them.

Look! The Prophet Noah^{as} had a son. What good was he? The essential point is that if a person's condition aligns with

the will of Allah the Exalted, all those desires that they have in mind will be fulfilled by God Himself. With regard to things that are not in line with Divine will, a person should try to align oneself with God Almighty.

Absolute Healer

There was mention of an ailing individual and his treatment. The Promised Messiah^{as} said:

Every disease is made to prevail by Allah the Exalted. When Allah the Exalted wills, the illness subsides.

Faithfulness

There was mention of a fund for an expense category. The Promised Messiah^{as} said:

God Almighty is All-Hearing and All-Knowing. Keep praying to Him and He will bestow blessings. Understanding this enigma is faithfulness.¹

1. *Badr*, vol. 1, no. 11, p. 2, dated 15 June 1905

14 JUNE 1905

Everything is in the Hands of God Almighty

A sick person came to visit. Their treatment was being discussed. The Promised Messiah^{as} said:

Nothing is impossible for God. Muhammad Ishāq, the son of Mīr Ṣāhib, fell seriously ill. The doctor expressed despair, but I prayed and received a revelation:

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحْمَةٍ

Peace be on you from the Merciful Lord.

But God's Mercy abounds, there is not a thing to fear from Him. The world is a temporary abode; death and mortality is a general phenomenon hanging over everyone. God is not restricted by it, but when there is a difficulty and an objection arises against religion, God even changes His law and manifests miracles. Dying is, in fact, not a matter of loss or sorrow, those whom we call 'dead' simply go to the next world, which is an excellent abode for the righteous. However, God Almighty shows wonders where an objection hinders the cause of religion. Worldly rulers also do the same and disregard the law when there is a critical national need.

Everything is in God's hands. He has created two abodes, and takes man from this one and settles him in the other.

هُوَ الشَّافِي [Howash-Shāfi—He is the Healer]

Medicine and treatments were being discussed. The Promised Messiah^{as} said:

These are all conjectural statements. The cure is what God Almighty carries out within. A doctor who claims to have a certain cure goes beyond their rank and position. Hippocrates wrote that a patient came to him who he thought would die within a week, but was still alive 30 years later.

Certain medicines are compatible with certain temperaments. For the same disease, one medicine may be beneficial for one person but harmful for another. During difficult times, even the ailment cannot be diagnosed, and if it is diagnosed, the treatment does not come to mind. Therefore, when the Muslims inherited these sciences, they added one thing to every matter. At the time of examining the [patient's] pulse, they began saying:

^١**سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا**

And at the time of writing the prescription, they started writing: **هُوَ الشَّافِي** [He is the Healer].

Unparalleled Support of Islam

A letter from an Englishman from Palampur was read before the Promised Messiah^{as} by Maulawī Muhammad ‘Ali, MA. The gist was, 'I am delighted by Islam and I have never seen a defence of Islam as

1. Holy art Thou! No knowledge have we except what Thou hast taught us (*Sūrah al-Baqarah*, 2:33). [Publisher]

compelling as the one you have presented in your treatise.¹

17 JUNE 1905

**Companionship with the Holy Prophet,
may Peace and Blessings of Allah be upon Him,
can be Attained through a True Vision**

Shah Waliullah's writing was cited that he also considered himself to be among the *Tābi‘īn* [the next generation of Muslims after the Companions of the Holy Prophet^{sas}] because he had met a *jinn* who was from the time of the Holy Prophet, may peace and blessings of Allah be upon him. The Promised Messiah^{as} said:

Kashf-e-ṣahīḥ [a true vision] is better than this, which is equal to meeting someone in a state of wakefulness. Those who obtain the companionship of the Holy Prophet^{sas} through *kashf-e-ṣahīḥ* are among the Companions.²

1. *Badr*, vol. 1, no. 11, p. 2, dated 15 June 1905

2. *Badr*, vol. 1, no. 11, p. 2, dated 15 June 1905 (It appears that this issue of *Badr* which is dated 15 June 1905 was published after 17 June 1905 because the diary of 17 June is recorded in it. **وَاللَّهُ أَعْلَمُ بِالصَّوَابِ** [And Allah knows best what is correct]. (Compiler)

26 JUNE 1905

My Reliance is upon the Command of God Almighty

A friend¹ suggested that civilization had advanced significantly in Japan and that Christians were trying to convert all Japanese into Christians. The Aryas have also established a madrasah in Lahore to teach the Japanese language and have sent several men to Japan. If appropriate, some plan may be made to spread the message of the Divine Movement in that country. Upon this, the Promised Messiah, peace and blessings be on him, said:

The latter part of the life of every Prophet and Messenger is the time of victory for his Movement. A large portion of the earlier part of the prophethood of the Holy Prophet, may peace and blessings of Allah be upon him, was spent in suffering and hardship, and the period of victories and success was the last part of his life. I have also traversed much of my life, and no one can say how much of life is left. So, these are the days of the fulfilment of God's promises. My situation is that of a person whose case has been pending in court for a long time, and now the days of judgment are near. It is not appropriate for me to disturb this decision by focusing on other things.

I now wish to see this verdict. The Jamā'at that has been prepared in this country is still very weak. Some become frightened by a minor trial and utter denials in public and then write

1. *Al-Hakam* has written that Khawāja Kamāl-ud-Dīn, the lawyer, had mentioned this (*Al-Hakam*, vol. 9, no. 24, p. 10, dated 10 July 1905).

to me afterwards that their denial was not heartfelt. Such people come under this verse:

مَنْ كَفَرَ بِاللَّهِ مُنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَهُ وَقَلْبُهُ مُطْكَبٌ فِي الْأَيْمَانِ¹

Nonetheless, those in whose hearts the sweetness of faith is fully established cannot act in such a manner. Currently, the great need is to focus attention and prayer on what we are dealing with already, and I trust in God that now the matter will not be delayed much further. There can be no comparison between the Aryas and us in such issues. They want to increase their numbers, while we want to establish *taqwā* [righteousness] and virtue in the world. Desiring to imitate the Aryas would be inauspicious for us. It would be as if they send me *wahī* [revelation]. If God Almighty deems the need for some scheme to be promoted among the Japanese, He will inform me.

Istikhārah [Prayer seeking Allah's guidance] regarding matters being faced is prescribed for the general public, but this is not for me. I cannot turn my attention to anything unless there is the prior intent of God Almighty. My reliance is upon the command of God Almighty. Man often fails in what he does on his own. If God wills, He will create seekers of Islam in that country who will turn their attention to us.

This is now the last phase. I am waiting to hear the verdict. Yes, indeed, the most important thing of all is that I draw the attention of everyone in my *Jamā'at* [to the fact] that these days are very critical. Remain ever fearful of God lest all that has been done comes to naught. If you become like other people, God will not differentiate between you and them. God will not

1. Whoever disbelieves in Allah after having believed except the one who is coerced *beyond the limit of his tolerance* while his heart remains firm in faith (*Sūrah an-Nahl*, 16:107). [Publisher]

treat you differently if you do not develop a significant difference within yourself.

Commendable is one who follows the will of God. If there is even one such person, God will drown the whole world for his sake if it is deemed necessary. A person whose exterior is different from his interior is a hypocrite, and a hypocrite is worse than a disbeliever. Purify the hearts first. This is what I fear the most. We cannot win by the sword or by any other force. Our only weapon is prayer and the purity of hearts. We will perish before all others if we do not rectify ourselves.

If it is not the will of God then what is there in Japan? Of course, there is no harm in learning the language. As is said, *بِالْأَمْرِ الْمُكْرَرِ*—something kept safe is ultimately useful. If I were commanded by God, I would leave this very day without even learning the language. I cannot follow someone's advice in such matters. My work is in step with God's will.¹

1. *Badr*, vol. 1, no. 13, p. 2, dated 29 June 1905 (in this regard, also see the diary of 26 August 1905)

I JULY 1905

The Power of Prayer

Some illnesses were being discussed. The Promised Messiah^{as} said:

My belief about healing diseases through prayer is such that I cannot express it to the degree that it is in my heart. The physician tries but stops at a certain point and becomes disappointed, but God opens the way beyond that through prayer.¹ Knowing God and relying on God means having expectations and hope beyond the limits people have set; otherwise, a person dies in this state while yet alive. It is from here that the recognition of Allah the Exalted begins. In such matters, I like this couplet of Maulawī Rumi very much:

اے کہ خواہی حکمت یونانیاں را ہم بخواں
O thou who art studied in Greek philosophy!
Study also the wisdom of people of faith.

When a situation reaches the state of despair in the estimation of ordinary people, God Almighty begins to move things imperceptibly, and the issue is resolved.

Many people write asking for prayers and I pray for everyone, but most people are not familiar with the basic philosophy

1. This is in *Badr*: Our essential belief is that even if all the doctors of the world lose hope and issue a fatwa of death, still if the spiritual means become available and enough attention develops, the prayer will be accepted and the person will be cured (*Badr*, vol. 1, no. 14, p. 2, dated 6 July 1905).

of prayer and do not know how much attention and effort is required for prayer to reach its true target.¹

Praying requires essentially to embrace a certain kind of death.²



4 JULY 1905

The Greatest Mischief of this Age

This humble one [Hadrat Muftī Muḥammad Ṣādiq^{ra}] presented a British newspaper in which there was some rebuke about Christianity. The Promised Messiah^{as} said:

Christianity is decaying all on its own, but the great mischief of this age is the atheistic science. God forbid it gets a lengthy respite, for then the whole world would be willing to adopt atheism. Science and religion are competing at this time. Christianity is a weak religion and has therefore fallen immediately before science, but Islam is powerful and will overcome it. *Inshā’Allāh* [God willing].³



1. From *Badr*: But I am helpless in the matter of such attention developing; it can happen by Allah the Exalted bestowing the ability. The prayers of the Messenger of God, may peace and blessings of Allah be upon him, were accepted. However, when one of the Companions, a newly married young man, died after being bitten by a snake, and others even asked to pray for him, he said, ‘Go and bury your brother.’ People do not understand the real secret of prayer (*Badr*, vol. 1, no. 14, p. 2, dated 10 July 1905).

2. *Al-Hakam*, vol. 9, no. 24, p. 10, dated 10 July 1905

3. *Badr*, vol. 1, no. 14, p. 2, dated 6 July 1905

6 JULY 1905

God Cannot be Recognized through Physical Sciences

The Promised Messiah^{as} said:

When a person sets aright his dealings with God, God causes His blessings to descend upon him; otherwise, the liar is struck down with His curse. False philosophy and physical sciences have always existed, but God cannot be recognised through them.

God Almighty's Attribute of Creation

An Āryah was being addressed. The Promised Messiah^{as} said:

God is the Creator of all and has always been the Creator. This is established in the Holy Quran, and this is the teaching of Islam that لَمْ يَنْلُ خَالِقًا [He is the Creator still]. However, His creation is not always of the same type that we can say that only humans were created or only monkeys were created. Rather, He is the Creator of variegated creations whose limits we cannot reach. Just as the Creator is Eternal, so is His creativity.

There were People Created before Adam

The Āryah asked that according to Islam, the world began with Adam; that is, 6,000 years ago. The Promised Messiah^{as} said:

This is wrong. Islam and the Holy Quran do not teach that the world has existed for 6,000 years. This is the belief of the Christians, but in the Holy Quran, God Almighty has said about Adam^{as}:

لَنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً^۱

Now, it is obvious that a Khalīfah comes after someone and is his successor, which proves that there were people created before Adam^{as}. Adam became his replacement and successor.

Refutation of Āryah Beliefs

I cannot accept that man keeps becoming a dog, a cat, and a pig again and again. Nor can I accept that a person will live in Hell forever. God is Merciful and Munificent. The God I know forgives the sins of a person and has mercy on him who comes to Him with a pure heart for true reconciliation. Whoever makes a complete sacrifice and places his life in the hands of God, God certainly accepts him. The belief of becoming a monkey and a pig breaks a person's back. The meaning of being a Muslim is that a person should give up all errors, practical and doctrinal.²

1. I am about to appoint a vicegerent in the earth (*Sūrah al-Baqarah*, 2:31). [Publisher]

2. *Badr*, vol. 1, no. 14, p. 2, dated 6 July 1905

20 JULY 1905

Interpretation of a Dream

Maulawī ‘Abdul-Karīm narrated a dream that he felt as if his clothes had caught fire but when he poured water on them, the clothes came out completely safe as if the heat had not reached it at all. The father of Maulawī Shāhib is sick.

The Promised Messiah^{as} said: ‘This indicates that he [his father] will get well.’¹



22 JULY 1905

Limits of Prayer

The death of Khan Shāhib Zulfiqar ‘Ali Khan’s elder wife was mentioned. The Promised Messiah^{as} directed this humble one [Haḍrat Muftī Muḥammad Shādiq, may Allah be pleased with him] to write a letter of condolence to him on his behalf, saying that he should exercise patience; the system of mortality and death operates in the world. Patience is rewarded. The Promised Messiah^{as} said:

Prayers are indeed accepted, but prayers never put an end to this system of mortality and death. This has been the case during the time of all the Prophets. Those who make their faith

1. *Badr*, vol. 1, no. 16, p. 3, dated 20 July 1905

subject to the condition that their prayer is accepted and their wish is fulfilled are very foolish. It is in regard to such people that the Holy Quran says:

وَمِنَ الظَّالِمِينَ مَنْ يَعْبُدُ اللَّهَ عَلَى حُرْفٍ فَإِنْ أَصَابَتْهُ خَيْرٌ إِطْهَانٌ بِهِ وَإِنْ أَصَابَتْهُ فِتنَةٌ لِّإِنْقَبَ عَلَى
وَجْهِهِ خَسِيرٌ الدُّنْيَا وَالْآخِرَةِ ذَلِكَ هُوَ الظُّمُرَانُ الْمُبْيَسُونُ¹

Some people worship Allah the Exalted, standing as it were on the edge—content if some good happens, but turn aside upon facing some trial. Such people suffer loss here and in the Hereafter. And this loss is manifest.

The Promised Messiah^{as} said:

Among the Companions^{ra} there were those who had wives and children as well, and this system of mortality and death was operative among them too, but no complaint was heard from them as we hear from some foolish people of this age. The reason is that the Companions had divorced the love of this world. They were ever ready to lay down their lives, so what did they care for wives and children? They never asked for prayers for such things. And this is why no such complaints arose among them. They had already sacrificed themselves for the sake of faith.²

1. And among men there is he who worships Allah on the borderline of *belief*, then if good attends him, he is content therewith; and if there befall him a trial, he turns away from *Allah*. He loses in this world as well as in the Hereafter. That is an evident loss (*Sûrah al-Hajj*, 22:12). [Publisher]

2. *Badr*, vol. 1, no. 16, p. 3, dated 20 July 1905

24 JULY 1905

An Exhortation to Exercise Patience

Two friends from Peshawar came. It was mentioned that the opponents had inflicted much pain upon them. The Promised Messiah^{as} said:

Exercise patience. Allah the Exalted becomes pleased with patience on such an occasion.¹

Anguish-Filled Words of Ḥaḍrat Khalīfatullāh [His Holiness the Vicegerent of Allah], Peace be on Him

All Anguish and Sorrow Should be for the Faith

The day before yesterday,² I mentioned concerning a friend that fear of certain trials has increased, and there is the danger of grief and sorrow overpowering his heart. The Promised Messiah^{as} said:

1. *Badr*, vol. 1, no. 16, p. 3, dated 20 July 1905 (It seems that the paper of 20 July was published after 24 July because the diary of 22 and 24 July were published in this paper. (Compiler)

2. Ḥaḍrat Maulawī ‘Abdul-Karīm wrote these discourses of the Promised Messiah, peace and blessings be on him, on 26 July 1905, which were published in the 27 July 1905 issue of *Badr*, under the title of ‘The Anguish-Filled Words of Ḥaḍrat Khalīfatullāh, Peace be on Him.’ From these statements, this discourse was of 24 July because if the 26th date is referred to as the day before yesterday, it becomes the 24th. (Compiler)

I have prayed a lot and do so assiduously, but I also worry that everyone is caught up in the sorrows of the world. When will they get the opportunity to worry about religion? Suffering is inevitable in this life, and in the limited time of a person's life, at some point, one is subject to some accident and sorrow.

Thus, if a person's soul continues to worry like this about the sorry state of worldly affairs, when will that pristine time become available to him when all his sorrows and worries will be for the Faith? If the members of the Jamā'at who have declared in their *Bai'at* [Pledge of Allegiance] to give religion priority over the world, are stuck in this quagmire day and night, tell me when they will pay attention to the fulfilment of this critical Pledge?

The Promised Messiah^{as} said:

I can say under oath that I have never suffered from sorrow and anxiety for the world ever since I can remember.

The Promised Messiah^{as} said:

When I was probably 15 years old, I questioned a Khatri [Indian caste predominantly involved in trade and commerce] who was sitting in the presence of my revered father and was recounting his bitter experiences and failures and was extremely vexed. I asked 'Why do people suffer so much for the world and are trapped in its grief and sorrows?' He said 'You are still a child. You will come to know these things when you have a household.'

The Promised Messiah^{as} said:

After quite some time when I was probably about 40 years old, I had a chance to speak to that very Khatri for some reason. So,

I said, ‘Tell me now that I am married and have a household.’
He replied that I was still the same as before.

The Promised Messiah^{as} said:

Every person should look into his heart and see which one of the two he grieves for more in his heart: the Faith or the world? If his heart is always turned towards worldly affairs, he should worry a lot because the words of God inform us that even the *Salāt* of such a person is not accepted.

The Promised Messiah^{as} said:

Oh, how I wish people would understand that Allah the Exalted becomes the Guardian and Guarantor for all the worldly worries and sorrows of the person who becomes wholly concerned and preoccupied for the Faith!

The Promised Messiah^{as} said:

I have never heard nor has any Book testified that a Prophet had ever died of hunger or that his children went around begging from door to door. Certainly, I have often heard such wretched stories about worldly kings, nobles, and rich people that their children went door to door begging for food. God Almighty's ongoing and continuous practice is that no godly believer has ever had to give up his soft and comfortable bed for a bed of warm ashes, nor have his children had to face an evil day. If people have firm faith in these things and have genuine and pure trust in Allah the Exalted, they would be freed from all kinds of spiritual suicide and heartburn.

The Promised Messiah^{as} said:

Many people long for children with the idea that an heir be born for their wretched world. They do not know that if they turn out to be evil and unruly, their earned wealth and accumulated savings will help them advance in sin and iniquity, and the punishment for these sinful deeds will continue to be added to their [the parents] record of deeds.

The Promised Messiah^{as} said:

If one longs for progeny, one needs a heart like that of Ḥadrat Zakariā [Zechariah], peace be on him. Allah the Exalted mentions the prayer of Ḥadrat Zakariā^{as} for a righteous son in the Holy Quran so that it becomes a model for the believers.

The Promised Messiah^{as} said:

Life is fickle, and time is very short. Everyone should be concerned about their faith. There is no better prescription than this for prolonging life and gaining blessings.¹



1. *Badr*, vol. 1, no. 17, p. 2, dated 27 July 1905

26 JULY 1905

(At the time of Fajr Prayer)

An Opportunity to Develop a Change within Yourself

There was a strong earthquake shock this morning at around 3 o'clock. The Promised Messiah^{as} came for the morning Prayer and said:

I was praying yesterday that such people are growing in wickedness, and negligence has made their hearts dull, if this state of calm and peace continues, their scorn would increase. This trend [of earthquakes] should continue.

The Promised Messiah^{as} said:

Now these materialistic deniers of Divine power have come to face Allah the Exalted. They had decreed that no calamity was about to come.

The Promised Messiah^{as} said in the end that now is an excellent time for our Jamā'at to create a change within itself so that Allah the Exalted may also deal with them differently.

The Promised Messiah^{as} said:

God Almighty deals with man based on his expectations from God and the transformation within him. So have great expectations from God and never get tired or despaired in prayer and hope.

A Revelation and its Interpretation

كُنْتُ كَنْزًا مَّسْخِيًّا فَأَخَبَّيْتُ أَنْ أُغْرَى

Translation: I was a hidden treasure and I willed to be recognized.

The Promised Messiah^{as} said:

This is a manifestation of God's attributes. One attribute is manifested in some epoch and remains hidden in another. When an era of reformation becomes far removed, and people become deprived of the knowledge of God Almighty, then in order to reveal His knowledge, Allah the Exalted brings into being a man through whom His knowledge spreads in the world. However, in the age in which He is hidden, the worship of the devotees and the asceticism of the ascetics also remain incomplete and useless. This revelation is also recorded in *Barāhīn-e-Ahmadiyya*. But now, again, this appears to be the time of its special manifestation. This is why it has been revealed again.

The Hidden World of Causes

The Promised Messiah^{as} said:

There is a spiritual effect in prayer and meditation which cannot be understood by materialistic people who only see physical means. There is an abundance of the subtlest of means in the practice of Allah that becomes active after supplication. Humidity is said to be one of the physical causes that brings on sleep. However, even without any causes of humidity, I have experienced it many times that a kind of sleep overwhelms me during which a series of revelations descend, and those are sometimes

such a long sequence that a person repeatedly asks questions from his Lord, and the Lord answers them.

In the same way, some materialistic people have issued a fatwa after looking at a few physical indicators that earthquakes are now over, and there will be no earthquakes here for 200 years, but these people are unaware of the subtle mysteries and means of Allah the Exalted. They know the obvious worldly means, but God also has a hidden world of means.

فاسنی گو منکر حنّانہ است از حواسِ اولیاء بیگانہ است
The philosopher who denies the event of Hannānah¹

Is totally unaware of the extraordinary senses of the divines.

When worldly people are unable to effect reform in the face of abundance of mischief and disorder, Allah the Exalted bestows such powers upon His special servants that all things are set right by their spiritual concentration, so much so that even people's lifespans are prolonged through prayer.

The Prophets exercise their spiritual concentration mightily for the guidance of the people. There is an indication to this in the Holy Quran:

لَعَلَكَ بِأَخْرَجُ لَهُنَّكَ²

The Holy Prophet^{sas} was so concerned for the guidance of the people that he almost killed himself on account of it.

Nothing is achieved by mere talk; what is needed is internal purity and spirituality.³

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- 1. It is narrated that the Holy Prophet^{sas} used to lean against Hannānah—a tree trunk—and when the pulpit was built for the Holy Prophet^{sas}, Hannānah expressed its sorrow, which the Holy Prophet^{sas} perceived. [Publisher]
 - 2. Haply thou wilt grieve thyself to death for sorrow (*Sūrah al-Kahf*, 18:7). [Publisher]
 - 3. *Badr*, vol. 1, no. 17, p. 2, dated 27 July 1905

28 JULY 1905

In Loving Memory of Respected Fatimah, the Wife of Ḥadrat Khalīfatul-Masīḥ I^{ra}

Ḥadrat Maulawī Noor-ud-Deen's elder wife, Fatimah, passed away from this mortal abode on Friday, 28 July 1905, after the Friday Prayer. The deceased had true, sincere faith in the Promised Messiah^{as}. She used to tell me that we are beholden to Maulawī Ṣāhib for having recognised the Messiah of God, but now there is so much love for the Messenger of God in my heart that I cannot turn away from him, no matter who leaves him.

The funeral of the deceased was offered by the Promised Messiah, peace be on him, along with a large congregation of the members outside in the field after *Aṣr* [Prayer]. The Promised Messiah^{as} continued to supplicate for a long time during the Funeral Prayer.

Before *Ishā* [Prayer], the Promised Messiah, peace be on him, mentioned the deceased among the gathering. The Promised Messiah^{as} said:

She would always tell me that you should lead my Funeral Prayer, and I had made a firm resolve in my heart that no matter what the weather might be at the time—whether rain or storm—I would lead her Funeral Prayer. Today, Allah the Exalted gave me such a good opportunity that my health was good and the time was freely available, and I led the funeral myself.

This humble one [Ḥadrat Muftī Muḥammad Ṣādiq, may Allah be pleased with him] said she also wished to pass away on a Friday. The Promised Messiah^{as} said:

Yes, she used to say this. God Almighty also fulfilled this wish of hers. A few days ago, we were still in the garden when one day she fell seriously ill and almost died, so she said, ‘But today is Tuesday, and Friday is still far away, and ‘Abdul-Hayy’s *Āmīn*¹ has not yet come.’ By the grace of God, she regained her health at that time, and then, according to her wish, she also experienced the joy of ‘Abdul-Hayy’s *āmīn* and ultimately encountered the day of Friday.

The Promised Messiah^{as} said:

This is like that narration of a revered old man who fell seriously ill in a city, and when he was close to death, he bequeathed to his companions to bury him in the Jewish cemetery. The friends were surprised that he was a devout, godly man; why would he wish to be buried in a Jewish cemetery? Perhaps he had lost his senses. So they asked him again to confirm what he was asking. The revered old man told them not to be surprised by his statement. That he was in complete control of his senses, and the fact was that he had been praying for 30 years that death should come to him in the city of Toos, so if he were to die there that day, the person whose supplication of 30 years had not been accepted is undoubtedly not a Muslim. So, he did not want to deceive the people of Islam by being buried in a Muslim cemetery and that people should come there and recite *Sūrah al-Fātiḥah* on his grave, believing him to be a Muslim. By the power of God, that man became healthy at that time, and then after 10 to 15 years, he fell ill and died in the city of Toos.

1. A celebration marking the first time an individual completes the recitation of the entire Quran. [Publisher]

The Promised Messiah^{as} said:

The deceased suffered many hardships and difficulties during her life. Many children died. These sufferings that befall a person by Divine decree and determination make up for the shortcomings in a person's good deeds.

When Ṣāḥibzādah Miyān Bashir Ahmad was born to the Promised Messiah^{as}, he told the deceased that this was her son. For this reason, the deceased had a special love for Bashir Ahmad.

Ṣāḥibzādah Bashir Ahmad was present at the funeral and during the burial in such a way that his face showed this inner love.¹

29 JULY 1905

(Before 'Ishā Prayer)

Essentials for the Acceptance of Prayers

Hadrat *Hujjatullāh*,² peace and blessings be on him, left after *Maghrib* Prayer but returned as soon as the call for 'Ishā Prayer was made and occupied his seat of honour. Sheikh Mazhar-ud-Dīn, Inspector Police Peshawar, had been here for a few days with his respected sister. Sheikh Ṣāḥib's sister is a traumatised lady, overcome by the traumas of repeated deaths.

1. *Badr*, vol. 1, no. 17, p. 7, dated 27 July 1905

2. Lit. 'the Proof of Allah', an honorific title of the Promised Messiah^{as} [Publisher]

She had come to Dārul-Amān [the Abode of Peace; i.e., Qadian] with her respected brother seeking the prayers of the Promised Messiah^{as} for peace to descend upon her aching heart, and so she may attain peace of mind from his powerfully effective advice. At the suggestion of Ḥadrat *Hakeemul-Ummat* [Sage of the Ummah—Ḥadrat Maulawī Noor-ud-Deen], Ḥadrat *Makhdūmul-Millat* [the leader of the nation—Maulawī ‘Abdul-Karīm] requested permission for Sheikh Šāhib to leave early due to an important task and some concern. The Promised Messiah^{as} said:

I have explained many things to your sister and prayed for her as well. I have also promised to continue praying, but do keep reminding me. I told her that her heart would not be comforted by some doctrinal sermon and advice. This consolation will come from God Almighty because the one who made the heart can influence the heart, and all this is possible only through prayers. I see that she has significantly benefited from this.

The Promised Messiah^{as} said:

Supplications offered with full attention being cognisant of God have an extraordinary effect. Remember, however, that acceptance bestowed upon prayers comes from God Almighty alone, and there is a particular time for prayers. The special characteristic that morning time has is not found in other times of the day. Similarly, supplications develop an effect and an acceptance at certain times.

The Promised Messiah^{as} said:

Ordinary people cannot bear traumas. Only the hearts of the

Prophets, peace be on them, can bear all kinds of shocks and difficulties and they do not despair at all.

The Promised Messiah^{as} said:

There are occasions when the heart is comforted by words, but there are some situations where only the mercy of Allah the Exalted works. There are hundreds of hidden mysteries in the works of Allah the Exalted, which man sometimes understands and sometimes does not. Since man needs to accumulate provisions for the Hereafter, and since the actions of a man are not always such that they will be of benefit to him in the Hereafter, Allah the Exalted makes provision for it through His decree and determination. When a person chooses to fast, he is permitted to eat whatever he wants before he starts the fast, but there is no such provision for the fast of Divine decree and destiny.

A Revelation

The Promised Messiah^{as} said:

Today, Allah the Exalted gave me another name that I have never heard before. I was overcome by a little drowsiness, and the revelation came:



[Muhammad, the prosperous one.]

Hidden upon Hidden Means and Resources

Various matters concerning the earthquake were being talked about. The Promised Messiah^{as} said:

We should keep track of what is happening so that when the prophecy is fulfilled, it can be announced to the public.

The Promised Messiah^{as} said:

Common people's knowledge is limited to the extent that things happen due to common material causes. To dismiss things so simply is a grave mistake, however. The means available to the decrees and determinations of God are sometimes hidden beyond hidden, and they are only related to [God saying] ¹كُنْ فَيَكُونْ [kun-fa-yakūn] which others cannot even comprehend. If means existed only to the extent that these people have understood, it would be tantamount to them having taken possession of Divinity.

If the wise among the earlier peoples had known the causes of the punishments that befell them, why would they not have saved them? But this did not happen. This is because those causes were hidden beyond hidden. I am certain that many people will be guided to the straight path by this extraordinary Sign.²

1. 'Be!' and it is (*Sūrah al-Baqarah*, 2:118). [Publisher]

2. *Al-Ḥakam*, vol. 9, no. 27, p. 3, dated 31 July 1905

30 JULY 1905

(Before *'Ishā Prayer*)

The Difference between the Promised Messiah and His Opponents

When His Holiness came before *'Ishā* as usual, first the four men from the vicinity of Lodhi Nangal performed *Bai'at* [the Pledge of Allegiance]. After the *Bai'at*, it was mentioned that Maulawī Sanaullah of Amritsar had gone to the village of Teja in the vicinity of Lodhi Nangal, where, during his address at a public gathering, he said that the followers of Mirza Śāhib recite the following creed: ﷺ [‘لَا إِلَهَ إِلَّا اللَّهُ مِنْزَأَ غَلَمَ أَخْمَدَ رَسُولُ اللَّهِ’] [‘There is no one worthy of worship except Allah, Mirza Ghulam Ahmad is the Messenger of Allah’]. Upon hearing this, an opponent [of the Ahmadiyya Movement] but fair-minded person stood up and said, ‘Maulawī Śāhib, if you can show this creed from any of Mirza Śāhib’s writings, I will give you a cash reward of 500 rupees right now.’ Hearing this challenge, Maulawī Śāhib was stumped, and most people got up and left in disgust, and Maulawī Śāhib came back embarrassed.

A Fine Insight

Hadrat *Hujjatullāh*, the Promised Messiah, peace and blessings be on him, said:

The difference between my opponents and me is that they bring in Jesus, peace be on him, and make him an Ummati [of

the Holy Prophet^{sas}], whereas, I make an Ummati [of the Holy Prophet^{sas}] the Messiah.¹



UNDATED

The Need for True Knowledge and the Means to Acquire it

The faculty of pleasure and delight develops from knowledge. What can be done without knowledge and cognisance? This prayer has this secret also hidden within it:

رَبِّ زِدْنِي عِلْمًا²

This is because the more his knowledge expanded, the more his cognisance, pleasure, and motivation increased. Therefore, if a person wants to cultivate a taste and passion for the love of Allah the Exalted, he should acquire true knowledge about Allah the Exalted. And this knowledge can never be attained unless a person spends time in the company of the righteous and observes majestic manifestations of Allah the Exalted.

1. *Al-Hakam*, vol. 9, no. 27, p. 3, dated 31 July 1905

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

The Need for Perfect Loyalty

A sincere and genuine relationship with Allah the Exalted develops when man is completely loyal and faithful. Even if he cries and a pool of tears amasses every day, an individual who is not loyal has no value in the sight of God Almighty. Therefore, it is necessary that your relationship with God Almighty be a model of perfect loyalty.

Death as an Admonisher

Strange indeed is the condition of man that if he sees a snake somewhere, he is terrified of it, and he is afraid of going to the place where he thinks there might be a snake, but thousands of experiences of mortality and death are before him, yet he still takes no heed. Otherwise, death alone would have sufficed as an admonisher to bring about his reformation.

The Consequences of Believing False Stories

False stories create false reliance, with the consequence that truth is eventually lost. Just as trust in the imaginary tales of alchemy causes man to squander away even the wealth he already possesses, false notions and fictional tales also affect faith. Those who leave the Holy Quran—the Word of Allah the Exalted—end up suffering from this same disease and lose their faith. There is nothing in the Holy Quran that deceives a person.

In fact, the renewal of man's faith begins when he comes to believe in Allah the Exalted alone, and his sins start to be removed onwards from that instant. Man cannot be saved from

the poison of sin until true faith comes into being. In my view, this is the main criterion for identifying faith, and everyone can test their faith accordingly. The argument for this is clear: Those who understand that arsenic is a poison do not eat it because they know they will die by eating it.

In the same way, sin is also a poisonous fruit that, if consumed, causes the person to die instantly. However, if a person has belief in Allah the Exalted, he is afraid to go near this fruit, and its destructive effects are made clear to him. I know with full certainty that the disease of shamelessness and open depravity that is spreading throughout the world began with the sickness of atheism and is rooted in the false fables of Atonement.

The Cause of Materialism

Materialism has reached an extreme. Everyone seems enamoured with the world. The reason for this is that wherever one looks, he sees only worldly people. Since there are very few examples of sincere people who are models of a perfect relationship with God Almighty, no attention is given to this. On the contrary, there are plenty of models of materialists. As a result, everyone leans in this very direction, and very few people turn towards God Almighty because adopting the path of God amounts to renouncing the world. A person cannot enter through this path until he embraces a death. That is why he [the Holy Prophet^{sas}] said, مُؤْمِنًا قَبْلَ أَنْ تَمُوتُوا [‘Die before you die’].¹

1. *Al-Hakam*, vol. 9, no. 27, p. 3, dated 31 July 1905

I AUGUST 1905

(Evening gathering)

Two brothers who came from Saroa, district Hoshiarpur, entered into *Bai'at* [the Pledge of Allegiance]. The Promised Messiah^{as} said:

The names of those who enter into *Bai'at* should be recorded in writing. If all these names are written down, we would avoid the difficulties that sometimes occur.

Maulawī Muhammad Husain of Batala

A letter of Maulawī Muhammad Husain of Batala was mentioned. He had written this to Munshī Husain Bakhsh, Revenue Collector for Pindi Gheep, who is currently on leave in Qadian. The Promised Messiah^{as} said:

I do not know what evil it was that deprived him of recognising this [Ahmadiyya] Movement. However, as long as he is alive, I do not make any interpretation of the prophecy concerning him that he will turn [to the truth] in the end. I know that in the beginning, he used to show great sincerity. At the Batala railway station, he took the water container from Ḥāmid 'Ali and helped me perform the ablution, and when I would get up, he used to pick up my shoes and place them in front of me. Compared to other *maulawīs*, he does have the characteristic that when he accepts something, he can declare it boldly.

The Likeness of the Messiah

The Promised Messiah^{as} said:

I am surprised because my case was so very clear. There were three things. These people accepted that the Holy Prophet, may peace and blessings of Allah be upon him, was the like of Moses, and also admitted that the Ummah had become the like of the Jews. They also acknowledged that: **عَلَمَاءُ أُمَّتِنَا كَانُوا مِثْلَ إِنْسَانٍ**¹ [‘The scholars in my ummah will be like the Prophets of Bani Israel’]. They admitted the likeness in all of these cases, yet in regard to the Messiah they insist that he is the very one who will come. How can this be?

This is like the example of two brothers—when assets are divided between them, each one is given comparable things. When they acknowledge the likeness of the Jews in the Ummah of the Holy Prophet, may peace and blessings of Allah be upon him, then why do they drop dead at the acknowledgement of a Messiah [in the Ummah] as well?

The Promised Messiah^{as} said:

I see that I have also been given the title *Aṣḥābul-Kahf* [the People of the Cave (*Sūrah al-Kahf*, 18:10)] in *Barāhīn[-e-Ahmadiyya]*. The mystery revealed here is that just as they were hidden, this secret also remained hidden for 1300 years and was not made manifest to anyone. And with it, the word of *raqīm* [inscription] shows that despite being hidden, it is

1. *Tafsīrul-Kabīr*, by Imām Fakhr al-Dīn al-Rāzī, *Tafsīr Sūrah Yūnus*, verses 57–58, vol. 17, p. 93, Dārul-Kutub al-Ilmīyyah, Beirut. [Publisher]

accompanied by an inscription. And that inscription is that all the Prophets have been prophesying about him.¹

3 AUGUST 1905

A Fresh Revelation from God Almighty

I saw in my dream an envelope containing some *pice*, some of which had fallen out of it in front of me. Then the revelation came:

میرا نام پر میلے
My name flashed for you.

The Promised Messiah^{as} said:

Before this revelation came I had seen some money in my dream, which indicated some dispute or sorrow, but the Divine revelation shows clearly that some Sign will appear whereby God Almighty will manifest for people His name and His existence.²

1. *Al-Hakam*, vol. 9, no. 28, p. 2, dated 10 August 1905

2. *Badr*, vol. 1, no. 18, p. 2, dated 3 August 1905, *al-Hakam*, vol. 9, no. 28, p. 2, dated 10 August 1905

The Door to Revelation is Open

The Promised Messiah^{as} said:

As our scholars believe that the door of *ilhām* [Divine revelation and inspiration] has now been closed, a cognisant seeker [of truth] would die a living death if this were true. God is not miserly. He Himself has taught the prayer which manifests that the door to these favours is open:

صَرَاطَ الْمُنْسَكِينَ أَعْلَمُ عَلَيْهِمْ^۱

Sadly, Maulawī ‘Abdullah Ghaznavi also believed that he did not know whether the revelation he received was satanic or Divine. I wonder what happens to these people in light of this belief when they get such a revelation. If they act on it, they may be following Satan’s command, but if they do not, there is the possibility that they displease God. The same is the case with the revelations of Ilahi Bakhsh, the Accountant. In comparison to these people, the mother of Moses fared far better; she put her child in the river based on her firm faith in the word of God.²

(Evening gathering)

The darkness of the evening did not permit me to write things down, so I have written this incident in my own words with the help of

1. The path of those on whom You have bestowed *Your* blessings (*Sūrah al-Fātiḥah*, ۱:۷). [Publisher]

2. *Badr*, vol. ۱, no. ۱۸, p. ۲, dated ۳ August ۱۹۰۵

God-given faculty of memory. Those revered persons who were present will see after reading it that, by the will of Allah, I have been successful to a large degree in writing the proceedings down. All praise is due to Allah for this. (Editor)

Expression of Humility and Meekness in the Discourses of the Prophets

The discussion began with the statement that all the Prophets and the righteous mention their helplessness, humility, and weakness, which should not be made the target of objections. Maulawī Muhammad Husain of Batala has objected due to the use of such words by Ḥaḍrat *Hujjatullāh* [the Promised Messiah], peace and blessings be on him, in the public announcement related to the earthquake. His Holiness told my honourable brother, Muftī Muḥammad Ṣādiq, to look up such places perhaps in the Bible. Muftī Ṣāhib mentioned this. Upon this, His Holiness said:

These kinds of words are found in the books of all the Prophets. Since their cognisance is greatly advanced and they recognise the grandeur and omnipotence of Allah the Exalted, they express great humility and helplessness. The foolish who have no knowledge of this [lofty] station object to it, although this is a sign of their perfect cognisance. Allah has said the following for the Holy Prophet, may peace and blessings of Allah be upon him:

إِذَا جَاءَهُمْ رَبُّهُمْ وَالْفَقْتُحُ ○ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ○ فَسَيِّئُ بِحَمْدِ رَبِّكَ وَ
اُسْتَغْفِرُهُ إِنَّهُ كَانَ تَوَابًا ^١ ○

1. When the help of Allah comes, and the victory, And thou seest men entering the religion of Allah in troops, Glorify thy Lord, with *His* praise, and seek forgiveness of Him. Surely He is Oft-Returning with compassion (*Sūrah an-Naṣr*, 110:2-4). [Publisher]

He has been clearly told to do *istighfār* [seeking forgiveness] here. What does this mean? This means that if any deficiency remains in carrying out the grandiose work of preaching that was entrusted to you, the full knowledge of the finest subtleties of which is possessed only by Allah the Exalted, may Allah the Exalted forgive it. This *istighfār* is a life-giving and dear thing to the Prophets and the righteous. Now, ignorant and short-sighted Christians object to it.

Wherever they hear the word *istighfār*, they immediately object. However, if they were to look at their own house, [Jesus] the Messiah says, ‘Do not call me good.’¹ The Christians interpret this to mean that Christ intended to say, ‘Call me God.’ What a strange conclusion! Was Jesus Christ called God by his mother Mary or his brothers so that he should impose this very demand upon this individual to call him God as well? He had not even heard this word from his loved ones and disciples. In addition, they would only address him as *Teacher, teacher!* So how did this expectation arise for this poor man to call him so? Would he be pleased when someone called him God? This is absolutely false. No one called him God, nor did he ask to be called so.

Then they make another argument that that individual was actually a hypocrite. That is why Christ became upset, as it were: ‘Why do you call me good while you do not consider me to be good?’ This is also completely false. From where is it learned that that person was a hypocrite?

In short, the essential point is verily that God’s chosen servants continue to confess their servitude to God and continue to supplicate. Foolish people consider these things to be defects. If we look at the prayers of the Holy Prophet,

1. See Matt. 19:17, Mark 10:18, and Luke 18:19 [Publisher]

may peace and blessings of Allah be upon him, only God knows what such foolish critics will say, like [the prayer]:
 ۱. اللَّهُمَّ بَاعْذِنِنَا وَبَيْنَ حَطَابَيْنِ كَمَا بَاعْذَنْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ.

Summer has Relevance for Spiritual Growth

A sincere member sought permission to go to the mountains. When this was mentioned, the Promised Messiah^{as} said:

The promises of Allah the Exalted are absolutely true. When it has been revealed that some severe punishment is about to come, and we do not know its exact time, we should exercise great care. What is there in the mountains?

I spend my summers here and face no difficulty. Rather, I once went to Dalhousie in connection with a court case. When I reached there, I saw that contrary to what I was accustomed to, there was neither heat nor sweating. It rains and the clouds come inside the houses. I was sitting inside all the time and had no opportunity to even walk around. If one would not drink tea every day, he would get diarrhoea. I spent a couple of days and then started to feel severe discomfort, and I did not feel cheerful and refreshed until I reached Pathankot.

Write to him to come here. The weather is pleasant here, too, if it continues to rain, and a significant change in weather is expected by 15 September anyway.

1. Translation: O Allah, create separation and distance between me and my mistakes in the way that You have created separation between the east and the west. (Compiler)

The Promised Messiah^{as} said:

I find that summer also has a special connection with spiritual growth. Look at the Holy Prophet, may peace and blessings of Allah be upon him, that Allah the Exalted gave him birth in a city like Makkah, and then he would go alone to the cave of Hira to worship Allah the Exalted during those summers. What an extraordinary time that must have been! He must have carried a water bag with him.

The Preference for Solitude by the Prophets

The essential point is that when love and passion develop for Allah the Exalted, a dislike and aversion to the world and the people of the world come into being. A natural liking for solitude and seclusion arises. This was also the condition of the Holy Prophet, may peace and blessings of Allah be upon him. He had become so lost in the love of Allah the Exalted that he found complete pleasure and delight only in this solitude. He spent many nights alone in a place where no means of rest and comfort were available, and one would be afraid to even travel to it. This also shows how brave and courageous he was. When the relationship with God Almighty is strong, courage also comes; this is why a believer is never cowardly. The people of the world are cowards; they do not possess real courage.

Hearing that those with a strong relationship with God Almighty like solitude and seclusion, some people object as to why then Prophets and Messengers have wives and children. They mingle in the streets and they eat and they drink. But it is a pity that people who raise such objections do not realise that the case of these people is like one person who goes to the door of someone to beg while another is the friend of the homeowner and has gone there just to visit him; now, what fault is it of his if

that friend offers him a lavish meal? The homeowner enjoys his friend eating the meal whereas just a piece of some dry bread is given to the beggar, and if he stops there for excessive time, he is shoved and pushed out of the house. However, this is not the treatment meted out to the friend; instead, he derives pleasure from his extended stay, eating the food and drink placed before him.

This is indeed the case with God's Prophets and His Appointed Ones. All that comes before them is not the result of their selfish desires. They find all pleasure and comfort in remaining occupied in the remembrance of Allah the Exalted. They actually like solitude, where they express their heart's desires and wishes to their Beloved and want no one to see them in this state. Moreover, these relationships are for their perfection. I have repeatedly stated that all aspects of morals cannot be fulfilled until all kinds of situations are faced.

Prophets and Messengers face hardships and difficulties, and these difficulties come for the perfection of their morals. No one else has had the opportunity to manifest all the morals like the Holy Prophet, may peace and blessings of Allah be upon him, did. During his entire stay in Makkah, he faced all kinds of hardships and difficulties, which brought out his perfect patience and his enduring contentment with the will of God.

Subsequently, when he entered victoriously in the capacity of a king, although he could have executed them all and had the right to do so, despite having this power, he forgave them all. This provides proof of his perfect selflessness, generosity, forbearance, and forgiveness. The Messiah [Jesus] was never afforded such an opportunity, so he could not manifest these two aspects.¹

1. *Al-Hakam*, vol. 9, no. 28, p. 2, 3, dated 10 August 1905

5 AUGUST 1905

(Evening gathering)

Attraction to the [Ahmadiyya] Movement

A tender-hearted Ḥājī [one who has performed Pilgrimage] approached Ḥadrat *Hujjatullāh* as soon as he had seated himself. He requested his *Bai‘at* [Pledge of Allegiance] to be accepted. His Holiness instructed him to do so after a day or two. After this the conversation began as follows:

Large numbers of people are joining the [Ahmadiyya] Movement, though the reasons and motives for this are not known to us.

Which preachers have I appointed to go and invite people to join this Movement? This is simply an attraction from God Almighty. When God Almighty establishes a Movement, there is an attraction attached to it by which people keep being pulled towards it. The same is happening here. He has placed an attraction in this [Movement]. The extent of the attraction in this Movement is determined by how far Allah the Exalted wants it to advance.

Conditional Bai‘at

It was then mentioned that some people send letters regarding *Bai‘at* [the Pledge of Allegiance], stating that they will take *Bai‘at* if a particular issue is resolved or if they come into so much money.

Upon this, the Promised Messiah^{as} said:

People who place conditions always remain deprived. Those with sincere dispositions consider asking for a sign or a miracle an affront to them. What signs had Ḥadrat Abū Bakr Ṣiddīq^{ra} seen? He knew that the prevailing condition of Arabia demanded that a *Musleh* [Reformer] should come. Thus, when the Holy Prophet, may peace and blessings of Allah be upon him, made the claim, his morals and righteousness served as a majestic miracle for him, and he accepted the claim as soon as he heard it. Such people never need any sign. Those who present such conditions that they will believe if their income reaches such a level appear to imagine that by believing, they are doing a favour to Allah the Exalted or His Messenger.

Those fools do not understand that Allah the Exalted does not need them. In fact, it is a favour from Allah the Exalted that He showed them the path of guidance and sent His Appointee for guidance. This is the manifest beneficence of Allah the Exalted, but these people want to make God Almighty beholden to them. Allah the Exalted says in the Holy Quran that the Signs are with Allah. At another place, He says there are Signs in the earth and heaven. It is clear from this that Allah the Exalted reveals how foolish these people are who do not even understand whether this age needs a Prophet. The plight of the era itself bears witness to this. What greater Sign do they want?

Every person needs to meet their end with their faith intact so that they depart from this world with tranquillity. So, when this is essential, how absurd and futile is the condition that if a particular issue is resolved or if income reaches a certain level, then I will pledge allegiance? The need that should be kept in mind at all times is the need for a good end.

I see these things happening because the majesty of Allah the Exalted is not ingrained in the heart. If the heart bears the impress of the grandeur and power of Allah the Exalted and has faith in His existence, it would be filled with fear, so that it would be saved from the sin, debauchery, and evil passions in which the world is immersed, and they would not place such conditions on coming to Him.

What a strange phenomenon this is! Does a person who is ill go to the doctor and offer him something [in return for treatment] or impose the condition on him that if he gets better [upon his treatment], the doctor must pay him so much?

People who talk like this are not interested in coming closer to God Almighty. The miserable world they present is their aim and objective. There is no burning desire in their hearts to be connected with Allah the Exalted or to turn their hearts and attention towards Him. They would not say such things if this deep sorrow and anxiety were to develop. When they become conscious of their illness, a person who is physically or spiritually ill goes around yearning helplessly and anxiously and has so much faith in the physician's words that they take whatever he prescribes to get better. What a strange irony that they are supposedly coming towards [the spirituality of] religion, while imposing a [materialistic] stipulation of the world as a means to that end!!!

Some people are such that all their zeal evaporates the moment they face the slightest worldly difficulty. What would be the benefit of such people entering our Jamā‘at, and what comparison would there be to the Companions^{ra}? The situation of the Companions^{ra} was indeed amazing. They also had wives and children, yet they laid down their lives in the way of God Almighty in the thousands. If they had not prioritised

religion over the world, how would it have been possible for them to sacrifice their lives in the path of Allah? It is narrated that a Companion^{ra} had some dates in his hand and was eating them when he discovered that another Companion^{ra} had become a martyr. He harshly rebuked himself, saying, ‘Your brother has become a martyr while you are still alive.’ This was the state of their faith!

I genuinely and honestly say that the world and religion cannot be embraced simultaneously. Yes, it can be a servant, but it can never be a partner. It has never happened that one with a pure connection with God Almighty went begging for food. Allah the Exalted shows mercy even to the progeny of such a one. So why do people unite opposites by setting such conditions when this is the case? Only those who respect the Pledge of Allegiance and prioritise religion over the world should be considered as having joined our Jamā‘at. When a person moves towards Allah the Exalted, being faithful to this covenant, Allah the Exalted gives them strength.

It is pleasing to see the condition of the Companions^{ra}, how Allah cleansed and purified them. Look at Ḥadrat ‘Umar^{ra}, how he was ultimately transformed after embracing Islam. Likewise, who knows who the people are in my Jamā‘at whose faculties of faith will develop and flourish similarly? It is Allah the Exalted alone, who is the Knower of the Unseen. If there are no such people whose faculties grow and thrive to establish a Jamā‘at, how could the [Ahmadiyya] Movement continue to function? But remember it well that the Jamā‘at which does not advance for the sake of God is of no benefit. Taking a step for God is also easy if God Almighty is pleased with it and supports it with the Holy Spirit. These things do not come into being until one sacrifices one’s self and acts upon:

اَكَمَّنْ حَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهُوَى ○ قَالَ الْجَنَّةُ هِيَ الْمُأْوَى ○¹

From [shall surely be his home], it is learned that heavenly life starts from this very world if the soul is restrained from evil desires. The stage which the sufis refer to by words like — فنا — نَهَى النَّفْسَ عَنِ الْهُوَى [annihilation], etc., is this same stage of [restraining the soul from evil desires].²

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7 AUGUST 1905

(Before 'Ishā Prayer)

Recurring Revelations

Someone asked the question that this revelation:

مُبَارِكٌ وَ مُبَارِكٌ وَ كُلُّ أَمْرٍ مُبَارِكٌ يُجْعَلُ فِيهِ

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

has been stated in reference to the small mosque at one place and the

1. But as for him who fears to stand before his Lord, and restrains his soul from evil desires, The Garden shall surely be *his* home (*Sūrah an-Nāzi'at*, 79:41–42). [Publisher]

2. *Al-Hakam*, vol. 9, no. 28, p. 3, dated 10 August 1905

large mosque at another. The Promised Messiah^{as} said:

Some revelations are received again and again and possess a different grandeur on each occasion. The revelation:

إِنْ مُهِينُ مَنْ أَرَادَ إِهْانَكَ
[I shall humiliate him who designs to humiliate you.]

Has come many times, and it appeared in a new context every time. Each time the one doing the humiliation and the one being humiliated has been some new being. In the same way, the revelation:

إِنْ مَعَ الْأَفْوَاجِ لَتَيْكَ بَغْتَةً
[I shall come (to you) suddenly with My hosts.]

Has been received in abundance, and a new miracle has always come into being through the help of Divine hosts. Most revelations are similarly received repeatedly and have a new aspect about them each time. Likewise, many verses in the Holy Quran have different implications in their specific contexts although the words may be the same. It is indeed an attribute of Allah the Exalted that:

كُلْ يَوْمٍ هُوَ فِي شَانٍ¹

But the references in the books should be shown to me which have given rise to this question.

1. Every day He *reveals Himself* in a different state (*Sūrah ar-Rahmān*, 55:30). [Publisher]

The True Meaning of the Holy Spirit

Someone's question was presented that what you have written about Gabriel shows that you agree with [Sir] Syed Ahmad that the *Rūḥul-Amīn* [the Spirit, faithful to the trust] is [something] within the human being and there is no *Rūḥul-Qudus* [the Holy Spirit] and Gabriel apart from this. The Promised Messiah^{as} said:

This is entirely wrong. My thinking on this matter bears no resemblance whatsoever to [that of] Syed Ahmed. My purport is that *Rūḥul-Amīn* descends upon a person at the behest of Allah the Exalted when he attains such a level of holiness and purification as to develop within himself a condition that is worthy for the descent of *Rūḥul-Amīn*. At this point, it is as if there is a *Rūḥul-Amīn* on one side, and then one comes from the other side. I say this based on my own condition and experience. These are not mere words.

Lightning is an excellent example to understand this. When there is lightning within a body, it is then that heavenly lightning can affect it. This truth can also be found in the Holy Quran through careful deliberation.

The Joy of Worship and Prayer in Solitude

The intense heat and lack of rain being experienced these days were being discussed. The Promised Messiah^{as} said:

It is the Sunnah to perform the *Istisqā'* Prayer [Prayer for rain] on such an occasion. I will also join the Jamā'at in the performance of this sunnah, but I intend to go out and pray and supplicate in solitude. The joy experienced in humbling oneself

and supplicating before God Almighty in solitude is not found when sitting among people. There is a treasure trove of other prayers, too. I have built a small mosque in the garden for this very purpose, which should be called *Masjidul-Bait* [Mosque for the household].

The Promised Messiah^{as} said:

The life circumstances of the Prophet of God, may peace and blessings of Allah be upon him, were of two types: one visible and one hidden. His first worship was performed in the cave of Hira. He would stay there for days at a time in a cave on a desolate mountain, where there is fear of all kinds of wild animals, snakes, leopards, and such, remaining engaged in worship day and night in the presence of Allah the Exalted and supplicating.

It is a general rule that when the attraction of one side increases significantly, the fear of the other side is removed from the heart. Some women who are easily frightened have been observed going to places out of necessity in the dark of night when a child is sick, where it would be difficult for them to go even during the day. A person was seen once getting ready to jump from a tall building out of fear during an earthquake. People managed to stop him.

When fear of God and love prevails, all other fears and loves disappear. Isolation is necessary for making such a supplication. It is through such a complete relationship that Divine splendour becomes manifest, and every relationship requires such privacy.

Only One Wish

The Promised Messiah^{as} said:

The suffocating stillness of the air, heat, and lack of rain of these days is a prelude to something that will appear in the future. It is not known what is going to happen. All I wish is that the existence of God be proven to the world no matter what it takes, and the truth of the religion of Islam be manifest no matter how it happens.

The Death of the Messiah is a Belief Based on Consensus

A person asked, ‘From where did the belief of the Messiah being alive enter into Islamic literature?’ The Promised Messiah, peace be on him, said:

This is similar to how the Muslims of India still perform marriage and death rituals like the old Hindus. When many Christians and Jews became Muslims, they brought remnants of old ideas. Those same ideas were transferred to Muslims and combined with misunderstandings of *ahādīth* to give rise to this incorrect belief, and then it found its way into the books. Otherwise, there was no trace or sign of this at the beginning of Islam; in fact, there was an *ijmā‘* [consensus] on the death of all the Prophets. Nevertheless, even among these people, many acknowledge the death of Hadrat ‘Isā [Jesus]. Some say that he remained dead for three days, others for seven days, and some believe that he died forever.

In any case, the true Islamic *ijmā‘* is the one that took place in the midst of the Companions^{ra}. The first *ijmā‘* among the

Companions^{ra} was indeed that all Prophets had died. Without it, the Companions^{ra} could never have attained patience after the death of the Holy Prophet^{sas}. This blessed consensus was reached through Ḥadrat Abū Bakr^{ra}. And even if someone had the illusion [before this] that some Prophet was alive, it was removed, and thus, realising that all Prophets die, the shock of the Prophet's death was lifted from the hearts of the Companions^{ra}. If any individual was suffering from a misunderstanding due to a lack of comprehension, that too, was removed. The Word of God Almighty has settled the issue that no one [physically] ascends to the heavens. When the *kuf-fār* [disbelievers] asked the Holy Prophet^{sas} for the miracle of ascending to the heavens, he said:

قُلْ سُبْحَانَ رَبِّنَا هَلْ كَنْتُ إِلَّا بَشَرًا إِنْ سُوْلًا¹

Meaning that, no human Messenger has ever ascended to the heavens.

And Allah says:

مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَاتَمْتُ مِنْ قَبْلِهِ الرُّسُلُ أَفَأُنْبَئُنَّ مَاتَ أَوْ قُتِّيلَ²

Meaning that, there is no Prophet who has not died, so if this Prophet dies or is killed, will you turn away from religion? The heavenly books and history of the world also give the same testimony. There is no precedent that any number of Prophets ascended to heaven previously.

The Messiah himself also delivered this very verdict, saying that John is indeed Elijah. Yes, indeed, just as Adam^{as}, Moses^{as},

1. *Sūrah Bani Isrā'īl*, 17:94 [Publisher]

2. *Sūrah Al-e-'Imrān*, 3:145 [Publisher]

Noah^{as}, and other Prophets went to Heaven, so did Jesus, in that same way. Accordingly, the Holy Prophet^{sas} saw all of them in Heaven on the Night of Ascension. There was nothing extraordinary about Jesus. It is a pity that these people have lost their sense of smell; otherwise, the odour emanating from the condition of the age itself suggests that holding such a belief is the foundation stone of Christianity.

Some people object that I wrote the same thing in *Barāḥīn[-e-Abmadiyya]*. Still, they do not realise that this fact confirms my veracity, for it shows that I engage in no conniving machination. In this very book, *Barāḥīn[-e-Abmadiyya]*, I was given the title *Masīḥ* [Messiah], and all the promises of God Almighty are contained in it. Had I not committed this error in *Barāḥīn-e-Abmadiyya*, it might have appeared that it was manufactured.¹

1. *Badr*, vol. 1, no. 19, p. 2, dated 10 August 1905

8 AUGUST 1905

(Evening gathering)

Current State of the World

The Promised Messiah^{as} said:

I prayed for rain today, and as I did, the thought ran through my mind that this suffocating stillness of the air and drought is by the decree and determination of Allah the Exalted. It is not appropriate to interfere in it. Allah the Exalted has said:

دینا میں ایک نذیر آیا پر دننا نے اس کو قبول نہ کیا لیکن خدا اُسے قبول کریگا اور
بڑے زور اور حملوں سے اُنکی 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.

All calamities and hardships are His mighty assaults in one form or another, and they are all a type of prophecy, and all that is happening is for our benefit. It may well be that an assault in the form of famine will appear.

The Promised Messiah^{as} said:

Looking at the condition and complexion of the world reveals that it has changed a lot. There appears to be such a change as if no room for good faith remains at all because if thinking ill of others prevails on every side, how far will a person exercise positive thinking? I am astounded when I see nothing except

atheism, deceit, and deception in the world. Everyone is pre-disposed to the world, so much so that even if someone undertakes the work of religion, these things are also involved in it. Either it is pure greed for the world, or worldly adulteration is involved. In such a condition, I thought that if someone was dying, let him die.

I am bewildered that people cry over all sorts of things, but I say, never mind other things, I am afraid they do not even believe in the existence of God.

At this point, Ḥadrat *Hakeemul-Ummat* [Sage of the Ummah—Ḥadrat Maulawī Noor-ud-Deen] said that yesterday I addressed my congregation at one point in my lesson and said: ‘Listen! What did you gain by entering this [Ahmadiyya] Movement? The world curses you, so if your relationship with God is not right and there is mutual malice, rancour, and enmity between yourselves, then what did you gain from God?’

The Promised Messiah^{as} said:

What did they gain from God? Nothing at all. This is absolutely true.

In Loving Memory of Ḥadrat Munshī Ahmad Jān

Ḥadrat *Hakeemul-Ummat* [Maulawī Noor-ud-Deen] spoke in loving memory of the late Munshī Ahmad Jān, may Allah forgive him, who was a well-known Sufi from Ludhiana and stated that he had planned to write two or three more volumes in the field of spiritual medicine, but after hearing the claim of the Promised Messiah^{as}, he abandoned the idea considering it to be mere sport and pastime. This made me fall in love with him.

Ḥadrat *Hujjatullāh* said: ‘He also wrote a similar letter to me.’

Prayer is the Real Thing

The remembrance of Ḥadrat Muṇshī Ahmad Jān continued, and during the mention of his sincerity, the science of spiritual concentration and recovery from illnesses came under discussion. Upon this, the Promised Messiah^{as} said:

Prayer is the healing method Allah the Exalted taught in Islam. Relying on one's self and spiritual concentration is also a form of *shirk* [associating partners with God]. However, when a person prays to God, all these things are annihilated, and the person then runs towards the true refuge. So, remember that prayer alone is the real thing; everything else is sheer madness.

I have experienced the amazing, wondrous effects of prayer. Once I was in severe pain from a toothache. A superintendent named ‘Umar Darāz was visiting us, and I asked him if he also knew the cure for a toothache. He said the remedy for a toothache is to extract the tooth. When I heard this, I thought tooth extraction is also a torment. I was sitting on a mat then, and due to the discomfort of the pain, my head was placed on the side of the bedstead. At that moment, I felt a little drowsy and received the revelation:

وَإِذَا مَرِضْتُ فَقُوَّةٌ يُشْفِنُ

[When you fall sick, He heals you.]

And along with it, the pain went away instantly.

I know for sure that there are thousands of treasures of cognisance hidden within the realm of prayer. One who goes elsewhere will be deprived of these treasures. When a person leaves the path upon which there are shade-giving trees and water supply arrangements, will he not deprive himself of all these

comforts? No one possesses two hearts, so one has to choose a side to focus on.

The misguided sects suffered loss because they left the true path. Shias etc., who keep chanting ‘Husain, Husain’, became wretched because they idolised a human being, and the light of cognisance disappeared from their bosoms.

After this, the Promised Messiah^{as} described some incidents from when he was a student and related to his Shia teacher, which showed how far this group had been deprived of verities and cognisance.¹



9 AUGUST 1905

(*Evening gathering*)

The Cause of Being Deprived of the True Religion

A young Hindu had come from Peshawar to see the Promised Messiah, peace and blessings be on him. He described briefly how reading the *al-Hakam* [newspaper] and the company of an Ahmadi developed in him this desire to come and see the Promised Messiah^{as}. Moved by this, Hadrat *Hujjatullāh* [the Proof of Allah; i.e. the Promised Messiah^{as}] delivered the following address:

The greatest thing is religion, by attaining which man achieves

1. *Al-Hakam*, vol. 9, no. 28, p. 11, dated 10 August 1905

true prosperity and comfort. The life of the world passes in one way or another: شب تور گذشت و شب سرور گذشت, meaning that, the times of ease and sorrow both pass on. However, religion is such a thing that by treading upon it, a person can please God Almighty.

Know that Allah the Exalted is not pleased with a person, nor can anyone attain His nearness unless he treads the straight path. That can happen only when the Being and attributes of Allah the Exalted are recognised, and he acts upon the ways and directions that are in accordance with His will and purpose. Since this is essential, a person should prioritise religion over the world, and this is not a difficult matter at all.

Look! A man becomes prepared to put his life in danger to earn a little money, which is the lowest of worldly desires. So, when one thinks of pleasing Allah the Exalted and wants to win His pleasure, why would this be difficult?

People are deprived of [embracing] the true religion mainly because of their national identity. A person makes his connection with kith and kin, friends, and fellow members of his people so strong that he does not want to let them go. Given this situation, this door of salvation cannot open for him. This is a kind of impotence and weakness, but it takes martyrs and courageous men to not let such relationships hinder them in the least and advance toward God Almighty.

Some weak-natured people think that the purpose is to worship God Almighty and it makes little difference what religion you have, but they fail to realise that no religion other than Islam is free from errors in belief and practice among all religions present today. The true and living God—turning to whom man gets genuine comfort and illumination, and establishing a connection with whom man can be saved from his sinful life—cannot be found except through Islam.

This is the first step for every type of spiritual advancement,

and if a person is successful in this, then God becomes his, and he becomes God's. It is true that when a person separates from his people for the sake of Allah the Exalted without any personal motives and joins another group of people only to please God, he undergoes immense pain and suffering by breaking these connections. Nonetheless, this is an act meriting the highest honour in the view of God Almighty, and it is a martyrdom greatly rewarded by Allah the Exalted. Indeed, God says:

مَنْ يَعْمَلْ مِثْقَالَ ذَرْرَةٍ خَيْرًا أَوْ شَرًّا¹

Meaning that, God does not let even an iota of goodness done by someone go to waste. He rewards it. So, why would someone who does such a highly virtuous deed and accepts death for himself for the sake of God be deprived of a reward? The person who breaks his connections for the sake of God Almighty embraces death because actual death is also a breaking of bonds; that is, the soul disconnects from the body. To sever the connections one has with one's people, and kith and kin for the sake of God Almighty is an exceptionally meritorious deed in the sight of God.

Sometimes this obstacle becomes a great hindrance for a person to come to God. He sees that he has a group of friends, he has his parents and siblings and other relatives, their love and bond have so permeated his heart and soul that—despite acknowledging the truth and veracity of Islam, and recognizing that there is no salvation without it, and knowing that the path he is treading is dangerous and foul—he admits that he is willing to fall into Hell but cannot forsake the ties with his people.

Such people do not realise that it is easy to say falling into Hell is acceptable with the tongue, but if they knew the pain

1. *Sūrah az-Zilzāl*, 99:8 [Publisher]

and suffering this entails, it would be another matter altogether. If there is even a slight pain in the eye, one realises how much suffering it entails, and Hell, of course, is Hell, concerning which the Holy Quran states:

لَا يُؤْتُ فِيهَا وَلَا يَمْلِئُ¹

Such people are gravely mistaken, and this is an easy matter to resolve. Let such a person see whether they can patiently bear the world's calamities. If not, how does such a one imagine that they will endure the punishment of Hell?

Some people deceive others, but these people deceive themselves. Know for sure that the punishment of Hell is absolutely terrifying. And also remember that Allah the Exalted has clearly said that:

وَمَنْ يُبَيِّنَ حَدِيرَ الْأَسْلَامِ دِينًا... إِنَّهُ²

Meaning that, the person who seeks any religion other than Islam will end up in a state of loss.

Just as a human being has an appearance and is recognised by it, in the same way, the Being of Allah the Exalted and His attributes also have a special appearance. Likewise, it is impossible that the form and attributes of God Almighty presented by different religions are all correct. Christians, Hindus, and the Chinese each present various characteristics. Then which wise person would accept that each is true in their respective descriptions?

1. He shall neither die therein nor live (*Sūrah Tā Hā*, 20:75). [Publisher]

2. *Sūrah Al-e-Imrān*, 3:86 [Publisher]

Marks of a True Religion

Quite apart from all this, truth has its light and blessings, and one should see believing in which God yields those Signs, illumination, and blessings and in which religion can those things be found. A person uses a specific prescription, and if it has any merit and effect, it is clear that those beneficial effects will become evident within a few days of its use. However, if there is no merit and effectiveness in it, even if a person uses it all his life, it will yield no benefit. This standard can quickly determine the truth and reality of Islam and other religions. Verily I say that Islam is a calibre of religion that does not refer to any past story for its effectiveness, splendour, and blessings, nor does it only promise something in the future, but its fruits and effects can be experienced at all times and in all ages. A true Muslim can partake of these fruits in this very world.

Tell me, what hope can such religions give to man, in which even repentance is not accepted? What will a man get from a faith where it is taught that committing one sin bars one from reconciling with God unless he suffers millions of transmigrations? How can a person's soul find comfort and consolation [with such a belief]? The great sign of the truth of a religion is that by treading its path, he comes close to God from whom he had strayed far away.

As he goes on doing good deeds, darkness is progressively removed, cognisance and light keep coming, and the person himself begins to feel that he is on a path that leads to salvation. Its guidance should be so evident that a person does not hesitate to believe in it and practice it. How strange that even this could be any teaching or principle that every tiny particle be declared a God and eternal as God is Eternal. In this very manner, are the particles of the universe and souls to be acknowledged as everlasting and eternal as well?

If there is such a ‘God’ who has not created so much as a particle of any kind, how can we rely on him? And what right does he have over us that we should worship him, since the right to being worshipped must be merited? When there is no such merit to being worshipped, every single particle can ask him, ‘What right do you have over us?’ How can a person be a worshipper of God by holding this belief? On the contrary, in my opinion, in such a case, no argument can be established on the existence of God.

If some atheist asks the Aryas what proof there is for the existence of Parmeshwar, what answer can they give—since the creator is identified through the things he creates? Where did the creator come from if the created things did not exist? If souls and particles are accepted to exist on their own, what is the need for someone to connect them? So, they possess no argument for the existence of Allah the Exalted, and unless there is an argument about His existence, how can anyone believe that He exists?

Apart from this, these people do not subscribe to the principle that God is Merciful. Everyone focuses on the entity that they recognise as Merciful, Beneficent, and Munificent, but they believe that God cannot bestow anything except by way of the fruits of past deeds. If everything depends on past deeds, how can we rely on such a God and place our hopes in him who has not shown an iota of kindness? These are all the things which, when a person looks at them carefully, he realises that there is no true guidance except in Islam.

There is another essential point worth pondering upon. A great characteristic of Islam is that the purpose for which man has been created cannot be attained except through Islam. What is that [purpose]? It is to grow one’s love for God and progress in acquiring His cognisance so one may worship Him with perfect joy and passion. However, this objective cannot be

fulfilled without a perfect teaching and guidance, and without there being someone who embodies the results and fruits of following that teaching by seeing whom it can be known that God is indeed the All-Powerful God.

All these things come to be understood when one carries out a meticulous study. Allah the Exalted brings into being a counsellor in the heart of a wise and fortunate person, and such a one distinguishes between Islam and other religions in the same way as he distinguishes between darkness and light. However, there are some people upon whose hearts there is a seal. They do not strive to reach the truth and instead raise absurd objections. Good fortune is the gift and beneficence of God Almighty. No one can come to it unless his soul is in harmony with truth and righteousness. And it depends on the grace of God.

Should anyone assert that a true religion can be recognised through actions, then if those people who perpetrate banditry and piracy are questioned, they do not consider this [criminal activity] to be detestable; on the contrary, they consider it loot. In the same way, people who indulge in sin and iniquity do not believe it to be evil. So this argument carries no substance. The truth is that it [the religion] should possess the grace of Allah the Exalted, His beneficence, blessings, and light.

In short, it is necessary first to ponder about Allah the Exalted and understand. This is the foremost duty and attaining this understanding depends on His grace. Then a person should pray, keep the company of virtuous people, and keep in mind that life is fickle. Some people wait for some specific time to do a particular good deed, but they wait for the time

to arrive, and death comes instead. Therefore, one should not delay adopting virtue.¹

10 AUGUST 1905

(Before '*Ishā Prayer*)

True and Heavenly Civilization

It was mentioned that an article in an English newspaper posited that Islam failed to spread in India because Hindus were themselves civilised, and Islam cannot spread in any civilised nation. The Promised Messiah^{as} said:

This is false. Except for a few tribes who came from outside (Quraish, Mughals, Pathans), all those who accepted Islam in India were native dwellers of India, such as Sheikhs, Khwajas, all clans of landed gentry, etc. All of them were Hindus previously.

The Promised Messiah^{as} said:

Christians have a bizarre approach. If abundant acceptance [of Islam by a people] is shown, they say they were coerced to become Muslims, and if abundance is not shown, they say Islam had no effect.

1. *Al-Hakam*, vol. 9, no. 29, p. 2, 3, dated 17 August 1905

The Promised Messiah^{as} said:

Civilization is also a word they have concocted. In their terminology, it means nothing but that man should look disdainfully upon the rituals ordained by God and incline to materialism and atheism. The Holy Quran teaches true civilization¹ through which spiritual life is attained, the difference between man and beast becomes apparent, a distinction between true and false religion comes into being, and man's heart turns cold to depraved living and develops a yearning for the Hereafter.

According to these people, civilization is the name of man becoming a worm of the world, forgetting God and becoming devoted to worshipping material causes.² However, accord-

1. From *al-Hakam*: Heavenly civilization is something altogether different. It includes faith, righteousness, honesty, integrity, and rectitude. However, according to them, the name of civilization applies to all manner of worldly manipulation and every type of machination and deception. May this civilization remain their lot; we do not wish to partake of it. They name some absurd customs and habits which are morally depraved civility and they insult and belittle divine customs and manners, although the results of these [divine] customs and habits are of an exalted calibre, which develop peace, lofty morals and the habit of doing good deeds in society. They consider their customs and habits—which have bad consequences—as being laudable. (*Al-Hakam*, vol. 9, no. 29, p. 3, dated 17 August 1905)
2. From *al-Hakam*: My respected Muftī Muḥammad Šādiq stated that Mr. Beck once gave a lecture on civilization before the students of Aligarh College, the gist of which was that if you walk on a path, the lady should be on your right and if there is a wire, etc., [in the way] press it down with your foot and let the lady pass over it comfortably. And when you eat do not eat with your wife, but let your wife eat with someone else and you eat with someone else's wife. The Promised Messiah^{as} said: 'May they keep this civilization to themselves. Only the Holy Quran has taught the world true civilization. This civilization develops humanity, and a distinction between man and beast is attained, and then a distinction is bestowed between true and false religions. If someone has not found this civilization, he has not been bestowed any part of civilization. These are the worms of the world. They call things mixed up with permissiveness "civilization". No one can now stop the civilization that God

ing to God, civilization is to attain complete trust in God Almighty, for His greatness and awe to rule over the heart, and for the heart to achieve true purity.

Christianity spread in Europe when it was steeped in darkness and brutal paganism. So, what was the effect of Christianity on these savage nations? Only that one idolatry was replaced by another.

The Will of God Almighty

Islam brought [erstwhile] savages to [the level of] true humanity and infused the spirit of *Tauhid* [Oneness of God] into them. The teachings of the Gospel, however, not only encouraged the deification of man but fed him wine and swine, and—freeing him from the true worship of God—opened the door of permissiveness to him. Therefore, since Christians have become accustomed to creature worship and licentiousness, they do not desire that the True Religion [Islam] should spread upon the earth, but who can reverse the will of God?

These people are battling the will of God. Human efforts cannot win this war, but the power and might of God, who created the earth and heaven, prevails over all. He can create a new earth and heaven. Seeing the earlier plight of the Arabs,

Almighty has decided to spread. Just as no one can build a dam in front of a massive flood when it comes, in the same way, Allah's intention is even more forceful than such a flood. Who is there to block Him? God Almighty has decided that true civilization and spirituality should spread in the world, and they want to spread the impure ideas of Christianity in opposition to it. Now they are fighting with God Almighty. It will be known [soon] what their end is. What God Almighty intends will undoubtedly be accomplished. He is the God who created the earth and the heaven. If He wants, He can create this earth and heaven anew from the beginning. Now it is His job to make an impact on the world." (*Al-Hakam*, vol. 9, no. 29, p. 3, dated 17 August 1905)

in which they were lying in a filthy state, fighting with each other, and then seeing their condition after Islam, one is comforted that God can do everything. To cast an influence over the whole world and adorn them [the Arabs of the Days of Ignorance] with the pure garment of Islam by removing them from the filthy thoughts of licentiousness was not within the power of man to accomplish.

Only Allah can Reform the World

Our efforts are child's play; we can neither remove the filth spread throughout the world from people's hearts nor fill them with God's perfect love. Nor can we create perfect mutual affection, so they all become like one being. This is the work of Allah the Exalted. Thus has Allah the Exalted said in the Holy Quran about the Companions^{ra} addressing the Holy Prophet, may peace and blessings of Allah be upon him:

هُوَ الِّذِي أَيْنَكَ بِنَصْرَةٍ وَبِالْمُؤْمِنِينَ ○ وَالْأَفْ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا كَمَا أَنْفَقْتَ
بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَفْ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ○

The God who strengthened you with His help and with the believers put such affection in their hearts that even if you had spent all the earth's treasures, you could not have created such love, but God created this affection in them. He is the Mighty and Wise God. The God who did this before can do it even now, and we rely on Him for the future as well. The spirit of God's grace is breathed into the work that is decreed to be done.

Just as when a gardener irrigates his garden, it becomes fresh and verdant, in the same way, God Almighty bestows progress

1. *Sūrah al-Anfāl*, 8:63–64 [Publisher]

and rejuvenation upon the community of His Messengers. Sects formed only by human efforts suffer splits within days, just as the Brahmus flourished for a few days and then stopped, and are diminishing day by day because they were solely founded upon human intellect.

God Almighty has made great promises regarding my Jamā‘at. No human intellect, foresight, or worldly means can bring us to these promises.¹ Allah the Exalted will provide all the means, and this work will be completed. Even if the number of members of my Jamā‘at reaches two or two and a half million, it is still nothing. Even the Sikhs number that many. I wish that the whole world be filled with this Jamā‘at, and this is not man’s work. A man’s life may end at any moment—what can one individual do?

The Great Miracle of a Prophet

Nevertheless, God can do all things. The great miracle, in reality, is that the ultimate objective for which the Messenger was sent should not fail. There are hundreds of miracles of the Noble Messenger, may peace and blessings of Allah be upon him, but the greatest is that he demonstrated full accomplishment of

1. From *al-Hakam*: These people who are against us consider us to be just like the Brahmu and other such sects. In the same way, they consider this sect and people to be the result of someone’s thought-out plans, but I know that God has established this [Ahmadiyya] Movement, and it is developing by His grace. The truth is that no nation can make progress or develop and flourish unless it is the will of God Almighty, but when Allah the Exalted wills it for someone, that nation becomes like a seed. However, just as before its time, no one can understand the development and growth and its characteristics in the case of the seed, so, too, do they consider the advancements of this nation as being quite inconceivable and impossible. (*Al-Hakam*, vol. 9, no. 29, p. 3, dated 17 August 1905)

what he had claimed he had been sent to accomplish. A skillful physician is recognised in this very manner that the most gravely ill find healing through him. Only then will his claim be proven true.¹

Exemplary Loyalty of the Noble Companions

What was the state of the culture, morality, and spirituality of the Arab nation when the Noble Prophet, may peace and blessings of Allah be upon him, was commissioned? There was fighting in every home and drunkenness, adultery, and looting. In short, every evil existed. No one possessed any affinity or relationship with God or with good morals. Everyone sauntered around a Pharaoh unto himself, but when they entered Islam upon the arrival of the Holy Prophet^{sas}, such love for God and a spirit of unity developed in them that everyone became ready to sacrifice himself in the way of God.² They manifested the true essence of *Bai'at* [the Pledge of Allegiance] and provided an example through their actions.

Now, some people enter *Bai'at* and become nonplussed at

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1. From *al-Hakam*: There is no precedent for what the Holy Prophet, may peace and blessings of Allah be upon him, accomplished in accordance with his claim. (*Al-Hakam*, vol. 9, no. 29, p. 3, dated 17 August 1905)
 2. From *al-Hakam*: Could anyone have thought about that nation that it would unite and create such a strong relationship with God Almighty that even though they possessed the disposition of the Pharaoh, they would become so lost and engrossed in His obedience that they would become willing even to lay down their lives for His sake? Consider whether this was an easy task. This is a great achievement of the Holy Prophet, may peace and blessings of Allah be upon him. To create such love for God in such a people that they became ready to die shows the power of holiness of the Holy Prophet himself. (*Al-Hakam*, vol. 9, no. 29, p. 3, dated 17 August 1905)

the slightest trial. Life is dearer than wealth and physical comfort. It was dear life that the Companions^{ra} sacrificed first.¹ As opposed to this, we do not see anything in the disciples of Yasū‘ [Jesus Christ] that would prove his success. Peter denied him,² nay *cursed* him! Judas [Iscariot] got him arrested, and the rest fled. It appears there was no attraction within their spiritual guide that could stop them from committing evil and running away.

It is the grace of God—He bestows it upon whom He wills. There is an attraction and power of absorption in the Being of Allah the Exalted, and He places it in His perfect Prophet. The Companions^{ra} of the Holy Prophet^{sas} showed such a standard of exemplary loyalty, the like of which was never seen before nor will ever be seen in the future. However, He can still do the same if He wills. These examples benefit others. God Almighty can create such models in this Community.³ How wonderfully God Almighty praises the Companions^{ra} of the Holy Prophet^{sas}:

⁴*مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَّقُوا مَا عَاهَدُوا اللَّهُ عَلَيْهِ فِيهِمْ مَنْ قُتِلَ نَحْبَةٌ وَمَنْ هُمْ مَنْ يَنْتَظِرُ*

Among the believers are men who have fulfilled the promise they made with God. So some of them have given their lives, while some are ready to give their lives. If the verses in praise of

1. From *al-Hakam*: If there was no attraction, how did they reach this level? (*Al-Hakam*, vol. 9, no. 29, p. 3, dated 17 August 1905)
2. From *al-Hakam*: Peter refused help at the last hour when that was the time that help was needed. (*Al-Hakam*, vol. 9, no. 29, p. 3, dated 17 August 1905)
3. From *al-Hakam*: If Allah the Exalted wills, this can happen in every age. Maulawī ‘Abdul-Laṭīf (may Allah be pleased with him) also showed his perfect example. (*Al-Hakam*, vol. 9, no. 29, p. 3, dated 17 August 1905)
4. *Sūrah al-Abzāb*, 33:24 [Publisher]

the Companions^{ra} are collected from the Holy Quran, [it will be seen that] there is no better model of perfection.¹

1. From *al-Hakam*:

The Movement in which no exemplary model exists is a Movement that cannot be worthy of praise. The Companions, may Allah be pleased with them all, showed such an example that Allah the Exalted has praised them immensely. There were only two famous Prophets among Bani Israel [the Children of Israel]. One was Moses, peace be on him, and the other Ḥadīt Masīḥ [Jesus the Messiah], peace be on him, and mentioning the companions of either of them does not content the mind. The people of Moses^{as} would readily become willing to stone him and often quarrelled and denied him. They were rebellious and perverse people and the condition of the companions of Ḥadīt ‘Isā^{as} [Jesus] that I have just described was that they denied him at the last moment.

After this speech, the Promised Messiah^{as} continued to mention the love and sincerity that the Noble Companions had for the Holy Prophet, may peace and blessings of Allah be upon him. In the same context, it was mentioned how restless they became upon the death of the Holy Prophet, may peace and blessings of Allah be upon him, and they found no solace until Ḥadīt Abū Bakr Ṣiddīq, may Allah be pleased with him, delivered his address and made them agree upon an *ijmā'* [consensus] regarding the death of all the Prophets, peace be on them. The Promised Messiah^{as} said:

What a blessed *ijmā'* this was! If this *ijmā'* had not occurred, great mischief would have arisen in Islam. The very first *ijmā'* in Islam indeed took place upon this:

مَا مُحَمَّدٌ إِلَّا سُوْلَى فَنَخَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

[Muhammad is only a Messenger. Verily, all Messengers have passed away before him. (*Sūrah Al-e-‘Imrān*, 3:145)]

Ḥadīt Abū Bakr Ṣiddīq^{ra} desired to alleviate that grief and that could only happen by making them realise that death is inevitable and comes for all people. If Ḥadīt Masīḥ [Jesus the Messiah] had been excluded in the argument advanced by this verse, how could it have been the remedy for the pain of the Companions^{ra}? Moreover, was the Holy Prophet, may peace and blessings of Allah be upon him, lower in stature than Jesus the Messiah that he should not have remained alive?

A Sign of Extraordinary Weather

There is dust and pollution in the sky. There was mention of the lack of rain and the weather being unusual. The Promised Messiah^{as} said:

One day, seeing the intense heat and the panic of the people, I was going to pray, but then I thought that Allah the Exalted was doing what He was doing in my support. If the plague were to end today, and we become safe against earthquakes, and the crops ripen well, then the only task of the people upon finding peace will be to occupy themselves in abusing me. God Almighty has said that He will manifest my truth with powerful assaults. These are His assaults. So, why should I pray for these assaults to stop? My comfort does not lie in the comfort of the world. Whatever happens is happening only for me; this has always been His habit. What sorrow do I have when God is the custodian of all my affairs? Whatever happens will be a Sign.¹

The meaning of ﴿قَدْ خَلَّ﴾—[*qad khalat*]—‘verily have passed away’] has been given in this verse itself by ﴿إِنْ مَاتَ أَوْ قُتِلَ﴾ [afā in-māta aū qutila]—‘if then he die or be slain’]. Is ascension with the physical body also written somewhere in this? So, in the same way that a person who loses their sense of smell is unable to detect fragrances, those who have taken Jesus the Messiah to the heavens in his physical body have lost their ability to discern matters of faith. If this belief is correct, then the situation is rather precarious, for this very belief has been declared as the foundation stone for his Divinity. (*Al-Hakam*, vol. 9, no. 29, p. 4, dated 17 August 1905)

1. *Badr*, vol. 1, no. 20, p. 2, 3, dated 17 August 1905

I I AUGUST 1905

(*Evening gathering*)

Tanāsukh [Transmigration of Souls]

'Abdul-Qayyūm, the son of Ḥaḍrat *Hakeemul-Ummat* [Sage of the Ummah—Ḥaḍrat Maulawī Noor-ud-Deen], was ill. He was in pain last night. The Promised Messiah, peace be on him, was asking about his condition. In this connection, Ḥaḍrat *Hakeemul-Ummat* said that he kept thinking about the question that arises from the objection of the Aryas that the sufferings of children are the result of their previous birth.

Upon this, the Promised Messiah^{as}, gave the following address:

This belief is absolutely absurd!¹ First, it is worth pondering whether the children even feel as much pain as the parents, because the sense [to feel pain] also grows with the intellect, and moreover, the child will also enter Paradise due to some right, so this is why he bears such suffering.²

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1. From *Badr*: It is a matter of great ignorance to derive transmigration from the suffering of children. (*Badr*, vol. 1, no. 20, p. 3, dated 17 August 1905)
 2. From *Badr*: It has been accepted that in the things that animals have in common with humans, they cannot derive that [same] pleasure [as derived by human beings]. Similarly, the child does not have that same degree of feeling as an adult. But even if we accept that he does in fact suffer and he does not have any parents to whom that suffering can be attributed, even then transmigration cannot be argued from it, because being pure and innocent cannot make one entitled to [Divine] grace. Suffering is a source of reward for the sons of Adam, and the other realm is right there and is the realm of eternal peace and comfort, and it is born from this world only through death. A man closes his eyes here and opens them in the other. There is a reward for children in the other world. (*Badr*, vol. 1, no. 20, p. 3, dated 17 August 1905)

The Philosophy of Suffering and Hardships

The fact is that human nature is such that it is reformed only by harsh treatment. The *Rubūbiyyat* [Providence] of Allah the Exalted, desires man's perfection, and man's servitude also requires perfection in one way or another. And so, hardships and difficulties are one of the many forms of effecting this.

The Prophets, peace be on them all, who are entirely innocent and holy beings, are also subjected to suffering and hardships.¹ They undergo such suffering that if it befell anyone else, they would be unable to bear it. Their enemies emerge from all sides. Some cause suffering through their words, some make plans to cause harm through the authorities of the time, and some incite the people against them. In short, they are made to suffer in every way, and all kinds of restlessness, pain, and anguish come upon them. However, these things do not affect them; like a mountain, they do not move. Can this lead to the conclusion that they are the worst of sinners? Certainly not. If someone thinks like that, what would be more absurd than that?

The issue of the Prophets, peace be on them all, nicely solves the problem of children's suffering. From the standpoint of innocence, consider them as children. These sufferings are for the perfection of servitude² and are beneficial for the Hereafter. If the situation had been such that the child's soul would disappear after death, there could be cause for objection,

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1. From *Badr*: Only the Being of God is the one that stands in no need of any means for its perfection. (*Badr*, vol. 1, no. 20, p. 3, dated 17 August 1905)
 2. From *Badr*: It is written in the *Mathnawī* that there is a disease in which a person feels comfortable so long as someone continues to beat him, but when this is stopped, the limbs begin to ache. In the same way, man is afflicted with the disease of needing to be beaten spiritually. (*Badr*, vol. 1, no. 20, p. 3, dated 17 August 1905)

but in the presence of an eternal realm [the Hereafter] and lasting relief, why is this question even raised? If the question is that He should cause them to enter this eternal abode of comfort without suffering, they would ask why should there be the accountability for sins? He could have also allowed entry with them.¹

The answer is that Allah the Exalted is Self-Sufficient in His Being and stands in need of no one. Man must do something to attain salvation and eternal comfort. Unless he suffers hardships, he cannot find comfort and ease.

These hardships are of two types. The first is due to a person battling against himself, so he carries out spiritual exercises and passes through many hardships. And the second case is that the decree and determination of God sends down some hardships on him to cleanse him through this means. In this way, the souls of the child and the Prophets, peace be on them, are holy. They are sinless and innocent, yet sufferings and hardships come upon them to perfect them and to manifest their morals, veracity, and sincerity. Striving and endeavouring are necessary for a human being, and together with this, suffering and difficulties are also essential.

1. From *Badr*:

Asking why God has instituted a system of suffering, when He could have allowed one to enter Paradise without it, is an absurd question. We see that the Sunnah of God has been in operation in this way. Allah the Exalted is Self-Sufficient in Himself while man is weak. He has set up this system for humans to either advance through striving and spiritual exercises or make them achieve perfection through heavenly decree and determination. (*Badr*, vol. 1, no. 20, p. 3, dated 17 August 1905)

لَيْسَ لِلنَّاسِنَ إِلَّا مَا سَعَىٰ^۱

Those who endeavour benefit from its fruits. Similarly, those who strive in the way of Allah the Exalted and sacrifice their lives see the Signs of Divine nearness, lights, blessings, and acceptance, and the layout of Paradise is disclosed to them.

These people² are unaware of this path and deprived of these rewards, so they make such unholy and absurd objections. According to their beliefs, no one achieves salvation. This is the reason why they believe in transmigration. I am certain—and it is absolutely true—that the sufferings of this world are rewarded in the next world; others receive it in the same way that Prophets and Messengers receive it.

This is the practice of Allah. And human weakness was necessary so that he could not be the equal of God Almighty. Indeed, by attaining the nearness of Allah the Exalted, man can become a manifestation of Divine splendour. For this, he must bear suffering, hardships, and many beatings.³ This is a phenomenon whose truth is being proved by experience. So, when

1. There is nothing for man but *the fruits* of his endeavours (*Sūrah an-Najm*, 53:40). [Publisher]

2. This is in *Badr*:

The unfortunate Aryas continue being blind. They do not see that there is another realm as well, and man is not God. There are weaknesses in him and these weaknesses are there so that he is not called equal to God. (*Badr*, vol. 1, no. 20, p. 3, dated 17 August 1905)

3. This is in *Badr*:

Those who strive and bear suffering patiently attain great ranks, and they are given a distinction over others. They are made the target of Divine decrees, they are subjected to beatings and then the great grace of God embraces them. (*Badr*, vol. 1, no. 20, p. 3, dated 17 August 1905)

a phenomenon is confirmed by experience, discussion about it is absurd.

The Promised Messiah^{as} said:

In the argument of transmigration, the mention of disparity between the rich and the poor is also something absurd. This is so because Zakāt and charity has been prescribed for the rich, and patience has been prescribed for the poor, and there is a reward for both. An example of this is that of a short journey. One person has excellent food with him for the trip, while the other has only coarsely ground grain. Both will complete the journey and derive benefit, each according to his deeds upon reaching the destination.¹

There are so many objections to transmigration that one is astounded. For example, on the one hand, these people consider distant clans and castes while considering establishing a relationship by marriage.² However, if a child's mother or sister dies at a young age, is born in another place, and marries him, what arrangement is in place to stop this from occurring?³

And then it would be necessary for transmigration to also suggest the types of crimes because the abundance of insects produced must all be due to different crimes. And then the sin

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1. This is in *Badr*: Going forward, they are both equal. (*Badr*, vol. 1, no. 20, p. 3, dated 17 August 1905)
 2. From *Badr*: They seek a wife for themselves from afar, where there is no suspicion of kinship. (*Badr*, vol. 1, no. 20, p. 3, dated 17 August 1905)
 3. From *Badr*:

Under such circumstances, it was necessary for God to arrange for each person to have a list around their neck at birth indicating the kinship he had with various men and women. (*Badr*, vol. 1, no. 20, p. 3, 6, dated 17 August 1905)

for every rebirth should be different.¹ Many objections of this type arise regarding this issue.²

13 AUGUST 1905

(*Evening gathering*)

A new Muslim gentleman had come from Rahimabad.³ Ḥadrat Hakeemul-Ummat [Maulawī Noor-ud-Deen] related that according to this gentleman's comments, he had spent seven years in the company of

1. This is in *Badr*:

Not one but *thousands* of such objections arise against transmigration, which proves that it is a sign of misfortune even to have such a belief. Millions of insects are produced in a short period of time during the rainy season, so does this mean that many more sins are committed during the rainy season? So, a list should be compiled of as many types of sins as there are species of animals, insects, spiders, serpents, and scorpions that are found inside the earth and above it, in the air and on the trees, and in the sea. For example, a cow is in a state of ease as compared to a dog; it is also worshipped by the Hindus. This shows that the sin that makes one a cow is not as severe as a sin whose commission makes a man into a dog. So, it is the responsibility of the Aryas to prove that there are as many species of sins as there are species of living beings. (*Badr*, vol. 1, no. 20, p. 6, dated 17 August 1905)

2. *Al-Hakam*, vol. 9, no. 29, p. 4, dated 17 August 1905

3. This is in *Badr*: One new Muslim has come from Gaya. (*Badr*, vol. 1, no. 21, p. 2, dated 24 August 1905)

Pandit Dayanand. Then the new Muslim gentleman himself stated that he had studied the Vedas for the love of God. Ḥadrat *Hujjatullāh*, the Promised Messiah, peace and blessings be on him, inquired what drew him to Islam. The individual replied:

Initially, my attention was drawn to your prophecies, and after that, Islam's truth became evident to me during the debate in Deoria, and I became a Muslim.

The True Nature of Mi‘rāj

Subsequently, he asked about the Promised Messiah's perspective on *Mi‘rāj* [Spiritual Ascension] whether it was physical or spiritual. In reply, the Promised Messiah^{as} delivered the following address, saying:

So long as man remains uninformed, his views are mere conjectures, and this is the condition of the people regarding *Mi‘rāj*. They are unaware of its true essence and origin. I consider *Mi‘rāj* to be a state of complete wakefulness. Of course, there is a wakefulness of the worldly and another wakefulness of the saintly, the truthful, the Prophets, and those who are godly, and the difference between the two is as vast as the difference between earth and heaven.

Since the Holy Prophet, may peace and blessings of Allah be upon him, is superior to all the Prophets, peace be on them, and is the leader of all the truthful and the saintly, his rank in this regard is also higher than everyone else. *Mi‘rāj* was a state of *kashf* [vision]. It should be noted, however, that there are two forms of *kashf*. One form is dominated by an absence of the senses, while the other is in a state of complete awareness and, in reality, it is a state of full wakefulness.

You can never call this kind of *kashf* a dream; indeed, calling

such a *kashf* a dream is an error akin to calling day night. In this state of *kashf*, the person experiencing it sees things that others cannot see and experiences mysteries not destined for others. There are hundreds of veils and barriers in the wakefulness of ordinary people compared to the state of wakefulness experienced in *kashf*. To describe the normal state of wakefulness as blind and deaf would be quite appropriate.

On the contrary, one is bestowed a higher dimension of sight and hearing during the state of wakefulness experienced in a *kashf*, in which the person sees and hears things that have never been seen or heard by anyone. Thus, the *Mi'raj* took place with this form of wakefulness and with a most refined spiritual body.

Man has two bodies: one is earthly and the other is heavenly. Concerning the earthly body, the Holy Quran says:

اللَّهُ نَجَعَلُ الْأَرْضَ كِفَايَةً^١

Thus, the body with which the *Mi'raj* of the Holy Prophet, may peace and blessings of Allah be upon him, took place was a heavenly body.

The *Mi'raj*, which ordinary people believe in, is not worthy of praise because every person speaks within their limits. A child's speech is limited to the extent of games, and someone with limited knowledge speaks only to the extent of his limit. Similarly, since these people were unaware and unfamiliar with this reality, they only understood this mystery to this extent. However, God Almighty has revealed its true nature to me, and ordinary people are unaware of it, so they raise objections.

The fact is that it was a kind of *kashf* that most certainly cannot be described as a dream. This was a true wakefulness in which

1. Have We not made the earth so as to hold (*Sūrah al-Mursalāt*, 77:26). [Publisher]

the Holy Prophet, may peace and blessings of Allah be upon him, attained that wonderful pinnacle. And this cannot be attained unless one has a perfect degree of holiness and purity.

Upon hearing this speech, Sheikh 'Abdul-Haqq (this is the name of this new Muslim) stated that this was entirely true. Sadly, these opposing *maulawīs* stand on the pulpits and say that you deny the *Mi'rāj*. Upon hearing this, the Promised Messiah^{as} continued his address.

The Distinguishing Feature between Islam and Other Religions

The Promised Messiah^{as} said:

These people are completely ignorant of every jewel Islam enjoyed, over which Islam had always celebrated with pride and which distinguished Islam from other religions. The condition of all religions in the world other than Islam is like that of a person who praises his beloved highly but says he is missing an eye, while another, after giving all manner of praise, says that his beloved cannot hear or is missing a leg.

In short, they believe there is some flaw and do not acknowledge a perfect beloved. The excellence of Islam is that it presents God Almighty most beautifully so that man should never feel ashamed [for worshipping Him]. The kind of God human nature demands is what will be found in Islam. There is no flaw or weakness in Him. The religion of Islam alone is a living and eternal religion because its effects and fruits are always available, fresh, and blooming. Although the scholars who oppose me mention Islam's general excellences that it teaches monotheism, they reject a high-ranking excellence. Even a Brahmu can do that.

Suppose a Brahmu says that the teaching ﷺ لَا إِلَهَ إِلَّا هُوَ [Lā ilāha

illallāh—There is no one worthy of worship except Allah] is excellent, and I also believe it. I also believe in the attributes of God Almighty and the powers of Allah the Exalted, and like you, we also point out the flaws of transmigration and refute it. Despite these things, he denies the prophethood of the Holy Prophet, may peace and blessings of Allah be upon him. So, can this nominal extent of his statements be worthy of renown? Absolutely not, for he failed to mention the highest calibre of Islam's excellence.

The sure and living proof of the existence of Allah the Exalted was the *risālat* [messengership] of the Holy Prophet, may peace and blessings of Allah be upon him. When they do not believe this, it becomes clear that everything else is just imaginary. The condition of our opposing scholars is similar. They do not possess what I wish to give the world and are heedless of it. And that is that a person cannot prevail over his *nafs-e-ammarah* [self that incites to evil] until he understands the Being of Allah the Exalted and hears the sound ﴿أَنَا الْمُؤْجُود﴾ [‘I am present’]. This was the authentic and original purpose of Islam which has now disappeared. It is for the revival of this that I have been sent.

It must be remembered that the extent to which one fears someone or is attracted to someone in this world results from cognisance. Look! If someone knows that there is a snake in a hole, he would never put his hand into it. Indeed, he would not even enter that house at night. Similarly, if it is known that there is a treasure hidden here, one would be drawn towards it.

If a person thinks an object in the dark is a goat, he will continue standing next to it so long as he believes it to be a goat, but once he perceives it to be a lion, he would be incapable of staying there. It is clearly understood from this that the love or fear of something develops from cognisance. Everyone knows that no man can deliberately consume poison. Even if arsenic is

mixed with honey, no one will eat it because they know it is a deadly poison. Nevertheless, in this very same way, sin is also a poison that kills the human soul.

Now, the question arises that if a person believes in the existence of God Almighty, then why does he sin with great boldness and audacity? He would not be so bold if he had the cognisance that there exists one who will call him to account. This boldness and audacity is the result and fruit of the absence of cognisance.

In short, the distinction between Islam and other religions is that Islam bestows true cognisance, which brings death upon a person's sinful life and then he is bestowed a new life, which is a heavenly life. I truly say that if a person does not try to evade the Noble Quran in form or intent, Allah the Exalted will distinguish him from others; complete certainty and faith in Allah the Exalted develop within him, and he witnesses the wonders of His powers. His cognisance increases. His prayers are accepted, and he is given such senses and strength that he beholds those things and mysteries of Divine powers that others do not see. He hears those things that others have no awareness of. That is why He said:

مَنْ كَانَ فِي هَذِهِ أَعْمَلَ فَهُوَ فِي الْآخِرَةِ أَعْمَلٌ¹

It is learned from this that man takes his senses for the next world from this very world. The sight with which he will see the objects and wonders [of that world] is obtained from this world, and it is from this world that he takes the hearing with which he will hear [in the Hereafter]. It is as if he who does not see and hear the things of that world, here in this world, will not be able to see them there either.

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

This was the distinguishing feature between Islam and other religions which my opponents do not present, and it is with this distinction that God Almighty has sent me.

Now, the question arises that since there is this distinguishing feature, why is it not seen by everyone? The answer is that the practice of Allah is predicated upon the principle that it cannot be attained except through striving, repentance, and complete detachment from the world. Accordingly, Allah the Exalted says:

وَالَّذِينَ جَاهُوا فِيمَا أَنْهَا اللَّهُ بِهِمْ سُبْلَنَا¹

Meaning that, only those who will strive in Our way will find this path.

So, how can this door be opened for those who do not act upon the writs and commands of God Almighty but try instead to evade them? This cannot happen. If someone says a treasure is buried here that can be extracted with 10 to 12 days of hard effort, and someone makes no effort but desires to have it, how can he possibly get it? Similarly, Allah the Exalted has placed this treasure in Islam, but the key to this treasure is acting upon the commands and guidelines. Following His writ and guidance and restraining the self only for the sake of God is the key, and it is found only in Islam.

مَنْ يَبْتَغِ عَيْرَ إِلَسْلَامٍ دِينًا فَأُنَّ يُقْبَلَ مِنْهُ²

Islam is a fountain. If a person goes to it, sits there, but does not place his mouth upon it and drink till he is satiated, it is his fault. What fault is it of the fountain?

1. *Sūrah al-Ankabūt*, 29:70 [Publisher]

2. And whoso seeks a religion other than Islam, it shall not be accepted from him (*Sūrah Āl-e-‘Imrān*, 3:86). [Publisher]

If a person closes his doors and windows from the sun, his room will inevitably be dark; the sun would not be at fault. Therefore, until a person truly strives and works hard, the treasure of cognisance that is in Islam—through the attainment of which death befalls the life of sin, man sees God Almighty, and hears His voice—cannot be obtained. Therefore, Allah the Exalted says clearly:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَتَهَىءَ اللَّهُسْ عَنِ الْهُوَىٰ ○ فَإِنَّ الْجَنَّةَ هِيَ الْأَبَدَىٰ ○¹

It is easy for a person to arrogantly say that I believe in Allah the Exalted, and despite this claim, the signs and fruits of this faith are not produced—it would be mere boastfulness. Such people do not care about Allah the Exalted, nor does Allah the Exalted care about them.

The essential point is that this wealth cannot be acquired without striving and hard work, and everyone must tread these paths—to the point that even Prophets and Messengers must traverse this very path. The victories that are bestowed upon them are obtained through this very way. Indeed, the Prophets, peace be on them, devote themselves to the point of annihilation in this way, and this is the state in which they manifest miracles. They are a group distinct from ordinary people.

Everyone [amongst the ordinary people] desires that people praise him, that he be respected and become well known. Contrary to this, the Prophets, peace be on them, completely negate their ego; their hunger and thirst is only for the honour and grandeur of God Almighty. They become ready to endure every kind of humiliation to manifest the grandeur

1. But as for him who fears to stand before his Lord, and restrains his soul from evil desires, The Garden shall surely be *his* home (*Sūrah an-Nāzi‘at*, 79:41–42). [Publisher]

and majesty of God Almighty, bearing all pain and troubles without any care.

All their desires and ambitions morph into only one objective that the people of the world should somehow come to believe in God Almighty. They are deeply troubled when they see polytheists and those distant from God praising their idols and false gods in the way God Almighty merits being praised. In the same way, they cannot bear seeing people turn their backs on God Almighty by indulging in all kinds of sin, iniquity, and wickedness. Their heart is filled with anguish and sorrow due to this. Thus, when their pain and suffering exceeds all limits, Allah the Exalted does not permit their suffering to continue, so He manifests a marvel or a Sign.

Remember also that the virtuous are of two types. The Prophets and Messengers are the first kind—they are the virtuous and holy beings of the highest rank. The second type of the virtuous are ordinary believers, albeit some residual ego is left in them. Allah the Exalted also gives these virtuous people of the second degree some portion of the extraordinary signs, but the group entitled to the great Signs is indeed composed of the Prophets and Messengers, who cannot bear to see the glory of anyone other than God Almighty under any circumstances. Their troubles and sorrows are because they cannot bear to see or hear anything against God Almighty.

I believe that before the coming of the flood of Noah, a torment came over Noah himself. It was only after this that the flood that drowned the people came. In the same way, Pharaoh drowned in the time of Moses, peace be on him, but before that, Moses, peace be on him, suffered a severe calamity which was hidden from the eyes of the people, but it was a calamity that only his heart could bear, and it was this heavy affliction which manifested this destructive drowning [of Pharaoh and

his hosts]. Imagine the extent to which the grief of Noah, peace be on him, must have reached to kindle such wrath of God.

Know for a certainty that this is a wondrous group of people indeed. The sorrows and anxieties of the people are for those within the circle of their own homes, whether it is grief for the wife and children or their own honour and wealth, so God Almighty does not care about them. However, the circle of sorrows of this group of people is vast because, on the one hand, they suffer anguish due to compassion for God's creation. On the other, they grieve for the grandeur and majesty of Allah the Exalted, and this condition cannot come into being artificially or by contrivance.

Their nature is innately made that way. This group of people is as if ablaze with such concerns. This being the case, Allah does not permit them to die of such grief. He sees that their suffering is for Him alone. If they are asked why they grieve so much, they cannot reveal it because their relationships are personal. They are inherently restless for the glory of God Almighty to become manifest, and there is nothing of their ego involved in it. The relations of perfect souls with Allah the Exalted are such that they cannot be set apart even if there is no Heaven or Hell.

In short, man cannot fathom the varieties of anguish and distress they suffer for [establishing] the grandeur and majesty of Allah the Exalted. It is when this anguish exceeds all bounds that a heavenly Sign is manifested. It is true that God needs no one. If the whole world praises and renders thanks and appreciation to God and no one disobeys Him, there would be no increase in the splendour of His *Rububiyyat* [Providence] and Divinity, nor can it suffer a decrease if everyone indulged in sin and iniquity. The fact, however, is that when a person devotes himself entirely to Him, He finally has to manifest His Hidden Being. This is the mystery disclosed by this hadith:

كُنْتُ كَنزًا مَخْفِيًّا فَأَخْبَيْتُ أَنْ أُعْرَفُ¹

[I was a hidden treasure, and I willed to be recognised.]

And this comes about only when the anguish and distress of the Messengers and Appointees of Allah the Exalted exceed all bounds. The strivings of the Prophets, peace be on them, not only result in them seeing and recognising Allah the Exalted, but they also render the world beholden to them because they show Him to them as well.

Hence, it is not enough to be satisfied with just the husk. Such valuables can get stolen, but the valuables offered by true Islam, which is its distinguishing feature from other religions, cannot be stolen by anyone. This is what I present that God exists and His distinguishing Signs are manifested. The fruits Islam provides are still the same. If someone does not eat these fruits, what fault is it of Islam? If the physician prescribes a prescription and one does not use it, the doctor is not at fault. This is a blessing in Islam that cannot be found in any other religion. Alluding to this, Allah the Exalted has said:

اللَّيْلَةَ أَكَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَّتُ عَلَيْكُمْ نَعْمَلِي²

However, this bounty cannot be attained unless one moves toward it, and sadly my opponents are not mindful of this blessing.³

1. *Tafsīr Rūbul-Bayān*, *Tafsīr Sūrah Ibrāhīm*, verses 32–33, vol. 4, p. 446, published by Dārul-Kutub al-‘Ilmiyyah, Beirut [Publisher]

2. This day have I perfected your religion for you and completed My favour upon you (*Sūrah al-Mā’idah*, 5:4). [Publisher]

3. *Al-Ḥakam*, vol. 9, no. 29, p. 4–6, dated 17 August 1905

14 AUGUST 1905

(*Evening gathering*)

Who are Meant by *Ūlul-Amr*?

Sheikh ‘Abdul-Haqq, previously an Āryah and now a new Muslim, sought permission [to leave]. Upon this, the Promised Messiah^{as} said: ‘Stay for a few more days. The yearning and pursuit of faith should be a priority for man.’

Upon this, he asked the following question, and the reply given by the Promised Messiah^{as} is also presented:

QUESTION—What is meant by *Ūlul-Amr* [those in authority]? Some say that every *maulawi* is *Ūlul-Amr*, and others say no one is.

THE REPLY (BY THE PROMISED MESSIAH^{as})—The truth is that in Islam, it has continued to be the practice that the kings of Islam, who hold the reins of government in their hands, should be obeyed. So, they are a class of *Ūlul-Amr*, but the real *Ūlul-Amr* are those whose lives are pure and are given a discernment and cognisance and who get orders from God Almighty; that is, the Appointees of God.

The kings hold the reins of government and have full involvement in administrative affairs, but what can they do for religious affairs? The true *Ūlul-Amr* are indeed those by following whom one obtains the eye of cognisance and man moves away from sin. Consider both these things with regard to *Ūlul-Amr*. If a person rebels against the reigning king, the result will not be good for him because it will lead to mischief, and Allah

the Almighty does not like mischief. Similarly, if one opposes the one appointed by God, one suffers the loss of faith because opposing them inevitably pits such a one against God.

QUESTION—So, should the *maulawīs* of this time be considered *Ulul-Amr*?

THE REPLY [BY THE PROMISED MESSIAH^{as}]—
 اور خوشن کم است کار ہیری کند [They are lost themselves; how will they guide someone else!] The truth is that until Allah the Exalted opens someone's eyes, the eyes do not open. These people have understood religion to be the name of a few rituals, although religion is not the name of rituals. There are times when things are understood to be mere rituals and habits, and these people are becoming like this. Those who were taught Prayer and Fasting during the time of the Holy Prophet, may peace and blessings of Allah be upon him, had a different mindset. They would embrace the essence and were, therefore, quick to benefit. Then, after a period, that same Prayer and Fasting, which was the means of attaining purity of the highest degree and nearness to God, was taken as a ritual and habit. So, what is needed at this time is that man should search for the essential purpose of religion, which is its kernel.

Characteristics of a True Religion

Remember that Allah the Exalted has created man for eternal worship, so he should remain devoted to it. Everything in this world, including wife, children, friends, relatives, wealth, riches, and all kinds of possessions, is connected only to this world. All these ties are severed instantly upon leaving this world, but God Almighty exists and is needed in this world and the Hereafter.

So, the true relationship should be with Him because eternal salvation depends on Him, and that is obtained by developing a relationship of cognisance, love, sincerity, and loyalty with God Almighty.

All religions agree up to this point and consider this to be the means of salvation indeed. However, the question is, how can these things be attained? This is where the division between religions begins. Now, the religion which has created excellent means of achieving salvation and the religion which has the power to influence and captivate and attract within it, that is the religion that is true, but the religion which lacks the ability to influence and captivate within it and in which no model of practical influence is found, is false, even if it says that God is One.

This *Tauhid* [Oneness of God] of it is merely of a verbal character lacking any demonstrable reality. A demonstrable reality is created when the being of any other [apart from God] is wholly erased, one relies upon Allah Almighty alone, and every hope and fear is reposed in Him. Until this comes into being in practice, nothing can be achieved by mere words. For example, a person [says he] considers Allah the Exalted to be One, yet maintains a connection to others, so where is *Tauhid*? Or if [he says] he believes God Almighty to be the Provider but then also relies on someone else or loves someone else or entertains hopes and fear from someone, how can he be said to believe God to be only One? Therefore real *Tauhid* is truly realised by believing Allah the Exalted to be One in every respect, but this is not in one's power; it comes into being by the grace of Allah the Exalted and by perfect belief in His existence.

One-sided thoughts are gradually lost. For example, a person imagines that there is a man inside a closed room who will open it when he wakes up. However, when two days, four days, a month, two months, or even several years pass by, and there

is no sound or knock from the inside, the person will have to change his belief, and thoughts will begin to arise that, indeed, if there was a man inside he would undoubtedly have spoken—it appears that there is no one in that room.

In the same way, [relating to] God Almighty, who is hidden from the eyes, the seeker of truth also desires to learn about Him thoroughly so that his faith may grow. So, it is essential that the wonders of His powers be visible. His voice should also be heard, and His hearing should be attested to, but if nothing comes to be known, faith will gradually weaken, and man will become an atheist.

People of all religions believe that Allah the Exalted sees us and hears our prayers, but I say: Is it not necessary that, just as He hears, He should speak as well? If He does not speak, His hearing will also be rendered false, and His other attributes will similarly be invalidated. The Aryas at least believe that He listens, but when we ask if He also speaks, they become silent. So how can it be accepted that He has ears but no tongue? This would be an incomplete ‘God’.

The true teacher and religion can only be the one that gives proof of God Almighty’s existence, which provides evidence of Him listening and speaking. Arriving at this standard, only Islam is proven to be true. The Aryah say that at some ancient time, He used to speak, but He does not speak now. However, I say, what is the proof that He used to speak in the past? The same is the case with Christians. They, too, cannot prove that God speaks. Yes, indeed, I affirm that just as we see God and believe that He sees and hears, so do I believe and say from my experience that He speaks as well.

It is true that in order to hear His voice, your ears need to be open as well. If you put cotton in your ear, you will never be able to hear. Or if you run away from the light of the sun and

the moon and hide in some basement, how will the light come there?

There is a law for attaining everything. If someone wants to attain it by abandoning that law and deviating from it, he will not be able to achieve it. For example, if they are not used, the faculties that are in the eyes and ears lose their capability. In the same way, God Almighty has set this law in place that man should first purify his heart and oppose the evil promptings of his ego. This will remove the intervening dust and dirt and establish that Allah hears and speaks. These things are revealed to those who are cognisant [of Allah]. They behold the attributes of God Almighty in this very world. A person who does not see these attributes mentions them like a parrot mimicking sounds. The cleansing [of Hindu doctrine] done by the Aryas has made it worse than before. If viewed with justice, verbal boasting cannot achieve anything. I say with certainty that all the claims of these people are false because they have not been bestowed the ability to see. What will he see on whom the window of that world is not opened?

All that Pandit Dayanand has mentioned is pure conjecture. As a blind man lays hands on someone and describes him, he has done the same. He simply said what he said out of the ignorance of bias for his religion. He did not have the eyes to see the wonders of that world. He does not know what God is at all and what His attributes are.

Also, remember that if the attributes of a thing are lost, the thing, too, is lost. If a flower does not have its properties and attributes, it will lose its unique identity. In the same way, the being of Parmeshwar does not survive if it is conceded—according to the statement of the Aryas—that he lacks His attributes because they cannot say that he speaks to anyone. Then what would be the proof that he hears if he does not speak?

In the same way Divine omnipotence is invalidated. The

attributes of God Almighty continue being present from ancient times. If one attribute is invalidated, the same may have happened to another attribute. The true religion is the one which presents the living God—and that is Islam.

Our opponents profess [a belief in] Islam, but it is a pity that they deny Islam's worthiness of meriting this excellence. Since Islam came into being, there have always been practical models within it, but they deny it and say that this is no longer the case. How sad!

The Promised Messiah^{as} said:

Another big evil is that a person has knowledge and understanding, but then the thoughts of the world prevail, and he becomes cold to religion—he becomes a hypocrite or [spiritually] dead. Therefore, only he will be counted as a member of this Jamā‘at who is willing to become a target of every type of suffering and hardship. Nevertheless, if there is love, everything is possible, just as you can put as much load as you want on an intoxicated camel.

The Promised Messiah^{as} said:

If there is a strong-hearted person, not only is he immune to the clamour and mischief of the opponents, but Allah the Exalted places an attraction and a captivation in him.¹

1. *Al-Hakam*, vol. 9, no. 29, p. 6, 7, dated 17 August 1905

19 AUGUST 1905

A person narrated his dream that such and such a man said something specific to him in a dream. The Promised Messiah^{as} said:

A dream's specification is not always correct. Sometimes the person seen in the dream actually refers to another person.

Negating the Killing and Crucifixion of the Messiah, Peace be on Him

Someone objected that Allah the Exalted has said the following about the Messiah [Jesus^{as}] in the Holy Quran:

وَمَا قَاتَلُوهُ وَمَا صَلَبُوهُ¹

They neither killed him nor crucified him. Here 'killing' is mentioned first, and then mention is made of the cross afterwards, albeit first one is crucified and later, the result of the crucifixion is that one is killed. Contrary to this, in the Holy Quran, the mention of killing is first, and the cross is mentioned subsequently. The Promised Messiah^{as} said:

First of all, the objection of the Jews, which is recorded in the Holy Quran, is that:

إِنَّا قَاتَلْنَا الْمَسِيحَ²

1. *Sūrah an-Nisā'*, 4:158 [Publisher]

2. *Sūrah an-Nisā'*, 4:158 [Publisher]

Meaning that, we killed the Messiah. Since they used the word 'killing', Allah the Exalted rejected this claim of killing first. Secondly, there were two narrations among the Jews. One is that we have killed Yasū' [Jesus Christ] with the sword, and the other is that we have killed him upon the cross. So, Allah the Exalted has negated both of them one by one.

The third thing is that in some old Jewish books, it is also written that Yasū' [Jesus Christ] was first stoned, and when he died, he was later hanged on a tree; that is, first, he was killed, and then he was crucified. So, Allah the Exalted refuted both of them and said that the Jews were liars; they did not kill the Messiah, nor was he killed by means of the cross.

A Weighty Argument for the Truth of Islam

The Promised Messiah^{as} said:

The complete perfect delineation of God's attributes presented by Islam is a tremendous weighty argument on the truth of Islam. All the other religions are deficient in this regard of being able to completely describe the attributes of God from head to toe. This is because all other religions deny the attributes of God Almighty's perfect powers.

For example, the Aryas say that He does not speak; He is silent. The Christians have the same belief, and they say that He does not have the power to grant salvation to anyone. An example of this is someone praising a person and saying that he is so beautiful and powerful, but he is deaf and cannot hear and is dumb and does not speak, he is grumpy and irritable and does not want to grant us salvation, even if he sends us to Paradise, he holds on to one of our sins, on account of which he soon

sends us back into the world through rebirth in the form of snakes, scorpions, dogs, and pigs. These religions are devoid of the blessing that after attaining purity, a person can hear the voice of God declaring ﴿اَنَا اُمَّقِيْد﴾ [‘I am present’]. That is why these people are lying in the darkness of heedlessness.

Importance of Striving

The Promised Messiah^{as} said:

Those who strive in the way of God, who bow down before Him with true *taubah* [repentance], find God, but those who do not tread upon the path He has guided to, and do not work hard in doing so, it is difficult for them to achieve this. The analogy of these people is like a father leaving a will for his sons that a treasure is buried for them at such and such place and it is at such and such depth in the earth. How can they find it unless they make an effort to dig it up?¹

1. *Badr*, vol. 1, no. 21, p. 2, dated 24 August 1905

20 AUGUST 1905

On the morning of the 20th of August, the Promised Messiah^{as} suffered an injury to his head while getting up, which caused a lot of bleeding and pain. He is comfortable now by the grace of God. The Promised Messiah^{as} said:

There is Divine wisdom behind every matter which becomes known later.¹

23 AUGUST 1905

On 23 August 1905, after *Asr* [Prayer], respected Sheikh Rahmatullah was present to obtain permission [to leave]. Due to this, I also got an opportunity to request to be excused. The Promised Messiah^{as} said:

Thanks are due to God that the wound has healed, but the weakness remains. When I prostrate in Prayer, I feel dizzy. I expect that after I am a little better, I shall resume my work.²

1. *Badr*, vol. 1, no. 20, p. 7, dated 17 August 1905

2. *Al-Hakam*, vol. 9, no. 30, p. 1, dated 24 August 1905

A Vision

I saw that I was standing in one place. There is a curtain before me. A voice from behind the curtain says: 'Do you know who I am? I am God, I exalt whom I will and abase whom I will.'

The Promised Messiah^{as} said:

It is stated in the Holy Quran:

وَمَا كَانَ لِشَرِيكٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْدَهُ أَوْ مَنْ ذَرَّنِي حَجَابٌ أَوْ يُوْسَلَ رَسُولًا فَيُرَدِّي بِرَأْذِنَهِ مَا يَشَاءُ
رَبُّكَمْ عَلَىٰ حَكِيمٌ¹

That is, no human being has the capability that God should speak to him except by *wahī* [revelation] or from behind a veil or by sending a messenger who reveals *wahī* by His command of whatever He pleases. He is the God of great glory and wisdom.²

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26 AUGUST 1905

Today, at the time of the *Zuhr* Prayer at Masjid Mubarak, it was mentioned before the Prayer that there appears to be an inclination towards Islam in Japan, and some Indian Muslims have decided to go there. Upon this, the Promised Messiah^{as} said:

1. *Sūrah ash-Shurā*, 42:52 [Publisher]

2. *Badr*, vol. 1, no. 21, p. 2, dated 24 August 1905

Propagation of Islam in Japan

Those who do not have the spirit of Islam within themselves, of what benefit will they be to others? When they confess that no one in Islam can now be worthy of God speaking with him and the system of *wahī* is closed, then—with this dead religion—what influence will they have upon others? These people do not only wrong themselves but also wrong others by showing them their evil beliefs and deeds, thereby preventing them from entering Islam.

What weapon do they possess with which they want to conquer those belonging to other faiths? The Japanese are looking for an excellent religion. Who will take their rotten and worn-out provision? A few men should be prepared for this work from among this Jamā‘at who are competent and courageous and possess the substance of eloquence.¹

31 AUGUST 1905

A Dream and its Interpretation

On the night of 31 August, I saw that ‘Abdullah Sannouri had come to me and, showing me a paper, said: ‘I want to have this attested by the judge, I am in a hurry as my wife is seriously ill but no one has paid any attention to me and I cannot obtain

1. *Badr*, vol. 1, no. 21, p. 2, dated 24 August 1905 (In connection with this, see also the diary of 26 June 1905)

attestation.' I noticed that 'Abdullah was very pale and looked very worried. I said to him: 'These people have no regard for anyone nor do they pay any attention to any recommendation or intercession. I shall take your paper.'

I took the paper and went inside and saw that Mithan Lāl, who had, at one time, been an Extra Assistant Commissioner in Batala, was sitting in a chair, busy with his work, and was surrounded by his staff. I put the paper before him and said: 'This person is my friend, and an old friend. I know him well; so will you put your signature on this document?' He complied immediately, and returning with the paper I gave it to someone, saying: 'Take care, the signature is still wet.' Then I asked him where 'Abdullah was and he said that he had gone out somewhere. I then woke up. Thereafter, I saw in a light slumber that I was saying: 'Call Maqbul, his paper has been attested.'

Angels adopt many forms. As for Mithan Lāl who I saw [in my dream], it was the representation of an angel. The interpretation of Sannouri is that in Arabic, Sannour means a cat and the interpretation of seeing a cat in a dream is illness. 'Abdullah Sannouri, therefore, meant 'Abdullah who was ill.

The Promised Messiah^{as} added: 'Medicine is an external phenomenon and behind it there is another phenomenon without whose attestation nothing can happen.'¹

1. *Badr*, vol. 1, no. 22, p. 2, dated 31 August 1905

7 SEPTEMBER 1905

Manner of Revelation

The Promised Messiah^{as} said that sometimes *wahī* [revelation] descends in such a way that a paper or a stone, etc., is shown on which something is written.

The Promised Messiah^{as} said:

The Signs of Allah the Exalted are such that power and the unseen are intermixed in them, and man does not have the power to manifest them.

The Illness of Hadrat Maulawī ‘Abdul-Karīm of Sialkot, may Allah be Pleased with Him

The Promised Messiah^{as} said:

I prayed a lot when Maulawī Ṣāhib was very ill, and such portrayals came before me which manifested hopelessness, and it seemed as if it was the time of death. Likewise, from the perspective of medicine it was evident that the situation was dire, since it is difficult for a diabetic person afflicted with cancer to survive. I suffered much pain in this prayer until Allah the Exalted revealed good news, and I saw the dream of ‘Abdullah Sannouri, through which my sorrowful heart was healed. This [dream] has been printed in the previous newspaper.¹

1. This vision of the Promised Messiah^{as} has been published in the diary of 31 August. (Compiler)

Ummah Likened to a Wife

I had made an intercession in that supplication, as is also evident from the words of the dream that this person is my friend. The power of God and His being the Knower of the Unseen was to be manifested, so Maulawī Ṣāhib was saved.

In the Books of God, the ummah under a Prophet is referred to as a wife, just as in the Holy Quran, there is one place where virtuous servants are likened to Pharaoh's wife, and in another place they are likened to Imran's wife. In the Gospels, the Messiah is also described as the bridegroom and his followers as the bride. This is because obedience to the Prophet is obligatory upon the ummah in the same way a wife is commanded to obey her husband. This is why 'Abdullah said that his wife was sick in my vision.

Interpretation of a Dream

'Abdullah is the name of the Prophet. 'Abdullah has been mentioned as the name of the Holy Prophet, may peace and blessings of Allah be upon him, in the Holy Quran as well. 'Mithan' refers to the pleasure and comfort of health that is bestowed after the bitterness of illness. 'Maqbul' means that the prayer was accepted. All these are profound metaphors and representations. Nothing can happen on earth unless it happens in heaven. Maulawī Ṣāhib's recovery from this disease is a great miracle.

Exhortation to Read the Books [of the Promised Messiah]

It is essential for all friends to read my books at least once, because knowledge is strength, and from strength comes courage. The one without knowledge is left confounded when faced with the opponent's question.

A Dream about Maulawī Muhammad Husain of Batala

[Maulawī Muhammad Husain] of Batala was mentioned. A friend asked, will he do *taubah* [repentance] at the time of death? The Promised Messiah^{as} said:

Allah the Exalted has power over everything. There was a time when he used to dust off my shoes and place them in front of me. He considered it a great virtue to assist me in the performance of ablution. He wrote the review of *Barāḥīn[-e-Āḥmadiyya]* on his own; it was not at my request. It would be no surprise if he returned to his former state at some point in time, as I had seen in a dream.

Some dreams are fulfilled after a long period. This vision has been published in which I had seen that he was a little boy, naked, dark in colour, and ugly looking. I signalled to him to come near, then he came and hugged me and became of full height and he was also wearing clothes, and had fair complexion. Then I said, 'You and I have been arguing so much that it is possible that a harsh word might have emanated from the pen or tongue. Please forgive me.' He said, 'All right, I forgive you.'

Then I said, 'I also forgive the torment you caused me.'

Then I invited him to a feast, which he accepted after some hesitation, and a person was in the agonies of death, and then I said that it was destined that you would do *taubah* [repentance] on the day this person dies.

Migration is also the Lot of Prophets

Today's revelation was mentioned:

مسير العرب

The Promised Messiah^{as} said:

This can also mean walking in Arabia. Perhaps I am destined to go to Arabia. A period of 25 or 26 years passed when I saw in a dream that a person was writing my name. Half of the name was written in Arabic and half in English. Migration is also the lot of Prophets. However, some visions are fulfilled in the Prophet's own time, and some are fulfilled through his children or some follower. For example, the Holy Prophet, may peace and blessings of Allah be upon him, received the keys of Qai'ṣar and Kis'rā [Roman and Persian emperors during the Holy Prophet's time]; then those countries were conquered during the time of Haḍrat 'Umar^{ra}.¹



1. *Badr*, vol. 1, no. 23, p. 2, dated 7 September 1905; *al-Hakam*, vol. 9, no. 32, p. 3, dated 10 September 1905

12 SEPTEMBER 1905

Revelation *لَنْ مُهِينْ مَنْ آرَادَ إِهَانَكَ*

Today's revelation was being discussed:

لَنْ مُهِينْ مَنْ آرَادَ إِهَانَكَ
 [I shall humiliate him who designs to humiliate you.]

The Promised Messiah^{as} said:

God Almighty is removing the most prominent deniers and persecutors from this earth in a state of abject failure right before my very eyes and, against their wishes, He is bestowing progress upon this [Ahmadiyya] Movement day after day. Among those who raised a great clamour in opposition at the beginning, 14 or 15 come to mind who have died unsuccessful in my opposition. Among them was Maulawī Ghulam Dastagir Kasuri, who brought the fatwa of *kufr* [disbelief] from Makkah; Nawwāb Siddiq Hasan Khan; Maulawī Muhammad and ‘Abdul-Hayy of Lakhu Kay; Rashīd Ahmad Gangohi; three *maulawīs* of Ludhiana: Syed Ahmad Khan, who used to say that my writings are useless, Muhammad ‘Umar, and Maulawī Shah Dīn Ludhianvi; Naṣīr Husain Dehlavi; Muhammad Husain Bhaini; Maulawī Muhammad Ismail Aligadhi; and Rusul Baba Amritsari.

Whoever wishes to see a miracle quickly should adopt one of two paths, either become a fierce opponent or develop a perfect relationship of love. Allah the Exalted has promised that He will humiliate whoever shall humiliate you, and He

will help whoever will help you. The one who opposes lightly and goes about his business is not held to account, for God is Forbearing and Compassionate and does not punish like this.

The Question: Can the Exalted Maker Lie

Some people believe that since God Almighty is:

کل کل شئی قدر ۱

It is for this reason that He is also capable of telling lies. Holding such a belief is disrespectful. It is a great sin to attribute anything to God Almighty that is contrary to His promise, glorious being, and attributes. He does not pay any attention to what is contrary to His attributes.

Ascension of Idrīs, Peace be on Him, to Heaven

Siddiq Hasan Khan has refuted the ascension of Idrīs^{as} [Enoch] to heaven, citing that if he went to heaven, how would his death have occurred given that everyone must die on earth? It is strange that he failed to understand this in the case of the Messiah [Jesus]. If God Almighty did not cause Ḥadrat ‘Isā [Jesus] to die and has simply raised him up to heaven, then the word رفع [raf‘un—‘to exalt’] in the Holy Quran would have sufficed. There would have been no need then to introduce the word توفی [tawaffi—‘to cause to die’] prior to raf‘un since the meaning of going to heaven could be fully understood from the word rafā‘a alone.

1. He has power over all things (*Sūrah al-Āḥqāf*, 46:34). [Publisher]

Refutation of a Tenet of the Ghālī Shias

Some Shias believe that Imam Husain is superior to the Holy Prophet^{sas}. Their argument in support of this is that Imam Husain attained the status of martyrdom which the Holy Prophet^{sas} did not achieve. This is a mistaken notion because attaining martyrdom was not exclusively the good fortune of Imam Husain but was also bestowed upon thousands of Companions [of the Holy Prophet^{sas}]. All are equal in this regard, and the fact that the Holy Prophet^{sas} was not killed by anyone is a great miracle and proof of the veracity of the Holy Quran because it prophesied that:

وَاللَّهُ يَعْلَمُكَ مِنَ الْقَائِمِ¹

And it was prophesied in the earlier scriptures that no one would kill the Prophet of the last age. Besides, the matter of excellence is proved by the Book of Allah the Exalted. The Holy Book of God declares the Holy Prophet^{sas} as the best. Imam Husain never claimed that he was the best of all. No such thing is seen in any of his writings or in any of his speeches that he is superior to all the Ummah. And even if there had been any such claim by him, it would not have been worthy of acceptance because it would be against the Holy Quran. The martyrdom of Ḥadrat Maulawī ‘Abdul-Laṭīf is greater than the martyrdom of Imam Husain, who showed a very high example of sincerity and faithfulness and whose intense relationship [with Allah] surpassed [that of Imam Husain] due to steadfastness. Allah the Exalted knows what the ranks and grades of people are. He it is who sent me the revelation:

1. And Allah will protect thee from men (*Sūrah al-Mā’idah*, 5:68). [Publisher]

إِنِّي فَصَلَّيْتُ عَلَى الْغَمَبِينَ.

You are blessed in the world and in the Hereafter.

Even if the whole world were to be on one side and I was left alone on the other, I would still not accept what anyone said against the revelation of God. If Imam Husain had received the *wahī* [revelation] that he was superior to all until the Day of Resurrection, how did the same God give me a *wahī* contrary to that? If this *wahī* is satanic, why is God's support and help with it day and night? It is a strange God who gives respite to a fabricator [of lies against God] for 25 or 30 years, indeed bestows progress and advancement day by day upon his [Ahmadiyya] Movement and destroys his opponents. This could create doubts about the veracity of all Prophets.

Fabrication of lies [against God] and falsehood are an abominable and unnatural matter. How long can a person continue to adopt it? My enemies are always waiting for me to be killed or struck down at any moment, but they have to face humiliation every time. They create difficulties for me in every way. They give threats of murdering me. They give fatwas [religious edicts] justifying my killing. They fabricate murder cases against me, but according to them, God favours the liar in every matter. In my enmity, even their Shariah has changed. God, who used to be the Helper of the righteous, has now become the Helper of the liar in their estimation. Pulling and dragging, where will this enmity take them? It appears that this obstinacy will gradually drive them out of the circle of ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ [‘There is no one worthy of worship except Allah’]. A truthful person is given a distinction, and if this were not the case, the authenticity of the Prophets would become doubtful.¹

1. *Badr*, vol. 1, no. 24, p. 2, dated 14 September 1905; *al-Hakam*, vol. 9, no. 33, p. 5, dated 17 September 1905

13 SEPTEMBER 1905

The Condition of the People of this Age

The Promised Messiah^{as} said:

Some people may be happy that they prayed and it rained, but their prayers do not merit value because this was simply crying at the time of an affliction. After the trouble is removed, that same callousness is found in them [as before]. One should not be happy about such rain either. What I have come to know from Divine *wahī* is that it is not a safe time for this age, and it is true that if God does not send these calamities, then religion will not fare well.

There are three types of people: the elite, the middle class, and the ordinary. The elite are becoming atheists. They do not care about religion. Instead, they ridicule and mock religion. The middle class people are subservient to the elite, and the ordinary people are like savages. The whole world is in a bad state right now. Those engaged in court cases are busy producing false witnesses. If he is a landlord, he has abandoned the Shariah. If he is employed, he does not discharge the duties of his employment. If he is a businessman, he is engaged in various types of deception in his trade. God will never be pleased with them nor will these calamities be removed from their heads until people adopt *taqwā* [righteousness].¹

1. *Badr*, vol. 1, no. 24, p. 2, dated 14 September 1905; *al-Hakam*, vol. 9, no. 33, p. 5, dated 17 September 1905

16 SEPTEMBER 1905

A Friend's Dream about Ḥadrat Maulawī 'Abdul-Karīm

Sheikh Noor Ahmad from Jalandhar and Munshī Nabi Bakhsh from Quetta presented themselves before the Promised Messiah^{as}. Sheikh Noor Ahmad shared a dream he had in which he saw Maulawī 'Abdul-Karīm standing in the mosque and addressing the people, and he recited this verse [of the Holy Quran]:

أُولَئِكَ عَلَىٰ هُدًىٰ مِّنْ رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ^۱

The Promised Messiah^{as} said: 'This seems to point to the health of Maulawī Shāhib. **وَاللَّهُ أَعْلَم** [And Allah knows best].'

The Promised Messiah^{as} said:

This disease is deadly, and the symptoms are also dangerous, but much supplication has been done. Everything is in the hand of Allah the Exalted. Healing can be effected through even a straw when it is His will, and even a million medications are useless when it is against His will.

I Pray for Everyone

Miyān Nabi Bakhsh submitted that a Hindu urged him to seek the prayers of the Promised Messiah^{as} for him. The Promised Messiah^{as} said:

1. It is they who follow the guidance of their Lord and it is they who shall prosper (*Sūrah al-Baqarah*, 2:6). [Publisher]

When a Hindu or someone of any other faith makes a request for prayers, I pray for everyone.

It was mentioned that a person named his son *Astaghfirullāh* ['I seek forgiveness from God']. The Promised Messiah^{as} said:

This is good. He will be doing *istighfār* [seeking forgiveness] from God Almighty every time he calls him.

Those Staying Nearby Continue to Witness Signs

Mention was made of 'Abdul-Ḥayy, the son of Maulawī Noor-ud-Deen, that news about him had been given beforehand. The Promised Messiah^{as} said:

What benefit can an unacquainted enemy and an outsider derive [from me]? Those who live nearby constantly witness Signs. Those who stay with me even experience Signs in their own person.

Your Device is Indeed Mighty

In the morning, a friend submitted that he had received news from home to return immediately as his son was seriously ill, but there is no description of the illness. He requested the Promised Messiah^{as} for prayers. The Promised Messiah^{as} said:

I will pray. But sometimes women write such things to call one home. Once, when we were in Qadian, it so happened that a letter came from the house of Mīr Nāṣir Nawwāb [father-in-law

of the Promised Messiah^{as}] that the mother of Ishāq had died and that Ishāq was also near death. This letter was written by Ishāq's brother, who was very young at that time. I became very concerned upon reading this letter because my wife was ill and had a high fever. It was inappropriate in such a condition to give her the news of her mother's death. It was in this state of concern that the revelation came:

إِنَّ كَيْدَكُنْ عَظِيمٌ
[Your device is indeed mighty.]

I understood from this that it was merely a ruse to call [him to return]; otherwise, everything was fine. Maulawī ‘Abdul-Karīm was here at that time. He was told [this revelation], and Ḥāfiẓ Hāmid ‘Ali was also told, and he was the one who was sent there. The situation there was exactly the same as God had informed me through revelation.

Sheikh Noor Ahmad submitted that he was also here on that day and was a witness to this incident.¹

1. *Badr*, vol. 1, no. 25, p. 2, dated 21 September 1905; *al-Hakam*, vol. 9, no. 33, p. 2, dated 17 September 1905

(Before noon)

Using Interest Paid by Banks for the Propagation of Islam is Permissible

Ever since Ḥaḍrat Maulānā Maulawī ‘Abdul-Karīm has become unwell and many friends have come after taking leave [from their occupations], it has become the routine of His Holiness to come and sit in the mosque before noon and speak as appropriate to the occasion. On 14 September, Sheikh Noor Ahmad Jalandhri [was present], Chaudhary Nasrullah Khan Pleader had come from Sialkot, and many other friends had come from out of town. Sheikh Noor Ahmad mentioned the interest banks invariably paid¹ and asked what should be done with it. Upon this, the Promised Messiah^{as} said:

My belief is that such money should be spent on the cause of propagating the Faith, and this is indeed what Allah the Exalted has instilled in my heart. Interest is undoubtedly forbidden, but that applies to one's self. That which goes into the possession of Allah the Exalted cannot remain forbidden because the prohibition of things is for man and not for Allah the Exalted. So, interest is totally forbidden for one's self, wife, children, friends, relatives and neighbours.² But if this money

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1. From *Badr*: And some people also say that if the depositors of the money do not take the interest [paid on the money deposited], then such money is taken from the bankers by the missionaries for propagating Christianity. (*Badr*, vol. 1, no. 26, p. 4, dated 29 September 1905)
 2. From *Badr*: It is absolutely forbidden for a person to spend interest money on himself or on any kind of personal expenses or to give it to his wife or children or to give to any poor indigent person, or to a neighbour or a traveller. All this is forbidden. Taking and spending interest money is a sin. (*Badr*, vol. 1, no. 26, p. 4, dated 29 September 1905)

is spent purely for the cause of propagating religion, there is no harm, especially given the situation that Islam has become very weak. And then another problem is that people do not even give Zakāt. I see that two calamities are taking place at this time, and two prohibitions are being violated. Firstly, Zakāt, which had to be given, is not being given, and interest, which was not to be taken, is being taken. That is, the right of God Almighty is not being given, and that which was not a man's right is being taken.¹

When this is the situation, and Islam is suffering from a dangerous weakness, I deliver the fatwa [religious edict] that such monies received from the bank as interest should at once be spent on the propagation of religion. The fatwa I have given is not of general applicability; otherwise, both the taking and the giving of interest are forbidden. But in this age of the weakness of Islam, when the means of financial growth have not come into being and Muslims are not paying attention [to such needs], it is not forbidden to employ such money in the work of Islam.

According to the meaning of the Holy Quran, what is forbidden is the interest spent for one's own benefit. Remember that just as taking interest is not permissible, giving it to others is also not allowed. However, handing over such money to God Almighty is correct, and the only way to do this is for it to be spent on the propagation of Islam. An example of this is when jihad is taking place, and the ammunition and gunpowder are with an evil-doer; at that time, it is not right to refrain from its use thinking that this ammunition and gunpowder

1. From *Badr*: They take what was not their right and do not give what was the right of God either, and in this become guilty of committing two sins simultaneously. (*Badr*; vol. 1, no. 26, p. 4, dated 29 September 1905)

are prohibited.¹ Instead, it would be appropriate to make use of it. The jihad of the sword no longer remains valid at this time, and God Almighty has given us a government which has given us every type of religious freedom. Now is the time for a jihad of the pen, so we can spend it [interest] on propagating the Faith.

Condition of Present-Day Muslims

Referring to the general condition of the Muslims, the Promised Messiah^{as} said:

The condition of the Muslims has become terrible. Every intellectual and practical weakness is found among them, and all forms of sin and iniquity plague them. Professional criminals are mostly Muslims. A visit to the prisons will reveal that the perpetrators of all the most severe and heinous crimes are Muslims. This is a matter of great shame.

1. This text is recorded in *Badr*: The example of this is that of a person who does not fire a gun to confront a mortal enemy, no matter how unlawful and sinful it may be to fire a gun, because as a result, he will likely perish himself. Did God not say that, for a person who has been hungry for three days, even a pig is not *ḥarām* [forbidden], rather it is *ḥalāl* [lawful]? So, if we use the wealth of interest for God, then how can it be a sin? There is no part in it for people. I am satisfied and say it with peace of mind that spending it to spread the message of Islam and to save the life of Islam also comes under the verse: ﴿لَا إِنْفَضَّ عَنْهُ﴾ [It shall be no sin for him (*Sūrah al-Baqarah*, 2:174)]. This is an exception. For the sake of spreading Islam, there are thousands of needs that require wealth. (*Badr*, vol. 1, no. 26, p. 4, dated 29 September 1905)

Exhorting Compassion for the Poor and Discharging the Rights of People

What is Zakāt? . تُؤْخَذُ مِنَ الْمُزَّاءِ وَتُرْدَ إِلَى الْفَقَرَاءِ^١ It is taken from the rich and given to the poor. This taught the highest level of compassion. In this way, by meeting each other, the cold and the warm, the Muslims are saved from falling. It is the duty of the well-off to pay [Zakāt]. Even if this was not an obligatory duty, human sympathy demands that the poor be helped. However, I see nowadays that even if a neighbour is dying of hunger, no concern is shown for him; their own ease and comfort are all that matters.

I cannot stop communicating what God Almighty has placed in my heart. If someone's neighbour is starving, Hajj [Pilgrimage—one of the five pillars of Islam] is not permissible for him according to the Shariah. Human compassion and caring have priority because the acts of Hajj come later. The real purport and purpose of acts of worship are not kept in mind nowadays. Instead, acts of worship have been reduced to mere rituals and are performed as such. This is the reason that misconceptions have arisen in people's minds about pilgrims.

It is said that a blind woman was sitting somewhere, and someone came and took away her chador. The woman shouted, 'Child! Hājī [one who has performed the Hajj]! Return my chador.' The man asked her, 'Lady, tell me how you knew I am a Hājī.' She said that experience has shown that only Hājīs do such things. So, what is the benefit of [having performed] such a Hajj if this is the case?

How can such a Hajj be accepted [by God] while there are

1. The following hadith is found in *Bukhārī*: . تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتَرْدُ عَلَى فَقَرَائِهِمْ See *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Zakāh, Bāb Akhdhul-Ṣadaqati min al-Aghniā' wa Turadda fī al-Fuqarā'i Ḥaithu Kānū, Hadith 1496. [Publisher]

many rights of human beings burdening the neck, that have to be discharged? Allah the Exalted says:

فَأَفْعَلَ مَنْ رَكِّبَا^۱

Success cannot be achieved until one purifies the self, and the self becomes purified only when the commandments of Allah the Exalted are respected and obeyed, and the paths that cause pain and suffering to others are avoided. Compassion is a high-grade excellence in a human being. Allah the Exalted says:

كُنْ تَنَاهُوا الْبَرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تَحْبُّونَ^۲

This means you can never attain this virtue [compassion] until you spend the things you love in the way of Allah.

It is not the way of pleasing Allah; for example, if a Hindu's cow gets sick and he says let us give it in charity. There are also many such people who give the poor stale, burnt, rotten bread, which is of no use to anyone, thinking that we have done charity. Such things are not acceptable to Allah the Exalted, as He says clearly:

كُنْ تَنَاهُوا الْبَرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تَحْبُّونَ^۳

In reality, no good deed can be a virtue unless you spend in the way of Allah the Exalted that which is dear to you among your possessions for the propagation of His Faith and by way of compassion for His creatures.

1. Surely, he prospers who augments it (*Sūrah ash-Shams*, 91:10). [Publisher]

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

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

(On this occasion, one of the brothers said that some beggars ask for stale bread or torn old cloth. They only ask for old and stale things.) The Promised Messiah^{as} said:

Would you give something new? What can they do? They know that no one will give them something new. That is why they make this kind of request. Be compassionate and kind to the creation of Allah as much as possible. Remember that there are only two types of rights in the Shariah: the rights of Allah and the rights of God's creation. But I know that if one is not unfortunate, it is easy to be established upon the rights of Allah because He does not ask you for food, and He does not need anything. He only desires that you consider Him to be One God without any partner. Believe in His Perfect Attributes and believe in His Messengers and follow them.

But difficulties arise when it comes to the rights of man, where the self deceives. A brother has some rights, and the self advises to usurp them. If there is litigation, one wants to get everything but wishes not even a single grain for the other party. In short, there are many difficulties when it comes to the rights of people. So, show much regard for this and safeguard it as much as possible. It should not happen that one is deemed to be a usurper of the rights of others. This is all achieved by the grace of Allah the Exalted and His bestowing ability, for which there is a great need for prayer.

A Comprehensive Book is Needed for the Japanese

The Promised Messiah^{as} had stated this much when more friends arrived. Hadrat *Hakeemul-Ummat* [Sage of the Ummah—Hadrat Maulawī Noor-ud-Deen] also came. So, the conversation stopped and then the Promised Messiah^{as} repeated what he had said about the bank

interest issue which I have recorded above. After that, the subject of Japan and the propagation of Islam began to be discussed, the essence of which is as follows. (Editor)

I have come to know that the Japanese people are showing interest in Islam, so there should be such a comprehensive book in which the truth of Islam is fully recorded, as if it were a complete picture of Islam, in the way that when a person describes someone thoroughly, he provides a picture of the person from head to toe.¹ In the same way, the excellences of Islam should be set forth in this book. All aspects of its teachings should be discussed, and its fruits and results should also be shown. The moral part should be separate, and it should be compared with other religions.

This is the Age for Jihad of the Pen

The Promised Messiah^{as} said:

In my view, this need is such that even the person on whom Hajj is obligatory should spend his money on this religious jihad. Once, the Holy Prophet, may peace and blessings of Allah be upon him, had to offer all five Prayers together. However, since

1. From *Badr*: ‘A full description of Islam should be provided as to what Islam is. Just writing small articles only on certain subjects like polygamy etc., is like showing someone just a single limb and not the whole body. This cannot be beneficial. The virtues of Islam should be shown fully and then at the same time, the condition of other religions should also be described. These people are completely unaware of what Islam is. All principles and moral teachings should be mentioned. A dedicated book should be written for this purpose, after reading which these people should not be in need of any other book.’ (*Badr*, vol. 1, no. 26, p. 4, dated 29 September 1905)

there is no jihad of the sword now and only the jihad of the pen remains, therefore, effort, time, and resources should be invested in it through this means. Understand well that now is not the time for religious wars.

The battles during the time of the Holy Prophet, may peace and blessings of Allah be upon him, were not because he wanted to make Muslims by force; instead, those battles were for defence. When the Muslims were severely persecuted and expelled from Makkah, and many Muslims were martyred, it was then that Allah the Exalted commanded that you fight them in the same manner [as they are fighting you]. Accordingly, they were compelled to fight in self-defence, but now the time is different—there is complete peace and freedom.

The attacks on Islam are being made with the pen, so it is necessary to answer them with the pen itself. Allah the Exalted says in one place in the Holy Quran that you should make the same type of preparations that your opponents are making. Now, look at the preparations the disbelievers are making against Islam. What type are they? It is not the case that they are mustering armies. No, the fact is that they publish all manner of books and periodicals.¹ Therefore, it is our duty to lift the pen and respond

1. This is in *Badr*: The Christian clergy publish books against Islam with all kinds of deceit and slander and write false things by way of malice. How can Islam be spread until it is proven that the Holy Prophet, may peace and blessings of Allah be upon him, is pure from these evil things [imputed to him]? Therefore, we are not ashamed of this whether anyone accepts this or not. My belief, on which God has established me, and which is the meaning of the Holy Quran, is that this interest money is not permissible for oneself, family, children, friends, or loved one; rather, it is impure and its use is a sin. But in this time of weakness of Islam, religion is in dire need of financial support. Islam must be helped. As I have mentioned, for example, a book should be written for the Japanese. An eloquent Japanese individual should be paid 1,000 rupees to translate it, and then 10,000 copies should be printed and published in Japan. It is permissible to use interest money for such a purpose because all wealth belongs to God and in this way it will go into the hands

to them and stop their attacks through magazines and books. There cannot be a disconnect between the disease and its treatment. If this is the case, the result will always be unfavourable and adverse.

Remember well that there will be no benefit even if thousands of lives are lost, but the collection of books written against Islam continues to exist. The essential point is to refute the objections contained in those books. Hence, it is necessary to establish the innocence of the Holy Prophet, may peace and blessings of Allah be upon him. The actions being taken by the opponents cannot be countered except with the pen. It is a pure misconception and absurdity that the opponent should raise an objection and the response be given with the sword. God Almighty has never liked this. This was why this type of jihad was prohibited during the Promised Messiah's time. Such writings of Christians continue to be published in this country, and this mischief is egregious in this country more than any other, but it has been learned that this type of mischief is happening in other countries as well. Such writings are published

of God, but it will happen due to the existence of an extreme situation and without such an extreme situation existing, even this is not permissible.

(A friend submitted that if interest money is allowed to be earned for a particular matter in this way, then its practice will become widespread among people and abuses will develop in general.)

His Holiness said: There are many devious ways available for making up false excuses. Some mischievous people translate this verse لَا تَنْهَاوُ الْكُلُوبَ (*Sūrah an-Nisā'*, 4:44) to mean 'do not offer Prayer.' My meaning is only that if in extreme circumstances eating swine is permissible due to personal needs, then what can be wrong in making use of interest money to save the religion from destruction by way of compassion for Islam? This permission is limited in scope and limited in time. It is not that it should be practiced forever. When the critical condition of Islam will not be there, then taking interest money even for this necessity will also be forbidden, because, essentially, the general rule regarding interest money is that it is forbidden. (*Badr*, vol. 1, no. 26, p. 4, dated 29 September 1905)

in Egypt, Syria, Beirut, etc., to the extent that such mischief is perpetrated even in lexicons.

At this point, Ḥadrat *Hakeemul-Ummat* [Maulawī Noor-ud-Deen] submitted that:

Huḍūr [Your Holiness; the Promised Messiah^{as}], the Christians have published a book of [Abu Mansur al-]Thalabi named *Fiqh al-Lughā*. In this book, they have erased the name of the Holy Prophet, may peace and blessings of Allah be upon him, and written the phrase: ﷺ *الْحَمْدُ لِلّٰهِ وَالصَّلٰوةُ لِآلِهِ* [Al-ḥamdu lillāhi waṣ-ṣalātu li-ālihī—All praise belongs to Allah and peace be on his family]. Enmity is kept in mind to such an extent.

The Promised Messiah^{as} then spoke about the propagation of Islam in Japan:

I do not have confidence in other books that people write about Islam because they contain errors. Presenting the particulars of Islam smeared with such errors to the Japanese and other people would subject Islam to ridicule. Only that which I present is Islam. Money is, of course, needed for the propagation of Islam, and it is permissible to spend the money received as interest from the banks on this because it would be purely for the sake of God. It is not prohibited for God. As I have just said, ammunition and gunpowder from any place are permitted to be used in the way of jihad. These things can be understood without any difficulty because they are completely clear. Allah the Exalted has prohibited the eating of swine, but despite this, He says:

فَإِنْ أَضْطُرْتَ عَيْدَ بَاغٍ وَلَا عَادَ فَلَا إِنْ شَاءَ كَلِمْهُ^١

When it is permissible under extreme circumstances to eat pork just to save one's life, can money from interest not be used purely for upholding the message of Islam to save it from annihilation, given the situation that Islam has become very weak and its very existence threatened? This can certainly be done in my view, and indeed should be done.

Manifesting the Grandeur and Glory of Allah the Exalted should be the Objective

The Promised Messiah^{as} said:

The world is such that no one has ever been able to fulfil its bidding.

It is a hidden secret of Allah the Exalted that no one knows when death will come. And when death comes, all possessions and resources are left behind, and sometimes the inheritors of those possessions are people whom the deceased would not have liked to give even a jot had he been alive. So what a mistake it would be for someone not to spend his wealth where it would be the source of eternal ease and comfort for him. I am amazed when I look at Europe, where people have so much zeal and enthusiasm for making a helpless human into God, while we have nothing for manifesting the grandeur and glory of God Almighty. How great a misfortune is this?

Muslims should give priority only to pleasing Allah the Exalted. If they please Him, they will have everything. However,

1. But he who is driven by necessity, being neither disobedient nor exceeding the limit, it shall be no sin for him (*Sūrah al-Baqarah*, 2:174). [Publisher]

their greatest misfortune is that they are making Him angry. I feel very sad when I see that God gave Muslims the true religion of Islam, but they failed to appreciate it. God knows what result this indifference will produce. They have no care or jealous regard for the Faith. If they quarrel and fight each other, it is for boasting, ostentation, and self-admiration, not the glory and grandeur of Allah the Exalted. However, the person who puts Allah the Exalted first in all matters and is so immersed in the dignity and honour of His religion that manifesting the grandeur and glory of Allah the Exalted is his objective in all that he does, is the one who is called *siddiq* [the truthful] in the register of Allah the Exalted.

No one else can present Islam the way I do, but the difficulties are that a large part of my Jamā‘at is comprised of the poor. Nevertheless, thanks are due to Allah the Exalted that even though this is a Jamā‘at of the poor, I see that they have sincerity and compassion, and comprehending the needs of Islam, they do not hesitate to spend as much as they can for it. It is only when the grace of Allah is present that anything gets done, and I am hopeful of His grace.

Almighty Allah will Protect Islam from All Attacks

Just as when a storm approaches, a person becomes worried that this storm will cause destruction. In the same way, Islam is beset with storms, and its adversaries are engaged in efforts to destroy it. However, I am sure Allah the Exalted will safeguard Islam against all these attacks, and He will bring its ship safely to shore even in this storm.

Only Supplications of Nights will End Difficulties

Looking at the circumstances of the Prophets, peace be on them, it is learned that when they saw difficulties, there was no other way except to get up at night and pray. Of course, people act as if they are **صمّ بكم** [deaf and dumb]. They do not listen to them; instead, they harass and hurt them. At such times only prayers in the dead of night proved effective. This is the case now as well. Even though Islam is in a state of weakness and needs full-fledged efforts for its restoration, I see that ever since I have been engaged in this work, efforts have been made to oppose me in every way. This is not my opposition; it is a war with God Almighty. I even believe that if I publish a book on Islam in Japan, these people will go to Japan to oppose me, but only that which God desires will transpire.

Greatly blessed and fortunate is the person whose heart is pure and desires to manifest the grandeur and glory of Allah the Exalted because Allah the Exalted prefers him over others. The decision between me and those who oppose me is before Allah the Exalted. He knows the hearts of both parties and sees whose heart seeks worldly fame and recognition and who it is that has a burning passion in his heart for God Almighty alone.

The Reason for the Progress of the Holy Prophet, may Peace and Blessings of Allah be upon Him, was His Purity of Heart

Remember it well that spirituality never ascends unless the heart is pure. When purity and sanctity develop in the heart, extraordinary power and strength for progress come into being.

Then, every kind of provision is made available, and progress is achieved. Look at the Holy Prophet, may peace and blessings of Allah be upon him. He was utterly alone, and in that condition of helplessness, he made the claim:

لَيَأْتِيَ الْكَافِرُونَ إِنِّي رَسُولُ اللَّهِ وَإِنِّي مُهَمَّٰجٌ

Who could have thought then that this claim made by a friendless, helpless person would come to fruition? Then on top of this, he faced so many difficulties that not even a thousandth of them have come my way. That time was worse than the period of Sikh rule over Punjab [which was notorious for its injustice, cruelty, and oppression]. Now, there is complete peace and freedom from the side of the Government, but at that time, a cunning man could cause whatever suffering he wished with every kind of machination. Nevertheless, in a [harsh] setting such as Makkah and then amidst the barbaric lifestyle of a nation such as the Arabs, the Holy Prophet^{sas} achieved such progress the parallel of which world history is incapable of producing.

Pure Hearts Who Fulfil the Will of God will Emerge from these Very Opponents

What could have been more offensive than [the fact] that he proclaimed to them what was hostile to their religious teachings and beliefs, that Lāt and ‘Uzzā—whom they declared to be their gods—were unholy and the fuel of Hell? What greater offense could he have articulated to ignite the fury of an obstinate people such as the Arabs? Nevertheless, the Holy Prophet,

1. O mankind! truly I am a Messenger to you all from Allah (*Sūrah al-A'rāf*, 7:159). [Publisher]

may peace and blessings of Allah be upon him, flourished and prospered among these very Arabs and continued to make progress. Ḥadrat Abū Bakr (may Allah be pleased with him) came from among them. This gives me hope that such people will also come from among these very opponents who will fulfil the will of God Almighty and possess pure hearts. The Jamā‘at that has been formed at this time has come from among them.

Mīr [Nāṣir Nawwāb^{ra}] Ṣāḥib mentioned to me many times that no hope should be entertained from Delhi, but my heart tells me this is not true. There must be some pure hearts hidden in Delhi who will eventually come to this side. My connection with Delhi that Allah the Exalted has made is also not devoid of wisdom. I can never despair of Allah the Exalted. After all, Mīr Ṣāḥib himself is also from Delhi.¹ Therefore, this is not anything to make us lose hope. The holy and perfect example of the Holy Prophet, may peace and blessings of Allah be upon him, is before us—how the people of Makkah opposed him, and then out of this very Makkah came the people who became the reformers of the world.

Is it not true that Abū Bakr (may Allah be pleased with him) was from among them? That Abū Bakr (may Allah be pleased with him) is the one about whom the Holy Prophet, may peace and blessings of Allah be upon him, had said that Abū Bakr’s worth and standing in the eyes of Allah the Exalted is based on what is in his heart. Then Ḥadrat ‘Umar, may Allah be pleased with him, was from among the people of Makkah. Ḥadrat ‘Umar^{ra} was a very serious enemy, to the point that he was once involved in advising murder [of the Holy Prophet^{sas}] and was even appointed to carry it out, but in the end, God Almighty

1. Ḥadrat *Hakeemul-Ummat* [Sage of the Ummah] Maulawī Noor-ud-Deen, may Allah be pleased with him, submitted: Munshī ‘Abdul-‘Azīz, Babu Muhammad Ismail, etc., are also from Delhi. (Editor)

gave him such enthusiasm for the expression of Islam that even people of other nations praise him and utter his name with respect.

In short, I have not faced those difficulties that befell the Holy Prophet, may peace and blessings of Allah be upon him. Despite this, the Holy Prophet, may peace and blessings of Allah be upon him, did not die until he was completely successful and had witnessed the scene of:

رَاذَاجَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا^۱

Today, our adversaries are also making every effort to destroy us. Nonetheless, thank God they have not been successful in this, and they have seen that the degree to which they opposed this [Ahmadiyya] Movement, is the very degree that they have faced failure and frustration, yet Allah the Exalted has advanced this Movement. They imagine and opine that this person will die and the Jamā‘at will disintegrate; that this sect is also like other sects, the Brahmus, etc., which possess no attraction, and so it will end with his death. However, they fail to realise that God Almighty intended to establish this Movement and advance it.

Did the Holy Prophet, may peace and blessings of Allah be upon him; Moses, peace be on him; and ‘Isā [Jesus], peace be on him, not have sects? At that time, their opponents must also have imagined that they would be destroyed soon, but [look] how God made them grow, flourish, and spread. They should think that if there is a sect that stops after a little progress, is there no precedent of such sects that spread across the world as well? So come to a judgement after observing the will of Allah the Exalted.

1. When the help of Allah comes, and the victory, And thou seest men entering the religion of Allah in troops (*Sūrah an-Naṣr*, ۱۱۰:۲-۳). [Publisher]

As for those who fell short and their progress came to an end, I would say that they were not acceptable in His eyes. They wanted themselves to be worshipped instead of Him. However, I present the example of such people who annihilate their own beings and desire only the greatness and glory of Allah the Exalted, who are willing to accept every suffering and death in His path. Then can anyone say that Allah the Exalted would destroy them? Who would destroy his own house? Their Movement is the Movement of God, so He makes it progress and becomes the cause of its growth and flourishing.

There have been 124,000 Messengers in the world. Can anyone tell which one of them was destroyed? Not even one. And then look at the Holy Prophet, may peace and blessings of Allah be upon him, as a whole, because he was a compendium of perfection. The whole nation became his enemy and conspired to kill him, but Allah the Exalted supported him in an unparalleled manner.

Once, in the early days of his preaching, the Holy Prophet, may peace and blessings of Allah be upon him, summoned all the people. Abū Jahl, etc., were all among them.¹ The assembled people thought this gathering would also be for some worldly consultation. However, when they were warned of the impending punishment of Allah the Exalted, Abū Lahab said: ﴿بِاللَّهِ سَاءِرُ الْيَوْمِ أَمَّنَا بِحَمْنَتَا﴾ [‘May all your days be ruined! Is that why you gathered us together?’]

In short, even though they considered the Holy Prophet, may peace and blessings of Allah be upon him, as truthful and trustworthy, on this occasion, they showed dangerous opposition, and a fire of opposition was ignited. However, the Holy Prophet^{sas} ultimately succeeded, and all his opponents were annihilated.

1. Here, the Promised Messiah^{as} narrated that whole incident. (Editor)

Secrets of Making Progress

The Promised Messiah^{as} said:

People want to make progress but do not know how progress is made. The worldly people have come to understand that progress will be achieved by imitating Europe, whereas I affirm that progress always comes through virtuous conduct. Allah the Exalted has set an example for this. Look at the example of the Holy Prophet, may peace and blessings of Allah be upon him, and his Jamā‘at. Progress will occur in the same way it occurred before. And it is true that the progress that occurred earlier happened through rectitude, *taqwā* [righteousness], and virtuous conduct. They sought the pleasure of Allah the Exalted and obeyed His commandments. Even now, when there is progress, it will happen in the same way.

Syed Ahmed Khan repeatedly spoke about the nation, but it is a pity that he could not even reform a son. This proves that making a claim is one thing, while establishing its truth is another. All that Allah the Exalted has taught in the Holy Quran is what is essential. As long as the Muslims do not follow and adhere to the Holy Quran fully, they cannot make any progress. The more they move away from the Holy Quran, the more they move away from the streets and stages of progress.

Acting upon the Holy Quran is the source of progress and guidance. Allah the Exalted has not prohibited trade, agriculture, and the means of livelihood which are *halāl*. However, of course, they should not be deemed the essential objective but should be maintained as a means to serve the Faith. This is also the very intention through Zakāt—that wealth being for the service of the Faith.

The Secret of National Progress

Remember well that this is the real way to make progress. So long as a people do not take steps for Allah the Exalted and do not purify and cleanse their hearts, they will never be able to make progress. It is an utterly erroneous idea that progress can only be made by studying English, wearing British clothes, drinking alcohol, and indulging in sin and iniquity. This is the path to destruction.

Did the people who lived in the time of Noah, peace be on him, not possess the means of livelihood and luxury? Had they studied English? In the same way, there were also ways of earning a living during the time of Lot, peace be on him. Similarly, there are certain ways of earning a livelihood in this age, one of which is this language which is considered a source of livelihood. However, the language which is the language of God, has been made the key of knowledge and cognisance by Allah the Exalted. When a person looks at the Holy Quran carefully and without prejudice and does not turn aside from it in form or substance; rather, he keeps on praying, then there will be progress.

These people who are clamouring about national development, I am surprised to hear their voices that maybe they have forgotten death and have prioritised this transient life. They want to become great and prosperous like Europe. I do not prohibit anyone from trying within reasonable limits, but to exceed the boundaries is a condemnable thing. Alas, for these progressives—practically every evil is permissible in their view, even adultery as the practice of Europe demonstrates.

If this is progress, then what would destruction look like? So, purify your intentions. Make Allah the Exalted pleased with you. Remain engaged in prayers and supplicate for the propagation of religion. Then, there is no prohibition on working with whatever

ability and liking for an occupation that God has given, whether it be agriculture or employment or trade, but do not attach your heart to it thinking it to be the objective [of your life]. Instead, always keep your heart detached from it and consider it a trial and continue praying that God Almighty ushers in the time when you will be free to engage in the remembrance of God. This is my wish and my teaching. Whoever opposes me on account of it and mocks it, is free to do so, but this is indeed the truth.

Those who are free thinkers laugh at such things and say that these people are at the level of children and take us back 1300 years, but those who possess *taqwā* [righteousness] and remember death can decide which of these two is correct. I also observe that these people talk like this so long as they are healthy, but when they become a little sick, they come to their senses. The Naturalist remains firm in his faith to the extent that he enjoys worldly ease and comfort, but loses his enthusiasm for it to the extent that he faces adversity. How can a person who has worldly stature and rank, and sees he is held in esteem by his people, understand what religion is?

If the group that seeks to reduce Prayers, eliminate Fasting, and amend the Holy Quran, progresses, then imagine what the outcome would be?

The Promised Messiah^{as} mentioned the late Nawwāb Muhammad Hayat Khan in this regard.

How Allah the Exalted informed me beforehand about his reinstatement, which I had also informed him about. But when he was reinstated, all the things that happened during the suspension were forgotten.¹

1. *Al-Hakam*, vol. 9, no. 33, p. 9 to 11, dated 24 September 1905

17 SEPTEMBER 1905

Making Due Effort

The Promised Messiah^{as} said:

The person who fails to invest the necessary effort to seek God Almighty is a *kāfir* [disbeliever] as well. Each thing can be of benefit only when it is carried out to its necessary extent. Just as a well can be made by digging 40 or 50 cubits in this land, if a person digs only four or five cubits and says there is no water here, then it is his fault. The fact is that this person has not carried out the due effort.

(Before *Zuhr Prayer*)

The Superiority of the Holy Prophet, may Peace and Blessings of Allah be upon Him

The Promised Messiah^{as} said:

Addressing the Holy Prophet, may peace and blessings of Allah be upon him, it is stated in the Holy Quran: ^{فَهُنَّ أَقْرَبُهُمْ إِلَيْنَا}^١ So, follow them; that is, the previous Prophets mentioned above.

1. *Sūrah al-An‘ām*, 6:91 [Publisher]

This verse highlights the outstanding excellence of the Holy Prophet, may peace and blessings of Allah be upon him. This means that all the guidance provided to the people regarding all sorts of issues by all the previous Prophets, and all the different qualities that they possessed—some had one quality and excellence while others had another—to follow all these Prophets means that all these excellences should be collected in oneself. And there is no doubt that the person who is a compendium of all these qualities that are variously found in all the Prophets, has present within him all the various perfections. Therefore, he is better than all the Prophets because the beauty of each one is present in him, and he is a composite of all the various beauties, but no Prophet before him was a composite of all these qualities.¹

20 SEPTEMBER 1905

(*In the morning*)

The End is Good

The Promised Messiah^{as} said:

There are aspects of medicine that are conjectural. How can there be the certainty that exists with Allah the Exalted? The

1. *Badr*, vol. 1, no. 25, p. 2, dated 22 September 1905

matter of prophecies is kept secret so that man may get the reward of suffering. There is pain in the interim, but the end is good.

A Dream of Ḥadṛat Muftī Muḥammad Ṣādiq and its Interpretation

This humble writer [Ḥadṛat Muftī Muḥammad Ṣādiq], narrated his dream:

I was praying a lot last night for Maulawī ‘Abdul-Karīm, when in a state of light drowsiness it seemed that I was saying or someone was saying that locks have been placed in calamities.

The Promised Messiah^{as} said: ‘These are glad tidings.’

A Dream of Dr. Mirza Yaqub Baig and its Interpretation

Dr. Mirza Yaqub Baig narrated a dream of his that someone says Maulawī Ṣāhib is fine. *Istighfār* [seeking forgiveness] and *La Haul* should be recited and then he heard a voice saying, سلام علیکم [Salāmun alaikum—‘Peace be upon you’]. The Promised Messiah^{as} said:

La Haul means that without God’s grace there is no recourse left. And سلام علیکم means peace.

The Promised Messiah^{as} then said:

All are the armies of Almighty Allah, marching wherever they are commanded.

Sufferings are an Expiation for Sins

Mentioning the illness of Maulawī ‘Abdul-Karīm and the prayer regarding him, the Promised Messiah^{as} addressed Shaikh Rahmatullah and said:

I also pray for you in the five times [daily] *Salāt*, but Allah the Exalted desires to reward His servants through suffering. The deficiencies that remain in worship are remedied by the sufferings brought about from *qadā’* and *qadr* [Divine decree and destiny], because in the burden of worship, man instinctively takes measures to keep his physical body intact. If it is cold, he heats the water for ablution. If he is unable to stand up [for Prayer], he offers it while sitting, but the heavenly suffering inflicted by *qadā’* and *qadr* is blind to the physical body.

The world is not a permanent abode. It is mentioned in a hadith that continuous happiness in this world can only be achieved by a *kāfir* [disbeliever] because, for him, the abode of punishment lies ahead. But for a believer, life is such that at times there is comfort and at others, there is suffering; yes, life should be safe.¹ These sufferings are atonement for sin. There is no need to despair or become anxious. ﴿اِنْ شَاءَ اللّٰهُ مُحْمَّدٌ نَّبِيًّا﴾ [If you have a connection with God, then what are you grieving about?]

If there is full faith and trust in God, then even if a person is put in an oven, he will not feel any grief. Suffering also has its appointed time. Then there is again comfort after it. Just like at

1. See also: *Musallam Kitābu al-Zuhdi wal-Raqā’iq*, Bāb ad-Dunyā Sijnu al-Mu’minin, wa Jannatu al-Kāfir, Hadith 2956; see also *Sharḥ al-Nawawi ‘ala Ṣaḥīḥ Muslim*, Kitāb al-Zuhd, Bāb al-Dunyā Sijnu al-Mu’min, wa Jannatu al-Kāfir, vol. 18, p. 93, Hadith 2956, Al-Matba’ah al-Misriyyah al-Azhar [Publisher]

the time of childbirth, the woman is in pain. Even those around her also cry. But when the child is born, then everyone is happy. In the same way, a time of pain and sorrow comes to the believer from God so that he may be tested and may get the reward for patience and fortitude. In fact, the days of suffering are the ones that are blessed. Prophets have an affinity with suffering. These days come upon every person in turn so that it may be known whether his bond with God is real or not. Maulawī Rumi has said it well.

ہر بلا کیں قوم را حق داده است نبڑ آں گنج کرم بنہادہ است
*Every trial that God has decreed for this nation
 Conceals a treasure of divine blessings beneath it.*

It is mentioned in the hadith that when God loves someone, He inflicts him with some pain. The miracles of the Prophets are the result of their prayers during the time of these afflictions. It is the surgery of God that every righteous person must necessarily undergo.

Exhortation to Make Supplications

The Promised Messiah^{as} said:

The days of plague are coming again. Who will survive and who will die is not known? These days, one should do *taubah* [repentance] and wake up at night to make supplications so that God Almighty may save one from the scourge of this time. Two villages near Qadian are afflicted with the plague.

Difficulties are Solved Only through Prayer

The Promised Messiah^{as} said:

Allah the Exalted is hidden, but He is recognised through His powers. His existence can be ascertained through prayer. Whether one is called a king or an emperor, every person encounters such difficulties in which he finds himself utterly helpless and is at a loss to know what he needs to do. At that time, difficulties can be solved through prayer.

Charāgh-ud-Dīn Jamuni

Charāgh-ud-Dīn of Jammu's great relationship of love with Christians was being discussed. The Promised Messiah^{as} said:

He is an unlucky and wretched man. Islam continues to cast off such evil people.

A Question about Christians

European drinking [of alcohol] was being discussed. The Promised Messiah^{as} said:

True civility cannot be attained by a drunkard. No verse of the Gospels has made pork *halāl* [lawful] in contravention to the Torah, but these people eat pork abundantly and drink alcohol too.

Since the shariah of the Torah is impracticable [according to Christians]—and despite the prohibition of a great many things whose law is found in the Torah, Christians are

exempted from following those commandments—then what is the need to comply with this obsolete shariah in the realm of marital relations and what command of the Gospel prohibits marrying a sister or a sister-in-law, etc. [as is prohibited in the Old Testament]?

The Forbearance of God Almighty

Some people going beyond the limit in their evils and mischiefs was under discussion. The Promised Messiah^{as} said:

Almighty Allah is Most Forbearing and Most Kind and His works are carried out very gradually and gently. He gives respite to those who are steeped in sin, and people are amazed and perturbed by it. But past events show that when punishment descends upon such people, it is very severe. Many are the days of comfort in the world, but ultimately a day of seizure certainly comes and at that time one is caught in such a way that even the most hard-hearted person is pained upon witnessing his suffering.

بَلْ مُشْوِّهٌ مُغْرُورٌ از حَلْمٍ خَدَا
دِيرْ كِيرْ سَخْتْ كِيرْ مَرْ تَرْ
Do not be deceived by God's forbearance,

He is slow in apprehending but when He does, His grip is very hard.

(Before Zuhra Prayer)

The Effect of Prayer

There is no other thing that has an effect like that of prayer, but full enthusiasm for prayer is not generated in trivial matters. Rather, in trivial matters, sometimes it seems disrespectful to pray, and the heart remains inclined towards patience. Yes, indeed, at the time of difficulties, full passion for prayer arises in the heart, then something extraordinary is manifested.

It is said that there lived a saint in Delhi. The king of the time became infuriated with him. The king was going on a journey at that time. He declared that he would most certainly hang him upon his return, and swore to do so. When the time of his return drew near, the friends and devotees of this saint were saddened and said to him that the time of the king's return was near. He replied 'Delhi is still far away.' When the king was just a couple of stages away, they pleaded in the same way again before the saint but his reply continued to be the same that Delhi was still far away.

Eventually, the king reached close to the city and was about to enter the city and the people submitted to the saint that now the king was about to enter the city or had already entered. However, the saint replied that Delhi was still far away. While this was going on, news came that when the king reached right under the gate of the city, the gate fell upon him and the king died. It seems that the saint had already been informed somewhat by Allah.

Similarly, it is said about Sheikh Nizām-ud-Dīn that once the king severely reprimanded him and the order was issued that he would be given severe punishment in one week. When that day came, he was sleeping with his head on the thigh of a

devotee. His devotee, upon recalling the king's order, started weeping and his tears fell on the Sheikh and woke him up. He inquired why are you crying? He expressed his concern and said that today is the day of punishment. Sheikh said, 'Don't grieve, I will not be punished. I have just seen in a dream that a raging bull has come to kill me. I took hold of both his horns and knocked him down.' So it happened that on the same day the king fell seriously ill and his illness was so grave that he died of that very illness.

These are marvellous works of the Divine which cannot be understood by man beforehand. When the time comes, some occurrence develops. All hearts are in God's hands. He moves them as He wills. One should not despair of the mercy of God. Without His leave, not a single life can even be taken, no matter how serious the disease is. A person who loses hope is an even greater *kāfir* [disbeliever] than an idol worshipper.

The Remedy to be Saved from the Coming Plague

This humble writer [Haḍrat Muftī Muḥammad Ṣādiq, may Allah be pleased with him], narrated the dream he had seen today in which he saw that the plague had spread far and wide and someone says, or he says, that whoever wakes up and prays at night these days will be saved from the coming plague because of it.

The Promised Messiah^{as} said:

This is absolutely true. One should wake up at night and pray a lot that Allah the Exalted protects us from the coming calamity through His grace and beneficence.

The Need for Exercising Care in Animal Husbandry

The Promised Messiah^{as} said:

There is a filth-eating cow called Jalala. It is written that its meat is forbidden. This shows that animals that are used as food, like sheep and chickens, should be safeguarded against eating filth while they are being reared.¹



23 SEPTEMBER 1905

(Before noon)

Charāgh-ud-Dīn Jamuni and His Book

Today, incidentally, in the gathering of the Promised Messiah, peace and blessings be on him, Miyān Charāgh Dīn, a resident of Jammu, was mentioned in the context of his recently published book, *Mināratul-Masiḥ* in which Islam has been gravely defiled. Upon the mention of this book, His Holiness said:

He is a bitter opponent of Islam. He has given superiority to the Messiah [Jesus] over the Holy Prophet, may peace and blessings of Allah be upon him, in every matter. Yet, he also says that he has come to bring about a reconciliation between Islam and

1. *Badr*, vol. 1, no. 26, p. 2, 3, dated 29 September 1905

Christianity. What a bizarre statement this is! There is a difference of heaven and earth between Islam and Christianity, yet he wishes to bring about reconciliation. He has uttered a lot of abuse against me in this book.

Presence of the Israelites and the Tomb of Jesus the Messiah, (Peace be on Him), in Kashmir

The grave of the Messiah located in Kashmir was mentioned. The summary of what the Promised Messiah^{as} said about it is as follows:

It has been established by many proofs and arguments that it is indeed the grave of the Messiah [Jesus], peace be on him. And not only is his grave here, but I believe that some of his friends' graves are also located in this place. In the first place the name Yūz Āsaf itself points to it. Besides, since he was considered a rebel in his homeland, therefore, he could not stay anywhere under the control of that government. So, Allah the Exalted had mercy on him and chose for him a cold country like Syria, to which he migrated. Moreover, since the 10 exiled tribes of the Jews, whose whereabouts were not known, were also settled here, therefore, it was also incumbent for him to come here to fulfil his duty of preaching. And then the names of the villages and other things here are also similar to some of the villages, etc., of the land of Syria.

(On this occasion, Muftī Muḥammad Ṣādiq submitted that the word 'Kaasheer' exists. This word [Kashmir] is actually 'Kaasheer', we people add 'ا [m]' to it. Native Kashmiris call it 'Kaasheer' and they are called 'Kaasher'. And 'Aasheer' in the Hebrew language is the name of the land of Syria and 'ك [k]' means the 'like of', thus [Kaasheer] meaning 'the like of Syria'. Then there are many other such names. Editor)

The Promised Messiah^{as} said:

Collect all those names so they can be referenced somewhere.

In this discourse, he said that:

Ikmāl-ud-Din, which is an old book, clearly shows that he is a Prophet of 1,900 years ago. Then the customs and practices, etc., of the Kashmiris resemble those of the Jews. Bernier, the French traveller, has also written that they are the Children of Israel. Apart from this, the arrival in India of the disciple Thomas is proven.

(At this point, Muftī Ṣāhib said that I have read in a book that when Mary fell ill, she wanted to meet Thomas who was in India at that time. So her coffin was brought to India. She was very pleased to meet Thomas and blessed him. And then Thomas led her funeral prayer. On this mention, it was said that it would not be surprising if this was actually a ploy to reunite with her son. There was varied discussion about it.)

Reply to an Objection

فَلَمَّا تَوَفَّيْتِنِي

In the above discourse, the Promised Messiah^{as} said:

When we present the verse ¹ فَلَمَّا تَوَفَّيْتِنِي [falammā tawaffaitanī]—when You caused me to die] in support of the death of the Messiah [Jesus], it is objected that if the Messiah, peace be on

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

him, had gone to Kashmir after the incident of the cross, then he should have said, ‘when You caused me to reach Kashmir’ instead of فَلَمَّا تَوَافَّىٰ نَبِيًّا [falammā tawaffaitanī]—when You caused me to die].

The reply to this objection is that this objection is based on a fallacy. It is true that the Messiah, peace be on him, came down alive from the cross and came to Kashmir from there when he found the opportunity. But in this verse, Allah Almighty did not ask about the condition of his opponents. He asks about the condition of his own ummah. The opponents continued to be *kāfir* [disbelievers] and *kadhdhāb* [deniers]. Secondly, the Messiah, peace be on him, has also said this in his response here: مَا دُمْتُ فِيهِمْ^۱ [mā dumtu fibim], ‘as long as I remained among them’. He didn’t say, ما دُمْتُ فِي أَرْضِهِمْ [mā dumtu fi ardihim]—‘as long as I was in their land’.

The expression مَا دُمْتُ فِيهِمْ [mā dumtu fibim]—‘as long as I remained among them’ demands that where the Messiah goes, his disciples must go as well. It cannot happen that an Appointee and Messenger of God Almighty is saved from a grave threat to his life and then he migrates in accord with the will of God Almighty and yet his followers and disciples abandon him completely and do not go after him. Of course not. They, too, came here to be with him. Yes, it is possible that they did not all come at once, but came separately. Thus, the coming of Thomas to India is proven. The Christians themselves have accepted it.

There is a precedent for this type of emigration in the emigration of the Holy Prophet, may peace and blessings of Allah be upon him. Although his faithful and devoted followers were present in Makkah, when he migrated, he took with him only Hadrat Abū Bakr, may Allah be pleased with him.

1. As long as I remained among them (*Sūrah al-Mā'idah*, 5:118). [Publisher]

But after that, when he reached Madinah, other Companions also reached there one after the other. It is written that when he migrated and went into the cave and hid himself, the enemy also reached there while searching for him. Hearing their footsteps, Ḥadrat Abū Bakr^{ra} became anxious, then Almighty Allah sent the revelation and the Prophet, may peace and blessings of Allah be upon him, said:

لَا تَحْزُنْ إِنَّ اللَّهَ مَعَنَا¹

It is said that they even climbed down in order to look for him, but it is the power of God that the spider had made a web at the mouth of the cave. Seeing it, one of them said that that web was made even before the birth of the Holy Prophet (may peace and blessings of Allah be upon him). So they went back. This is the reason why many spiritual elites have come to love spiders.

Therefore, as the Holy Prophet, may peace and blessings of Allah be upon him, preferred to take only Abū Bakr with him in spite of a large group, in the same way, Jesus, peace be on him, took only Thomas with him and left. Thus, since the disciples were with him, there remains no objection.

The second question they ask regarding it is that while he lived for 87 years, why did his nation not make any progress? The answer is that the onus is not upon us to prove it. We say they might have made progress, but the turmoil of time might have destroyed them. Earthquakes and floods often occur in Kashmir. After an extended period, his nation deteriorated. Nevertheless, there can be no doubt that they were a nation.

أَوْيَهُمَا إِلَى رَبِّهِمَا ذَاتٌ قَرَارٌ وَّمَعِينٌ²

1. Grieve not, for Allah is with us (*Sūrah at-Taubah*, 9:40). [Publisher]

2. We rescued them *and helped them reach* an elevated land, a restful place with

In regard to this, some say that it was, indeed, in Syria. I say this is absolutely wrong. The Holy Quran itself is against it because the word *awa* is used in a situation where salvation is found and shelter is given after a calamity. How could they get this while staying within the Roman Empire? They could not possibly stay there. So they were compelled to migrate.

Life Cannot be Relied Upon

The Promised Messiah^{as} said:

Life cannot be relied upon. Various diseases and especially the plague have stirred even greater fear.

(*Before 'Aṣr Prayer*)

The Primary Method is Prayer

The illness of Ḥaḍrat *Makhdūmul-Millat* [the leader of the nation—Maulawī ‘Abdul-Karīm of Sialkot] was mentioned. A respected elder made the observation during the course of the discussion that some practitioners of mesmerism claim that they can shift the disease from one part to another by their focused attention. The Promised Messiah^{as} said:

This is nothing. My nature finds this very repulsive. The

springs of running water (*Sūrah al-Mu'minūn*, 23:51). [Publisher]

primary method is prayer. No path is better than this. In fact, I consider other methods besides it to be like treating a disease with vomit. So who likes to be cured with vomit? The method that is true and the way of recognizing God, that was used by the Prophets, peace be on them, is this very prayer.¹



24 SEPTEMBER 1905

(Before noon)

A Believer's Trust is in God Almighty

On the mention of the illness of *Makhdūmul-Millat* [Maulawī ‘Abdul-Karīm of Sialkot, may Allah be pleased with him], the Promised Messiah^{as} gave the following discourse:

If the being of man existed without Allah the Almighty, there is no doubt that it would have been very difficult, but now every single particle is being protected by that One Being. Then what should one fear or grieve over? God's powers are wondrous and His marvels are unmatched. Having believed in the Omnipotent God, a believer is never despondent. God does whatever He desires, and whatever He does, that alone is good and blessed.

Faith is indeed the difference between a believer and a

1. *Al-Ḥakam*, vol. 9, no. 35, p. 4, 5, dated 10 October 1905

disbeliever. The life of an atheistic-minded person and one who does not believe in Almighty Allah is good and fearless so long as he is not attacked by adversities and difficulties. But when even minor difficulties appear, they stupefy him and he is unable to bear them. Of course he hopes for nothing from Allah Almighty, and worldly means disappoint him. In such a situation, sometimes these people commit suicide even when something ever so slightly goes against their mood. In Europe, where there is an abundance of atheists, there are so many suicides that its parallel cannot be found in any other country.

What is the reason for this? Only this that they cannot bear grief and adversities. Their hearts become weak, but contrary to this, the believer has a strong heart for the reason that his trust is in God Almighty. If adversities befall him, they do not demoralise him, but rather he even takes a step forward during adversities. His faith becomes even stronger than before, and if you ask for the truth, the joy and delight of faith is experienced in those very days. Faith verily exists for such days. In the state of health and while there is no threat to life or wealth—rather one is enjoying all kinds of comfort and peace—the condition of a disbeliever and a non-disbeliever can be the same. But in adversity, illness, and other difficulties, these things get tested and it becomes evident as to who has a strong bond with Almighty Allah and believes in His powers, and who complains about Him and is displeased with Him.

The Perfect Measure of Faith

Adversity and suffering are a perfect measure of faith, and it is by this that one recognises who is patient. What is patience? This is also the result of faith alone. When a believer is patient in adversity, his patience also appears to be a new kind of patience,

and the disbeliever has no resemblance to this patience. Moreover, the involvement with God Almighty is also a new kind of involvement. The truth is that there appears to be a new God due to the fact that by believing in Him, cognisance of God is enhanced.

When a believer prays due to the hardships and adversities, two benefits accrue: first, those adversities in themselves become the atonement for his sins; secondly, through those prayers, he attains salvation from them, and his faith in Almighty Allah and His omnipotence increases. The life of man can never remain free from adversity. In one way or another, some type of trouble inevitably befalls man, whether it be in the form of an illness or relate to honour and prestige, or it be in the context of wealth and resources. Nevertheless, the adversity of a believer is made easy for him, and it also becomes the atonement for his sins.

He believes adversity is a means to strengthen his relationship with God Almighty, and, in reality, it happens exactly so. However, that very adversity materializes in the form of punishment for the faithless. One should never rejoice to see another person in adversity, because that is an occasion of warning. He should personally be prepared for it as well.

Trust in Allah the Exalted is Comforting

Also remember that there is no ointment for the wound of affliction as soothing and comforting as trust in Almighty Allah. The person who puts his trust in Almighty Allah finds solace and satisfaction within himself even in the severest of difficulties and adversities. He does not feel bitterness and torment in his heart. At the very most, the final result of this trouble may be death if that is the immutable decree.

Nonetheless, what would happen from this? The world is not a place where one can live forever anyway. Ultimately, a day and time comes upon everyone when this world must be abandoned. Then, if death is the consequence from it, what harm would it cause? For the believer, this death is even more comforting, becoming the means to unite with the Beloved. This is so because he has complete faith in Almighty Allah and trusts in His omnipotence and knows that the next world for him is that of eternal comfort.

Therefore, a simple calamity, whether it is an illness or any other type of calamity, cannot be the cause of suffering or torment. Rather, that calamity is adjudged a painful chastisement in which there is no faith and trust in Almighty Allah. Such a person does suffer severe torment. If someone fancies that he would not face death, then this notion is false because Almighty Allah has declared this world to be impermanent. For such a person, there will be a very painful Hell in the next world for which he should be prepared.

The True Nature of Death

Death is bound to come; no one has any remedy against it. Know for certain that no one can escape from drinking this cup. All the chosen servants of Almighty Allah, even the Prophets and Messengers, had to walk upon this path, so who else is there who can escape? Even the hard-hearted sages and philosophers have perceived and acknowledged this, rather they have understood death to be necessary. They see that the earth is only one-quarter inhabitable and only a very small part of that is populated. If all the people who were born from the beginning of creation till now were alive, no place could be

found for them to live, to the extent that they could not even find a place to stand on.

Therefore, such a large number itself demands death so that earlier people leave to make room for others. Death should not be understood to mean that a person disappears completely after death; rather, it is akin to a person leaving one habitation and going into another habitation. Its true nature can be understood to some extent by sleep, because sleep—so to speak—is the sister of death. In sleep, too, there is a kind of ‘taking of the soul’. Others, who are sitting next to people sleeping, consider those asleep to be in a realm of absolute unawareness and unconsciousness, but the one seeing a dream is instantly experiencing another world and he is journeying about. Now, from an external impression, all his senses and faculties are not in use, but the one sleeping and seeing a dream knows very well that his senses and faculties are entirely engaged in activity.

Likewise, the deceased person instantly sees himself in another world after death. Yes, it is true that when death comes, the person who had squandered away his precious life in nothing more than worldly pursuits and had failed to establish a genuine bond with Almighty Allah, is overcome with regret and sorrow because he finds many of his tasks unfinished and unfulfilled, and death for him is experienced as a bitter drink to swallow. It is clear from this that man should not develop an attachment [to this world] and should not waste his time. One should value every moment and, believing that death might even come right now, he should remain prepared for death. When the worry of this preparedness latches on to him, it results in man strengthening his relationship with Almighty Allah and thinking about seeking comfort in that other world.

Remember it well that this world is the field of cultivation for the Hereafter. Just like a farmer protects his crop and

endures every kind of pain and hardship for it, in the same way, a believer should endeavour to safeguard it so that he may find comfort in the other world. If he is careless now and does not value his time, then he will have great regret and sorrow at that time. When he will have to leave this world and go to the other world, what else will there be for him except sorrow and pain? Here in this world he remained preoccupied with the worries and concerns of this world and there he will suffer the consequences of those worries and concerns.

One Should Always be Prepared for Death

Should the one sinking in the sorrows and griefs of this world—without a care for the other world—suddenly receive the news of death, just imagine what would become of him? Death is a circus [playing tricks and games]. It always comes unexpectedly and the one it comes to, thinks that he is leaving before his time. Why does this thought develop in him?

The reason for this is verily that his attention was on other things and he was not prepared for it. If he had been prepared, he would not perceive it as too soon, rather he would always believe it to be close at hand and at the door. That is why all the righteous ones have taught that man should always keep an account of himself and assess whether he is prepared or not should death come [knocking] that very moment. Hāfiẓ has said it well:

چو کار عمر ناپیو اسٰت بارے آں اوں کہ روز واقعہ پیش نگار خود باشم
*When the issue regarding the length of one's life is concealed,
 'Tis better not to face the Beloved on the day of death.*

What he means is that one must be prepared and ready at all times. And at no time should one be inattentive and negligent about this preparedness; otherwise, it will be torment.

It is absolutely clear that someone who is constantly prepared and packed for travel will experience no difficulty nor distress if he must suddenly embark upon a journey. However, if this never even crossed his mind, then he will face extreme anxiety on such an occasion. A poet has said it well:

وَلَمْ يَقْعُدْ حَتَّىٰ مَضِيَ فِنْ بُطُونِ الْمَقَابِرِ

Meaning that, he did not agree to this until he had to leave, then he acknowledged that many regrets lie buried in graves.

Nevertheless, this behaviour cannot be possible without the grace of Almighty Allah that abandoning a life of neglect, man should remain engaged in preparation for the Hereafter. Every ear can hear because hearing is easy but it becomes difficult when one has to act accordingly. It is a human habit that as long as one is sitting in an assembly, he is influenced by the words of that assembly, but when he gets up from there and the audience disperses, he also forgets those words as if they were meant just for that place. Such people suffer great loss, and if death comes suddenly they have to face a lot of regret and sadness. Death is good only for those who are always prepared to face death.

It is known about Farīd-ud-Dīn ‘Aṭṭar, may Allah have mercy on him, that he had a perfume shop. One day when he opened up the shop early in the morning, a beggar came and begged for something. Farīd-ud-Dīn told the beggar that he had not yet made his first sale. The beggar said to him that if you are so engrossed in the worldly affairs like this, how will you surrender your life? Farīd-ud-Dīn replied to him that he would do it the same way as the beggar. Hearing this, the

beggar lay down there and then and said, لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ [‘There is no one worthy of worship except Allah, Muhammad is the Messenger of Allah’] and with that he breathed his last.

When Farīd-ud-Dīn saw this condition of his, he was deeply moved. At that very moment he gave away the entire shop and spent his entire life in the remembrance of God. This is preparedness. There are no regrets when you are prepared. If wavering back and forth, then there is sorrow and regret.

Sufis and Maulawīs

The Promised Messiah^{as} said:

A study of the books of the Sufis shows that the thought of death weighed heavy on them, but those who were known as *maulawīs* have generally remained [spiritually] blind. There are very few, and they too, were ascetics, who managed to avoid this [blinding] veil. In general, they have stayed away from Sufis and continued to issue fatwas [edicts] of disbelief against such pious people who had cut themselves off from the world. Sufis are just like someone who remains ready to die at every moment. It is refreshing to read their books. They have the fragrance of godliness signifying that they were men of experience and not just men of scholarship.

If a person possesses true discernment, then he can understand these things. The book *Futūh-ul-Ghaib* by Syed ‘Abdul Qādir Jilānī, may Allah have mercy on him, is an exceptionally brilliant book. I have read it many times. It is free from innovations. Some books of Sufis are of a kind that innovations have also found their way into them, but this book is exceedingly impressive.

The Mischief of Wahdat-e-Wujūdī [Unity of Being]

A calamity has afflicted the ascetics as well; that is, some were ascetics, but they became Wahdat Wujūdīs¹ and laid claim to being God themselves. In our country, people living in Doaba (Bist Jalandhar) are mostly Wujūdīs. And the religion of those who call themselves Wujūdīs, is generally *Ibāḥati*.² And, in reality, this is precisely what the peculiar nature and effect of this religion should be, since the person who does not believe that Allah Almighty is characterised by the attributes stated in the Holy Quran and fails to make any distinction between himself and God Almighty—rather, he *himself* becomes God—if he does not become *ibāḥati* [a person who does not acknowledge the lawful and the unlawful], then what else would he be? What is more surprising is that these people even believe in Hell and Heaven, yet believing so, still think that they themselves are God. Further, there is another egregious error into which these people have fallen, and that is that they attribute their religion to great saints.

Wahdat-e-Shuhūdī [Unity of Manifestation]

The fact is that there are two doctrines: Wujūdīs and Shuhūdī. Wujūdīs, like philosophers, have understood God to be nothing besides man, or that there is nothing besides God. However, Shuhūdīs are distinct from them and they are in the right. They

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1. Those who believe that God and the material world are one and the same thing. [Publisher]
 2. Ibahiya Sect: That sect which does not acknowledge the lawful and the unlawful and who think that man does not possess either the power to safeguard against sins or the strength to carry out the commandments, that no one is the master of anything in the world and that all people are partners in wealth and spouses. [Publisher]

came to know that God exists from the predominance of love and manifestation of Divine attributes. They annihilated their own existence and being in front of His Existence and Being, and they became the embodiment of ﻣن توشم تو من شدی [I became you and you became me—two hearts united in one being].

In truth, from among the fruits of love, annihilation of one's being is essential. There can be no objection against it. Rather, this appears to be validated by the Holy Quran. This is verily that state which is called *fānā fillāh* [self-annihilation into Allah], but this is not the state of the Wujūdīs. Their situation is—in a manner of speaking—as if doctors explaining, they have seen God Almighty. That is why they themselves also become God. This notion, however, is clearly absurd and wrong. Allah the Exalted clearly states:

لَا إِلَهَ إِلَّا اللَّهُ¹

It is the religious opinion of the Wujūdīs that they alone recite لَا إِلَهَ إِلَّا اللَّهُ [*Lā ilāha illallāh*—There is no one worthy of worship except Allah] and they alone are true monotheists; all others are polytheists.

Its consequence was rampant permissiveness among the masses and a rising indulgence in sin and iniquity since they do not consider it *ḥarām*, nor do they deem Prayer, Fasting, and other commandments to be necessary. This has brought a great calamity upon Islam. In my opinion, there is hardly any difference between Wujūdīs and atheists.

These Wujūdīs are highly despicable and detestable. It is an occasion of pity that of all the many *gaddis* [spiritual orders] that exist, there is perhaps not even a single one of them which does not subscribe to this belief. The greatest regret of all is that the sect of Syed ‘Abdul-Qādir Jilānī, may Allah have mercy on

1. Eyes cannot reach Him (*Sūrah al-An‘ām*, 6:104). [Publisher]

him, which is called Qādri, has also become Wujūdīs, although Syed ‘Abdul-Qādir was not a *wujūdī*. His conduct and his writings show the practical confirmation of ^۱إِهْدِنَا الصِّرَاطَ الْمُسْقِطِيَّ [ihdinaṣ-ṣirāṭal-mustaqīm—Guide us in the right path].

Scholars simply think that إِهْدِنَا الصِّرَاطَ الْمُسْقِطِيَّ is only for recitation, but it has no practical effect and impact. But he [Syed ‘Abdul-Qādir Jilānī] shows in practical terms that there are examples of such noble مُنْعَمُ عَلَيْهِ [mun‘am ‘alaīh—those upon whom the favours of God have descended] people in this Ummah.

In short, it is the grace of Allah the Exalted that—although such people are rare—they certainly exist, who love God Almighty perfectly and, while living in this very world, practice detachment [from the world] and prepare for the journey to the Hereafter. These affairs are apportioned to the lots of these very people such as Syed ‘Abdul-Qādir Jilānī, may Allah have mercy on him, whereas now—in opposition to him—there is an abundance of Wujūdīs, and this is why sin and iniquity is growing.

The Recipe for Gaining Cognizance and Discernment in this World

The gist of the teachings of the Holy Quran, as its essence, is that the love of God Almighty should become so dominant that all besides Allah is burnt away. This is the deed by which sins are burnt off and this is the very recipe which gives man the senses and insight in this very world by which he experiences the blessings and bounties of the Hereafter in this world, and departs from here having attained cognizance and discernment. These are the people who do not fall under the category mentioned in the verse:

1. *Sūrah al-Fātiḥah*, 1:6 [Publisher]

مَنْ كَانَ فِي هُدْنَةٍ أَعْنَى فَهُوَ فِي الْآخِرَةِ أَعْنَى¹

And it is such people who are alluded to in the verse:

وَلِسْنُ خَافَ مَقَامَ رَبِّهِ جَئَنَّ²

Meaning that, those who fear standing [for reckoning] in the presence of Almighty Allah will get two heavens. For me, the truth of it is that one heaven is what one acquires after death. The second heaven is bestowed in this very world and this heaven stands as the proof that the other heaven will also be granted and bestowed. Such a believer is delivered from many hells in this world.

Different types of immorality are also hell. Things that one gets strongly attached to are also a kind of hell because then it hurts to abandon them. For example, if one is in love with wealth and it is taken away by a thief, he is severely traumatized. Sometimes such people suffer a stroke or even die. In the same way, if the mortal objects he loves perish or die, then he is deeply saddened and traumatized.

There is a story in *Mathnawi* that a man's friend died and he was crying because of his grief. He was asked why he was crying and he said that a very dear friend of mine has died. He was asked, 'Why did you befriend someone who was going to die?'

The fact of the matter is that parting is necessary and separation is bound to happen. Either he himself will depart or the one whom he has loved and befriended will depart. So that separation will become the cause of torment. Nevertheless, those

1. Whoso is blind in this world will be blind in the Hereafter (*Sūrah Bani Isrā'īl*, 17:73). [Publisher]
2. But for him who is awed by the lofty station of his Lord, there are two gardens (*Sūrah ar-Rahmān* 55:47). [Publisher]

who fear to stand in the presence of Almighty Allah and have not grown fond and attached to these mortal things are saved from this torture. How well has someone put it when he said:

دشتِ دنیا جو دو جو دام نیست بگلوت گو حق آرام نیست
The wilderness of this world suffers no scarcity of ravenous beasts and snares;

There is no solace besides solitude in the presence of God.

The Truth about the Ascension to the Heavens of Jesus, Peace be on Him

Almighty Allah knows best that my real intent and the purpose of my coming is not [to establish] that Jesus died. This was a truth that I presented. This is indeed what Almighty Allah revealed to me. I presented it to the world as such. I have no enmity with Jesus^{as}; he is also a Messenger and a Prophet of Almighty Allah. We say that he did not go to the heavens with his earthly body. I intend no insult to him, but what am I to do? The essential point is precisely why I should exclusively grant him a quality that I do not believe applies to any Prophet or Messenger? I am certainly not mean. I acknowledge that the body with which the other Prophets ascended to the heavens is the same body with which ‘Isā^{as} [Jesus] also went, but how can I accept the errors and self-concocted ideas of these people?

Remember this well that I do not believe Jesus, peace be on him, is a spirit without a body in heaven. I believe that he is certainly there with a body. Of course, the difference is to the extent that these people say it is the earthly body whereas I say that that body is the very body that was given to the other Messengers. Allah Almighty says about the people of Hellfire:

لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّيَّارَةِ^۱

Meaning that the gates of heaven will not be opened for the disbelievers; and for the believers He says:

مُغَنَّمَةٌ لَهُمُ الْأَوَابُ^۲

Now, in these verses, the word **لَهُمْ** [lahum—for them] requires bodies, so do all of them go with the same earthly body? No, it is not like that. They are bodies indeed, but they are those bodies that are given after death.

Similarly:

فَلَا يُنْهَىٰ فِي عَبْرَيْنِ وَادْخُلْنِ جَنَّتِنِ^۳

also requires bodies.

Then the third proof is the vision of the Holy Prophet, may peace and blessings of Allah be upon him. In the *Mi'raj* [Ascension], he saw Jesus, peace be on him, with John [the Baptist]. There, he did not see souls alone; that is, the only body belonged to Jesus, and the rest of the Prophets were souls and the only body was of the Messiah alone.

The true and absolutely true and clear fact is that bodies are indeed bestowed, but these earthly bodies remain here; they cannot ascend. As the Holy Prophet, may peace and blessings of Allah be upon him, said in response to the disbelievers:

1. *Sūrah al-'Arāf*, 7:41 [Publisher]

2. With their gates thrown open to them (*Sūrah Shād*, 38:51). [Publisher]

3. So enter thou among My chosen servants, And enter thou My Garden (*Sūrah al-Fajr*, 89:30–31). [Publisher]

قُلْ سُبْحَانَ رَبِّيْ هَلْ كَنْتُ إِلَّا بَشَرًا إِنْ سُوْلًا¹

Meaning that, say to them, My Lord is free from doing anything that goes against His promises that He has made before. I am merely a man, a Messenger.

The word شُبْحَانَ [subḥāna] is because He does not violate the promises that have been made in the past. What is that promise?

وَلَكُمْ فِي الْأَرْضِ مُسْتَقْرٌ وَمَتَاعٌ إِلَى حِلْيٍ²

And He has similarly stated:

اللَّهُ نَجْعَلُ الْأَرْضَ كِفَايَاتًا³

And then stated:

فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ⁴

If all these verses are considered together, it is clearly understood that the body which is in need of food and drink does not ascend to heaven. Then how can we accept this unique distinction in [Jesus] the Messiah, surpassing [all] the other Prophets?

The disbelievers mischievously made this very demand to the Holy Prophet, may peace and blessings of Allah be upon him, that he ascend to the heavens. The reason for this was that

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1. *Sūrah Bani Isrā’il*, 17:94 [Publisher]
 2. And for you there is an abode in the earth and a provision for a time (*Sūrah al-Baqarah*, 2:37). [Publisher]
 3. Have We not made the earth so as to hold (*Sūrah al-Mursalāt*, 77:26). [Publisher]
 4. Therein shall you live, and therein shall you die (*Sūrah al-A'rāf*, 7:26). [Publisher]

they had previously heard the verses in which this possibility had been denied. They thought that if he admits to it now, they would find an opportunity to object, but being the Word of Allah, there could be no contradiction in it. For this reason they received this very reply:

فُلْ سُبْحَانَ رَبِّنَا هَلْ كَنْتُ إِلَّا بَشَرًا إِسْمَاعِيلُ¹

Meaning that, tell them that such a miracle runs contrary to the Word of Almighty Allah, and He is Holy beyond going against His earlier Word.

In short, how obvious these points are that Almighty Allah has presented time and time again. Nevertheless, it is occasion for surprise and regret that they do not understand these and—be it intentional or not—they need to invent some sort of distinction in the Messiah which does not exist in others.

This is the teaching of the Holy Quran, and look at [Sahīb] al-Bukhārī and [Sahīb] Muslim and read the authentic books of Hadith—there is the mention of the vision of the Holy Prophet, may peace and blessings of Allah be upon him. He saw the Messiah with John in exactly the same state. There was nothing special in the Messiah at that time which was unique with respect to his body; that is to say, he had a [physical] body while John was merely spirit. When the Quran and the clear testimony of the Holy Prophet, may peace and blessings of Allah be upon him, are there, then how can there be this unique body [for Jesus]?

If it is not a unique body, then in the name of Allah we believe that the body that is given after death was also given to the Messiah. Hence, the dispute is merely semantics. We can

1. Sūrah Bani Isrā'īl, 17:94 [Publisher]

never acknowledge that the Messiah was given a distinct body because this is *shirk* [polytheism]. We agree that the body was there, but disagree that it was this earthly body . The same is learnt from the Gospel that it was a glorious body and such a body is bestowed after death. Our doctrine is verily this that bodies will exist in Heaven as well.

The Nature of Bounties in Heaven

However, it should be borne in mind that whereas it is written that there will be rivers of milk and honey in Heaven, it should not be understood to mean that there will be a herd of cows and there will be many milk men who will milk the cows and keep pouring the milk into a canal. Or there will be many hives of bees and then their honey will be collected and dropped into the canals. It does not mean that.

What Almighty Allah has revealed to me is that this will not be the case. If these very melons and watermelons or pomegranates will be there as well, then what would be the point? Disbelievers can also say that we ate them here in this world, while you got to eat them after reaching there. The truth of this which Almighty Allah has revealed to me is that He has said in the Noble Quran:

وَبَيْرُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَغْرِي مِنْ تَعْتِقَهَا الْأَنْهَارُ¹

Meaning that the people who believe and do good works, they are heirs to gardens beneath which flow streams. In this verse, Almighty Allah likened faith to a garden under which

1. *Sūrah al-Baqarah*, 2:26 [Publisher]

streams flow. In this verse, the true nature of Paradise has been disclosed by Almighty Allah, saying that the relationship that streams have with gardens is the very relationship and connection between righteous deeds and faith: just as a garden or a tree cannot remain green without water, similarly no faith can remain alive and established without righteous deeds.

If there is faith without good works, then [that] faith is vain, and if there are works without faith, then those works are hypocrisy. Therefore, the truth and philosophy of Paradise presented by the Holy Quran is that it mirrors the faith and works of this world. The Paradise of every person begins with his own deeds and faith, and its pleasure begins to be felt in this very world, and the gardens and streams of faith and deeds are visible in a subtle manner.

Nevertheless, in the Hereafter these gardens will be tangibly felt and their external existence will be seen. This is what is proved by the Holy Quran that faith is watered by righteous deeds without which it dries up. So two things have been explained here; one is that that Paradise is a garden. Secondly, those trees are irrigated by streams. Read the Holy Quran and ponder over it from beginning to end, then you will come to enjoy what the true essence is. We do not present allegory and metaphor at all; rather, this is the truth of the matter. The Almighty God who created man from nothingness and who is capable of new creation will most certainly represent man's faith as trees and will represent his actions as streams and will show them as reality; that is, their existence will be visible outwardly as well.

It can also be understood from a simple example. In a dream, a person eats good and sweet fruit and drinks cold and refreshing water, and he truly feels that it is real fruit and cold water. At that time, there is no question about it in his mind. He feels

satiated by eating the fruits, and his thirst is literally quenched by drinking the water. But when he wakes up, neither those fruits exist nor that water. In the same way, just as Almighty Allah creates an existence of these objects in this situation, faith and righteous deeds will be represented in the Hereafter as well. That is why it is said:

هُنَّ الَّذِي رُزِقُوكُمْ قَبْلُ وَأَنُوَابُهُ مُتَشَابِهٌ^۱

If this is translated to mean that when the dwellers of Paradise will eat those fruits, they will say that these are the fruits, the melons, or the watermelons or the pomegranates that we had eaten in the world—it would not be correct because in this way they would not be delightful and it would be an insult to the bounties of Paradise. For example, if a person goes to Kashmir and after eating the pears grown there says that these are the same pears I had eaten in Punjab, it would be a clear insult to those pears. Thus, if the same is the case with the bounties of Paradise, it is no joy, rather it is a matter of disgust.

Therefore, it [this verse] does not have this meaning and purport. Rather, it means that the people of Paradise who were great devotees and ascetics in this world, when they will enjoy the taste of the semblances of their faith and righteous deeds, they will get that pleasure of faith and will experience that sweetness of their hard work and righteous deeds that they had done in this world. That is why they will say:

هُنَّ الَّذِي رُزِقُوكُمْ قَبْلُ.^۲

1. ‘This is what was given us before,’ whereas only similar things shall be brought to them (*Sūrah al-Baqarah*, 2:26). [Publisher]

2. This is what was given us before (*Sūrah al-Baqarah*, 2:26). [Publisher]

The Pleasures of Divine Love

Therefore, the more a person reads the Holy Quran with care and consideration, the more he will understand the fact that he will enjoy these metaphorically expressed pleasures. Love of God has pleasures. The experience implied in the word ‘pleasure’ is thousands of times greater when applied to spiritual pleasure in comparison to physical pleasure. If the pleasure of this love does not have extraordinary richness and abundance, then why should lovers of Almighty Allah give up physical pleasures to the extent that some were even of the calibre who abandoned their throne? Accordingly, Ibrāhīm Adham gave up his throne, and the Prophets, peace be on them, endured hundreds of millions of afflictions.

If that pleasure and delight was not there at the base of Divine love that was drawing them to it uncontrollably, then what was the reason that they happily took up so much suffering? Since the Holy Prophet, may peace and blessings of Allah be upon him, exceeds all in this rank, the example of his^{sas} life reigns supreme and is the most eminent of all. The disbelievers of Makkah placed all the bounties and honours of this world before the Holy Prophet, may peace and blessings of Allah be upon him—wealth, riches, empire, women—requesting him^{sas} to refrain from condemning their idols and presenting this monotheistic religion. Let go of this idea. They were worldly people; their sight could not go beyond the fleeting and illusory pleasures of the world.

They surmised that this preaching was towards these ends, but he rejected all these things presented by them and said that even if you place the sun and the moon in my right and left hands, even then I cannot leave it. Then, in contrast to this, they inflicted upon him such afflictions, the likes of which cannot be seen in the sufferings of any other individual. Nevertheless,

he accepted those sufferings with great pleasure and delight but did not abandon this path. Now, if there was no pleasure and enjoyment in it, then what was the reason that he endured those sufferings and difficulties? It was that same pleasure that is found in the love of Almighty Allah, whose parallel and paradigm cannot be presented by anyone.

The Purpose of Establishing the Jamā‘at is to Develop Love for God

At this time, God Almighty has desired, by sending a truthful person, to prepare a Jamā‘at that loves Almighty Allah. I see that some weak, cowardly people enter [the Jamā‘at] and then when they receive a trivial threat and people intimidate them, they write a letter saying that they have done some *taqiyyah*.¹

Tell me, did the Prophets, peace be on them, do this kind of *taqiyyah*? Never, ever. They are brave and do not care about any adversity and suffering. They cannot conceal whatever they have come with, even if there isn’t a single person in the world to support them.

They do not love the world. Their Beloved is only the One God. They are content to be killed, not once, but even a thousand times, while traversing this path. Understand from this that if there is no pleasure and enjoyment in a true relationship with Almighty Allah, then why does this group put up with this suffering? Read the accounts of the Holy Prophet, may peace and blessings of Allah be upon him, how much suffering was inflicted upon him by the disbelievers. His assassination

1. In *Malfużāt*, vol. 10, dated 10 February 1908, the Promised Messiah^{as} has described *taqiyyah* as to ‘disavow one’s faith wherever overpowered or when one sees his own interest being jeopardized’ [Publisher]

was planned. When he went to Taif, he returned covered with blood. Finally, he had to leave Makkah. But he did not abandon that which was in his heart and for which he had been commissioned even for an instant.

These sufferings and hardships can never be endured unless there is an inner attraction. A poor person becomes distressed even if he has just a couple of enemies, and is forced to sue for peace in the end. But he who has the whole world as his enemy, how can he bear this burden if there is no strong bond? Sound reason cannot accept this.

In short, the pleasure of God's love is proven heavier in the scale than all other pleasures. Thus, the pleasures that will be found in Paradise are those very pleasures that have been experienced before. And only those understand them who have experienced them before.

How will the Bounties of Paradise Come About?

If you ask how those bounties come about, then its response is clear. Allah the Exalted has the power to bring about a new creation. The very being of man is itself ephemeral.

What is that drop of fluid from which he is born? Just imagine how wonderful a person He makes from it—wise, beautiful, brave—then He is the very God who will bring about a new creation in the other world. Those pleasures and fruits will look similar, but they will be so delicious to eat that no eye has seen them, no ear has heard of them, and no tongue has tasted them, and no mind has conceived them.

The Nature of the Pleasures of Paradise

There is another quality in the pleasures of Paradise that is lacking in the pleasures of the world and physical pleasures. For example, when a person is eating a meal, he forgets other pleasures, but the pleasures of Paradise will not only be for the body but will also be a source of joy for the soul. Both pleasures will be combined in it. Moreover, there will be no impurities in it. And the foremost pleasure there will be is the sight of Almighty Allah. However, in order to behold God, it is necessary that the preparation is made here [in this world] and man takes the eyes needed for this with him from this very world. The one who goes without making the preparation here, he will remain deprived there. Thus, God says:

مَنْ كَانَ فِي هَذِهِ آعْيَ فَهُوَ فِي الْآخِرَةِ آعْمَى¹

This does not mean that those who are blind and sightless here will also be blind there. No, it means that one should take the senses and the eyes needed to behold God from here, and what is needed for these eyes is *tabattul* [detachment from the world], *tazkiya-e-nafs* [purification of the self] and holding God Almighty supreme over everything; and to see, hear and speak through God Almighty. The name of this is *fanā fillāh* [self annihilation into Allah]. Until this station and rank is attained, there is no salvation.

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

The Means to Develop Love for God Almighty

However, an objection is raised that such a strong bond and pure love with Almighty Allah is possible only when knowledge of His existence is ascertained. The world has been ruined due to such types of doubts about His existence. Many have openly become atheists and there are many who have not become atheists but think like them, and for this reason they are negligent with regard to religious matters.

The remedy for this is that they should continue to pray to Almighty Allah that their cognisance [of God] may increase, and they should stay in the company of the truthful so that they may witness fresh Signs of Almighty Allah's power and dominion. Then He will enhance their cognisance and bestow discernment in whatever way and whatever manner He deems fit, and the heart will become cheerful.

It is absolutely true that the more one has faith in the existence of Almighty Allah and His majesty, the more one will love and fear Almighty Allah. Otherwise, one will become bold in committing crimes during the period of heedlessness. The love of Almighty Allah and the awe and fear of His majesty and power are the two things that burn away sins. As a rule, one stays away from what he fears.

For example, he [who] knows that fire burns, will not put his hand in it. Or, for example, if it is known that there is a snake in such and such a location, then that route will be avoided. In the same way, if a person develops the conviction that the poison of sin will kill him, and is fearful of the majesty of Almighty Allah, and is convinced that He abhors sin and punishes it severely, then he will not have the daring and audacity to commit sin. It is then that the person walks upon the earth like a corpse and his soul is always with God.

These are the qualities that we want to inculcate in our

Jamā‘at, and their dissemination is indeed our purpose. I know it for certain and proclaim it openly that it is only by adherence to these rules that Muslims will become Muslims and Islam will prevail over other religions. If Almighty Allah had not put the matters of the death of the Messiah or being the Promised Messiah in my way, then I would not have needed to be called ‘Īsā [Jesus].

But what can I do when He Himself called me by this name and ordained me to publish and proclaim it? I know very well that there was no need for me to be called ‘Īsā [Jesus] in order to increase my relationship with God Almighty and there is no need for it to reach the desired destination nor is it written in the Holy Quran. Nevertheless, Almighty Allah has desired it, and He has desired it to manifest the honour and glory of the Holy Prophet, may peace and blessings of Allah be upon him, and to reveal to the world the truth about a humble man who was erroneously made into God.

**The Blessings of Almighty Allah &
the Favours of the Holy Prophet,
may Peace and Blessings of Allah be upon Him,
will Not Cease**

I also make it clear that we do not limit the fruits of virtue nor do we set boundaries for the grace and bounties of God Almighty that they are now finished and cannot be received by anyone else. This is absolutely wrong. There is no shortage of anything with Almighty Allah and no one who strives and follows the path that He has pointed out can remain deprived. Yes, it is absolutely true that whatever will be obtained will be obtained upon true and complete obedience and subservience

to the Holy Prophet, may peace and blessings of Allah be upon him.

If it is admitted that the door of God's blessings is now closed, then either Almighty Allah will have to be accepted as miserly or one would have to say that the end has come. But شُبَّحَ اللَّهُ رَبُّنَا [Glory be to my Lord], He is free from such defects. A person who comes before God Almighty with a sincere heart does not go empty. One needs to have a pure heart; otherwise, the teaching and emphasis on لَرْجُونَا الْقِرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَعْصَتُمْ¹ عَلَيْهِمْ yields no benefit. If those blessings and bounties are not to be bestowed on anyone, then what is the need for making this supplication five times a day? It is a terrible misconception that has spread among Muslims. On the contrary, this was indeed the beauty and excellence of Islam that its blessings and bounties and the fruits of its pure teachings can be received ever fresh abundantly.

The Fruits of Perfect Obedience to the Holy Prophet, may Peace and Blessings of Allah be upon Him

This has been the creed of all the Sufis and great elders of the Ummah. Rather, they even say that one cannot be a perfect follower if he does not have the perfections of the Holy Prophet, may peace and blessings of Allah be upon him, within him by way of reflection. This is indeed true because it is necessary for the perfect follower of the Holy Prophet, may peace and blessings of Allah be upon him, to develop its fruits within himself. When a person obeys perfectly and becomes lost—so

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

to speak—being utterly absorbed and effaced in obedience to the Holy Prophet, may peace and blessings of Allah be upon him, then his condition at that moment is akin to a mirror placed in front [of the Holy Prophet], with his complete and perfect image being reflected therein.

I can never limit the grace and blessings of Almighty Allah and the effects that come from the perfect following of the Holy Prophet, may peace and blessings of Allah be upon him. On the contrary, I consider it blasphemous to think so.

The Holy Prophet, may peace and blessings of Allah be upon him, once said that there is a place in Paradise that only he will get. A Companion broke down into tears upon hearing this. The Holy Prophet^{sas} asked him why he had cried. He replied, ‘O Messenger of Allah, I am in love with you. Where will I be when you are in that place?’ He replied, ‘You will be with me.’ From this it is learnt that the Holy Prophet^{sas} considered him to be a part of his own being.

Therefore, remember this with certainty that the fruits of perfect obedience cannot perish. This is a tenet of Sufism. If a reflected position of honour did not exist, the *Auliya'* [Friends (of Allah); i.e., saints] of the Ummah would have lost their will to live. It was undoubtedly out of this perfect obedience and this reflected and mirrored post of honour that Bayazid^{rta} called himself Muhammad^{sas}, and upon saying so, the fatwa of disbelief was issued against him 70 times, and he was banished from the city.

In short, the people who oppose us do not know this and they are ignorant of this fact. If only they were familiar with these states of spiritual ecstasy that they might understand! These people have not even conceived the value and true nature of the Holy Prophet, may peace and blessings of Allah be upon him. If the effects and fruits of following the Holy Prophet, may peace and blessings of Allah be upon him, no longer

remain, then what is the proof of the life of the Holy Prophet, may peace and blessings of Allah be upon him? And what is the superiority of Islam? And what is even the need to follow this Shariah [Islamic religious law] when we cannot attain its results and blessings?

Verily, verily, I say that this is an absurd and blasphemous notion. The fruits of following Islam can be received even now and forever. There is no miserliness in the person of Almighty Allah, nor does He suffer a shortage in anything.

Some people blurt out in their stupidity and haste, ‘Am I to become a *Wali* [Friend (of Allah); i.e. Saint]? In my view, such people are on the verge of *kufr* [disbelief]. Almighty Allah calls everyone a *Wali* and wants to make everyone a *Wali*. This is the very reason He instructs us to [the prayer]:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ¹

He wills you to become in the likeness of the group **مُنْعَمٌ عَلَيْهِ** [*mun‘am ‘alaib*—those upon whom the favours of God have descended]. Whoever says, ‘I cannot be like that’, falsely accuses Almighty Allah of stinginess, and that is why this is a blasphemous statement.

The greatest rank of the Holy Prophet, may peace and blessings of Allah be upon him, was that he was the beloved of God, but Almighty Allah showed other people the way to reach this rank also, as He said:

كُلُّ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَأَكْثِرُونِي يُحِبِّكُمُ اللَّهُ²

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1. Guide us in the right path (*Sūrah al-Fātiḥah*, 1:6). [Publisher]
 2. Say, ‘If you love Allah, follow me: then will Allah love you’ (*Sūrah Āl-e-‘Imrān*, 3:32). [Publisher]

Meaning that, tell them that if you want to become God's beloved, then follow me. Almighty Allah will make you His beloved. Now, reflect that perfect obedience to the Holy Prophet, may peace and blessings of Allah be upon him, makes one the beloved of God. Then what else is left to be desired? The fact is that these people have not even recognized Almighty Allah:

وَمَا قَدِرُوا اللَّهَ حَقًّا قُدْرَةً^١

The same is the case of the Shias. They have merely understood that just weeping and taking a beating in mourning for Imam Husain, may Allah be pleased with him, is sufficient for salvation. It never becomes their desire to be so lost in following Imam Husain, may Allah be pleased with him, that they themselves become Husain, albeit Almighty Allah says that there is no salvation until the moment a person becomes the image of the Prophet.

A person who does not wish to advance in his positions and ranks is like a eunuch. I openly affirm that the excellences of all the Prophets and Messengers who have passed, can be achieved because the very purpose and goal of their coming was that people should follow their pattern and example.

The Doctrine of the Messiah's Life and Death

These are the issues due to which we are being defamed. The doctrine of the death and life of the Messiah came in the way only incidentally. There were many Divine purposes that

1. And they failed to respect Allah as He should be respected (*Sūrah al-An'ām*, 6:92). [Publisher]

brought this issue to the fore. Otherwise, the essential goals and objectives of my advent are altogether different. Yes, of course, since this issue was contrary to the Divine teaching and it contained the ingredients that pollute the pure fountain of *Tauhīd* [Oneness of God], Almighty Allah rectified it and said clearly that all the Prophets have died. There is no such distinction in the Messiah [Jesus], peace be on him, that was not bestowed upon the other Prophets.

I accept that the Messiah has gone to Heaven with a body, but I can never accept that other Prophets have gone to Heaven without a body. The kind of body they are granted is the very body that was given to the Messiah, and it is the body that is bestowed after death. These are old issues, not new. Since they have forgotten the history of the first three centuries [of Islam], they say again and again that were our ancestors wrong?

I do not say that they were wrong. The Holy Prophet, may peace and blessings of Allah be upon him, himself said that it would be the age of *faij a'waj* [a crooked group]¹. The disbelievers used to say the same in their contention with the Holy Prophet, may peace and blessings of Allah be upon him, that he is against their forefathers. This argument of forefathers cannot be correct. There was a period, after the first three centuries, that is called the Satanic Age. This intervening period spans 1,000 years. All the ill and evil that has spread has spread in that era. If the Noble Companions had been present, even they would not have been able to recognise it. It is not prudent even to allude to that period.

The doctrine of the Messiah's death has become so clear that

1. The Holy Prophet Muhammad^{sas} prophesied that between the advents of his blessed person and the Mahdi and Messiah, a force of Gog and Magog would appear, which he described as *faij a'waj*, or 'a crooked group' (See *Kanzul-Ummāl* and *Mishkātul-Maṣābiḥ*). [Publisher]

no intellect can now argue against it. Almighty Allah has clearly stated that he died. The Messiah himself confessed to his death. The Holy Prophet, may peace and blessings of Allah be upon him, saw him among the dead, and then the Companions^{ra} reached the first *ijmā'* [consensus] on this very issue upon the death of the Holy Prophet, may peace and blessings of Allah be upon him, and they settled it. The *ijmā'* of the Companions^{ra} can never be based upon error because the Companions possessed the superb knowledge resulting from being in the company of the Holy Prophet, may peace and blessings of Allah be upon him.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّؤْسُ¹

Regarding this, they say that *خَلَث* [*khalat*—passed] does not mean ‘death’, but they are wrong in it because Almighty Allah has already given the meaning of *khalat*:

أَفَأُنْبِئُنَّكَ أَوْ قُقَيْلَ²

If there were any other meanings besides these, then the رفع [rafa'a al-jasad al-'ansari—ascension with the earthly body] would have been mentioned with it, but it is not given in the Holy Quran, so then how can we accept it? In such a case, what use do we have for the testimony of the [corrupt] intermediate age? And then, it is surprising that even in that age there are people of this school of thought who acknowledged his death.

And if Almighty Allah named me ‘Īsā [Jesus], then what

1. And Muhammad is only a Messenger. Verily, *all* Messengers have passed away before him (*Sūrah Al-e-Imrān*, 3:145). [Publisher]

2. If then he die or be slain (*Sūrah Al-e-Imrān*, 3:145). [Publisher]

harm has it caused to Islam? It is a matter of pride for Islam and the Holy Prophet, may peace and blessings of Allah be upon him, that a single individual of the Ummah of the Holy Prophet, may peace and blessings of Allah be upon him, achieves the excellences of the man whom 400,000,000 people consider to be God; nay rather, he *surpasses* this.

This is the very same point as it is written that Harūn Rashīd gave the territory of Egypt to an Abyssinian. When someone asked, he replied that this is the very Egypt whose dominion made Pharaoh claim Divinity. In the same way, in order to strike at the 'Divinity' of the Messiah, Allah Almighty made me the Messiah so that the glory of the Holy Prophet, may peace and blessings of Allah be upon him, would be revealed through it.

The Truth about the Touch of Satan

I am baffled when I see that these people have attributed many distinctions to the Messiah that have not been attributed to anyone else. For example, they say that only he is pure from the touch of Satan. However, our belief is that no Prophet was touched by Satan, nor is anyone from among the righteous and truthful servants of Almighty Allah touched by Satan. What was meant by it was quite different from what they understood it to be. If one holds the belief that only the Messiah^{as} was free from the touch of Satan and no one else was free from it, then this is a blasphemous statement.

The fact of the matter is that the Jews used to call Mary, peace be on her—God forbid—an adulteress, and the Messiah—we seek refuge with Allah—a bastard. Therefore, Almighty Allah exonerated her from this calumny through the Holy Prophet, may peace and blessings of Allah be upon him, and gave Mary

the title *Siddiqah* [the Truthful], and in regard to the Messiah, He affirmed that he is pure from the touch of Satan.

Progeny is of two types; one which is born from the touch of Satan and is called an illegitimate birth. The other is the one which is born from the touch of the Holy Spirit and that is called a legitimate birth. The Jews insisted in their accusation that the Messiah was of an illegitimate birth. And it was written in their scripture that the product of illegitimate birth cannot enter the Kingdom of God Almighty even for seven generations.

Since the rebuttal of this suspicion and slander of theirs was necessary, this statement was made about him. It does not necessarily follow from this that—God forbid, God forbid!!—the Holy Prophet, may peace and blessings of Allah be upon him, was not free from the touch of Satan. Such a belief is clear blasphemy. Did anyone make such an accusation against the Holy Prophet, may peace and blessings of Allah be upon him, and *Hađrat Āminah*? Never. The Holy Prophet, may peace and blessings of Allah be upon him, was always recognized by his opponents as *Amin* [the Trustworthy] and *Sādiq* [the Truthful]. As opposed to this, there were, of course, already the absurd accusations of the Jews against the Messiah and his mother, but even the Christians themselves have conceded in the encyclopedia that—God forbid—he [Jesus] was of illegitimate birth. Thereupon, in such a situation, how great a requirement it was to have this [allegation] removed.

Now, our adversaries blindly describe this distinction for him and proclaim it from the pulpits, although it was a stain on the Messiah that has been washed away by the Holy Prophet, may peace and blessings of Allah be on him. There was no need whatsoever to mention it with regard to the Holy Prophet, may peace and blessings of Allah be upon him, because, for example, if a person has an ink stain on his face and it is cleaned, how

foolish would it be that he should be called superior to a person who never had such a stain on his face—rather, he possessed a beautiful and bright face—simply because his stain has been removed.

Our opponents are suffering from these types of mistakes. We would have been patient with them if there had been no attack upon the Holy Prophet, may peace and blessings of Allah be upon him, or against Islam and the nation. When the Holy Prophet, may peace and blessings of Allah be upon him, was asked for the miracle of going to the heavens, he received the answer: ^١ قُلْ سَمِعْتَ رَبِّكَ يَقُولُ whereas it is permitted for the Messiah that he ascended to the heavens.

The inevitable outcome of such uniquenesses is that he is made out to be God. Where does this leave *Tauhid* [the Oneness of God]? They are in fact aiding those 400,000,000 people who are making him into God. Alas, these people have abandoned the factual Shariah and have approved fictional wonders.

The Issue of Revival of the Dead

They also raise the objection with regard to me: the Messiah had raised the dead, how many has he raised? How should I answer this? First, they should find out how many dead were raised by the Messiah. Besides that, the era of the Holy Prophet, may peace and blessings of Allah be upon him, precedes me, and I am but a humble servant of his^{sas}. Once it was submitted to him to resurrect someone who was a newly-wed who had just died of a snake bite. The Holy Prophet^{sas} replied, ‘Bury your brother.’

1. Say, ‘Holy is my Lord!’ (*Sūrah Banī Isrā’il*, 17:94) [Publisher]

If the real dead could come back to life, then this miracle would have been given to the Holy Prophet, may peace and blessings of Allah be upon him, before anyone else. Yes, it is true that sometimes people suffering from severe diseases and being in a condition wherein the signs of life are absent, Allah Almighty heals them due to the supplications of His servants and Messengers. We believe in this kind of revival and it has happened here as well. Besides this, the other revival is spiritual revival.

Thus, there are these two types of revival of the dead that we accept. The spiritual impact of the Messiah was very minimal as the Jews did not accept him and those who accepted him did not attain perfection. One cursed him, the other got him arrested and the rest fled. Yes, he prayed for physical health of some of them and those patients got better. The same is also happening now.

In short, our main purpose and goal and teaching is what I have outlined earlier. These issues of the Messiah's death and so on came in our way, which Divine expediency chose in order to break the domination of the polytheists. Since the Messiah had come at the end of the dispensation of Moses, peace be on him, the same was necessary here as well, that the Messiah should have come. So he has come.

Some also say that the Holy Prophet, may peace and blessings of Allah be upon him, was called 'the likeness of Moses'. For this reason, here, too, 'the likeness of the Messiah' should apply [to me]. The reply to this is that if 'Mūsā' [instead of 'the likeness of Mūsā'] had been applied there [for the Holy Prophet], confusion could have ensued. However, here the precedent of Elijah [being fulfilled in the person of John the Baptist] had been in existence. This is the reason 'Messiah' alone has been mentioned [in the prophecies referring to me].

The True Objective

The Promised Messiah^{as} said:

My Jamā‘at should not be content with mere hollow words. This is not the true objective. Self-purification and reform are necessary for which Almighty Allah has appointed me.¹

The Reality of a Dream

In order to set forth the philosophy of dreams, the editor of *al-Hakam* [the newspaper] has published a letter of the Promised Messiah, peace and blessings be on him, in the margin.

This letter is addressed to Mir Abbas ‘Ali. (*Maktubāt*, volume 1, p. 8–10) and is as follows (Compiler):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.
تَحْمِدُهُ وَتُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ.

*Letter of the
Promised
Messiah^{as}*

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

My Dear and Respected One, Allah’s blessings be upon you. Peace be on you and Allah’s mercy and His blessings.

The indications from your dream do appear to be that, God willing, the dream will prove to be good and true. However, in order for the subject of a dream to come from the realm of potentiality to within the realm of actuality, a lot of hard work is required. The events shown in a dream are like the water that is located under thousands of tons of soil. There is no doubt

1. *Al-Hakam*, vol. 9, no. 35, p. 5–12, dated 10 October 1905

about its existence, but it requires a lot of hard work and effort to remove the soil from the top of the water completely so that clear and sweet water emerges from underneath. God helps those who help themselves. Seeking God with sincerity and faithfulness makes one victorious.

وَالَّذِينَ جَاهُوا فِيْنَا أَنَّهُمْ يَكُونُونَ مُبْلِغًا^۱

گویند سنگ لعل شود در مقام صبر آرے شود و لیک بخون جگ شود
It is said that a stone can turn into a jewel through patience [meaning after the passage of a long time], yes it can but it has to go through a lot of struggles.

گرچہ دعاش نہ بکوشش دہند ہر قدر اے دل کے تو ان بکوش
Although union with Him [Allah] cannot be attained through efforts, O my heart! Nevertheless try as hard as you can.

I also wish to meet you but I am waiting for the right time. Even an untimely Hajj is of no benefit. Many pilgrims go to perform Hajj with great joy and then come back with a hardened heart, the reason for it is that they visited the House of Allah at the wrong time and saw nothing but a room, and found most of the attendants to be lacking in sincerity and righteousness. The heart became hardened. In a similar way, many types of trials befall with meeting in person as well, except what Allah wills.

The answers to your questions, that I can think of at this point, are briefly set forth. You have first asked the question that why is the full awareness that one has while awake not there in a dream and why does the person seeing a dream not consider his dream a dream? So it should be clear to you that a dream is

1. And *as for* those who strive in Our path—We will surely guide them in Our ways (*Sūrah al-Ankabūt*, 29:70). [Publisher]

the name of the state when the external and internal senses are suspended from their routine functions due to the cloudiness of the consciousness that prevails over the mind.

Thus, when the dream requires suspension of the senses, then the knowledge, discrimination, and observation that a person obtains through the senses does not survive in the dream due to the suspension of the senses, because when the senses are suspended due to the dominance of clouded consciousness, then this function is inevitably impaired. Then, on account of this impairment, the person cannot know whether he is dreaming or he is awake. But there is another state that the *arbāb-e-ṭalab* [devout seekers] and *aṣḥāb-e-sulūk* [spiritual wayfarers] sometimes get to enjoy and savour, and that is that due to constant meditation, concentration, overwhelming passion and dominance of love, a state of dullness of senses comes over them, which is not due to the fogginess dominating the mind, but is only caused by predominance of the *dhikr* [remembrance of God] and *shuhūd* [vision of God].

In this state, since the impairment of senses is very minimal, in this respect, the person is aware how awake he is and is not in a dream state. Moreover, he retains awareness about his location and all its details; that is, he continues to recognize the house where he is. He even hears people's voices and sees the entire house with his own eyes. There is only a slight degree of unconsciousness due to a hidden influence. What a person perceives in the dream state as his wakefulness in his dream, that knowledge is not through the senses, but the source of this knowledge is only the soul.

The second question of yours is whether the knowledge of God remains or not in **فَنَاءُ أَنْمَى غَيْرِهِ الْمَوَاجِّ وَنَهَايَةُ الْوِصَالِ** [*fanā’i-i-attum a’ni ghāyatuhul-mawājji wa nahāyatul-wiṣāl*]. First of all, it should be understood that **فَنَاءُ أَنْمَى** [*fanā’i-attum*]—complete self annihilation] is not the name of **غَيْرِهِ وِصَالِ** [*‘ainu*

wiṣālin—exact union], but is one of the displays and signs of *wiṣāl* [union] because *fanā’i-i-attum* refers to the state where the seeker removes himself completely from the right of the creation, will, and self, and is completely lost in the action and will of God to the extent that he sees only through Him, hears only through Him, grasps only through Him and lets go only through Him. So all these are indicators of *wiṣāl* and not of ‘ān *wiṣāl* [exact union]. The ‘ān *wiṣāl* is an incomparable and unfathomable kind of light which the people of *wiṣāl* recognize but cannot describe.

In summary, when the seeker of perfect *wiṣāl* separates himself from all his existence for the sake of God and no activity or inactivity of his remains for himself—rather, everything is given up to God—then in this state he encounters a spiritual death which entails *baqā* [immortality]. So in this state, it is as if he is brought back to life after death and there remains no being other than Allah in his vision. He even imagines his own being to be non-existent due to dominance of the presence of the Divine Being.

Therefore, this is the level of servitude and *fanā’i-i-attum* [complete annihilation of the self], which is the goal of the journey of the *Auliyā’* [Friends (of Allah); i.e., Saints]. It is at this stage that by the command of God Almighty a light from the unseen descends upon the heart of the seeker, which is beyond the realm of description in words spoken or written. The predominance of *shuhūd* [display of the presence of God] is a state that is superior to the rank of *‘ilmul-yaqīn* [knowledge by inference] and ‘ānul-yaqīn [certainty by sight]. *Sāhib-e-shuhūd tām* [one who has experienced the perfect display of the being of God] has a knowledge, but the kind of knowledge that has alighted upon his own self akin to someone burning in a blaze.

So, although he maintains a knowledge of burning, it

is superior to *'ilmul-yaqīn* and *'ainul-yaqīn*. Sometimes the *shuhūd-e-tām* [perfect display of the being of God] leads to the state of unawareness and the state of drowsiness and unconsciousness overwhelms. This state is similar to the verse:

فَلَمَّا تَجَلَّ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَنَّا وَخَرَّ مُؤْشِي صَعْقَانَا¹

However, the perfect state is the one which is alluded to in the verse:

مَا زَاغَ الْبَصَرُ وَمَا طَغَى²

This state will be the destiny of the people of Paradise. So, this is the very goal to which Almighty Allah Himself has pointed:

وَجْهُهُ يَوْمَئِنَّا خَرَّةُ ○ إِلَى رَبِّهَا نَأْظَرَهُ³

وَاللَّهُ أَعْلَمُ بِالصَّوَابِ [And Allah knows best].

Humbly, Mirza Ghulam Ahmad
18 March 1883, 8 Jamādī'ul Awwal 1300 AH⁴

- 1. And when his Lord manifested Himself on the mountain, He broke it into pieces and Moses fell down unconscious (*Sūrah al-A'rāf*, 7:144). [Publisher]
- 2. The eye deviated not, nor did it wander (*Sūrah an-Najm*, 53:18). [Publisher]
- 3. Some faces on that day will be bright, Looking *eagerly* towards their Lord (*Sūrah al-Qiyāmah*, 75:23–24). [Publisher]
- 4. *Al-Hakam*, vol. 9, no. 35, p. 7, 8, dated 10 October 1905

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(Before noon)

Stay Here and Cherish these Days

It is also a blessing that a person consider the companionship available in this place as a bounty. Whoever thinks that coming or staying here will harm worldly business is sick—he should treat this sickness. The engagements of the world never end and cannot come to an end until man himself puts an end to them with the help of God.

There are still many things for our Jamā‘at to understand. Motivation develops gradually. Someone is moved in one way in one gathering while in another way in another [gathering]. Therefore, unless a person stays here for sometime or keeps coming here frequently, there is little benefit, and this is a great shortcoming and a great lack of appreciation, and it becomes the cause of disrepute for the Movement.

When a person enters this Movement but does not reflect attentively upon the issues we present and then if someone questions him, he is left dumbfounded. So it is necessary to read our books carefully and reflect [upon them] and stay here and cherish these days.

Those who enter this Movement and believe can understand: Are these not the days for which many a noble one passed away in yearning? These incidents are recorded in the scriptures—how thousands of souls departed from this world in the eager anticipation that they might chance upon the time of the Promised Messiah! How wonderful if they could just experience this era, they would be so gratified, but the people of

this generation fail to appreciate these [special] days and come forth with enmity.

In this very way, the people of this generation are wont to say that if we were in the time of the Noble Messenger, may peace and blessings of Allah be upon him, we would have served like this and shown this sincerity and done this and done that. But the [sad] truth is verily that if these people were there at that time, they would have given the very same treatment to the Holy Prophet, may peace and blessings of Allah be upon him, that they are giving me today. Being contemporaneous with this time is also an obstacle; it straitens the hearts of people. This, too, is a kind of trial.

For the Security of Faith, It is Necessary to Keep an Eye on the Inner Self

Dhun-Nūn Miṣrī was an accomplished person and his fame had spread far and wide. A person heard about his excellence and went to meet him. He got to his home and called him, but received the reply that only God knows where he is; he might be somewhere in the bazaar. When he went to the bazaar looking for him, he found him shopping like an ordinary person. When he asked people, they pointed out who Dhun-Nūn was.

He found that he was a dark-skinned man of short stature, modestly dressed, and had no appearance of grandeur on his face. He was standing in the bazaar like ordinary people. He lost all his high expectation and said that he is just an ordinary man like us. Dhun-Nūn asked him, ‘Why have you come to me when you obsess over external appearances?’ Dhun-Nūn saw what was in his mind, so he said that setting your sight on the exterior prevents you from seeing anything.

Faith remains intact when the eye is kept on the inner self.

It is said that Luqmān was also dark looking. This is the reason why it is written that it is easy to go to the servants and chosen ones of Almighty Allah with veneration, but it is difficult to return with veneration because they are human. Most of the people who go to them create an imaginary and fictional image of such a person in their minds. However, when they go to him, they find the opposite of it, which sometimes makes them stumble and their sincerity and veneration suffers.

That is why the Holy Prophet, may peace and blessings of Allah be upon him, stated openly that:

فُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْكُمْ¹

Meaning that, say that surely I am a man like you.

This is because they objected that:

وَقَالُوا مَا لِهِذَا الرَّسُولُ يَأْكُلُ الطَّعَامَ وَيَنْشَنِي فِي الْأَسْوَاقِ²

And they say, ‘What is the matter with this Messenger that he eats food, and walks in the streets?’ They were finally given the same answer that he is also a human being and human needs are attached to him. All the Prophets and Messengers who came before him were also human beings. They had said this in a derogatory way. They were aware that the Holy Prophet, may peace and blessings of Allah be upon him, used to personally do his shopping in the bazaars.

The image of the Holy Prophet, may peace and blessings of Allah be upon him, in their minds was only that of him being a human being in which eating, drinking, sleeping, walking, etc., all the issues and essentials of humanity were present. Therefore,

1. *Sūrah Hā Mim as-Sajdah*, 41:7 [Publisher]

2. *Sūrah al-Furqān*, 25:8 [Publisher]

those people rejected him. This difficulty arises because people form an imaginary picture in their minds of what a Prophet should be like, and because they do not find him conforming to that picture, they stumble. This disease has progressed to the point that some Shias imagine that some Imams were born through the mouth. Nevertheless, these things are such that a wise man can never accept them; rather, he laughs at them.

The truth is, suggest whatever you want about the person who passes away—whether he descended from the sky or was born through the mouth—but those who are present have human weaknesses present in them. He also cries, eats and drinks. In short, he contains all kinds of human needs and weaknesses within him. Seeing this, those people who are ignorant of the true nature of Prophets and Messengers are perplexed. This was the reason why Almighty Allah had to reject their objections of this kind and had to declare:

فُلْ إِنَّمَا أَنَا بَشَرٌ وَّقُلْ لَمْ يُؤْتِيَ لِكَ¹

In other words, apart from the humanity in me, the thing that is unique and different between you and me is that the revelation of Almighty Allah comes to me. In another place, this objection has also been mentioned in the Holy Qur'an that he has wives. In response to this, too, Almighty Allah has said the same that there is no such Prophet or Messenger who did not have a wife. Therefore, one should not be deceived by such things.

1. Say, ‘I am only a man like you. It is revealed to me... (*Sūrah Hā Mīm as-Sajdah*, 41:7). [Publisher]

The Manifestations, Light and Blessings of the House of the Ka'bah are Not Visible to the Physical Eyes

In the same manner, some people go to Hajj. At that time there is great fervour and sincerity in their heart, but it has often been seen that the zeal and warmth with which they go, they do not return with that same zeal and sincerity. Rather, when they come back, they often become worse than before.

سہل است رفتن بارادت مشکل است آمدن بارادت

[*It is easy to go with veneration,*

But it is hard to come back with veneration.]

Upon return, there is no significant change for the better in their morals; rather, that change becomes a change for the worse. Before they go, they think that there will be a magnificent manifestation of light in the Ka'bah and blessings and light will be pouring forth therefrom and there will be a population of angels there, but when they go there, what they see is that the Ka'bah—which they have pictured in their mind and imagination to be something else—is just a building and some of the people who live in its neighbourhood are criminals as well; they also engage in fights and disputes, and many of them are so corrupt that some weak people of crude understanding start to waver [in their faith] by seeing them.

Seeing such people, they draw the conclusion that this is the condition of the entire population there and all the Arabs are like that. And in this way, many kinds of doubts arise in their hearts because they do not see the manifestation of light and blessings that they had devised on their own, nor do they find the population of angels. The fact is that such people are themselves weak and immature. That is why they stumble.

It is their own fault that they think so. What is the fault

of the Ka'bah? It is not necessary that only *Quṭbs*, *Abdāls*, and *Auliya'ullāh*¹ live in the Ka'bah. The Ka'bah had survived even when idol worshippers lived all around it and the Ka'bah itself was filled with idols.

There is absolutely no doubt that the House of the Ka'bah is the site of manifestation of illumination and blessings and there is no question or doubt about its greatness. Its greatness is also mentioned in the earlier scriptures, but these manifestations, light, and blessings cannot be seen by the external eye. Another eye is needed for this. If that eye is open, then surely a person will see what kind of blessings are descending in the House of the Ka'bah. There was a time when it was filled with idols and among its visitors were wicked people like Abū Jahl.

Then, if contending with those people such crude people had said something, they would have been put to shame, because if you look carefully, those people who live near Baitullāh [the House of God, the Ka'bah] are a thousand times better than the general masses, and this comes to be known only through comparison. In fact, the majority of them are righteous and good people, and observing them, one can understand that the nearness to the Ka'bah has afforded them great benefit.

It is not the law of nature that angels come and live in this world. Then what error and ignorance it is to think like that. Humanity inevitably has its concomitant faults and shortcomings. Therefore, when humans are settled in Makkah, it is a big mistake to look at their weaknesses and defame Makkah and entertain doubts about its greatness and magnificence. The truth is indeed that the magnificence and splendour of the Ka'bah can be seen with the other [spiritual] eyes, as Sa'dī has said:

1. See footnote on page 20. [Publisher]

چو بیت المقدس درون پر ز ناب رہا کرده دیوار بیرون خراب
*Like Baitul-Muqaddas, the inner state is bright,
 But the outer wall is in a bad state.*

Present-Day Pīrzādas and Mashā'ikhs

Auliya'ullāh [Friends of Allah; Saints] also have a similar condition that they do not have any pretensions, rather they are very plain and pure-hearted people. Their clothes and other matters do not have any kind of pretensions and artificiality, but if you see the *pīrzādas* and *mashā'ikhs* of this age, you will find a great deal of pretentiousness in them.

You will not find any of their words and deeds to be free from artificiality as if it appears that they are not even in the Ummah of Muhammad, as if they have a completely different shariah. If you look at their clothes, there will be a particular type of pretentiousness in it. There will be pretentiousness in their manners and in all their actions, even in their interaction with people and their conversations. Their silence is only out of pretentiousness, as if they consider all kinds of influence to be associated with pretentiousness. As opposed to this, the magnificence of the Holy Prophet, may peace and blessings of Allah be upon him, is this:

وَمَا أَكَوْنَ مُشْكِرُوْنَ^١

And similarly all the other Prophets and Messengers who came from time to time used to speak and live their lives very simply. There was no pretentiousness and artificiality in their words

1. Nor am I of those who are given to affectation (*Sūrah Shād*, 38:87). [Publisher]

and actions but as for these people, there is pretentiousness in the way they move about and the way they talk, which shows that their shariah is different and contrary to Islam.

Some *pīrs* have also been seen wearing completely feminine clothing to the extent that they don bangles on their hands on top of wearing colourful clothes. Then there are even many followers of such people. Should someone ask them when the Holy Prophet, may peace and blessings of Allah be upon him, assumed such a feminine appearance, they have no answer. They want to make a novel shariah and want to make a path by proposing and adopting it on their own, leaving aside the noble example of the Holy Prophet, may peace and blessings of Allah be upon him.

I know for sure that these kinds of things are not among the rites of Islam, but these people have taken these matters by way of rituals from the Hindus. Not only this, but there are also many other things that have been taken from them like *dam-kashi* [breath holding], etc. Be well aware that these matters are completely against Islam and no objective or benefit can be obtained from them. The real purpose of man should have been that the heart be purified and all kinds of filth and impure matters that ruin the soul be cast off so that the bounties and blessings of Almighty Allah begin to pour down. If this is not achieved, then what will you do with mere rituals?

Your aim should always be that your heart become cleansed in whichever way possible, and the purpose and objective of servitude to God be fulfilled, and you are saved from the dangerous poison—that is, the poison of sin—which destroys the soul of man, and a pure and true bond with God Almighty comes to be established. But these things cannot be achieved through formalities. The means of achieving them is that very Islam which teaches simplicity.

Remember this with full certainty that Almighty Allah

has placed such simplicity in Islam that if other nations were to come to know about its true essence, they would envy its simplicity. For a true Muslim, it is not necessary that he has a rosary of a thousand beads in his hand, and his clothes are saffron or green or of any other colour, and he should hold his breath or adopt other similar contrivances to reach God. There is absolutely no need for these things because all these things are superfluous and there is nothing superfluous in Islam.

Yes, it is true that Islam wants you to make great progress internally and develop distinctions within yourself, but external distinctions are mere pretensions, their purpose being nothing more than showing off to people that we are special and they should incline towards us.

The Pīrzādas and Ascetics of Ḥadrat Imam Ghazali's Time

Imam Ghazali, Allah's mercy be upon him, has written the strangest of strange accounts of the *pīrzādas* and *faqīrs* [ascetics who live off alms] of his time. He says that it is a pity that conditions have deteriorated so badly because the *faqīrs* found in this age are not *faqīrullāh* [beggars of Allah] but are *faqīrulkhalq* [beggars of people], and this is the very reason why they employ expediency in their every action and pause, raiment, food and drink, and speech.

For example, for clothes, they observe that if we wear rough clothes like the ordinary poor people, we will not get the respect that can be expected from the rich. They will think of us as people of lowly means and inferior status. However, if we wear fine clothes, then they will consider us totally materialistic and will not pay us any attention, dismissing us as worldly people. Therefore, they found it expedient to purchase high quality,

expensive and fine clothing but dyed it and that became the distinct attire of the *faqīrs*.

Similarly, their movements are also peculiar. For example, when sitting, they sit with their eyes closed but their lips are moving in this state as if they are not in this world, despite their nature being corrupt. The condition of their Prayers is that if they meet important people, they make them exceptionally lengthy, but may skip them altogether when they are alone by themselves. In the same way, the most peculiar situations arise during fasts. For example, to show that they observe optional fasts, they have adopted this strategy that when they visit a rich person and it is time to eat and the food is served, they insist saying you go ahead and eat, I have an excuse. The meaning of this, in other words, is that I am fasting. In this way, they speak as if they are concealing the fact that they are fasting, but—in fact—their purpose is to show that they observe optional fasts.

Thus, he has written about many of the foul things pertaining to the *faqīrs* of his time and has clearly written that pretentiousness is rampant among them. Nearly the same has become the condition in this age as well. Those who are familiar with the condition of these *pīrs* and *pirzādas* know very well that they employ all kinds of hypocrisy and pretentiousness. However, the essential point is that whoever fears Almighty Allah and pins his hopes on Him, reforms himself for the sake of Almighty Allah and reforms himself in the way that Almighty Allah desires and directs, whereas the person who fears people and places his hopes in people, reforms himself for the sake of people. Godly people are not worried about what people think. Rather, they consider them to be inferior even to a dead insect. Therefore, they do not get stuck in these trials.¹

And, in reality, what should he do with them! Almighty

1. *Al-Hakam*, vol. 9, no. 37, p. 4, 5, dated 24 October 1905

Allah Himself is with him and He alone helps and supports him. He puts his trust in Almighty Allah and knows that God Himself will make His servants join him. This is the secret why the Prophets, peace be on them, prefer seclusion. And I affirm with certainty and from my own experience that they never ever enjoy publicity, but Allah the Almighty compels them, and seizing hold of them, brings them out into the open.

The Contentment in Solitude of Appointees & Messengers

Look at Moses, peace be on him, when Almighty Allah wanted to appoint him and gave him the good news of being sent to Pharaoh for guidance and preaching, he started pleading that he had killed one of their people and that his brother might be sent instead. What was that about? It was a kind of contented solitude and detachment and his preference for a life of isolation from worldly people.

This very contentment in solitude happens to every Appointee and Messenger, and he prefers this life of seclusion very much. And this indeed is the sign of their sincerity. That is why Almighty Allah selects them for Himself, because looking upon their heart He sees very well that it holds absolutely no inclination towards anyone else. And they consider the pleasure of and compliance with the command of Almighty Allah as the real means of their life and existence.

آں کس کے ترا شاخت جہاں را چہ کند فرزند و عیال و خانماں را چہ کند
*What should the person who recognises You do with his life,
 Progeny, family, and relatives?*

دیوانہ کئی و ہر دو جہاںش بخشی دیوانہ تو ہر دو جہاں را چہ کند
After making one enamoured with You, You bestow upon him both the worlds,

But what is he to do with both these worlds?

There is a natural aversion and abhorrence in his heart against being renowned, but those people who are themselves slaves and captives of the vain desires of this kind of grandeur, assume the same thing about them, and deduce in this way that they make such claims out of their own desire to become great. They fail to see that their claim brings upon them a storm of calamities and sufferings and puts them in peril.

Hands and tongues from every direction are unleashed in opposition against them, not even the slightest effort being spared in causing them pain. Then what kind of injustice and cruelty it is to entertain the suspicion against them that they do this out of their desire for greatness! This is a slander of epic proportion. They but simply enjoy the manifestation of the glory of God Almighty and His greatness, and the proclamation of His magnificence. They remain ever ready to lay down even their life—not one life, but a thousand lives!—for Him.

Alas, the people of the world are unaware and ignorant of their circumstances, so they raise this kind of objection. The fundamental truth is that the honour of Almighty Allah desires to bring them out in public to stand before the world, and that the God who is hidden from the denizens of the world might be seen in their persons.

Allah the Exalted Bestows Greatness upon the Prophets

In addition, remember that a person is given what he hates, and he is deprived of what he runs towards. The Prophets and Messengers never ever want their personal glorification and aggrandizement, but Almighty Allah bestows it upon them out of the foundation of His own glory; 124,000 Prophets have come and gone but consider them all as one and the same in this regard because the same thing happened to them all. Almighty Allah has not disgraced nor deserted so much as a single one of them, for their humiliation is the humiliation of Almighty Allah Himself, yet His glory stands supreme. Those who oppose them and give pomp to [His] created beings as if they are donning those created beings with the cloak of Almighty Allah's glory—they are rejected in the sight of Almighty Allah.

Compassion of Prophets for God's Creation

It is also worth remembering that, on the one hand, the Prophets and Messengers and Appointees of God Almighty flee from the people of the world while, on the other hand, they have so much compassion in their hearts for God's creation that they even put their own selves in danger for them and run the risk of losing their own lives. Accordingly, Almighty Allah says in the Holy Quran about the Holy Prophet, may peace and blessings of Allah be upon him:

لَعَلَكَ بَاخْرُجُ نَفْسَكَ أَلَا يَرَوُونَ مُؤْمِنِينَ^١

1. Haply thou wilt grieve thyself to death because they believe not (*Sūrah ash-Shu'ārā'*, 26:4). [Publisher]

How tremendous this compassion and benevolence is! Almighty Allah has stated in this that you should not be so sad and distressed about these people not becoming believers, perhaps even laying down your very life in this grief. This shows how far they advance in their compassion for humanity. An example of this kind of compassion is not to be found in anyone else, even to the extent that parents and other relatives cannot hold such sympathy.

People brand them liars and fabricators yet they are ready to lay down their lives for those very people. Know for certain that this compassion does not exist even in parents, because when they see that their children are rebellious and disobedient or find some other fault in them, they ultimately leave them, but this is not the case with Prophets and Messengers. They see people attacking and persecuting them, but they pray for them. The Holy Prophet, may peace and blessings of Allah be upon him, used to pray so much for the guidance of people, an illustration of which is provided in this verse by Almighty Allah. Almighty Allah had planted a craving in his heart for people to become Muslims and worshippers of the One God.

The Attraction and Allure of Prophets and its Effects

The greater the magnificence of a Prophet is, the greater this desire is; and the more intense this desire is, the more attraction and allure he has. Since the Holy Prophet, may peace and blessings of Allah be upon him, was *Khātamul-Anbiyā'* [the Seal of the Prophets] and the embodiment of all the perfections of prophethood, this yearning was unusually vast in him, and since this desire was so immense, it was for this very reason that the force of attraction and allure within him far exceeded all the righteous and Appointed Ones, in proof of which what

could be stronger [evidence] than the whole of Arabia becoming Muslim in his very lifetime! This attraction and allure which is conferred upon Appointees draws ready and willing souls towards it, but it gives those who share no lot in it the opportunity to fester in hostility.

باراں کے در لاطفتِ طبیعہ غلاف نیت
در باغِ لالہ روید و در شورہ بوم و خس

[Rain—in whose pure nature lies no incompatibility—
Brings forth flowers to bloom in the garden, but only grass and dull
vegetation in barren land.]

In the same way, Prophets, peace be on them, have the distinctive feature that believers and disbelievers are perfected in their disbelief and belief through them. It is written that Abū Jahl's disbelief would not have been complete had the Holy Prophet, may peace and blessings of Allah be upon him, not come. At first, his disbelief was hidden, but it was exposed upon the advent of the Holy Prophet, may peace and blessings of Allah be upon him. Similarly, the truthfulness of Ḥaḍrat Abū Bakr, may Allah be pleased with him, was also hidden, but became manifest when the Holy Prophet, may peace and blessings of Allah be upon him, invited all to a spiritual feast. One accepted the invitation and the other refused. For such people, Allah Almighty says in the Holy Quran:

فِي قَلُوبِهِمْ مَرْضٌ فَزَادَهُمْ اللَّهُ مَرْضًا^۱

Prophets and Messengers come and expose the wickedness and wretchedness that exists within them. The Holy Quran has compared the advent of Prophets and Messengers with rain.

1. In their hearts was a disease, and Allah has increased their disease to them (*Sūrah al-Baqarah*, 2:11). [Publisher]

وَالْبَلْدُ الْقَيْبُ يَخْرُجُ نَبَاتٌ بِأَذْنِ رَبِّهِ وَالَّذِي خَبَثَ لَا يَخْرُجُ لَا كَيْدًا^۱

This parable is of Islam. When a Messenger comes, all of the traits of human natures are exposed. The distinctive feature and hallmark of their advent is that sincere people of good nature and willing disposition advance in their sincerity and devotion, while the wicked grow in wickedness. During the time of the Holy Prophet, may peace and blessings of Allah be upon him, when the evil and disbelieving group started making mischief and planned to inflict suffering and persecution, it became known at that time what kind of evil spirits they were.

Another [lofty] group consists of those whose heads were cut off [by enemy swords] in his [the Holy Prophet's] path. Looking at their circumstances and battles, one is compelled to admit how amazing their sincerity and devotion was. In truth, their standard is the highest standard of excellence, to the extent that if the head of one of them was not severed by a single blow, he doubted whether he qualified as a martyr. This shows how devoted they were in the path of God Almighty.

It is written that a Companion struck his opponent with a sword but missed him and struck himself. The others said that he was not a martyr. They brought him to the Holy Prophet, may peace and blessings of Allah be upon him, and asked whether he was a martyr. He said he will get two rewards: one for attacking the enemy and the other for putting himself at risk purely for the sake of God. Such was the faith of those people. Hence, nothing happens unless this kind of sincerity and steadfastness is achieved for Almighty Allah.

1. And as for the good land, its vegetation comes forth *plentifully* by the command of its Lord; and that which is bad, *its vegetation* does not come forth but scantily (*Sūrah al-A'rāf*, 7:59). [Publisher]

I Wish to See the Standard of the Companions^{ra} in My Jamā‘at

I wish to see this very standard of the Companions^{ra} in my Jamā‘at—that they should give precedence to Almighty Allah without letting anything stand in their way. They should consider their property and life as insignificant. I see some people’s postcards come in. If they suffer a loss in any trade or other interest, or any other type of affliction comes their way, they suddenly give into doubts.

In such a condition, everyone can understand how far they are from the true objective and purpose. Reflect upon how great the difference is between the Companions^{ra} and these people. The Companions^{ra} wanted to please God Almighty irrespective of the extremity of hardships and atrocities they would have to bear in this path. If one did not face suffering and hardship and he had to wait, he would cry and scream. They had realized that the title and treasure of God’s pleasure lay hidden beneath those afflictions.

ہر بلا کیں قوم را حق دادہ است
Niyār Āl Ḥaq Karm bñādah ast
Every trial that God has decreed for this nation,
Has a treasure of God's blessings concealed beneath it.

The Holy Quran is full of their praise. Open it and see. The life of the Companions^{ra} was the practical proof of the truth of the Holy Prophet, may peace and blessings of Allah be upon him. The height achieved by the Companions^{ra} has been described this way in the Holy Quran:

وَمِنْهُمْ مَنْ قَضَى نَحْبَةً وَمِنْهُمْ مَنْ يَنْتَظِرُ¹

1. *Sūrah al-Āhzāb, 33:24* [Publisher]

Meaning that, some of them have achieved martyrdom and they have—so to speak—achieved the true objective, and some are waiting for it and want to be blessed with martyrdom.

The Companions^{ra} did not incline towards the world—seeking long lives and amassing wealth and riches—just to be worry-free with the wherewithal for luxury. When I behold this exemplary standard of the Companions^{ra}, I have no choice but to proclaim the [immense] power of holiness and the perfect beneficence of the Holy Prophet, may peace and blessings of Allah be upon him—how he absolutely rejuvenated their decrepit state, setting their faces right before the very presence of God. [أَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى أٰلِ مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ] [O our Allah, send down Your blessings upon Muhammad and upon the progeny of Muhammad and prosper him and grant him peace].

The gist is that our duty should be to seek and pursue the pleasure of Almighty Allah and we should declare it alone to be our principal objective. All our efforts and struggles should be in attaining the pleasure of Almighty Allah, even if it comes through hardships and afflictions. This Divine pleasure is better and superior to the world and all its pleasures.

The Essence of Martyrdom

Also remember that martyrdom is not that a person is killed in battle, but it is a well-established fact that the person who remains steadfast in the path of Allah Almighty and is willing to bear every pain and suffering for Him and does so, he, too, is a martyr. The station of a martyr is the station where he—so to speak—sees and witnesses Allah Almighty; in other words, he comes to believe in the existence of Allah, His powers and marvels, just as an individual bears witness of something.

When a person reaches this state, then he does not find it

difficult to give his life in the path of Almighty Allah; rather, he feels comfort and pleasure in it. The initial stage of martyrdom is resolve and steadfastness in the path of God. It has been mentioned in a noble hadith that whoever did not die in the path of Allah nor wished for it, died in the category of hypocrisy.¹ It is clearly understood from this that no one is a perfect believer until he prefers dying in the path of Almighty Allah over the life of this world. Then how difficult a task it is for those who hold the life of this world to be dear.

Dying in the path of God Almighty does not mean that a person should go around fighting wantonly. Rather, it means that he should put God's ordinances and commandments and His pleasure above all his own desires and ambitions, and then ponder in his heart whether he prefers the life of this world or the Hereafter. And if sufferings and hardships befall him in the path of God, he will bear them with pleasure and joy, and if he has to lay down his life, he will not hesitate.

The Primary Purpose is to Attain the Station of Radā [the Pleasure of God]

So, this is the very thing that I wish to foster in my Jamā‘at, that the standard of the Companions^{ra} might be embodied in them. I am saddened when I receive so many letters that mention the world and its desires and it is written that I should pray for such and such matter, that such and such of my desire be fulfilled. There are very few who hold God's pleasure supreme and wish and desire for that alone.

1. *Ṣaḥīḥ Muslim*, Kitāb al-Imārah, Bāb Dhamm Man Māt, wa Lam Yaghz, wa Lam Yuḥaddith Nafsahu bil-Ghazw, Hadith 1910 [Publisher]

There are some who write with deception; meaning that, first they mention that I should pray that the desire and fervour to worship may develop in their hearts and this and that may happen. Then finally they reveal their worldly desires. I recognize such malodorous writings and what their true intent is.

They do not realize that God Almighty knows the unseen and sees the intentions well. This is like deceiving God. This conduct needs to be abandoned altogether. You should strive to belong to Allah alone. If you give priority to seeking the pleasure of Almighty Allah, then know for certain that you will not be humiliated and disgraced in this world.

Almighty Allah is jealous [in point of love and honour] for His servants, He provides for them, and He rescues and delivers them from all kinds of difficulties. I know for certain and affirm that if the seed that was sown in the Companions^{ra} is sown in you, then Almighty Allah will bestow His favours in every way. No one can attack such a person. Remember this matter very well that if you come to have a sincere and strong bond with Almighty God, then what fear could there be of anyone's hostility?

I have said before that for me the claim of being Jesus or Moses has no value. The primary purpose is that I want to achieve the station of having attained the pleasure of God and that is what everyone should aim for. It is His grace, and only His grace, that He bestow a share from His favours and there is no shortage in His presence and no stinginess in His being. This thought should never cross anyone's mind. Anyone who entertains such a thought becomes a *kāfir* [disbeliever] in my view.

If a person cannot attain the rewards of Prophets and Messengers, then what is the benefit and gain of their coming into the world? The hopes of all who strive in the way of God

Almighty and those who are righteous would be destroyed if this were so and they would indeed die a living death. But no, it is not like that. Allah Almighty can bestow that same reward upon every person as He bestowed upon His chosen servants. What is needed is that one should come to Him with that kind of heart and sincerity.

The Wisdom of Being Named Messiah

I have not made any claim on my own. I preferred my solitude, but Almighty Allah's honour willed it to be so and He Himself brought me to the fore. Since the practice of Allah is indeed that when a person is glorified above and beyond his due honour, Allah the Almighty becomes the enemy of that glorification because it is against His *Tauhid* [Oneness of Allah].

In this same manner, that glory had been ascribed to Jesus, peace be on him, to which he had no right, up to the point that he was proclaimed God and the place meant for God was left vacant. Ask the Christians and see that they really say that Jesus the Messiah is none other than God Himself. Now, when a man was given such glory and he was made God (God forbid) and in this way the [unique] aspect of the Divine was [grossly] misrepresented, wouldn't the jealousy [in point of honour and respect] of God Almighty be roused to deliver humanity from this worship of a mere mortal? Consequently, pursuant to this demand, He sent me as the Messiah so that it would be made clear to the world that [Jesus] the Messiah was nothing more than a weak mortal.

God Almighty has willed to rectify this *kufr* [disbelief, blasphemy]. For this, He adopted the path of sending a person from the Ummah of the Holy Prophet, may peace and blessings of Allah be upon him, with the same title to demonstrate the

greatness of the Holy Prophet, may peace and blessings of Allah be upon him, on the one hand, and to let the truth be known about Christ on the other. This is such an obvious point that even a person of ordinary intellect can understand it.

Look, if a great man is likened to a low-ranking orderly, would he be offended or not? Then, is there not even this much dignity in God Almighty that He would put an end to a weak mortal being seated upon His throne of Divinity and the depravity of humanity?

Allah Almighty Himself has affirmed that [Jesus] the Messiah never claimed that he was God. If he were to make such a claim, He would have cast him into Hell. At one place it has also been said that the Messiah will be summoned to reply to whether he had said to make himself and his mother God. Then Jesus will declare his innocence at that point, finally asserting:

فَلَمَّا تَوَفَّيْتُنِي لَكُنْتَ أَنْتَ الْأَقِبُ عَلَيْهِمْ¹

Meaning, as long as I lived among them, I never said so. Indeed, when You caused me to die, then You alone were the Watcher over them.

The statement preceding it: ² مَا دَمْتُ فِيهِمْ clearly shows that as long as Jesus was alive, this corruption did not arise in his people. All the misguidance occurred after his death. If [Jesus] the Messiah is still alive, then we will have to believe that Christians have not gone astray but stand upon the truth. Think about it and tell me how dangerous an attack this would be on the veracity of Islam, since when that one true religion exists and not a single error has arisen in it yet whatever they say should be

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

2. As long as I remained among them (*Sūrah al-Mā'idah*, 5:118). [Publisher]

accepted. But no, the Word of God Almighty is Truth and this is indeed the truth that he has died and the Christian religion also died with him and there is no spirit of truth and veracity left in it. It is also understood from this verse that he will not come back to this world because he confesses that the Christians went astray after his death. If he were to return, he would not have given this response; otherwise, this response would be considered a lie in the presence of Almighty Allah and perjury in the court of the Lord of the Mighty Throne because, had this been the case [where he came back to this world to find millions of Christians worshipping him as God], he should have said that I went and broke their crosses and re-established *Tauhid* [Oneness of God] among them, etc., etc.

In short, this is my claim which has been made at the behest of Almighty Allah and out of His clear command. God Almighty willed it to be exactly so out of His great glory and wisdom in order to demolish the [undeserved] grandeur of Christ, and Allah Almighty has always acted in this way. The Jews were called Almighty God's chosen people, but when they profaned the shariah [religious law] and transgressed the limits, the jealousy of Allah Almighty did not wish the sequence of prophethood to remain among them, and He ended it, transferring prophethood to the lineage of the Children of Ishmael [Ishmaelites], just as even Jesus^{as} himself alluded to in the parable of the garden.

The consequence of this audacity and i-nsolence of the Jews was that they were smitten with humiliation. Now they are humiliated under the subjugation of every kingdom; indeed, they have even been expelled from some kingdoms multiple times. Now, since the Jews have been smitten with humiliation and prophethood has been transferred from their lineage, was this transfer of prophethood [to the Ishmaelites] degraded and

defective? If it was so, then the Jews can take pride, and they can claim that this was a blessing upon them and a reward.

Along with this one more thing is that both *Khulafā'* and Messengers kept coming for the service of the Torah and for its reinforcement, but this position of honour was not achieved by the Holy Quran (لَهُوَ أَكْبَرُ—we seek refuge in Allah from that). Reflecting upon this, tell me: Would this be an argument for the disgrace and deficiency of Islam or a means for its grandeur?

I have to say with the greatest regret that my opponents have gone so far in opposing me to the extent that they have allowed themselves to gravely insult Islam and have even deemed the Holy Prophet, may peace and blessings of Allah be upon him, who was *Khātamul-Anbiyā'* [the Seal of the Prophets] and was the best and most perfect of all Prophets, (may peace and blessings of Allah be upon him), as a God forbid, deficient Prophet. When they acknowledge and make it a part of their belief that now there can be no one who can have the honour of dialogue with Almighty Allah and have God Almighty manifest supporting Signs at his hand—tell me yourselves—what is left of Islam from [adopting] this belief? If God Almighty used to speak before but does not speak now, then what is the proof that He used to speak before? If Almighty Allah used to show His control over things in extraordinary ways before but does not do so now, then what proof is there for this? Which nation does not narrate tales and stories? Alas! They are so blinded by bigotry that they cannot see anything and, in my opposition, they even abandon Islam.

Harms of the Belief that the Nazarene Messiah will Appear in this Ummah

In short, if the Jews have proven to be the fulfilment of:

صَرِيقُهُ عَيْنُهُ الْلَّهُ^۱

And prophethood has been transferred from that lineage, then it is impossible that the Messiah would come again from that very lineage. If this is acknowledged, then its consequence is verily that the Holy Prophet, may peace and blessings of Allah be upon him, be accepted as an inferior Prophet as well as this Ummah an inferior ummah, although this is manifestly against the intent of the Holy Quran, since the Holy Quran clearly stated:

كُنْتُمْ خَيْرَ أُمَّةٍ أُتْبِعْجَثُ لِلنَّاسِ^۲

Then will you call this Ummah the Worst Ummah instead of the Best Ummah? In this way, it would be an attack upon the power of holiness of the Holy Prophet, may peace and blessings of Allah be upon him, but all of this is certainly false. The power of holiness of the Holy Prophet, may peace and blessings of Allah be upon him, was and is of the highest degree because it is still showing its impact and continues to produce pure and holy beings even after the lapse of 1300 years.

1. They were smitten with abasement (*Sūrah al-Baqarah*, 2:62). [Publisher]

2. You are the best people raised for the good of mankind (*Sūrah Al-e-'Imrān*, 3:111). [Publisher]

Islam's Blessings and Pious Effects are Continuing even Now

The purpose of Almighty Allah's transference of prophethood was that He wanted to show His grace and blessing which he had bestowed upon the Holy Prophet, may peace and blessings of Allah be upon him. There is an indication towards this in:

إِنَّا لِلْعَرَافِ الْمُسْتَقِيمَ¹

Meaning: O Allah! Bestow upon us also those rewards and favours which You had bestowed upon the earlier Prophets, the Truthful, the Martyrs, and the Righteous.

If God Almighty could not give these rewards and favours and their door was closed, then what was the need to teach this prayer? This door had indeed been closed upon the Israelites. If it is closed here as well, then what benefit has been gained? And in what thing does this nation take pride over the Israelites? What superiority can one who is himself blind boast of over another blind person?

If revelations, inspirations, and miracles have been closed upon the Jews, then tell me whether this door was even opened anywhere else or not? Our opponents say that no, this door is closed upon us too. What kind of misfortune is this—five times they pray for **إِنَّا لِلْعَرَافِ الْمُسْتَقِيمَ²** and even then they do not get anything? Shocking!! Almighty Allah teaching such a prayer Himself undoubtedly means that He is ready to bestow rewards and favours upon us. If there are five candidates in front of a ruler and he directs one of them to remain behind, it means that he will definitely be given the job.

1. *Sūrah al-Fātiḥah*, 1:6 [Publisher]

2. *Sūrah al-Fātiḥah*, 1:6 [Publisher]

In the same way, Almighty Allah taught this supplication and it is recited at five times [every day], but our opponents say that it has no impact or result. Is this not an insult to the Holy Quran and an insult to Islam? This is the real point of contention between me and them. I say that the blessings and effects of Islam are still the same as they were before. That God still shows His marvels and speaks even now. But, in contrast, they say that now this door has been closed and God Almighty has become silent; He does not speak to anyone. There is no effectiveness and acceptance in prayers. The holy influence of the Holy Prophet, may peace and blessings of Allah be upon him, has been left behind. Woe upon them! They failed to appreciate the Holy Prophet, may peace and blessings of Allah be upon him, and the Holy Quran and God Almighty.

Islam is a living religion and our Book is a living Book and our God is a living God and our Messenger is a living Messenger. Then how can his blessings, illumination, and effects be dead? I could not care less about this opposition. How can I leave God Almighty and His Messenger and His Book out of concern for their opposition?

Is the Door of Wahī and Ilhām Closed in the Ummah?

I had a conversation with a person named 'Abdul-Hakeem in Lahore. He said that *ilhām* [Divine inspiration] was a distinction of the earlier ummahs—even women had *wahī* [Divine revelation]—but this door is closed in this Ummah. What a shameful statement! Is this Ummah even below the rank of the women of the Israelites, and is this what God Almighty has desired for it that it should remain deprived even after being called *Khairul-Ummum* [the Best of all Ummahs]?

This 'Abdul-Hakeem went so far as to say that even Hadrat

'Umar, may Allah be pleased with him, was not a *Muhaddath* [recipient of Divine revelation]. It was only stated to make him happy although he was not a *Muhaddath*.

In short, these people disrespect Islam and the Noble Prophet, may peace and blessings of Allah be upon him. Then what should I care about their opposition? These people are not friends of Islam. They are enemies. If, according to them, all are to stay deprived, then what is to be gained? You may follow [the Holy Prophet^{sas}] all you like, the cognizance [of God] will not increase. Given this, he would be a fool and an ignorant person if he still considered it necessary to follow him. The issue of Jesus coming or not is a different matter altogether. Put this question aside. First, decide whether those blessings and favours will be bestowed on this Ummah or not. When this is resolved, then the question of the coming of Jesus can be solved immediately.

The fatal errors these people are trapped in is a very serious disease. What could be a greater misfortune than believing this Ummah—despite being *Khairul-Ummum*—is deprived of the special grace of Allah Almighty: the honour of discourse with Him? And even if one continues to strive all his life, nothing will be achieved (God forbid). It is like being told that even if we dig for a thousand cubits, we will not find water.

If this is true, as our opponents allege, then what is the need for striving and prayer? Since it is in the nature of man that he searches for what he thinks can be found and strives for it, yet if he does not have this thought and belief, then he closes the door of striving and prayer.

No one searches for Huma [a bird of Eastern fable] or Anqa [another mythical bird also called Simurgh] because everyone knows that these things are impossible to obtain. So, in the same way, when it has been accepted as certain that the honour of dialogue with Allah the Almighty can never be achieved,

and that miracles can no longer be bestowed, then the striving and supplication which are needed for these things, become utterly useless and no one will dare attempt it. And the fate of this Ummah will be [God forbid]:

مَنْ كَانَ فِي هَذِهِ أَعْمَلَ فَهُوَ فِي الْآخِرَةِ أَعْمَلٌ¹

And from this one will also come to know what the end will be like because there can be no doubt that such a life is a hellish life. Then there will be Hell in the Hereafter as well and Islam will prove to be a false religion. And God, too, [God forbid] deceived this Ummah by making it *Khairul-Ummum*, yet gave it nothing at all.

It was no small misfortune and affront to Islam to hold this kind of belief but the second calamity that befell [Islam] was that they started devising reasons and arguments for it. Thus, they say that this door of dialogue and discourse was closed because Allah Almighty has said in the Holy Quran:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ يُنْزَجِلُهُ وَلَكِنْ رَسُولًا لِّلَّهِ وَخَاتَمَ النَّبِيِّنَ²

Meaning that, since the Holy Prophet, may peace and blessings of Allah be upon him, is *Khātamun-Nabiyīn* [the Seal of the Prophets], this grace and blessing was closed after him. But one pities their intellect and understanding that these ignorant people do not even realize that if the doors of cognisance and discernment are also closed together with *Khatm-e-Nubuwat* [the Finality of Prophethood], then the Holy Prophet, may peace and blessings of Allah be upon him, could (God forbid)

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

2. *Sūrah al-Ahzāb*, 33:41 [Publisher]

not even be proven to be a Prophet, let alone *Khātamun-Nabiyyīn*? This is so because the arrival and advent of a Prophet is for the purpose of developing a conviction and insight in the existence of Almighty Allah and so that people acquire a faith that is delightful. Man should observe the marvels of Almighty Allah and the manifestation of His powers and attributes, and dialogues and discourses and miracles are the means for it. However, when this very door is closed, then what was the benefit from such an advent?

I say with great regret that these people have not at all appreciated the Holy Prophet, may peace and blessings of Allah be upon him, nor have they understood his lofty magnificent rank in the least. Otherwise, they would not have concocted such absurd notions. If the meanings of this verse which they present are accepted, then it is as if you have to concede that he was, God forbid, *ابتر* [abtar—without a male issue], because the Holy Quran negates him having physical children, while they negate the spiritual ones; then what is left?

The Power of Holiness of the Holy Prophet, may Peace and Blessings of Allah be upon Him

The essential point is that with this verse, Almighty Allah describes the immense effect of the power of holiness of the Holy Prophet, may peace and blessings of Allah be upon him, and his magnificent perfection such that the sequence and succession of his spiritual progeny and spiritual impact will never come to an end. In the future, if any grace and blessing can be obtained by anyone, it can only be obtained when he is lost in perfect obedience to the Holy Prophet, may peace and blessings of Allah be upon him, and attains the status of *fanā-fir-Rasūl*.

[losing one's own self in the love of the Messenger of Allah^{sas}], and not without it.

And if anyone claims prophethood without this, he would be a liar. Therefore, the door of independent prophethood has been closed and no such prophet can come who is an independent prophet with his own shariah being independent of following the Holy Prophet, may peace and blessings of Allah be upon him, and [who is independent of] practising his Shariah and being *fānā-fir-Rasūl*. Verily, this door has not been closed for the one who is *fānā-fir-Rasūl* and is from his Ummah and his perfect followers. This is why this revelation is recorded in *Barāḥīn*[-e-Abmadiyya]:

كُلُّ بَرَكَةٍ مِّنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَبَارَكَ مِنْ عِلْمٍ وَّتَعْلَمُ.

Meaning that the honour of these addresses and dialogues that has been conferred upon me is by mere virtue of obeying the Holy Prophet, may peace and blessings of Allah be upon him, and this is indeed why they are appearing from him. However many impacts, blessings, and illuminations are manifested, they are his^{sas} alone.

Now you yourselves should give a fatwa about Jesus regarding what you think and believe about him. Do you believe that whatever will be given to him would be granted on account of being a member of the Ummah of the Holy Prophet, may peace and blessings of Allah be upon him, and following him perfectly, or would it have already been granted to him from before?

They accept that he was a follower of the Torah and Moses, peace be on him. Then this is obviously a glorification of the Torah, not of the Glorious Quran. Then what kind of absurdity it is to hold such a belief that entails defamation of the Holy Prophet, may peace and blessings of Allah be upon him, and the Glorious Quran! This is why it is necessary that the coming

Messiah should be from this Ummah and that he should be blessed and taught by the Holy Prophet, may peace and blessings of Allah be upon him, and receive illumination from his grace and guidance.

The Essence of an Ummatī

I have noticed that our adversaries cleverly say at this juncture that the coming Jesus will be an Ummatī [belonging to the Ummah of the Holy Prophet^{sas}]. This dilemma confronted them from [*Sahīh al-*] *Bukhārī* and [*Sahīh*] *Muslim* because it is written therein: ¹*إمامكم منكم* [*Imāmukum minkum*]—your Imam from among you] and ²*أئمّة منكم* [*Ammakum minkum*]—He will lead you from among you]. This is why they make Jesus an Ummatī, but they fail to realize that an Ummatī is the one who was astray without the guidance of the Holy Prophet, may peace and blessings of Allah be upon him. Whatever guidance and blessing he attained, he attained by following the Holy Prophet, may peace and blessings of Allah be upon him and his teaching. However, they fail to admit that Jesus, peace be on him, was misguided earlier and is still misguided. Whatever time he comes, at that time he will receive all that status and glory by acting upon the guidance and teachings of the Holy Prophet^{sas}. In such a case, the meaning of *إمامكم منكم* [*Imāmukum minkum*] is not correct.

It is a pity that these people have stopped pondering over the Holy Quran and the sayings of the Holy Prophet, may

1. *Sahīh al-Bukhārī*, Kitāb Ahādīth al-Anbiyā’, Bāb Nuzūl ‘Isā ibn Maryam ‘alay-hima as-Salām, Hadith 3449 [Publisher]

2. *Sahīh Muslim*, Kitāb al-Imān, Bāb Nuzūl ‘Isā ibn Maryam Ḥakiman bi Shar’iati Nabiyina Muḥammadin^{sas}, Hadith 155 [Publisher]

peace and blessings of Allah be upon him, and rejected the one who had come as the *Hakam* [Arbiter]. Then how are they going to comprehend? امامکم منکم was to clearly show that the coming Imam would be from among you, but they are not content with this. They are happy to make this Ummah the Worst Ummah and Jewish, but they cannot accept the coming of the Messiah and Imam to be from this Ummah!!! Now, alternatively they must admit that [Jesus] the Messiah is misguided (God forbid) as the Christians have confessed that he is accursed (God forbid). Christians called him accursed, but they are oblivious to the meaning of this term. Had they known beforehand that the meaning of curse was this, they would have never said so.

I wrote to Fateh Masiḥ that the understanding of ‘curse’ is that the accursed is removed from the threshold of God and God is disgusted with him and he is disgusted with God and has joined Satan. Now tell me do you still appoint this word for the Messiah? Ultimately, he could not write a rebuttal. In fact, there is no rebuttal to this whatsoever. They mistakenly coined this term for him, unaware of the meaning of the word ‘curse’. Now that they know, they are worried about what to do.¹

In the same way, if these people take a look at the meaning of ‘Ummati’ and ponder upon it, they will not make a mistake because the meaning of ‘Ummati’ is indeed that he should benefit and develop due to the blessings and graciousness of the Holy Prophet, may peace and blessings of Allah be upon him. But the one for whom they say is already a Prophet, what opportunity did he have to benefit from the Holy Prophet, may peace and blessings of Allah be upon him?

1. *Al-Hakam*, vol. 9, no. 38, p. 3–6, dated 31 October 1905

Prophethood of the Promised Messiah

Then they also debate regarding the word *nabī* ['prophet'] and say that the claim is that of prophethood. I say this is merely a dispute over semantics. One who conveys news is called a *nabī*.

Now, what would be the name appointed for an individual with whom Almighty Allah has discourses and conversations? And this prophethood is the fruit of following and obeying the Holy Prophet, may peace and blessings of Allah be upon him. I consider it *kufr* [disbelief] and a curse if someone says that now, without benefiting from the Holy Prophet, may peace and blessings of Allah be upon him, a person partakes of the fountain of prophethood and claims an independent prophethood. These are pure deceptions that these people are suffering from and although some of them understand this matter well, they say such things to incite the ignorant and the masses so that they become averse to my books and remain deprived of the benefit of reading them.

Distinctions Appointed for Jesus the Messiah, Peace be on Him

If only these people understand the consequence of the distinctions that they have allowed for [Jesus] the Messiah! For example, they say that he alone is pure from the touch of Satan and is born out of the shadow of the Holy Spirit, and no one else partakes of this with him. He alone has ascended to heaven with an earthly body and no one else has a share in this. Thereafter, he alone will descend from heaven and he alone will be the final judge near Doomsday. And yet another distinction is that 2,000 years have elapsed and he is still in heaven without any need of food and drink and other human necessities. The Holy Prophet,

may peace and blessings of Allah be upon him, used to tie a stone to his stomach due to hunger, but he does not even need that!

Time has had no effect on him. The Holy Prophet, may peace and blessings of Allah be upon him, could be impacted by illness but [Jesus] the Messiah—absolutely not! Grey hair and signs of aging may appear on the Holy Prophet, may peace and blessings of Allah be upon him, but [Jesus] the Messiah is immune from these as well.

Now, think [about this] and tell me what conclusion is drawn from this? Certainly, the inevitable consequence is to accept him as unique and distinct from the rest of the world, or—in other words—refer to him as God because such unique characteristics undoubtedly make him God, and this is what the Christians cite as evidence.

Continuing Illuminations and Blessings of the Holy Prophet, may Peace and Blessings of Allah be upon Him

In short, Almighty Allah delivered the Messiah from the hands of the Jews and acquitted him of their accusations in order to defeat them. And then by establishing this Muhammadan dispensation, He made it known that the grace of Almighty Allah is directed towards whomsoever He wills, be it among the Israelites or the Ishmaelites. Now the Jews only have envy in their hands, but if they see that the continuation of their excellences has not stopped, then why should they be envious for prophethood alone? And the existence and non-existence of the Holy Prophet, may peace and blessings of Allah be upon him, would be alike—God forbid—because the sequence of his excellences, favours, and blessings ceased upon him instead of continuing after him.

It amazes me to no end that these people are so blind in

their opposition to me that they are totally ignorant and unconcerned about its result and consequences. Is it not true that if his sequence started with him and ended with him, then he would be considered to be ابتر [abtar—childless] (God forbid). Notwithstanding, Almighty Allah addresses the Holy Prophet, may peace and blessings of Allah be upon him, and says:

إِنَّمَا يُنَزَّلُكَ هُوَ الْأَبْتَرُ¹

Meaning that, We have given you spiritual children in abundance. Whoever says you are childless is in fact the one who is ابتر [abtar].

There was no physical son of the Holy Prophet, may peace and blessings of Allah be upon him. If he^{sas} does not have spiritual children either, then tell me what such a person would call himself? I consider it the most egregious form of dishonesty and *kufr* [blasphemy] to even entertain such a thought about the Holy Prophet, may peace and blessings of Allah be upon him.

إِنَّمَا أَعْلَمُ بِنَاسِ الْكَوْثَرِ²

Was not said about any other Prophet. This is the distinction of no one but the Holy Prophet, may peace and blessings of Allah be upon him. He was blessed with so many spiritual children that you cannot even count them because this lineage shall continue uninterrupted till the Day of Judgment. The Holy Prophet, may peace and blessings of Allah be upon him, is a living Prophet through his spiritual children, because his^{sas} illuminations and blessings continue unabated, and just

1. *Sūrah al-Kauthar*, 108:4 [Publisher]

2. Surely We have given thee abundance of good (*Sūrah al-Kauthar*, 108:2). [Publisher]

as children bear the imprints of their parents, in the same way, spiritual children bear the signs and marks of the perfections and favours of the Holy Prophet, may peace and blessings of Allah be upon him. **آلولَد سرُّ لِكِنْيَةٍ** [The son bears the secret of his father].

Honour of Ummat-e-Muhammadiyyah

The Sufis consider this hadith **عُلَمَاءُ أُمَّتِنَ كَأَنَّبِيَاءَ بَنِي إِسْرَائِيلَ**¹ [The scholars in my Ummah will be like the Prophets of Bani Israel] to be authentic, and in fact it is true, and it is indeed with this that the Jews are vanquished because God Almighty gave this Ummah such honour that He made this Ummah's scholars to be like the Prophets of the Israelites. One should not be deceived by the word 'scholars'. A scholar is one who fears Allah Almighty.

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْمُعْتَدِلُونَ²

Meaning that, surely only those who fear Almighty Allah are the scholars among His servants.

In them, perfect servitude and fear of Allah is developed to such an extent that they learn a doctrine and spiritual insight directly from Allah Almighty and it is from Him indeed that they receive blessings. This rank and status is obtained through perfect obedience to the Holy Prophet, may peace and blessings of Allah be upon him, and consummate love for him^{sas} to the extent that one becomes absolutely absorbed in his character. This is the very reason why Almighty Allah said:

1. *Tafsīrul-Kabīr*, by Imām Fakhr al-Dīn al-Rāzī, *Tafsīr Sūrah Yūnus*, verses 57–58, vol. 17, p. 93, Dārul-Kutub al-‘Ilmiyyah, Beirut [Publisher]

2. *Sūrah Fātir*, 35:29 [Publisher]

إِنْ كُنْتُمْ تَعْبُدُونَ اللَّهَ فَلَا يَأْتُونَكُمُ اللَّهُ وَيَغْفِرُ لَكُمْ مَا تُوْبُّمُ¹

Meaning that if you love Almighty Allah, then follow me. The result of this obedience will be that Allah Almighty will love you and forgive your sins. So now it is clearly proven from this verse that unless a person is a perfect follower of the Holy Prophet, may peace and blessings of Allah be upon him, he will not be able to receive favours and blessings from Almighty Allah, nor will he be conferred that spiritual cognition and insight that cools down the fire of his sinful life and carnal passions. Such are the people who are included in the meaning of [‘علماء أُمّتي’ ‘the scholars of my Ummah’].

In short, on the one hand, He told the Holy Prophet, may peace and blessings of Allah be upon him:

إِنَّا أَعْلَمُ بِكُمْ²

While on the other hand, he said to this Ummah:

كُنْتُمْ خَيْرُ أُمَّةٍ³

That it might be a blow to the Jews. Nevertheless, my opponents relay the strange belief that this Ummah—despite being the Best Ummah—is still the Worst Ummah. Among the Children of Israel, the honour of Divine dialogue was conferred even to the extent of women, but even the men of this Ummah—irrespective of how immensely pious they may be and how hard

1. *Sūrah Al-e-‘Imrān*, 3:32 [Publisher]

2. Surely We have given thee abundance of good (*Sūrah al-Kauthar*, 108:2). [Publisher]

3. You are the best people raised for the good of mankind (*Sūrah Al-e-‘Imrān*, 3: 111). [Publisher]

they strive and struggle to win the pleasure of God Almighty—they will not be apportioned any share, and God's inevitable reply to them is: 'No more! A seal has been affixed for you.'

Apart from this, what would be greater insolence in the presence of Almighty Allah and thinking ill of Him, and [greater] degradation of the Holy Prophet, may peace and blessings of Allah be upon him, and [greater] disgrace upon Islam? This is verily the powerful and unparalleled weapon in our hand to rebuke other nations, and this is precisely what you are giving up.

Similarities between the Mosaic Dispensation and the Muhammadan Dispensation

There is yet another thing worth pondering over. Almighty Allah established two dispensations. The first dispensation was the Mosaic dispensation. The second dispensation is the dispensation of the Holy Prophet, may peace and blessings of Allah be upon him; that is, the Muhammadan^{sas} dispensation. And this second dispensation was designated as the like of the first one as the Holy Prophet, may peace and blessings of Allah be upon him was also called 'the like of Moses'. This is indeed what was written in the Torah's Book of Deuteronomy that I will raise up a Prophet like you from among your brethren, and it was said in the Holy Quran:

رَأَيْنَا أَنَّا أَنَّا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْهِمْ كَمَا أَنَّا أَنَّا إِلَى فِرْعَوْنَ وَهَامَانَ¹

Meaning that, indeed, We have sent to you a Messenger who is a witness over you. This Messenger has been sent just as a Messenger was sent to Pharaoh (i.e., like Moses).

1. *Sūrah al-Muzzammil*, 73:16 [Publisher]

Now, carefully consider that the word **كَمَا** [kamā]—‘even as’ or ‘just as’] therein clearly reveals that there will be no shortage of excellences and blessings in this dispensation either. Then, in *Sūrah an-Nūr*, the same word **كَمَا** [kamā] also appeared in the verse relating to *Khilāfat*:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَيْلُوا الصَّرِيفَتِ لِيَسْتَخْفَفُوهُمْ فِي الْأَرْضِ كَمَا اسْتَخْفَفَ.... الآية ١

The believers and those who do righteous deeds of this very Ummah were now promised *Khilāfat* in the same way as Khalīfahs were appointed among the Children of Israel. Here that very word **كَمَا** [kamā] is present as well. On the one hand, this dispensation is designated to be the like of the Mosaic dispensation and at the other place, He promised to make Khalīfahs like in the Mosaic dispensation. Then does not the inherent congruence of both dispensations make it clear that the same kind of Khalīfahs would be established in this Ummah? It absolutely does.

And there is absolutely no dispute that the 13th Khalīfah in the Mosaic dispensation was the Messiah. Then what is the reason why the 13th Khalīfah in the Muhammadan dispensation should not be called the Messiah? Therefore, it was imperative that the coming one would be conferred the title ‘Messiah’. This is the very mystery behind which God Almighty had promised a Messiah in this Ummah as well.

Some ignorant people object that the Holy Prophet, may

1. Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious (*Sūrah an-Nūr*, 24:56). [Publisher]

peace and blessings of Allah be upon him, has been named ‘the like of Moses’, but the Khalifah who will come in the end has been named ‘Īsā [Jesus], not ‘the like of ‘Īsā’; therefore, it is he himself [Jesus] who will come. Objections of this kind are apparently misleading and may perturb a man who is not familiar with the true circumstances. However, the fact is that the Holy Prophet, may peace and blessings of Allah be upon him, should indeed have been called ‘the like of Moses’ because in the Torah’s Book of Deuteronomy, he was referred to as ‘the like of Moses’. So, if he had claimed to be Moses, the People of the Book would have said that we have been promised ‘the like of Moses’, not Moses. Therefore, in order to draw their attention, the same word was retained as was present there.

Nevertheless, here its opposite applies. It is learnt from the earlier scriptures and the Gospels that Jesus will come. But when it has been proven that he had died and having already come, no one would even think that he would be resurrected to return.

Death of Jesus, Peace be on Him

As for the issue of his death, it is so clear that there is no need to say much about it. God Almighty through His Word:

لِعِيسَى إِنِّي مُتَوْكِلٌ^۱

And Jesus through his confession:

فَلَمَّا تَوَفَّيْتُ^۲

1. O Jesus, I will cause you to die *a natural death* (*Sūrah Al-e-‘Imrān*, 3:56). [Publisher]

2. But since You caused me to die (*Sūrah al-Mā’idah*, 5:118). [Publisher]

And the Holy Prophet, may peace and blessings of Allah be upon him, through his vision when he saw Jesus together with John [the Baptist], peace be on him, during the night of *Mi'rāj* [Ascension], has proven that Jesus has died. Otherwise, if he is still alive, why would he be living next to one who has died? And apart from this, the first *ijmā'* [consensus] of the Noble Companions upon the death of the Holy Prophet, may peace and blessings of Allah be upon him, was that the Messiah had died. As I have stated many times that Ḥadrat 'Umar, may Allah be pleased with him, drew his sword upon his death and threatened that if anyone said he had died, he would cut off his head. On this, Ḥadrat Abū Bakr, may Allah be pleased with him, stood up and delivered the sermon:

مَامُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَقْتَ مِنْ قَبْلِهِ الرُّسُلُ^۱

That is, the Holy Prophet, may peace and blessings of Allah be upon him, is also a Messenger and all the Messengers before him have passed away.

Now, tell me: Is there any exception in this for Jesus or anyone else? Did Ḥadrat Abū Bakr^{ra} exempt anyone from this? And since when could the Companions^{ra} tolerate accepting someone else to be alive while passing the judgement that the Holy Prophet, may peace and blessings of Allah be upon him, had died?

In short, the *ijmā'* [consensus] of the Companions^{ra} confirms his death as well. Moreover, common sense rejects it outright. We generally see with our eyes. If you adduce before the intellect that you see with your ears, how is it going to accept this? Similarly, when there isn't any precedent of ascending the heavens alive with this body since the time of Adam to the

1. *Sūrah Al-e-Imrān*, 3:145 [Publisher]

present, how can we believe that [Jesus] the Messiah ascended to heaven alive with this earthly body ?

If there is any precedent to be found, it is the precedent of the [second] coming of Elijah, which was promised in the Book of the Prophet Malachi. And the issue of his return was resolved by Jesus himself, that John [the Baptist] was the Elijah who was to return—accept it if you will. Now, it is learnt from this precedent that this is, indeed, what is meant by the second coming, and that such words are used metaphorically. If, even after this, there is doubt about the verdict of death, then first break these arguments and then present a judgement contradicting the judgment about of the second coming which was made by the court of none other than Jesus himself. He proved that the one who is promised to come, comes only in his likeness.

You say that he used to raise those who had literally died. So if this is true, why did he not resurrect Elijah so that his own prophethood would not be doubted and the Jewish nation would not have been ruined? They had questioned only the prophecy of Malachi. That issue—and not any other—had become the obstacle and difficulty in his path. They did not concede the interpretation given by the Messiah and were adjudged accursed for rejecting him.

Sometimes, when our opponents cannot refute this argument, they say that these books have been falsified and altered. I say that they may be falsified and altered, but what will you do about the continuous narrations present among them? The Jews are still present—ask them if they are not waiting for the inevitable return of Elijah before the Messiah. The Christians acknowledge this as well. If they did not acknowledge this why would they accept John [the Baptist] as having come in the likeness of Elijah?

So the Jews and the Christians—despite being mutual

enemies—are in total agreement on this issue. In such a case, it becomes absolutely clear that these matters strongly support us. Just as John [the Baptist] was called Elijah, in the same way, Allah Almighty named me ‘Īsā [Jesus]. But should someone question what the wisdom was in this name, in its reply, it should be remembered that the Jews had turned away because of this very mischief [alleging] that Elijah did not come. Accordingly, I have in my possession the book of a Jewish scholar wherein he has laid great emphasis on this issue and has even written that if they are questioned on the Day of Judgment, they will present the scripture of the Prophet Malachi and will ask, ‘Where is it written that his “likeness” would come?’

So this was the trial that caused the Jews to become accursed and astray. It was incumbent upon this Ummah, on account of the similarity with the Mosaic dispensation, for a Messiah to appear. Besides, because it was said for this Ummah that in the Latter Days it would become like the Jews, مغضوب [maghdūb] in ^١غَنِيَ الْمَغْنُوبُ, is understood, by consensus, to refer to the Jews. Thus, they [the Muslims] would become ‘Jews’ only if a Jesus had been presented before them and they had rejected him in the same way.

Accordingly, it came to pass exactly so, that the Jesus to come did come but they rejected him. What is my fault in this? They are held to even greater culpability for the reason that the precedent of Elijah was right before them. Nevertheless, it is a pity that they did not even reflect upon this and they still do not. May Allah have mercy on them. *Āmīn.*²

1. Those who have not incurred displeasure (*Sūrah al-Fātiḥah*, 1:7). [Publisher]

2. *Al-Ḥakam*, vol. 9, no. 39, p. 3, 4, dated 10 November 1905

27 SEPTEMBER 1905

Humility and Meekness are the Distinctive Nature of God's Appointees

The Promised Messiah^{as} said:

Almighty Allah is Most Merciful and Munificent. He nurtures man in every way and has mercy on him, and it is on account of this very mercy that He sends His Appointees and Messengers to deliver the people of the world from sinful life. But arrogance is a very dangerous disease. It means spiritual death for the person in whom it develops. I know for sure that this disease is worse than murder. An arrogant person becomes the brother of Satan because it was indeed arrogance that humiliated and ruined Satan. This is why it is a requirement for a believer that there should be no arrogance in him; rather, he ought to have humility, humbleness, and meekness, and this is the distinctive nature of God's Appointees. They possess an extreme degree of humility and meekness. The Prophet, may peace and blessings of Allah be upon him, possessed this virtue more than anyone else. One of his servants was asked how the Holy Prophet^{sas} dealt with him. He replied that the truth is that he served me more than I served him. **اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى أٰلِ مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ.** [O Allah, send down Your blessings upon Muhammad and upon the progeny of Muhammad and prosper him and grant him peace].

This is the standard of the highest morality and meekness. And this point is also true that most of those who serve

[someone] are from among their loved ones who are around them all the time. Therefore, if one wants to see the level of humility and meekness, patience, and forbearance of someone, then it can be best ascertained from them. Some men or women are such that at the slightest mistake of the servant—if, for example, there was some defect in the way the tea was made—they immediately start to verbally abuse the servant or start beating him with a whip; or, if there was a slight excess of salt in the broth, it spells disaster for the poor servants.

The other occasion is in their dealing with the poor. They do not care about the poor despite knowing that they are starving and surviving only on dry bread. They put them to the test when they come seeking help. God Almighty is the Creator of every particle; no one can compete with Him. Only through the treatment of the poor can it be known how God-fearing or non-God-fearing one is.

Showing Compassion for Mankind is an Act of Worship

It has been mentioned in a hadith that on the Day of Judgment, Almighty Allah will say to some of His servants that you are highly esteemed and I am very pleased with you because I was very hungry and you fed Me; I was naked—you clothed Me; I was thirsty—you gave Me water; I was sick—you visited Me. They will say, ‘O Allah! You are Holy, free of these things, so when were You like this that we treated You in this way?’ Then He will say, so-and-so of My servants were like that. You took care of them and that act of yours was as if you did the same to Me.

Then another group will be presented. He will tell them that you treated Me badly. I was hungry—you did not give Me food;

I was thirsty and you did not give Me water; I was naked—you did not give Me clothes; I was sick—you did not visit Me. Then they will say, ‘O Almighty Allah! You are Holy, free from such things. So when were You like that, that we behaved in such a way?’ At this He will say, so-and-so servant of Mine was in this condition, but you did not treat him with any sympathy and compassion, and it was as if you treated Me like that.

Therefore, showing compassion and sympathy to mankind is a great act of worship and it is a powerful means to gain the pleasure of Almighty Allah. Nevertheless, I see that immense weakness is shown in this regard. Others are looked down upon and mocked. To care for them and to help them in their distress or difficulty is a far cry.

I am afraid that those who do not treat the poor in a benevolent manner and, in fact, despise them, may fall into the same trouble themselves. Treating His creation with kindness and compassion is, in fact, the way for those who have been blessed by Almighty Allah to show their gratitude to Him. They should not show arrogance for the grace that God has bestowed upon them and should not be like uncivilized brutes who viciously beat the poor.

Much Good Fortune is within Reach of the Poor

Be well aware of what affluence is. Affluence is like eating poison. He alone can escape its effect who uses the antidote of compassion for the creation of Allah and is not arrogant. However, if he comes to boast and brag of it, then destruction is the consequence. If someone is thirsty and a well is nearby but he is too weak and poor to help himself and if a wealthy person is nearby but does not help him get the water merely out

of the conceit that he would be demeaning himself, he would be deprived of this virtuous act.

What would be the result of this haughtiness? Only that he would be deprived of doing the good deed and came under the wrath of God Almighty. What benefit did he gain by it? Was it poison or something else? He is naive and fails to realize that he has consumed poison but after a short while it will become known that it has taken effect and it will kill him.

It is absolutely true that many blessed opportunities are in the hands of the poor. Therefore, they should not envy the wealth and riches of the wealthy because they have been given the wealth that they do not possess. A poor man will be safeguarded for free against many vices like cruelty, arrogance, selfishness, harming others, not fulfilling the rights of others, etc., because he does not have the pretentious boasting and self-conceit that compels one to do these things. This indeed is the reason why when an Appointee and Messenger comes, the poor are the first to enter his Jamā‘at because they do not have arrogance.

The rich are plagued with this conceit and concern that if we become his followers, people will say that despite being such a great man, he has become a disciple of such and such a person. And even if he does become a disciple, he still remains deprived of many blessings, with a few exceptions if Allah so wills, because a poor person will find no shame in carrying out any service to his mentor and master, but the rich man will. However, if God Almighty bestows His grace and a rich man is not conceited about his wealth and riches but considers it his duty to spend it in the service and sympathy of God’s servants should an opportunity present itself, then he will inherit tremendous blessings.

Do Not be Extremely Harsh even with an Enemy

The fact is that the most difficult and delicate challenge has to do with [fulfilling] the rights of people because one is faced with it every instant and this trial is there all the time. So one should undertake this task with great caution. My belief is that even an enemy should not be treated too harshly.

Some people seek his devastation and destruction to whatever extent possible. Then, intent upon accomplishing this, they do not even care about [the use of] legitimate and illegitimate means. In order to defame him, they hurl false accusations upon him, slander, backbite, and incite others against him. Now, tell me how many evils and sins he inherited through petty enmity and then how much misery will ensue once these evils give rise to further evils.

Verily I say that you should not consider anyone as your personal enemy and completely abandon this habit of malice. If God is with you and you become God's, He can transform even enemies into your servants. But if you are cut off from God, and there is no bond of friendship left with Him, and your conduct is against His will, then who will be your enemy more than God? Man can safeguard himself against the enmity of people, but when God is your enemy, even if all mankind were to befriend you, it would be to no avail. Therefore, your conduct should be like that of the Prophets, peace be on them. It is Almighty God's desire that you should have no personal enemities.

Remember it well that an individual finds dignity and prosperity only when he is not a personal enemy of anyone. Of course, it is a different matter when it is for the honour of God and His Messenger; that is, the person who does not respect God and His Messenger—rather, is their enemy—consider him as your enemy. However, this enmity does not mean that you

slander him and hatch plots to afflict him for no reason. No. Rather, disassociate yourself from him and leave him to God Almighty. If possible, pray for his reformation. Do not start any new dispute with him from your side. These are matters related to self-purification.

It is said that Ḥadrat ‘Ali, may Allah honour and exalt him, was fighting with an enemy and was fighting him purely for the sake of God. Finally, Ḥadrat ‘Ali^{ra} wrestled him to the ground and climbed upon his chest. The enemy suddenly spat on the face of Ḥadrat ‘Ali^{ra}. He immediately got off his chest and released him. He said, ‘I did so because until now I was fighting with you purely for the sake of God, but now that you have spit upon my face, I am afraid some part of my ego will become involved in it. So I don’t want to kill you for my own ego.’

This clearly shows that he did not consider one who offended him personally to be his enemy. One should develop this kind of disposition and attitude in oneself. If you hurt someone and widen the circle of enmity for selfish desires and interests, then what could be more displeasing to God than that?

We Cannot Have Two Conflicting Pursuits

Someone remarked about a property that was going to be sold that the Promised Messiah^{as} should buy it lest it be bought by such and such Sikh or someone else. The Promised Messiah^{as} responded:

What do we want from these things? We did not come to buy properties and lands. What does it matter to us whether it is bought by some Sikhs or someone else buys it? Always remember this couplet:

خواجہ در بند نقش ایوان است
غاذہ از پاٹے بست ویران است
*The homeowner frets over the home's decorations,
Yet the foundations of his home are crumbling!*

We cannot have two pursuits. It is more than enough if I can properly discharge this service that God has entrusted to me. We have neither time nor need for any other work.

Someone said that interest must be paid in commercial transactions whether one likes it or not. The Promised Messiah^{as} said:

We do not consider it permissible. A believer does not ever fall into such difficulties. Almighty Allah Himself becomes his surety. The Shariah becomes useless with excuses. Is there any situation for which man cannot fabricate an excuse? One should fear God.

It is Essential to Observe the Subtleties of Taqwā

Someone asked, ‘Some people trade grain, buying it and storing it, and then they sell it when it becomes expensive. Is such trade permissible?’ The Promised Messiah^{as} said:

It has been deemed *makrūh* [undesirable]. I do not like it. For me, the Shariah [Islamic Law] is one thing and *Tariqat* [Righteous Conduct] is another. Even momentary ill-intent is not permissible and this [way of trading] is a kind of ill-intent. Our objective is to eliminate ill-intent.

It is written about Imam-e-‘Āzam [Abu Hanifah], the mercy of Allah be upon him, that he was once washing off the very tiniest amount of filth that was on his garment. Someone

said that you have never issued a fatwa [religious verdict] for [cleaning] something so tiny. What a subtle response he gave in reply: ‘That is fatwa and this is *taqwā* [righteousness].

Thus, one should be mindful of the subtleties of *taqwā*; security lies in this alone. If he does not care about the little things, then one day those little things will make him commit big sins, and he will perish due to the development of unscrupulousness and carelessness in his disposition. Your goal should be to achieve the highest levels of *taqwā*, and for this, attention to the subtleties of *taqwā* is essential.

In the same fashion, they say that someone asked Dhun-Nūn Miṣrī^{rta} how much Zakāt was due on 40 gold coins. Dhun-Nūn said that Zakāt of 40 gold coins is 40 gold coins. The questioner was surprised at this reply and asked, ‘How so?’ At this, Dhun-Nūn said, ‘Why did he have 40 in his possession?’, as if to imply why he had not already spent them in the way of God—why did he accumulate them in the first place? This is verily what is come to be understood from the Shariah.

It is said that some *Muḥaddith* [scholar of Hadith] used to deliver sermons. A Sufi also heard his sermon. He then told him, ‘*Muḥaddith* Ṣāḥib, you should give Zakāt as well.’ The *Muḥaddith* replied, ‘I do not have any wealth. What should I give Zakāt on?’ The Sufi said, ‘For every 40 hadith you narrate to people, you should act upon at least one of them.’

Three Classes of Human Beings

The Promised Messiah^{as} said:

Three ranks of man are appointed in Islam: ﻃَالِمُونَ لِنَفْسِهِمْ [zālimul-li-nafsi—hard upon themselves], مُقْتَصِدُونَ [muqtaṣidun—take the

middle course], سَابِقُ بِالْخَيْرَاتِ [sābiqum bil-khairāt]—who excel others in deeds of goodness].

The *zālimulli-nafsi* are those who are trapped in the clutches of *nafs-e-ammārah* [the self that incites to evil] and are at the beginner stage. They try their level best to get out of this state.

The *muqtaṣidun* are those who are called moderate in conduct. To a certain extent, they are freed from *nafs-e-ammārah* but it still attacks them at times and along with this attack they are penitent as well. Salvation is not yet achieved in a complete manner.

However, the *sābiqum bil-khairāt* are those who do nothing but virtuous deeds and surpass all others. Their activities and inactivities come to be inherently of such a nature that only virtuous deeds emanate from them. It is as if complete death has come over their *nafs-e-ammārah* [self that incites to evil] and they are in the state of *muṭma'innah* [peace]. They perform good deeds as if it were just an ordinary affair. Hence, sometimes in their view even that act is a sin which others consider a virtue to the same extent. The reason for this is that their spiritual cognition and insight is highly advanced. This is the very reason why the Sufis say, حَسَنَاتُ الْأَكْبَارِ سَيِّئَاتُ الْمُقْرَبِينَ [‘The virtues of the righteous are sins for the intimate friends of God’].

For example, consider the case of financial donations. One man is poor and is a daily wage earner of two annas [1 ānna equals 1/16 of a rupee] while another man has assets of 200,000 rupees and a daily income that runs into the thousands. That two-ānna labourer still manages to give a two paisa [1 paisa equals 1/4 of an ānna] donation from that income while the one who is a millionaire and has an income of thousands gives two rupees. So, although he has given more than the labourer, the fact is that this labourer will surely get the reward, but this rich millionaire will not receive a reward, but rather a punishment

since he did not step up according to his status and strength, but has shown miserliness.

The point is that whatever kind of person one is, he should step forward according to his strength and capacity. Each person will be judged according to his level of cognisance. The more knowledgeable one is, the more accountable he will be. That is why Dhun-Nūn observed that point about the Zakāt. It was not against the Shariah; it was the demand of the Shariah. He knew that wealth is not for hoarding but should be spent in the service of religion and showing compassion for mankind.

The Holy Prophet, may peace and blessings of Allah be upon him, in his last moments, had a gold coin. He had it given away. The truth is that everything has degrees of rank. Some people will question why Ḥadrat ‘Uthman, may Allah be pleased with him, was called ‘Ghanī’ [the Rich]; why did he amass wealth? This is an absurd suspicion for the reason that he was not a money lender. God knows best what this Ghanī means.

All I know is that whatever wealth is devoted to the service of religion, it does not belong to its owner. The person who accumulates wealth with this intention and purpose does not accumulate it for himself, it belongs to God. But one who accumulates it with his personal and worldly ambitions in mind, that wealth is for branding him. And he will eventually be branded with it.

Do what Sets the Best Example and Lesson for Your Children

Some people also think that they should leave wealth for their children. I am surprised that they worry about leaving some wealth for them but it does not occur to them to worry about

whether their children are righteous or evil. It does not even cross their mind, nor do they care about it. Sometimes such people accumulate wealth for their children but are not concerned about their character. They end up being displeased with their children during their own lives, and run into difficulties due to their bad habits. The wealth they had accumulated by God-knows-what tricks and methods, is ultimately spent in debauchery and drinking. Those children become the inheritors of wickedness and evil for such parents.

The trial due to one's children is, indeed, a huge trial. If the children are righteous, then what is there to worry about? God Almighty Himself says:

وَهُوَ يَعْلَمُ الظَّالِمِينَ¹

Meaning that, Almighty Allah is Himself the guardian and provider of the righteous.

If the progeny is wretched, even if you leave hundreds of thousands of rupees for them, they will squander them in evil pursuits and will become penniless, and will run into the hardships and difficulties that are its inevitable consequence. A person who aligns his thinking with the view and intent of Almighty Allah becomes at peace with his progeny. And this is only possible if he strives to make them righteous and prays for them. In such a case, Allah will take care of them. And if they are of evil conduct, then cast them away and do not even think about them.

There is a saying of David, peace be on him, that I was a child, then I became a young man, and now I am old, but I have never seen the righteous in such a plight without means nor

1. *Sūrah al-A'rāf, 7:197* [Publisher]

have I seen his children begging for crumbs.¹ In fact, Allah the Almighty favours them for many generations.

Hence, become pious yourself and be a good example of piety and *taqwā* [righteousness] for your children and make efforts and pray to make them righteous and pious. As much effort as you make to accumulate wealth for them, make as much effort in this regard as well.

Remember it well that so long as a bond does not exist with God and a sincere link is not established with Him, nothing can be beneficial. Look at the Jews, are they not the children of the Prophets? They are the nation that used to boast about it and would say:

نَحْنُ أَبْنَاءُ اللَّهِ وَأَطْهَرُ²

‘We are the children of Allah and His beloved.’

However, when they broke the bond with Allah Almighty and took this world to be their only priority, what was the outcome? God Almighty called them pigs and apes. And the condition they are in now, despite their wealth, is not hidden from anyone.

Therefore, do what sets the best example and lesson for your children, and for that it is necessary to reform yourself first. If you become a righteous and pious person of the highest order, and you succeed in pleasing God Almighty, one can rest assured that Almighty Allah will deal benevolently with your children as well. There is an incident about Khidr and Moses, peace be on them, mentioned in the Holy Quran that they both worked together to make a wall which belonged to some orphan children. There, Almighty Allah says:

1. See Psalms 37:25 [Publisher]

2. *Sūrah al-Mā'idah*, 5:19 [Publisher]

وَكَانَ أَبُوهُمَّا صَالِحًا^۱

Meaning that, their father was a righteous man.

It is not mentioned what those children were like themselves. Therefore, strive to achieve this objective. You should always wish for the piety of your children. If they abandon religion and piety, then what is left?

Most people encounter these types of issues. Dishonesty, whether it is in trade or through bribery or through farming in which the rights of the relatives [who have a share in their inheritance] are usurped—the reason for it, as I understand, is the greed for the sake of children since sometimes I have heard people, who own a large estate, say that they wish for children so they could inherit the estate and it would not fall into the hands of relatives [who have a share in their inheritance]. But they do not realize that once they die, everyone will become a stranger to them, whether it is their children or their relatives who have a share in the inheritance. If there is a desire for progeny, it should be with the intention that they become servants of the Faith.

In short, there are many very intricate difficulties in fulfilling the rights of man. Until a person fulfils them, he cannot be a true believer and it is nothing but mere talk.

Salvation Depends Neither on Nationality Nor Wealth

Almighty Allah is not related to anyone, nor does He care who is a Sayyed [descendant of the family of the Prophet^{sas}] or something else. The Holy Prophet, may peace and blessings of Allah be upon him, himself said to Fatimah, may Allah be pleased

1. *Sūrah al-Kahf*, 18:83 [Publisher]

with her, 'Do not rely on the fact that your father is a Prophet; no one can be safe without the grace of Allah.' Someone asked, 'Even you^{sas}?' He replied, 'Yes, even me.'

In short, salvation does not depend on nationality nor wealth. Rather, it depends on the grace of Almighty Allah which is drawn in through righteous deeds, perfect obedience to the Prophet, may peace and blessings of Allah be upon him, and supplications. The affliction of racial pride is no less than the affliction of wealth. Some people look down upon other nations. The Sayyeds are the worst affected by this affliction.

A female beggar came to our door. She was saying that I am a *Sayyadani* [caste claiming descent from the Holy Prophet^{sas}]. She was thirsty and asked for water, but requested the cup to be washed lest some [ordinary] *ummati* had drank from it. Such notions are prevalent among these people. These things have no value in the sight of God Almighty. He has already decreed,

¹ لَئِنْ أَكْرَمْتَهُ عَنِّي اللَّهُ أَكْفَمْكُمْ

Salaried Imam of Salāt

A sincere and respectable companion said, 'My father had built a mosque. He used to pay some compensation to the imam [one who leads the Prayer] so that the mosque would remain populated. He is not member of this Jamā'at. I have maintained his salary. What should I do now?' The Promised Messiah^{as} said:

Whether an Ahmadi or a non-Ahmadi, whosoever prays for the sake of money, we should not be concerned with him. Prayer is meant for God. If he goes away, God Almighty will send men

1. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you (*Sūrah al-Ḥujurāt*, 49:14). [Publisher]

who will only pray for God and populate the mosque. In my judgement, one cannot pray behind an imam—Ahmadi or non-Ahmadi—who prays only out of greed. An imam needs to be the most God-fearing [individual]. Some people appoint a *hafiz* [one who has memorized the entire Holy Quran] in Ramadan and establish his salary as well. This is not correct. Of course, if someone takes care of him with good intentions and the fear of God, then that is permissible.¹

28 SEPTEMBER 1905

(*Before noon*)

Wars of Imam Mahdi

Today, a Turk and a Jew came to visit His Holiness, peace and blessings be on him. They asked the Promised Messiah^{as} a few questions. I am recording them here along with their responses. It should be remembered that the questions and answers were in the Arabic language. I am taking their purport and writing it in Urdu. (Editor)

THE TURK—You claim that you are the Mahdi and it is

1. *Al-Hakam*, vol. 9, no. 39, p. 4–6, dated 10 November 1905

mentioned in the *ahādīth* that the Mahdi will wage war when he comes.

PROMISED MESSIAH^{as}—You do not know. This concept is completely false. All *ahādīth* of this type about the Mahdi have been declared by the *Muhaddithīn* [scholars of Hadith] to be *majrūh* [questionable]. There is only one hadith, **لَا مَهْدِيَ إِلَّا عَيْنِسٌ¹**; meaning, ‘There is no Mahdi to come except for the Promised Messiah’, the very Promised One who is referred to in [*Sahīb al-]Bukhārī* as² **[إِمَامُكُمْ مِنْكُمْ]** [*Imāmukum minkum*]—‘your Imam from among you’]; that is, the one who is to come from this very Ummah.

Further, it is not written anywhere about him that he will fight wars. On the contrary, in [*Sahīb al-]Bukhārī*, which is **أَصْحَاحُ الْكُتُبِ بَعْدَ كِتَابِ اللَّهِ** [the most authentic book after the Book of Allah] it is clearly written that³ **[يَضْطَعُ الْحَرْبُ]** [*yadā'ul-ḥarb*]—‘he will end warfare’]. In other words, there will be no religious wars during his time. This is because there is no need for warfare anymore. Our adversaries do not wage war against us. They criticize with the pen. So, how great a weakness would it be failing to reply to the pen with the pen, but rather resorting to weapons for this? In such a situation when attacks are occurring with the pen, it is verily our duty to stop them with the pen.

Moreover, if it was the intent of Almighty Allah that the advancement of Islam during this era would be through war,

1. *Al-Mustadrak 'ala aş-Sahīhayn*, Kitābul-Fitan wal-Malāhim, regarding the hadith of Sa'd ibn Malik, Hadith 8363 [Publisher]

2. *Sahīb al-Bukhārī*, Kitāb Ahādīth al-Anbiyā', Bāb Nuzūl 'Isā ibn Maryam 'alay-hima as-Salām, Hadith 3449 [Publisher]

3. *Sahīb al-Bukhārī*, Kitāb Ahādīth al-Anbiyā', Bāb Nuzūl 'Isā ibn Maryam 'alay-hima as-Salām, vol. 1, p. 490, Qadeemi Kutub Khana, Karachi, published in 1961 [Publisher]

then every kind of weaponry would have been granted to the Muslims, albeit the extent of military inventions occurring in Europe are not taking place anywhere else. From this, it is clear that in the plan of God Almighty this is not the time for fighting, nor can any religion or faith ever spread through fighting.

Even beforehand, the sword was never raised for the growth and propagation of Islam. Islam has spread through the means of its blessings, illumination, and spiritual effects and will always spread in this very way. So, this is the most egregiously false and abominable concept that there will be war in the time of the Messiah, nor is the Messiah in need of it. He will use the pen and manifestly prove the Divine origin and veracity of Islam with powerful arguments and effects and will make it prevail over other religions, and this is happening.

How will the Quran be Lifted from the World?

THE TURK—It has also been said that the Quran will be lifted in the time of the Messiah. Where has it been lifted at this time?

PROMISED MESSIAH^{as}—One of the Companions had also asked this from the Holy Prophet, may peace and blessings of Allah be upon him, that how would the Holy Quran be lifted at that time. He^{sas} had replied to him, ‘I had thought that you were a wise person.’ My reply is precisely the same.

Do you not see that no one acts upon the Holy Quran? Nothing is being done for its support and honour. The Holy Quran has been eschewed and shunned in letter and spirit, in form and substance, and Muslims are becoming increasingly unaware of its verities and insights and its teachings. How else will the Quran be lifted?

The Essence of Tauhīd & Shirk

(The Turkish gentleman became silent after two questions. Then the Jewish gentleman started presenting his questions.)

THE JEW—*Tauhīd* [Oneness of God] also exists among the Jews. What does Islam offer more than that?

PROMISED MESSIAH^{as}—There is no *Tauhīd* among the Jews. Yes, the shell of *Tauhīd* is undoubtedly there but a mere shell cannot be of any use. There are levels of *Tauhīd*. Without them, the true essence of *Tauhīd* cannot be known. It is not enough to say ﷺ لَا إِلَهَ إِلَّا اللَّهُ [Lā ilāha illallāh]—‘There is no one worthy of worship except Allah’]. Even Satan says this. So long as the true essence of ﷺ لَا إِلَهَ إِلَّا اللَّهُ is not proven to be in the being of man in a practical manner, it is nothing. Where is this aspect in the Jews? You tell me.

The initial stage and status of *Tauhīd* is that nothing be perpetrated against the Word of Almighty Allah by man and no action of his should run contrary to the love for Almighty Allah. It should be as if he is engrossed and annihilated in the love and obedience of Almighty Allah. For this very reason its meanings [in Arabic] are: لَا مَغْبُودٌ لِنَّ وَلَا مَخْبُوبٌ لِنَّ وَلَا مُطَاعٌ لِنَّ إِلَّا اللَّهُ meaning that besides Almighty Allah, there is no God for me, no beloved for me, and no one worth obeying for me.

Keep in mind there are various kinds of *shirk* [polytheism]. Among them, one *shirk* is said to be overt; the other *shirk* covert. An example of overt *shirk* is generally what these idolaters do when they consider idols, trees, or other objects to be Gods. Covert *shirk* is when man venerates anything in the very same manner he venerate—or should venerate—Almighty Allah, or loves anything the way he loves Almighty Allah, or fears it or relies upon it.

Now, ponder over this and see whether or not this true essence [of *Tauhid*] is fully realized in the believers of the Torah. It would also be known to you whatever [transgressions] they perpetrated even within the very lifetime of Moses himself, peace be on him. Had the Torah been sufficient, the Jews would have purified their souls, but they were not purified. They grew increasingly hard-hearted and insolent to the extreme. This efficacy is only found in the Holy Quran, that it casts a special effect upon the heart of man—provided there is no aversion to it in letter or spirit—and its exemplars exist in every age. Accordingly, he is present even now [i.e. the Promised Messiah himself].

The Holy Quran said:

قُلْ إِنَّكُنْتُمْ تُحِبُّونَ اللَّهَ فَأَلْيُوْنِي يُعِبِّدُنِمُ اللَّهُ^۱

Meaning that: O Messenger, tell these people that if you love Allah the Almighty, then follow me. Almighty Allah will make you His beloved.

Perfect obedience to the Holy Prophet, may peace and blessings of Allah be upon him, elevates man to the position of God's beloved, through which it becomes known that he^[sas] was the paragon of a perfect monotheist.

Then, if the Jews had been believers in *Tauhid*, there was no reason for them to have stayed away from such a monotheist. They should have remembered that denial and hostility of God Almighty's *Khātamur-Rusul* [Seal of the Messengers] is a very dangerous matter. Nevertheless, they did not care and despite the fact that the prophecy about him was present in their own

1. *Sūrah Al-e-Imrān*, 3:32 [Publisher]

scripture, they rejected him. What else could be the reason for this except ^{فَمَنْ قُلُوبُهُمْ}^۱ ؟

There is No Salvation in any Religion except Islam

QUESTION—Can a person not attain salvation while following some other religion?

THE ANSWER—The Holy Quran itself gives the reply to this in the negative.

إِنَّ الَّذِينَ عَمِدُوا عَلَى الْإِسْلَامِ^۲
وَمَنْ يَبْتَغِ عِزَّ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ^۳

No other religion can be accepted except Islam. And this is not just a claim. It is evident by its efficacy. If the follower of any religion other than Islam has illumination, blessings, and effects in his religion, then let him come and compete with us. And we have always offered this invitation but no one came to compete.

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1. Their hearts were hardened (*Sūrah al-An‘ām*, 6:44). [Publisher]
 2. Surely, the *true* religion with Allah is Islam (complete submission) (*Sūrah Āl-e-‘Imrān*, 3:20). [Publisher]
 3. And whoso seeks a religion other than Islam, it shall not be accepted from him (*Sūrah Āl-e-‘Imrān*, 3:86). [Publisher]

The Blessings and Illumination of the Holy Quran

QUESTION—If no religion other than Islam possessed illumination and blessings and could not be acceptable to Almighty Allah, then why was the provision for *Jizyah* made?

THE ANSWER—This is a completely different issue. It does not prove that other religions were true. Yes, if this proves anything, it proves that Islam was not spread by coercion. Those people have been given an opportunity to think and reflect, and as it had been said:

لَا إِكْرَاهَ فِي الدِّينِ قُلْ يَعْمَلُوا بِمَا شَاءُوا مِنَ الْجُنُوبِ^۱

Therefore, it was put into practice. I regret that you object to it while it was a commendable thing. It was the grace of Almighty Allah and the mercy of the Holy Prophet, may peace and blessings of Allah be upon him, because Almighty Allah had said:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلنَّاسِ^۲

Meaning that, O Messenger! We have sent you as a mercy for all peoples.

So this was an example of his mercy. If you ponder over the Holy Quran, its bright truth will become known to you. There is no efficacy remaining in the Torah; otherwise, there should have been *Auliya'ullâh* [the Friends of Allah; i.e. Saints] and the righteous among them.

1. There should be no compulsion in religion. Surely, right has become distinct from wrong (*Sûrah al-Baqarah*, 2:257). [Publisher]

2. *Sûrah al-Anbiyâ'*, 21:108 [Publisher]

THE JEW—Since the Torah is no longer practiced, this is why no *Wali* [Friend (of Allah)] nor righteous one appears.

PROMISED MESSIAH—If there had been any efficacy left in the Torah, why would they have abandoned it at all? If you argue that some have renounced it, then the objection still stands that you should present the effect on those who have not renounced it. Yet if all have renounced it, then this renunciation nullifies its efficacy.

We do not believe the same for the Holy Quran. It is true that most Muslims have abandoned the Holy Quran, but still, the lights and blessings of the Holy Quran and its effects are ever alive and ever so fresh. Accordingly, I have been sent at this time for this very proof. And Almighty Allah has been sending His servants at their respective times for its defense and support, insofar as He had promised:

إِنَّا نَعْنُ نَزَّلْنَا عَلَيْكُمْ وَإِنَّا لَهُ لَحْفَاظُونَ¹

Meaning that, verily, We Ourselves have sent down this Reminder (the Holy Quran) and surely We are its Guardian.

The promise that Almighty Allah made for safeguarding the Holy Quran is not there for the Torah or any other scripture. That is why human trickery exerted its influence in those books. It is an incredibly potent means of safeguarding the Holy Quran that ever-fresh evidence of its effects is always present. Since the Jews have completely abandoned the Torah and exhibit no influence nor impact of it, it indicates their [spiritual] death.

1. *Sūrah al-Hijr*, 15:10 [Publisher]

The Divine Truth of Qiyāmah

THE JEW—Muslims believe in *Qiyāmah* [the Resurrection]. What are the signs that lead them to believe in it?

THE PROMISED MESSIAH—Man's own body compels him to believe in *hashr nashr* [resurrection and raising the dead to a new life] because it is undergoing *hashr nashr* at every moment to the extent that in three years, this body no longer remains and is replaced by a new one. This is *Qiyāmah*. Aside from this, it is not necessary for one to comprehend every [Islamic] tenet through reason alone. Rather, man is obligated to believe that Allah Almighty exists with His actions and attributes, and among His attributes are:¹ عَلَىٰ كُلِّ شَيْءٍ قَوِيلٌ² and يَخْلُقُ مَا يَشَاءُ³. Then what doubt can there be in believing that *Qiyāmah* will take place, particularly in the case that we have and observe its proof even in this life? Without a doubt, *Qiyāmah* is true and a paradigm of His powers.

اَللّٰهُ تَعَالٰمُ اَنَّ اللّٰهَ عَلٰىٰ كُلِّ شَيْءٍ قَوِيلٌ³

It is clearly understood from the above verse that He is even capable of *hashr nashr* and *hashr nashr* is absolutely dependent upon Divine power. These are the distinctions of Islam that Islam does not provide mere teaching alone, but when man puts this teaching into practice, Almighty Allah shows him His Signs and miracles as well. Accordingly, when he purifies

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1. He creates what He pleases (*Sūrah Al-e-‘Imrān*, 3:48). [Publisher]
 2. [Dost thou not know that] Allah has the power to do all that He wills? (*Sūrah al-Baqarah*, 2:107) [Publisher]
 3. Dost thou not know that Allah has the power to do all that He wills? (*Sūrah al-Baqarah*, 2:107) [Publisher]

his soul and believes in Him, he witnesses the Signs of Allah, through which his faith is strengthened into spiritual insight.

These Signs and miracles do not exist among the followers of other faiths. They are obtained only by the perfect followers of the Holy Prophet, may peace and blessings of Allah be upon him, who purify their hearts without any lingering doubt or uncertainty left in them. During such time they are granted these Signs which greatly enhance their divine cognition and strength of conviction.

Omnipotence of God Almighty

THE JEW—If God is Omnipotent, then why is it not possible that He could bring the Messiah [Jesus] from heaven?

PROMISED MESSIAH^{as}—Without doubt, God Almighty is Omnipotent, but this does not mean that He acts contrary to His promise or such actions are taken by Him that are against His perfect attributes and His Holiness. It can never happen that He would kill Himself or create His own duplicate. In the same way, when He has made a promise that the dead do not return to this world, why would He act against it?

Considering Him Omnipotent, it is an egregious slander and insult to legitimize such things about God Almighty that run contrary to His perfect attributes, and one should fear doing so. This is an occasion for respect.

(At this point, the Jewish gentleman became silent as well and the conversation ended. His Holiness left.)¹

1. *Al-Hakam*, vol. 9, no. 40, p. 7, 8, dated 17 November 1905

29 SEPTEMBER 1905

(Before noon)

The Continuation of Mujaddidīn

Someone asked, ‘Will a *Mujaddid* [Reformer] come even after you? The Promised Messiah^{as} responded:

What is the harm in a *Mujaddid* coming after me? The prophethood of Moses, peace be on him, had ended. This is why his Khalīfahs ended with [Jesus] the Messiah, peace be on him. However, the dispensation of the Holy Prophet, may peace and blessings of Allah be upon him, is to continue until *Qiyāmah* [the Day of Judgment], so *Mujaddidīn* will continue to appear in it until *Qiyāmah*. If *Qiyāmah* spares annihilation, there is no doubt that someone else will come. We never deny that the righteous and pious will continue to appear. And then *Qiyāmah* will suddenly strike.

Maulawīs of the Present Age

Upon the mention of *maulawīs* [Muslim clerics], the Promised Messiah^{as} said:

Why would there be so much disagreement and conflict if they had self-purification and obedience to the Sunnah in them? Islam would not have suffered either. But now everyone knows how their condition has deteriorated. Bring a few *maulawīs* to test and see what happens. If I say anything, they

will be prepared to immediately reject it, without giving it any thought. I regret to say that just as the Holy Prophet, may peace and blessings of Allah be upon him, had said that their condition would be like that of the Jews, that very condition has come to pass.

I had, and still have, a great love and desire for an arrangement in which one of them—abstaining from fury—would criticize me with civility and then listen attentively to its reply. To this end, I was even willing and pleased that if they would come here and stay with us, we would take care of their comfort and hospitality in every way. They would present their objections in a calm manner and listen to the replies like good-natured people. Then they would present any objection that remained or arose in rebuttal to a response. However, they completely abandoned this method and deliberately concealed the truth. They do not want their eyes to be opened and the truth to be revealed. However, they cannot succeed in this because this intention of theirs is in clear opposition to the intention of Almighty Allah. What insult is there that they have not hurled at us and what offensive name exists that they have not called us!

The Promised One to Come will Come as the Hakam

The duty of man is indeed that if he discovers the truth, he should not make excuses in accepting it, but because of a slight disagreement (which was not even a significant disagreement), they slaughtered all truths. We were in agreement with them on many issues, merely one concern being put forth: the Messiah son of Mary has passed and the Promised One to come has already come from your very midst in accordance with the bidding of the Holy Prophet, may peace and blessings of Allah be upon him. I am shocked that on the one side they acknowledge that the Promised

One to come will come as the *Hakam* [Arbiter], while on the other side their attitude is unwilling to accept so much as a single point. Then, for what issue will he be the *Hakam*?

Even if the Messiah descends from the heavens according to their presumption and belief, it would still be an undeniable fact that they would never accept him since—by virtue of being the *Hakam*—his job is obviously to remove everyone's mistakes, leading them all to صِرَاطُ مُسْتَقِيمٍ [the Straight Path], but these people are not the type to let go of their mistakes. Hanafi, Shafi'i, Maliki, Hanbali, Shia, Khawarij, etc., etc.—every sect will desire to sway him to their point of view, and whoever he disagrees with, will declare him a *kāfir* [disbeliever] outside of the Faith. So given this situation, how can we accept that they themselves will accept their imaginary Messiah?

Hakam refers to the one who is a judge and rectifies errors. I had merely put forth the ever so slightest correction that [Jesus] the Messiah is dead and he will not return. The one to come is an *Ummati* just as the Quran says مِنْكُمْ [minkum—‘from among you’], and مِنْكُمْ is verily mentioned in *Sahīb al-Bukhārī* and *Muslim* as well. Now they cannot let go of this error [of theirs], which clearly runs contrary to the grandeur of Islam and the great glory of the Holy Prophet, may peace and blessings of Allah be upon him. They refuse to accept my verdict; nay rather, they wish to appoint themselves as the *hakam* over me! It is a pity that [according to them] I am a *kāfir* on account of this difference which is the primary source of life for Islam, yet they—despite even thousands of their dangerous disagreements—are the quintessential Muslims!

The Shias slander the sincere and devoted Companions^{ra} of the Holy Prophet, may peace and blessings of Allah be upon him, and call them *kāfir* and apostates, yet in spite of that they are still the truest of the true. Now, let anyone decide with justice: What will the coming *Hakam* do when he comes in

their midst? Will he also join them in *tabarra* [cursing the Companions] or will he guide them to refrain from it?

Had the fear of God been in them, adhering to *taqwā* and acting upon:

لَا تَقْتُلُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ^۱

and had they listened carefully to my words and then pondered over them, then it would have been their right to subsequently say as they wished. However, they paid it no heed nor did they fear the wrath of God, spewing whatever came to their mouths.

I reveal with the deepest regret that their condition has deteriorated. If this very word تَوْفِیٰ [tawaffī]—‘death’ is for Yūsuf [Joseph], peace be on him, they take it to mean ‘death’. If it is for the Holy Prophet, may peace and blessings of Allah be upon him, they take it to mean ‘death’, but if it is related to Jesus, it is taken to mean ‘ascending to heaven with the earthly body’! What audacity and boldness! Is there not even the least respect for the Holy Prophet, may peace and blessings of Allah be upon him, in their hearts?

Had they applied this very meaning to the Holy Prophet, may peace and blessings of Allah be upon him, we would understand that they are not making any distinction. However, they now exclusively associate this phenomenon with Jesus, although no one even acknowledges ascension to the heavens with an earthly body —neither Jew nor Christian. The Jews do not consent to even spiritual ascension. The Christians assert the glorified body, though they are disingenuous in this because when they saw [Jesus] the Messiah, it was that very earthly body insofar as it had wounds in it and they beheld them by putting

1. And follow not that of which thou hast no knowledge (*Sūrah Banī Isrā'il*, 17:37). [Publisher]

their hands in them. The Christians realized that the physical earthly body does not go to heaven. This is the very reason why they devised the glorified body.

The issue of the death of [Jesus] the Messiah was very clear, and for this, the confession of the Messiah himself, the statement of Allah, the eyewitness testimony of the Holy Prophet, may peace and blessings of Allah be upon him, and the consensus of the Companions were enough arguments, but they did not care at all. And if you ask for the truth, they are even worse than the Jews because the Jews had gone to Jesus as a delegation and inquired from him about his claims. But when did they come to me and inquire from me?¹



30 SEPTEMBER 1905

(*Before noon*)

The Miracle of the Noble Quran

Maulawī Ghulam Rasūl Rajekī recited his dot-less² Arabic *qaṣīdah* [ode]. Moved by this, the Promised Messiah^{as} said:

A Christian priest once raised the objection against me that

1. *Al-Hakam*, vol. 9, no. 40, p. 8,9, dated 17 November 1905

2. This means that no dotted letters of the Arabic alphabet were used in composing his *qaṣīdah*: ب، ت، ث، ج، خ، ذ، ز، ش، ض، ظ، غ، ف، ق، ن، ي [Publisher]

Faizi's commentary is couched in highly eloquent and fluent language because it is written entirely without using any words containing letters of the alphabet that have dots. I replied to this stating that using only letters with no dots is nothing lofty. It is a kind of gratuitous formality, and involving oneself in such needless formalities is a frivolous matter. The glorious character of the believers is this:

وَالْأَنْجِينُ هُمْ عَنِ الْأَغْوَى مُعْرِضُونَ¹

Meaning that, believers are those who shun all that is vain. If you consider only the use of words without a dot to be a miracle, then the Holy Quran also contains a dot-less² miracle and it is the following:

لَا رَبَّ فِيهِ³

It does not have any word of رَبَّ [raib—doubt] in it. That, indeed, is its miracle.

لَا يَأْتِيهِ الْبَاطِلُ⁴

What greater beauty can there be than this?

1. *Sūrah al-Mu'minūn*, 23:4 [Publisher]

2. The Word of God should be taken as undotted in the sense that it is free from and beyond the 'stains' of vain talk, falsehood, and absurdities. Its fluency and eloquence is a priceless gem from which the world benefits (*Barāhīn-e-Aḥmadiyya* Part IV, p. 285, ed. 2016, Islam International Publications). [Publisher]

3. *Sūrah al-Baqarah*, 2:3 [Publisher]

4. Falsehood cannot approach it (*Sūrah Hā Mim as-Sajdah*, 41:43). [Publisher]

I have announced publicly many times for any such truth to be presented that we cannot extract from the Holy Quran.

وَلَا رَطِيبٌ وَلَا يَابِسٌ لَا فِي كُثُبٍ مُّؤْبِنٍ¹

It is a boundless ocean in terms of its verities and insights and in the form of its eloquence and fluency. Had it been the compilation of man, it would have exposed a pattern of superficial whims, but its style is unique and altogether different and distinct from human styles. Despite its lofty themes, it has absolutely no affectation or ostentation. It claims that it is for the unlettered. And yet the amazing fact is that, while on the surface it is for the unlettered, its core can satiate everyone.

The Wisdom of Repetition in Sūrah ar-Rahmān

Khawāja [Kamāl-ud-Dīn] Shāhib asked why there is repetition in *Sūrah ar-Rahmān*. The Promised Messiah^{as} said:

This kind of assiduous unremitting speech is a distinctive hallmark of the Word of Allah the Exalted. It is in the nature of man that he can memorize rhythmical words quickly. That is indeed why He has said:

وَلَقَدْ يَكْتُبُنَا الْقُرْآنَ بِلِلَّهِ كُلُّ²

1. (Nor is there a grain in the deep darkness of the earth), nor anything green or dry, but is recorded in a clear Book (*Sūrah al-An‘ām*, 6:60). [Publisher]

2. *Sūrah al-Qamar*, 54:18 [Publisher]

Meaning, and indeed We have made the Quran easy to remember.

Keep in mind that there is a beauty in everything from Allah the Exalted, so is it not a requisite that beauty be inherent in His Word as well? This is one beauty of it. If the Glorious Quran had been inarticulate, what would have been the benefit from it? Human nature would not have been drawn to it at all.

Marvellously wondrous creatures are seen among the creations of Allah the Exalted. Going to the museum, some animals are seen that look like a beautiful splash of colours. Glancing upon all these aspects, it comes to be known that colourful creation is a norm of God Almighty. It has even been observed that there are some animals which lay eggs themselves, but other animals hatch them. The quail lays its eggs but places them in the crow's nest. Hence, the more one observes the creations of God and the actions of God, the greater his amazement. In the same way, there are endless mysteries in His words, which can be discovered through the lens of Allah's works.

Hadrat *Hakeemul-Ummat* [Sage of the Ummah—Hadrat Maulawī Noor-ud-Deen] submitted that the poet and the one given to eloquent speech cannot object to this style of expression at all because they themselves have to assiduously adhere to it. Then Hadrat *Hujjatullāh*¹ said in this continuing discussion:

فَيَقُولُ الَّذِي كُرِبَ لَهُ مِنْ أَنْفُسِهِنَّ² has been used for reminding over and over again. Do not consider just this repetition; there are other

1. Lit. 'the Proof of Allah', an honorific title of the Promised Messiah^{as} [Publisher]

2. Which, then, of the favours of your Lord will you twain deny, O men and Jinn? (*Sūrah ar-Rahmān*, 55:14) [Publisher]

repetitions in the Holy Quran as well. I myself like repetition for this very reason. If someone looks at my writings, he will find this repetition in abundance. A person unaware of the truth will consider it contrary to eloquence and will claim that it was written out of forgetfulness. However, this is not the case. My concern is that the reader may have forgotten what was written earlier. This is why I remind him over and over again, hoping that his eyes might open up at some point. ¹ إِنَّمَا الْأَعْمَالُ بِإِلْيَاتٍ. [Verily, deeds are judged by their intentions].

Besides, criticizing repetition is without merit for the reason that it is in human nature that repetition is needed for memorization. Why was سُبْحَانَ رَبِّي الْأَكْعَلِ [Holy is my Lord, the Most High] and سُبْحَانَ رَبِّي الْعَظِيمِ [Holy is my Lord, the Most Great] made to be repeated [in the five daily Prayers]; saying it once was not enough? No. The wisdom behind this is that repetition itself has an impact; it stirs up alertness even in the most dormant of faculties. That is why Allah the Exalted has said:

وَادْعُو اللَّهَ كَثِيرًا عَلَيْكُمْ تُنْهَمُونَ²

Meaning that, remember Allah the Exalted much that you may prosper.

Just as when a mental connection for something exists and much repetition preserves it in the memory, in the same way, when there is a spiritual connection, there is also a need for repetition and without repetition, that spiritual connection and relationship cannot be maintained. And then the truth is that it all depends on the intention. The person who recites only

1. *Ṣaḥīḥ al-Bukhārī*, Kitāb Bad’ul-Wahī, Bāb Kaifa Kāna Bad’ul-Wahī ilā Rasūl-lillāhi, Hadith 1 [Publisher]

2. *Sūrah al-Anfāl*, 8:46 [Publisher]

to memorize stays at that stage, but the person who so wishes, succeeds in enhancing his spiritual connection. Hadrat Imam Jafar, may Allah be pleased with him, says that I recite a verse [of the Holy Quran] so many times that eventually, it descends upon me as *wahī* [revelation]. Sufis are also of the same opinion, and the meaning of: ﴿وَذَكِّرُوا اللَّهَ كَثِيرًا﴾ is to remember Him so much that the name of Allah the Exalted becomes ingrained in the memory.

It is common in the manner of speech of the Prophets, peace be on them, that they describe the same matter repeatedly and in different ways. Their primary objective is to benefit people. I notice it too, and those who read my books know that if four pages of any of my books are perused, I would have made the same point fifty times. Verily, my intention is that perhaps the reader may not have pondered over it the first time and may have gone over it cursorily.

This is precisely the wisdom underlying repetition and reiteration in the Holy Quran. It is merely the empty logic of fools who say that repeated reiteration results in a loss of eloquence. They may go on saying so. The purpose of the Holy Quran is to heal one who is sick. It will most certainly give medication to the patient over and over again. If this principle is invalid, then why do those who raise these objections repeatedly administer medication to someone among them who falls sick? And why do they exercise repetition in their food, clothing, etc., in the recurring cycles of day and night?

A few days ago I had read in a newspaper that an Englishman had committed suicide simply because he could not bear the same prescribed diet and routine day and night.

The True Nature of the Miracles of Jesus

An observation was made regarding the miracles of Jesus, that the explanation provided in *Izālā[-e-Auhām]* implies their denial. The Promised Messiah^{as} said:

This is indeed strange that it should be considered a denial. Or is it, in fact, an acknowledgement? The miracles of Jesus have actually been acknowledged, and we acknowledge even now that extraordinary marvels were shown by Jesus, peace be on him. It is, however, true that I, as the *Hakam* [Arbiter], have exposed the true nature of those miracles as revealed to me by God Almighty. So I do not care at all if these people curse me for it or say whatever they want.

If these people reject what I say, they do not reject me, but they reject the Holy Quran because whatever I have written, I have not written it from my personal self. I have written it only based on the Holy Quran. Is it not true that the Holy Quran has clearly stated that those who have indeed died do not come back? What is the meaning of:

فَبِسْكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ¹

Thus, if I said that the dead whom Jesus resurrected were not really dead and do not come back as decreed by the verse: **فَبِسْكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ²** then what evil have I committed? How does this prove denial of the miracles?

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

It does not prove my denial of miracles. However, it does prove the denial of the Holy Quran by one who raises such an objection because this fact is affirmed, not in one place, not in two places, but in many places of the Holy Quran. It is said at another place:

وَحَمِّلْتُ عَلَى قَرْيَةٍ أَهْلَكْتُهَا إِنَّمَا لَا يَرْجِعُونَ^۱

Now, tell me that when Allah the Exalted clearly explains the fact that a person who has literally died does not come back, then how egregious a revolt is it against the teachings of the Holy Quran that the judgement be pronounced—like it or not—that a particular individual used to do just that! One should be fearful of God. Show deference to Allah the Exalted the moment such words are uttered from your mouth.

Yes, it is true that some people appear exactly as if dead, and no hope of life is left for them. Only their breathing remains. Every avenue of remedy is blocked. At that time, Allah the Exalted revives such a dead person purely by His grace through the prayers of one of His servants. This, also, is the revival of the dead. Such examples are found here as well.

Those who have seen Nawwāb Ṣāhib's son, 'Abdur-Rahīm, can attest to what his condition was. There was no hope left for his life². Similarly, my son Mubarak himself had reached such a state that the family members had even recited:³

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1. And it is an inviolable law for a township which We have destroyed that they shall not return (*Sūrah al-Anbiyā'*, 21:96). [Publisher]
 2. By the grace of the Almighty I myself witnessed this dead one being restored to life. (Editor *al-Hakam*)
 3. Surely, to Allah we belong and to Him shall we return (*Sūrah al-Baqarah*, 2:157). [Publisher]

for him, but Allah the Exalted brought him back to life. This is the revival of the dead.

Besides this, there is also a revival of the spiritually dead. Those who are unaware of the guidance of Allah the Exalted and whose life is a life of misguidance, are also, in fact, ‘dead’ because they have died spiritually. For such people to become guided is their coming back to life. This is the true essence of reviving the dead which the Holy Quran has set forth, and it is in perfect accordance with this that I have expounded upon it, having received the knowledge from God Almighty. Now, if this is the denial of miracles, then such an accuser should himself realize that he is not declaring me a denier, but is himself repudiating and rejecting the Holy Quran.

How naive and ignorant it is that a person should adopt a style and speech which attacks the Holy Quran and the Holy Prophet, may peace and blessings of Allah be upon him! I am amazed at what these people do. Are the miracles of Jesus dear to them or the Word of God Almighty and the Holy Prophet, may peace and blessings of Allah be upon him? If they can leave the Word of God and the Holy Prophet, may peace and blessings of Allah be upon him, for the miracles of Jesus, they may, but we cannot do this and abandon the Word of God Almighty and insult the Holy Prophet, may peace and blessings of Allah be upon him. If the entire world abandons me over this belief, then let it abandon me so—I care not the least, for God stands with me.

They would have had the right to criticize me the moment I had gone against the Word of God Almighty. However, when I speak in perfect accord with the Word of God Almighty, then raising an objection is to object against the Word of God Almighty—not against me. If Jesus literally used to raise the dead—that is, such dead ones as had come under ﴿لَهُ عَلِيهَا أَمْرُنَا﴾

[the decree of death]—then why did he not bring Elijah back to life to spare the Jews from stumbling, while simultaneously saving himself from the suffering on the cross?

Likewise, Sa‘dī used to hold the same conviction, and this conviction is verily true. No Muslim of exalted rank can ever be opposed to it. Sa‘dī says:

وہ کہ گر مُردہ باز گردیدے
برائے قبیلہ و پیوند
رد میراث سخت تر بودے
وارثان را ن مُرگ خویشاوند

There would have been outrage if the dead had returned to their family and the houses of their kinsfolk;

Returning the legacy would have been more difficult for the heirs than the death of their own kindred.¹

1. *Al-Hakam*, vol. 9, no. 40, p. 9, 10, dated 17 November 1905

THE PURE WORDS OF THE PROMISED MESSIAH^{AS}

(In an individual's own words)

UNDATED¹

Man and Adam

The Promised Messiah^{as} said:

Allah the Exalted said that man should become Adam. By 'Adam' is meant the perfect human being. When man becomes a perfect Adam, Allah the Exalted commands the angels to prostrate (in obedience), and Allah the Exalted accomplishes each of his tasks through the means of angels. Nevertheless, to become a perfect Adam, it is incumbent that man forge a sincere and strong bond with God.

When a person performs every movement and every pause under the command of God, then God becomes his Guardian and Custodian, and then no one can interfere in his affairs with hostility. But for the man who pays no heed to God's

1. These discourses and sayings of the Promised Messiah^{as} are recorded under the above heading on page 4 of *al-Hakam*, vol. 9, no. 5. The name of the late Muhammad Khan appears at the end of the writing. It appears that Respected Muhammad Khan heard these discourses and sayings of the Promised Messiah, peace and blessings be on him, at some gathering and captured them in his own words and sent them to *al-Hakam* for publication. (Compiler)

commandments, God does not care for him either, as is evident from the verse:

وَلَا يَخَافُ عَذَابَهَا^۱

Meaning that when He comes to punish the disobedient, He punishes them with such indifference as not to show regard for even the fate of their children after their disobedient parents are afflicted with destruction, as is set forth in this verse:

مَا يَعْمَلُونَ رَبِّنَا لَوْلَا دُعَاهُمْ^۲

Meaning that, why would God care about you if you do not strive to obey Him, and view His commandments with indifference?

The Promised Messiah^{as} said:

Millions of goats and sheep are slaughtered in the world, but no one sits beside them and cries—what is the reason for this? Precisely for the reason that they have no relationship with God. Similarly, no one cares in heaven about the death of a person who does not have a genuine bond with Him. If a man has a true relationship with God, then he is the best of creation. Otherwise, he is worse than the worms.

Man possesses two loves. One love is with Divine commandments (if he has it, then he is a perfect Adam. Otherwise, he is a dead worm). And the second is with Divine creation. It is seen in the world that many innocent people are imprisoned and subjected to cruel transgressions. The reason is that they do not

1. *Sūrah ash-Shams*, 91:16 [Publisher]

2. *Sūrah al-Furqān*, 25:78 [Publisher]

fully care about God's commandments, do not seek refuge with Him through prayers, and are totally heedless of the Shariah. The result of this is that God Almighty is also indifferent towards them. If they had a true relationship with God, then it would never have been possible that He would leave His friend in the hands of his enemies like this because He has made the promise that:

وَنِي الْمُؤْمِنِينَ¹

And,

نَحْنُ أَلِلّٰهِ كُلُّمُ فِي الْحَيَاةِ الْبَيْنَ اَوْ فِي الْآخِرَةِ²

Adam, peace be on him, was a perfect human being, so the angels were commanded to prostrate (in obedience). In the same way, if each one of us becomes Adam, he, too, would merit that angels prostrate.

No Man is More Perfect than the Holy Prophet, may Peace and Blessings of Allah be upon Him

The Promised Messiah^{as} said:

Who could be a more perfect human being than Muhammad, the Messenger of Allah, may peace and blessings of Allah be upon him? Look! When he sacrificed his life, his wealth, his living and dying for the Lord of all the worlds—that is, when

1. Allah is the friend of believers (*Sūrah Āl-e-‘Imrān*, 3:69). [Publisher]

2. We are your friends in this life and in the Hereafter (*Sūrah Hā Mīm as-Sajdah*, 41:32). [Publisher]

he became entirely God's—how God became his and how He helped him with the angels! If He had not helped him with the angels, it would not have been possible for an orphan to prevail against the world. He was indeed the greatest practitioner of the commandment:

وَذَكِّرُوا اللَّهَ كَثِيرًا^۱

Meaning that, at the time of battle, when a man is frothing from the mouth, ablaze with rage, even then, he is commanded to only strike someone while remembering God. This even against the enemies of the Faith who had slaughtered hundreds of his Companions^{ra}. Upon the conquest of Makkah, how glorious his remembrance of God and what amazing mercy he exemplified!

The Essence of Divine Remembrance

The Promised Messiah^{as} said:

Man can become God's if he remains engaged in Divine remembrance every hour of the day and night. Divine remembrance does not mean that he should hold the *tasbih* [rosary] in hand, but remembrance means that, upon starting any activity, he should be mindful that that activity is not against the will of God. When a person becomes perfect in this way, then God becomes his and, according to the requirements of:

وَلِلْمُؤْمِنِينَ^۲

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1. Remember Allah with much remembrance (*Sūrah al-Aḥzāb*, 33:42). [Publisher]
 2. Allah is the friend of believers (*Sūrah Āl-e-‘Imrān*, 3:69). [Publisher]

He saves him from grief and sorrow on every occasion.

Most people are such that, on the surface, they are human beings, but in a state of *kashf* [spiritual vision], they are seen as dogs and donkeys.

Longevity

The Promised Messiah^{as} then said:

Nearness and proximity of God and long life are also included in [Divine] blessings —**أَنْعَمْتَ عَلَيْهِمْ**—[those on whom Allah has bestowed His blessings]). Although, the opponents include the Messiah [Jesus] in this blessing, they deprive the Noble Messenger, may peace and blessings of Allah be upon him, because they are not ashamed of this doctrine. And a long life can be counted as a blessing insofar as it is mentioned in the Noble Quran:

أَمَّا مَا يُنَفِّعُ النَّاسَ فَيَنْهَا فِي الْأَرْضِ¹

And,

مَا يَعْبُدُوا إِلَّا كُمْ رَبِّنِي لَوْلَا دُعَاؤُكُمْ².

Meaning that, a beneficial thing is blessed with longevity, and God does not hesitate to destroy those who are unmindful of the Faith. So, it is proven that God does not hasten in bringing

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1. But as to that which benefits men, it stays on the earth (*Sūrah ar-Rā'd*, 13:18). [Publisher]
 2. But for your prayer to Him my Lord would not care for you (*Sūrah al-Furqān*, 25:78). [Publisher]

about the destruction and death of those who are not heedless of the Faith.

The [Ahmadiyya] Movement Being on the Pattern of Prophethood

The Promised Messiah^{as} said:

Our Movement is on the pattern of Prophethood. Just as the Messenger of Allah, may peace and blessings of Allah be upon him, had to confront the Jews and the Christians, in the same way, we also had to confront Muslims possessing the characteristics of the Jews and the Christians. Do these *maulawīs* want to win us over with flawed and incorrect logic and weak *ahādīth* and sayings?

The Noble Messenger, may peace and blessings of Allah be upon him, declared all the verses of the Torah and the Gospel that disputed his status of being the *Hakam* [Arbiter] to have been tampered with, or he interpreted them in such a way that they supported his Islamic Movement. He interpreted those verses with God-given discernment and revelation, and he rejected the erroneous interpretations of the People of the Book. The Messenger of Allah, may peace and blessings of Allah be upon him, did not accept the whole of the existing Torah and Gospel as being correct. Rather, he adjudged many verses to have been altered, and many he interpreted correctly based on his revelations. The same is the case with our [Ahmadiyya] Movement.

I have come as the *Hakam*. Is it obligatory for the *Hakam* to become a follower of a particular sect? Out of the 72 sects, whose *ahādīth* should he accept? The *Hakam* will declare some *ahādīth* to be unacceptable and rejected and others to be valid.

The Only Way to Safeguard against Atrocities

The Promised Messiah^{as} said:

A great many atrocities are inflicted upon the oppressed, and we do not see the oppressors being taken to task before us. The reason for this has also been set forth by God Almighty in this very verse:

۱۔ مَا يَعْبُدُوا بِمُهْنَمْ رَبِّي لَوْلَا دُعَاؤُكُمْ

Meaning that, what does God care about you if you are neglectful of your supplications and Divine worship? Let cruelties and transgression be perpetrated upon the oppressed, no care will be shown regarding them until those who are oppressed foster a genuine bond with God by means of treading upon the straight path. And the oppression of the oppressed occurs because the oppressed one is himself like a sacrificial goat or a worm as he does not have a true relationship with God. Otherwise, is it possible that God should be the guarantor of his life here and in the Hereafter and thus responsible for his safety, and yet allow the attack of any cruel opposition to succeed against him?²



1. But for your prayer to Him my Lord would not care for you (*Sūrah al-Furqān*, 25:78). [Publisher]

2. *Al-Hakam*, vol. 9, no. 5, p. 45, dated 10 February 1905

UNDATED

The Sign of the Truthfulness of the Appointee of God

The great sign of the truthfulness of a righteous person and an Appointee of Allah is that Allah the Exalted gives him news of the unseen. Moreover, there is a power in those tidings that is not given to others. The news an astrologer gives does not have that power and majesty that the tidings given to the Appointee have.

In addition, the news given by the Appointee is such that it could not possibly be based on intuition and guesswork. For example, the Holy Prophet, may peace and blessings of Allah be upon him, had made the prophecy of his success and the failure and frustration of his enemies during his life in Makkah, which was a life of utter helplessness and lack of resources. Looking at the condition at that time of the Holy Prophet, may peace and blessings be upon him, could any intelligent person and statesman predict that this person would succeed and that nation which is determined to oppose him shall fail in disgrace? But then, look what the outcome was. Surely, this is a mighty Sign that is given to the Appointee [of God].

The Fate of Christianity and the Future of Islam

The attacks on Islam by Christians in this century occurred very quickly. Their insolence and mischief increased substantially. If Allah the Exalted had willed, He could have ended their hostile actions instantaneously, but He wishes to manifest His verdict

like a bright sunny day. The time has now come for the truth of this religion to be made manifest to the world.

This is the final battle of Satan with Adam. The angels of Allah are with Adam, and now Satan will be killed forever. I believe with certainty that even if there was no initiative on my part to remove this corpse worshipping, and even if God Almighty had not sent me, even then, the condition of this religion had become such that it would have melted away on its own like salt.

I see the help and support that God is showing for Islam, and I also see the scene of death that is about to befall this religion of the Cross. This religion is based merely on a cursed piece of wood that has been eaten away by termites, and this rotten wood can no longer withstand the powerful arguments of Islam.

The foundations of this edifice [of Christianity] have become hollow. Now, the time is coming when the attention of the people of Europe and America will suddenly turn to Islam and having become disgusted with this religion of corpse worship, they will accept Islam, the true religion, to be the means of their salvation.

Islamic, Christian, and Āryah Perspectives Pertaining to God

The believers of *Tauhid* [Oneness of God] possess a special awe and magnificence about them, which an idolater does not have because his heart continues to indict him. His faith is based not on Divine knowledge, but on conjectures and delusions. For example, Christians have made Yasū‘ [Jesus Christ] into God, but no such characteristic has been shown until today, 2,000 years later, that Yasū‘ has and other human beings do not.

Rather, the more we consider his condition as described by the Gospel, the more we find him to be a great example of human weaknesses.

A significant distinction is that of miracles of extraordinary power, but we do not find miracles of extraordinary power in the life of Yasū'. Even if we accept some as per the statements of Christians, we emphatically claim that miracles of extraordinary power of the same kind are mentioned in the Bible concerning the earlier Prophets that are mightier than the miracles of Yasū'. What, then, is his distinction?

What was it [about him] for which he was accepted as God? If the attributes of Allah the Exalted are described in a gathering where Aryas, Christians and Muslims are present, and if one's conscience is not dead, everyone except the Muslims will be embarrassed upon describing the attributes of God Almighty [according to their own beliefs]. For example, will an Āryah be pleased to say that: 'I believe in a God who did not create even a single particle of the universe, that He is not the creator of my soul and body, and that whatever I receive I get it as the fruit of my own deeds and actions. There is no gift or grace from God Almighty; my God can never grant me eternal salvation; it is incumbent upon me to remain trapped in the cycle of incarnation becoming insects and worms.'? Or will the Christian be pleased by declaring that: 'I believe in a God who was born in the household of Joseph the carpenter in the village called Nazareth like ordinary babies and that He used to cry like ordinary children, and at times he was even slapped by his parents because of his weaknesses. He wasn't even aware of the season for the fruits of a fig tree! He was so given to anger that he would curse even trees. Eventually, due to my sins, he became accursed, being placed on the cross, and cast into Hell for three days.'? Tell me whether he will say these things with joy or would his heart be suffering from within?

However, a Muslim will say with great courage and confidence, 'I believe in the God who is endowed with all the perfect attributes and is free from all evils and defects. He is *Rabb* [the Lord]. He is *Rahmān* [the Gracious] who bestows without being asked. He does not allow the fruits of genuine efforts to perish. He is the Living, the Self-Subsisting and All-Sustaining, the Most Merciful God. He bestows eternal salvation. His favour shall never be cut off.' So when a Muslim describes the attributes of his God, he will never be embarrassed. And this is the grace of God Almighty upon us. There are so many other similar things.

In short, having believed in the Holy Prophet, may peace and blessings of Allah be upon him, we shall never be embarrassed in front of anyone.

Miracles of Jesus Christ

Dowie has thoroughly exposed the true nature of the Messiah's miracles. He claims that he also cures diseases in the same way that *Yasū' Masiḥ* [Jesus Christ] used to do. And the strangest thing is that he is not ashamed when a person does not get well; rather, he says that *Yasū' Masiḥ*, too, could not cure such and such a person.

Curing an illness is not something one can boast about. The Jews also used to cure diseases in that age. There have been many people in India of this type, and even in this age there are thousands of heretics and atheists who can cure diseases because it is an art and a skill for which it is not even necessary that the practitioner of this art believes in God or has pious conduct. Just as righteous conduct and godliness are not prerequisites for acquiring other forms of learning, it is not needed for this one either. That is, if a person practices the rules of mathematics,

regardless of whether he is an atheist or a monotheistic worshipper of God, it will not create any obstacle for him to learn those rules.

On the contrary, however, the spiritual skills that Islam teaches, purity in deeds, honesty, and loyalty, are necessary. Without these, one cannot attain these things. This is indeed why the ones cured by Christ, the healer, soon died, but those who were revived by the one who taught: **فَمَنْ أَقْرَأْتَ مِنْ بَلَهُ**^۱ are still alive today and death can never overtake them.

The Noble Companions [of the Holy Prophet^{sas}] and the Disciples of Jesus

It is embarrassing even to present the disciples [of Jesus] in comparison to the Noble Companions [of the Holy Prophet^{sas}], may Allah be pleased with them all. You will not see even a single such sentence praising the apostles in the whole Gospel that says they gave their lives in my [Jesus'] way. Rather, quite to the contrary, their actions will prove to be such as revealing that they were irresolute to the extreme, treacherous, disloyal, and materialistic. Meanwhile, the Noble Companions^{ra} displayed such sincerity in the way of Allah the Exalted and His Messenger that they heard the acclamation:

رَبِّنَا اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ^۲

This is the lofty station that the Companions^{ra} attained—Allah the Exalted became pleased with them, and they became

1. He indeed truly prospers who purifies it (*Sūrah ash-Shams*, 91:10). [Publisher]

2. Allah is well pleased with them, and they are well pleased with Him (*Sūrah al-Bayyinah*, 98:9). [Publisher]

pleased with Allah the Exalted. The merits and excellences of this lofty station defy expression in words.

To become pleased with Allah the Exalted, cannot be attained by everyone; it is, in fact, the highest level of trust in Allah, cutting oneself off from the world—contentment and resignation to the will of God, where a person no longer has any misgivings and complaints about his Supreme Lord. And Allah the Exalted being pleased with His servant depends on the perfect sincerity and loyalty of the servant and the highest degree of his purity and piety and perfect obedience. From this, one learns that the Companions^{ra} had completed all the stages of *ma‘arifat* [divine cognisance] and *sulūk* [journey to God].

If you search for an example of this among the disciples [of Jesus Christ], you will never find it. Therefore, it is not prudent to be pleased merely with the healing of the sick. One who craves spiritual excellence cannot be happy with these things. That is why I desire that you purify your heart and develop such a relationship with God Almighty that that Beneficent Supreme Lord becomes pleased with you, and you become pleased with Him. Then He will endow your body and your words with such blessings that even those who cure ailments will be astounded and humbled upon witnessing them.

A Point of Profound Insight

In the Holy Quran, there is no attribute in the form of an object associated with the name of God Almighty. He is *Quddūs* [the Holy One] but not *māṣūm* [protected] because the word *māṣūm* shows that someone else is His protector. But the fact is that Almighty Allah is the Perfect and Holy God in His Being, and He alone is God, the One with no partner; so who can be His saviour?

A Rebuking Reply

Once, Mufti Muhammad Šādiq was reading the booklet *Begunahī Masiḥ* [i.e. ‘The Sinless Christ’] to a group sitting with the Promised Messiah^{as}. At one point in the booklet, the author attacked the pure character of the Holy Prophet, may peace and blessings of Allah be upon him, simply because the Holy Prophet, may peace and blessings of Allah be upon him, had gotten married. The Promised Messiah^{as} said:

Alas, these people make such absurd objections of which no right-minded person can approve. By saying such things, these people are asking for a rebuke. If they had only considered, before raising this objection, that while they claim the life of a person who associated with women of disrepute and who were not related to him to be immaculate and the life of God, and yet they criticize one who married someone lawfully? Is this not shameful? He should read the Gospel for himself and also consider the blessings of the Atonement that Europe has inherited as its moral impact; only then should he open his mouth to criticize Islam. One with so much filth in his house should feel embarrassed.¹

1. *Al-Ḥakam*, vol. 9, no. 19, p. 9, dated 31 May 1905

UNDATED¹

The Worldliness of this Age

It is a pity that although this world is transitory, lasting just a few days, such efforts are made for it as if one will never depart. How oblivious and naive man is that despite seeing manifestly that no one stays here permanently, he still does not wake up. How wonderful it would have been if the so-called elites were to pay attention to this. The world's condition is becoming stranger, causing a compassionate heart to tremble.

Some people are openly desirous of the world, and all their efforts and struggles are limited to the material world. But there are others who, although they, too, are after this contemptible world, place the mantle of religion over it. When this mantle is lifted, that same filth and stench are found. This group is more dangerous and harmful than that first one.

Most people become atheists when they see the condition of these [so-called] religious people because their deeds have nothing to do with their words. When the listeners hear their talk and then see their actions, they lose their faith entirely and become atheists.

1. These discourses and sayings of the Promised Messiah^{as} which are undated are published by the Editor of *al-Hakam* under the heading 'A Page from the Old Notebook'. It appears that these are from some date prior to 1905. And Allah knows best. (Compiler)

The Reason for the Establishment of the Ahmadiyya Movement

I see that this is the very condition of almost all the scholars at this time. The condition of most of them is reflective of:

لَمْ يَقُولُونَ مَا لَا يَعْلَمُونَ¹

and faith in the Holy Quran is confined only to the lips. Otherwise, people have transgressed beyond the authority of the Holy Quran. It is found in *ahādīth* that a time would come when the Quran would be lifted to heaven. I know for certain that that time has indeed come. Where is the true purity and *taqwā* [righteousness] that comes from acting upon the Holy Quran today? Why would God have established this Movement if the condition had not become such?

Our adversaries cannot comprehend this, but they will eventually come to see that our truth will become evident like a bright sunny day. God Almighty is Himself preparing a *Jamā‘at* that will believe in the Holy Quran. Every type of contamination will be cast out from it, and a pure group will be created, and this is that very *Jamā‘at*. That is why I urge you to fully comply with the commandments of God Almighty and bring about such a change in your lives as the Noble Companions [of the Holy Prophet^{sas}] did. It should never happen that someone stumbles upon seeing your condition.

Yes, I also say that it is the duty of every person to dissociate himself from the way of fabrication and falsehood. So, look and examine this Movement on the precept of Prophethood. I know that when the grace of God Almighty descends, and it

1. Why do you say what you do not do? (*Sūrah aṣ-Ṣaff*, 61:3) [Publisher]

rains upon the earth, useful and beneficial herbs and plants are brought forth in the world, but poisonous plants are also produced along with them. The word of God Almighty is descending at this time, and the gates of heaven are open.

Since a divine Movement has been established, it was essential that false claimants and fabricators accompany it, which lead many astray. Therefore, it is the duty of every person at this time to pray for success in this endeavour and remain engaged in prayers. Our Movement is based on definitive texts of the Quran and Hadith.

Then, to support and affirm this Movement, Allah the Exalted has given us a seal of earthly and heavenly Signs. Remember well that a person who comes from God Almighty is given a seal, and that is the seal of Muhammad, which the short-sighted opponents have failed to comprehend.

I say with great certainty and conviction that the excellences of Prophethood climaxed upon the Holy Prophet, may peace and blessings of Allah be upon him. That person is a liar and a fabricator who establishes any dispensation in opposition to him, presents any truth after parting ways from his prophethood, and abandons the fountain of his prophethood. I declare openly that the person is cursed who believes in someone apart from the Holy Prophet, may peace and blessings of Allah be upon him, to be a prophet and breaks his *Khatam-e-Nubuwat* [Seal of Prophethood].

This is indeed the reason why no such prophet can come after the Holy Prophet, may peace and blessings of Allah be upon him, who does not have that same seal of Muhammad's prophethood. This is indeed the mistake made by the Muslims who have an opinion different from us, and they bring down the Israeli Prophet from heaven by breaking the seal of *Khatam-e-Nubuwat*. In contrast, I say that it is but a small miracle of the power of holiness of the Holy Prophet, may peace and

blessings of Allah be upon him, and his^{sas} eternal prophethood that even after 1300 years, the Promised Messiah comes with that same seal of [Muhammad's] prophethood in his Ummah, trained and educated by him.

If this belief is *kufr* [disbelief], then I cherish this *kufr*. But these people whose minds are enveloped in darkness, who have not been given a share of the light of Prophethood, cannot comprehend it and call it *kufr*; whereas it is that which proves the excellence and continuity of life of the Holy Prophet, may peace and blessings of Allah be upon him.

Signs for the Support and Affirmation of the Appointees of God

In short, Allah the Exalted gives a sign of prophethood to every Appointee [of God] and righteous person, and these are those earthly and heavenly Signs that appear in his support and attest to his truth. It is the grace of God that He has shown, not one or two, but millions upon millions of Signs for my support and validation, if only they could see.

Then there are rational arguments to support and validate me and the truth of this Movement. Alas! If these people were not familiar with the Quranic texts and *ahādīth* and could not see the earthly and heavenly Signs that were manifested at my hand as proof of my veracity, they could have at least used their intellects. It is precisely concerning such people that mention is made in the Holy Quran that when they will enter Hell, their eyes will open up, and they will become aware of their mistake. Then they will say:

لَوْ كُنَّا سَيِّعْ أَوْ تَقْرُّلُ مَا لَكُنَّا فِي أَصْحَابِ السَّعْدِ¹

Alas! If we had listened and then acted wisely, we would not have become inmates of Hell.

Need of the Time as an Argument

I say that even if other matters are not considered, the need of the time alone is such that it sets a seal upon my truth. At this time of upheaval and war, when Christians have decided to annihilate Islam and are attacking it from every direction and in every way, they are publishing thousands upon hundreds of thousands of newspapers and magazines against it because Islam is an obstacle and a barrier in their way.

Islam alone adds bitterness to their [life of] luxury. The newspapers of Europe proclaim it openly, and their top advisers and analysts identify Islam as the only obstacle in their progress. In such a situation, how can the people who live in their reclusive huts know and understand the extent to which Christians are focused on the total destruction of Islam? They see that every day a few people become Muslims.

They think that Islam is progressing. They are unaware of the attacks taking place on the holy religion of Islam in different ways. The extremely destructive fire of Christianity has already engulfed the house of Islam: 2.9 million [Muslims] have already succumbed to this fire. They were born in Muslim households and were counted as the dear children of Islam but now stand and preach in opposition to the Holy Prophet, may

1. *Sūrah al-Mulk*, 67:11 [Publisher]

peace and blessings of Allah be upon him. These are those who are open enemies.

Then there is a large number of people who have not openly become Christians, but there is no doubt in this either that they have no love or attachment to Islam. They laugh and mock the beliefs and practices of Islam. They are engaged daily in trying somehow to modify the commandments of Islam regarding Prayer and Fasting as far as possible and to create such an Islam that is of their liking and designed by them, which they are the founders of, even if it is apart from the Islam taught by the Holy Prophet, may peace and blessings of Allah be upon him.

The condition of these people is not far behind the Christians in any way. They openly wear their uniform. I do not understand why they wear the uniform of the enemy of the Faith if they have love and affection for Islam.

Test this Truth against the Standard of the Prophetic Precept

If someone hates our Jamā‘at, so be it. However, at the very least, out of jealousy for the honour of Islam and on account of the current state of Islam, it is also absolutely necessary that such an individual search and identify the Jamā‘at that is engaged in breaking the Cross with proofs and arguments and fresh Signs and miracles of God Almighty. Nevertheless, I proclaim that no matter where you go—east, west, north, south—you will not find a trace of any such Jamā‘at except mine. This is so because God Almighty has sent only me as His Appointee for this purpose.

Upon hearing my claim, do not act out mistrust and mischief. Rather, you should ponder upon it and gauge its veracity

upon the standard of prophetic precept. A man who buys a pot for even as little as a penny still takes care of it. Then why do they start to hurl abuse immediately upon hearing our words without giving it serious thought? This is a highly inappropriate matter. Evaluate my claim in the way that I have proposed. And then, if you find me to be a liar even by using this method, you can abandon me with regret. But I tell you most assuredly that I am not a fabricator. I am not a liar.

Rather, I am that very one promised by the Prophets, to whom the Holy Prophet, may peace and blessings of Allah be upon him, has sent his *salām* [salutation of peace]. I am that very Promised Messiah who was to come in the 14th century and who is also the Mahdi. Only he accepts me whom Allah the Exalted grants the seeing eye through His grace. This Jamā‘at is now growing day by day. God desires for it to grow, and so it will grow. And grow it definitely will.¹

1. *Al-Hakam*, vol. 9, no. 20, p. 2, dated 10 June 1905

UNDATED¹

The Stature of Ḥujjatullāh

When a person is at the rank of *Hujjatullāh*, then Allah the Exalted Himself becomes his limbs. This is precisely the meaning of:

مَا يَنْطَقُ عَنِ الْهَوَى²

And this happens when a person becomes a perfectly obedient and faithful servant of Allah the Exalted. He is completely at peace with the will of Allah the Exalted. His every motion, or lack thereof, is with Allah's permission and command. It is in that state that this verse becomes applicable to him:

مَا يَنْطَقُ عَنِ الْهَوَى³

And this station was fully and completely attained by our Prophet, may peace and blessings of Allah be upon him.

Meaning of Makr

The word *makr* [strategem] has been used by Allah the Exalted for Jesus, peace be on him. Then this same word has also come

1. These discourses and sayings of the Promised Messiah^{as} are also published undated by the Editor of *al-Hakam* under the heading 'A Page from the Old Notebook'. (Compiler)
2. Nor does he speak out of *his own* desire (*Sūrah an-Najm*, 53:4). [Publisher]
3. Nor does he speak out of *his own* desire (*Sūrah an-Najm*, 53:4). [Publisher]

for the Holy Prophet, may peace and blessings of Allah be upon him. And there is also a revelation about me in *Barāhīn-e-Ahmadiyya*. The range of *makr* extends only as far as the limits of human machinations and plans. But when it is not like human plans, it is supernatural and not *makr*.

The plans that the disbelievers hatched regarding the Holy Prophet, may peace and blessings of Allah be upon him—they remained completely frustrated and unsuccessful in them, and Allah the Exalted miraculously saved him following His promise.

The Tenet of Burūz

Religion can never flourish unless there occurs a *burūz* [re-appearance by way of reflection] of its spirituality. Therefore, it was necessary for the success of Islam and for its objective to be accomplished that the Holy Prophet, may peace and blessings of Allah be upon him, passed away and be placed inside the grave in the holy city of Madinah. But I am not ready to accept this. And this is indeed what Allah the Exalted has revealed to me, that the Holy Prophet, may peace and blessings of Allah be upon him, being placed in the grave was like unto a pure grain that has produced many clusters of fruits which are truly reflective of:

أَصْلُهَا تَابِعٌ وَكُرْبَعَاهُ فِي السَّمَاءِ^۱

If someone does not accept this, then it is as if he is acknowledging that he^{sas}, God forbid, perished, whereas his blessings

1. It is like a good tree, whose root is firm and whose branches reach into heaven (*Sūrah Ibrāhīm*, 14:25). [Publisher]

and favours had an effect to such an extent that the name of Madinah Taybah was not allowed to remain Yathrib because Yathrib means ‘to perish’. I say with certainty, and Allah the Exalted has manifested this truth upon me that he was like that grain in the dust of Madinah from which thousands of grains sprouted.

These people who oppose me are blinded by bigotry and obstinacy and consider him to be like a grain that, God forbid, is moth-eaten. It is the wont of Allah the Exalted since time immemorial that the morals, habits and spiritual concentration of the Prophet are given to someone else, too, who is completely lost in his love and in his obedience. And who has absorbed his perfections and virtues by way of reflection.

In such a case, it is as if the appearance of that Prophet is given to him. At that time, his name is that of that Prophet. This is the mystery behind what is written in the Bible that the Messiah will not come until Elijah comes. And at another place, the coming of Elijah is taken to mean someone coming in his character, nature, and power. Therefore, what has been said about the Mahdi, that he will come in the name of the Holy Prophet, may peace and blessings of Allah be upon him, actually means that he will be the manifestation of the Holy Prophet, may peace and blessings of Allah be upon him, by way of shadow and reflection.

Objectives of the Advent of Promised Messiah

There are two objectives for my advent. For Muslims, it is that they should become established on genuine *taqwā* [righteousness] and purity. They should become such true Muslims as Allah the Exalted has intended in the meaning of Muslim. And for Christians, [my purpose is] that the Cross be broken and

their fabricated God disappear. The world should completely forget him and the One God should be worshipped.

Seeing these goals of mine, why do these people oppose me? They should remember that deeds driven by inherent hypocrisy and the vile life of this world will perish through this poison on their own. Can a liar ever succeed?

لَنْ أَلِهَّ لَا يَهُدِي مَنْ هُوَ مُسْرِفٌ كُلُّ أَبْ^۱

The lie of the liar is indeed sufficient to bring about his destruction. But whatever work is for the manifestation and proof of the glory of Allah the Exalted and the blessings of His Messenger, and is a plant planted by the hand of Allah Himself—then the angels do indeed protect it. Who is it that can destroy it? Remember, if my Movement is merely a worldly enterprise, its very name and existence will be wiped out, but if it is from God Almighty—and it most certainly is from Him—it will grow and spread, and the angels will protect it even if the whole world opposes it. Even if a single person is not with me and no one helps, even then, I am certain that this Movement will succeed.

I do not worry about the opposition. I consider this, too, to be essential for the progress of my Movement. It has never happened that an Appointee and Khalifah of God Almighty came into the world, and people accepted him quietly and silently. The world is in a strange state. No matter how righteous a nature a person possesses, others do not stop chasing him. They go on raising objections.

It is the grace of Allah the Exalted that our Movement is making extraordinary progress. Sometimes, I receive lists of

1. Certainly Allah guides not one who is a transgressor, *and* a liar. (*Sūrah al-Mu'min*, 40:29). [Publisher]

400 or 500 people, and 10–15 requests for *Bai’at* [the Pledge of Allegiance] come daily as a routine, and there are others besides who come here and enter the Movement.

The Purpose of Establishing the Movement

The real purpose of establishing this Movement is indeed that people should get out of the world’s filth and attain true purity and lead the life of angels.

Death of Jesus the Messiah

The controversy over [Jesus] the Messiah’s death has been resolved completely. Allah the Exalted has proven his death through His Word and through the admission of [Jesus] the Messiah himself, peace be on him:

فَلَمَّا تَوَكَّلْتَ عَلَيْنِي^١

And the Holy Prophet, may peace and blessings of Allah be upon him, through his experience, witnessed him among the dead on the night of *Mirāj* [Spiritual Ascension]. We do not understand the logic of how the person who is still in this realm joined the souls who have passed away from this world.²

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

2. *Al-Ḥakam*, vol. 9, no. 25, p. 10, 11, dated 17 July 1905

PROPHETS & OTHER NAMES IN THIS BOOK

The following lists the names of Prophets and others who are mentioned in the this book, along with their transliteration (with and without diacritical marks) and their English equivalents where applicable:

| Quranic with Diacritical Marks | Biblical Equivalent | Quranic without Diacritical Marks |
|---|--------------------------------------|--|
| Ādām | Adam | Aadam |
| Ibrāhīm | Abraham | Ibrahim |
| Dāwūd | David | Dawud |
| Ilyās | Elijah | Ilyas |
| Ismā‘il | Ishmael | Isma'il |
| ‘Isā | Jesus | Isa |
| Yahyā | John the Baptist | Yahya |
| Yūnus | Jonah | Yunus |
| Yūsuf | Joseph | Yusuf |
| Lūt | Lot | Loot |
| Muhammad | | Muhammad |
| Mūsā’ | Moses | Musa |

| Quranic with Diacritical Marks | Biblical Equivalent | Quranic without Diacritical Marks |
|---|--------------------------------------|--|
| Masīḥ | Messiah | Masih |
| Nūḥ | Noah | Nooh |
| Ibn-e- Maryam | Son of Mary | Ibn-e- Maryam |
| Yasū‘ | Christ | Yasu |
| Idrīš | Enoch | Idris |
| Ya‘qūb | Jacob | Yaqub Malachi |

GLOSSARY

Abdāl Literally means ‘Substitutes’. Saintly men who act on the behalf of the Prophets in their absence. Such men would always inhabit the world and defend the truth of Islam against its enemies through manifest Signs and arguments.

Adhān The formal call for Islamic daily Prayers.

Aḥādīth Plural of hadith. Sayings of the Holy Prophet Muhammad^{sas}.

Ahmadiyya Muslim Community A Community of Muslims who have accepted the claims of Ḥaḍrat Mirza Ghulam Ahmad^{as} of Qadian as the Promised Messiah. The Community was established by the Promised Messiah^{as} in 1889, and is now under the leadership of his fifth Khalifah, Ḥaḍrat Mirza Masroor Ahmad (may Allah strengthen him). The Community is also known as Jamā‘at Ahmadiyya. A member of the Community is called an Ahmadi Muslim or an Ahmadi.

Allah Allah is the personal name of God in Islam. To show proper reverence for Him, the Muslims often add *Ta‘ālā*, the Exalted, when saying His Holy name.

Āmīn A term which literally means, ‘so let it be’ and is used at the end of a supplication to pray that God may accept it. It is similar in meaning to ‘amen’.

Amīn An Arabic term that means faithful or trustworthy.

Ānna See **Currency Values**.

Annual Convention (Jalsa Salana) A conference held annually and attended by Ahmadi and non-Ahmadi Muslims and other people throughout the world in large numbers. The annual conference was initiated by the Promised Messiah^{as} in 1891. It is known by its original Urdu name, *Jalsa Salana*.

Aqtāb Plural of *quṭb*, which means the polar star. Metaphorically applied to a saintly leader who guides people out of darkness.

Āryah Samāj A Hindu sect founded by Pundit Swami Dayanand Saraswati in 1875. Their first and foremost belief is that Parmeshwar [God] is not the Creator of matter and souls. Rather, all of these things are eternal and self-subsisting like Parmeshwar.

'Asr Late afternoon. One of the five times of the daily obligatory Prayers [i.e. *Ṣalāt*] in Islam.

Auliya' Literally means 'Friends' and is the plural of *walī*, which is generally used to refer to a saintly person. Shorter version of *auliya'ullāh*.

Bai'at Oath of allegiance to a religious leader; initiation at the hands of a Prophet or his Khalifah.

Baqā Islam recognizes three stages in man's spiritual journey towards God: The first stage is **لِّمَاتٍ** (*fana*—passing away), which is the total annihilation of one's ego for the sake of God; the second stage is **بَاقِيَةً** (*baqā*—subsistence), which denotes a new spiritual life; and the third stage is **لِّقَاءً** (*liqā*—meeting), which is the state of achieving union with God.

Currency Values—The booklet uses rupees, ānna and paisa. Rupee was the main unit of currency in India, ānna is $\frac{1}{16}$ of a rupee and paisa is $\frac{1}{4}$ of an ānna.

Dajjāl A term in Arabic that literally means, 'the great deceiver'. In Islamic terminology 'Dajjal' refers to those satanic forces that would be unleashed in the Latter Days to oppose the Promised Messiah^{as} and al-Imam al-Mahdi.

Dhikr-e-Arrah Literally means the 'dhikr of the saw'. It is a practice in Sufism where one utters a recitation that is meant to purify the heart quickly. The raspy manner of recitation sounds like a saw is being used.

Durūd Invocation of blessings upon the Holy Prophet Muhammad^{sas}.

Eid Literally, 'Happiness that is often renewed.' *Eidul-Fitr* marks the end of the month of Ramadan. *Eidul-Azha* is celebrated to commemorate the willingness of Hadrat Ibrāhīm^{as} to sacrifice his son for God.

Fajr Dawn. One of the five times of the daily obligatory Prayers [i.e. *Ṣalāt*] in Islam.

Fanā *see Baqā*.

Fanā Fillāh A state of being lost in the love of Allah.

Furqān Literally, the 'Discrimination'. Another name for the Holy Quran, meaning the discrimination between right and wrong. *See also* page 37

Hāfiẓ An honorific title in Islam given to individuals who have memorized the entire Quran.

Hadith A saying of the Holy Prophet Muhammad^{sas}. The plural is *Abādīth*.

Hakam Arbiter, Judge. A title given to the Imam Mahdi by the Holy Prophet Muhammad^{sas}.

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

Holy Prophet^{sas} A title used exclusively for the Founder of Islam, Hadrat 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.

Hudūr *see Hadrat.*

Ḩujjatullāh The Proof of Allah, a term used to honour the men of God.

Ijmā‘ Consensus. Refers to the agreement by all or the vast majority of Muslim scholars on a matter relating to Islamic belief etc.

Ilhām Divine revelation from God, used interchangeably with *wahī* in Islamic terminology. The plural is *ilhāmāt*.

‘Ilmul-Yaqīn Knowledge by inference. The weakest of three levels of certainty.

Inshā’Allāh An Arabic term meaning ‘God-willing’.

Istighfār Seeking Allah’s forgiveness.

Jalsa Salana Annual Convention, Conference, or gathering. See **Annual Convention**.

Jamā‘at Community. Although the word *Jamā‘at* may refer to any community, in this book *Jamā‘at* generally refers to the Worldwide Ahmadiyya Muslim *Jamā‘at*.

Jizyah A tax paid in lieu of military service by non-Muslims living in a Muslim State.

Ka‘bah The first house built for the worship of God, located in Makkah. Muslims face Ka‘bah while performing their daily Prayers [i.e. *Salāt*] and make circuits of it as a part of the pilgrimage and also as an act of devotion.

Kāfir A person who is not a Muslim; disbeliever.

Kalimah The declaration of the Islamic faith: *Lā ilaha illallāhu Muḥammadur-Rasūlullāh*, ‘There is no one worthy of worship except Allah; Muhammad is the Messenger of Allah.’

Kadhdhāb A great liar. A title of Mu-sailimah, who claimed falsely to be a Prophet in Arabia in the 7th century CE.

Khātamul-Anbiyā’ The Seal of the Prophets, a title accorded to the Holy Prophet^{sas}.

Khātamun-Nabiyyīn The Seal of the Prophets. A title accorded by God to the Holy Prophet Muhammad^{sas} in the Holy Quran. A variant is **Khātamul-Anbiyā’**.

Khātamur-Rusul Literally means ‘Seal of the Messengers’. An alternate way of expressing the title, ‘the Seal of the Prophets,’ of the Holy Prophet Muhammad^{sas}.

Khalifah Caliph is derived from the Arabic word ‘khalifah’, which herein means ‘successor’. *Khulafā’* is the plural of Khalifah.

Khalifatul-Masīh *see Khalifah.*

Khalifatullāh Vicegerent of God.

Khatm-e-Nubuwat Seal of Prophethood. Refers to the highest rank among Prophets, accorded to the Holy Prophet Muhammad^{sas}.

Khilāfat The institution of successorship in Islam.

Kufr Disbelief. Describes any belief or act that is so contrary to Islamic teachings that it can cause its doer to fall outside the pale of Islam. Often used by Muslims in the context of opining on the beliefs or actions of their co-religionists.

Langar Khānah Community Kitchen. The Promised Messiah^{as} established a dining and hospitality centre that provided free meals to anyone in need, as well as those people who travelled to Qadian to visit him.

Madinah The ancient Arabian city to which the Holy Prophet^{sas} emigrated from Makkah. Home to al-Masjid an-Nabawi and the tomb of the Holy Prophet^{sas}, the second holiest site in Islam.

Maghrib Time of sunset. The term is also used for the prayer (*salāt*) offered after sunset.

Makkah The ancient Arabian city of the Holy Prophet Muhammad's birth, settled by Prophet Ibrāhīm^{as}, and home to the Ka'bah, the holiest site in Islam.

Mahdi Literally means 'Guided'. *see* Imam Mahdi.

Mathnawī The six-volume magnum opus of Jalāl-ud-Dīn Muhammad Rūmī (1207–1273 CE) written in poetic form.

Maulānā or Maulawī A Muslim religious cleric.

Mi'rāj The spiritual ascension of the Holy Prophet Muhammad^{sas} to Heaven, described in the Holy Quran and related in detail in hadith literature.

Muḥaddath A recipient of divine revelation. Plural is *muḥaddathīn* or *muḥaddathun*.

Muhammad^{sas} Founder of Islam. *see* Holy Prophet^{sas}.

Mujaddid A Reformer. Holy personages within Islam who appeared in at the head of every century.

Mulham Recipient of *illāhām*, or divine revelation.

Mutiny of 1857 Also known as the Sepoy Mutiny, the Great Rebellion, and the First War of Independence, was a major armed rebellion against British rule in India that was initiated by sepoys (Indians serving in the British army), which incited pockets of civilian resistance. The rebellion quickly spread across northern and central India, but was ultimately subdued with the British Crown taking direct control of India from the British East India Company in 1858.

Nafs A term in Arabic that literally means 'self'.

Nafs-e-ammārah The self that incites to evil. The lowest of three spiritual states; also *an-nafsul-ammārah*.

Nawwāb An honorific title ratified and bestowed by Mughal emperors to semi-autonomous Muslim rulers of princely states in South Asia. The female equivalent is ‘Begum’ or ‘Nawwāb Begum’.

Nikāh the announcement of marriage in Islam.

Niyog The Arya Samaj practice allowing a married woman to indulge in conjugal relations with other men in order to have children.

Pir(s) Literally, ‘old’ (in Persian). Generally refers to a spiritual leader at whose hands students have taken an oath of allegiance. Title is commonly used for leaders of Sufi orders.

Prayer and Prayers Three Islamic terms, all sometimes translated as ‘prayer’, should be distinguished. The first term is *du’ā* prayers or supplications made to God Almighty. *Du’ā* can be made at any time and in any language. It does not require any formal prescribed posture. *Du’ā* is translated in the text as ‘prayer’ or ‘supplications’. Secondly, *Salāt* refers to the five daily Prayer services prescribed for all Muslims. Unlike *du’ā*, *Salāt* has fixed timings and modes of performance. We have retained the term *Salāt* in the translation or have used the term ‘prescribed Prayer’, or ‘Prayer’.

Promised Messiah^{as} A title given to the Reformer prophesied to appear

during the Latter Days, by the Holy Prophet Muhammad^{sas}; see also **About the Promised Messiah** on page xxv).

Qiblah Qiblah Direction of the Ka’bah in Makkah, toward which Muslims face to offer formal prayers. The first Qiblah in Islam was Baitul-Muqaddas in Jerusalem.

Quran see **Holy Quran**.

Qutb The polar star. Metaphorically applied to a saintly leader who guides people out of darkness.

Rabb Lord, Master, Creator; One who sustains and develops; One who brings to perfection by degrees.

Rabbul-‘Ālamīn An attribute of God as mentioned in *Sūrah al-Fātiḥah*. Meaning: ‘Lord of all the worlds’.

Rafa‘a Arabic term meaning to physically raise or to spiritually exalt in rank. When the subject is Allah Ta‘ālā, the term invariably refers to spiritual exaltation.

Rahīm Merciful. An attribute of God as mentioned in *Sūrah al-Fātiḥah* and throughout the Holy Quran. The verbal noun of this attribute is **Rahīmiyyat**.

Rahmān Gracious. An attribute of God as mentioned in *Sūrah al-Fātiḥah* and throughout the Holy Quran. The verbal noun of this attribute is **Rahmāniyyat**.

Rak‘ats Rak‘at A unit of formal Prayer (*Salāt*). Pl. **Rak‘āt**.

Ramadan The ninth month of the lunar calendar, in which fasting is prescribed for all adult, able-bodied Muslims, except those traveling, ill, pregnant, or nursing.

Rubūbiyyat Lit. Providence. Allah's attribute of sustaining or nurturing.

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

Ṣalāt Five daily Prayers that are obligatory for Muslims.

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

Shirk Associating partners with God.

Sufi A Muslim focusing on mystical and ascetic aspects of religious worship.

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

Sūrah A chapter of the Holy Quran.

Tabi'in The generation of pious Muslims after the generations of the Companions.

Tahajjud Early morning supererogatory prayers.

Taqwā Righteousness. Fear of God.

Tasbih Expressing glory of God by reciting *SubḥānAllāh* [Holy is Allah]

Tauhid The Oneness of God—the fundamental Islamic belief that there is no one worthy of worship except Allah.

Tirmidhi A book which contains collections of *ahādīth*.

Ulema A class of Muslim scholars.

Ummat-e-Muhamadiyyah The community or followers of the Holy Prophet Muhammad^{sas}.

Ummati A follower of Holy Prophet^{sas}.

Vedas The most ancient Hindu scriptures, written in Sanskrit and containing hymns, philosophy, and guidance on ritual for the priests of the Vedic religion.

Wahī Divine revelation from God, used interchangeably with *ilhām* in Islamic terminology.

Wali Literally, ‘friend’. In the terminology of Islamic mysticism, it refers to a very pious person or a friend of Allah. The singular form is *wali* [friend] or *walīyullāh* [friend of Allah], the plural form is *auliya'ullāh* which is sometimes abbreviated as *auliya'*.

Zakāt The fourth pillar in Islam known as obligatory almsgiving, which constitutes the social support system in Islam for the distribution of wealth. The poor and needy are provided for by the contributions of the rich and affluent. Literally means, ‘increase’ or ‘purification’.

Zuhr Lit. midday, noon. Refers to the early afternoon Prayer (one of the five daily Prayers in Islam).

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